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# Genesis

## Chapter 1

<sup>1</sup>In the beginning, God created the heavens and the earth.<sup>2</sup>The earth was without form and empty. Darkness was upon the surface of the deep. The Spirit of God was moving above the surface of the waters.

<sup>3</sup>God said, "Let there be light," and there was light.<sup>4</sup>God saw the light, that it was good. He divided the light from the darkness.<sup>5</sup>God called the light "day," and the darkness he called "night." And there was evening and there was morning, the first day.

<sup>6</sup>God said, "Let there be an expanse between the waters, and let it divide the waters from the waters."<sup>7</sup>God made the expanse and divided the waters which were under the expanse from the waters which were above the expanse. It was so.<sup>8</sup>God called the expanse "sky." And there was evening and there was morning, the second day.

<sup>9</sup>God said, "Let the waters under the sky be gathered together to one place, and let the dry land appear." It was so.<sup>10</sup>God called the dry land "earth," and the gathered waters he called "seas." He saw that it was good.

<sup>11</sup>God said, "Let the earth sprout vegetation: plants yielding seed and fruit trees bearing fruit whose seed is in the fruit, each according to its own kind." It was so.<sup>12</sup>The earth produced vegetation, plants producing seed after their kind, and trees bearing fruit whose seed was in it, after their kind. God saw that it was good.<sup>13</sup>And there was evening and there was morning, the third day.

<sup>14</sup>God said, "Let there be lights in the sky to divide the day from the night and let them be as signs, for seasons, for days and years."<sup>15</sup>Let them be lights in the sky to give light upon the earth." It was so.

<sup>16</sup>God made the two great lights, the greater light to rule the day, and the lesser light to rule the night. He made the stars also.<sup>17</sup>God set them in the sky to give light upon the earth,<sup>18</sup>to rule over the day and over the night, and to divide the light from the darkness. God saw that it was good.<sup>19</sup>And there was evening and there was morning, the fourth day.

<sup>20</sup>God said, "Let the waters be filled with great numbers of living creatures, and let birds fly above the earth in the expanse of the sky."<sup>21</sup>God created the great sea creatures, as well as every living creature after its kind, creatures that move and which fill the waters everywhere, and every winged bird after its kind. God saw that it was good.

<sup>22</sup>God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas. Let birds multiply on the earth."<sup>23</sup>And there was evening and there was morning, the fifth day.

<sup>24</sup>God said, "Let the earth produce living creatures, each according to its own kind, livestock, creeping things, and wild animals, each according to its own kind." It was so.<sup>25</sup>God made the wild animals after their kind, the livestock after their kind, and everything that creeps upon the ground after its kind. He saw that it was good.

<sup>26</sup>God said, "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, over the birds of the sky, over the livestock, over all the earth, and over every creeping thing that creeps on the earth." <sup>1</sup>

<sup>27</sup>God created man in his own image. In his own image he created him. Male and female he created them.

<sup>28</sup>God blessed them and said to them, "Be fruitful, and multiply. Fill the earth, and subdue it. Have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth."

<sup>29</sup>God said, "See, I have given you every plant yielding seed which is upon the surface of all the earth, and every tree with fruit which has seed in it. They will be food to you.

<sup>30</sup>To every beast of the earth, to every bird of the heavens, and to everything that creeps upon the earth, and to every creature that has the breath of life I have given every green plant for food." It was so.

<sup>31</sup>God saw everything that he had made. Behold, it was very good. And there was evening and there was morning, the sixth day.

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<sup>1</sup>Some ancient copies have: ... over the livestock, over all the animals of the earth, and over every creeping thing that creeps on the earth.

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Chapter 2

<sup>1</sup>Then the heavens and the earth were finished, and all the living things that filled them.

<sup>2</sup>On the seventh day God came to the end of his work which he had done, and so he rested on the seventh day from all his work.<sup>3</sup>God blessed the seventh day and sanctified it, because on it God rested from all his work which he had created and made.

<sup>4</sup>This is the account of the heavens and the earth, when they were created, on the day that Yahweh God made the earth and the heavens.

<sup>5</sup>No bush of the field was yet in the earth, and no plant of the field had yet sprouted, for Yahweh God had not caused it to rain upon the earth, and there was no man to cultivate the ground.<sup>6</sup>But a mist went up from the earth and watered the whole surface of the ground.

<sup>7</sup>Yahweh God formed man from the dust of the ground, and breathed into his nostrils the breath of life, and man became a living being.<sup>8</sup>Yahweh God planted a garden eastward, in Eden, and there he put the man whom he had formed.

<sup>9</sup>Out of the ground Yahweh God made every tree to grow that is pleasant to the sight and good for food. This included the tree of life that was in the midst of the garden, and the tree of the knowledge of good and evil.<sup>10</sup>A river went out of Eden to water the garden. From there it divided and became four rivers.

<sup>11</sup>The name of the first is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold.<sup>12</sup>The gold of that land is good. There are also bdellium and the onyx stone.

<sup>13</sup>The name of the second river is Gihon. This one flows throughout the whole land of Cush.<sup>14</sup>The name of the third river is Tigris, and it flows east of Ashur. The fourth river is the Euphrates.

<sup>15</sup>Yahweh God took the man and put him into the garden of Eden to work it and to maintain it.<sup>16</sup>Yahweh God commanded the man, saying, "From every tree in the garden you may freely eat.<sup>17</sup>But from the tree of the knowledge of good and evil you must not eat, for on the day that you eat from it, you will surely die."

<sup>18</sup>Then Yahweh God said, "It is not good that the man should be alone. I will make him a helper suitable for him."<sup>19</sup>Out of the ground Yahweh God formed every animal of the field and every bird of the sky. Then he brought them to the man to see what he would call them. Whatever the man called each living creature, that was its name.<sup>20</sup>The man gave names to all the livestock, to all the birds of the sky, and to every beast of the field. But for the man himself there was found no helper suitable for him.

<sup>21</sup>Yahweh God caused a deep sleep to fall upon the man, so the man slept. Yahweh God took one of his ribs and closed up the flesh where he took the rib.<sup>22</sup>With the rib that Yahweh God had taken from the man, he made a woman and brought her to the man.<sup>23</sup>The man said,

"This time, this one is bone of my bones,  
and flesh of my flesh.  
She will be called 'woman,'  
because she was taken out of man."

<sup>24</sup>Therefore a man will leave his father and his mother, he will be united to his wife, and they will become one flesh.<sup>25</sup>They were both naked, the man and his wife, but were not ashamed.

## Chapter 3

<sup>1</sup>Now the serpent was more shrewd than any other beast of the field which Yahweh God had made. He said to the woman, "Has God really said, 'You must not eat from any tree of the garden'?"<sup>2</sup>The woman said to the serpent, "We may eat the fruit from the trees of the garden,<sup>3</sup>but concerning the fruit of the tree which is in the middle of the garden, God said, 'You must not eat it, and you must not touch it, or you will die.'"

<sup>4</sup>The serpent said to the woman, "You will surely not die.<sup>5</sup>For God knows that the day you eat it your eyes will be opened, and you will be like God, knowing good and evil."<sup>6</sup>When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took some of its fruit and ate it. Then she also gave some to her husband who was with her, and he ate it.

<sup>7</sup>The eyes of both of them were opened, and they knew that they were naked. So they sewed fig leaves together and made coverings for their loins.<sup>8</sup>They heard the sound of Yahweh God walking in the garden in the cool of the day, so the man and his wife hid themselves from the presence of Yahweh God among the trees of the garden.

<sup>9</sup>Yahweh God called to the man and said to him, "Where are you?"<sup>10</sup>The man said, "I heard you in the garden, and I was afraid, because I was naked. So I hid myself."<sup>11</sup>God said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"

<sup>12</sup>The man said, "The woman whom you gave to be with me, she gave me fruit from the tree, and I ate it."<sup>13</sup>Yahweh God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate."

<sup>14</sup>Yahweh God said to the serpent, "Because you have done this,  
cursed are you alone among all the livestock  
and all the beasts of the field.

It is on your stomach that you will go,  
and it is dust that you will eat  
all the days of your life.

<sup>15</sup> I will put hostility between you and the woman,  
and between your seed and her seed.  
He will bruise your head,  
and you will bruise his heel."

<sup>16</sup>To the woman he said,  
"I will greatly multiply your pain in childbirth;  
it is in pain that you will give birth to children.  
Your desire will be for your husband,  
but he will rule over you."

<sup>17</sup>To Adam he said, "Because you have listened to the voice of your wife, and have eaten from the tree, concerning which I commanded you, saying, 'You may not eat from it,'

Cursed is the ground because of you;  
through painful work you will eat from it  
all the days of your life.

<sup>18</sup> It will produce thorns and thistles for you,  
and you will eat the plants of the field.

<sup>19</sup> By the sweat of your face  
you will eat bread,  
until you return to the ground,  
for out of it you were taken.  
For dust you are,  
and to dust you will return."

<sup>20</sup>The man called his wife's name Eve because she was the mother of all the living.<sup>21</sup>Yahweh God made for Adam and for his wife garments of skins and clothed them.

<sup>22</sup>Yahweh God said, "Now the man has become like one of us, knowing good and evil. So now he must not be allowed to reach out with his hand, take from the tree of life, eat it, and live forever."<sup>23</sup>Therefore Yahweh God sent him out from the garden of Eden, to cultivate the ground from which he had been taken.<sup>24</sup>So God drove the man out of the garden, and he placed cherubim at the east of the garden of Eden, and a flaming sword that turned every way, in order to guard the way to the tree of life.

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## Chapter 4

<sup>1</sup>The man knew Eve his wife and she conceived and gave birth to Cain. She said, "I have produced a man with Yahweh's help."<sup>2</sup>Then she gave birth to his brother Abel. Now Abel became a keeper of flocks, but Cain cultivated the soil.

<sup>3</sup>It came about that in the course of time Cain brought some of the fruit of the ground as an offering to Yahweh.<sup>4</sup>As for Abel, he brought some of the firstborn of his flock and some of the fat. Yahweh accepted Abel and his offering,<sup>5</sup>but Cain and his offering he did not accept. So Cain was very angry, and he scowled.

<sup>6</sup>Yahweh said to Cain, "Why are you angry and why are you scowling?"<sup>7</sup>If you do what is right, will you not be accepted? But if you do not do what is right, sin crouches at the door and desires to control you, but you must rule over it."

<sup>8</sup>Cain spoke to Abel his brother. It came about that while they were in the fields, Cain rose up against Abel his brother and killed him. <sup>1</sup>

<sup>9</sup>Then Yahweh said to Cain, "Where is Abel your brother?" He said, "I do not know. Am I my brother's keeper?"

<sup>10</sup>Yahweh said, "What have you done? Your brother's blood is calling out to me from the ground."<sup>11</sup>Now cursed are you from the ground, which has opened its mouth to receive your brother's blood from your hand.<sup>12</sup>When you cultivate the ground, from now on it will not yield to you its strength. A fugitive and a wanderer you will be in the earth."

<sup>13</sup>Cain said to Yahweh, "My punishment is greater than I can bear."<sup>14</sup>Indeed, you have driven me out this day from this ground, and I will be hidden from your face. I will be a fugitive and a wanderer in the earth, and whoever finds me will kill me."<sup>15</sup>Yahweh said to him, "If anyone kills Cain, vengeance will be taken on him sevenfold." Then Yahweh put a mark on Cain, so that if anyone found him, that person would not attack him.

<sup>16</sup>So Cain went out from the presence of Yahweh and lived in the land of Nod, on the east of Eden.<sup>17</sup>Cain knew his wife and she conceived. She gave birth to Enoch. He built a city and named it after his son Enoch.

<sup>18</sup>To Enoch was born Irad. Irad became the father of Mehujael. Mehujael became the father of Methushael. Methushael became the father of Lamech.<sup>19</sup>Lamech took for himself two wives. The name of the one was Adah, and the name of the other was Zillah.

<sup>20</sup>Adah gave birth to Jabal. He was the father of those who live in tents and have livestock.<sup>21</sup>His brother's name was Jubal. He was the father of those who play the harp and pipe.<sup>22</sup>As for Zillah, she bore Tubal-Cain, the forger of tools of bronze and iron. The sister of Tubal-Cain was Naamah.

<sup>23</sup>Lamech said to his wives,

"Adah and Zillah, listen to my voice;  
you wives of Lamech, listen to my words.  
For I have killed a man for wounding me,  
a young man for bruising me.

<sup>24</sup> If Cain is avenged seven times,  
then Lamech will be avenged seventy-seven times."

<sup>25</sup>Adam knew his wife again, and she bore another son. She called his name Seth and said, "God has given me another son in the place of Abel, for Cain killed him."<sup>26</sup>A son was born to Seth and he called his name Enosh. At that time people began to call on the name of Yahweh.

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<sup>1</sup>The best ancient copies read in this way. However, some old translations and some modern translations read Cain said to Abel his brother, "Let us go into the fields." It came about that while they were in the fields, Cain rose up against Abel his brother and killed him.

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Chapter 5

<sup>1</sup>This is the record of the descendants of Adam. On the day that God created mankind, he made them in his own likeness.<sup>2</sup>Male and female he created them. He blessed them and named them mankind when they were created.

<sup>3</sup>When Adam had lived 130 years, he became the father of a son in his own likeness, after his image, and he called his name Seth.<sup>4</sup>After Adam became the father of Seth, he lived eight hundred years. He became the father of more sons and daughters.<sup>5</sup>Adam lived 930 years, and then he died.

<sup>6</sup>When Seth had lived 105 years, he became the father of Enosh.<sup>7</sup>After he became the father of Enosh, he lived 807 years and became the father of more sons and daughters.<sup>8</sup>Seth lived 912 years, and then he died.

<sup>9</sup>When Enosh had lived ninety years, he became the father of Kenan.<sup>10</sup>After he became the father of Kenan, Enosh lived 815 years. He became the father of more sons and daughters.<sup>11</sup>Enosh lived 905 years, and then he died.

<sup>12</sup>When Kenan had lived seventy years, he became the father of Mahalalel.<sup>13</sup>After he became the father of Mahalalel, Kenan lived 840 years. He became the father of more sons and daughters.<sup>14</sup>Kenan lived 910 years, and then he died.

<sup>15</sup>When Mahalalel had lived sixty-five years, he became the father of Jared.<sup>16</sup>After he became the father of Jared, Mahalalel lived 830 years. He became the father of more sons and daughters.<sup>17</sup>Mahalalel lived 895 years, and then he died.

<sup>18</sup>When Jared had lived 162 years, he became the father of Enoch.<sup>19</sup>After he became the father of Enoch, Jared lived eight hundred years. He became the father of more sons and daughters.<sup>20</sup>Jared lived 962 years, and then he died.

<sup>21</sup>When Enoch had lived sixty-five years, he became the father of Methuselah.<sup>22</sup>Enoch walked with God three hundred years after he became the father of Methuselah. He became the father of more sons and daughters.

<sup>23</sup>Enoch lived 365 years.<sup>24</sup>Enoch walked with God, and then he was gone, for God took him.

<sup>25</sup>When Methuselah had lived 187 years, he became the father of Lamech.<sup>26</sup>After he became the father of Lamech, Methuselah lived 782 years. He became the father of more sons and daughters.<sup>27</sup>Methuselah lived 969 years. Then he died.

<sup>28</sup>When Lamech had lived 182 years, he became the father of a son.<sup>29</sup>He called his name Noah, saying, "This one will give us rest from our work and from the painful labor of our hands, which we must do because of the ground that Yahweh has cursed."

<sup>30</sup>Lamech lived 595 years after he became the father of Noah. He became the father of more sons and daughters.

<sup>31</sup>Lamech lived 777 years. Then he died.

<sup>32</sup>After Noah had lived five hundred years, he became the father of Shem, Ham, and Japheth.

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Chapter 6

<sup>1</sup>It came about when mankind began to multiply on the earth and daughters were born to them,<sup>2</sup>that the sons of God saw that the daughters of mankind were attractive. They took for themselves wives, any of them that they chose.<sup>3</sup>Yahweh said, "My spirit will not remain in mankind forever, for they are flesh. They will live 120 years."

<sup>4</sup>The Nephilim were on the earth in those days, and also afterward. This happened when the sons of God married daughters of men, and they had children with them. These were the mighty men of old, men of renown.

<sup>5</sup>Yahweh saw that the wickedness of mankind was great in the earth, and that every inclination of the thoughts of their hearts was only evil continually.<sup>6</sup>Yahweh regretted that he had made mankind on the earth, and it grieved him to his heart.

<sup>7</sup>So Yahweh said, "I will wipe away mankind whom I have created from the surface of the earth—mankind and animals, and creeping things and birds of the heavens, for I regret that I have made them."<sup>8</sup>But Noah found favor in the eyes of Yahweh.

<sup>9</sup>This is the account of Noah. Noah was a righteous man, and blameless among the people of his time. Noah walked with God.<sup>10</sup>Noah became the father of three sons: Shem, Ham, and Japheth.

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

<sup>13</sup>God said to Noah, "I can see that it is time to put an end to all flesh, for the earth is filled with violence through them. Indeed, I will destroy them with the earth."<sup>14</sup>Make for yourself an ark of cypress wood. Make rooms in the ark, and cover it with pitch within and without.<sup>15</sup>This is how you will make it: The length of the ark is to be three hundred cubits; the breadth of it is to be fifty cubits, and the height of it is to be thirty cubits.

<sup>16</sup>Make a roof for the ark, and finish it at a cubit from the top of the side. Place a door in the side of the ark and make a lower, a second, and a third deck.<sup>17</sup>Listen, I am about to bring the flood of waters upon the earth, to destroy all flesh that has in it the breath of life from under heaven. Everything that is on the earth will die.

<sup>18</sup>But I will establish my covenant with you. You will come into the ark, you, and your sons, and your wife, and your sons' wives with you.<sup>19</sup>Of every living creature of all flesh, two of every kind you must bring into the ark, to keep them alive with you, both male and female.

<sup>20</sup>Of the birds after their kind, and of animals after their kind, of every creeping thing of the ground after its kind, two of every sort will come to you to keep them alive.<sup>21</sup>Gather for yourself every kind of food that is eaten and store it, so that it will be food for you and for them."<sup>22</sup>So Noah did this. According to all that God commanded him, so he did.

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Chapter 7

<sup>1</sup>Yahweh said to Noah, "Come, you and all your household, into the ark, for I have seen that you are righteous before me in this generation.<sup>2</sup>Of every clean animal you will bring with you seven males and seven females. From the animals that are not clean, of them bring two, the male and his mate.<sup>3</sup>Also of the birds of the sky, bring seven males and seven females, to keep their offspring alive upon the surface of all the earth.

<sup>4</sup>For in seven days I will cause it to rain upon the earth for forty days and forty nights. I will destroy from off the surface of the ground every living thing that I have made."<sup>5</sup>Noah did all that Yahweh commanded him.

<sup>6</sup>Noah was six hundred years old when the flood came upon the earth.<sup>7</sup>Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood.

<sup>8</sup>Clean animals and unclean animals, birds, and everything that creeps upon the ground,<sup>9</sup>two by two, male and female, came to Noah and went into the ark, just as God had commanded Noah.<sup>10</sup>It came about that after the seven days, the waters of the flood came upon the earth.

<sup>11</sup>In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day, all the fountains of the great deep burst open, and the windows of heaven were opened.<sup>12</sup>The rain began and fell on the earth for forty days and forty nights.

<sup>13</sup>On that very same day Noah and his sons, Shem, Ham, and Japheth, and Noah's wife, and the three wives of his sons with them, entered into the ark.<sup>14</sup>They entered along with each wild animal according to its kind, and each sort of livestock according to its kind, and each creeping thing that creeps upon the earth according to its kind, and every sort of bird according to its kind, each kind of creature with wings.

<sup>15</sup>Two of all flesh in which was the breath of life came to Noah and entered into the ark.<sup>16</sup>The animals that went in were male and female of all flesh; they entered in just as God had commanded him. Then Yahweh shut the door after them.

<sup>17</sup>Then the flood came upon the earth for forty days, and the water increased and lifted the ark and raised it above the earth.<sup>18</sup>The waters completely covered over the earth, and the ark floated upon the surface of the water.

<sup>19</sup>The waters rose greatly on the earth so that all the high mountains that were under the entire sky were covered.

<sup>20</sup>The waters rose fifteen cubits above the tops of the mountains.

<sup>21</sup>All living beings that moved upon the earth died—birds, livestock, wild animals, all the living creatures that lived in great numbers upon the earth, and all mankind.<sup>22</sup>All living creatures who lived on the land, who breathed the breath of life through their noses, died.

<sup>23</sup>So every living thing that was on the surface of the earth was wiped out, mankind and animals and creeping things and birds of the sky. They were all destroyed from the earth. Only Noah and those with him in the ark were left.<sup>24</sup>The waters stayed upon the earth for 150 days.

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## Chapter 8

<sup>1</sup>God remembered Noah, all the wild animals, and all the livestock that were with him in the ark. God made a wind blow over the earth, and the waters started going down.<sup>2</sup>The fountains of the deep and the windows of heaven were closed, and it stopped raining.<sup>3</sup>The flood waters went down slowly from the earth, and after the end of 150 days the waters had gone down.

<sup>4</sup>The ark came to rest in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

<sup>5</sup>The waters continued to go down until the tenth month. On the first day of the month, the tops of the mountains appeared.

<sup>6</sup>It came about after forty days that Noah opened the window of the ark which he had made.<sup>7</sup>He sent out a raven and it flew back and forth until the waters were dried up from the earth.

<sup>8</sup>Then he sent out a dove to see if the waters had gone down from the surface of the earth,<sup>9</sup>but the dove found no place to rest her foot, and she returned to him in the ark, for the waters were still covering the whole earth. He reached out with his hand, and took and brought her into the ark with him.

<sup>10</sup>He waited another seven days and again he sent out the dove from the ark.<sup>11</sup>The dove returned to him in the evening. Look! In her mouth was a freshly plucked olive leaf. So Noah knew that the waters had gone down from the earth.<sup>12</sup>He waited another seven days, and sent out the dove again. She did not return again to him.

<sup>13</sup>It came about in the six hundred and first year, in the first month, on the first day of the month, that the waters were dried up from off the earth. Noah removed the covering of the ark, looked out, and saw that, behold, the surface of the ground was dry.<sup>14</sup>In the second month, on the twenty-seventh day of the month, the earth was dry.

<sup>15</sup>God said to Noah,<sup>16</sup>"Go out of the ark, you, your wife, your sons, and your sons' wives with you."<sup>17</sup>Take out with you every living creature of all flesh that is with you—the birds, the animals, and every creeping thing that creeps upon the earth—so that they may increase greatly on the earth, that they may be fruitful and multiply upon the earth."

<sup>18</sup>So Noah went out with his sons, his wife, and his sons' wives with him.<sup>19</sup>Every living creature, every creeping thing, and every bird, everything that moves on the earth, according to their families, left the ark.

<sup>20</sup>Noah built an altar to Yahweh. He took some of the clean animals and some of the clean birds, and offered burnt offerings on the altar.<sup>21</sup>Yahweh smelled the pleasing aroma and said in his heart, "I will not again curse the ground because of mankind, even though the intention of mankind's heart is evil from childhood. Nor will I again destroy everything living, as I have done.

<sup>22</sup> While the earth remains,  
seed time and harvest,  
cold and heat,  
summer and winter,  
and day and night  
will not cease."

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## Chapter 9

<sup>1</sup>Then God blessed Noah and his sons, and said to them, "Be fruitful, multiply, and fill the earth.<sup>2</sup>The fear of you and the dread of you will be upon every living thing on the earth, upon every bird of the sky, upon everything that moves on the ground, and upon all the fish of the sea. They are given into your hand.

<sup>3</sup>Every moving thing that lives will be food for you. Just as I gave you the green plants, I now give you everything.

<sup>4</sup>But you must not eat meat with its life—that is its blood—in it.

<sup>5</sup>But for your blood, the life that is in your blood, I will require payment. From the hand of every animal I will require it. From the hand of any man, that is, from the hand of one who has murdered his brother, I will require an accounting for the life of that man.

<sup>6</sup> Whoever sheds man's blood,  
by man will his blood be shed,  
for it was in the image of God that he made man.

<sup>7</sup>As for you, be fruitful and multiply, spread throughout the earth and multiply on it."

<sup>8</sup>Then God spoke to Noah and to his sons with him, saying,<sup>9</sup>"As for me, listen! I am going to confirm my covenant with you and with your descendants after you,<sup>10</sup> and with every living creature that is with you, with the birds, the livestock, and every creature of the earth with you, from all that came out of the ark, to every living creature on the earth.

<sup>11</sup>I hereby confirm my covenant with you, that never again will all flesh be destroyed by the waters of a flood. Never again will there be a flood to destroy the earth."

<sup>12</sup>God said, "This is the sign of the covenant which I am making between me and you and every living creature that is with you, for all future generations:<sup>13</sup>I have set my rainbow in the cloud, and it will be the sign of the covenant between me and the earth.

<sup>14</sup>It will come about when I bring a cloud over the earth and the rainbow is seen in the cloud,<sup>15</sup> then I will call to mind my covenant, which is between me and you and every living creature of all flesh. The waters will never again become a flood to destroy all flesh.

<sup>16</sup>The rainbow will be in the clouds and I will see it, in order to remember the everlasting covenant between God and every living creature of all flesh that is on the earth."

<sup>17</sup>Then God said to Noah, "This is the sign of the covenant that I have confirmed between me and all flesh that is on the earth."

<sup>18</sup>The sons of Noah that came out of the ark were Shem, Ham, and Japheth. Ham was the father of Canaan.<sup>19</sup>These three were the sons of Noah, and from these the whole earth was populated.

<sup>20</sup>Noah began to be a man of the soil, and he planted a vineyard.<sup>21</sup>He drank some of the wine and became drunk. He was lying uncovered in his tent.

<sup>22</sup>Then Ham, the father of Canaan, saw the nakedness of his father and told his two brothers outside.<sup>23</sup>So Shem and Japheth took a robe and laid it upon both their shoulders, and walked backwards and covered the nakedness of their father. Their faces were turned the other way, so they did not see their father's nakedness.

<sup>24</sup>When Noah awoke from his wine, he learned what his youngest son had done to him.<sup>25</sup>So he said,  
"Cursed be Canaan.

May he be a servant to his brothers' servants."

<sup>26</sup>He also said,

"May Yahweh, the God of Shem, be blessed,  
and may Canaan be his servant.

<sup>27</sup> May God extend the territory of Japheth,  
and let him make his home in the tents of Shem.  
May Canaan be his servant."

<sup>28</sup>After the flood, Noah lived three hundred fifty years.<sup>29</sup>All the days of Noah were nine hundred fifty years, and then he died.

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## Chapter 10

<sup>1</sup>These were the descendants of the sons of Noah, that is, Shem, Ham, and Japheth. Sons were born to them after the flood.

<sup>2</sup>The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

<sup>3</sup>The sons of Gomer were Ashkenaz, Riphath, and Togarmah.

<sup>4</sup>The sons of Javan were Elishah, Tarshish, the Kittites,<sup>1</sup> and Dodanim.<sup>5</sup>From these the coastland peoples separated and went into their lands, every one with its own language, according to their clans, by their nations.

<sup>6</sup>The sons of Ham were Cush, Mizraim, Put, and Canaan.

<sup>7</sup>The sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabteka. The sons of Raamah were Sheba and Dedan.

<sup>8</sup>Cush became the father of Nimrod, who was a mighty one on the earth.<sup>9</sup>He was a mighty hunter before Yahweh. That is why it is said, "Like Nimrod, a mighty hunter before Yahweh."<sup>10</sup>The first centers of his kingdom were Babylon, Uruk, Akkad, and Kalneh, in the land of Shinar.

<sup>11</sup>Out of that land he went to Assyria and built Nineveh, Rehoboth Ir, Calah,<sup>12</sup>and Resen, which was between Nineveh and Calah. It was a large city.

<sup>13</sup>Mizraim became the father of the Ludites, the Anamites, the Lehabites, the Naphtuhites,<sup>14</sup>the Pathrusites, the Kasluhites (from whom the Philistines came), and the Caphtorites.

<sup>15</sup>Canaan became the father of Sidon, his firstborn, and of Heth,<sup>16</sup>also of the Jebusites, the Amorites, the Gergashites,<sup>17</sup>the Hivites, the Arkites, the Sinites,<sup>18</sup>the Arvadites, the Zemarites, and the Hamathites. Afterward the clans of the Canaanites spread out.

<sup>19</sup>The border of the Canaanites was from Sidon, in the direction of Gerar, as far as Gaza, and as one goes toward Sodom, Gomorrah, Admah, and Zeboyim, as far as Lasha.<sup>20</sup>These were the sons of Ham, by their clans, by their languages, in their lands, and in their nations.

<sup>21</sup>Sons also were born to Shem, the older brother of Japheth. Shem was also the ancestor of all the people of Eber.

<sup>22</sup>The sons of Shem were Elam, Ashur, Arphaxad, Lud, and Aram.

<sup>23</sup>The sons of Aram were Uz, Hul, Gether, and Meshech.

<sup>24</sup>Arphaxad became the father of Shelah, and Shelah became the father of Eber.

<sup>25</sup>Eber had two sons. The name of the one was Peleg, for in his days the earth was divided. His brother's name was Joktan.

<sup>26</sup>Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah,<sup>27</sup>Hadoram, Uzal, Diklah,<sup>28</sup>Obal, Abimael, Sheba,<sup>29</sup>Ophir, Havilah, and Jobab. All these were the sons of Joktan.

<sup>30</sup>Their territory was from Mesha, all the way to Sephar, the mountain of the east.<sup>31</sup>These were the sons of Shem, according to their clans and their languages, in their lands, according to their nations.

<sup>32</sup>These were the clans of the sons of Noah, according to their genealogies, by their nations. From these the nations separated and went over the earth after the flood.

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<sup>1</sup>Some modern English translations read, Kittim .

## Chapter 11

<sup>1</sup>Now the whole earth used one language and had the same words.<sup>2</sup>As they journeyed in the east, they found a plain in the land of Shinar and they settled there.

<sup>3</sup>They said to one another, "Come, let us make bricks and bake them thoroughly." They had brick instead of stone and tar as mortar.<sup>4</sup>They said, "Come, let us build ourselves a city and a tower whose top will reach to the sky, and let us make a name for ourselves. If we do not, we will be scattered across the surface of the whole earth."

<sup>5</sup>So Yahweh came down to see the city and the tower which the descendants of Adam had built.<sup>6</sup>Yahweh said, "Look, they are one people with the same language, and they are beginning to do this! Soon nothing that they intend to do will be impossible for them.<sup>7</sup>Come, let us go down and confuse their language there, so that they may not understand each other."

<sup>8</sup>So Yahweh scattered them from there across the surface of all the earth and they stopped building the city.

<sup>9</sup>Therefore, its name was called Babel, because there Yahweh confused the language of the whole earth and from there Yahweh scattered them abroad over the surface of all the earth.

<sup>10</sup>These were the descendants of Shem. Shem was a hundred years old, and he became the father of Arphaxad two years after the flood.<sup>11</sup>Shem lived five hundred years after he became the father of Arphaxad. He also became the father of other sons and daughters.

<sup>12</sup>When Arphaxad had lived thirty-five years, he became the father of Shelah.<sup>13</sup>Arphaxad lived 403 years after he became the father of Shelah. He also became the father of other sons and daughters.

<sup>14</sup>When Shelah had lived thirty years, he became the father of Eber.<sup>15</sup>Shelah lived 403 years after he became the father of Eber. He also became the father of other sons and daughters.

<sup>16</sup>When Eber had lived thirty-four years, he became the father of Peleg.<sup>17</sup>Eber lived 430 years after he became the father of Peleg. He also became the father of other sons and daughters.

<sup>18</sup>When Peleg had lived thirty years, he became the father of Reu.<sup>19</sup>Peleg lived 209 years after he became the father of Reu. He also became the father of other sons and daughters.

<sup>20</sup>When Reu had lived thirty-two years, he became the father of Serug.<sup>21</sup>Reu lived 207 years after he became the father of Serug. He also became the father of other sons and daughters.

<sup>22</sup>When Serug had lived thirty years, he became the father of Nahor.<sup>23</sup>Serug lived two hundred years after he became the father of Nahor. He also became the father of other sons and daughters.

<sup>24</sup>When Nahor had lived twenty-nine years, he became the father of Terah.<sup>25</sup>Nahor lived 119 years after he became the father of Terah. He also became the father of other sons and daughters.

<sup>26</sup>After Terah had lived seventy years, he became the father of Abram, Nahor, and Haran.

<sup>27</sup>Now these were the descendants of Terah. Terah became the father of Abram, Nahor, and Haran, and Haran became the father of Lot.<sup>28</sup>Haran died in the presence of his father Terah in the land of his birth, in Ur of the Chaldeans.

<sup>29</sup>Abram and Nahor took wives. The name of Abram's wife was Sarai and the name of Nahor's wife was Milkah, a daughter of Haran, who was the father of Milkah and Iskah.<sup>30</sup>Now Sarai was barren; she had no child.

<sup>31</sup>Terah took Abram his son, Lot the son of his son Haran, and Sarai his daughter-in-law, his son Abram's wife, and together they left Ur of the Chaldeans, to go into the land of Canaan. But they came to Haran and stayed there.

<sup>32</sup>Terah lived 205 years and then died in Haran.



## Chapter 12

<sup>1</sup>Now Yahweh said to Abram, "Go from your country, and from your relatives, and from your father's household, to the land that I will show you.

<sup>2</sup> I will make of you a great nation, and I will bless you,  
and make your name great, and you will be a blessing.

<sup>3</sup> I will bless those who bless you, but whoever dishonors you I will curse.  
Through you will all the families of the earth be blessed."

<sup>4</sup>So Abram went, as Yahweh had told him to do, and Lot went with him. Abram was seventy-five years old when he left Haran. <sup>5</sup>Abram took Sarai, his wife, Lot, his brother's son, all their possessions that they had accumulated, and the people that they had acquired in Haran. They left to go into the land of Canaan, and came to the land of Canaan.

<sup>6</sup>Abram passed through the land as far as Shechem, to the oak of Moreh. At that time the Canaanites lived in the land. <sup>7</sup>Yahweh appeared to Abram, and said, "To your descendants I will give this land." So there Abram built an altar to Yahweh, who had appeared to him.

<sup>8</sup>From there he moved to the hill country to the east of Bethel, where he pitched his tent, with Bethel to the west and Ai to the east. There he built an altar to Yahweh and called on the name of Yahweh. <sup>9</sup>Then Abram continued journeying, going toward the Negev.

<sup>10</sup>There was a famine in the land, so Abram went down into Egypt to stay, for the famine was severe in the land.

<sup>11</sup>When he was about to enter into Egypt, he said to Sarai his wife, "See now, I know that you are a beautiful woman. <sup>12</sup>When the Egyptians see you they will say, 'This is his wife,' and they will kill me, but they will keep you alive. <sup>13</sup>Say that you are my sister, so that it may be well with me because of you, and so that my life will be spared because of you."

<sup>14</sup>It came about that when Abram entered into Egypt, the Egyptians saw that Sarai was very beautiful. <sup>15</sup>The princes of Pharaoh saw her, and praised her to Pharaoh, and the woman was taken into Pharaoh's household.

<sup>16</sup>Pharaoh treated Abram well for her sake, and Abram received sheep and cattle, male donkeys, male servants, female servants, female donkeys, and camels.

<sup>17</sup>Then Yahweh afflicted Pharaoh and his house with great plagues because of Sarai, Abram's wife. <sup>18</sup>Pharaoh summoned Abram, and said, "What is this that you have done to me? Why did you not tell me that she was your wife? <sup>19</sup>Why did you say, 'She is my sister,' so that I took her to be my wife? Now therefore, here is your wife. Take her, and go your way." <sup>20</sup>Then Pharaoh gave orders to his men concerning him, and they sent him away, along with his wife and all that he had.

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## Chapter 13

<sup>1</sup>So Abram went up from Egypt and went into the Negev, he, his wife, and all that he had. Lot also went with them.<sup>2</sup>Now Abram was very rich in livestock, in silver, and in gold.

<sup>3</sup>He continued on his journey from the Negev to Bethel, to the place where his tent had been before, between Bethel and Ai.<sup>4</sup>He went to the place where the altar was that he had built previously. Here he called on the name of Yahweh.

<sup>5</sup>Now Lot, who was traveling with Abram, also had flocks, herds, and tents.<sup>6</sup>The land was not able to support them both living close together, because their possessions were very many, so that they could not stay together.<sup>7</sup>Also, there was a dispute between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. The Canaanites and the Perizzites were living in the land at that time.

<sup>8</sup>So Abram said to Lot, "Let there be no strife between you and me, and between your herdsmen and my herdsmen; after all, we are family.<sup>9</sup>Is not the whole land before you? Go ahead and separate yourself from me. If you go to the left, then I will go to the right. Or if you go to the right, then I will go to the left."

<sup>10</sup>So Lot looked around, and saw that the whole plain of the Jordan was well watered everywhere all the way to Zoar, like the garden of Yahweh, like the land of Egypt. This was before Yahweh destroyed Sodom and Gomorrah.

<sup>11</sup>So Lot chose for himself all the plain of the Jordan and traveled east, and the relatives separated from each other.

<sup>12</sup>Abram lived in the land of Canaan, and Lot lived among the cities of the plain. He set up his tents as far away as Sodom.<sup>13</sup>Now the men of Sodom were very wicked sinners against Yahweh.

<sup>14</sup>Yahweh said to Abram after Lot had departed from him, "Look from the place where you are standing to the north, south, east, and west.<sup>15</sup>All this land which you see, I will give to you and to your descendants forever.

<sup>16</sup>I will make your descendants as the dust of the earth, so that if one can count the dust of the earth, your descendants also can be counted.<sup>17</sup>Arise, walk through the length and breadth of the land, for I will give it to you."<sup>18</sup>So Abram picked up his tent, and came and lived by the oaks of Mamre, which are in Hebron, and there built an altar to Yahweh.

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## Chapter 14

<sup>1</sup>It came about in the days of Amraphel, king of Shinar, Arioch, king of Ellasar, Kedorlaomer, king of Elam, and Tidal, king of Goyim,<sup>2</sup> that they made war against Bera, king of Sodom, Birsha, king of Gomorrah, Shinab, king of Admah, Shemeber, king of Zeboyim, and the king of Bela (also called Zoar).

<sup>3</sup>These latter five kings joined together in the Valley of Siddim (also called the Salt Sea).<sup>4</sup>Twelve years they had served Kedorlaomer, but in the thirteenth year they rebelled.<sup>5</sup>Then in the fourteenth year, Kedorlaomer and the kings who were with him came and attacked the Rephaim in Ashteroth Karnaim, the Zuzites in Ham, the Emmites in Shaveh Kiriathaim,<sup>6</sup> and the Horites in their hill country of Seir, as far as El Paran, which is near the desert.

<sup>7</sup>Then they turned and came to En Mishpat (also called Kadesh), and defeated all the country of the Amalekites, and also the Amorites who lived in Hazezon Tamar.

<sup>8</sup>Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboyim, and the king of Bela (also called Zoar) went out and prepared for battle in the Valley of Siddim<sup>9</sup> against Kedorlaomer, king of Elam, Tidal, king of Goyim, Amraphel, king of Shinar, Arioch, king of Ellasar; four kings against the five.

<sup>10</sup>Now the Valley of Siddim was full of tar pits, and as the kings of Sodom and Gomorrah fled, they fell in there. Those who were left fled to the mountains.<sup>11</sup>So the kings took all the goods of Sodom and Gomorrah and all their provisions, and went their way.<sup>12</sup>When they went, they also took Lot, Abram's brother's son, who was living in Sodom, along with all his possessions.

<sup>13</sup>One who had escaped came and told Abram the Hebrew. He was living by the oaks that belonged to Mamre, the Amorite, who was the brother of Eshkol and Aner, who were all allies of Abram.<sup>14</sup>Now when Abram heard that enemies had captured his relative, he led out his 318 trained men who had been born in his house, and he pursued them as far as Dan.

<sup>15</sup>He divided his men against them at night, he and his servants, and he pursued them as far as Hobah, which is north of Damascus.<sup>16</sup>Then he brought back all the possessions, and also brought back his relative Lot and his goods, as well as the women and the other people.

<sup>17</sup>After Abram returned from defeating Kedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (also called the King's Valley).

<sup>18</sup>Melchizedek, king of Salem, brought out bread and wine. He was priest of God Most High.

<sup>19</sup>He blessed him saying,

"Blessed be Abram by God Most High,  
Creator of heaven and earth.

<sup>20</sup> Blessed be God Most High,  
who has given your enemies into your hand."  
Then Abram gave him a tenth of everything.

<sup>21</sup>The king of Sodom said to Abram, "Give me the people, and take the goods for yourself."<sup>22</sup> Abram said to the king of Sodom, "I have lifted up my hand to Yahweh, God Most High, Creator of heaven and earth,<sup>23</sup> that I will not take a thread, a sandal strap, or anything that is yours, so that you can never say, 'I have made Abram rich.'<sup>24</sup> I will take nothing except what the young men have eaten and the share of the men that went with me. Let Aner, Eshkol, and Mamre take their portion."

## Chapter 15

<sup>1</sup>After these things the word of Yahweh came to Abram in a vision, saying, "Fear not, Abram! I am your shield and your very great reward."

<sup>2</sup>Abram said, "Lord Yahweh, what will you give me, since I continue childless, and the heir of my house is Eliezer of Damascus?"<sup>3</sup>Abram said, "Since you have given me no descendant, see, one born in my house will be my heir!"

<sup>4</sup>Then, behold, the word of Yahweh came to him, saying, "This man will not be your heir; but rather the one who will come from your own body will be your heir."<sup>5</sup>Then he brought him outside, and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So will your descendants be."

<sup>6</sup>He believed Yahweh, and he counted it to him as righteousness.<sup>7</sup>He said to him, "I am Yahweh, who brought you out of Ur of the Chaldeans, to give you this land to inherit it."<sup>8</sup>He said, "Lord Yahweh, how will I know that I will inherit it?"

<sup>9</sup>Then he said to him, "Bring me a heifer three years old, a female goat three years old, a ram three years old, a dove, and a young pigeon."<sup>10</sup>He brought him all these, and cut them in two, and placed each half opposite the other, but he did not divide the birds.<sup>11</sup>When the birds of prey came down upon the carcasses, Abram drove them away.

<sup>12</sup>Then when the sun was going down, Abram fell sound asleep and, behold, a deep and terrifying darkness overwhelmed him.<sup>13</sup>Then Yahweh said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, and will be enslaved and oppressed for four hundred years.

<sup>14</sup>I will judge that nation that they will serve, and afterward they will come out with abundant possessions.<sup>15</sup>But you will go to your fathers in peace, and you will be buried in a good old age.<sup>16</sup>In the fourth generation they will come here again, for the iniquity of the Amorites has not yet reached its limit."

<sup>17</sup>When the sun had gone down and it was dark, behold, a smoking firepot and a flaming torch passed between the pieces.<sup>18</sup>On that day Yahweh made a covenant with Abram, saying, "To your descendants I hereby give this land, from the river of Egypt to the great river, the Euphrates—<sup>19</sup>the Kenites, the Kenizzites, the Kadmonites,<sup>20</sup>the Hittites, the Perizzites, the Rephaites,<sup>21</sup>the Amorites, the Canaanites, the Girgashites, and the Jebusites."

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## Chapter 16

<sup>1</sup>Now Sarai, Abram's wife, had not borne any children for him, but she had a female servant, an Egyptian, whose name was Hagar.<sup>2</sup>So Sarai said to Abram, "See now, Yahweh has kept me from having children. Please go to my servant. It may be that I will have children by her." Abram listened to the voice of Sarai.<sup>3</sup>It was after Abram had lived ten years in the land of Canaan that Sarai, Abram's wife, gave Hagar, her Egyptian servant, to her husband as a wife.<sup>4</sup>So he went to Hagar, and she conceived. When she saw that she had conceived, she looked with contempt on her mistress.

<sup>5</sup>Then Sarai said to Abram, "This wrong on me is because of you. I gave my servant woman into your embrace, and when she saw that she had conceived, I was despised in her eyes. Let Yahweh judge between me and you."<sup>6</sup>But Abram said to Sarai, "See here, your servant woman is in your power, do to her what you think best." So Sarai dealt harshly with her, and she fled from her.

<sup>7</sup>The angel of Yahweh found her by a spring of water in the wilderness, the spring that is on the way to Shur.<sup>8</sup>He said, "Hagar, Sarai's servant, where did you come from and where are you going?" Then she said, "I am fleeing from my mistress Sarai."

<sup>9</sup>The angel of Yahweh said to her, "Return to your mistress, and submit yourself to her authority."<sup>10</sup>Then the angel of Yahweh said to her, "I will greatly multiply your descendants, so that they will be too numerous to count."

<sup>11</sup>The angel of Yahweh also said to her,  
 "Behold, you are pregnant  
 and will bear a son,  
 and you will call his name Ishmael,  
 because Yahweh has heard your affliction.

<sup>12</sup> He will be a wild donkey of a man.  
 He will be hostile against every man,  
 and every man will be hostile to him,  
 and he will live apart from all his brothers."

<sup>13</sup>Then she gave this name to Yahweh who spoke to her, "You are the God who sees me," for she said, "Do I really continue to see, even after he has seen me?"<sup>14</sup>Therefore the well was called Beer Lahai Roi; behold, it is between Kadesh and Bered.

<sup>15</sup>Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael.<sup>16</sup>Abram was eighty-six years old when Hagar bore Ishmael to Abram.

## Chapter 17

<sup>1</sup>When Abram was ninety-nine years old, Yahweh appeared to Abram and said to him, "I am God Almighty. Walk before me, and be blameless.<sup>2</sup>Then I will confirm my covenant between me and you, and will multiply you exceedingly."

<sup>3</sup>Abram bowed low with his face to the ground and God talked with him, saying, <sup>4</sup>"As for me, behold, my covenant is with you. You will be the father of a multitude of nations.<sup>5</sup>No longer will your name be Abram, but your name will be Abraham—for I appoint you to be the father of a multitude of nations.<sup>6</sup>I will make you exceedingly fruitful, and I will make nations of you, and kings will descend from you.

<sup>7</sup>I will establish my covenant between me and you and your descendants after you, throughout their generations for an everlasting covenant, to be God to you and to your descendants after you.<sup>8</sup>I will give to you, and to your descendants after you, the land where you have been sojourning, all the land of Canaan, for an everlasting possession, and I will be their God."

<sup>9</sup>Then God said to Abraham, "As for you, you must keep my covenant, you and your descendants after you throughout their generations.<sup>10</sup>This is my covenant, which you must keep, between me and you and your descendants after you: Every male among you must be circumcised.<sup>11</sup>You must be circumcised in the flesh of your foreskin, and this will be the sign of the covenant between me and you.

<sup>12</sup>Every male among you that is eight days old must be circumcised, throughout your people's generations. This includes him who is born into your household and him who is bought with money from any foreigner who is not one of your descendants.<sup>13</sup>He who is born into your household and he who is bought with your money must be circumcised. Thus my covenant will be in your flesh for an everlasting covenant.<sup>14</sup>Any uncircumcised male who is not circumcised in the flesh of his foreskin will be cut off from his people. He has broken my covenant."

<sup>15</sup>God said to Abraham, "As for Sarai your wife, do not call her Sarai any more. Instead, her name will be Sarah.<sup>16</sup>I will bless her, and I will give you a son by her. I will bless her, and she will become the mother of nations. Kings of peoples will come from her."

<sup>17</sup>Then Abraham bowed low with his face to the ground, and laughed, and said in his heart, "Can a child be born to a man who is a hundred years old? How can Sarah, who is ninety years old, bear a son?"<sup>18</sup>Abraham said to God, "Oh that Ishmael might live before you!"

<sup>19</sup>God said, "No, but Sarah your wife will bear you a son, and you must name him Isaac. I will establish my covenant with him as an everlasting covenant with his descendants after him.<sup>20</sup>As for Ishmael, I have heard you. Behold, I have blessed him and will make him fruitful and will multiply him abundantly. He will be the father of twelve princes, and I will make him become a great nation.<sup>21</sup>But my covenant I will establish with Isaac, whom Sarah will bear to you at this time in the next year."

<sup>22</sup>When he had finished talking with him, God went up from Abraham.<sup>23</sup>Then Abraham took Ishmael his son, and all those who were born into his household, and all those who were bought with his money, every male among the men of Abraham's household, and circumcised the flesh of their foreskin in that same day, as God had said to him.

<sup>24</sup>Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin.<sup>25</sup>Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin.<sup>26</sup>On the very same day Abraham and Ishmael his son were both circumcised.<sup>27</sup>All the men of his household were circumcised with him, including those born into the household and those bought with money from a foreigner.

## Chapter 18

<sup>1</sup>Yahweh appeared to Abraham by the oaks of Mamre, as he sat in the tent doorway in the heat of the day.<sup>2</sup>He looked up and, behold, he saw three men standing across from him. When he saw them, he ran to meet them from the tent door and bowed low to the ground.

<sup>3</sup>He said, "My Lord, if I have found favor in your sight, please do not pass by your servant."<sup>4</sup>Let a little water be brought, wash your feet, and rest yourselves under the tree.<sup>5</sup>Let me bring a little food, so that you may refresh yourselves. Afterwards you can go your way, since you have come to your servant." They replied, "Do as you have said."

<sup>6</sup>Then Abraham quickly went into the tent to Sarah, and said, "Hurry, get three seahs of fine flour, knead it, and make bread."<sup>7</sup>Then Abraham ran to the herd, and took a calf that was tender and good, and gave it to the servant, and he hurried to prepare it.<sup>8</sup>He took curds and milk, and the calf that had been prepared, and placed the food before them, and he stood by them under the tree while they ate.

<sup>9</sup>They said to him, "Where is Sarah your wife?" He replied, "There, in the tent."<sup>10</sup>He said, "I will certainly return to you in the springtime, and see, Sarah your wife will have a son." Sarah was listening in the tent doorway, which was behind him.

<sup>11</sup>Now Abraham and Sarah were old, very advanced in age, and Sarah had passed the age when women could bear children.<sup>12</sup>So Sarah laughed to herself, saying to herself, "After I am worn out and my master is old, will I now have this pleasure?"

<sup>13</sup>Yahweh said to Abraham, "Why did Sarah laugh and say, 'Will I really bear a child, when I am old'?<sup>14</sup>Is anything too hard for Yahweh? At the time appointed by me, in the spring, I will return to you. About this time next year Sarah will have a son."<sup>15</sup>Then Sarah denied it and said, "I did not laugh," for she was afraid. He replied, "No, you did laugh."

<sup>16</sup>Then the men arose to leave and looked down toward Sodom. Abraham went with them to see them on their way.<sup>17</sup>But Yahweh said, "Should I hide from Abraham what I am about to do,<sup>18</sup>since Abraham will indeed become a great and mighty nation, and all the nations of the earth will be blessed in him?<sup>19</sup>For I have chosen him so that he may instruct his children and his household after him to keep the way of Yahweh, to do righteousness and justice, so that Yahweh may bring upon Abraham what he has said to him."

<sup>20</sup>Then Yahweh said, "Because the outcry against Sodom and Gomorrah is so great, and because their sin is so serious,<sup>21</sup>I will now go down there and see the outcry against her that has come to me, whether they have really done it. If not, I will know."

<sup>22</sup>So the men turned from there, and went toward Sodom, but Abraham remained standing before Yahweh.<sup>23</sup>Then Abraham approached and said, "Will you sweep away the righteous with the wicked?"

<sup>24</sup>Perhaps there are fifty righteous within the city. Will you sweep it away and not spare the place for the sake of the fifty righteous that are there?<sup>25</sup>Far be it from you to do such a thing, killing the righteous with the wicked, so that the righteous should be treated the same as the wicked. Far be it from you! Will not the Judge of all the earth do what is just?"<sup>26</sup>Yahweh said, "If I find in Sodom fifty righteous within the city, then I will spare the whole place for their sake."

<sup>27</sup>Abraham answered and said, "See now, I have undertaken to speak to my Lord, even though I am only dust and ashes!<sup>28</sup>What if there are five less than fifty righteous? Will you destroy the whole city for lack of five?" Then he said, "I will not destroy it, if I find there forty-five."

<sup>29</sup>He spoke to him yet again, and said, "What if there are forty found there?" He replied, "I will not do it for the forty's sake."<sup>30</sup>He said, "Please do not be angry, Lord, so I may speak. Perhaps thirty will be found there." He replied, "I will not do it, if I find thirty there."<sup>31</sup>He said, "See now, I have undertaken to speak to my Lord! Perhaps twenty will be found there." He replied, "I will not destroy it for the twenty's sake."

<sup>32</sup>He said, "Please do not be angry, Lord, and I will speak this one last time. Perhaps ten will be found there." Then he said, "I will not destroy it for the ten's sake."<sup>33</sup>Yahweh went on his way as soon as he had finished talking with Abraham, and Abraham returned home.

## Chapter 19

<sup>1</sup>The two angels came to Sodom in the evening, while Lot was sitting at the gate of Sodom. Lot saw them, arose to meet them, and bowed down with his face to the ground.<sup>2</sup>He said, "See now, my masters, please turn aside into your servant's house, stay for the night, and wash your feet. Then you can rise up early and go on your way." They replied, "No, we will spend the night in the town square."<sup>3</sup>But he urged them strongly, so they went with him, and entered into his house. He prepared a meal and baked unleavened bread, and they ate.

<sup>4</sup>But before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the men from every part of the city.<sup>5</sup>They called to Lot, and said to him, "Where are the men that came in to you tonight? Bring them out to us, that we may know them."

<sup>6</sup>So Lot went out the door to them and shut the door after himself.<sup>7</sup>He said, "I beg you, my brothers, do not act so wickedly.<sup>8</sup>See now, I have two daughters who have not known any man. Please let me bring them out to you, and you do to them whatever is good in your eyes. Only do nothing to these men, because they have come under the shadow of my roof."

<sup>9</sup>They said, "Stand back!" They also said, "This one came here to live as a foreigner, and now he has become our judge! Now we will deal worse with you than with them." They pressed hard against the man, against Lot, and came near to break down the door.

<sup>10</sup>But the men reached out their hands and brought Lot into the house with them and shut the door.<sup>11</sup>Then Lot's visitors struck with blindness the men who were outside the door of the house, both small and great, so that they became exhausted when they were trying to find the door.

<sup>12</sup>Then the men said to Lot, "Do you have anyone else here? Any sons-in-law, your sons and your daughters, and whoever you have in the city, get them out of here."<sup>13</sup>For we are about to destroy this place, because the accusations against it before Yahweh have become so loud that he has sent us to destroy it."

<sup>14</sup>Lot went out and spoke to his sons-in-law, the men who had promised to marry his daughters, and said, "Quick, get out of this place, for Yahweh is about to destroy the city." But to his sons-in-law he seemed to be joking.<sup>15</sup>When dawn came, the angels urged Lot, saying, "Get going, take your wife and your two daughters that are here, so you are not swept away in the punishment of the city."

<sup>16</sup>But he lingered. So the men grabbed his hand, and the hand of his wife, and the hands of his two daughters, because Yahweh was merciful to him. They brought them out, and set them outside the city.<sup>17</sup>When they had brought them out, one of the men said, "Run for your lives! Do not look back, or stay anywhere on the plain. Escape to the mountains so you are not swept away."

<sup>18</sup>Lot said to them, "No, please, my masters!"<sup>19</sup>See now, your servant has found favor in your eyes, and you have shown me great kindness in saving my life, but I cannot escape to the mountains, because the disaster will overtake me, and I will die.<sup>20</sup>See now, the city over there is a little one. Please, let me escape there—Is it not a little one?—and my life will be saved."

<sup>21</sup>He said to him, "Alright, I am granting this request also, that I will not destroy the city which you have mentioned."<sup>22</sup>Hurry! Escape there, for I cannot do anything until you arrive there." Therefore the city was named Zoar.

<sup>23</sup>The sun had risen upon the earth when Lot reached Zoar.<sup>24</sup>Then Yahweh rained down upon Sodom and Gomorrah sulfur and fire from Yahweh out of the sky.<sup>25</sup>He destroyed those cities, and all the plain, and all the inhabitants of the cities, and the plants that grew on the ground.

<sup>26</sup>But Lot's wife, who was behind him, looked back, and she became a pillar of salt.

<sup>27</sup>Abraham got up early in the morning and went to the place where he had stood before Yahweh.<sup>28</sup>He looked down toward Sodom and Gomorrah and toward all the land of the plain. He looked and behold, smoke was rising from the land like the smoke of a furnace.

<sup>29</sup>So when God destroyed the cities of the plain, God called Abraham to mind. He sent Lot out of the midst of the destruction when he destroyed the cities in which Lot had lived.

<sup>30</sup>But Lot went up from Zoar to live in the mountains with his two daughters, because he was afraid to live in Zoar. So he lived in a cave, he and his two daughters.



<sup>31</sup>The firstborn said to the younger, "Our father is old, and there is no man anywhere to lie with us according to the way of all the world."<sup>32</sup>Come, let us make our father drink wine, and we will lie with him, so that we may keep our family line alive through our father."<sup>33</sup>So they made their father drink wine that night. Then the firstborn went in and lay with her father; he did not know when she lay down, nor when she got up.

<sup>34</sup>The next day the firstborn said to the younger, "Listen, here I lay last night with my father. Let us make him drink wine tonight also, and you should go and lie with him, so that we may keep our family line alive through our father."<sup>35</sup>So they made their father drink wine that night also, and the younger went and lay with him. He did not know when she lay down or when she got up.

<sup>36</sup>So both the daughters of Lot conceived by their father.<sup>37</sup>The firstborn gave birth to a son, and named him Moab. He became the ancestor of the Moabites of today.<sup>38</sup>As for the younger daughter, she also gave birth to a son, and named him Ben-Ammi. He became the ancestor of the people of Ammon of today.

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## Chapter 20

<sup>1</sup>Abraham journeyed from there toward the land of the Negev, and lived between Kadesh and Shur. He was a foreigner living in Gerar.<sup>2</sup>Abraham said concerning Sarah his wife, "She is my sister." So Abimelek king of Gerar sent for Sarah and took her.<sup>3</sup>But God came to Abimelek in a dream in the night, and said to him, "Behold, you are a dead man because of the woman whom you have taken, for she is a man's wife."

<sup>4</sup>Now Abimelek had not come near her and he said, "Lord, would you kill even a righteous nation?<sup>5</sup>Did he not himself say to me, 'She is my sister?' Even she herself said, 'He is my brother.' I have done this in the integrity of my heart and the innocence of my hands."

<sup>6</sup>Then God said to him in the dream, "Yes, I also know that in the integrity of your heart you did this, and I also kept you from sinning against me. Therefore I did not allow you to touch her.<sup>7</sup>Therefore, return the man's wife, for he is a prophet. He will pray for you, and you will live. But if you do not restore her, know that you and all who are yours will surely die."

<sup>8</sup>Abimelek rose early in the morning and called all of his servants to himself. He told all these things to them, and the men were very afraid.<sup>9</sup>Then Abimelek called for Abraham and said to him, "What have you done to us? How have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done to me deeds that ought not to be done."

<sup>10</sup>Abimelek said to Abraham, "What prompted you to do this thing?"<sup>11</sup>Abraham said, "Because I thought, 'Surely there is no fear of God in this place, and they will kill me because of my wife.'<sup>12</sup>Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife.

<sup>13</sup>When God caused me to leave my father's house and travel from place to place, I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, "He is my brother."'<sup>14</sup>Then Abimelek took sheep and cattle, and male slaves and female slaves, and gave them to Abraham. Then he returned Sarah, Abraham's wife, to him.

<sup>15</sup>Abimelek said, "Look, my land is before you. Settle wherever it pleases you."<sup>16</sup>To Sarah he said, "Look, I have given your brother a thousand pieces of silver. It is to cover any offense against you in the eyes of all who are with you, and before everyone, you are completely made right."

<sup>17</sup>Then Abraham prayed to God, and God healed Abimelek, his wife, and his female slaves so that they were able to have children.<sup>18</sup>For Yahweh had closed all the wombs of the household of Abimelek because of Sarah, Abraham's wife.

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## Chapter 21

<sup>1</sup>Yahweh paid attention to Sarah as he had said he would, and Yahweh did for Sarah just as he had promised.

<sup>2</sup>Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken to him.

<sup>3</sup>Abraham named his son, the one who had been born to him, whom Sarah bore to him, Isaac.<sup>4</sup>Abraham circumcised his son Isaac when he was eight days old, just as God had commanded him.

<sup>5</sup>Abraham was one hundred years old when his son Isaac was born to him.<sup>6</sup>Sarah said, "God has made me laugh; every one who hears will laugh with me."<sup>7</sup>She also said, "Who would have said to Abraham that Sarah would nurse children, and yet I have borne him a son in his old age!"

<sup>8</sup>The child grew and was weaned, and Abraham made a great feast on the day that Isaac was weaned.<sup>9</sup>Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking.

<sup>10</sup>So she said to Abraham, "Drive out this slave woman and her son, for the son of this slave woman will not be heir with my son, with Isaac."<sup>11</sup>This thing was very grievous to Abraham because of his son.

<sup>12</sup>But God said to Abraham, "Do not be grieved because of the young man and because of your servant girl. Listen to Sarah's words in all she says to you about this matter, because it is through Isaac that your descendants will be named.<sup>13</sup>I will also make the son of the servant woman into a nation, because he is your descendant."

<sup>14</sup>Abraham rose up early in the morning, took bread and a skin of water, and gave it to Hagar, putting it on her shoulder. He gave her the boy and sent her away. She departed and wandered in the wilderness of Beersheba.

<sup>15</sup>When the water in the waterskin was gone, she abandoned the child under one of the bushes.<sup>16</sup>Then she went, and sat down a short distance from him, about the distance of a bowshot away, for she said, "Let me not look upon the death of the child." As she sat there across from him, she lifted up her voice and wept.

<sup>17</sup>God heard the voice of the young man, and the angel of God called to Hagar out of heaven, and said to her, "What troubles you, Hagar? Do not be afraid, for God has heard the voice of the young man where he is.<sup>18</sup>Get up, raise up the young man, and encourage him; for I will make him into a great nation."

<sup>19</sup>Then God opened her eyes, and she saw a well of water. She went and filled the skin with water and gave the young man a drink.<sup>20</sup>God was with the young man, and he grew. He lived in the wilderness and became an archer.<sup>21</sup>He lived in the wilderness of Paran, and his mother got a wife for him from the land of Egypt.

<sup>22</sup>It came about at that time that Abimelek and Phicol the captain of his army spoke to Abraham, saying, "God is with you in all that you do."<sup>23</sup>Now therefore swear to me here by God that you will not deal falsely with me, nor with my offspring, nor with my descendants. Show to me and to the land in which you have been staying the same covenant faithfulness that I have shown to you."<sup>24</sup>Abraham said, "I swear."

<sup>25</sup>Abraham also complained to Abimelek concerning a well of water that Abimelek's servants had seized from him.<sup>26</sup>Abimelek said, "I do not know who has done this thing. You did not tell me before now; I have not heard of it until today."<sup>27</sup>So Abraham took sheep and cattle and gave them to Abimelek, and the two men made a covenant.

<sup>28</sup>Then Abraham set seven female lambs of the flock by themselves.<sup>29</sup>Abimelek said to Abraham, "What is the meaning of these seven female lambs that you have set by themselves?"<sup>30</sup>He replied, "These seven female lambs you will receive from my hand, so that it may be a witness for me, that I dug this well."

<sup>31</sup>So he called that place Beersheba, because there they both swore an oath.<sup>32</sup>They made a covenant at Beersheba, and then Abimelek and Phicol, the captain of his army, returned to the land of the Philistines.

<sup>33</sup>Abraham planted a tamarisk tree in Beersheba. There he called on the name of Yahweh, the eternal God.

<sup>34</sup>Abraham remained as a foreigner in the land of the Philistines many days.

## Chapter 22

<sup>1</sup>It came about after these things that God tested Abraham. He said to him, "Abraham!" Abraham said, "Here I am."<sup>2</sup>Then God said, "Take your son, your only son, whom you love, Isaac, and go to the land of Moriah. Offer him there as a burnt offering upon one of the mountains there, which I will tell you about."<sup>3</sup>So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, along with Isaac his son. He cut the wood for the burnt offering, then set out on his journey to the place that God had told him about.

<sup>4</sup>On the third day Abraham looked up and saw the place afar off.<sup>5</sup>Abraham said to his young men, "Stay here with the donkey, and I and the young man will go over there. We will worship and come again to you."<sup>6</sup>Then Abraham took the wood for the burnt offering and put it on Isaac his son. He took in his own hand the fire and the knife; and they went both of them together.

<sup>7</sup>Isaac spoke to Abraham his father and said, "My father," and he said, "Here I am, my son." He said, "See, here is the fire and the wood, but where is the lamb for the burnt offering?"<sup>8</sup>Abraham said, "God himself will provide the lamb for the burnt offering, my son." So they went on, both of them together.

<sup>9</sup>When they came to the place that God had told him about, Abraham built an altar there and laid the wood on it. Then he bound Isaac his son, and laid him on the altar, on top of the wood.<sup>10</sup>Abraham reached out with his hand and took up the knife to kill his son.

<sup>11</sup>Then the angel of Yahweh called to him from heaven and said, "Abraham, Abraham!" and he said, "Here I am."<sup>12</sup>He said, "Do not lay your hand upon the young man, nor do anything to harm him, for now I know that you fear God, seeing that you have not withheld your son, your only son, from me."

<sup>13</sup>Abraham looked up and behold, behind him was a ram caught in the bushes by his horns. Abraham went and took the ram and offered him up as a burnt offering instead of his son.<sup>14</sup>So Abraham named that place, "Yahweh will provide," and it is said to this day, "On the mountain of Yahweh it will be provided."

<sup>15</sup>The angel of Yahweh called to Abraham a second time from heaven<sup>16</sup>and said—this is Yahweh's declaration—by myself I have sworn that because you have done this thing, and have not withheld your son, your only son,<sup>17</sup>I will surely bless you and I will greatly multiply your descendants as the stars of the heavens, and as the sand which is upon the seashore; and your descendants will possess the gate of their enemies.

<sup>18</sup>Through your offspring all the nations of the earth will be blessed, because you have obeyed my voice."<sup>19</sup>So Abraham returned to his young men, and they departed and went together to Beersheba, and he lived at Beersheba.

<sup>20</sup>It came about after these things that Abraham was told, "Milkah has borne children, as well, to your brother Nahor."<sup>21</sup>They were Uz his firstborn, Buz his brother, Kemuel the father of Aram,<sup>22</sup>Kesed, Hazo, Pildash, Jidlaph, and Bethuel.

<sup>23</sup>Bethuel became the father of Rebekah. These were the eight children that Milkah bore to Nahor, Abraham's brother.<sup>24</sup>His concubine, whose name was Reumah, also bore Tebah, Gaham, Tahash, and Maakah.

## Chapter 23

<sup>1</sup>Sarah lived 127 years. These were the years of the life of Sarah.<sup>2</sup>Sarah died in Kiriath Arba, that is, Hebron, in the land of Canaan. Abraham mourned and wept for Sarah.

<sup>3</sup>Then Abraham rose up and went from his dead wife, and spoke to the sons of Heth, saying,<sup>4</sup>"I am a foreigner and sojourner among you. Please grant me a property for a burial place among you, so that I may bury my dead."

<sup>5</sup>The sons of Heth answered Abraham, saying,<sup>6</sup>"Listen to us, my master. You are a prince of God among us. Bury your dead in the choicest of our tombs. None of us will refuse you his tomb, so that you may bury your dead."

<sup>7</sup>Abraham arose and bowed down to the people of the land, to the sons of Heth.<sup>8</sup>He spoke to them, saying, "If you agree that I should bury my dead, then hear me and plead with Ephron son of Zohar, for me.<sup>9</sup>Ask him to sell me the cave of Machpelah, which he owns, which is at the end of his field. For the full price let him sell it to me publicly as a property for a burial place."

<sup>10</sup>Now Ephron was sitting among the sons of Heth, and Ephron the Hittite answered Abraham in the hearing of the sons of Heth, of all those who had come into the gate of his city, saying,<sup>11</sup>"No, my master, hear me. I give you the field, and the cave that is in it. I give it to you in the presence of the sons of my people. I give it to you to bury your dead."

<sup>12</sup>Then Abraham bowed down before the people of the land.<sup>13</sup>He spoke to Ephron in the hearing of the people of the land, saying, "But if you are willing, please hear me. I will pay for the field. Take the money from me, and I will bury my dead there."

<sup>14</sup>Ephron answered Abraham, saying,<sup>15</sup>"Please, my master, listen to me. A piece of land worth four hundred shekels of silver, what is that between me and you? Bury your dead."<sup>16</sup>Abraham listened to Ephron and Abraham weighed out to Ephron the amount of silver that he had spoken in the hearing of the sons of Heth, four hundred shekels of silver, according to the standard measurement of the merchants.

<sup>17</sup>So the field of Ephron, which was in Machpelah, which was next to Mamre, that is, the field, the cave that was in it, and all the trees that were in the field and all around its border, passed<sup>18</sup>to Abraham by purchase in the presence of the sons of Heth, before all those who had come into the gate of his city.

<sup>19</sup>After this, Abraham buried Sarah his wife in the cave of the field of Machpelah, which is next to Mamre, that is, Hebron, in the land of Canaan.<sup>20</sup>So the field and the cave in it passed to Abraham as a property for a burial place from the sons of Heth.

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## Chapter 24

<sup>1</sup>Now Abraham was very old and Yahweh had blessed Abraham in all things.<sup>2</sup>Abraham said to his servant, the one who was the oldest of his household and who was in charge of all that he had, "Put your hand under my thigh<sup>3</sup> and I will make you swear by Yahweh, the God of heaven and the God of the earth, that you will not get a wife for my son from the daughters of the Canaanites, among whom I make my home.<sup>4</sup>But you will go to my country, and to my relatives, and get a wife for my son Isaac."

<sup>5</sup>The servant said to him, "What if the woman will not be willing to follow me to this land? Must I take your son back to the land from which you came?"<sup>6</sup>Abraham said to him, "Make sure that you do not take my son back there!<sup>7</sup>Yahweh, the God of heaven, who took me from my father's house and from the land of my relatives, and who promised me with a solemn oath saying, 'To your descendants I will give this land,' he will send his angel before you, and you will get a wife for my son from there."

<sup>8</sup>But if the woman is not willing to follow you, then you will be free from this oath of mine. Only you are not to take my son back there."<sup>9</sup>So the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.

<sup>10</sup>The servant took ten of his master's camels and departed. He also took with him all kinds of goods from his master. He departed and went to the region of Aram Naharaim, to the city of Nahor.<sup>11</sup>He made the camels kneel down outside the city by the well of water. It was evening, the time that women go out to draw water.

<sup>12</sup>Then he said, "Yahweh, God of my master Abraham, grant me success today and show covenant faithfulness to my master Abraham.<sup>13</sup>Look, here I am standing by the spring of water, and the daughters of the men of the city are coming out to draw water.<sup>14</sup>Let it happen like this. When I say to a young woman, 'Please lower your pitcher so that I may drink,' and she says to me, 'Drink, and I will water your camels too,' then let her be the one that you have appointed for your servant Isaac. By this I will know that you have shown covenant faithfulness to my master."

<sup>15</sup>It came about that even before he had finished speaking, behold, Rebekah came out with her water pitcher on her shoulder. Rebekah was born to Bethuel son of Milkah, the wife of Nahor, Abraham's brother.<sup>16</sup>The young woman was very beautiful and a virgin. No man had ever known her. She went down to the spring, filled her pitcher and came up.

<sup>17</sup>Then the servant ran to meet her and said, "Please give me a little drink of water from your pitcher."<sup>18</sup>She said, "Drink, my master," and she quickly let down her pitcher on her hand, and gave him a drink.

<sup>19</sup>When she had finished giving him a drink, she said, "I will draw water for your camels also, until they have finished drinking."<sup>20</sup>So she hurried and emptied her pitcher into the trough, then ran again to the well to draw water, and drew water for all his camels.

<sup>21</sup>The man watched her in silence to see whether Yahweh had prospered his journey or not.<sup>22</sup>As the camels finished drinking, the man brought out a gold nose ring weighing half a shekel, and two gold bracelets for her arms weighing ten shekels,<sup>23</sup> and asked, "Whose daughter are you? Tell me please, is there room in your father's house for us to spend the night?"

<sup>24</sup>She said to him, "I am the daughter of Bethuel son of Milkah, whom she bore to Nahor."<sup>25</sup>She also said to him, "We have plenty of both straw and feed, and also room for you to spend the night."

<sup>26</sup>Then the man bowed down and worshiped Yahweh.<sup>27</sup>He said, "Blessed be Yahweh, the God of my master Abraham, who has not abandoned his covenant faithfulness and his trustworthiness toward my master. As for me, Yahweh has led me directly to the house of my master's relatives."

<sup>28</sup>Then the young woman ran and told her mother's household about all of these things.<sup>29</sup>Now Rebekah had a brother, and his name was Laban. Laban ran to the man who was out at the road by the spring.<sup>30</sup>When he had seen the nose ring and the bracelets on his sister's arms, and when he had heard the words of Rebekah his sister, "This is what the man said to me," he went to the man, and, behold, he was standing by the camels at the spring.

<sup>31</sup>Then Laban said, "Come, you blessed of Yahweh. Why are you standing outside? I have prepared the house, and a place for the camels."<sup>32</sup>So the man came to the house and he unloaded the camels. The camels were given straw and feed, and water was provided to wash his feet and the feet of the men who were with him.

<sup>33</sup>They set food before him to eat, but he said, "I will not eat until I have said what I have to say." So Laban said, "Speak on."<sup>34</sup>He said, "I am Abraham's servant.<sup>35</sup>Yahweh has blessed my master very much and he has become

great. He has given him sheep and cattle, silver and gold, male servants and female servants, and camels and donkeys.

<sup>36</sup>Sarah, my master's wife, bore a son to my master when she was old, and he has given everything that he owns to him. <sup>37</sup>My master made me swear, saying, 'You must not get a wife for my son from the daughters of the Canaanites, in whose land I make my home.' <sup>38</sup>Instead, you must go to my father's family, and to my relatives, and get a wife for my son.'

<sup>39</sup>I said to my master, 'Perhaps the woman will not follow me.' <sup>40</sup>But he said to me, 'Yahweh, before whom I walk, will send his angel with you and he will prosper your way, so that you will get a wife for my son from among my relatives and from my father's family line.' <sup>41</sup>But you will be free from my oath if you come to my relatives and they will not give her to you. Then you will be free from my oath.'

<sup>42</sup>So I arrived today at the spring, and said, 'O Yahweh, God of my master Abraham, please, if you do indeed intend to make my journey successful—<sup>43</sup>here I am, standing by the spring of water—let the young woman who comes out to draw water, the woman to whom I say, "Please give me a little water from your pitcher to drink,"<sup>44</sup>the woman who says to me, "Drink, and I will also draw water for your camels"—let her be the woman whom you, Yahweh, have chosen for my master's son.'

<sup>45</sup>Even before I had finished speaking in my heart, behold, Rebekah came out with her pitcher on her shoulder and she went down to the spring and drew water. So I said to her, 'Please give me a drink.'<sup>46</sup>She quickly lowered her pitcher from her shoulder and said, 'Drink, and I will give your camels water also.' So I drank, and she watered the camels also.

<sup>47</sup>I asked her and said, 'Whose daughter are you?' She said, 'The daughter of Bethuel, Nahor's son, whom Milkah bore to him.' Then I put the ring in her nose and the bracelets on her arms. <sup>48</sup>Then I bowed down and worshiped Yahweh, and blessed Yahweh, the God of my master Abraham, who had led me by the way that is right to find the daughter of my master's relative for his son.

<sup>49</sup>Now therefore, if you are prepared to show steadfast love and faithfulness to my master, tell me. But if not, tell me, so that I may turn to the right hand or to the left."

<sup>50</sup>Then Laban and Bethuel answered and said, "The thing has come from Yahweh; we cannot speak to you either bad or good. <sup>51</sup>Look, Rebekah is before you. Take her and go, so she may be the wife of your master's son, as Yahweh has spoken."

<sup>52</sup>When Abraham's servant heard their words, he bowed down to the ground before Yahweh. <sup>53</sup>The servant brought out articles of silver and articles of gold, and clothing, and gave them to Rebekah. He also gave precious gifts to her brother and to her mother.

<sup>54</sup>Then he and the men who were with him ate and drank. They stayed there overnight, and when they arose in the morning, he said, "Send me away to my master."<sup>55</sup>Her brother and her mother said, "Let the young woman stay with us for a few more days, at least ten. After that she may go."

<sup>56</sup>But he said to them, "Do not hinder me, since Yahweh has prospered my way. Send me on my way so that I may go to my master."<sup>57</sup>They said, "We will call the young woman and ask her."<sup>58</sup>So they called Rebekah and asked her, "Will you go with this man?" She replied, "I will go."

<sup>59</sup>So they sent their sister Rebekah, along with her female servant, on her journey with Abraham's servant and his men. <sup>60</sup>They blessed Rebekah, and said to her,

"Our sister, may you be the mother  
of thousands of ten thousands,  
and may your descendants possess  
the gate of those who hate them."

<sup>61</sup>Then Rebekah arose, and she and her servant girls mounted the camels, and followed the man. Thus the servant took Rebekah, and went his way.

<sup>62</sup>Now Isaac was living in the Negev, and had just returned from Beer Lahai Roi.

<sup>63</sup>Isaac went out to meditate in the field in the evening. When he looked up and saw, behold, there were camels coming! <sup>64</sup>Rebekah looked, and when she saw Isaac, she jumped down from the camel. <sup>65</sup>She said to the servant, "Who is that man who is walking in the field to meet us?" The servant said, "It is my master." So she took her veil, and covered herself.

<sup>66</sup>The servant recounted to Isaac all the things that he had done. <sup>67</sup>Then Isaac brought her into his mother Sarah's tent and took Rebekah, and she became his wife, and he loved her. So Isaac was comforted after his mother's death.





## Chapter 25

<sup>1</sup>Abraham took another wife; her name was Keturah.<sup>2</sup>She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.<sup>3</sup>Jokshan became the father of Sheba and Dedan. The descendants of Dedan were the Assyrian people, the Letush people, and the Leum people.<sup>4</sup>Midian's sons were Ephah, Ephher, Hanok, Abida, and Eldaah. All these were Keturah's descendants.

<sup>5</sup>Abraham gave all that he owned to Isaac.<sup>6</sup>However, while he was still living, he gave gifts to the sons of his concubines and sent them to the land of the east, away from Isaac, his son.

<sup>7</sup>These were the days of the years of Abraham's life which he lived, 175 years.<sup>8</sup>Abraham breathed his last and died at a good old age, an old man with a full life, and he was gathered to his people.

<sup>9</sup>Isaac and Ishmael, his sons, buried him in the cave of Machpelah, in the field of Ephron son of Zohar the Hittite, which is near Mamre.<sup>10</sup>This field Abraham had bought from the sons of Heth. Abraham was buried there with Sarah his wife.<sup>11</sup>After the death of Abraham, God blessed Isaac his son, and Isaac lived near Beer Lahai Roi.

<sup>12</sup>Now these were the descendants of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's servant, bore to Abraham.

<sup>13</sup>These were the names of Ishmael's sons, according to their birth order: Nebaioth—the firstborn of Ishmael, Kedar, Adbeel, Mibsam,<sup>14</sup>Mishma, Dumah, Massa,<sup>15</sup>Hadad, Tema, Jetur, Naphish, and Kedemah.<sup>16</sup>These were Ishmael's sons, and these were their names, by their villages, and by their encampments; twelve princes according to their tribes.

<sup>17</sup>These were the years of the life of Ishmael, 137 years. He breathed his last and died, and was gathered to his people.<sup>18</sup>They lived from Havilah to Ashhur, which is near Egypt, as one goes toward Assyria. They lived in hostility with each other.

<sup>19</sup>This is the account of Isaac, Abraham's son. Abraham became the father of Isaac.<sup>20</sup>Isaac was forty years old when he took as his wife Rebekah, the daughter of Bethuel the Aramean of Paddan Aram, the sister of Laban the Aramean.

<sup>21</sup>Isaac prayed to Yahweh for his wife because she was barren, and Yahweh answered his prayer, and Rebekah his wife conceived.<sup>22</sup>The children struggled together within her, and she said, "Why is this happening to me?" She went to ask Yahweh about this.

<sup>23</sup>Yahweh said to her,

"Two nations are in your womb,  
and two peoples will be separated from within you.  
One people will be stronger than the other,  
and the older will serve the younger."

<sup>24</sup>When it was time for her to give birth, behold, there were twins in her womb.<sup>25</sup>The first child came out red all over like a hairy garment. They called his name Esau.<sup>26</sup>After that, his brother came out. His hand was grasping Esau's heel. He was named Jacob. Isaac was sixty years old when his wife bore them.

<sup>27</sup>The boys grew up, and Esau became a skillful hunter, a man of the field; but Jacob was a quiet man, who spent his time in the tents.<sup>28</sup>Now Isaac loved Esau because he ate the animals that he had hunted, but Rebekah loved Jacob.

<sup>29</sup>Jacob cooked some stew. Esau came in from the field, and he was weak from hunger.<sup>30</sup>Esau said to Jacob, "Feed me with that red stew. Please, I am exhausted!" That is why his name was called Edom.

<sup>31</sup>Jacob said, "First sell me your birthright."<sup>32</sup>Esau said, "Look, I am about to die. What good is the birthright to me?"<sup>33</sup>Jacob said, "First swear to me," so Esau swore an oath and in that way he sold his birthright to Jacob.<sup>34</sup>Jacob gave Esau bread and stew of lentils. He ate and drank, then got up and went on his way. In this manner Esau despised his birthright.

## Chapter 26

<sup>1</sup>Now a famine happened in the land, besides the first famine that had been in the days of Abraham. Isaac went to Abimelek, king of the Philistines at Gerar.

<sup>2</sup>Now Yahweh appeared to him and said, "Do not go down to Egypt; live in the land that I tell you to live in.<sup>3</sup>Stay in this very land, and I will be with you and will bless you; for to you and to your descendants, I will give all these lands, and I will fulfill the oath that I swore to Abraham your father.

<sup>4</sup>I will multiply your descendants like the stars of heaven, and will give to your descendants all these lands. Through your descendants all the nations of the earth will be blessed.<sup>5</sup>I will do this because Abraham obeyed my voice and kept my instructions, my commandments, my statutes, and my laws."

<sup>6</sup>So Isaac settled in Gerar.<sup>7</sup>When the men of the place asked him about his wife, he said, "She is my sister." He feared to say, "She is my wife," because he thought, "The men of this place will kill me to get Rebekah, because she is so beautiful."<sup>8</sup>After Isaac had been there a long time, Abimelek king of the Philistines happened to look out of a window. He saw, behold, Isaac was caressing Rebekah, his wife.

<sup>9</sup>Abimelek called Isaac to him and said, "Look, certainly she is your wife. Why did you say, 'She is my sister'?" Isaac said to him, "Because I thought someone might kill me to get her."<sup>10</sup>Abimelek said, "What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt upon us."<sup>11</sup>So Abimelek commanded all the people and said, "Whoever touches this man or his wife will surely be put to death."

<sup>12</sup>Isaac planted crops in that land and reaped in the same year a hundredfold, because Yahweh blessed him.<sup>13</sup>The man became rich, and grew more and more until he became very great.<sup>14</sup>He had many sheep and cattle, and a large household. The Philistines envied him.

<sup>15</sup>Now all the wells that his father's servants had dug in the days of Abraham his father, the Philistines stopped them up by filling them with earth.<sup>16</sup>Abimelek said to Isaac, "Go away from us, for you are much mightier than we."<sup>17</sup>So Isaac departed from there and camped in the Valley of Gerar, and lived there.

<sup>18</sup>Once again Isaac dug out the wells of water, which they had dug in the days of Abraham his father. The Philistines had stopped them up after Abraham's death. Isaac called the wells by the same names that his father had called them.

<sup>19</sup>When Isaac's servants dug in the valley, they found there a well of flowing water.<sup>20</sup>The herdsmen of Gerar quarreled with Isaac's herdsmen, and said, "This water is ours." So Isaac named that well "Esek," because they had quarreled with him.

<sup>21</sup>Then they dug another well, and they quarreled over that, too, so he gave it the name of "Sitnah."<sup>22</sup>He left there and dug yet another well, but they did not quarrel over that one. So he called it Rehoboth, and he said, "Now Yahweh has made room for us, and we will prosper in the land."

<sup>23</sup>Then Isaac went up from there to Beersheba.<sup>24</sup>Yahweh appeared to him that same night and said, "I am the God of Abraham your father. Do not fear, for I am with you and will bless you and multiply your descendants, for my servant Abraham's sake."<sup>25</sup>Isaac built an altar there and called on the name of Yahweh. There he pitched his tent, and his servants dug a well.

<sup>26</sup>Then Abimelek went to him from Gerar, with Ahuzzath, his friend, and Phicol, the captain of his army.<sup>27</sup>Isaac said to them, "Why are you coming to me, since you hate me and have sent me away from you?"

<sup>28</sup>Then they said, "We have clearly seen that Yahweh has been with you. So we decided that there should be an oath between us, yes, between us and you. So let us make a covenant with you,<sup>29</sup> that you will do us no harm, just as we have not harmed you, and as we have treated you well and have sent you away in peace. Indeed, you are blessed by Yahweh."

<sup>30</sup>So Isaac made a feast for them, and they ate and drank.<sup>31</sup>They rose early in the morning and swore an oath with each other. Then Isaac sent them away, and they left him in peace.

<sup>32</sup>That same day Isaac's servants came and told him about the well that they had dug. They said, "We have found water."<sup>33</sup>He called the well Shibah, so the name of that city is Beersheba to this day.

<sup>34</sup>When Esau was forty years old, he took a wife, Judith the daughter of Beeri the Hittite, and also Basemath the daughter of Elon the Hittite. <sup>35</sup>They brought sorrow to Isaac and Rebekah.

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## Chapter 27

<sup>1</sup>When Isaac was old and his eyes were dim so that he could not see, he called Esau, his older son, and said to him, "My son." Esau said to him, "Here I am,"<sup>2</sup> and Isaac said, "See now, I am old. I do not know the day of my death.

<sup>3</sup>Therefore take your weapons, your quiver and your bow, and go out to the field and hunt game for me.<sup>4</sup> Make delicious food for me, the sort that I love, and bring it to me so I can eat it and bless you before I die."

<sup>5</sup>Now Rebekah heard it when Isaac spoke to Esau his son. Esau went to the field to hunt for game and bring it back.<sup>6</sup> Rebekah spoke to Jacob her son and said, "See here, I heard your father speak to Esau your brother. He said, <sup>7</sup>'Bring me game and make me delicious food, that I may eat it and bless you in the presence of Yahweh before my death.'

<sup>8</sup>Now therefore, my son, obey my voice as I command you.<sup>9</sup> Go to the flock, and bring me two good kids; and I will make delicious food from them for your father, just like he loves.<sup>10</sup> You will take it to your father, so that he may eat it, so that he may bless you before his death."

<sup>11</sup>Jacob said to Rebekah his mother, "See, Esau my brother is a hairy man, and I am a smooth man.<sup>12</sup> Perhaps my father will touch me, and I will seem to him as a deceiver. I will bring a curse upon me and not a blessing."

<sup>13</sup>His mother said to him, "My son, let any curse fall on me. Just obey my voice, and go, bring them to me."<sup>14</sup> So Jacob went and got the young goats and brought them to his mother, and his mother made delicious food, just like his father loved.

<sup>15</sup>Rebekah took the best clothes of Esau, her older son, which were with her in the house, and put them on Jacob, her younger son.<sup>16</sup> She put the skins of the kids on his hands and on the smooth part of his neck.<sup>17</sup> She put the delicious food and the bread that she had prepared into the hand of her son Jacob.

<sup>18</sup>Jacob went to his father and said, "My father." His father said, "Here I am; who are you, my son?"<sup>19</sup> Jacob said to his father, "I am Esau your firstborn. I have done as you said to me. Now sit up and eat some of my game, that you may bless me."

<sup>20</sup>Isaac said to his son, "How is it that you have found it so quickly, my son?" He said, "Because Yahweh your God brought it to me."<sup>21</sup> Isaac said to Jacob, "Come near me, so I may touch you, my son, and learn whether you are my true son Esau or not."

<sup>22</sup>Jacob went over to Isaac his father; and Isaac touched him and said, "The voice is Jacob's voice, but the hands are the hands of Esau."<sup>23</sup> Isaac did not recognize him, because his hands were hairy, like his brother Esau's hands, so Isaac blessed him.

<sup>24</sup>He said, "Are you really my son Esau?" He replied, "I am."<sup>25</sup> Isaac said, "Bring the food to me, and I will eat of your game, so that I may bless you." Jacob brought the food to him. Isaac ate, and Jacob brought him wine, and he drank.

<sup>26</sup>Then his father Isaac said to him, "Come near now and kiss me, my son."<sup>27</sup> Jacob came near and kissed him, and he smelled the smell of his clothes and blessed him. He said,

"See, the smell of my son  
is like the smell of a field  
that Yahweh has blessed.

<sup>28</sup> May God give you a portion of the dew of heaven,  
a portion of the fatness of the earth,  
and plenty of grain and new wine.

<sup>29</sup> May peoples serve you  
and nations bow down to you.  
Be master over your brothers,  
and may your mother's sons bow down to you.  
May every one who curses you be cursed;  
may every one who blesses you be blessed."

<sup>30</sup>As soon as Isaac had finished blessing Jacob, and Jacob had scarcely gone out from the presence of Isaac his father, Esau his brother came in from his hunting.<sup>31</sup> He also made delicious food and brought it to his father. He said to his father, "Father, get up and eat some of your son's game, so that you may bless me."

<sup>32</sup>Isaac his father said to him, "Who are you?" He said, "I am your son, your firstborn, Esau."<sup>33</sup>Isaac trembled very much and said, "Who was it that hunted this game and brought it to me? I ate it all before you came, and I have blessed him. Indeed, he will be blessed."

<sup>34</sup>When Esau heard the words of his father, he cried with a very great and bitter cry, and said to his father, "Bless me, me also, my father."<sup>35</sup>Isaac said, "Your brother came here deceitfully and has taken away your blessing."

<sup>36</sup>Esau said, "Is he not rightly named Jacob? For he has cheated me these two times. He took away my birthright, and, see, now he has taken away my blessing." Then he said, "Have you not reserved a blessing for me?"<sup>37</sup>Isaac answered and said to Esau, "Look, I have made him your master, and I have given to him all his brothers as servants, and I have given him grain and new wine. What more can I do for you, my son?"

<sup>38</sup>Esau said to his father, "Have you not even one blessing for me, my father? Bless me, even me too, my father." Esau wept loudly.

<sup>39</sup>Isaac his father answered and said to him,

"Look, the place where you live will be  
far from the richness of the earth,  
away from the dew of the sky above.

<sup>40</sup>By your sword you will live,  
and you will serve your brother.

But when you rebel,  
you will break his yoke off of your neck."

<sup>41</sup>Esau bore a grudge against Jacob because of the blessing that his father had given him. Esau said in his heart, "The days of mourning for my father are near; after that I will kill my brother Jacob."<sup>42</sup>The words of Esau her older son were told to Rebekah. So she sent and called Jacob her younger son and said to him, "See, your brother Esau is consoling himself about you by planning to kill you.

<sup>43</sup>Now therefore, my son, obey me and flee to Laban, my brother, in Haran.<sup>44</sup>Stay with him for a while, until your brother's fury subsides,<sup>45</sup> until your brother's anger turns away from you, and he forgets what you have done to him. Then I will send and bring you back from there. Why should I lose you both in one day?

<sup>46</sup>Rebekah said to Isaac, "I abhor life because of the daughters of Heth. If Jacob takes one of the daughters of Heth as a wife, like these women, some of the daughters of the land, what good will my life be to me?"

## Chapter 28

<sup>1</sup>Isaac called Jacob, blessed him, and commanded him, "You must not take a wife from the Canaanite women.

<sup>2</sup>Arise, go to Paddan Aram, to the house of Bethuel your mother's father, and take a wife from there, one of the daughters of Laban, your mother's brother.

<sup>3</sup>May God Almighty bless you, make you fruitful and multiply you, so that you may become a community of peoples.<sup>4</sup>May he give you the blessing of Abraham, to you, and to your descendants after you, that you may inherit the land where you have been sojourning, which God gave to Abraham."

<sup>5</sup>So Isaac sent Jacob away. Jacob went to Paddan Aram, to Laban son of Bethuel the Aramean, the brother of Rebekah, Jacob's and Esau's mother.

<sup>6</sup>Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan Aram, to take a wife from there. He also saw that Isaac had blessed him and given him a command, saying, "You must not take a wife from the women of Canaan."<sup>7</sup>Esau also saw that Jacob had obeyed his father and his mother, and had gone to Paddan Aram.

<sup>8</sup>Esau saw that the women of Canaan did not please Isaac his father.<sup>9</sup>So he went to Ishmael, and took, besides the wives that he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth, to be his wife.

<sup>10</sup>Jacob left Beersheba and went toward Haran.<sup>11</sup>He came to a certain place and stayed there all night, because the sun had set. He took one of the stones in that place, put it under his head, and lay down in that place to sleep.

<sup>12</sup>He dreamed and saw a stairway set up on the earth. Its top reached to heaven and the angels of God were ascending and descending on it.<sup>13</sup>Behold, Yahweh stood above it and said, "I am Yahweh, the God of Abraham your father, and the God of Isaac. The land on which you are lying, I will give to you and to your descendants.

<sup>14</sup>Your descendants will be like the dust of the earth, and you will spread far out to the west, to the east, to the north, and to the south. Through you and through your descendants will all the families of the earth be blessed.

<sup>15</sup>Behold, I am with you, and I will keep you wherever you go. I will bring you into this land again; for I will not leave you. I will do all that I have promised to you."

<sup>16</sup>Jacob awoke out of his sleep, and he said, "Surely Yahweh is in this place, and I did not know it."<sup>17</sup>He was afraid and said, "How terrifying is this place! This is none other than the house of God. This is the gate of heaven."

<sup>18</sup>Jacob arose early in the morning and took the stone that he had put under his head. He set it up as a pillar and poured oil upon the top of it.<sup>19</sup>He called the name of that place Bethel, but the name of the city originally was Luz.

<sup>20</sup>Jacob vowed a vow, saying, "If God will be with me and will protect me on this road on which I am walking, and will give me bread to eat, and clothes to wear,<sup>21</sup>so that I return safely to my father's house, then Yahweh will be my God.<sup>22</sup>Then this stone that I have set up as a pillar will be a sacred stone. From everything that you give me, I will surely give a tenth back to you."

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## Chapter 29

<sup>1</sup>Then Jacob went on his journey and came to the land of the people of the east.<sup>2</sup>As he looked, he saw a well in the field, and, behold, three flocks of sheep were lying there by it. For out of that well they would water the flocks, and the stone over the well's mouth was large.<sup>3</sup>When all the flocks had gathered there, the shepherds would roll the stone from the well's mouth and water the sheep, and then put the stone again over the well's mouth, back in its place.

<sup>4</sup>Jacob said to them, "My brothers, where are you from?" They replied, "We are from Haran."<sup>5</sup>He said to them, "Do you know Laban son of Nahor?" They said, "We know him."<sup>6</sup>He said to them, "Is he well?" They said, "He is well, and, look there, Rachel his daughter is coming with the sheep."

<sup>7</sup>Jacob said, "See, it is the middle of the day. It is not the time for the flocks to be gathered together. You should water the sheep and then go and let them graze."<sup>8</sup>They said, "We cannot water them until all the flocks are gathered together. The men will then roll the stone from the well's mouth, and we will water the sheep."

<sup>9</sup>While Jacob was still speaking with them, Rachel came with her father's sheep, for she was tending them.<sup>10</sup>When Jacob saw Rachel, the daughter of Laban, his mother's brother, and the sheep of Laban, his mother's brother, Jacob came over, rolled the stone from the well's mouth, and watered the flock of Laban, his mother's brother.

<sup>11</sup>Jacob kissed Rachel and wept loudly.<sup>12</sup>Jacob told Rachel that he was her father's relative, and that he was Rebekah's son. Then she ran and told her father.

<sup>13</sup>When Laban heard the news about Jacob his sister's son, he ran to meet him, embraced him, kissed him, and brought him to his house. Jacob told Laban all these things.<sup>14</sup>Laban said to him, "You are indeed my bone and my flesh." Then Jacob stayed with him for about one month.

<sup>15</sup>Then Laban said to Jacob, "Should you serve me for nothing because you are my relative? Tell me, what will your wages be?"<sup>16</sup>Now Laban had two daughters. The name of the older was Leah, and the name of the younger was Rachel.<sup>17</sup>Leah's eyes were tender, but Rachel was beautiful in form and appearance.<sup>18</sup>Jacob loved Rachel, so he said, "I will serve you seven years for Rachel, your younger daughter."

<sup>19</sup>Laban said, "It is better that I give her to you, than that I should give her to another man. Stay with me."<sup>20</sup>So Jacob served seven years for Rachel; and they seemed to him only a few days, for the love he had for her.

<sup>21</sup>Then Jacob said to Laban, "Give me my wife, for my days have been completed—so that I may go to her!"<sup>22</sup>So Laban gathered together all the men of the place and made a feast.

<sup>23</sup>In the evening, Laban took Leah his daughter and brought her to Jacob, who went to her.<sup>24</sup>Laban gave his female servant Zilpah to his daughter Leah, to be her servant.<sup>25</sup>In the morning, behold, it was Leah! Jacob said to Laban, "What is this you have done to me? Did I not serve you for Rachel? Why then have you deceived me?"

<sup>26</sup>Laban said, "It is not our custom to give the younger daughter before the firstborn.<sup>27</sup>Complete the bridal week of this daughter, and we will give you the other also in return for serving me another seven years."

<sup>28</sup>Jacob did so, and completed Leah's week. Then Laban gave him Rachel his daughter as his wife also.<sup>29</sup>Laban also gave Bilhah to his daughter Rachel, to be her servant.<sup>30</sup>So Jacob went to Rachel, too, but he loved Rachel more than Leah. So Jacob served Laban for seven more years.

<sup>31</sup>Yahweh saw that Leah was not loved, so he opened her womb, but Rachel was barren.<sup>32</sup>Leah conceived and bore a son, and she called his name Reuben. For she said, "Because Yahweh has looked upon my affliction; surely now my husband will love me."

<sup>33</sup>Then she conceived again and bore a son. She said, "Because Yahweh has heard that I am unloved, he has therefore given me this son also," and she called his name Simeon.<sup>34</sup>Then she conceived again and bore a son. She said, "Now this time will my husband be attached to me, because I have borne him three sons." Therefore his name was called Levi.

<sup>35</sup>She conceived again and bore a son. She said, "This time I will praise Yahweh." Therefore she called his name Judah; then she stopped having children.

## Chapter 30

<sup>1</sup>When Rachel saw that she bore Jacob no children, Rachel was jealous of her sister. She said to Jacob, "Give me children, or I will die."<sup>2</sup>Jacob's anger burned against Rachel. He said, "Am I in the place of God, who has withheld from you the fruit of the womb?"

<sup>3</sup>She said, "See, there is my servant Bilhah. Go to her, so she might give birth to children on my knees, and I will have children by her."<sup>4</sup>So she gave him her servant Bilhah as a wife, and Jacob went to her.

<sup>5</sup>Bilhah conceived and bore Jacob a son.<sup>6</sup>Then Rachel said, "God has vindicated me, and he has heard my voice and given me a son." For this reason she called his name Dan.

<sup>7</sup>Bilhah, Rachel's servant, conceived again and bore Jacob a second son.<sup>8</sup>Rachel said, "With mighty wrestlings have I wrestled with my sister and have prevailed." She called his name Naphtali.

<sup>9</sup>When Leah saw that she had stopped having children, she took Zilpah, her servant, and gave her to Jacob as a wife.<sup>10</sup>Zilpah, Leah's servant, bore Jacob a son.<sup>11</sup>Leah said, "This is fortunate!" so she called his name Gad.

<sup>12</sup>Then Zilpah, Leah's servant, bore Jacob a second son.<sup>13</sup>Leah said, "I am happy! For the daughters will call me happy." So she called his name Asher.

<sup>14</sup>Reuben went in the days of wheat harvest and found mandrakes in the field. He brought them to his mother Leah. Then Rachel said to Leah, "Give me some of your son's mandrakes."<sup>15</sup>Leah said to her, "Is it a small matter to you, that you have taken away my husband? Do you now want to take away my son's mandrakes, too?" Rachel said, "Then he will lie with you tonight, in exchange for your son's mandrakes."

<sup>16</sup>Jacob came from the field in the evening. Leah went out to meet him and said, "You must come to me, for I have hired you with my son's mandrakes." So Jacob lay with Leah that night.<sup>17</sup>God listened to Leah, and she conceived and bore Jacob a fifth son.<sup>18</sup>Leah said, "God has given me my wages, because I gave my servant woman to my husband." She called his name Issachar.

<sup>19</sup>Leah conceived again and bore a sixth son to Jacob.<sup>20</sup>Leah said, "God has given me a good gift. Now my husband will honor me, because I have borne him six sons." She called his name Zebulun.<sup>21</sup>Afterwards she bore a daughter and called her name Dinah.

<sup>22</sup>God called Rachel to mind and listened to her. He caused her to become pregnant.<sup>23</sup>She conceived and bore a son. She said, "God has taken away my shame."<sup>24</sup>She called his name Joseph, saying, "Yahweh has added to me another son."

<sup>25</sup>After Rachel had borne Joseph, Jacob said to Laban, "Send me away, so that I may go to my own home and to my country."<sup>26</sup>Give me my wives and my children for whom I have served you, and let me go, for you know the service I have given you."

<sup>27</sup>Laban said to him, "If now I have found favor in your eyes, wait, because I have learned by using divination that Yahweh has blessed me for your sake."<sup>28</sup>Then he said, "Name your wages, and I will pay them."

<sup>29</sup>Jacob said to him, "You know how I have served you, and how your livestock have fared with me."<sup>30</sup>For you had little before I came, and it has increased abundantly. Yahweh has blessed you wherever I worked. Now when will I provide for my own household also?"

<sup>31</sup>So Laban said, "What will I pay you?" Jacob said, "You will not give me anything. If you will do this thing for me, I will again feed your flock and keep it."<sup>32</sup>Let me walk through all your flock today, removing from it every speckled and spotted sheep, and every black one among the sheep, and the spotted and speckled among the goats. These will be my wages.

<sup>33</sup>My integrity will testify for me later on, when you come to check on my wages. Every one that is not speckled and spotted among the goats, and black among the sheep, if any are found with me, will be considered to be stolen."<sup>34</sup>Laban said, "Agreed. Let it be according to your word."

<sup>35</sup>That day Laban removed the male goats that were striped and spotted, and all the female goats that were speckled and spotted, every one that had white in it, and all the black ones among the sheep, and gave them into the hand of his sons.<sup>36</sup>Laban also put three days' journey between himself and Jacob. So Jacob kept tending the rest of Laban's flocks.



<sup>37</sup>Jacob took fresh cut branches of the poplar, almond, and plane trees, and he peeled white streaks in them and made the white inner wood appear that was in the sticks.<sup>38</sup> Then he set the sticks that he had peeled in front of the flocks, in front of the watering troughs where they came to drink. They conceived when they came to drink.

<sup>39</sup>The flocks bred in front of the sticks; and the flocks produced striped, speckled, and spotted young.<sup>40</sup> Jacob separated out these lambs, but made the rest of them face toward the striped animals and all the black sheep in the flock of Laban. Then he separated out his flocks for himself alone and did not put them together with Laban's flocks.

<sup>41</sup>Whenever the stronger sheep in the flock were breeding, then Jacob would lay the sticks in the watering troughs before the eyes of the flock, so that they might conceive among the sticks.<sup>42</sup> But when the feebler animals in the flock came, he did not put the sticks in front of them. So the feebler animals were Laban's, and the stronger were Jacob's.

<sup>43</sup>The man became very prosperous. He had large flocks, female servants and male servants, and camels and donkeys.

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## Chapter 31

<sup>1</sup>Now Jacob heard the words of Laban's sons, that they said, "Jacob has taken away all that was our father's, and it is from our father's possessions that he has gotten all this wealth."<sup>2</sup>Jacob saw the look on Laban's face. He saw that his attitude toward him had changed.<sup>3</sup>Then Yahweh said to Jacob, "Return to the land of your fathers and to your relatives, and I will be with you."

<sup>4</sup>Jacob sent and called Rachel and Leah to the field to his flock<sup>5</sup>and said to them, "I see your father's attitude toward me has changed, but the God of my father has been with me.<sup>6</sup>You know that it is with all my strength that I have served your father.

<sup>7</sup>Your father has deceived me and changed my wages ten times, but God has not permitted him to hurt me.<sup>8</sup>If he said, 'The speckled animals will be your wages,' then all the flock bore speckled young. If he said, 'The striped will be your wages,' then the whole flock bore striped young.<sup>9</sup>In this way God has taken away the livestock of your father and given them to me.

<sup>10</sup>Once at the time of breeding season, I saw in a dream the male goats that were mating with the flock. The male goats were striped, speckled, and spotted.<sup>11</sup>The angel of God said to me in the dream, 'Jacob.' I said, 'Here I am.'

<sup>12</sup>He said, 'Lift up your eyes and see all the male goats that are breeding with the flock. They are striped, speckled, and spotted, for I have seen everything that Laban is doing to you.<sup>13</sup>I am the God of Bethel, where you anointed a pillar, where you made a vow to me. Now rise up and leave this land and return to the land of your birth.'"

<sup>14</sup>Rachel and Leah answered and said to him, "Is there any portion or inheritance for us in our father's house?"

<sup>15</sup>"Are we not treated by him as foreigners? For he has sold us and has also completely devoured our money.<sup>16</sup>For all the riches that God has taken away from our father are now ours and our children's. Now then, whatever God has said to you, do it."

<sup>17</sup>Then Jacob arose and placed his sons and his wives upon the camels.<sup>18</sup>He drove all his livestock ahead of him, along with all his property, including the livestock he had acquired in Paddan Aram. Then he set out to go to his father Isaac in the land of Canaan.

<sup>19</sup>When Laban had gone to shear his flock, Rachel stole her father's household gods.<sup>20</sup>Jacob also deceived Laban the Aramean, by not telling him that he was fleeing.<sup>21</sup>So he fled with all that he had and quickly passed over the River, and headed toward the hill country of Gilead.

<sup>22</sup>On the third day Laban was told that Jacob had fled.<sup>23</sup>So he took his relatives with him and pursued him for a seven days' journey. He overtook him in the hill country of Gilead.

<sup>24</sup>Now God came to Laban the Aramean in a dream at night and said to him, "Be careful that you speak to Jacob neither good nor bad."<sup>25</sup>Laban overtook Jacob. Now Jacob had pitched his tent in the hill country. Laban also camped with his relatives in the hill country of Gilead. [1](#)

<sup>26</sup>Laban said to Jacob, "What have you done, that you deceived me and carried away my daughters like captives of the sword?<sup>27</sup>Why did you flee secretly and trick me and did not tell me? I would have sent you away with celebration and with songs, with tambourine and with harps.<sup>28</sup>You did not allow me to kiss my grandsons and my daughters good bye. Now you have acted foolishly.

<sup>29</sup>It is in my power to do you harm, but the God of your father spoke to me last night and said, 'Be careful that you speak to Jacob neither good nor bad.'<sup>30</sup>Now you have gone away because you longed to return to your father's house. But why did you steal my gods?"

<sup>31</sup>Jacob answered and said to Laban, "I fled secretly because I was afraid and thought that you would take your daughters from me by force.<sup>32</sup>Whoever has stolen your gods will not continue to live. In the presence of our relatives, identify whatever with me is yours and take it." For Jacob did not know that Rachel had stolen them.

<sup>33</sup>Laban went into Jacob's tent, into Leah's tent, and into the tent of the two female servants, but he did not find them. He went out of Leah's tent and entered into Rachel's tent.

<sup>34</sup>Now Rachel had taken the household gods, put them in a camel's saddle, and sat upon them. Laban searched the whole tent, but did not find them.<sup>35</sup>She said to her father, "Do not be angry, my master, that I cannot stand up before you, for I am having my period." So he searched but did not find his household gods.

<sup>36</sup>Jacob was angry and argued with Laban. He said to him, "What is my offense? What is my sin, that you have hotly pursued me?"<sup>37</sup>For you have searched all my possessions. What have you found of all your household goods? Set them here before our relatives, so that they may judge between the two of us.

<sup>38</sup>For twenty years I have been with you. Your ewes and your female goats have not miscarried, nor have I eaten any rams from your flocks.<sup>39</sup>What was torn by beasts I did not bring to you. I bore the loss of it. You demanded payment from my hand, whether stolen by day or stolen by night.<sup>40</sup>There I was; in the day the heat consumed me, and the frost by night; and I went without sleep.

<sup>41</sup>These twenty years I have been in your household. I worked for you fourteen years for your two daughters, and six years for your flock. You have changed my wages ten times.<sup>42</sup>Unless the God of my father, the God of Abraham, and the one Isaac fears, had been with me, surely now you would have sent me away empty-handed. God has seen my affliction and my toil, and he rebuked you last night."

<sup>43</sup>Laban answered and said to Jacob, "The daughters are my daughters, the grandchildren are my grandchildren, and the flocks are my flocks. All that you see is mine. But what can I do today to these my daughters, or to their children whom they have borne?"<sup>44</sup>So now, let us make a covenant, you and I, and let it be for a witness between you and me."

<sup>45</sup>So Jacob took a stone and set it up as a pillar.<sup>46</sup>Jacob said to his relatives, "Gather stones." So they took stones and made a pile. Then they ate there by the pile.<sup>47</sup>Laban called it Jegar Sahadutha, but Jacob called it Galeed.

<sup>48</sup>Laban said, "This pile is a witness between me and you today." Therefore its name was called Galeed.<sup>49</sup>It is also called Mizpah, because Laban said, "May Yahweh watch between you and me, when we are out of sight one from another."<sup>50</sup>If you mistreat my daughters, or if you take any wives besides my daughters, although no one else is with us, see, God is witness between you and me."

<sup>51</sup>Laban said to Jacob, "Look at this pile, and look at the pillar, which I have set between you and me."<sup>52</sup>This pile is a witness, and the pillar is a witness, that I will not pass beyond this pile to you, and that you will not pass beyond this pile and this pillar to me, to do harm.<sup>53</sup>May the God of Abraham, and the god of Nahor, the gods of their father, judge between us." Jacob swore by the Fear of his father Isaac.

<sup>54</sup>Jacob offered a sacrifice on the mountain and called his relatives to eat a meal. They ate and spent the entire night on the mountain.<sup>55</sup>Early in the morning Laban got up, kissed his grandsons and his daughters and blessed them. Then Laban left and returned home.

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<sup>1</sup>Some modern translations have Laban also camped in the hill country of Gilead .

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## Chapter 32

<sup>1</sup>Jacob also went on his way, and the angels of God met him.<sup>2</sup>When Jacob saw them, he said, "This is God's camp," so he called the name of that place Mahanaim.

<sup>3</sup>Jacob sent messengers on ahead of him to his brother Esau in the land of Seir, in the region of Edom.<sup>4</sup>He commanded them, saying, "This is what you will say to my master Esau: This is what your servant Jacob says: 'I have been staying with Laban, and have delayed my return until now.'<sup>5</sup>I have cattle and donkeys, and flocks, male servants, and female servants. I have sent this message to my master, so that I may find favor in your eyes."

<sup>6</sup>The messengers returned to Jacob and said, "We went to your brother Esau. He is coming to meet you, and four hundred men are with him."<sup>7</sup>Then Jacob was very afraid and upset. So he divided the people who were with him into two camps, and also the flocks, the herds, and the camels.<sup>8</sup>He said, "If Esau comes to one camp and attacks it, then the camp that remains will escape."

<sup>9</sup>Jacob said, "God of my father Abraham, and God of my father Isaac, Yahweh, who said to me, 'Return to your country and to your kindred, and I will prosper you,'<sup>10</sup>I am not worthy of all your acts of covenant faithfulness and of all the trustworthiness that you have done for your servant. For with only my staff I passed over this Jordan, and now I have become two camps.

<sup>11</sup>Please rescue me from the hand of my brother, from the hand of Esau, for I am afraid of him, that he will come and attack me and the mothers with the children.<sup>12</sup>But you said, 'I will certainly make you prosper. I will make your descendants like the sand of the sea, which cannot be numbered for their number.'"

<sup>13</sup>Jacob stayed there that night. He took some of what he had with him as a gift for Esau, his brother:<sup>14</sup>two hundred female goats and twenty male goats, two hundred ewes and twenty rams,<sup>15</sup>thirty milking camels and their colts, forty cows and ten bulls, twenty female donkeys and ten male donkeys.<sup>16</sup>These he gave into the hand of his servants, every herd by itself. He said to his servants, "Go on ahead of me and put a space between each of the herds."

<sup>17</sup>He instructed the first servant, saying, "When Esau my brother meets you and asks you, saying, 'To whom do you belong? Where are you going? Whose animals are these that are in front of you?'"<sup>18</sup>Then you will say, "They are your servant Jacob's. They are a gift sent to my master Esau. See, he is also coming after us."

<sup>19</sup>Jacob also gave instructions to the second group, the third, and all the men who followed the herds. He said, "You will say the same thing to Esau when you meet him.<sup>20</sup>You must also say, 'Your servant Jacob is coming after us.'" For he thought, "I will appease him with the gifts that I am sending ahead of me. Then later, when I will see him, perhaps he will receive me."<sup>21</sup>So the gifts went on ahead of him. He himself stayed that night in the camp.

<sup>22</sup>Jacob got up during the night, and he took his two wives, his two women servants, and his eleven sons. He sent them across the ford of the Jabbok.<sup>23</sup>In this way he sent them across the stream along with all his possessions.

<sup>24</sup>Jacob was left alone, and a man wrestled with him until dawn.<sup>25</sup>When the man saw that he could not defeat him, he struck Jacob's hip, so that his hip was dislocated as he wrestled with him.<sup>26</sup>The man said, "Let me go, for the dawn is breaking." Jacob said, "I will not let you go unless you bless me."

<sup>27</sup>The man said to him, "What is your name?" Jacob said, "Jacob."<sup>28</sup>The man said, "Your name will no longer be called Jacob, but Israel. For you have struggled with God and with men and have prevailed."

<sup>29</sup>Jacob asked him, "Please tell me your name." He said, "Why is it that you ask my name?" Then he blessed him there.<sup>30</sup>Jacob called the name of the place Peniel for he said, "I have seen God face to face, and my life is delivered."

<sup>31</sup>The sun rose on Jacob as he passed Peniel. He was limping because of his hip.<sup>32</sup>That is why to this day the people of Israel do not eat the ligaments of the hip which are at the hip joint, because the man injured those ligaments while dislocating Jacob's hip.

## Chapter 33

<sup>1</sup>Jacob looked up and, behold, Esau was coming, and with him were four hundred men. Jacob divided the children among Leah, Rachel, and the two female servants.<sup>2</sup>Then he put the female servants and their children in front, followed by Leah and her children, and followed by Rachel and Joseph last of all.<sup>3</sup>He himself went on ahead of them. He bowed toward the ground seven times, until he came near to his brother.

<sup>4</sup>Esau ran to meet him, embraced him, hugged his neck, and kissed him. Then they wept.<sup>5</sup>When Esau looked up, he saw the women and the children. He said, "Who are these people with you?" Jacob said, "The children whom God has graciously given your servant."

<sup>6</sup>Then the female servants came forward with their children, and they bowed down.<sup>7</sup>Next Leah also and her children came forward and bowed down. Finally Joseph and Rachel came forward and bowed down.<sup>8</sup>Esau said, "What do you mean by all these groups that I met?" Jacob said, "To find favor in the sight of my master."

<sup>9</sup>Esau said, "I have enough, my brother. Keep what you have for yourself."<sup>10</sup>Jacob said, "No, please, if I have found favor in your eyes, then accept my gift from my hand, for indeed, I have seen your face, and it is like seeing the face of God, and you have accepted me.<sup>11</sup>Please accept my gift that was brought to you, because God has dealt graciously with me, and because I have enough." Thus Jacob urged him, and Esau accepted it.

<sup>12</sup>Then Esau said, "Let us be on our way. I will go before you."<sup>13</sup>Jacob said to him, "My master knows that the children are young, and that the sheep and the cattle are nursing their young. If they are driven hard even one day, all the animals will die.<sup>14</sup>Please let my master go on ahead of his servant. I will travel more slowly, at the pace of the livestock that are before me, and at the pace of the children, until I come to my master in Seir."

<sup>15</sup>Esau said, "Let me leave with you some of my men who are with me." But Jacob said, "Why do that? Let me find favor in the sight of my lord."<sup>16</sup>So Esau that day started on his way back to Seir.<sup>17</sup>Jacob traveled to Sukkoth, built himself a house, and made shelters for his livestock. Therefore the name of the place is called Sukkoth.

<sup>18</sup>When Jacob came from Paddan Aram, he arrived safely at the city of Shechem, which is in the land of Canaan. He camped near the city.<sup>19</sup>Then he bought the piece of ground where he had pitched his tent from the sons of Hamor, Shechem's father, for a hundred pieces of silver.<sup>20</sup>There he set up an altar and called it El Elohe Israel.

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## Chapter 34

<sup>1</sup>Now Dinah, Leah's daughter whom she bore to Jacob, went out to meet the young women of the land.<sup>2</sup>Shechem son of Hamor the Hivite, the prince of the land, saw her. He took her and lay with her, and he humiliated her.<sup>3</sup>He was drawn to Dinah, the daughter of Jacob. He loved the young woman and spoke tenderly to her.

<sup>4</sup>Shechem spoke to his father Hamor, saying, "Get this young woman for me as a wife."<sup>5</sup>Now Jacob heard that he had defiled Dinah his daughter. His sons were with his livestock in the field, so Jacob held his peace until they came.

<sup>6</sup>Hamor the father of Shechem went out to Jacob to speak with him.<sup>7</sup>The sons of Jacob came in from the field when they heard of the matter. The men were offended. They were very angry because he had disgraced Israel by lying with Jacob's daughter, for such a thing should not have been done.

<sup>8</sup>Hamor spoke with them, saying, "My son Shechem loves your daughter. Please give her to him as a wife.

<sup>9</sup>Intermarry with us, give your daughters to us, and take our daughters for yourselves."<sup>10</sup>You will live with us, and the land will be open to you to live and trade in, and to acquire property."

<sup>11</sup>Shechem said to her father and to her brothers, "Let me find favor in your eyes, and whatever you tell me I will give."<sup>12</sup>Ask me for as great a bride price and gift as you will, and I will give whatever you say to me, but give me the young woman as a wife."<sup>13</sup>The sons of Jacob answered Shechem and Hamor his father with deceit, because Shechem had defiled Dinah their sister.

<sup>14</sup>They said to them, "We cannot do this thing, to give our sister to anyone who is uncircumcised; for that would be a disgrace to us."<sup>15</sup>Only on this condition will we agree with you: If you will become circumcised as we are, if every male among you is circumcised.<sup>16</sup>Then will we give our daughters to you, and we will take your daughters to ourselves, and we will live with you and become one people."<sup>17</sup>But if you do not listen to us and become circumcised, then we will take our sister and we will leave."

<sup>18</sup>Their words pleased Hamor and his son Shechem.<sup>19</sup>The young man did not delay to do what they said, because he delighted in Jacob's daughter, and because he was the most honored person in all his father's household.

<sup>20</sup>Hamor and Shechem his son went to the gate of their city and spoke with the men of their city, saying,<sup>21</sup>"These men are at peace with us, so let them live in the land and trade in it for, really, the land is large enough for them. Let us take their daughters as wives, and let us give them our daughters.

<sup>22</sup>Only on this condition will the men agree to live with us and become one people: If every male among us is circumcised, as they are circumcised."<sup>23</sup>Will not their livestock and their property—all their animals be ours? So let us agree with them, and they will live among us."

<sup>24</sup>All who went out to the gates of his city listened to Hamor and Shechem, his son. All males were circumcised, all who went out to the gates of his city.<sup>25</sup>On the third day, when they were still in pain, two of the sons of Jacob (Simeon and Levi, Dinah's brothers), each took his sword and they attacked the city that was certain of its security, and they killed all the males.<sup>26</sup>They killed Hamor and his son Shechem with the edge of the sword. They took Dinah from Shechem's house and went away.

<sup>27</sup>The other sons of Jacob came to the dead bodies and plundered the city, because the people had defiled their sister.<sup>28</sup>They took their flocks, their herds, their donkeys, and everything in the city and in the surrounding fields.

<sup>29</sup>They captured all their wealth, all their children, and their wives. They even plundered everything that was in the houses.

<sup>30</sup>Jacob said to Simeon and Levi, "You have brought trouble on me, to make me stink to the inhabitants of the land, the Canaanites and the Perizzites. I am few in number. If they gather themselves together against me and attack me, then I will be destroyed, I and my household."<sup>31</sup>But Simeon and Levi said, "Should Shechem have dealt with our sister as with a prostitute?"

## Chapter 35

<sup>1</sup>God said to Jacob, "Arise, go up to Bethel, and dwell there. Build an altar there to God, who appeared to you when you fled from Esau your brother."<sup>2</sup>Then Jacob said to his household and to all who were with him, "Get rid of the foreign gods that are among you, purify yourselves, and change your clothes."<sup>3</sup>Then let us depart and go up to Bethel. I will build an altar there to God, who answered me in the day of my distress, and has been with me wherever I have gone."

<sup>4</sup>So they gave to Jacob all the foreign gods that were in their hand, and the rings that were in their ears. Jacob buried them under the oak that was near Shechem.<sup>5</sup>As they traveled, God made panic to fall on the cities that were around them, so those people did not pursue the sons of Jacob.

<sup>6</sup>So Jacob arrived at Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him.

<sup>7</sup>He built an altar there and called the place El Bethel, because there God had revealed himself to him, when he was fleeing from his brother.<sup>8</sup>Deborah, Rebekah's nurse, died. She was buried down from Bethel under the oak tree, so it was called Allon Bakuth.

<sup>9</sup>When Jacob came from Paddan Aram, God appeared to him again and blessed him.<sup>10</sup>God said to him, "Your name is Jacob, but your name will no longer be called Jacob. Your name will be Israel." So God called his name Israel.

<sup>11</sup>God said to him, "I am God Almighty. Be fruitful and multiply. A nation and a company of nations will come from you, and kings will be among your descendants."<sup>12</sup>The land that I gave to Abraham and Isaac, I will give to you. To your descendants after you I also give the land."<sup>13</sup>God went up from him in the place where he spoke with him.

<sup>14</sup>Jacob set up a pillar in the place where God had spoken to him, a pillar of stone. He poured out a drink offering over it and poured oil on it.<sup>15</sup>Jacob called the name of the place where God spoke with him, Bethel.

<sup>16</sup>They journeyed on from Bethel. While they were still some distance from Ephrath, Rachel went into labor. She had hard labor.<sup>17</sup>While she was in hardest labor, the midwife said to her, "Do not be afraid, for now you will have another son."<sup>18</sup>As she was dying, with her dying breath she named him Ben-Oni, but his father called him Benjamin.<sup>19</sup>Rachel died and was buried on the way to Ephrath (that is, Bethlehem).<sup>20</sup>Jacob set up a pillar upon her grave. It is the marker of Rachel's grave to this day.

<sup>21</sup>Israel traveled on and pitched his tent beyond the watchtower of the flock.<sup>22</sup>While Israel was living in that land, Reuben lay with Bilhah his father's concubine, and Israel heard of it.

Now Jacob had twelve sons.

<sup>23</sup>His sons by Leah were Reuben, Jacob's firstborn, and Simeon, Levi, Judah, Issachar, and Zebulun.

<sup>24</sup>His sons by Rachel were Joseph and Benjamin.

<sup>25</sup>His sons by Bilhah, Rachel's female servant, were Dan and Naphtali.

<sup>26</sup>The sons of Zilpah, Leah's female servant, were Gad and Asher. All these were the sons of Jacob who were born to him in Paddan Aram.

<sup>27</sup>Jacob came to Isaac, his father, in Mamre in Kiriath Arba (the same as Hebron), where Abraham and Isaac had lived.

<sup>28</sup>Isaac lived for one hundred eighty years.<sup>29</sup>Isaac breathed his last and died, and was gathered to his ancestors, an old man full of days. Esau and Jacob, his sons, buried him.

## Chapter 36

<sup>1</sup>These were the descendants of Esau (also called Edom).

<sup>2</sup>Esau took his wives from the Canaanites. These were his wives: Adah the daughter of Elon the Hittite; Oholibamah the daughter of Anah, the granddaughter of Zibeon the Hivite;<sup>3</sup> and Basemath, Ishmael's daughter, sister of Nebaioth.

<sup>4</sup>Adah bore Eliphaz to Esau, and Basemath bore Reuel.<sup>5</sup> Oholibamah bore Jeush, Jalam, and Korah. These were the sons of Esau who were born to him in the land of Canaan.

<sup>6</sup>Esau took his wives, his sons, his daughters, and all the members of his household, his livestock—all his other animals, and all his possessions, which he had gathered in the land of Canaan, and went into a land away from his brother Jacob.<sup>7</sup> He did this because their possessions were too many for them to stay together. The land where they were sojourning could not support them because of their livestock.<sup>8</sup> So Esau, also known as Edom, settled in the hill country of Seir.

<sup>9</sup>These were the descendants of Esau, the ancestor of the Edomites in the hill country of Seir.

<sup>10</sup>These were the names of Esau's sons: Eliphaz son of Adah, the wife of Esau; Reuel son of Basemath, the wife of Esau.

<sup>11</sup>The sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz.

<sup>12</sup>Timna, a concubine of Eliphaz, Esau's son, bore Amalek. These were the grandsons of Adah, Esau's wife.

<sup>13</sup>These were the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These were the grandsons of Basemath, Esau's wife.

<sup>14</sup>These were the sons of Oholibamah, Esau's wife, who was the daughter of Anah and the granddaughter of Zibeon. She bore to Esau Jeush, Jalam, and Korah.

<sup>15</sup>These were the clans among Esau's descendants: the descendants of Eliphaz, the firstborn of Esau: Teman, Omar, Zepho, Kenaz,<sup>16</sup> Korah, Gatam, and Amalek. These were the clans descended from Eliphaz in the land of Edom. They were the grandsons of Adah.

<sup>17</sup>These were the clans from Reuel, Esau's son: Nahath, Zerah, Shammah, Mizzah. These were the clans descended from Reuel in the land of Edom. They were the grandsons of Basemath, Esau's wife.

<sup>18</sup>These were the clans of Oholibamah, Esau's wife: Jeush, Jalam, Korah. These are the clans that descended from Esau's wife Oholibamah, daughter of Anah.<sup>19</sup> These were the sons of Esau (who was known as Edom), and these were their chiefs.

<sup>20</sup>These were the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah,<sup>21</sup> Dishon, Ezer, and Dishan. These were the clans of the Horites, the inhabitants of Seir in the land of Edom.

<sup>22</sup>The sons of Lotan were Hori and Heman, and Timna was Lotan's sister.

<sup>23</sup>These were the sons of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam.

<sup>24</sup>These were the sons of Zibeon: Aiah and Anah. This is Anah who found the hot springs in the wilderness, as he was pasturing donkeys of Zibeon his father.

<sup>25</sup>These were the children of Anah: Dishon and Oholibamah, the daughter of Anah.

<sup>26</sup>These were the sons of Dishon: Hemdan, Eshban, Ithran, and Keran.

<sup>27</sup>These were the sons of Ezer: Bilhan, Zaavan, and Akan.

<sup>28</sup>These were the sons of Dishan: Uz and Aran.



<sup>29</sup>These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah,<sup>30</sup>Dishon, Ezer, Dishan: These were clans of the Horites, according to their clan lists in the land of Seir.

<sup>31</sup>These were the kings who reigned in the land of Edom before any king reigned over the sons of Israel:

<sup>32</sup>Bela son of Beor, reigned in Edom, and the name of his city was Dinhabah.

<sup>33</sup>When Bela died, then Jobab son of Zerah of Bozrah, reigned in his place.

<sup>34</sup>When Jobab died, Husham who was of the land of the Temanites, reigned in his place.

<sup>35</sup>When Husham died, Hadad son of Bedad who defeated the Midianites in the land of Moab, reigned in his place. The name of his city was Avith.

<sup>36</sup>When Hadad died, then Samlah of Masrekah reigned in his place.

<sup>37</sup>When Samlah died, then Shaul of Rehoboth by the river reigned in his place.

<sup>38</sup>When Shaul died, then Baal-Hanan son of Akbor reigned in his place.

<sup>39</sup>When Baal-Hanan son of Akbor died, then Hadar reigned in his place. The name of his city was Pau. His wife's name was Mehetabel, the daughter of Matred, the granddaughter of Me-Zahab.

<sup>40</sup>These were the names of the heads of clans from Esau's descendants, according to their clans and their regions, by their names: Timna, Alvah, Jetheth,<sup>41</sup>Oholibamah, Elah, Pinon,<sup>42</sup>Kenaz, Teman, Mibzar,<sup>43</sup>Magdiel, and Iram. These were the clan heads of Edom, according to their settlements in the land they possessed. This was Esau, the father of the Edomites.

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## Chapter 37

<sup>1</sup>Jacob lived in the land where his father had sojourned, in the land of Canaan.

<sup>2</sup>This is the account of Jacob. Joseph, who was a young man seventeen years old, was guarding the flock with his brothers. He was with the sons of Bilhah and with the sons of Zilpah, his father's wives. Joseph brought an unfavorable report about them to their father.

<sup>3</sup>Now Israel loved Joseph more than all his sons because he was the son of his old age. He made him a beautifully decorated garment.<sup>4</sup>His brothers saw that their father loved him more than all his brothers. They hated him and would not speak peaceably to him.

<sup>5</sup>Joseph dreamed a dream, and he told his brothers about it. They hated him even more.<sup>6</sup>He said to them, "Please listen to this dream which I dreamed.

<sup>7</sup>Behold, we were tying bundles of grain in the field and behold, my bundle rose and stood upright, and behold, your bundles came around and bowed down to my bundle."<sup>8</sup>His brothers said to him, "Will you really reign over us? Will you actually rule over us?" They hated him even more for his dreams and for his words.

<sup>9</sup>He dreamed another dream and told it to his brothers. He said, "Look, I have dreamed another dream: The sun and the moon and eleven stars bowed down to me."<sup>10</sup>He told it to his father just as to his brothers, and his father rebuked him. He said to him, "What is this dream that you have dreamed? Will your mother and I and your brothers actually come to bow down to the ground to you?"<sup>11</sup>His brothers were jealous of him, but his father kept the matter in mind.

<sup>12</sup>His brothers went to tend their father's flock in Shechem.<sup>13</sup>Israel said to Joseph, "Are not your brothers tending the flock in Shechem? Come, and I will send you to them." Joseph said to him, "I am ready."<sup>14</sup>He said to him, "Go now, see whether it is well with your brothers and well with the flock, and bring me word." So Jacob sent him out of the Valley of Hebron, and Joseph went to Shechem.

<sup>15</sup>A certain man found Joseph. Behold, Joseph was wandering in a field. The man asked him, "What do you seek?"<sup>16</sup>Joseph said, "I am seeking my brothers. Tell me, please, where they are tending the flock."<sup>17</sup>The man said, "They left this place, for I heard them say, 'Let us go to Dothan.'" Joseph went after his brothers and found them at Dothan.

<sup>18</sup>They saw him from a distance, and before he came near to them, they plotted against him to kill him.<sup>19</sup>His brothers said to one another, "Look, this master of dreams is approaching."<sup>20</sup>Come now, therefore, let us kill him and cast him into one of the pits. We will say, 'A wild animal has devoured him.' We will see what will become of his dreams."

<sup>21</sup>Reuben heard it and rescued him from their hand. He said, "Let us not take his life."<sup>22</sup>Reuben said to them, "Shed no blood. Throw him into this pit that is in the wilderness, but lay no hand upon him"—that he might rescue him out of their hand to bring him back to his father.

<sup>23</sup>It came about that when Joseph reached his brothers, they stripped him of his beautifully decorated garment.

<sup>24</sup>They took him and threw him into the pit. The pit was empty with no water in it.

<sup>25</sup>They sat down to eat bread. They lifted up their eyes and looked, and, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing spices and balm and myrrh. They were traveling to carry them down to Egypt.<sup>26</sup>Judah said to his brothers, "What profit is it if we kill our brother and cover up his blood?

<sup>27</sup>Come, and let us sell him to the Ishmaelites and not lay our hands upon him. For he is our brother, our flesh." His brothers listened to him.<sup>28</sup>The Midianite merchants passed by. His brothers drew Joseph up and lifted him up out of the pit. They sold Joseph to the Ishmaelites for twenty pieces of silver. The Ishmaelites carried Joseph into Egypt.

<sup>29</sup>Reuben returned to the pit, and, behold, Joseph was not in the pit. He tore his clothes.<sup>30</sup>He returned to his brothers and said, "The boy is not there! And I, where can I go?"

<sup>31</sup>They slaughtered a goat and then took Joseph's garment and dipped it into the blood.<sup>32</sup>Then they brought the beautifully decorated garment to their father and said, "We found this. Please see whether it is your son's garment or not."<sup>33</sup>Jacob recognized it and said, "It is my son's clothing. A wild animal has devoured him. Joseph has certainly been torn to pieces."

<sup>34</sup>Jacob tore his garments and put sackcloth upon his loins. He mourned for his son many days.<sup>35</sup>All his sons and daughters rose up to comfort him, but he refused to be comforted. He said, "Indeed I will go down to Sheol mourning for my son." His father wept for him.<sup>36</sup>The Midianites sold him in Egypt to Potiphar, an officer of Pharaoh, the captain of the bodyguard.

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## Chapter 38

<sup>1</sup>It came about at that time that Judah left his brothers and stayed with a certain Adullamite, whose name was Hirah.<sup>2</sup>He met there a daughter of a Canaanite man whose name was Shua. He took her and went to her.

<sup>3</sup>She conceived and had a son. He was named Er.<sup>4</sup>She conceived again and had a son. She called his name Onan.

<sup>5</sup>She again had a son and called his name Shelah. It was at Kezib where she gave birth to him.

<sup>6</sup>Judah found a wife for Er, his firstborn. Her name was Tamar.<sup>7</sup>Er, Judah's firstborn, was wicked in the sight of Yahweh. Yahweh killed him.

<sup>8</sup>Judah said to Onan, "Go to your brother's wife. Do the duty of a brother-in-law to her, and raise up a child for your brother."<sup>9</sup>Onan knew that the child would not be his. Whenever he went to his brother's wife, he wasted it on the ground so he would not have a child for his brother.<sup>10</sup>What he did was evil in the sight of Yahweh. Yahweh killed him also.

<sup>11</sup>Then Judah said to Tamar, his daughter-in-law, "Remain a widow in your father's house until Shelah, my son, grows up." For he feared, "He might also die, just like his brothers." Tamar left and lived in her father's house.

<sup>12</sup>After a long time, Shua's daughter, the wife of Judah, died. Judah was comforted and went up to the shearers of his sheep at Timnah, he and his friend Hirah the Adullamite.<sup>13</sup>Tamar was told, "Look, your father-in-law is going up to Timnah to shear his sheep."<sup>14</sup>She took off the clothing of her widowhood and covered herself with her veil and wrapped herself. She sat in the gate of Enaim, which is by the road to Timnah. For she saw that Shelah had grown up but she had not been given to him as a wife.

<sup>15</sup>When Judah saw her he thought that she was a prostitute because she had covered her face.<sup>16</sup>He went to her by the road and said, "Come, please let me come to you"—for he did not know that she was his daughter-in-law—and she said, "What will you give me so you can come to me?"

<sup>17</sup>He said, "I will send you a young goat from the flock." She said, "Will you give me a pledge until you send it?"<sup>18</sup>He said, "What pledge can I give you?" She replied, "Your seal and cord, and the staff that is in your hand." He gave them to her and he went to her, and she conceived by him.

<sup>19</sup>She got up and went away. She took off her veil and put on the clothing of her widowhood.<sup>20</sup>Judah sent the young goat by his friend the Adullamite in order that he might receive the pledge back from the woman's hand, but he did not find her.

<sup>21</sup>Then the Adullamite asked the men of the place, "Where is the cultic prostitute who was at Enaim by the road?" They said, "There has not been a cultic prostitute here."<sup>22</sup>He returned to Judah and said, "I did not find her. Also, the men of the place said, 'There has not been a cultic prostitute here.'"<sup>23</sup>Judah said, "Let her keep the things, that we not be put to shame. Indeed, I sent this young goat, but you did not find her."

<sup>24</sup>It came about after about three months that it was told to Judah, "Tamar your daughter-in-law has committed prostitution, and indeed, she is pregnant by it." Judah said, "Bring her here and let her be burned."<sup>25</sup>When she was brought out, she sent to her father-in-law a message, "By the man who owns these I am pregnant." She said, "Determine please whose these are, the seal and cords and staff."<sup>26</sup>Judah recognized them and said, "She is more righteous than I am, since I did not give her as a wife to Shelah, my son." He did not know her again.

<sup>27</sup>It came about at the time for her to give birth that, behold, twins were in her womb.<sup>28</sup>It came about as she was giving birth one put out a hand, and the midwife took a scarlet thread and tied it on his hand and said, "This one came out first."

<sup>29</sup>But then he drew back his hand, and, behold, his brother came out first. The midwife said, "How you have broken out!" So he was named Perez.<sup>30</sup>Then his brother came out, who had the scarlet thread upon his hand, and he was named Zerah.

## Chapter 39

<sup>1</sup>Joseph was brought down to Egypt. Potiphar, an official of Pharaoh who was captain of the guard and an Egyptian, bought him from the Ishmaelites, who had brought him down there.<sup>2</sup>Yahweh was with Joseph and he became a prosperous man. He lived in the house of his Egyptian master.

<sup>3</sup>His master saw that Yahweh was with him and that Yahweh prospered everything that he did.<sup>4</sup>Joseph found favor in his sight. He served Potiphar. Potiphar made Joseph manager over his house, and everything that he possessed, he put under his care.

<sup>5</sup>It came about from the time that he made him manager over his house and over everything he possessed, that Yahweh blessed the Egyptian's house because of Joseph. The blessing of Yahweh was on everything that Potiphar had in the house and in the field.<sup>6</sup>Potiphar put everything that he had under Joseph's care. He did not have to think about anything except the food that he ate. Now Joseph was handsome and attractive.

<sup>7</sup>It came about after this that his master's wife cast her eyes on Joseph and said, "Lie with me."<sup>8</sup>But he refused and said to his master's wife, "Look, my master does not pay attention to what I do in the house, and he has put everything that he owns under my care.<sup>9</sup>No one is greater in this house than I am. He has not kept back anything from me but you, because you are his wife. How then can I do this great wickedness and sin against God?"

<sup>10</sup>She spoke to Joseph day after day, but he refused to lie with her or to be with her.<sup>11</sup>It came about one day that he went into the house to do his work. None of the men of the house were there in the house.<sup>12</sup>She caught him by his clothes and said, "Lie with me." He left his clothing in her hand, fled, and went outside.

<sup>13</sup>It came about, when she saw that he had left his clothing in her hand and had fled outside,<sup>14</sup>that she called to the men of her house and told them, "See, Potiphar has brought in a Hebrew to mock us. He came to me to lie with me, and I screamed.<sup>15</sup>It came about when he heard me scream, that he left his clothing with me, fled, and went outside."

<sup>16</sup>She set his clothing next to her until his master came home.<sup>17</sup>She told him this explanation, "The Hebrew servant whom you brought to us, came in to mock me.<sup>18</sup>It came about that when I screamed, he left his clothing with me and fled outside."

<sup>19</sup>It came about that, when his master heard the explanation his wife told him, "This is what your servant did to me," he became very angry.<sup>20</sup>Joseph's master took him and put him in prison, the place where the king's prisoners were confined. He was there in the prison.

<sup>21</sup>But Yahweh was with Joseph and showed covenant faithfulness to him. He gave him favor in the sight of the prison warden.<sup>22</sup>The prison warden gave into Joseph's hand all the prisoners who were in the prison. Whatever they did there, Joseph was in charge of it.<sup>23</sup>The prison warden did not worry about anything that was in his hand, because Yahweh was with him. Whatever he did, Yahweh prospered.

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## Chapter 40

<sup>1</sup>It came about that after these things, the cupbearer of the king of Egypt and king's baker offended their master, the king of Egypt.<sup>2</sup>Pharaoh was angry with his two officials, the chief of the cupbearers and the chief of the bakers.<sup>3</sup>He put them in custody in the house of the captain of the guard, in the same prison where Joseph was confined.

<sup>4</sup>The captain of the guard assigned Joseph to them, and he served them. They remained in custody for some time.

<sup>5</sup>Both of them dreamed a dream—the cupbearer and the baker of the king of Egypt who were confined in the prison—each man had his own dream in the same night, and each dream had its own interpretation.

<sup>6</sup>Joseph came to them in the morning and saw them. Behold, they were upset.<sup>7</sup>He asked Pharaoh's officials who were with him in custody in his master's house, saying, "Why do you look so sad today?"<sup>8</sup>They said to him, "We have both dreamed a dream and no one can interpret it." Joseph said to them, "Do not interpretations belong to God? Tell me, please."

<sup>9</sup>The chief of the cupbearers told his dream to Joseph. He said to him, "In my dream, behold, a vine was in front of me.<sup>10</sup>In the vine were three branches. As it budded, its blossoms came out and the clusters of grapes ripened.

<sup>11</sup>Pharaoh's cup was in my hand. I took the grapes and squeezed them into Pharaoh's cup, and I placed the cup into Pharaoh's hand."

<sup>12</sup>Joseph said to him, "This is the interpretation of it. The three branches are three days.<sup>13</sup>Within three days Pharaoh will lift up your head and restore you to your office. You will put Pharaoh's cup into his hand, just as when you were his cupbearer.

<sup>14</sup>But think of me when it goes well with you, and please show kindness to me. Mention me to Pharaoh and bring me out of this prison.<sup>15</sup>For indeed I was abducted out of the land of the Hebrews. Here also have I done nothing that they should put me in this dungeon."

<sup>16</sup>When the chief of the bakers saw that the interpretation was favorable, he said to Joseph, "I also had a dream, and, behold, three baskets of bread were on my head.<sup>17</sup>In the top basket there were all kinds of baked goods for Pharaoh, but the birds ate them out of the basket on my head."

<sup>18</sup>Joseph answered and said, "This is the interpretation. The three baskets are three days.<sup>19</sup>Within three days Pharaoh will lift up your head from you and will hang you on a tree. The birds will eat your flesh off you."

<sup>20</sup>It came about on the third day that it was Pharaoh's birthday. He made a feast for all his servants. He lifted up the head of the chief of the cupbearers and the head of the chief of the bakers, among his servants.<sup>21</sup>He restored the chief of the cupbearers to his responsibility, and he put the cup into Pharaoh's hand again.<sup>22</sup>But he hanged the chief of the bakers, just as Joseph had interpreted to them.<sup>23</sup>Yet the chief cupbearer did not remember Joseph, but forgot about him.

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## Chapter 41

<sup>1</sup>It came about at the end of two full years that Pharaoh had a dream. Behold, he stood by the Nile.<sup>2</sup>Behold, seven cows came up out of the Nile, desirable and fat, and they grazed in the reeds.<sup>3</sup>Behold, seven other cows came up after them out of the Nile, undesirable and thin. They stood by the other cows on the bank of the river.

<sup>4</sup>Then the undesirable and thin cows ate the seven desirable and fat cows. Then Pharaoh woke up.<sup>5</sup>Then he slept and dreamed a second time. Behold, seven heads of grain came up on one stalk, wholesome and good.<sup>6</sup>Behold, seven heads, thin and scorched by the east wind, sprouted up after them.

<sup>7</sup>The thin heads swallowed up the seven wholesome and full heads. Pharaoh woke up, and, behold, it was a dream.<sup>8</sup>It came about in the morning that his spirit was troubled. He sent and called for all the magicians and wise men of Egypt. Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh.

<sup>9</sup>Then the chief cupbearer said to Pharaoh, "I have remembered my sins today.<sup>10</sup>Pharaoh was angry with his servants, and put me in custody in the house of the captain of the guard, the chief baker and me.<sup>11</sup>We dreamed a dream the same night, he and I. We dreamed each man according to the interpretation of his dream.

<sup>12</sup>There was with us there a young Hebrew man, a servant of the captain of the guard. We told him and he interpreted for us our dreams. He interpreted for each of us according to his dream.<sup>13</sup>It came about as he interpreted for us, so it happened. Pharaoh restored me to my post, but the other one he hanged."

<sup>14</sup>Then Pharaoh sent and called for Joseph. They quickly took him out of the dungeon. He shaved himself, changed his clothes, and came in to Pharaoh.<sup>15</sup>Pharaoh said to Joseph, "I had a dream, but there is no interpreter for it. But I have heard about you, that when you hear a dream you can interpret it."<sup>16</sup>Joseph answered Pharaoh, saying, "It is not in me. God will answer Pharaoh with favor."

<sup>17</sup>Pharaoh spoke to Joseph, "In my dream, behold, I stood on the bank of the Nile.<sup>18</sup>Behold, seven cows came up out of the Nile, fat and desirable, and they grazed among the reeds.

<sup>19</sup>Behold, seven other cows came up after them, weak, very undesirable, and thin. I never saw in all the land of Egypt such undesirableness like them.<sup>20</sup>The thin and undesirable cows ate up the first seven fat cows.<sup>21</sup>When they had eaten them up, it could not be known that they had eaten them, for they were still as undesirable as before. Then I awoke.

<sup>22</sup>I looked in my dream, and, behold, seven heads came up upon one stalk, full and good.<sup>23</sup>Behold, seven more heads—withered, thin, and scorched by the east wind—sprang up after them.<sup>24</sup>The thin heads swallowed up the seven good heads. I told these dreams to the magicians, but there was none that could explain it to me."

<sup>25</sup>Joseph said to Pharaoh, "The dreams of Pharaoh are the same. What God is about to do, he has declared to Pharaoh.<sup>26</sup>The seven good cows are seven years, and the seven good heads are seven years. The dreams are the same.

<sup>27</sup>The seven thin and undesirable cows that came up after them are seven years, and also the seven thin heads scorched by the east wind will be seven years of famine.<sup>28</sup>That is the thing which I spoke to Pharaoh. What God is about to do he has revealed to Pharaoh.<sup>29</sup>Look, seven years of great abundance will come throughout all the land of Egypt.

<sup>30</sup>Seven years of famine will come after them, and all the abundance will be forgotten in the land of Egypt, and the famine will devastate the land.<sup>31</sup>The abundance will not be remembered in the land because of the famine that will follow, for it will be very severe.<sup>32</sup>That the dream was repeated to Pharaoh is because the matter has been established by God, and God will soon do it.

<sup>33</sup>Now let Pharaoh look for a man discerning and wise, and put him over the land of Egypt.<sup>34</sup>Let Pharaoh appoint officials over the land, and let them take a fifth of the crops of Egypt in the seven abundant years.

<sup>35</sup>Let them gather all the food of these good years that are coming and store up grain under the authority of Pharaoh, for food to be used in the cities. They should preserve it.<sup>36</sup>The food will be a supply for the land for the seven years of famine which will be in the land of Egypt. In this way the land will not be devastated by the famine."

<sup>37</sup>This advice was good in the eyes of Pharaoh and in the eyes of all his servants.<sup>38</sup>Pharaoh said to his servants, "Can we find such a man as this, in whom is the Spirit of God?"

<sup>39</sup>So Pharaoh said to Joseph, "Since God has shown you all this, there is none so discerning and wise as you."<sup>40</sup>You will be over my house, and according to your word will all my people be ruled. Only in the throne will I be greater than you."<sup>41</sup>Pharaoh said to Joseph, "See, I have put you over all the land of Egypt."

<sup>42</sup>Pharaoh took off his signet ring from his hand and put it upon Joseph's hand. He clothed him with clothes of fine linen, and put a gold chain on his neck.<sup>43</sup>He had him ride in the second chariot which he possessed. Men shouted before him, "Bend the knee." Pharaoh put him over all the land of Egypt.

<sup>44</sup>Pharaoh said to Joseph, "I am Pharaoh, and apart from you, no man will lift his hand or his foot in all the land of Egypt."<sup>45</sup>Pharaoh called Joseph's name "Zaphenath-Paneah." He gave him Asenath, the daughter of Potiphera priest of On, as a wife. Joseph went out over the land of Egypt.

<sup>46</sup>Joseph was thirty years old when he stood before Pharaoh, king of Egypt. Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.<sup>47</sup>In the seven bountiful years the land produced abundantly.

<sup>48</sup>He gathered up all the food of the seven years that was in the land of Egypt and put the food in the cities. He put into each city the food from the fields that surrounded it.<sup>49</sup>Joseph stored up grain like the sand of the sea, so much that he stopped counting, because it was beyond counting.

<sup>50</sup>Joseph had two sons before the years of famine came, whom Asenath, the daughter of Potiphera priest of On, bore to him.<sup>51</sup>Joseph called the name of his firstborn Manasseh, for he said, "God has made me forget all my trouble and all my father's household."<sup>52</sup>He called the name of the second son Ephraim, for he said, "God has made me fruitful in the land of my affliction."

<sup>53</sup>The seven years of abundance that was in the land of Egypt came to an end.<sup>54</sup>The seven years of famine began, as Joseph had said. There was famine in all lands, but in all the land of Egypt there was food.

<sup>55</sup>When all the land of Egypt was famished, the people loudly called on Pharaoh for food. Pharaoh said to all the Egyptians, "Go to Joseph and do what he says."<sup>56</sup>The famine was over all the face of the whole land. Joseph opened all the storehouses and sold to the Egyptians. The famine was severe in the land of Egypt.<sup>57</sup>All the earth was coming to Egypt to buy grain from Joseph, because the famine was severe in all the earth.

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## Chapter 42

<sup>1</sup>Now Jacob became aware that there was grain in Egypt. He said to his sons, "Why do you look at one another?"<sup>2</sup>He said, "See here, I have heard that there is grain in Egypt. Go down there and buy for us from there so we may live and not die."<sup>3</sup>Joseph's ten brothers went down to buy grain from Egypt.<sup>4</sup>But Jacob did not send Benjamin, Joseph's brother, with his brothers, for he said, "I fear that harm might come to him."

<sup>5</sup>The sons of Israel came to buy among those who came, for the famine was in the land of Canaan.<sup>6</sup>Now Joseph was the governor over the land. He was the one who sold to all the people of the land. Joseph's brothers came and bowed down to him with their faces to the ground.

<sup>7</sup>Joseph saw his brothers and recognized them, but he disguised himself to them and spoke severely with them. He said to them, "Where have you come from?" They said, "From the land of Canaan to buy food."<sup>8</sup>Joseph recognized his brothers, but they did not recognize him.

<sup>9</sup>Then Joseph remembered the dreams he had dreamed about them, and he said to them, "You are spies! You have come to see the undefended parts of the land."<sup>10</sup>They said to him, "No, my master. Your servants have come to buy food."<sup>11</sup>We are all one man's sons. We are honest men. Your servants are not spies."

<sup>12</sup>He said to them, "No, you have come to see the undefended parts of the land."<sup>13</sup>They said, "We your servants are twelve brothers, the sons of one man in the land of Canaan. See, the youngest is this day with our father, and one brother is no longer alive."

<sup>14</sup>Joseph said to them, "It is what I said to you; you are spies.<sup>15</sup>By this you will be tested. By the life of Pharaoh, you will not leave here, unless your youngest brother comes here.<sup>16</sup>Send one of yourselves and let him get your brother. You will remain in prison, that your words may be tested, whether there is truth in you. Or else, by the life of Pharaoh, surely you are spies."<sup>17</sup>He put them all in custody for three days.

<sup>18</sup>Joseph said to them on the third day, "Do this and live, for I fear God.<sup>19</sup>If you are honest men, let one of your brothers be confined in this prison, but you go, carry grain for the famine of your houses.<sup>20</sup>Bring your youngest brother to me so your words will be verified and you will not die." So they did so.

<sup>21</sup>They said to one another, "We are truly guilty concerning our brother in that we saw the distress of his soul when he pleaded with us and we would not listen. Therefore this distress has come upon us."<sup>22</sup>Reuben answered them, "Did I not tell you, 'Do not sin against the boy,' but you would not listen? Now, see, his blood is required of us."

<sup>23</sup>They did not know that Joseph understood them, for there was an interpreter between them.<sup>24</sup>He turned from them and wept. He returned to them and spoke to them. He took Simeon from among them and bound him before their eyes.<sup>25</sup>Then Joseph commanded his servants to fill his brothers' bags with grain, and to put every man's money back into his sack, and to give them provisions for the journey. It was done for them.

<sup>26</sup>The brothers loaded their donkeys with their grain and departed from there.<sup>27</sup>As one of them opened his sack to give his donkey feed in the lodging place, he saw his money. Behold, it was in the opening of his sack.<sup>28</sup>He said to his brothers, "My money has been put back. Look at it; it is in my sack." Their hearts sank and they turned trembling to one another, saying, "What is this that God has done to us?"

<sup>29</sup>They went to Jacob, their father in the land of Canaan and told him all that had happened to them. They said,

<sup>30</sup>"The man, the lord of the land, spoke roughly with us and thought that we were spies in the land."<sup>31</sup>We said to him, 'We are honest men. We are not spies.'<sup>32</sup>We are twelve brothers, sons of our father. One is no longer alive, and the youngest is this day with our father in the land of Canaan.'

<sup>33</sup>The man, the lord of the land, said to us, 'By this I will know that you are honest men. Leave one of your brothers with me, take grain for the famine in your houses, and go your way.'<sup>34</sup>Bring your youngest brother to me. Then I will know that you are not spies, but that you are honest men. Then I will release your brother to you, and you will trade in the land."

<sup>35</sup>It came about as they emptied their sacks, that, behold, every man's bag of silver was in his sack. When they and their father saw their bags of silver, they were afraid.<sup>36</sup>Jacob their father said to them, "You have bereaved me of my children. Joseph is no longer alive, Simeon is gone, and you will take Benjamin away. All these things are against me."

<sup>37</sup>Reuben spoke to his father, saying, "You may kill my two sons if I do not bring Benjamin back to you. Put him in my hands, and I will bring him to you again."<sup>38</sup>Jacob said, "My son will not go down with you. For his brother is

dead and he alone is left. If harm comes to him on the road in which you go, then you will bring down my gray hair with sorrow to Sheol."

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## Chapter 43

<sup>1</sup>The famine was severe in the land.<sup>2</sup>It came about when they had eaten the grain that they had brought out of Egypt, their father said to them, "Go again; buy us some food."

<sup>3</sup>Judah told him, "The man solemnly warned us, 'You will not see my face unless your brother is with you.'<sup>4</sup>If you send our brother with us, we will go down and buy you food.<sup>5</sup>But if you do not send him, we will not go down. For the man said to us, 'You will not see my face unless your brother is with you.'"

<sup>6</sup>Israel said, "Why did you treat me so badly by telling the man that you had another brother?"<sup>7</sup>They said, "The man asked details about us and our family. He said, 'Is your father still alive? Do you have another brother?' We answered him according to these questions. How could we have known that he would say, 'Bring your brother down?'"

<sup>8</sup>Judah said to Israel his father, "Send the boy with me. We will rise and go that we may live and not die, both we, you, and also our children.<sup>9</sup>I will be a guarantee for him. You will hold me responsible. If I do not bring him back to you and set him before you, then let me bear the blame forever."<sup>10</sup>For if we had not delayed, surely by now we would have come back here a second time."

<sup>11</sup>Their father Israel said to them, "If it be so, now do this. Take some of the best products of the land in your bags. Carry down to the man a gift—some balm and honey, spices and myrrh, pistachio nuts and almonds.<sup>12</sup>Take double money in your hand. The money that was returned in the opening of your sacks, carry again in your hand. Perhaps it was a mistake.

<sup>13</sup>Take also your brother. Rise and go again to the man.<sup>14</sup>May God Almighty give you mercy before the man, so that he may release to you your other brother and Benjamin. If I am bereaved of my children, I am bereaved."<sup>15</sup>The men took this gift, and in their hand they took double the amount of money, along with Benjamin. They got up and went down to Egypt and stood before Joseph.

<sup>16</sup>When Joseph saw Benjamin with them, he said to the steward of his house, "Bring the men into the house, slaughter an animal and prepare it, for the men will eat with me at noon."<sup>17</sup>The steward did as Joseph said. He brought the men to Joseph's house.

<sup>18</sup>The men were afraid because they were brought to Joseph's house. They said, "It is because of the money that was returned in our sacks the first time we were brought in, that he may seek an opportunity against us. He might arrest us and take us as slaves, and take our donkeys."<sup>19</sup>They approached the steward of Joseph's house, and they spoke to him at the door of the house,<sup>20</sup>saying, "My master, we came down the first time to buy food.

<sup>21</sup>It came about, when we reached the lodging place, that we opened our sacks, and, behold, every man's money was in the opening of his sack, our money in full weight. We have brought it back in our hands."<sup>22</sup>Other money we have also brought down in our hand to buy food. We do not know who put our money in our sacks."<sup>23</sup>The steward said, "Peace be to you, do not fear. Your God and the God of your father must have put your money in your sacks. I received your money." The steward then brought Simeon out to them.

<sup>24</sup>The steward took the men into Joseph's house. He gave them water, and they washed their feet. He gave feed to their donkeys.<sup>25</sup>They prepared the gifts for Joseph's coming at noon, for they had heard that they would eat there.

<sup>26</sup>When Joseph came home, they brought the gifts which were in their hand into the house, and bowed down before him to the ground.<sup>27</sup>He asked them about their welfare and said, "Is your father well, the old man of whom you spoke? Is he still alive?"

<sup>28</sup>They said, "Your servant our father is well. He is still alive." And they bowed down and gave him honor.<sup>29</sup>When he lifted up his eyes he saw Benjamin his brother, his mother's son, and he said, "Is this your youngest brother of whom you spoke to me?" Then he said, "May God be gracious to you, my son."

<sup>30</sup>Joseph hurried to go out of the room, for he was deeply moved about his brother. He sought somewhere to weep. He went to his room and wept there.<sup>31</sup>He washed his face and came out. He controlled himself, saying, "Serve the food."

<sup>32</sup>The servants served Joseph by himself and the brothers by themselves. The Egyptians there ate with him by themselves because the Egyptians could not eat bread with the Hebrews, for that is detestable to the Egyptians.

<sup>33</sup>The brothers sat before him, the firstborn according to his birthright, and the youngest according to his youth. The men were astonished together.<sup>34</sup>Joseph sent portions to them from the food in front of him. But Benjamin's portion was five times as much as any of his brothers. They drank freely and were merry with him.

## Chapter 44

<sup>1</sup>Joseph commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's opening.<sup>2</sup> Put my cup, the silver cup, in the sack's opening of the youngest, and also his money for the grain." The steward did as Joseph had said.

<sup>3</sup>The morning dawned, and the men were sent away, they and their donkeys.<sup>4</sup> When they were out of the city but were not yet far off, Joseph said to his steward, "Get up, follow after the men, and when you overtake them, say to them, 'Why have you returned evil for good?'<sup>5</sup> Is this not the cup from which my master drinks, and the cup that he uses for divination? You have done evil, this thing that you have done.'"

<sup>6</sup>The steward overtook them and spoke these words to them.<sup>7</sup> They said to him, "Why does my master speak such words as these? Far be it from your servants that they would do such a thing.

<sup>8</sup>Look, the money that we found in our sacks' openings, we brought again to you out of the land of Canaan. How then could we steal out of your master's house silver or gold?<sup>9</sup> If any of your servants is found with it, let him die, and we also will be my master's slaves."<sup>10</sup> The steward said, "Now also let it be according to your words. He with whom the cup is found will be my slave, and you others will be innocent."

<sup>11</sup>Then each man hurried and brought his sack down to the ground, and each man opened his sack.<sup>12</sup> The steward searched. He began with the oldest and finished with the youngest, and the cup was found in Benjamin's sack.

<sup>13</sup>Then they tore their clothes. Each man loaded his donkey and returned to the city.

<sup>14</sup>Judah and his brothers came to Joseph's house. He was still there, and they bowed before him to the ground.

<sup>15</sup>Joseph said to them, "What is this that you have done? Do you not know that a man like me practices divination?"

<sup>16</sup>Judah said, "What can we say to my master? What can we speak? Or how can we justify ourselves? God has found out the iniquity of your servants. Look, we are my master's slaves, both we and he also in whose hand the cup was found."<sup>17</sup> Joseph said, "Far be it from me that I should do so. The man in whose hand the cup was found, that person will be my slave, but as for you others, go up in peace to your father."

<sup>18</sup>Then Judah came near to him and said, "My master, please let your servant speak a word in my master's ears, and do not let your anger burn against your servant, for you are just like Pharaoh."<sup>19</sup> My master asked his servants, saying, 'Do you have a father or a brother?'

<sup>20</sup>We said to my master, 'We have a father, an old man, and a child of his old age, a little one. But his brother is dead, and he alone is left of his mother, and his father loves him.'<sup>21</sup> Then you said to your servants, 'Bring him down to me that I may see him.'<sup>22</sup> After that, we said to my master, 'The boy cannot leave his father. For if he should leave his father his father would die.'

<sup>23</sup>Then you said to your servants, 'Unless your youngest brother comes down with you, you will not see my face again.'<sup>24</sup> Then it came about when we went up to your servant my father, we told him the words of my master.

<sup>25</sup>Our father said, 'Go again, buy us some food.'<sup>26</sup> Then we said, 'We cannot go down. If our youngest brother is with us, then will we go down, for we will not be able to see the man's face unless our youngest brother is with us.'

<sup>27</sup>Your servant my father said to us, 'You know that my wife bore me two sons.'<sup>28</sup> One of them went out from me and I said, 'Surely he is torn in pieces, and I have not seen him since.'<sup>29</sup> Now if you also take this one from me, and harm comes to him, you will bring down my gray hair with sorrow to Sheol.'

<sup>30</sup>Now, therefore, when I come to your servant my father, and the young man is not with us, since his life is bound up in the boy's life,<sup>31</sup> it will come about, when he sees the boy is not with us, he will die. Your servants will bring down the gray hair of your servant our father with sorrow to Sheol.<sup>32</sup> For your servant became a guarantee for the boy to my father and said, 'If I do not bring him to you, then I will bear the guilt to my father forever.'

<sup>33</sup>Now therefore, please let your servant stay instead of the boy as slave to my master, and let the boy go up with his brothers.<sup>34</sup> For how can I go up to my father if the boy is not with me? I am afraid to see the evil that would come on my father."

## Chapter 45

<sup>1</sup>Then Joseph could not control himself before all the servants who stood by him. He said loudly, "Everyone must leave me." So no servant stood by him when Joseph made himself known to his brothers.<sup>2</sup>He wept loudly, the Egyptians heard it, and the house of Pharaoh heard of it.<sup>3</sup>Joseph said to his brothers, "I am Joseph. Is my father still alive?" His brothers could not answer him, for they were shocked in his presence.

<sup>4</sup>Then Joseph said to his brothers, "Come near to me, please." They came near. He said, "I am Joseph your brother, whom you sold into Egypt.<sup>5</sup>Do not be grieved or angry with yourselves that you sold me here, for God sent me ahead of you to preserve life.<sup>6</sup>For these two years the famine has been in the land, and there are still five years in which there will be neither plowing nor harvest.

<sup>7</sup>God sent me ahead of you to preserve you as a remnant in the earth, and to keep you alive by a great deliverance.<sup>8</sup>So now it was not you who sent me here but God, and he has made me a father to Pharaoh, master of all his house, and ruler of all the land of Egypt.

<sup>9</sup>Hurry and go up to my father and say to him, 'This is what your son Joseph says, "God has made me master of all Egypt. Come down to me, do not delay."<sup>10</sup>You will live in the land of Goshen, and you will be near me, you and your children and your children's children, and your flocks and your herds, and all that you have.<sup>11</sup>I will provide for you there, for there are still five years of famine, so that you do not come to poverty, you, your household, and all that you have.'

<sup>12</sup>Look, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks to you.<sup>13</sup>You will tell my father about all my honor in Egypt and of all that you have seen. You will hurry and bring my father down here."

<sup>14</sup>He hugged his brother Benjamin's neck and wept, and Benjamin wept on his neck.<sup>15</sup>He kissed all his brothers and wept over them. After that his brothers talked with him.

<sup>16</sup>The news of the matter was told in Pharaoh's house: "Joseph's brothers have come." It pleased Pharaoh and his servants very much.<sup>17</sup>Pharaoh said to Joseph, "Say to your brothers, 'Do this: Load your animals and go to the land of Canaan.<sup>18</sup>Get your father and your households and come to me. I will give you the good of the land of Egypt, and you will eat the fat of the land.'

<sup>19</sup>Now you are commanded, 'Do this, take carts out of the land of Egypt for your children and for your wives. Get your father and come.'<sup>20</sup>Do not be concerned about your possessions, for the good of all the land of Egypt is yours."

<sup>21</sup>The sons of Israel did so. Joseph gave them carts, according to the command of Pharaoh, and gave them provisions for the journey.<sup>22</sup>To all of them he gave each man changes of clothing, but to Benjamin he gave three hundred pieces of silver and five changes of clothing.<sup>23</sup>For his father he sent this: ten donkeys loaded with the good things of Egypt; and ten female donkeys loaded with grain, bread, and other supplies for his father for the journey.

<sup>24</sup>So he sent his brothers away and they left. He said to them, "See that you do not quarrel on the journey."<sup>25</sup>They went up out of Egypt and came to the land of Canaan, to Jacob their father.<sup>26</sup>They told him saying "Joseph is still alive, and he is ruler over all the land of Egypt." His heart was astonished, for he could not believe what they told him.

<sup>27</sup>They told him all the words of Joseph that he had said to them. When Jacob saw the carts that Joseph had sent to carry him, the spirit of Jacob their father revived.<sup>28</sup>Israel said, "It is enough. Joseph my son is still alive. I will go and see him before I die."

## Chapter 46

<sup>1</sup>Israel made his journey with all that he had and went to Beersheba. There he offered sacrifices to the God of his father Isaac.<sup>2</sup>God spoke to Israel in a vision at night, saying, "Jacob, Jacob." He said, "Here I am."<sup>3</sup>He said, "I am God, the God of your father. Do not fear to go down to Egypt, for there I will make you a great nation.<sup>4</sup>I will go down with you into Egypt, and I will surely bring you up again and Joseph will close your eyes with his own hand."

<sup>5</sup>Jacob rose up from Beersheba. The sons of Israel transported Jacob their father, their children, and their wives, in the carts that Pharaoh had sent to carry him.<sup>6</sup>They took their livestock and their possessions that they had accumulated in the land of Canaan. They came into Egypt, Jacob and all his descendants with him.<sup>7</sup>He brought with him to Egypt his sons and his sons' sons, his daughters and his sons' daughters, and all his descendants.

<sup>8</sup>These are the names of the sons of Israel who came to Egypt: Jacob and his descendants, Reuben, Jacob's firstborn;

<sup>9</sup>the sons of Reuben, Hanok, Pallu, Hezron, and Karmi;

<sup>10</sup>the sons of Simeon, Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul, the son of a Canaanite woman;

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

<sup>12</sup>The sons of Judah were Er, Onan, Shelah, Perez, and Zerah (but Er and Onan had died in the land of Canaan). The sons of Perez were Hezron and Hamul.

<sup>13</sup>The sons of Issachar were Tola, Puah, Jashub, and Shimron.

<sup>14</sup>The sons of Zebulun were Sered, Elon, and Jahleel.<sup>15</sup>These were the sons of Leah whom she bore to Jacob in Paddan Aram, along with his daughter Dinah. His sons and his daughters numbered thirty-three.

<sup>16</sup>The sons of Gad were Zephon, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli.

<sup>17</sup>The sons of Asher were Imnah, Ishvah, Ishvi, and Beriah; and Serah was their sister. The sons of Beriah were Heber and Malkiel.<sup>18</sup>These were the sons of Zilpah, whom Laban had given to Leah his daughter. These sons she bore to Jacob—sixteen in all.

<sup>19</sup>The sons of Jacob's wife Rachel were Joseph and Benjamin.<sup>20</sup>In Egypt Manasseh and Ephraim were born to Joseph by Asenath, the daughter of Potiphera priest of On.

<sup>21</sup>The sons of Benjamin were Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard.<sup>22</sup>These were the sons of Rachel who were born to Jacob—fourteen in all.

<sup>23</sup>The son of Dan was Hushim.

<sup>24</sup>The sons of Naphtali were Jahziel, Guni, Jezer, and Shillem.<sup>25</sup>These were the sons born to Jacob by Bilhah, whom Laban gave to Rachel his daughter—seven in all.

<sup>26</sup>All those who went to Egypt with Jacob, who were his direct descendants, not counting Jacob's sons' wives, were sixty-six in all.<sup>27</sup>With the two sons of Joseph who were born to him in Egypt, the people of the house of Jacob who went to Egypt were seventy in all.

<sup>28</sup>Jacob sent Judah ahead of him to Joseph to show the way before him to Goshen, and they came to the land of Goshen.<sup>29</sup>Joseph prepared his chariot and went up to meet Israel his father in Goshen. He saw him, hugged his neck, and wept on his neck a long time.<sup>30</sup>Israel said to Joseph, "Now let me die, since I have seen your face, that you are still alive."

<sup>31</sup>Joseph said to his brothers and to his father's house, "I will go up and tell Pharaoh, saying, 'My brothers and my father's house, who were in the land of Canaan, have come to me.'<sup>32</sup>The men are shepherds, for they have been keepers of livestock. They have brought their flocks, their herds, and all that they have."

<sup>33</sup>It will come about, when Pharaoh calls you and asks, 'What is your occupation?'<sup>34</sup>that you should say, 'Your servants have been keepers of livestock from our youth until now, both we, and our forefathers.' Do this so that you may live in the land of Goshen, for every shepherd is an abomination to the Egyptians."

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## Chapter 47

<sup>1</sup>Then Joseph went in and told Pharaoh, "My father and my brothers, their flocks, their herds, and all that they own, have arrived from the land of Canaan. See, they are in the land of Goshen."<sup>2</sup>He took five of his brothers and introduced them to Pharaoh.

<sup>3</sup>Pharaoh said to his brothers, "What is your occupation?" They said to Pharaoh, "Your servants are shepherds, as our ancestors."<sup>4</sup>Then they said to Pharaoh, "We come as temporary residents in the land. There is no pasture for your servants' flocks, because the famine is severe in the land of Canaan. So now, please let your servants live in the land of Goshen."

<sup>5</sup>Then Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you."<sup>6</sup>The land of Egypt is before you. Settle your father and your brothers in the best region, the land of Goshen. If you know any capable men among them, put them in charge of my livestock."

<sup>7</sup>Then Joseph brought in Jacob his father and presented him to Pharaoh. Jacob blessed Pharaoh.<sup>8</sup>Pharaoh said to Jacob, "How long have you lived?"<sup>9</sup>Jacob said to Pharaoh, "The years of my sojourning are 130. The years of my life have been few and painful. They have not been as long as the days of my ancestors' sojourning."<sup>10</sup>Then Jacob blessed Pharaoh and went out from his presence.

<sup>11</sup>Then Joseph settled his father and his brothers. He gave them a possession in the land of Egypt, the best of the land, in the land of Rameses, as Pharaoh had commanded.<sup>12</sup>Joseph provided food for his father, his brothers, and all his father's household, according to the number of their little ones.

<sup>13</sup>Now there was no food in all the land; for the famine was severe. The land of Egypt and the land of Canaan wasted away because of the famine.<sup>14</sup>Joseph gathered all the money that was in the land of Egypt and in the land of Canaan, by selling grain to the inhabitants. Then Joseph brought the money to Pharaoh's palace.

<sup>15</sup>When all the money of the lands of Egypt and Canaan was spent, all the Egyptians came to Joseph saying, "Give us food! Why should we die in your presence because our money is gone?"<sup>16</sup>Joseph said, "If your money is gone, bring your livestock and I will give you food in exchange for your livestock."<sup>17</sup>So they brought their livestock to Joseph. Joseph gave them food in exchange for the horses, for the flocks, for the herds, and for the donkeys. He fed them with bread in exchange for all their livestock that year.

<sup>18</sup>When that year was ended, they came to him the next year and said to him, "We will not hide from my master that our money is all gone, and the herds of cattle are my master's. There is nothing left in the sight of my master, except our bodies and our land."<sup>19</sup>Why should we die before your eyes, both we and our land? Buy us and our land in exchange for food, and we and our land will be servants to Pharaoh. Give us seed that we may live and not die, and that the land may not become desolate."

<sup>20</sup>So Joseph bought all the land of Egypt for Pharaoh. For every Egyptian sold his field, because the famine was very severe. In this way, the land became Pharaoh's.<sup>21</sup>As for the people, he made them slaves from one end of Egypt's border to the other end.<sup>22</sup>It was only the land of the priests that Joseph did not buy, because the priests were given an allowance. They ate from the allotment which Pharaoh gave them. Therefore they did not sell their land.

<sup>23</sup>Then Joseph said to the people, "See, I have bought you and your land today for Pharaoh. Now here is seed for you, and you will plant the land."<sup>24</sup>At the harvest, you must give a fifth to Pharaoh, and four parts will be your own, for seed of the field and for food for your households and your little ones."

<sup>25</sup>They said, "You have saved our lives. May we find favor in your eyes. We will be Pharaoh's servants."<sup>26</sup>So Joseph made it a statute which is in effect in the land of Egypt to this day, that one-fifth belongs to Pharaoh. Only the land of the priests did not become Pharaoh's.

<sup>27</sup>So Israel lived in the land of Egypt, in the land of Goshen. His people gained possessions there. They were fruitful and multiplied greatly.<sup>28</sup>Jacob lived in the land of Egypt seventeen years, so the years of Jacob's life were one hundred forty-seven years.

<sup>29</sup>When the time approached for Israel to die, he called his son Joseph and said to him, "If now I have found favor in your eyes, put your hand under my thigh, and show me faithfulness and trustworthiness. Please do not bury me in Egypt."<sup>30</sup>When I lie down with my fathers, you will carry me out of Egypt and bury me in my forefathers' burial place." Joseph said, "I will do as you have said."<sup>31</sup>Israel said, "Swear to me," and Joseph swore to him. Then Israel bowed down at the head of his bed.





## Chapter 48

<sup>1</sup>It came about after these things, that one said to Joseph, "Look, your father is sick." So he took with him his two sons, Manasseh and Ephraim.<sup>2</sup>When Jacob was told, "Look, your son Joseph has arrived to see you," Israel gathered strength and sat up in bed.

<sup>3</sup>Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan. He blessed me<sup>4</sup>and said to me, 'Behold, I will make you fruitful, and multiply you. I will make of you an assembly of nations. I will give this land to your descendants as an everlasting possession.'

<sup>5</sup>Now your two sons, who were born to you in the land of Egypt before I came to you into Egypt, they are mine. Ephraim and Manasseh will be mine, just as Reuben and Simeon are mine.<sup>6</sup>The offspring who are born after them will be yours; they will be listed under the names of their brothers in their inheritance.<sup>7</sup>But as for me, when I came from Paddan, to my sorrow Rachel died in the land of Canaan on the way, while there was still some distance to go to Ephrath. I buried her there on the way to Ephrath" (that is, Bethlehem).

<sup>8</sup>When Israel saw Joseph's sons, he said, "Whose are these?"<sup>9</sup>Joseph said to his father, "They are my sons, whom God has given me here." Israel said, "Bring them to me, that I may bless them."<sup>10</sup>Now Israel's eyes were failing because of his age, so he could not see. So Joseph brought them near to him, and he kissed them and embraced them.

<sup>11</sup>Israel said to Joseph, "I never expected to see your face again, but God has even allowed me to see your children."<sup>12</sup>Joseph brought them out from between Israel's knees, and then he bowed with his face to the earth.

<sup>13</sup>Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them close to him.

<sup>14</sup>Israel reached out with his right hand and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head. He crossed his hands, for Manasseh was the firstborn.<sup>15</sup>Israel blessed Joseph, saying,

"The God before whom my fathers Abraham and Isaac walked,  
the God who has cared for me to this day,

<sup>16</sup> the angel who has protected me from all harm,  
may he bless these boys.

May my name be named in them,  
and the name of my fathers Abraham and Isaac.  
May they grow into a multitude on the earth."

<sup>17</sup>When Joseph saw his father place his right hand upon the head of Ephraim, it displeased him. He took his father's hand to move it from Ephraim's head to Manasseh's head.<sup>18</sup>Joseph said to his father, "Not so, my father; for this is the firstborn. Put your right hand upon his head."

<sup>19</sup>His father refused and said, "I know, my son, I know. He also will become a people, and he also will be great. Yet his younger brother will be greater than he, and his descendants will become a multitude of nations."<sup>20</sup>Israel blessed them that day with these words,

"The people of Israel will pronounce blessings by your names saying,  
'May God make you like Ephraim and like Manasseh'."

In this way, Israel put Ephraim before Manasseh.

<sup>21</sup>Israel said to Joseph, "See, I am about to die, but God will be with you, and will bring you back to the land of your fathers."<sup>22</sup>To you, as one who is above your brothers, I give to you the mountain slope that I took from the Amorites with my sword and my bow."

## Chapter 49

<sup>1</sup>Then Jacob called for his sons, and said:

"Gather yourselves together,  
that I may tell you what will happen to you in the future.

<sup>2</sup> Assemble yourselves and listen, you sons of Jacob.  
Listen to Israel, your father.

<sup>3</sup> Reuben, you are my firstborn, my might,  
and the beginning of my strength,  
outstanding in dignity, and outstanding in power.

<sup>4</sup> Uncontrollable as rushing water,  
you will not have the preeminence,  
because you went up to your father's bed.  
Then you defiled it; you went up to my couch.

<sup>5</sup> Simeon and Levi are brothers.  
Weapons of violence are their swords.  
<sup>6</sup> O my soul, do not come into their council;  
O my glory, do not join in their meetings.  
For in their anger they killed men.  
It was for pleasure that they hamstrung oxen.

<sup>7</sup> May their anger be cursed, for it was fierce  
and their fury, for it was severe.  
I will divide them in Jacob  
and scatter them in Israel.

<sup>8</sup> Judah, your brothers will praise you.  
Your hand will be on the neck of your enemies.  
Your father's sons will bow down before you.  
<sup>9</sup> Judah is a lion's cub.  
My son, you have gone up from your victims.  
He stooped down, he crouched like a lion, like a lioness.  
Who would dare to awaken him?

<sup>10</sup> The scepter will not depart from Judah,  
nor the ruler's staff from between his feet,  
until Shiloh comes. The nations will obey him.

<sup>11</sup> Binding his donkey to the vine,  
and his donkey's colt to the choice vine,  
he has washed his garments in wine,  
and his robe in the blood of grapes.

<sup>12</sup> His eyes will be as dark as wine,  
and his teeth as white as milk.

<sup>13</sup> Zebulun will live by the shore of the sea.  
He will be a harbor for ships,  
and his border will extend to Sidon.

<sup>14</sup> Issachar is a strong donkey,  
lying down between the sheepfolds.  
<sup>15</sup> He sees a good resting place  
and the pleasant land.  
He will bend his shoulder to the burden

and become a servant for forced labor.

- <sup>16</sup> Dan will judge his people  
as one of the tribes of Israel.
- <sup>17</sup> Dan will be a snake beside the road,  
a poisonous snake in the path  
that bites the horse's heels,  
so that his rider falls backward.
- <sup>18</sup> I wait for your salvation, Yahweh.
- <sup>19</sup> Gad—raiders will attack him,  
but he will attack them at their heels.
- <sup>20</sup> Asher's food will be rich,  
and he will provide royal delicacies.
- <sup>21</sup> Naphtali is a doe let loose;  
he will have beautiful fawns.
- <sup>22</sup> Joseph is a fruitful bough,  
a fruitful bough near a spring,  
whose branches climb over the wall.
- <sup>23</sup> The archers will attack him bitterly  
and shoot at him with hostility.
- <sup>24</sup> But his bow will remain steady,  
and his hands will be skillful  
because of the hands of the Mighty One of Jacob,  
because of the name of the Shepherd, the Rock of Israel.
- <sup>25</sup> The God of your father will help you  
and the Almighty God will bless you  
with blessings of the sky above,  
blessings of the deep that lies beneath,  
and blessings of the breasts and womb.
- <sup>26</sup> The blessings of your father are greater  
than the blessings of the ancient mountains  
or the desirable things of the ancient hills.  
May they be on the head of Joseph,  
even upon the crown of the head of the prince of his brothers.
- <sup>27</sup> Benjamin is a hungry wolf.  
In the morning he will devour the prey,  
and in the evening he will divide the plunder."

<sup>28</sup>These are the twelve tribes of Israel. This is what their father said to them when he blessed them. Each one he blessed with an appropriate blessing. <sup>29</sup>Then he instructed them and said to them, "I am about to go to my people. Bury me with my forefathers in the cave that is in the field of Ephron the Hittite, <sup>30</sup>in the cave that is in the field of Machpelah, which is near Mamre in the land of Canaan, the field that Abraham bought for a burial place from Ephron the Hittite.

<sup>31</sup>There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. <sup>32</sup>The field and the cave that is in it were purchased from the people of Heth. <sup>33</sup>When Jacob finished these instructions to his sons, he pulled his feet into the bed, breathed his last, and went to his people.

## Chapter 50

<sup>1</sup>Then Joseph was so distressed that he collapsed on the face of his father, and he wept over him, and he kissed him.<sup>2</sup>Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel.

<sup>3</sup>They took forty days, for that was the full time for embalming. The Egyptians wept for him seventy days.

<sup>4</sup>When the days of weeping were over, Joseph spoke to the house of Pharaoh, saying, "If now I have found favor in your eyes, please speak to Pharaoh, saying,<sup>5</sup>My father made me swear, saying, "See, I am about to die. Bury me in my tomb that I dug for myself in the land of Canaan. There you will bury me." Now let me go up and bury my father, and then I will return."<sup>6</sup>Pharaoh answered, "Go and bury your father, as he made you swear."

<sup>7</sup>Joseph went up to bury his father. All the servants of Pharaoh went with him—the elders of his household, all the senior officials of the land of Egypt,<sup>8</sup>with all Joseph's household and his brothers, and his father's household. But their children, their flocks, and their herds were left in the land of Goshen.<sup>9</sup>Chariots and horsemen also went with him. It was a very large group of people.

<sup>10</sup>When they came to the threshing floor of Atad on the other side of the Jordan, they mourned with very great and grievous sorrow. There Joseph made a seven-day mourning for his father.<sup>11</sup>When the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This is a very sad occasion for the Egyptians." That is why the name of the place was called Abel Mizraim, which is beyond the Jordan.

<sup>12</sup>So his sons did for Jacob just as he had instructed them.<sup>13</sup>His sons carried him to the land of Canaan and buried him in the cave in the field of Machpelah, near Mamre. Abraham had bought the cave with the field for a burial place. He had bought it from Ephron the Hittite.<sup>14</sup>After he had buried his father, Joseph returned into Egypt, he, along with his brothers, and all who had accompanied him to bury his father.

<sup>15</sup>When Joseph's brothers saw that their father was dead, they said, "What if Joseph continues to be angry against us and wants to repay us in full for all the evil we did to him?"<sup>16</sup>So they commanded the presence of Joseph, saying, "Your father gave instructions before he died, saying,<sup>17</sup>Tell Joseph this, "Please forgive the transgression of your brothers and their sin when they did evil to you." Now please forgive the servants of the God of your father." Joseph wept when they spoke to him.

<sup>18</sup>His brothers also went and lay facedown before him. They said, "See, we are your servants."<sup>19</sup>But Joseph answered them, "Do not be afraid. Am I in the place of God?<sup>20</sup>As for you, you meant to harm me, but God meant it for good, to preserve the lives of many people, as you see today.<sup>21</sup>So now do not be afraid. I will provide for you and your little children." He comforted them in this way and spoke kindly to their hearts.

<sup>22</sup>Joseph lived in Egypt, together with his father's family. He lived one hundred ten years.<sup>23</sup>Joseph saw Ephraim's children to the third generation. He also saw the children of Makir son of Manasseh, who were placed on the knees of Joseph.

<sup>24</sup>Joseph said to his brothers, "I am about to die; but God will surely come to you and lead you up out of this land to the land which he swore to give to Abraham, to Isaac, and to Jacob."<sup>25</sup>Then Joseph made the sons of Israel swear an oath. He said, "God will surely come to you. At that time you must carry up my bones from here."<sup>26</sup>So Joseph died, 110 years old. They embalmed him and he was placed in a coffin in Egypt.

## Exodus

## Chapter 1

<sup>1</sup>These are the names of the sons of Israel who came into Egypt with Jacob, each with his household:<sup>2</sup>Reuben, Simeon, Levi, and Judah,<sup>3</sup>Issachar, Zebulun, and Benjamin,<sup>4</sup>Dan, Naphtali, Gad, and Asher.<sup>5</sup>All the people who were descendants of Jacob were seventy in number. Joseph was already in Egypt.

<sup>6</sup>Then Joseph, all his brothers, and all that generation died.<sup>7</sup>But the people of Israel were fruitful, increased in numbers, became great, and became very, very mighty; the land was filled with them.

<sup>8</sup>Now then a new king arose over Egypt, one who did not know about Joseph.<sup>9</sup>He said to his people, "Look, the people of Israel are more numerous and stronger than we are."<sup>10</sup>Come, let us deal with them wisely, otherwise they will continue to grow in numbers, and if war breaks out, they will join our enemies, fight against us, and leave the land."

<sup>11</sup>So they put taskmasters over them to oppress them with hard labor. The Israelites built store cities for Pharaoh: Pithom and Rameses.<sup>12</sup>But the more the Egyptians oppressed them, the more the Israelites increased in numbers and spread. So the Egyptians began to dread the people of Israel.

<sup>13</sup>The Egyptians severely forced the people of Israel to serve.<sup>14</sup>They made their lives bitter with hard service with mortar and brick, and with all kinds of work in the fields. All their required work was severe.

<sup>15</sup>Then the king of Egypt spoke to the Hebrew midwives; the name of the one was Shiphrah, and the other Puah.

<sup>16</sup>He said, "When you assist the Hebrew women on the birthstool, observe when they give birth. If it is a son, then you must kill him; but if it is a daughter, then she may live."<sup>17</sup>But the midwives feared God and did not do as the king of Egypt ordered them; instead, they let the baby boys live.

<sup>18</sup>The king of Egypt summoned the midwives and said to them, "Why have you done this, and let the baby boys live?"<sup>19</sup>The midwives answered Pharaoh, "The Hebrew women are not like the Egyptian women. They are vigorous and have finished giving birth before a midwife comes to them."

<sup>20</sup>God protected these midwives. The people increased in numbers and became very mighty.<sup>21</sup>Because the midwives feared God, he gave them families.<sup>22</sup>Pharaoh ordered all his people, "You must throw every son that is born into the river, but every daughter you will let live."

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## Chapter 2

<sup>1</sup>Now a man of the tribe of Levi married a woman of Levi.<sup>2</sup>The woman became pregnant and gave birth to a son. When she saw that he was a healthy boy, she hid him for three months.

<sup>3</sup>But when she could no longer hide him, she took a papyrus basket and sealed it with bitumen and pitch. Then she put the child in it and placed it among the reeds in the water along the side of the river.<sup>4</sup>His sister stood at a distance to see what would happen to him.

<sup>5</sup>Pharaoh's daughter came down to bathe at the river while her attendants walked along by the riverside. She saw the basket among the reeds and sent her attendant to get it.<sup>6</sup>When she opened it, she saw the child. Behold, the baby was crying. She had compassion on him and said, "This is certainly one of the Hebrews' children."

<sup>7</sup>Then the baby's sister said to Pharaoh's daughter, "Should I go and find you a Hebrew woman to nurse the child for you?"<sup>8</sup>Pharaoh's daughter said to her, "Go." So the young girl went and got the child's mother.

<sup>9</sup>Pharaoh's daughter said to the baby's mother, "Take this child and nurse him for me, and I will pay you wages." So the woman took the child and nursed him.<sup>10</sup>When the child grew older, she brought him to Pharaoh's daughter, and he became her son. She named him Moses and said, "Because I drew him from the water."

<sup>11</sup>When Moses had grown up, he went out to his people and observed their hard labors. He saw an Egyptian striking a Hebrew, one of his own people.<sup>12</sup>He looked this way and that way, and when he saw that there was no one there, he killed the Egyptian and hid his body in the sand.

<sup>13</sup>He went out the next day, and, behold, two Hebrew men were fighting. He said to the one who was in the wrong, "Why are you hitting your companion?"<sup>14</sup>But the man said, "Who made you a leader and judge over us? Are you planning to kill me as you killed that Egyptian?" Then Moses became afraid and said, "What I did has certainly become known to others."

<sup>15</sup>Now when Pharaoh heard about it, he tried to kill Moses. But Moses fled from Pharaoh and stayed in the land of Midian. There he sat down by a well.

<sup>16</sup>Now the priest of Midian had seven daughters. They came, drew water, and filled the troughs to water their father's flock.<sup>17</sup>The shepherds came and tried to drive them away, but Moses went and helped them. Then he watered their flock.

<sup>18</sup>When the girls went to Reuel their father, he said, "Why are you home so early today?"<sup>19</sup>They said, "An Egyptian rescued us from the shepherds. He even drew water for us and watered the flock."<sup>20</sup>He said to his daughters, "So where is he? Why did you leave the man? Call him so he can eat a meal with us."

<sup>21</sup>Moses agreed to stay with the man, who also gave him his daughter Zipporah in marriage.<sup>22</sup>She bore a son, and Moses called his name Gershom; he said, "I have been a resident in a foreign land."

<sup>23</sup>A long time later, the king of Egypt died. The people of Israel groaned because of the slave labor. They cried out for help, and their pleas went up to God because of their bondage.<sup>24</sup>When God heard their groaning, God called to mind his covenant with Abraham, with Isaac, and with Jacob.<sup>25</sup>God saw the people of Israel, and he understood their situation.

## Chapter 3

<sup>1</sup>Now Moses was still shepherding the flock of Jethro his father-in-law, the priest of Midian. Moses led the flock to the far side of the wilderness and arrived at Horeb, the mountain of God.<sup>2</sup>There the angel of Yahweh appeared to him in a flame of fire in a bush. Moses looked, and behold, the bush was burning, but the bush was not burned up.<sup>3</sup>Moses said, "I will turn aside and see this amazing thing, why the bush is not burned up."

<sup>4</sup>When Yahweh saw that he had turned aside to look, God called to him out of the bush and said, "Moses, Moses." Moses said, "Here I am."<sup>5</sup>God said, "Do not come any closer! Take off your sandals from your feet, for the place where you are standing is ground that is set apart to me."<sup>6</sup>He added, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Then Moses covered his face, for he was afraid to look at God.<sup>7</sup>Yahweh said, "I have certainly seen the suffering of my people who are in Egypt. I have heard their outcry because of their taskmasters, for I know about their suffering."<sup>8</sup>I have come down to free them from the Egyptians' power and to bring them up from that land to a good, large land, to a land flowing with milk and honey; to the region of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites.

<sup>9</sup>Now the outcry of the people of Israel has come to me. Moreover, I have seen the way the Egyptians have been oppressing them.<sup>10</sup>Now then, I will send you to Pharaoh so that you may bring my people, the people of Israel, out of Egypt."

<sup>11</sup>But Moses said to God, "Who am I, that I should go to Pharaoh and bring the people of Israel from Egypt?"<sup>12</sup>God replied, "I will certainly be with you. This will be a sign to you that I have sent you. When you have brought the people out of Egypt, you will worship me on this mountain."

<sup>13</sup>Moses said to God, "When I go to the people of Israel and tell them, 'The God of your ancestors has sent me to you,' and when they say to me, 'What is his name?' what should I say to them?"<sup>14</sup>God said to Moses, "I AM THAT I AM." God said, "You must say to the people of Israel, 'I AM has sent me to you.'"<sup>15</sup>God also said to Moses, "You must say to the people of Israel, 'Yahweh, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is my name forever, and this is how I will be kept in mind for all generations.'

<sup>16</sup>Go and gather the elders of Israel together. Say to them, 'Yahweh, the God of your ancestors, the God of Abraham, of Isaac, and of Jacob, has appeared to me and said, "I have indeed observed you and have seen what has been done to you in Egypt."<sup>17</sup>I have promised to bring you up from the affliction in Egypt to the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites, a land flowing with milk and honey."<sup>18</sup>They will listen to you. You and the elders of Israel must go to the king of Egypt, and you must tell him, 'Yahweh, the God of the Hebrews, has met with us. So now let us go three days' journey into the wilderness, in order that we may sacrifice to Yahweh, our God.'

<sup>19</sup>But I know that the king of Egypt will not let you go except under a mighty hand.<sup>20</sup>I will reach out with my hand and attack the Egyptians with all the miracles that I will do among them. After that, he will let you go.<sup>21</sup>I will grant this people favor from the Egyptians, so when you leave, you will not go empty-handed.<sup>22</sup>Every woman will ask for silver and gold jewels and for clothing from her Egyptian neighbors and any women staying in her neighbors' houses. You will put them on your sons and daughters. In this way you will plunder the Egyptians."



## Chapter 4

<sup>1</sup>Moses answered, "But what if they do not believe me or listen to me but say instead, 'Yahweh has not appeared to you'?"<sup>2</sup>Yahweh said to him, "What is that in your hand?" Moses said, "A staff."<sup>3</sup>Yahweh said, "Throw it on the ground." Moses threw it on the ground, and it became a snake. Moses ran back from it.

<sup>4</sup>Yahweh said to Moses, "Reach out and take it by the tail." So he reached out and took hold of the snake. It became a staff in his hand again.<sup>5</sup>"This is so they may believe that Yahweh, the God of their ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you."

<sup>6</sup>Yahweh also said to him, "Now put your hand inside your robe." So Moses put his hand inside his robe. When he brought it out, behold, his hand was leprous, as white as snow.<sup>7</sup>Yahweh said, "Put your hand inside your robe again." So Moses put his hand inside his robe, and when he brought it out, he saw that it was made healthy again, like the rest of his flesh.

<sup>8</sup>Yahweh said, "If they do not believe you—if they do not pay attention to the first sign of my power or believe in it, then they will believe the second sign.<sup>9</sup>If they do not believe even these two signs of my power, or listen to you, then take some water from the river and pour it on the dry land. The water that you take will become blood on the dry land."

<sup>10</sup>Then Moses said to Yahweh, "Lord, I have never been eloquent, neither in the past nor since you spoke to your servant. I am slow of speech and slow of tongue."<sup>11</sup>Yahweh said to him, "Who is it who made man's mouth? Who makes a man mute or deaf or seeing or blind? Is it not I, Yahweh?"<sup>12</sup>So now go, and I will be with your mouth and teach you what to say."<sup>13</sup>But Moses said, "Lord, please send anyone else, anyone whom you wish to send."

<sup>14</sup>Then Yahweh became angry with Moses. He said, "What about Aaron, your brother, the Levite? I know that he can speak well. Moreover, he is coming to meet you, and when he sees you, he will be glad in his heart."<sup>15</sup>You will speak to him and put the words to say into his mouth. I will be with your mouth and with his mouth, and I will teach you both what to do.<sup>16</sup>He will speak to the people for you. He will be like a mouth for you, and you will be like God for him.<sup>17</sup>You will take in your hand this staff, with which you will do the signs."

<sup>18</sup>So Moses went back to Jethro his father-in-law and said to him, "Let me go so I may return to my relatives who are in Egypt and see if they are still alive." Jethro said to Moses, "Go in peace."<sup>19</sup>Yahweh said to Moses in Midian, "Go, return to Egypt, for all the men who were trying to take your life are dead."<sup>20</sup>Moses took his wife and his sons and put them on a donkey. He returned to the land of Egypt, and he took the staff of God in his hand.

<sup>21</sup>Yahweh said to Moses, "When you go back to Egypt, see that you do before Pharaoh all the wonders that I have put in your power. But I will harden his heart, and he will not let the people go."<sup>22</sup>You must say to Pharaoh, "This is what Yahweh says: Israel is my son, my firstborn,"<sup>23</sup>and I say to you, "Let my son go, so he may worship me." But since you have refused to let him go, I will certainly kill your son, your firstborn."

<sup>24</sup>Now on the way, when they stopped for the night, Yahweh met Moses and tried to kill him.<sup>25</sup>Then Zipporah took a flint knife and cut off the foreskin of her son, and touched it to his feet. Then she said, "Surely you are a bridegroom to me by blood."<sup>26</sup>So Yahweh let him alone. She said, "You are a bridegroom of blood" because of the circumcision.

<sup>27</sup>Yahweh said to Aaron, "Go into the wilderness to meet Moses." Aaron went, met him at the mountain of God, and kissed him.<sup>28</sup>Moses told Aaron all the words of Yahweh that he had sent him to say and about all the signs of Yahweh's power that he had commanded him to do.

<sup>29</sup>Then Moses and Aaron went and gathered together all the elders of the people of Israel.<sup>30</sup>Aaron spoke all the words that Yahweh had spoken to Moses. He also displayed the signs of Yahweh's power in the sight of the people.

<sup>31</sup>The people believed. When they heard that Yahweh had observed the people of Israel and that he had seen their affliction, then they bowed down and worshiped him.

## Chapter 5

<sup>1</sup>After these things happened, Moses and Aaron went to Pharaoh and said, "This is what Yahweh, the God of Israel, says: 'Let my people go, so they can have a festival for me in the wilderness.'"<sup>2</sup>Pharaoh said, "Who is Yahweh? Why should I listen to his voice and let Israel go? I do not know Yahweh; moreover, I will not let Israel go."

<sup>3</sup>They said, "The God of the Hebrews has met with us. Let us go on a three-day journey into the wilderness and sacrifice to Yahweh our God so that he does not attack us with plague or with the sword."<sup>4</sup>But the king of Egypt said to them, "Moses and Aaron, why are you taking the people from their work? Go back to your labors."<sup>5</sup>Pharaoh also said, "There are now many people in our land, and you are making them stop their labors."

<sup>6</sup>On that same day, Pharaoh gave a command to the people's taskmasters and overseers. He said,<sup>7</sup>"Unlike before, you must no longer give the people straw to make bricks. Let them go and gather straw for themselves."<sup>8</sup>However, you must still demand from them the same number of bricks as they made before. Do not accept any fewer, because they are lazy. That is why they are calling out and saying, 'Allow us to go and sacrifice to our God.'<sup>9</sup>Increase the workload for the men so that they keep at it and pay no more attention to deceptive words."

<sup>10</sup>So the people's taskmasters and overseers went out and informed the people. They said, "This is what Pharaoh says: 'I will no longer give you any straw.'<sup>11</sup>You yourselves must go and get straw wherever you can find it, but your workload will not be reduced."

<sup>12</sup>So the people scattered throughout all the land of Egypt to gather stubble for straw.<sup>13</sup>The taskmasters kept urging them and saying, "Finish your work, just as when straw was given to you."<sup>14</sup>Pharaoh's taskmasters beat the overseers, who were of the people of Israel, those same men whom they had put in charge of the workers. The taskmasters kept asking them, "Why have you not produced all the bricks required of you, either yesterday and today, as you used to do in the past?"

<sup>15</sup>So the overseers, who were of the people of Israel, came to Pharaoh and cried out to him. They said, "Why are you treating your servants this way?"<sup>16</sup>No straw is being given to your servants anymore, but they are still telling us, 'Make bricks!' We, your servants, are even beaten now, but it is the fault of your own people."<sup>17</sup>But Pharaoh said, "You are lazy! You are lazy! You say, 'Allow us to go sacrifice to Yahweh.'<sup>18</sup>So now go back to work. No more straw will be given to you, but you must still make the same number of bricks."

<sup>19</sup>The overseers, who were of the people of Israel, saw that they were in trouble when they were told, "You must not reduce the daily number of bricks."<sup>20</sup>They met Moses and Aaron, who were standing outside the palace, as they went away from Pharaoh.<sup>21</sup>They said to Moses and Aaron, "May Yahweh look at you and punish you, because you have made us offensive in the sight of Pharaoh and his servants. You have put a sword in their hand to kill us."

<sup>22</sup>Moses went back to Yahweh and said, "Lord, why have you caused trouble for this people? Why did you send me in the first place?"<sup>23</sup>Ever since I came to Pharaoh to speak to him in your name, he has caused trouble for this people, and you have not set your people free at all."

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## Chapter 6

<sup>1</sup>Then Yahweh said to Moses, "Now you will see what I will do to Pharaoh. You will see this, for he will let them go because of my strong hand. Because of my strong hand, he will drive them out of his land."

<sup>2</sup>God spoke to Moses and said to him, "I am Yahweh. <sup>3</sup>I appeared to Abraham, to Isaac, and to Jacob as God Almighty; but by my name, Yahweh, I was not known to them. <sup>4</sup>I also established my covenant with them, in order to give them the land of Canaan, the land in which they sojourned. <sup>5</sup>Moreover, I have heard the groaning of the people of Israel whom the Egyptians have enslaved, and I have called to mind my covenant.

<sup>6</sup>Therefore, say to the people of Israel, 'I am Yahweh. I will bring you out from under the hard labors of the Egyptians, and I will free you from their power. I will rescue you with a display of my power, and with mighty acts of judgment. <sup>7</sup>I will take you to myself as my people, and I will be your God. You will know that I am Yahweh your God, who brought you out from under the hard labors of the Egyptians.

<sup>8</sup>I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you as a possession. I am Yahweh.'"<sup>9</sup>When Moses told this to the people of Israel, they would not listen to him because of their discouragement about their severe slavery.

<sup>10</sup>Then Yahweh said to Moses, saying, <sup>11</sup>"Go tell Pharaoh, king of Egypt, to let the people of Israel go from his land." <sup>12</sup>Moses said to Yahweh, "If the people of Israel have not listened to me, why will Pharaoh listen to me, since I am not good at speaking?" <sup>13</sup>Yahweh spoke to Moses and to Aaron. He gave them a command for the people of Israel and for Pharaoh, king of Egypt, to bring the people of Israel out of the land of Egypt.

<sup>14</sup>These were the heads of their fathers' houses: The sons of Reuben, the firstborn of Israel, were Hanok, Pallu, Hezron, and Karmi. These were the clan ancestors of Reuben.

<sup>15</sup>The sons of Simeon were Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul—the son of a Canaanite woman. These were the clan ancestors of Simeon.

<sup>16</sup>Here are listed the names of the sons of Levi, according to their genealogies. They were Gershon, Kohath, and Merari. Levi lived until he was 137 years old. <sup>17</sup>The sons of Gershon were Libni and Shimei, according to their clans. <sup>18</sup>The sons of Kohath were Amram, Izhar, Hebron, and Uzziel. Kohath lived until he was 133 years old. <sup>19</sup>The sons of Merari were Mahli and Mushi. These became the clan ancestors of the Levites, together with their descendants.

<sup>20</sup>Amram married Jochebed, his father's sister. She bore him Aaron and Moses. Amram lived 137 years and then died. <sup>21</sup>The sons of Izhar were Korah, Nepheg, and Zikri. <sup>22</sup>The sons of Uzziel were Mishael, Elzaphan, and Sithri.

<sup>23</sup>Aaron married Elisheba, daughter of Amminadab, sister of Nahshon. She bore him Nadab and Abihu, Eleazar and Ithamar.

<sup>24</sup>The sons of Korah were Assir, Elkanah, and Abiasaph. These were the clan ancestors of the Korahites.

<sup>25</sup>Eleazar, Aaron's son, married one of the daughters of Putiel. She bore him Phinehas. These were the heads of the fathers' houses among the Levites, according to their clans.

<sup>26</sup>These two men were the Aaron and Moses to whom Yahweh said, "Bring out the people of Israel from the land of Egypt, by their hosts." <sup>27</sup>Aaron and Moses spoke to Pharaoh, king of Egypt, in order to bring out the people of Israel from Egypt. These were the same Moses and Aaron.

<sup>28</sup>When Yahweh spoke to Moses in the land of Egypt, <sup>29</sup>he said to him, "I am Yahweh. Say to Pharaoh, king of Egypt, everything that I will tell you." <sup>30</sup>But Moses said to Yahweh, "I am not good at speaking, so why will Pharaoh listen to me?"

## Chapter 7

<sup>1</sup>Yahweh said to Moses, "See, I have made you like a god to Pharaoh. Aaron your brother will be your prophet.<sup>2</sup>You will say everything that I command you to say. Aaron your brother will speak to Pharaoh so that he will let the people of Israel go from his land.

<sup>3</sup>But I will harden Pharaoh's heart, and I will display many signs of my power, many wonders, in the land of Egypt.<sup>4</sup>But Pharaoh will not listen to you, so I will put my hand on Egypt and bring out my hosts, my people, the people of Israel, out of the land of Egypt by great acts of judgment.<sup>5</sup>The Egyptians will know that I am Yahweh when I reach out with my hand on Egypt and bring out the people of Israel from among them."

<sup>6</sup>Moses and Aaron did so; they did just as Yahweh commanded them.<sup>7</sup>Moses was eighty years old, and Aaron eighty-three years old when they spoke to Pharaoh.

<sup>8</sup>Yahweh said to Moses and to Aaron,<sup>9</sup>"When Pharaoh says to you, 'Do a miracle,' then you will say to Aaron, 'Take your staff and throw it down before Pharaoh, so that it may become a snake.'"<sup>10</sup>Then Moses and Aaron went to Pharaoh, and they did just as Yahweh had commanded. Aaron threw down his staff before Pharaoh and his servants, and it became a snake.

<sup>11</sup>Then Pharaoh also called for his Egyptian wise men and sorcerers. They did the same thing by their magic.<sup>12</sup>Each man threw down his staff, and the staffs became snakes. But Aaron's staff swallowed up their snakes.<sup>13</sup>Pharaoh's heart was hardened, and he did not listen, just as Yahweh had foretold.

<sup>14</sup>Yahweh said to Moses, "Pharaoh's heart is hard, and he refuses to let the people go.<sup>15</sup>Go to Pharaoh in the morning when he goes out to the water. Stand on the riverbank to meet him, and take in your hand the staff that had turned into a snake.

<sup>16</sup>Say to him, 'Yahweh, the God of the Hebrews, has sent me to you to say, "Let my people go, so that they may worship me in the wilderness. Until now you have not listened."<sup>17</sup>Yahweh says this: "By this you will know that I am Yahweh. I am going to strike the water of the Nile River with the staff that is in my hand, and the river will be turned to blood.<sup>18</sup>The fish that are in the river will die, and the river will stink. The Egyptians will not be able to drink water from the river.'"

<sup>19</sup>Then Yahweh said to Moses, "Say to Aaron, 'Take your staff and reach out with your hand over the waters of Egypt, and over their rivers, streams, pools, and all their ponds, so that their water may become blood. Do this so that there will be blood throughout all the land of Egypt, even in containers of wood and stone.'"

<sup>20</sup>Moses and Aaron did as Yahweh commanded. Aaron raised the staff and struck the water in the river, in the sight of Pharaoh and his servants. All the water in the river turned to blood.<sup>21</sup>The fish in the river died, and the river began to stink. The Egyptians could not drink water from the river, and the blood was everywhere in the land of Egypt.<sup>22</sup>But the magicians of Egypt did the same thing with their magic. So Pharaoh's heart was hardened, and he refused to listen to Moses and Aaron, just as Yahweh had said would happen.

<sup>23</sup>Then Pharaoh turned and went into his house. He did not even pay attention to this.<sup>24</sup>All the Egyptians dug around the river for water to drink, but they could not drink the water of the river itself.<sup>25</sup>Seven days passed after Yahweh had attacked the river.

## Chapter 8

<sup>1</sup>Then Yahweh said to Moses, "Go to Pharaoh and tell him, 'Yahweh says this: "Let my people go so that they may worship me."<sup>2</sup>If you refuse to let them go, I will afflict all your country with frogs.<sup>3</sup>The river will swarm with frogs. They will come up and go into your house, your bedroom, and your bed. They will go into your servants' houses. They will go onto your people, into your ovens, and into your kneading bowls.<sup>4</sup>The frogs will attack you, your people, and all your servants.'""

<sup>5</sup>Yahweh spoke to Moses, "Say to Aaron, 'Reach out with your hand and your staff over the rivers, the streams, and the pools, and bring the frogs up over the land of Egypt.'"<sup>6</sup>Aaron reached out with his hand over Egypt's waters, and the frogs came up and covered the land of Egypt.<sup>7</sup>But the magicians did the same with their magic; they brought up frogs over the land of Egypt.

<sup>8</sup>Then Pharaoh called for Moses and Aaron and said, "Pray to Yahweh for him to take away the frogs from me and my people. Then I will let the people go, that they may sacrifice to him."<sup>9</sup>Moses said to Pharaoh, "Honor yourself over me. When should I pray for you, your servants, and your people, so that the frogs may be removed from you and your houses and stay only in the river?"

<sup>10</sup>Pharaoh said, "Tomorrow." Moses said, "Let it be as you say, so that you may know that there is no one like Yahweh, our God.<sup>11</sup>The frogs will go from you, your houses, your servants, and your people. They will stay only in the river."<sup>12</sup>Moses and Aaron went out from Pharaoh. Then Moses cried out to Yahweh concerning the frogs that he had brought on Pharaoh.

<sup>13</sup>Yahweh did as Moses asked: The frogs died in the houses, courts, and fields.<sup>14</sup>The people gathered them together in heaps, and the land stank.<sup>15</sup>But when Pharaoh saw that there was relief, he hardened his heart and did not listen to Moses and Aaron, just as Yahweh had said that he would do.

<sup>16</sup>Yahweh said to Moses, "Say to Aaron, 'Reach out with your staff and strike the dust on the ground, that it may become gnats throughout all the land of Egypt.'"<sup>17</sup>They did so. When Aaron reached out with his hand and his staff and struck the dust on the ground, gnats came on men and animals. All the dust on the ground became gnats throughout all the land of Egypt.

<sup>18</sup>The magicians tried with their magic to produce gnats, but they could not. So there were gnats on men and animals.<sup>19</sup>Then the magicians said to Pharaoh, "This is the finger of God." But Pharaoh's heart was hardened, so he refused to listen to them. It was just as Yahweh had said Pharaoh would do.

<sup>20</sup>Yahweh said to Moses, "Get up early in the morning and stand in front of Pharaoh as he goes out to the river. Say to him, 'Yahweh says this: "Let my people go so that they may worship me."<sup>21</sup>But if you do not let my people go, I will send swarms of flies on you, your servants, and your people, and into your houses. The Egyptians' houses will be full of swarms of flies, and even the ground on which they stand will be full of flies.

<sup>22</sup>But on that day I will set the land of Goshen apart, the land in which my people are living, so that no swarms of flies will be there. This will happen so that you may know that I am Yahweh in the midst of this land.<sup>23</sup>I will make a distinction between my people and your people. This sign of my power will take place tomorrow.'""<sup>24</sup>Yahweh did so, and thick swarms of flies came into Pharaoh's house and into his servants' houses. Throughout the whole land of Egypt, the land was ruined because of the swarms of flies.

<sup>25</sup>Pharaoh called for Moses and for Aaron and said, "Go, sacrifice to your God in our own land."<sup>26</sup>Moses said, "It is not right for us to do so, for the sacrifices we make to Yahweh our God are something disgusting to the Egyptians. If we make sacrifices right before their eyes that are disgusting to the Egyptians, will they not stone us?"<sup>27</sup>No, it is a three days' journey into the wilderness that we must make, in order to sacrifice to Yahweh our God, as he commands us."

<sup>28</sup>Pharaoh said, "I will allow you to go and sacrifice to Yahweh your God in the wilderness. Only you must not go very far away. Pray for me."<sup>29</sup>Moses said, "As soon as I go out from you, I will pray to Yahweh that the swarms of flies may leave you, Pharaoh, and your servants and people tomorrow. But you must not deal deceitfully any more by not letting our people go to sacrifice to Yahweh."

<sup>30</sup>Moses went out from Pharaoh and prayed to Yahweh.<sup>31</sup>Yahweh did as Moses asked; and he removed the swarms of flies from Pharaoh, his servants, and his people. Not one remained.<sup>32</sup>But Pharaoh hardened his heart this time also, and he did not let the people go.



## Chapter 9

<sup>1</sup>Then Yahweh said to Moses, "Go to Pharaoh and tell him, 'Yahweh, the God of the Hebrews, says this: "Let my people go so that they may worship me."<sup>2</sup>But if you refuse to let them go, if you still keep them back,<sup>3</sup>then Yahweh's hand will bring a terrible plague on your livestock that are in the field—the horses, donkeys, camels, herds, and flocks.<sup>4</sup>But Yahweh will set the livestock of Israel apart from the livestock of Egypt, so that no animal that belongs to the people of Israel will die.

<sup>5</sup>Yahweh has fixed a time; he has said, "It is tomorrow that I will do this thing in the land."<sup>6</sup>Yahweh did this the next day: All the cattle of Egypt died, but none of the people of Israel's animals died, not one animal.<sup>7</sup>Pharaoh investigated, and, behold, not even one livestock of the people of Israel died. But his heart was stubborn, so he did not let the people go.

<sup>8</sup>Then Yahweh said to Moses and to Aaron, "Take some handfuls of ashes from a kiln. You, Moses, must throw the ashes up into the air while Pharaoh is watching.<sup>9</sup>They will become fine dust over all the land of Egypt. They will cause blisters and sores to break out on people and animals throughout all the land of Egypt."<sup>10</sup>So Moses and Aaron took ashes from a kiln and stood in front of Pharaoh. Then Moses threw the ashes up into the air. The ashes caused blisters and sores to break out on men and animals.

<sup>11</sup>The magicians could not resist Moses because of the blisters, because the blisters were on them and on all the other Egyptians.<sup>12</sup>Yahweh hardened Pharaoh's heart, so Pharaoh did not listen to Moses and Aaron. This was just as Yahweh had said to Moses that Pharaoh would do.

<sup>13</sup>Then Yahweh said to Moses, "Get up early in the morning, stand in front of Pharaoh, and say to him, 'Yahweh, the God of the Hebrews, says this: "Let my people go so that they may worship me."<sup>14</sup>For this time I will send all my plagues on you yourself, on your servants and your people. I will do this so that you may know that there is no one like me in all the earth.

<sup>15</sup>By now I could have reached out with my hand and attacked you and your people with plague, and you would have been eradicated from the land.<sup>16</sup>But it was for this reason I allowed you to survive: In order to show you my power, so that my name may be proclaimed throughout all the earth.<sup>17</sup>You are still lifting yourself up against my people by not letting them go.

<sup>18</sup>Listen! Tomorrow about this time I will bring a very strong hail storm, such as has not been seen in Egypt since the day it was founded until now.<sup>19</sup>Now then, send men and gather your livestock and everything you have in the fields to a safe place. Every man and animal that is in the field and is not brought home—the hail will come down on them, and they will die."<sup>20</sup>

<sup>20</sup>Then those of Pharaoh's servants who feared Yahweh's message hurried to bring their slaves and livestock into the houses.<sup>21</sup>But those who did not take Yahweh's message seriously left their slaves and livestock in the fields.

<sup>22</sup>Then Yahweh said to Moses, "Reach out with your hand toward the sky so that there will be hail in all the land of Egypt, on men and animals, and every plant of the field in the land of Egypt."<sup>23</sup>Moses reached out with his staff toward the sky, and Yahweh sent thunder, hail, and lightning to the ground. He also rained hail on the land of Egypt.<sup>24</sup>So there were hail and lightning mixed with hail, very severe, such as had not been in all the land of Egypt since it became a nation.

<sup>25</sup>Throughout all the land of Egypt, the hail struck everything in the fields, both people and animals. It struck every plant in the fields and broke every tree.<sup>26</sup>Only in the land of Goshen, where the people of Israel lived, was there no hail.

<sup>27</sup>Then Pharaoh sent men to summon Moses and Aaron. He said to them, "I have sinned this time. Yahweh is righteous, and I and my people are wicked.<sup>28</sup>Pray to Yahweh, because the mighty thunderbolts and hail are too much. I will let you go, and you will stay here no longer."

<sup>29</sup>Moses said to him, "As soon as I leave the city, I will spread my hands out to Yahweh. The thunder will stop, and there will not be any more hail. In this way you will know that the earth belongs to Yahweh.<sup>30</sup>But as for you and your servants, I know that you do not yet really honor Yahweh God."

<sup>31</sup>Now the flax and the barley were ruined, for the barley was maturing in the ear, and the flax was in bloom.<sup>32</sup>But the wheat and the spelt were not harmed because they were later crops.<sup>33</sup>When Moses had left Pharaoh and the city, he spread out his hands to Yahweh; the thunder and hail stopped, and the rain came down no more.

<sup>34</sup>When Pharaoh saw that the rain, hail, and thunder had ceased, he sinned again and hardened his heart, together with his servants.<sup>35</sup>The heart of Pharaoh was hardened, and so he did not let the people of Israel go, just as Yahweh had spoken by the hand of Moses.

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## Chapter 10

<sup>1</sup>Yahweh said to Moses, "Go to Pharaoh, for I have hardened his heart and the hearts of his servants. I have done this to show these signs of my power among them.<sup>2</sup>I have also done this so that you may tell your children and grandchildren the things I have done, how I have harshly treated Egypt, and how I have given various signs of my power among them. In this way you will know that I am Yahweh."

<sup>3</sup>So Moses and Aaron went to Pharaoh and said to him, "Yahweh, the God of the Hebrews, says this: 'How long will you refuse to humble yourself before me? Let my people go so that they may worship me.'<sup>4</sup>But if you refuse to let my people go, listen, tomorrow I will bring locusts into your land.

<sup>5</sup>They will cover the surface of the ground so that no one will be able to see the earth. They will eat the remains of whatever escaped from the hail. They will also eat every tree that grows for you in the fields.<sup>6</sup>They will fill your houses, those of all your servants, and those of all the Egyptians—something neither your father nor your grandfather ever saw, nothing ever seen since the day that they were on the earth to this present day.'" Then Moses left and went out from Pharaoh.

<sup>7</sup>Pharaoh's servants said to him, "How long will this man be a snare to us? Let the people of Israel go so that they may worship Yahweh their God. Do you not yet realize that Egypt is destroyed?"<sup>8</sup>Moses and Aaron were brought again to Pharaoh, who said to them, "Go worship Yahweh your God. But what people will go?"

<sup>9</sup>Moses said, "We will go with our young and with our old, with our sons and our daughters. We will go with our flocks and herds, for we must hold a festival for Yahweh."<sup>10</sup>Pharaoh said to them, "May Yahweh indeed be with you, if I ever let you go and your little ones go. Look, you have some evil in mind."<sup>11</sup>No! Go, just the men among you, and worship Yahweh, for that is what you want." Then Moses and Aaron were driven out from Pharaoh's presence.

<sup>12</sup>Then Yahweh said to Moses, "Reach out with your hand over the land of Egypt to the locusts, that they may attack the land of Egypt and eat every plant in it, everything that the hail has left."<sup>13</sup>Moses reached out with his staff over the land of Egypt, and Yahweh brought an east wind over the land all that day and night. When it was morning, the east wind had brought the locusts.

<sup>14</sup>The locusts went through all the land of Egypt and infested all parts of it. Never before had there been such a swarm of locusts in the land, and nothing like this will come after it.<sup>15</sup>They covered the surface of the whole land so that it was darkened. They ate every plant in the land and all the fruit of the trees that the hail had left. Throughout all the land of Egypt, no living green plant remained, nor any tree or plant in the fields.

<sup>16</sup>Then Pharaoh quickly summoned Moses and Aaron and said, "I have sinned against Yahweh your God and against you.<sup>17</sup>Now then, forgive my sin this time, and pray to Yahweh your God that he will take this death away from me."<sup>18</sup>So Moses went out from Pharaoh and prayed to Yahweh.

<sup>19</sup>Yahweh brought a very strong west wind that picked up the locusts and drove them into the Sea of Reeds; not a single locust remained in all the territory of Egypt.<sup>20</sup>But Yahweh hardened Pharaoh's heart, and Pharaoh did not let the people of Israel go.

<sup>21</sup>Then Yahweh said to Moses, "Reach out with your hand toward the sky, so that there may be darkness over the land of Egypt, darkness that may be felt."<sup>22</sup>Moses reached out with his hand toward the sky, and there was a thick darkness in all the land of Egypt for three days.<sup>23</sup>No one could see anyone else; no one left his home for three days. However, all the people of Israel had light in the place where they lived.

<sup>24</sup>Pharaoh summoned Moses and said, "Go worship Yahweh. Even your little ones may go with you, but your flocks and herds must remain behind."<sup>25</sup>But Moses said, "Allow us to have sacrifices and burnt offerings so that we may present them to Yahweh our God.<sup>26</sup>Our cattle must also go with us; not a hoof of them may be left behind, for we must take them to worship Yahweh our God. For we do not know with what we must worship Yahweh until we arrive there."

<sup>27</sup>But Yahweh hardened Pharaoh's heart, and he would not let them go.<sup>28</sup>Pharaoh said to Moses, "Go from me! Be careful about one thing, that you do not see me again, for on the day you see my face, you will die."<sup>29</sup>Moses said, "You yourself have spoken. I will not see your face again."

Chapter 11

<sup>1</sup>Then Yahweh said to Moses, "There is still one more plague that I will bring on Pharaoh and Egypt. After that, he will let you go from here. When he finally lets you go, he will drive you away completely.<sup>2</sup>Instruct the people that every man and woman is to ask of his or her neighbor for articles of silver and articles of gold."<sup>3</sup>Now Yahweh had made the Egyptians eager to please the Israelites. Moreover, the man Moses was very impressive in the sight of Pharaoh's servants and the people of Egypt.

<sup>4</sup>Moses said, "Yahweh says this: 'About midnight I will go throughout Egypt.<sup>5</sup>All the firstborn in the land of Egypt will die, from the firstborn of Pharaoh, who sits on his throne, to the firstborn of the slave girl who is behind the handmill grinding it, and to all the firstborn of the livestock.

<sup>6</sup>Then there will be a great outcry throughout all the land of Egypt, such as has never been nor ever will be again.

<sup>7</sup>But not even a dog will bark against any of the people of Israel, against either man or animal. In this way you will know that I am making a distinction between the Egyptians and the people of Israel."<sup>8</sup>All these servants of yours, Pharaoh, will come down to me and bow down to me. They will say, 'Go, you and all the people who follow you!' After that I will go out." Then he went out from Pharaoh in great anger.

<sup>9</sup>Yahweh said to Moses, "Pharaoh will not listen to you. This is so that I will do many amazing things in the land of Egypt."<sup>10</sup>Moses and Aaron did all these wonders before Pharaoh. But Yahweh hardened Pharaoh's heart, and Pharaoh did not let the people of Israel go out of his land.

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## Chapter 12

<sup>1</sup>Yahweh said to Moses and Aaron in the land of Egypt. He said, <sup>2</sup>"For you, this month will be the start of months, the first month of the year to you.

<sup>3</sup>Tell the assembly of Israel, 'On the tenth day of this month they must each take a lamb or young goat for themselves, each family doing this, a lamb for each household. <sup>4</sup>If the household is too small for a lamb, the man and his next door neighbor are to take lamb or young goat meat that will be enough for the number of the people. It should be enough for everyone to eat, so they must take enough meat to feed them all.

<sup>5</sup>Your lamb or young goat must be without blemish, a one-year-old male. You may take one of the sheep or goats.

<sup>6</sup>You must keep it safe until the fourteenth day of that month. Then the whole assembly of Israel must kill these animals at twilight. <sup>7</sup>You must take some of the blood and put it on the two side doorposts and on the tops of the doorframes of the houses in which you will eat the meat. <sup>8</sup>You must eat the meat that night, after first roasting it over a fire. Eat it with bread made without yeast, along with bitter herbs.

<sup>9</sup>Do not eat it raw or boiled in water, but roast it over fire with its head, legs, and inner parts. <sup>10</sup>You must not let any of it be left over until morning. You must burn whatever is left over in the morning. <sup>11</sup>This is how you must eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. You must eat it hurriedly. It is Yahweh's Passover.

<sup>12</sup>Yahweh says this: I will go through the land of Egypt in that night and strike down all the firstborn of man and animal in the land of Egypt. I will do acts of judgment on all the gods of Egypt. I am Yahweh. <sup>13</sup>The blood will be a sign on your houses for my coming to you. When I see the blood, I will pass over you when I attack the land of Egypt. This plague will not come on you and destroy you. <sup>14</sup>This day will become a memorial day for you, which you must observe as a festival to Yahweh; for your generations—a statute that you must keep as a festival forever.

<sup>15</sup>You will eat bread without yeast during seven days. On the first day you will remove the yeast from your houses. Whoever eats leavened bread from the first day until the seventh day, that person must be cut off from Israel. <sup>16</sup>On the first day there will be an assembly that is set apart to me, and on the seventh day there will be another such gathering. No work will be done on these days, except the cooking for everyone to eat. That must be the only work that may be done by you.

<sup>17</sup>You must observe this Festival of Unleavened Bread because it was on this day that I brought your hosts out of the land of Egypt. So you must observe this day throughout your people's generations as a statute forever. <sup>18</sup>You must eat unleavened bread from twilight of the fourteenth day in the first month of the year until twilight of the twenty-first day of the month.

<sup>19</sup>During these seven days, no yeast must be found in your houses. Whoever eats bread made with yeast must be cut off from the community of Israel, whether that person is a foreigner or someone born in your land. <sup>20</sup>You must eat nothing made with yeast. Wherever you live, you must eat bread made without yeast."

<sup>21</sup>Then Moses summoned all the elders of Israel and said to them, "Go and select lambs or kids that will be enough to feed your families and kill the Passover lamb. <sup>22</sup>Then take a bunch of hyssop and dip it in the blood that will be in a basin. Apply the blood in the basin to the top of the doorframe and the two doorposts. None of you is to go out of the door of his house until the morning.

<sup>23</sup>For Yahweh will pass through to attack the Egyptians. When he sees the blood on the top of the doorframe and on the two doorposts, he will pass over your door and not permit the destroyer to come into your houses to attack you.

<sup>24</sup>You must observe this event. This will always be a law for you and your descendants. <sup>25</sup>When you enter the land that Yahweh will give you, just as he has promised to do, you must observe this act of worship.

<sup>26</sup>When your children ask you, 'What does this act of worship mean?' <sup>27</sup>then you must say, 'It is the sacrifice of Yahweh's Passover, because Yahweh passed over the houses of the people of Israel in Egypt when he attacked the Egyptians. He set our households free.'" Then the people bowed down and worshiped Yahweh. <sup>28</sup>The people of Israel went and did exactly as Yahweh had commanded Moses and Aaron.

<sup>29</sup>It happened at midnight that Yahweh attacked all the firstborn in the land of Egypt, from the firstborn of Pharaoh, who sat on his throne, to the firstborn of the person in the dungeon and all the firstborn of the livestock.

<sup>30</sup>Pharaoh got up in the night—he, all his servants, and all the Egyptians. There was a loud outcry in Egypt, for there was not a house where there was not someone dead.

<sup>31</sup>Pharaoh summoned Moses and Aaron in the night and said, "Get up, get out from among my people, you and the people of Israel. Go, worship Yahweh, as you have said you wanted to do."<sup>32</sup>Take your flocks and your herds, as you have said, and go, and also bless me."<sup>33</sup>The Egyptians were in a great hurry to send them out of the land, for they said, "We will all die."

<sup>34</sup>So the people took their dough without adding any yeast. Their kneading bowls were already tied up in their clothes and on their shoulders.<sup>35</sup>Now the people of Israel did as Moses told them. They asked the Egyptians for articles of silver, articles of gold, and clothing.<sup>36</sup>Yahweh made the Egyptians eager to please the Israelites. So the Egyptians gave them whatever they asked for. In this way, the Israelites plundered the Egyptians.

<sup>37</sup>The people of Israel journeyed from Rameses to Sukkoth. They numbered about 600,000 men on foot, in addition to the little ones.<sup>38</sup>A mixed multitude also went with them, together with flocks and herds, a very large number of livestock.<sup>39</sup>They baked bread without yeast in the dough that they brought from Egypt. It was without yeast because they had been driven out of Egypt and could not delay to prepare food.<sup>40</sup>The people of Israel had lived in Egypt for 430 years.

<sup>41</sup>At the end of 430 years, on that very day, all of Yahweh's armed groups went out from the land of Egypt.<sup>42</sup>This was a night to stay awake, for Yahweh to bring them out from the land of Egypt. This was Yahweh's night to be observed by all the people of Israel throughout their people's generations.

<sup>43</sup>Yahweh said to Moses and Aaron, "Here is the rule for the Passover: No foreigner may share in eating it.

<sup>44</sup>However, every Israelite's slave, bought with money, may eat it after you have circumcised him.

<sup>45</sup>Foreigners and hired servants must not eat any of the food.<sup>46</sup>The food must be eaten in one house. You must not carry any of the meat out of the house, and you must not break any bone of it.

<sup>47</sup>All the community of Israel must observe the festival.<sup>48</sup>If a foreigner lives with you and wants to observe the Passover to Yahweh, all his male relatives must be circumcised. Then he may come and observe it. He will become like the people who were born in the land. However, no uncircumcised person may eat any of the food.

<sup>49</sup>This same law will apply to both the native born and to the foreigner who lives among you."

<sup>50</sup>So all the people of Israel did exactly as Yahweh had commanded Moses and Aaron.<sup>51</sup>It came about that very day that Yahweh brought Israel out of the land of Egypt by their armed groups.

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## Chapter 13

<sup>1</sup>Then Yahweh spoke to Moses, saying, <sup>2</sup>"Set apart to me every firstborn male, the first issue of every womb among the people of Israel, whether man or animal. He is mine."

<sup>3</sup>Moses said to the people, "Call this day to mind, the day on which you came out from Egypt, out of the house of slavery, for by Yahweh's strong hand he brought you out from this place. No bread with yeast may be eaten. <sup>4</sup>You are going out of Egypt on this day, in the month of Aviv. <sup>5</sup>When Yahweh brings you into the land of the Canaanites, Hittites, Amorites, Hivites, and the Jebusites, the land that he swore to your ancestors to give you, a land flowing with milk and honey—then you must observe this act of worship in this month.

<sup>6</sup>For seven days you must eat bread without yeast; on the seventh day there will be a festival to honor Yahweh.

<sup>7</sup>Bread without yeast must be eaten throughout the seven days; no bread with yeast may be seen among you. No yeast may be seen with you within any of your borders.

<sup>8</sup>On that day you are to say to your children, "This is because of what Yahweh did for me when I came out of Egypt." <sup>9</sup>This will be a reminder for you on your hand, and a reminder on your forehead. This is so the law of Yahweh may be in your mouth, for with a strong hand Yahweh brought you out of Egypt. <sup>10</sup>Therefore you must keep this law at its appointed time from year to year.

<sup>11</sup>When Yahweh brings you into the land of the Canaanites, as he swore to you and to your ancestors to do, and when he gives the land to you, <sup>12</sup>you must set apart to Yahweh the first offspring of every womb. All the firstborn offspring of your livestock that are males, will belong to Yahweh. <sup>13</sup>Every firstborn of a donkey you must redeem with a lamb. If you do not buy it back, then you must break its neck. But every firstborn of your sons you must redeem.

<sup>14</sup>When your son asks you later, 'What does this mean?' then you are to tell him, 'It was by a strong hand that Yahweh brought us out from Egypt, from the house of slavery.' <sup>15</sup>When Pharaoh stubbornly refused to let us go, Yahweh killed every firstborn in Egypt, both the firstborn of man and the firstborn of animal. That is why I sacrifice to Yahweh all the first male issue of the womb, but all my firstborn sons I redeem. <sup>16</sup>This will become a reminder on your hands, and a reminder on your forehead, for it was by a strong hand Yahweh brought us out of Egypt."

<sup>17</sup>When Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although that land was nearby. For God said, "Perhaps the people will change their minds when they experience war and will then return to Egypt." <sup>18</sup>So God led the people around through the wilderness to the Sea of Reeds. The people of Israel went up out of the land of Egypt armed for battle.

<sup>19</sup>Moses took the bones of Joseph with him, for Joseph had made the sons of Israel solemnly swear and said, "God will surely rescue you, and you must carry away my bones with you." <sup>20</sup>The Israelites journeyed from Sukkoth and camped at Etham on the edge of the wilderness. <sup>21</sup>Yahweh went before them by day in a pillar of cloud to lead them on the way. By night he went in a pillar of fire to give them light. In this way they could travel by day and by night. <sup>22</sup>Yahweh did not take away from before the people the daytime pillar of cloud or the nighttime pillar of fire.

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## Chapter 14

<sup>1</sup>Then Yahweh spoke to Moses, saying, <sup>2</sup>"Say to the people of Israel that they should turn and camp before Pi Hahiroth, between Migdol and the sea, before Baal Zephon. You are to camp by the sea opposite Pi Hahiroth.

<sup>3</sup>Pharaoh will say about the people of Israel, 'They are wandering confused in the land. The wilderness has closed in on them.'

<sup>4</sup>I will harden Pharaoh's heart, and he will pursue them. I will get honor because of Pharaoh and all his army. The Egyptians will know that I am Yahweh." So the Israelites camped as they were instructed. <sup>5</sup>When the king of Egypt was told that the Israelites had fled, the minds of Pharaoh and his servants turned against the people. They said, "What have we done? We have released Israel from serving us."

<sup>6</sup>Then Pharaoh got his chariots ready and took his army with him. <sup>7</sup>He took six hundred chosen chariots and all the other chariots of Egypt, with officers on all of them. <sup>8</sup>Yahweh hardened the heart of Pharaoh, king of Egypt, and the king pursued the people of Israel. Now the people of Israel had gone away in triumph. <sup>9</sup>But the Egyptians pursued them, together with all his horses and chariots, his horsemen, and his army. They overtook the Israelites camping by the sea beside Pi Hahiroth, before Baal Zephon.

<sup>10</sup>When Pharaoh came close, the people of Israel looked up and were surprised. The Egyptians were marching after them, and they were terrified. The people of Israel cried out to Yahweh. <sup>11</sup>They said to Moses, "Is it because there were no graves in Egypt, that you have taken us away to die in the wilderness? Why have you treated us like this, bringing us out of Egypt?" <sup>12</sup>Is this not what we told you in Egypt? We said to you, 'Leave us alone, so we can work for the Egyptians.' It would have been better for us to work for them than to die in the wilderness."

<sup>13</sup>Moses said to the people, "Do not be afraid. Stand still and see the rescue that Yahweh will provide for you today. For you will never see again the Egyptians whom you see today. <sup>14</sup>Yahweh will fight for you, and you will only have to stand still."

<sup>15</sup>Then Yahweh said to Moses, "Why are you, Moses, continuing to call out to me? Tell the people of Israel to go forward. <sup>16</sup>Lift up your staff, reach out with your hand over the sea and divide it in two, so that the people of Israel may go through the sea on dry ground. <sup>17</sup>Be aware that I will harden the Egyptians' hearts so they will go after them. I will get honor because of Pharaoh and all his army, his chariots, and his horsemen. <sup>18</sup>Then the Egyptians will know that I am Yahweh when I have gotten honor because of Pharaoh, his chariots, and his horsemen."

<sup>19</sup>The angel of God, who went before the camp of Israel, moved and went behind them. The pillar of cloud moved from before them and went to stand behind them. <sup>20</sup>The cloud came between the camp of Egypt and the camp of Israel. It was a dark cloud to the Egyptians, but it lit the night for the Israelites, so one side did not come near the other all night.

<sup>21</sup>Moses reached out with his hand over the sea. Yahweh drove the sea back by a strong east wind all that night and made the sea into dry land. In this way the waters were divided. <sup>22</sup>The people of Israel went into the middle of the sea on dry ground. The waters formed a wall for them on their right hand and on their left.

<sup>23</sup>The Egyptians pursued them. They went after them into the middle of the sea—all Pharaoh's horses, chariots, and horsemen. <sup>24</sup>But at the morning watch, Yahweh looked down on the Egyptian army through the pillar of fire and cloud. He threw the Egyptians into confusion. <sup>25</sup>Their chariot wheels were clogged, and the horsemen drove with difficulty. So the Egyptians said, "Let us flee from Israel, for Yahweh is fighting for them against us."

<sup>26</sup>Yahweh said to Moses, "Reach out with your hand over the sea so that the waters may come back onto the Egyptians, their chariots, and their horsemen." <sup>27</sup>So Moses reached out with his hand over the sea, and it returned to its normal course when the morning appeared. The Egyptians fled into the sea, and Yahweh drove the Egyptians into the middle of it. <sup>28</sup>The waters came back and covered Pharaoh's chariots, horsemen, and his entire army that had followed the chariots into the sea. No one survived.

<sup>29</sup>However, the people of Israel walked on dry land in the middle of the sea. The waters were a wall for them on their right hand and on their left. <sup>30</sup>So Yahweh saved Israel that day out of the hand of the Egyptians, and Israel saw dead Egyptians on the seashore. <sup>31</sup>When Israel saw the great power that Yahweh used against the Egyptians, the people feared Yahweh, and they trusted Yahweh and his servant Moses.

## Chapter 15

<sup>1</sup>Then Moses and the people of Israel sang this song to Yahweh. They sang,

"I will sing to Yahweh, for he has triumphed gloriously;  
the horse and its rider he has thrown into the sea.

<sup>2</sup> Yahweh is my strength and song,  
and he has become my salvation.

This is my God, and I will praise him,  
my father's God, and I will exalt him.

<sup>3</sup> Yahweh is a warrior;  
Yahweh is his name.

<sup>4</sup> He has thrown Pharaoh's chariots and army into the sea.  
Pharaoh's chosen officers were drowned in the Sea of Reeds.

<sup>5</sup> The depths covered them;  
they went down into the depths like a stone.

<sup>6</sup> Your right hand, Yahweh, is glorious in power;  
your right hand, Yahweh, has shattered the enemy.

<sup>7</sup> In great majesty you overthrew those who rose up against you.  
You sent out your wrath; it consumed them like stubble.

<sup>8</sup> By the blast of your nostrils the waters were piled up;  
the flowing waters stood upright in a heap;  
the deep water was congealed in the heart of the sea.

<sup>9</sup> The enemy said, 'I will pursue, I will overtake, I will share out the plunder;  
my desire will be satisfied on them;  
I will draw my sword; my hand will destroy them.'

<sup>10</sup> But you blew with your wind, and the sea covered them;  
they sank like lead in the mighty waters.

<sup>11</sup> Who is like you, Yahweh, among the gods?  
Who is like you, majestic in holiness,  
honored in praises, doing miracles?

<sup>12</sup> You reached out with your right hand,  
and the earth swallowed them.

<sup>13</sup> In your covenant loyalty you have led the people you have rescued.  
In your strength you have led them to the holy place where you live.

<sup>14</sup> The peoples will hear, and they will tremble;  
terror will seize the inhabitants of Philistia.

<sup>15</sup> Then the chiefs of Edom will fear;  
the soldiers of Moab will shake;  
all the inhabitants of Canaan will melt away.

<sup>16</sup> Terror and dread will fall on them.  
Because of your arm's power, they will become as still as a stone  
until your people pass by, Yahweh—  
until the people you have rescued pass by.

<sup>17</sup> You will bring them and plant them on the mountain of your inheritance,  
the place, Yahweh, that you have made to live in,  
the sanctuary, our Lord, that your hands have built.

<sup>18</sup> Yahweh will reign forever and ever."

<sup>19</sup>For Pharaoh's horses went with his chariots and horsemen into the sea. Yahweh brought back the waters of the sea on them. But the people of Israel walked on dry land in the middle of the sea.<sup>20</sup>Miriam the prophetess, sister of Aaron, picked up a tambourine, and all the women went out with tambourines, dancing along with her.<sup>21</sup>Miriam sang to them:

"Sing to Yahweh, for he has triumphed gloriously.

The horse and his rider he has thrown into the sea."

<sup>22</sup>Then Moses led Israel onward from the Sea of Reeds. They went out into the wilderness of Shur. They traveled for three days into the wilderness and found no water.<sup>23</sup> Then they came to Marah, but they could not drink the water there because it was bitter. So they named that place Marah.

<sup>24</sup>So the people complained to Moses and said, "What can we drink?"<sup>25</sup> Moses cried out to Yahweh, and Yahweh showed him a tree. Moses threw it into the water, and the water became sweet to drink. It was there that Yahweh gave them a strict law, and it was there that he tested them.<sup>26</sup> He said, "If you carefully listen to the voice of Yahweh your God, and do what is right in his eyes, and if you give ear to his commands and obey all his laws—I will put on you none of the diseases that I put on the Egyptians, for I am Yahweh who heals you."

<sup>27</sup>Then the people came to Elim, where there were twelve springs of water and seventy palm trees. They camped there by the water.

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## Chapter 16

<sup>1</sup>The people journeyed on from Elim, and all the community of people of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt.<sup>2</sup>The whole community of the people of Israel complained against Moses and Aaron in the wilderness.<sup>3</sup>The people of Israel said to them, "If only we had died by Yahweh's hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full. For you have brought us out into this wilderness to kill our whole community with hunger."

<sup>4</sup>Then Yahweh said to Moses, "I will rain down bread from heaven for you. The people will go out and gather a day's portion every day so that I may test them to see whether or not they will walk in my law.<sup>5</sup>It will come about on the sixth day, that they will gather twice as much as what they gathered every day before, and they will cook what they bring in."

<sup>6</sup>Then Moses and Aaron said to all the people of Israel, "In the evening you will know that it is Yahweh who has brought you out from the land of Egypt.<sup>7</sup>In the morning you will see Yahweh's glory, for he hears your complaining against him. Who are we for you to complain against us?"<sup>8</sup>Moses also said, "You will know this when Yahweh gives you meat in the evening and bread in the morning to the full—for he has heard the complaints that you speak against him. Who are Aaron and I? Your complaints are not against us; they are against Yahweh."

<sup>9</sup>Moses said to Aaron, "Say to all the community of the people of Israel, 'Come near before Yahweh, for he has heard your complaints.'"<sup>10</sup>It came about, as Aaron spoke to the whole community of the people of Israel, that they looked toward the wilderness, and, behold, Yahweh's glory appeared in the cloud.<sup>11</sup>Then Yahweh spoke to Moses, saying, <sup>12</sup>"I have heard the complaints of the people of Israel. Speak to them and say, 'In the evening you will eat meat, and in the morning you will be filled with bread. Then you will know that I am Yahweh your God.'"

<sup>13</sup>It came about in the evening that quails came up and covered the camp. In the morning the dew lay round about the camp.<sup>14</sup>When the dew was gone, there on the surface of the wilderness were thin flakes like frost on the ground.<sup>15</sup>When the people of Israel saw it, they said one to another, "What is it?" They did not know what it was. Moses said to them, "It is the bread that Yahweh has given you to eat."

<sup>16</sup>This is the command that Yahweh has given: 'You must gather, each one of you, the amount you need to eat, an omer for each person of the number of your people. This is how you will gather it: Gather enough to eat for every person who lives in your tent.'"<sup>17</sup>The people of Israel did so. Some gathered more, some gathered less.<sup>18</sup>When they measured it with an omer measure, those who had gathered much had nothing left over, and those who had gathered little had no lack. Each person gathered enough to meet their need.

<sup>19</sup>Then Moses said to them, "No one must leave any of it until morning."<sup>20</sup>However, they did not listen to Moses. Some of them left some of it until morning, but it bred worms and became foul. Then Moses became angry with them.<sup>21</sup>They gathered it morning by morning. Each person gathered enough to eat for that day. When the sun became hot, it melted.

<sup>22</sup>It came about that on the sixth day they gathered twice as much bread, two omers for each person. All the leaders of the community came and told this to Moses.<sup>23</sup>He said to them, "This is what Yahweh has said: 'Tomorrow is a solemn rest, a holy Sabbath in Yahweh's honor. Bake what you want to bake, and boil what you want to boil. All that remains over, set it aside for yourselves until morning.'"

<sup>24</sup>So they set it aside until morning, as Moses had instructed. It did not become foul, nor was there any worm in it.

<sup>25</sup>Moses said, "Eat that food today, for today is a day reserved as a Sabbath to honor Yahweh. Today you will not find it in the fields."

<sup>26</sup>You will gather it during six days, but the seventh day is the Sabbath. On the Sabbath there will be no manna."<sup>27</sup>It came about on the seventh day that some of the people went out to gather manna, but they found none.

<sup>28</sup>Then Yahweh said to Moses, "How long will you refuse to keep my commandments and my laws?<sup>29</sup>See, Yahweh has given you the Sabbath. So on the sixth day he is giving you bread for two days. Each of you must stay in his own place; no one must go out from his place on the seventh day."<sup>30</sup>So the people rested on the seventh day.

<sup>31</sup>The people of Israel called that food "manna." It was white like coriander seed, and its taste was like wafers made with honey.<sup>32</sup>Moses said, "This is what Yahweh has commanded: 'Let an omer of manna be kept throughout your people's generations so that your descendants might see the bread with which I fed you in the wilderness, after I brought you out from the land of Egypt.'"

<sup>33</sup>Moses said to Aaron, "Take a pot and put an omer of manna into it. Preserve it before Yahweh to be kept throughout the people's generations."<sup>34</sup>As Yahweh commanded Moses, Aaron stored it beside the covenant decrees in the ark.<sup>35</sup>The people of Israel ate manna forty years until they came to inhabited land. They ate it until they came to the borders of the land of Canaan.<sup>36</sup>Now an omer is a tenth of an ephah.

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## Chapter 17

<sup>1</sup>The whole community of the people of Israel journeyed from the wilderness of Sin, following Yahweh's instructions. They camped at Rephidim, but there was no water for the people to drink.<sup>2</sup>So the people blamed Moses for their situation and said, "Give us water to drink." Moses said, "Why do you quarrel with me? Why do you test Yahweh?"<sup>3</sup>The people were very thirsty, and they complained against Moses. They said, "Why have you brought us up out of Egypt? To kill us and our children and our livestock with thirst?"

<sup>4</sup>Then Moses cried out to Yahweh, "What should I do with this people? They are almost ready to stone me."<sup>5</sup>Yahweh said to Moses, "Go on ahead of the people, and take with you some elders of Israel. Take with you the staff with which you struck the river, and go."<sup>6</sup>I will stand before you there on the rock at Horeb, and you will strike the rock. Water will come out of it for the people to drink." Then Moses did so in the sight of the elders of Israel.<sup>7</sup>He named that place Massah and Meribah because the people of Israel were quarreling and because they had tested the Lord by saying, "Is Yahweh among us or not?"

<sup>8</sup>Then an army of the Amalek people came and attacked Israel at Rephidim.<sup>9</sup>So Moses said to Joshua, "Choose some men and go out. Fight with Amalek. Tomorrow I will stand on top of the hill with the staff of God in my hand."<sup>10</sup>So Joshua fought Amalek as Moses had instructed, while Moses, Aaron, and Hur went up to the top of the hill.

<sup>11</sup>While Moses was holding his hands up, Israel was winning; when he let his hands rest, Amalek would begin to win.<sup>12</sup>When Moses' hands became heavy, Aaron and Hur took a stone and put it under him for him to sit on. At the same time, Aaron and Hur held his hands up, one person on one side of him, and the other person on the other side. So Moses' hands were held steady until the sun went down.<sup>13</sup>So Joshua laid waste to Amalek and his people with the sword.

<sup>14</sup>Yahweh said to Moses, "Write this in a book and read it in Joshua's hearing, because I will completely blot out the memory of Amalek from under the skies."<sup>15</sup>Then Moses built an altar and he called it "Yahweh is my banner."<sup>16</sup>He said, "For a hand was lifted up to the throne of Yahweh—that Yahweh will wage war with Amalek from generation to generation."

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## Chapter 18

<sup>1</sup>Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel his people. He heard that Yahweh had brought Israel out of Egypt.<sup>2</sup>Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her home,<sup>3</sup>and her two sons; the name of the one son was Gershom, for Moses had said, "I have been a foreigner in a foreign land."<sup>4</sup>The name of the other was Eliezer, for Moses had said, "My ancestor's God was my help. He rescued me from Pharaoh's sword."

<sup>5</sup>Jethro, Moses' father-in-law, came with Moses' sons and his wife to Moses in the wilderness where he was camped at the mountain of God.<sup>6</sup>He said to Moses, "I, your father-in-law Jethro, am coming to you with your wife and her two sons."

<sup>7</sup>Moses went out to meet his father-in-law, bowed down, and kissed him. They asked about each other's welfare and then went into the tent.<sup>8</sup>Moses told his father-in-law all that Yahweh had done to Pharaoh and the Egyptians for Israel's sake, about all the hardships that had come to them along the way, and how Yahweh had rescued them.

<sup>9</sup>Jethro rejoiced over all the good that Yahweh had done for Israel, in that he had rescued them from the hand of the Egyptians.<sup>10</sup>Jethro said, "May Yahweh be praised, for he has rescued you from the hand of the Egyptians and from the hand of Pharaoh, and delivered the people from the hand of the Egyptians."<sup>11</sup>Now I know that Yahweh is greater than all the gods, because when the Egyptians treated the Israelites arrogantly, God rescued his people."

<sup>12</sup>Jethro, Moses' father-in-law, brought a burnt offering and sacrifices for God. Aaron and all the elders of Israel came to eat a meal before God with Moses' father-in-law.

<sup>13</sup>On the next day Moses sat down to judge the people. The people stood around him from morning until evening.

<sup>14</sup>"When Moses' father-in-law saw all that he did for the people, he said, "What is this that you are doing with the people? Why is it that you sit alone and all the people stand about you from morning until evening?"

<sup>15</sup>Moses said to his father-in-law, "The people come to me to ask for God's direction."<sup>16</sup>When they have a dispute, they come to me. I decide between one person and another, and I teach them God's statutes and laws."

<sup>17</sup>Moses' father-in-law said to him, "What you are doing is not very good."<sup>18</sup>You will surely wear yourselves out, you and the people who are with you. This burden is too heavy for you. You are not able to do it by yourself.<sup>19</sup>Listen to me. I will give you advice, and God will be with you, because you are the people's representative to God, and you bring their disputes to him.<sup>20</sup>You must teach them his statutes and laws. You must show them the way to walk and the work to do.

<sup>21</sup>Furthermore, you must choose capable men from all the people, men who honor God, men of truth who hate unjust gain. You must put them over people, to be leaders in charge of thousands, hundreds, fifties, and of tens.

<sup>22</sup>They will judge the people in all routine cases, but the difficult cases they will bring to you. As for all the small cases, they can judge those themselves. In that way it will be easier for you, and they will carry the burden with you.<sup>23</sup>If you do this, and if God commands you to do so, then you will be able to endure, and the entire people will be able to go home in peace."

<sup>24</sup>So Moses listened to his father-in-law's words and did everything that he had said.<sup>25</sup>Moses chose capable men from all Israel and made them heads over the people, leaders in charge of thousands, hundreds, fifties, and tens.

<sup>26</sup>They judged the people in normal circumstances. The difficult cases they brought to Moses, but they themselves judged all the small cases.<sup>27</sup>Then Moses let his father-in-law leave, and Jethro went back into his own land.

## Chapter 19

<sup>1</sup>In the third month after the people of Israel had gone out from the land of Egypt, on the same day, they came to the wilderness of Sinai.<sup>2</sup>After they left Rephidim and came to the wilderness of Sinai, they camped in the wilderness in front of the mountain.

<sup>3</sup>Moses went up to God. Yahweh called to him from the mountain and said, "You must tell the house of Jacob, the people of Israel:<sup>4</sup>You have seen what I did to the Egyptians, how I carried you on eagles' wings and brought you to myself.<sup>5</sup>Now then, if you obediently listen to my voice and keep my covenant, then you will be my special possession from among all peoples, for all the earth is mine.<sup>6</sup>You will be a kingdom of priests and a holy nation for me. These are the words that you must speak to the people of Israel."

<sup>7</sup>So Moses came and summoned the elders of the people. He set before them all these words that Yahweh had commanded him.<sup>8</sup>All the people answered together and said, "We will do everything that Yahweh has said." Then Moses came to report the people's words to Yahweh.<sup>9</sup>Yahweh said to Moses, "I will come to you in a thick cloud so that the people may hear when I speak with you and may also believe you forever." Then Moses told the people's words to Yahweh.

<sup>10</sup>Yahweh said to Moses, "Go to the people. Today and tomorrow you must set them apart to me, and make them wash their garments."<sup>11</sup>Be ready for the third day, for on the third day Yahweh will come down to Mount Sinai.

<sup>12</sup>You must set boundaries all around the mountain for the people. Say to them, 'Be careful that you do not go up the mountain or touch its border. Whoever touches the mountain will surely be put to death.'<sup>13</sup>No one's hand may touch him. Rather, he must certainly be stoned or shot. Whether an animal or a man, he shall not live. When the trumpet sounds a long blast, they may come up to the mountain."

<sup>14</sup>Then Moses went down from the mountain to the people. He set apart the people to Yahweh and they washed their garments.<sup>15</sup>He said to the people, "Be ready on the third day; do not go near your wives."

<sup>16</sup>On the third day, when it was morning, there were thunder and lightning bolts and a thick cloud on the mountain, and the sound of a very loud ram's horn. All the people in the camp trembled.<sup>17</sup>Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain.<sup>18</sup>Mount Sinai was completely covered with smoke because Yahweh descended on it in fire and smoke. The smoke went up like the smoke of a furnace, and the whole mountain shook violently.

<sup>19</sup>When the sound of the ram's horn grew louder and louder, Moses spoke, and God answered him in a voice.

<sup>20</sup>Yahweh came down on Mount Sinai, to the top of the mountain, and he summoned Moses to the top. So Moses went up.<sup>21</sup>Yahweh said to Moses, "Go down and warn the people; otherwise they might break out to Yahweh to look, and many of them might perish."<sup>22</sup>Let the priests also who come near to me set themselves apart—prepare themselves for my coming—so that I do not break out against them."

<sup>23</sup>Moses said to Yahweh, "The people cannot come up to Mount Sinai, for you commanded us: 'Set boundaries around the mountain and set it apart to Yahweh.'"<sup>24</sup>Yahweh said to him, "Go down and bring up Aaron with you, but do not let the priests and the people break through to come up to Yahweh, or he will break out against them."<sup>25</sup>So Moses went down to the people and spoke to them.

Chapter 20

<sup>1</sup>God spoke all these words:

<sup>2</sup>"I am Yahweh your God, who brought you out of the land of Egypt, out of the house of slavery.

<sup>3</sup>You must have no other gods before me.

<sup>4</sup>You must not make for yourself a carved figure nor the likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water below.<sup>5</sup>You must not bow down to them or worship them, for I, Yahweh your God, am a jealous God. I punish the ancestors' wickedness by bringing punishment on the descendants, to the third and the fourth generation of those who hate me.<sup>6</sup>But I show steadfast love to thousands of those who love me and keep my commandments.

<sup>7</sup>You must not take the name of Yahweh your God in vain, for I will not hold guiltless anyone who takes my name in vain.

<sup>8</sup>Remember the Sabbath day, to set it apart to me.<sup>9</sup>You must labor and do all your work for six days.<sup>10</sup>But the seventh day is a Sabbath for Yahweh your God. On it you must not do any work, you, or your son, or your daughter, or your male servant, or your female servant, or your livestock, or the foreigner who is within your gates.<sup>11</sup>For in six days Yahweh made the heavens and earth, the sea, and everything that is in them, and rested on the seventh day. Therefore Yahweh blessed the Sabbath day and set it apart.

<sup>12</sup>Honor your father and your mother, so that you may live a long time in the land that Yahweh your God is giving you.

<sup>13</sup>You must not murder anyone.

<sup>14</sup>You must not commit adultery.

<sup>15</sup>You must not steal from anyone.

<sup>16</sup>You must not give false testimony against your neighbor.

<sup>17</sup>You must not covet your neighbor's house; you must not covet your neighbor's wife, his male servant, his female servant, his ox, his donkey, or anything that belongs to your neighbor."

<sup>18</sup>All the people saw the thundering and the lightning, and heard the sound of the ram's horn, and saw the mountain smoking. When the people saw it, they trembled and stood far off.<sup>19</sup>They said to Moses, "Speak to us, and we will listen; but do not let God speak to us, or we will die."<sup>20</sup>Moses said to the people, "Do not be afraid, for God has come to test you so that the honor of him may be in you, and so that you do not sin."<sup>21</sup>So the people stood far off, and Moses approached the thick darkness where God was.

<sup>22</sup>Yahweh said to Moses, "This is what you must tell the people of Israel: 'You yourselves have seen that I have talked with you from heaven.'<sup>23</sup>You will not make for yourselves other gods alongside me, gods of silver or gods of gold.

<sup>24</sup>You must make an earthen altar for me, and you must sacrifice on it your burnt offerings, fellowship offerings, your sheep and your cattle. In every place where I cause my name to be honored, I will come to you and bless you.<sup>25</sup>If you make me an altar of stone, you must not build it of cut stones, for if you use your tools on it, you will have defiled it.<sup>26</sup>You must not go up to my altar on steps, so that your nakedness is not exposed."

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## Chapter 21

<sup>1</sup>"Now these are the decrees that you must set before them:

<sup>2</sup>If you buy a Hebrew servant, he is to serve for six years, and in the seventh year he will go free without paying anything.<sup>3</sup>If he came by himself, he must go free by himself; if he is married, then his wife must go free with him.

<sup>4</sup>If his master gave him a wife and she bore him sons or daughters, the wife and her children will belong to her master, and he must go free by himself.

<sup>5</sup>But if the servant plainly says, "I love my master, my wife, and my children; I will not go out free,"<sup>6</sup>then his master must bring him to God. The master must bring him to a door or doorpost, and his master must bore his ear through with an awl. Then the servant will serve him for life.

<sup>7</sup>If a man sells his daughter as a female servant, she must not go free as the male servants do.<sup>8</sup>If she does not please her master, who has selected her for himself, then he must let her be redeemed. He has no right to sell her to a foreign people. He has no such right, since he has treated her deceitfully.

<sup>9</sup>If her master selects her as a wife for his son, he must treat her the same as if she were his daughter.<sup>10</sup>If he takes another wife for himself, he must not diminish her food, clothing, or her marital rights.<sup>11</sup>But if he does not provide these three things for her, then she can go free without paying any money.

<sup>12</sup>Whoever strikes a man so that he dies, that person must surely be put to death.<sup>13</sup>If the man did not lie in wait for him, but God allowed it to happen, then I will appoint for you a place to where he can flee.<sup>14</sup>If a man arrogantly attacks his neighbor and kills him cleverly, then you must take him, even if he is at God's altar, so that he may die.

<sup>15</sup>Whoever hits his father or mother must surely be put to death.

<sup>16</sup>Whoever kidnaps a person—whether the kidnapper sells him, or that person is found in his hand—that kidnapper must be put to death.

<sup>17</sup>Whoever curses his father or his mother must surely be put to death.

<sup>18</sup>If men fight and one hits the other with a stone or with his fist, and that person does not die, but is confined to his bed;<sup>19</sup>then if he recovers and is able to walk about using his staff, the man who struck him must pay for the loss of his time; he must also see that he is completely healed. But that man is not guilty of murder.

<sup>20</sup>If a man hits his male servant or his female servant with a staff, and if the servant dies as a result of the blow, then that man must surely be punished.<sup>21</sup>However, if the servant lives for a day or two, there is to be no vengeance, for he will have suffered the loss of the servant.

<sup>22</sup>If men fight together and hurt a pregnant woman so that she miscarries, but there is no other injury to her, then the guilty man must surely be forced to pay a fine as the woman's husband demands it from him, and he must pay as the judges determine.<sup>23</sup>But if there is serious injury, then you must give a life for a life,<sup>24</sup>an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot,<sup>25</sup>a burn for a burn, a wound for a wound, or a bruise for a bruise.

<sup>26</sup>If a man hits the eye of his male servant or of his female servant and destroys it, then he must let the servant go free in compensation for his eye.<sup>27</sup>If he knocks out a tooth of his male servant or female servant, he must let the servant go free as compensation for the tooth.

<sup>28</sup>If an ox gores a man or a woman to death, the ox must surely be stoned, and its flesh must not be eaten; but the ox's owner must be acquitted of guilt.<sup>29</sup>But if the ox had a habit of goring in the past, and its owner was warned but did not keep it in, and the ox has killed a man or a woman, that ox must be stoned, and its owner also must be put to death.<sup>30</sup>If a ransom is required for his life, he must pay for the redemption of his life whatever he is required to pay.

<sup>31</sup>If the ox has gored a man's son or daughter, the ox's owner must do what this decree requires him to do.<sup>32</sup>If the ox gores a male servant or a female servant, the ox's owner must pay thirty shekels of silver, and the ox must be stoned.

<sup>33</sup>If a man opens a pit, or if a man digs a pit and does not cover it, and an ox or a donkey falls into it,<sup>34</sup>the owner of the pit must repay the loss. He must give money to the dead animal's owner, and the dead animal will become his.

<sup>35</sup>If one man's ox hurts another man's ox so that it dies, then they must sell the live ox and divide its price, and they must also divide the dead ox.<sup>36</sup> But if it was known that the ox had a habit of goring in time past, and its owner has not kept it in, he must surely pay ox for ox, and the dead animal will become his own.

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## Chapter 22

<sup>1</sup>If a man steals an ox or a sheep and kills it or sells it, then he must pay five oxen for one ox, and four sheep for one sheep.<sup>2</sup>If a thief is found breaking in, and if he is struck so that he dies, in that case no bloodguilt will attach to anyone on his account.<sup>3</sup>But if the sun has risen before he breaks in, bloodguilt will attach to the person who kills him.

A thief must make restitution. If he has nothing, then he must be sold for his theft.

<sup>4</sup>If the stolen animal is found alive in his possession, whether it is an ox, a donkey, or a sheep, he must pay back double.

<sup>5</sup>If a man grazes his livestock in a field or vineyard and lets his animal loose, and it grazes in another man's field, he must make restitution from the best of his own field and from the best of his own vineyard.

<sup>6</sup>If a fire breaks out and spreads in thorns so that stacked grain, or standing grain, or a field is consumed, the one who started the fire must surely make restitution.

<sup>7</sup>If a man gives money or goods to his neighbor for safe keeping, and if it is stolen out of the man's house, if the thief is found, that thief must pay double.<sup>8</sup>But if the thief is not found, then the owner of the house must come before the judges to see whether he has put his own hand on his neighbor's property.<sup>9</sup>For every transgression, whether it is an ox, a donkey, a sheep, clothing, or any other missing thing about which one says, "This belongs to me," the claim of both parties must come before the judges. The man whom the judges find guilty must pay double to his neighbor.

<sup>10</sup>If a man gives his neighbor a donkey, an ox, a sheep, or any animal to keep, and if it dies or is hurt or is carried away without anyone seeing it,<sup>11</sup>an oath to Yahweh must be taken by them both, as to whether or not one person has put his hand on his neighbor's property. The owner must accept this, and the other will make no restitution.

<sup>12</sup>But if it was stolen from him, the other must make restitution to the owner for it.<sup>13</sup>If an animal was torn in pieces, let the other man bring the animal as evidence. He will not have to pay for what was torn.

<sup>14</sup>If a man borrows any animal from his neighbor and the animal is injured or dies without the owner being with it, the other man must surely make restitution.<sup>15</sup>But if the owner was with it, the other man will not have to pay; if the animal was hired, it will be paid for by its hiring fee.

<sup>16</sup>If a man seduces a virgin who is not betrothed, and if he lies with her, he must surely make her his wife by paying the bride wealth required for this.<sup>17</sup>If her father completely refuses to give her to him, he must pay money equal to the bride wealth of virgins.

<sup>18</sup>You must not allow a sorceress to live.

<sup>19</sup>Whoever lies with an animal must surely be put to death.

<sup>20</sup>Whoever sacrifices to any god except to Yahweh must be completely destroyed.<sup>21</sup>You must not wrong a foreigner or oppress him, for you were foreigners in the land of Egypt.

<sup>22</sup>You must not mistreat any widow or fatherless child.<sup>23</sup>If you afflict them at all, and if they call out to me, I will surely hear their outcry.<sup>24</sup>My anger will burn, and I will kill you with the sword; your wives will become widows, and your children will become fatherless.

<sup>25</sup>If you lend money to any of my people among you who are poor, you must not be like a moneylender to him or charge him interest.<sup>26</sup>If you take your neighbor's garment in pledge, you must return it to him before the sun goes down,<sup>27</sup>for that is his only covering; it is his garment for his body. What else can he lie down in? When he calls out to me, I will hear him, for I am gracious.

<sup>28</sup>You must not blaspheme me, God, nor curse a ruler of your people.

<sup>29</sup>You must not hold back offerings from your harvest or your winepresses. You must give to me the firstborn of your sons.<sup>30</sup>You must also do the same with your oxen and your sheep. For seven days they may remain with their

mothers, but on the eighth day you must give them to me.<sup>31</sup> You will be people that are set apart for me. So you must not eat any meat that was torn by animals in the field. Instead, you must throw it to the dogs.

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## Chapter 23

<sup>1</sup>You must not give a false report about anyone. Do not join with a wicked man to be a malicious witness.<sup>2</sup>You must not follow a crowd to do evil, and you must not bear witness in a dispute while siding with the crowd in order to pervert justice.<sup>3</sup>You must not show favoritism to a poor man in his lawsuit.

<sup>4</sup>If you meet your enemy's ox or his donkey going astray, you must bring it back to him.<sup>5</sup>If you see the donkey of someone who hates you fallen to the ground under its load, you must not leave that person. You must surely help him with his donkey.

<sup>6</sup>Do not thrust aside justice for your poor in his lawsuit.<sup>7</sup>Do not join others in making false accusations, and do not kill the innocent or righteous, for I will not acquit the wicked.<sup>8</sup>Never take a bribe, for a bribe blinds those who see, and perverts honest people's words.<sup>9</sup>You must not oppress a foreigner, since you know the life of a foreigner, for you were foreigners in the land of Egypt.

<sup>10</sup>For six years you will sow seed on your land and gather in its produce.<sup>11</sup>But in the seventh year you will let it rest and lie fallow, so that the poor among your people may eat. What they leave, the wild animals will eat. You will do the same with your vineyards and olive orchards.

<sup>12</sup>During six days you will do your work, but on the seventh day you must rest. Do this so that your ox and your donkey may have rest, and so that your female slave's son and any foreigner may rest and be refreshed.<sup>13</sup>Pay attention to everything that I have said to you. Do not mention the names of other gods, nor let their names be heard from your mouth.

<sup>14</sup>You must travel to hold a festival for me three times every year.<sup>15</sup>You are to observe the Festival of Unleavened Bread. As I commanded you, you will eat unleavened bread for seven days. At that time, you will appear before me in the month of Aviv, which is fixed for this purpose. It was in this month that you came out from Egypt. But you must not appear before me empty-handed.

<sup>16</sup>You must observe the Festival of Harvest, the firstfruits of your labors when you sowed seed in the fields. Also you must observe the Festival of Ingathering at the end of the year, when you gather in your produce from the fields.<sup>17</sup>All your males must appear before the Lord Yahweh three times every year.

<sup>18</sup>You must not offer the blood from sacrifices made to me with bread containing yeast. The fat from the sacrifices at my festivals must not remain all night until the morning.<sup>19</sup>You must bring the choicest firstfruits from your land into my house, the house of Yahweh your God. You must not boil a young goat in its mother's milk.

<sup>20</sup>I am going to send an angel before you to guard you on the way, and to bring you to the place that I have prepared.<sup>21</sup>Be attentive to him and obey him. Do not provoke him, for he will not pardon your transgressions. My name is on him.<sup>22</sup>If you indeed obey his voice and do everything that I tell you, then I will be an enemy to your enemies and an adversary to your adversaries.

<sup>23</sup>My angel will go before you and bring you to the Amorites, Hittites, Perizzites, Canaanites, Hivites, and the Jebusites. I will destroy them.<sup>24</sup>You must not bow down to their gods, worship them, or do as they do, but you must completely break them down, and you must smash their stone pillars in pieces.<sup>25</sup>You must worship Yahweh your God, and he will bless your bread and water. I will remove sickness from among you.

<sup>26</sup>No woman will be barren or will miscarry her young in your land. I will give you long lives.<sup>27</sup>I will send my terror before you, and will throw into confusion all the people to whom you come, and I will make all your enemies turn their backs to you.<sup>28</sup>I will send hornets before you that will drive out the Hivites, Canaanites, and the Hittites from before you.<sup>29</sup>I will not drive them out from before you in one year, or the land would become desolate, and the wild animals would become too many for you.

<sup>30</sup>Instead, I will drive them out little by little from before you until you become fruitful and inherit the land.<sup>31</sup>I will fix your borders from the Sea of Reeds to the Sea of the Philistines, and from the wilderness to the Euphrates River. I will give the inhabitants of the land into your hands. You will drive them out before you.<sup>32</sup>You must not make a covenant with them or with their gods.<sup>33</sup>They must not live in your land, or they would make you sin against me. If you worship their gods, this will surely become a trap for you."

## Chapter 24

<sup>1</sup>Then Yahweh said to Moses, "Come up to me—you, Aaron, Nadab, Abihu, and seventy of Israel's elders, and worship me at a distance.<sup>2</sup>Moses alone may come near to me. The others must not come near, nor may the people come up with him."

<sup>3</sup>Moses went and told the people all of Yahweh's words and decrees. All the people answered with one voice and said, "We will do all the words that Yahweh has said."<sup>4</sup>Then Moses wrote down all of Yahweh's words. Early in the morning, Moses built an altar at the foot of the mountain and arranged twelve stone pillars, so that the stones would represent the twelve tribes of Israel.

<sup>5</sup>He sent some young men from among the people of Israel to offer burnt offerings and sacrifice peace offerings of oxen to Yahweh.<sup>6</sup>Moses took half of the blood and put it into basins; he sprinkled the other half onto the altar.

<sup>7</sup>He took the book of the Covenant and read it aloud to the people. They said, "We will do all that Yahweh has spoken. We will be obedient."<sup>8</sup>Then Moses took the blood and sprinkled it onto the people. He said, "This is the blood of the covenant that Yahweh has made with you by giving you this promise with all these words."

<sup>9</sup>Then Moses, Aaron, Nadab, Abihu, and seventy of Israel's elders went up the mountain.<sup>10</sup>They saw the God of Israel. Under his feet there was a pavement made of sapphire stone, as clear as the sky itself.<sup>11</sup>God did not lay a hand on the leaders of the people of Israel. They saw God, and they ate and drank.

<sup>12</sup>Yahweh said to Moses, "Come up to me on the mountain and stay there. I will give you the tablets of stone and the law and commandments that I have written, so that you may teach them."<sup>13</sup>So Moses set out with his assistant Joshua and went up the mountain of God.

<sup>14</sup>Moses had said to the elders, "Stay here and wait for us until we come to you. Aaron and Hur are with you. If anyone has a dispute, let him go to them."<sup>15</sup>So Moses went up the mountain, and the cloud covered it.

<sup>16</sup>Yahweh's glory settled on Mount Sinai, and the cloud covered it for six days. On the seventh day he called to Moses from within the cloud.<sup>17</sup>The appearance of Yahweh's glory was like a devouring fire on the top of the mountain in the eyes of the people of Israel.<sup>18</sup>Moses entered the cloud and went up the mountain. He was up the mountain for forty days and forty nights.

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## Chapter 25

<sup>1</sup>Yahweh spoke to Moses, <sup>2</sup>"Tell the people of Israel to take an offering for me from every person who is motivated by a willing heart. You must receive these offerings for me.

<sup>3</sup>These are the offerings that you must receive from them: gold, silver, and bronze; <sup>4</sup>blue, purple, and scarlet material; fine linen; goats' hair; <sup>5</sup>ram skins dyed red and fine leather hides; acacia wood; <sup>6</sup>oil for the sanctuary lamps; spices for the anointing oil and the fragrant incense; <sup>7</sup>onyx stones and other precious stones to be set for the ephod and breastpiece.

<sup>8</sup>Let them make me a sanctuary so that I may live among them. <sup>9</sup>You must make it exactly as I will show you in the plans for the tabernacle and for all its equipment.

<sup>10</sup>They are to make an ark of acacia wood. Its length must be two and a half cubits; its width will be one cubit and a half; and its height will be one cubit and a half. <sup>11</sup>You must cover it inside and out with pure gold, and you must make on it a border of gold around its top.

<sup>12</sup>You must cast four rings of gold for it, and put them on the ark's four feet, with two rings on one side of it, and two rings on the other side. <sup>13</sup>You must make poles of acacia wood and cover them with gold. <sup>14</sup>You must put the poles into the rings on the ark's sides, in order to carry the ark.

<sup>15</sup>The poles must remain in the rings of the ark; they must not be taken from it. <sup>16</sup>You must put into the ark the covenant decrees that I will give you. <sup>17</sup>You must make an atonement lid of pure gold. Its length must be two and a half cubits, and its width must be a cubit and a half. <sup>18</sup>You must make two cherubim of hammered gold for the two ends of the atonement lid.

<sup>19</sup>Make one cherub for one end of the atonement lid, and the other cherub for the other end. They must be made as one piece with the atonement lid. <sup>20</sup>The cherubim must spread out their wings upward and overshadow the atonement lid with them. The cherubim must face one another and look toward the center of the atonement lid.

<sup>21</sup>You must put the atonement lid on top of the ark, and you must put into the ark the covenant decrees that I am giving you.

<sup>22</sup>It is at the ark that I will meet with you. I will speak with you from my position above the atonement lid. It will be from between the two cherubim over the ark of the covenant decrees that I will speak to you about all the commands I will give you for the people of Israel.

<sup>23</sup>You must make a table of acacia wood. Its length must be two cubits; its width must be one cubit, and its height must be a cubit and a half. <sup>24</sup>You must cover it with pure gold and put a border of gold around the top.

<sup>25</sup>You must make a surrounding frame for it one handbreadth wide, with a surrounding border of gold for the frame. <sup>26</sup>You must make for it four rings of gold and attach the rings to the four corners, where the four feet were.

<sup>27</sup>The rings must be attached to the frame to provide places for the poles, in order to carry the table.

<sup>28</sup>You must make the poles out of acacia wood and cover them with gold so that the table may be carried with them. <sup>29</sup>You must make the dishes, spoons, pitchers, and bowls to be used to pour out drink offerings. You must make them of pure gold. <sup>30</sup>You must regularly set the bread of the presence on the table before me.

<sup>31</sup>You must make a lampstand of pure hammered gold. The lampstand is to be made with its base and shaft. Its cups, its leafy bases, and its flowers are to be all made of one piece with it. <sup>32</sup>Six branches must extend out from its sides—three branches must extend from one side, and three branches of the lampstand must extend from the other side.

<sup>33</sup>The first branch must have three cups made like almond blossoms, with a leafy base and a flower, and three cups made like almond blossoms in the other branch, with a leafy base and a flower. It must be the same for all six branches extending out from the lampstand. <sup>34</sup>On the lampstand itself, the central shaft, there must be four cups made like almond blossoms, with their leafy bases and the flowers.

<sup>35</sup>There must be a leafy base under the first pair of branches—made as one piece with it, and a leafy base under the second pair of branches—also made as one piece with it. In the same way there must be a leafy base under the third pair of branches, made as one piece with it. It must be the same for all six branches extending out from the lampstand. <sup>36</sup>Their leafy bases and branches must all be one piece with it, one beaten piece of work of pure gold.

<sup>37</sup>You must make the lampstand and its seven lamps, and set up its lamps for them to give light from it.<sup>38</sup>The tongs and their trays must be made of pure gold.<sup>39</sup>Use one talent of pure gold to make the lampstand and its accessories.<sup>40</sup>Be sure to make them after the pattern that you are being shown on the mountain.

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## Chapter 26

<sup>1</sup>You must make the tabernacle with ten curtains made from fine linen and blue, purple, and scarlet wool with the designs of cherubim. This will be the work of a very skilled craftsman.<sup>2</sup>The length of each curtain must be twenty-eight cubits, the width four cubits. All the curtains must be of the same size.<sup>3</sup>Five curtains must be joined to each other, and the other five curtains must also be joined to each other.

<sup>4</sup>You must make loops of blue along the outer edge of the end curtain of one set. In the same way, you must do the same along the outer edge of the end curtain in the second set.<sup>5</sup>You must make fifty loops on the first curtain, and you must make fifty loops on the end curtain in the second set. Do this so that the loops will be opposite to each other.<sup>6</sup>You must make fifty clasps of gold and join the curtains together with them so that the tabernacle becomes united.

<sup>7</sup>You must make curtains of goats' hair for a tent over the tabernacle. You must make eleven of these curtains.<sup>8</sup>The length of each curtain must be thirty cubits, and the width of each curtain must be four cubits. Each of the eleven curtains must be of the same size.<sup>9</sup>You must join five curtains to each other and the other six curtains to each other. You must double over the sixth curtain in the front of the tent.

<sup>10</sup>You must make fifty loops on the edge of the end curtain of the first set, and fifty loops on the edge of the end curtain that joins the second set.<sup>11</sup>You must make fifty bronze clasps and put them into the loops. Then you join the tent together so that it may be one piece.

<sup>12</sup>The leftover half curtain, that is, the overhanging part remaining from the tent's curtains, must hang at the back of the tabernacle.<sup>13</sup>There must be one cubit of curtain on one side, and one cubit of curtain on the other side—that which is left over of the length of the tent's curtains must hang over the sides of the tabernacle on one side and on the other side, to cover it.<sup>14</sup>You must make for the tabernacle a covering of ram skins dyed red, and another covering of fine leather to go above that.

<sup>15</sup>You must make upright frames out of acacia wood for the tabernacle.<sup>16</sup>The length of each frame must be ten cubits, and its width must be one and a half cubits.<sup>17</sup>There must be two wooden pegs in each frame for joining the frames to each other. You are to make all the tabernacle's frames in this way.<sup>18</sup>When you make the frames for the tabernacle, you must make twenty frames for the south side.

<sup>19</sup>You must make forty silver bases to go under the twenty frames. There must be two bases under the first frame to be its two pedestals, and also two bases under each of the other frames for their two pedestals.<sup>20</sup>For the second side of the tabernacle, on the north side, you must make twenty frames<sup>21</sup>and their forty silver bases. There must be two bases under the first frame, two bases under the next frame, and so on.

<sup>22</sup>For the back side of the tabernacle on the west side, you must make six frames.<sup>23</sup>You must make two frames for the back corners of the tabernacle.<sup>24</sup>These frames must be separate at the bottom, but joined at the top to the same ring. It must be this way for both of the back corners.<sup>25</sup>There must be eight frames, together with their silver bases. There must be sixteen bases in all, two bases under the first frame, two bases under the next frame, and so on.

<sup>26</sup>You must make crossbars of acacia wood—five for the frames of the one side of the tabernacle,<sup>27</sup>five crossbars for the frames of the other side of the tabernacle, and five crossbars for the frames for the back side of the tabernacle to the west.<sup>28</sup>The crossbar in the center of the frames, that is, halfway up, must reach from end to end.

<sup>29</sup>You must cover the frames with gold. You must make their rings of gold, for them to serve as holders for the crossbars, and you must cover the bars with gold.<sup>30</sup>You must set up the tabernacle by following the plan you were shown on the mountain.

<sup>31</sup>You must make a curtain of blue, purple, and scarlet wool, and of fine linen, with designs of cherubim, the work of a skillful workman.<sup>32</sup>You must hang it on four pillars of acacia wood covered with gold. These pillars must have hooks of gold set on four silver bases.<sup>33</sup>You must hang up the curtain under the clasps, and you must bring in the ark of the covenant decrees. The curtain is to separate the holy place from the most holy place.

<sup>34</sup>You must put the atonement lid on the ark of the covenant decrees, which is in the most holy place.<sup>35</sup>You must place the table outside the curtain. You must place the lampstand opposite the table on the south side of the tabernacle. The table must be on the north side.

<sup>36</sup>You must make a screen for the tent entrance. You must make it out of blue, purple, and scarlet material and fine twined linen, the work of an embroiderer. <sup>37</sup>For the screen you must make five pillars of acacia and cover them with gold. Their hooks must be of gold, and you must cast five bronze bases for them.

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## Chapter 27

<sup>1</sup>You must make the altar of acacia wood, five cubits long and five cubits wide. The altar must be square and three cubits high.<sup>2</sup>You must make extensions of its four corners shaped like ox horns. The horns will be made as one piece with the altar, and you must cover them with bronze.

<sup>3</sup>You must make equipment for the altar: pots for ashes, and also shovels, basins, meat forks, and firepans. You must make all these utensils with bronze.<sup>4</sup>You must make a grate for the altar, a network of bronze. Make a bronze ring for each of the grate's four corners.

<sup>5</sup>You must put the grate under the ledge of the altar, halfway down to the bottom.<sup>6</sup>You must make poles for the altar, poles of acacia wood, and you must cover them with bronze.

<sup>7</sup>The poles must be put into the rings, and the poles must be on the two sides of the altar, to carry it.<sup>8</sup>You must make the altar hollow, out of planks. You must make it in the way you were shown on the mountain.

<sup>9</sup>You must make a courtyard for the tabernacle. There must be hangings on the south side of the courtyard, hangings of fine twined linen one hundred cubits long.<sup>10</sup>The hangings must have twenty posts, with twenty bronze bases. There must also be hooks attached to the posts, as well as silver rods.

<sup>11</sup>In the same way, along the north side, there must be hangings one hundred cubits long with twenty posts, twenty bronze bases, hooks attached to the posts, and silver rods.<sup>12</sup>Along the courtyard on the west side there must be a curtain fifty cubits long. There must be ten posts and ten bases.<sup>13</sup>The courtyard must also be fifty cubits long on the east side.

<sup>14</sup>The hangings for one side of the entrance must be fifteen cubits long. They must have three posts with three bases.<sup>15</sup>The other side must also have hangings fifteen cubits long. They must have their three posts and three bases.<sup>16</sup>The courtyard gate must be a screen twenty cubits long. The curtain must be made of blue, purple, and scarlet material and fine twined linen, the work of an embroiderer. It must have four posts with four bases.

<sup>17</sup>All the courtyard posts must have silver rods, silver hooks, and bronze bases.<sup>18</sup>The length of the courtyard must be one hundred cubits, the width fifty cubits, and the height five cubits with fine twined linen hangings all along, and bases of bronze.<sup>19</sup>All the equipment to be used in the tabernacle, and all the tent pegs for the tabernacle and courtyard must be made of bronze.

<sup>20</sup>You must command the people of Israel to bring olive oil, pure and pressed, for the lamps so they may burn continually.<sup>21</sup>In the tent of meeting, outside the curtain that is in front of the tabernacle that contains the ark of the covenant decrees, Aaron and his sons must keep the lamps burning before Yahweh, from evening to morning. This requirement will be a lasting statute throughout the generations of the people of Israel.

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## Chapter 28

<sup>1</sup>Call to yourself Aaron your brother and his sons—Nadab, Abihu, Eleazar, and Ithamar—from among the people of Israel so that they may serve me as priests.<sup>2</sup>You must make for Aaron, your brother, garments that are set apart to me. These garments will be for his honor and splendor.<sup>3</sup>You must speak to all people who are wise in heart, those whom I have filled with the spirit of wisdom, so that they may make Aaron's garments to consecrate him to serve me as my priest.

<sup>4</sup>The garments that they must make are a breastpiece, an ephod, a robe, a coat of woven work, a turban, and a sash. They must make these garments that are set apart to me. They will be for your brother Aaron and his sons so that they may serve me as priests.<sup>5</sup>Craftsmen must use fine linen that is gold, blue, purple, and scarlet.

<sup>6</sup>They must make the ephod of gold, of blue, purple, and scarlet wool, and of fine-twined linen. It must be the work of a skillful craftsman.<sup>7</sup>It must have two shoulder pieces attached to its two upper corners.<sup>8</sup>Its finely-woven waistband must be like the ephod; it must be made of one piece with the ephod, made of fine twined linen that is gold, blue, purple, and scarlet.<sup>9</sup>You must take two onyx stones and engrave on them the names of the sons of Israel.

<sup>10</sup>Six of their names must be on one stone, and six names must be on the other stone, in order of the sons' birth.

<sup>11</sup>With the work of an engraver in stone, like the engraving on a signet, you must engrave the two stones with the names of the sons of Israel. You must mount the stones in settings of gold.<sup>12</sup>You must put the two stones on the shoulder pieces of the ephod, to be stones to remind Yahweh of Israel's sons. Aaron will carry their names before Yahweh on his two shoulders as a reminder to him.

<sup>13</sup>You must make settings of gold<sup>14</sup> and two braided chains of pure gold like cords, and you must attach the chains to the settings.

<sup>15</sup>You must make a breastpiece for decision making, the work of a skillful workman, fashioned like the ephod. Make it of gold, of blue, purple, and scarlet wool, and of fine linen.<sup>16</sup>It is to be square. You must fold the breastpiece double. It must be one span long and one span wide.

<sup>17</sup>You must place in it four rows of precious stones. The first row must have a ruby, a topaz, and a garnet.<sup>18</sup>The second row must have an emerald, a sapphire, and a diamond.<sup>19</sup>The third row must have a jacinth, an agate, and an amethyst.<sup>20</sup>The fourth row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings.

<sup>21</sup>The stones must be arranged by the names of the sons of Israel. They must be like the engraving on a signet ring, each name standing for one of the twelve tribes.<sup>22</sup>You must make on the breastpiece chains like cords, braided work of pure gold.<sup>23</sup>You must make two rings of gold for the breastpiece and must attach them to the two ends of the breastpiece.<sup>24</sup>You must attach the two golden chains to the two corners of the breastpiece.

<sup>25</sup>You must attach the other ends of the two braided chains to the two settings. Then you must attach those to the shoulder pieces of the ephod at its front.<sup>26</sup>You must make two rings of gold, and you must put them on the other two corners of the breastpiece, on the edge next to the inner border of the ephod.

<sup>27</sup>You must make two more gold rings, and you must attach them to the bottom of the two shoulder pieces of the front of the ephod, close to its seam above the finely-woven waistband of the ephod.<sup>28</sup>They must tie the breastpiece by its rings to the ephod's rings with a blue cord, so that it might be attached just above the ephod's woven waistband. This is so that the breastpiece might not become unattached from the ephod.

<sup>29</sup>When Aaron goes into the holy place, he must carry the names of the sons of Israel over his heart in the breastpiece for decision making, as a continuing memorial before Yahweh.<sup>30</sup>You are to put the Urim and the Thummim in the breastpiece for decision making, so they may be over Aaron's heart when he goes in before Yahweh. Thus Aaron will always carry the means for making decisions for the people of Israel over his heart before Yahweh.

<sup>31</sup>You will make the robe of the ephod entirely of blue fabric.<sup>32</sup>It must have an opening for the head in the middle. The opening must have a woven edge round about so that it does not tear. This must be the work of a weaver.

<sup>33</sup>On the bottom hem, you must make pomegranates of blue, purple, and scarlet yarn all around. Gold bells must be between them all around.<sup>34</sup>There must be a golden bell and a pomegranate, a golden bell and a pomegranate—and so on—all around the hem of the robe.<sup>35</sup>The robe is to be on Aaron when he serves, so that its sound can be heard when he goes into the holy place before Yahweh and when he leaves. This is so that he does not die.

<sup>36</sup>You must make a plate of pure gold and engrave on it, like the engraving on a signet, "Holy to Yahweh."<sup>37</sup>You must attach this plate by a blue cord to the front of the turban.<sup>38</sup>It must be on Aaron's forehead; he must always bear any guilt that might attach to the offering of the holy gifts that the people of Israel set apart to Yahweh. The turban must be always on his forehead so that Yahweh may accept their gifts.

<sup>39</sup>You must make the coat with fine linen, and you must make a turban of fine linen. You must also make a sash, the work of an embroiderer.

<sup>40</sup>For Aaron's sons you must make tunics, sashes, and headbands for their honor and splendor.<sup>41</sup>You must clothe Aaron your brother, and his sons with him. You must anoint them, ordain them, and consecrate them to me, so that they may serve me as priests.

<sup>42</sup>You must make for them linen undergarments to cover their naked flesh, that will cover them from the waist to the thighs.<sup>43</sup> Aaron and his sons must wear these garments when they enter the tent of meeting or when they approach the altar to serve in the holy place. They must do this so they would not be guilty or else they would die. This is a permanent law for Aaron and his descendants after him.

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## Chapter 29

<sup>1</sup>Now this is what you must do to set them apart to me so that they may serve me as priests. Take one young bull from the herd and two rams without blemish,<sup>2</sup> bread without yeast, and cakes without yeast mixed with oil. Also take wafers without yeast rubbed with oil. Make the wafers using fine wheat flour.

<sup>3</sup>You must put them into a single basket, bring them in the basket, and present them with the bull and the two rams.<sup>4</sup>You must present Aaron and his sons at the entrance to the tent of meeting. You must wash Aaron and his sons in water.

<sup>5</sup>You must take the garments and clothe Aaron with the coat, the robe of the ephod, the ephod, and the breastpiece, fastening the finely-woven waistband of the ephod around him.<sup>6</sup>You must set the turban on his head and put the holy crown on the turban.<sup>7</sup>Then take the anointing oil and pour it on his head, and in this way anoint him.

<sup>8</sup>You must bring his sons and put tunics on them.<sup>9</sup>You must clothe Aaron and his sons with sashes and put headbands on them. The work of the priesthood will belong to them by permanent law. In this way you must consecrate Aaron and his sons for them to serve me.

<sup>10</sup>You must all bring the bull before the tent of meeting, and Aaron and his sons must lay their hands on its head.

<sup>11</sup>You must kill the bull before Yahweh at the entrance to the tent of meeting.

<sup>12</sup>You must take some of the bull's blood and put it on the horns of the altar with your finger, and you must pour out the rest of the blood at the base of the altar.<sup>13</sup>You must take all the fat that covers the inner parts, and also take the covering of the liver and the two kidneys with the fat that is on them; burn it all on the altar.<sup>14</sup>But as for the bull's flesh, as well as its skin and dung, you must burn it up outside the camp. It will be a sin offering.

<sup>15</sup>You must also take the one ram, and Aaron and his sons must lay their hands on its head.<sup>16</sup>You must kill the ram, then take its blood and sprinkle it on all sides of the altar.<sup>17</sup>You must cut the ram into pieces and wash its inner parts and its legs, and you must put the inner parts, together with its pieces and with its head,<sup>18</sup> on the altar. Then burn the whole ram. It will be a burnt offering to Yahweh, a sweet aroma, an offering made to Yahweh by fire.

<sup>19</sup>You must then take the other ram, and Aaron and his sons must lay their hands on its head.<sup>20</sup>Then you must kill the ram and take some of its blood. Put it on the tip of Aaron's right ear, and on the tip of his sons' right ears, on the thumb of their right hands, and on the great toe of their right feet. Then you must sprinkle the blood against the altar on every side.

<sup>21</sup>You must take some of the blood that is on the altar and some of the anointing oil, and sprinkle it all on Aaron and on his garments, and also on his sons and on their garments. Aaron will then be set apart for me, as well as his garments, his sons and his sons' garments with him.

<sup>22</sup>You must take the ram's fat, the fat tail, the fat that covers the inner parts, the covering of the liver, the two kidneys and the fat on them, and the right thigh—for this ram is for the priests' consecration to me.<sup>23</sup>Take one loaf of bread, one cake of bread made with oil, and one wafer out of the basket of bread without yeast that is before Yahweh.

<sup>24</sup>You must put these in Aaron's hands and in the hands of his sons and wave them before me for a wave offering before Yahweh.<sup>25</sup>You must then take the food from their hands and burn it on the altar with the burnt offering. It will produce a sweet aroma for me; it will be an offering made to me by fire.

<sup>26</sup>You must take the breast of Aaron's ram of dedication and wave it for a wave offering before Yahweh, and it will be your share.<sup>27</sup>You must set apart to me the breast of the wave offering that is waved and the thigh that is the contribution for the priests—both the breast that was waved and the thigh that was contributed for Aaron and his sons—from the ram of consecration.<sup>28</sup>This will be a perpetual share for Aaron and his sons. It will be a contribution from the people of Israel to give to Yahweh from their peace offerings.

<sup>29</sup>The holy garments of Aaron must also be reserved for his descendants after him. They are to be anointed in them and ordained to me in them.<sup>30</sup>The priest who succeeds him from among his sons, who comes into the tent of meeting to serve me in the holy place, is to wear those garments for seven days.

<sup>31</sup>You must take the ram of consecration and boil its meat in a holy place.<sup>32</sup>Aaron and his sons must eat the ram's meat and the bread that is in the basket at the entrance to the tent of meeting.<sup>33</sup>They must eat the meat and bread

that were given to atone for them and to ordain them to be set apart to me. No one else may eat that food; they must treat it as holy.<sup>34</sup> If any of the meat of the ordination offering, or any of the bread, remains to the next morning, then you must burn it. It must not be eaten because it has been set apart to me.

<sup>35</sup>In this way, by following all that I have commanded you to do, you must treat Aaron and his sons. For seven days you must prepare them.<sup>36</sup> Every day you must offer a bull as a sin offering for atonement. You must purify the altar by making atonement for it, and you must anoint it in order to set it apart to me.<sup>37</sup> For seven days you must make atonement for the altar and set it apart to Yahweh. Then the altar will be completely set apart to me. Whatever touches the altar will be set apart to Yahweh.

<sup>38</sup>You must regularly offer on the altar every day two lambs a year old.<sup>39</sup> One lamb you must offer in the morning, and the other lamb you must offer about sundown.

<sup>40</sup>With the first lamb, offer a tenth of an ephah of fine flour mixed with the fourth part of a hin of oil from pressed olives, and the fourth part of a hin of wine as a drink offering.

<sup>41</sup>You must offer the second lamb about sunset. You must offer the same grain offering as in the morning, and the same drink offering. These will produce a sweet aroma for me; it will be an offering made to me by fire.<sup>42</sup> These must be regular burnt offerings throughout your generations, at the entrance to the tent of meeting before Yahweh, where I will meet with you to speak to you there.

<sup>43</sup>That is where I will meet with the people of Israel; the tent will be set apart for me by my glory.<sup>44</sup> I will set apart the tent of meeting and the altar for these to belong to me alone. I will also set apart Aaron and his sons to serve me as priests.

<sup>45</sup>I will live among the people of Israel and will be their God.<sup>46</sup> They will know that I am Yahweh, their God, who brought them out from the land of Egypt so that I might live among them. I am Yahweh, their God.

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## Chapter 30

<sup>1</sup>You must make an altar as a place for burning incense. You must make it with acacia wood.<sup>2</sup>Its length must be one cubit, and its width one cubit. It must be square, and its height must be two cubits. Its horns must be made as one piece with it.

<sup>3</sup>You must cover the incense altar with pure gold—its top, its sides, and its horns. You must make a surrounding border of gold for it.<sup>4</sup>You must make two golden rings to be attached to it under its border on its two opposite sides. The rings must be holders for poles to carry the altar.

<sup>5</sup>You must make the poles of acacia wood, and you must cover them with gold.<sup>6</sup>You must put the incense altar before the curtain that is by the ark of the covenant decrees. It will be before the atonement lid that is over the ark of the covenant decrees, where I will meet with you.

<sup>7</sup>Aaron must burn fragrant incense every morning. He must burn it when he tends the lamps,<sup>8</sup>and Aaron lights the lamps again in the evening so incense will burn on it regularly before Yahweh, throughout your generations.

<sup>9</sup>But you must offer no other incense on the incense altar, nor any burnt offering or grain offering. You must pour no drink offering on it.

<sup>10</sup>Aaron must make atonement on its horns once a year. With the blood of the sin offering he will make atonement for it once a year throughout your generations. It is completely set apart to Yahweh."

<sup>11</sup>Then Yahweh spoke to Moses, saying,<sup>12</sup>"When you take a census of the people of Israel, then each person must give a ransom for his life to Yahweh. You must do this after you count them, so that there will be no plague among them when you count them.<sup>13</sup>Everyone who is counted in the census is to pay half a shekel of silver, according to the weight of the shekel of the sanctuary (a shekel is the same as twenty gerahs). This half shekel will be an offering to Yahweh.<sup>14</sup>Everyone who is counted, from twenty years old and up, must give this offering to me.

<sup>15</sup>When the people give this offering to me to make atonement for their lives, the rich must not give more than the half shekel, and the poor must not give less.<sup>16</sup>You must receive this atonement money from the people of Israel and you must allocate it to the work of the tent of meeting. It must be a reminder to the people of Israel before me, to make atonement for your lives."

<sup>17</sup>Then Yahweh spoke to Moses, saying,<sup>18</sup>"You must also make a large bronze basin with a bronze stand, a basin for washing. You must put it between the tent of meeting and the altar, and you must put water in it.

<sup>19</sup>Aaron and his sons must wash their hands and their feet with the water in it.<sup>20</sup>When they go into the tent of meeting or when they go near to the altar to serve me by burning an offering, they must wash with water so that they do not die.<sup>21</sup>They must wash their hands and feet so that they do not die. This must be a permanent law for Aaron and his descendants throughout their people's generations."

<sup>22</sup>Then Yahweh spoke to Moses, saying,<sup>23</sup>"Take these fine spices: five hundred shekels of flowing myrrh, 250 shekels of sweet-smelling cinnamon, 250 shekels of sweet-smelling cane,<sup>24</sup>five hundred shekels of cassia, measured by the weight of the shekel of the sanctuary, and one hin of olive oil.<sup>25</sup>You must make holy anointing oil with these ingredients, the work of a perfumer. It will be a holy anointing oil, reserved for me.

<sup>26</sup>You must anoint the tent of meeting with this oil, as well as the ark of the covenant decrees,<sup>27</sup>the table and all its utensils, the lampstand and its equipment, the incense altar,<sup>28</sup>the altar for burnt offerings with all its equipment, and the basin with its stand.

<sup>29</sup>You must set them apart to me so that they may be holy to me. Anything that touches them will also be holy.<sup>30</sup>You must anoint Aaron and his sons and consecrate them so that they may serve me as priests.<sup>31</sup>You must say to the people of Israel, "This must be an anointing oil that is set apart to Yahweh throughout your people's generations.

<sup>32</sup>It must not be applied to people's skin, nor must you make any oil like it with the same formula, because it is set apart to Yahweh. You must regard it in this manner.<sup>33</sup>Whoever makes perfume like it, or whoever puts any of it on someone, that person must be cut off from his people."

<sup>34</sup>Yahweh said to Moses, "Take spices—stacte, onycha, and galbanum—sweet spices along with pure frankincense, each in equal amounts.<sup>35</sup>Make it into the form of incense, blended by a perfumer, seasoned with salt, pure and set apart.<sup>36</sup>You will beat it to powder. Put part of it in front of the ark of the covenant decrees, which is in the tent of meeting, where I will meet with you. You will regard it as very holy to me.

<sup>37</sup>As for this incense that you will make, you must not make any with the same formula for yourselves. It must be most holy to you. <sup>38</sup>Whoever makes anything like it to use as a perfume must be cut off from his people."

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## Chapter 31

<sup>1</sup>Then Yahweh spoke to Moses and said, <sup>2</sup>"See, I have called by name Bezalel son of Uri son of Hur, from the tribe of Judah.

<sup>3</sup>I have filled Bezalel with my Spirit, to give him wisdom, understanding, and knowledge, for all kinds of craftsmanship, <sup>4</sup>to make artistic designs and to work in gold, silver, and bronze; <sup>5</sup>also to cut and set stones and to carve wood—to do all kinds of craftsmanship.

<sup>6</sup>In addition to him, I have appointed Oholiab son of Ahisamak, from the tribe of Dan. I have put skill into the hearts of all who are wise so that they may make all that I have commanded you. This includes <sup>7</sup>the tent of meeting, the ark of the covenant decrees, the atonement lid on the ark, and all the furniture of the tent—<sup>8</sup>the table and its utensils, the pure lampstand with all its equipment, the incense altar, <sup>9</sup>the altar for burnt offerings with all its equipment, and the large basin with its base.

<sup>10</sup>This also includes the finely-woven garments—the holy garments for Aaron the priest and those of his sons, reserved for me so that they may serve as priests. <sup>11</sup>This also includes the anointing oil and the sweet incense for the holy place. These craftsmen must make all these things just as I have commanded you."

<sup>12</sup>Then Yahweh spoke to Moses and said, <sup>13</sup>"Tell the people of Israel: 'You must certainly keep Yahweh's Sabbath days, for these will be a sign between him and you throughout your people's generations so that you may know that he is Yahweh, who sets you apart for himself. <sup>14</sup>So you must keep the Sabbath, for it must be treated by you as holy, reserved for him. Everyone who defiles it must surely be put to death. Whoever works on the Sabbath, that person must surely be cut off from his people. <sup>15</sup>Work will be done for six days, but the seventh day is to be a Sabbath of complete rest, holy before Yahweh. Whoever does any work on the Sabbath day must surely be put to death.

<sup>16</sup>Therefore the people of Israel must keep the Sabbath. They must observe it throughout their people's generations as a lasting covenant. <sup>17</sup>The Sabbath will always be a sign between Yahweh and the people of Israel, for in six days Yahweh made heaven and earth, and on the seventh day he rested and was refreshed."

<sup>18</sup>When God had finished talking with Moses on Mount Sinai, he gave him two tablets of covenant decrees, made of stone, written on by his own hand.

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## Chapter 32

<sup>1</sup>When the people saw that Moses delayed in coming down the mountain, they gathered around Aaron and said to him, "Come, make us an idol that will go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has happened to him."<sup>2</sup>So Aaron said to them, "Take off the golden rings that are on your wives' ears, and the ears of your sons and daughters, and bring them to me."

<sup>3</sup>All the people took off the golden rings that were on their ears and brought them to Aaron.<sup>4</sup>He received the gold from their hand and fashioned it with an engraving tool, and he made a cast metal figure in the shape of a calf. Then they said, "These are your gods, Israel, who brought you up out of the land of Egypt."

<sup>5</sup>When Aaron saw this, he built an altar before the calf and made a proclamation; he said, "Tomorrow will be a festival in Yahweh's honor."<sup>6</sup>The people arose early the next day and offered burnt offerings and brought fellowship offerings. Then they sat down to eat and to drink, and then got up to play.

<sup>7</sup>Then Yahweh spoke to Moses, "Go quickly, for your people, whom you brought up out of the land of Egypt, have corrupted themselves.<sup>8</sup>They have quickly left the way that I commanded them. They have made a cast metal image in the shape of a calf and have worshiped it and sacrificed to it. They have said, 'These are your gods, Israel, who brought you up out of the land of Egypt.'"

<sup>9</sup>Then Yahweh said to Moses, "I have seen this people. Look, they are a stiff-necked people.<sup>10</sup>Now then, do not try to stop me. My anger will burn hot against them, so I will destroy them. Then I will make a great nation from you."<sup>11</sup>But Moses tried to calm down Yahweh his God. He said, "Yahweh, why does your anger burn against your people, whom you have brought out of the land of Egypt with great power and with a mighty hand?

<sup>12</sup>'Why should the Egyptians say, 'He led them out with evil intent, to kill them in the mountains and to destroy them from the face of the earth?' Turn from your burning anger and relent from this punishment on your people.

<sup>13</sup>Call to mind Abraham and Isaac and Israel, your servants, to whom you swore by your own self and said to them, 'I will make your descendants as many as the stars in the heavens, and I will give to your descendants all this land of which I have spoken. They will inherit it forever.'"<sup>14</sup>Then Yahweh relented from the punishment that he had said he would inflict on his people.

<sup>15</sup>Then Moses turned around and went down the mountain, carrying the two tablets of the covenant decrees in his hand. The tablets were written on both their sides, on both the front and the back.<sup>16</sup>The tablets were God's own work, and the writing was God's own writing, engraved on the tablets.

<sup>17</sup>When Joshua heard the noise of the people as they shouted, he said to Moses, "There is the noise of combat in the camp."<sup>18</sup>But Moses said,

"It is not the sound of a shout of victory,  
and it is not the sound of a cry of defeat,  
but the sound of singing that I hear."

<sup>19</sup>When Moses approached the camp, he saw the calf and the people dancing. He became very angry. He threw the tablets out of his hands and broke them at the bottom of the mountain.<sup>20</sup>He took the calf that the people had made, burned it, ground it to powder, and poured it into the water. Then he made the people of Israel drink it.

<sup>21</sup>Then Moses said to Aaron, "What did this people do to you, that you have brought such a great sin on them?"<sup>22</sup>Aaron said, "Do not let your anger burn hot, my master. You know these people, how they are set on doing evil."<sup>23</sup>They said to me, 'Make us a god who will go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has happened to him.'<sup>24</sup>So I said to them, 'Whoever has any gold, let him take it off.' They gave me the gold and I threw it into the fire, and out came this calf."

<sup>25</sup>Moses saw that the people were running wild (for Aaron had let them get out of control, causing their enemies to mock them).<sup>26</sup>Then Moses stood at the entrance to the camp and said, "Whoever is on Yahweh's side, come to me." All the Levites gathered around him.<sup>27</sup>He said to them, "Yahweh, the God of Israel, says this: 'Let each man fasten his sword on his side and go back and forth from entrance to entrance throughout the camp, and kill his brother, his companion, and his neighbor.'"

<sup>28</sup>The Levites did what Moses ordered. That day about three thousand of the people died.<sup>29</sup>Moses said to the Levites, "You have been placed into Yahweh's service today, for each of you has taken action against his son and his brother, so Yahweh might give you a blessing today."

<sup>30</sup>The next day Moses said to the people, "You have committed a very great sin. Now I will go up to Yahweh. Perhaps I can make atonement for your sin."<sup>31</sup>Moses returned to Yahweh and said, "Alas! These people have committed a great sin and made themselves an idol of gold.<sup>32</sup>But now, please forgive their sin; but if you do not, blot me out of the book that you have written."

<sup>33</sup>Yahweh said to Moses, "Whoever has sinned against me, that person I will blot out of my book."<sup>34</sup>So now go, lead the people to the place of which I have spoken to you. See, my angel will go before you. But on the day that I punish them, I will punish them for their sin."<sup>35</sup>Yahweh sent a plague on the people because they had made the calf, the one that Aaron made.

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## Chapter 33

<sup>1</sup>Then Yahweh spoke to Moses, "Go from here, you and the people whom you have brought up out of the land of Egypt. Go to the land about which I made an oath to Abraham, to Isaac, and to Jacob, when I said, 'I will give it to your descendants.'<sup>2</sup>I will send an angel before you, and I will drive out the Canaanites, Amorites, Hittites, Perizzites, Hivites, and Jebusites.<sup>3</sup>Go to that land, which is flowing with milk and honey, but I will not go up with you, because you are a stiff-necked people. I might destroy you on the way."

<sup>4</sup>When the people heard these troubling words, they mourned, and no one put on any jewelry.<sup>5</sup>Yahweh had said to Moses, "Say to the people of Israel, 'You are a stiff-necked people. If I went among you for even one moment, I would destroy you. So now, take off your jewelry so that I may decide what to do with you.'"<sup>6</sup>So the people of Israel wore no jewelry from Mount Horeb onward.

<sup>7</sup>Moses took a tent and pitched it outside the camp, some distance from the camp. He called it the tent of meeting. Everyone who asked Yahweh for anything went out to the tent of meeting, outside the camp.<sup>8</sup>When Moses would go out to the tent, all the people would stand up at their tent entrances and look at Moses until he had gone inside.<sup>9</sup>Whenever Moses entered the tent, the pillar of cloud would come down and stand at the tent entrance, and Yahweh would speak with Moses.

<sup>10</sup>Whenever all the people saw the pillar of cloud stand at the entrance to the tent, they would get up and worship, every man at his own tent entrance.<sup>11</sup>Yahweh would speak to Moses face to face, as a man speaks to his friend. Then Moses would return to the camp, but his servant Joshua son of Nun, a young man, would stay in the tent.

<sup>12</sup>Moses said to Yahweh, "See, you have been saying to me, 'Take this people on their journey,' but you have not let me know whom you will send with me. You have said, 'I know you by name, and you have also found favor in my eyes.'<sup>13</sup>Now if I have found favor in your eyes, show me your ways so that I may know you and continue to find favor in your eyes. Remember that this nation is your people."

<sup>14</sup>Yahweh answered, "My own presence will go with you, and I will give you rest."<sup>15</sup>Moses said to him, "If your presence does not go with us, do not take us up from here.<sup>16</sup>For otherwise, how will it be known that I have found favor in your eyes, I and your people? Will it not only be if you go with us that I and your people will be distinct from all the other peoples that are on the surface of the earth?"

<sup>17</sup>Yahweh said to Moses, "I will also do this thing that you have requested, for you have found favor in my eyes, and I know you by name."<sup>18</sup>Moses said, "Please show me your glory."

<sup>19</sup>Yahweh said, "I will make all my goodness pass before you, and I will proclaim my name 'Yahweh' before you. I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy."<sup>20</sup>But Yahweh said, "You must not see my face, for no one can see me and live."

<sup>21</sup>Yahweh said, "See, here is a place by me; you will stand on this rock.<sup>22</sup>While my glory passes by, I will put you in a crevice of the rock and cover you with my hand until I have passed by.<sup>23</sup>Then I will take away my hand, and you will see my back, but my face will not be seen."

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## Chapter 34

<sup>1</sup>Yahweh said to Moses, "Cut two tablets of stone like the first tablets. I will write on these tablets the words that were on the first tablets, the tablets that you broke.<sup>2</sup> Be ready by morning and come up Mount Sinai, and present yourself there to me on the mountain top.

<sup>3</sup>No one is to come up with you. Do not let anyone else be seen anywhere on the mountain. No flocks or herds are even to graze in front of the mountain."<sup>4</sup> So Moses cut two tablets of stone like the first ones, and he got up early in the morning and went up Mount Sinai, as Yahweh had instructed him. Moses carried the tablets of stone in his hand.

<sup>5</sup>Yahweh came down in the cloud and stood with Moses there, and he pronounced the name "Yahweh."<sup>6</sup> Yahweh passed by before him and proclaimed, "Yahweh, Yahweh, the merciful and gracious God, slow to anger, and abounding in steadfast love and faithfulness,<sup>7</sup> keeping steadfast love for thousands, forgiving iniquities, transgressions, and sins. But he will by no means clear the guilty. He will bring the punishment for the fathers' sin on their children and on their children's children, as far as the third and fourth generations."

<sup>8</sup>Moses quickly bowed down to the ground and worshiped.<sup>9</sup> Then he said, "If now I have found favor in your eyes, my Lord, please go among us, for this people is stiff-necked. Pardon our iniquity and our sin, and take us as your inheritance."

<sup>10</sup>Yahweh said, "See, I am about to make a covenant. Before all your people, I will do marvels such as have not been done in all the earth nor in any nation. All the people among you will see my deeds, for it is a fearful thing that I am doing with you."<sup>11</sup> Obey what I command you today. I am about to drive out before you the Amorites, Canaanites, Hittites, Perizzites, Hivites, and Jebusites.

<sup>12</sup>Be careful not to make a covenant with the inhabitants of the land where you are going, or they will become a trap among you.<sup>13</sup> Rather, you must break down their altars, smash their stone pillars, and cut down their Asherah poles.<sup>14</sup> For you must worship no other god, for Yahweh, whose name is Jealous, is a jealous God.

<sup>15</sup>So be careful not to make a covenant with the inhabitants of the land, for they prostitute themselves to their gods, and they sacrifice to their gods. Then one of them will invite you and you will eat some of his sacrifice,<sup>16</sup> and then you will even take some of his daughters for your sons, and his daughters will prostitute themselves to their gods, and they will make your sons prostitute themselves to their gods.<sup>17</sup> Do not make for yourselves gods of molten metal.

<sup>18</sup>You must keep the Festival of Unleavened Bread. As I commanded you, you must eat bread without yeast for seven days at the fixed time in the month of Aviv, for it was in the month of Aviv you came out from Egypt.

<sup>19</sup>The first issue of every womb is mine, even every male firstborn of your livestock, whether from herd or flock.

<sup>20</sup>You must redeem the firstborn of a donkey with a lamb, but if you do not buy it back, then you must break its neck. You must redeem all the firstborn of your sons. No one may appear before me empty-handed.

<sup>21</sup>You may work for six days, but on the seventh day you must rest. Even at plowing time and in harvest, you must rest.<sup>22</sup> You must observe the Festival of Weeks with the firstfruits of the wheat harvest, and you must observe the Festival of Ingathering at the end of the year.

<sup>23</sup>Three times a year all your men must appear before Lord Yahweh, the God of Israel.<sup>24</sup> For I will drive out nations before you and expand your borders. No one will desire to have your land as their own when you go up to appear before Yahweh your God three times in a year.

<sup>25</sup>You must not offer the blood of my sacrifice with any yeast, nor may any meat from the sacrifice at the Festival of the Passover be left over to the morning.<sup>26</sup> You must bring the best of the firstfruits from your soil to my house. You must not boil a young goat in its mother's milk."

<sup>27</sup>Yahweh said to Moses, "Write down these words, for in accordance with these words I have made a covenant with you and with Israel."<sup>28</sup> Moses was there with Yahweh for forty days and nights; he did not eat any food nor drink any water. He wrote on the tablets the words of the covenant, the Ten Commandments.

<sup>29</sup>When Moses came down from Mount Sinai with the two tablets of the covenant decrees in his hand, he did not know that the skin of his face had become radiant while speaking with God.<sup>30</sup> When Aaron and the people of Israel

saw Moses, the skin of his face was shining, and they were afraid to come near him.<sup>31</sup> But Moses called to them, and Aaron and all the leaders of the community came up to him. Then Moses spoke with them.

<sup>32</sup>After this, all the people of Israel came up to Moses, and he told them all the commands that Yahweh had given him on Mount Sinai.<sup>33</sup> When Moses had finished speaking with them, he put a veil over his face.

<sup>34</sup>Whenever Moses went before Yahweh to speak with him, he would remove the veil, until he came out. When he came out, he would tell the people of Israel what he was commanded to say.<sup>35</sup> When the people of Israel saw Moses' face shining, he would put the veil over his face again until he went back in to speak with Yahweh.

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## Chapter 35

<sup>1</sup>Moses assembled all the community of the people of Israel and said to them, "These are the things that Yahweh has commanded you to do.<sup>2</sup> On six days work may be done, but for you, the seventh day must be a holy day, a Sabbath day of complete rest, holy to Yahweh. Whoever does any work on that day must be put to death.<sup>3</sup> You must not light a fire in any of your homes on the Sabbath day."

<sup>4</sup>Moses spoke to all the community of the people of Israel, saying, "This is the thing that Yahweh commanded.

<sup>5</sup>Take an offering for Yahweh, all of you who have a willing heart. Bring an offering to Yahweh—gold, silver, bronze,<sup>6</sup> blue, purple, and scarlet wool and fine linen; goats' hair;<sup>7</sup> ram skins dyed red and fine leather hides; acacia wood;<sup>8</sup> oil for the sanctuary lamps, spices for the anointing oil and the fragrant incense,<sup>9</sup> onyx stones and other precious stones to be set for the ephod and breastpiece.

<sup>10</sup>Every skilled man among you is to come and make everything that Yahweh has commanded—<sup>11</sup>the tabernacle with its tent, its covering, its clasps, frames, bars, posts, and bases;<sup>12</sup> also the ark with its poles, the atonement lid, and the screen to conceal it.

<sup>13</sup>They brought the table with its poles, all its utensils, and the bread of the presence;<sup>14</sup> the lampstand for the lights, with its accessories, its lamps, and the oil for the lamps;<sup>15</sup> the incense altar with its poles, the anointing oil and the fragrant incense; the screen for the tabernacle entrance;<sup>16</sup> the altar for burnt offerings with its bronze grate and its poles and utensils; and the large basin with its base.

<sup>17</sup>They brought the hangings for the courtyard with its posts and bases, and the screen for the courtyard entrance;<sup>18</sup> and the tent pegs for the tabernacle and courtyard, together with their ropes.<sup>19</sup> They brought the finely-woven garments for serving in the holy place, the holy garments for Aaron the priest and his sons, for them to serve as priests."

<sup>20</sup>Then the entire congregation of the people of Israel left and went away from Moses' presence.<sup>21</sup> Everyone whose heart stirred him up and whom his spirit made willing came and brought a contribution to Yahweh for the construction of the tabernacle, for all the items of service in it, and for the holy garments.<sup>22</sup> They came, both men and women, all who had a willing heart. They brought brooches, earrings, rings, and ornaments, all kinds of gold jewelry. They all presented offerings of gold as a wave offering to Yahweh.

<sup>23</sup>Everyone who had blue, purple, or scarlet wool, fine linen, goat hair, ram skins dyed red, or fine leather skins brought them.<sup>24</sup> Everyone making an offering of silver or bronze brought it as an offering to Yahweh, and everyone who had acacia wood for any use in the work brought it.

<sup>25</sup>Every skilled woman spun wool with her hands and brought what she had spun—blue, purple, or scarlet wool, or fine linen.<sup>26</sup> All the women whose hearts stirred them up and who had skill spun goats' hair.

<sup>27</sup>The leaders brought onyx stones and other gems to be set into the ephod and the breastpiece;<sup>28</sup> they brought spices and oil for the lamps, for the anointing oil, and for the fragrant incense.<sup>29</sup> The people of Israel brought a freewill offering to Yahweh; every man and woman whose heart was willing brought materials for all the work that Yahweh had commanded through Moses to be made.

<sup>30</sup>Moses said to the people of Israel, "See, Yahweh has called by name on Bezalel son of Uri son of Hur, from the tribe of Judah.<sup>31</sup> He has filled Bezalel with his Spirit, to give him wisdom, understanding, and knowledge, for all kinds of craftsmanship,<sup>32</sup> to make artistic designs and to work in gold, silver, and bronze;<sup>33</sup> also to cut and set stones and to carve wood—to do all kinds of design and craftsmanship.

<sup>34</sup>He has put it in his heart to teach, both he and Oholiab son of Ahisamak, from the tribe of Dan.<sup>35</sup> He has filled them with skill to do all kinds of work, to work as craftsmen, as engravers, as embroiderers in blue, purple, and scarlet wool and fine linen, and as weavers. They are craftsmen in all sorts of work, and they are artistic designers.

## Chapter 36

<sup>1</sup>So Bezalel and Oholiab and every skilled person to whom Yahweh has given skill and ability to know how to do any work in the construction of the holy place are to do the work according to all that Yahweh has commanded."

<sup>2</sup>Moses summoned Bezalel, Oholiab, and every skillful person in whose mind Yahweh had given skill, and whose heart stirred within him to come and do the work.<sup>3</sup>They received from Moses all the offerings that the people of Israel had brought for constructing the holy place. The people were still bringing freewill offerings every morning to Moses.<sup>4</sup>So all the skilled people working on the holy place came from the work that they had been doing.

<sup>5</sup>The craftsmen told Moses, "The people are bringing much more than enough for doing the work that Yahweh has commanded us to do."<sup>6</sup>So Moses instructed that no one in the camp should bring any more offerings for the construction of the holy place. Then the people stopped bringing these gifts.<sup>7</sup>They had more than enough materials for all the work.

<sup>8</sup>So all the craftsmen among them constructed the tabernacle with ten curtains made from fine linen and blue, purple, and scarlet wool with the designs of cherubim. This was the work of Bezalel, the very skilled craftsman.

<sup>9</sup>The length of each curtain was twenty-eight cubits, the width four cubits. All the curtains were of the same size.

<sup>10</sup>Bezalel joined five curtains to each other, and the other five curtains he also joined to each other.

<sup>11</sup>He made loops of blue along the outer edge of the end curtain of one set, and he did the same along the outer edge of the end curtain in the second set.<sup>12</sup>He made fifty loops on the first curtain and fifty loops on the edge of the end curtain in the second set. So the loops were opposite to each another.<sup>13</sup>He made fifty gold clasps and joined the curtains together with them so that the tabernacle became united.

<sup>14</sup>Bezalel made curtains of goat hair for a tent over the tabernacle; he made eleven of these curtains.<sup>15</sup>The length of each curtain was thirty cubits, and the width of each curtain was four cubits. Each of the eleven curtains was of the same size.<sup>16</sup>He joined five curtains to each other and the other six curtains to each other.<sup>17</sup>He made fifty loops on the edge of the end curtain of the first set, and fifty loops along the edge of the end curtain that joined the second set.

<sup>18</sup>Bezalel made fifty bronze clasps to join the tent together so that it might be one piece.<sup>19</sup>He made for the tabernacle a covering of ram skins dyed red, another covering of fine leather to go above that.

<sup>20</sup>Bezalel made vertical frames out of acacia wood for the tabernacle.<sup>21</sup>The length of each frame was ten cubits, and the width of each frame was one and a half cubits.<sup>22</sup>Each frame had two wooden pegs for joining the frames together. He did this for all the frames of the tabernacle.<sup>23</sup>He made the frames for the tabernacle in this way: twenty frames for the south side.

<sup>24</sup>Bezalel made forty silver bases to go under the twenty frames. There were two bases under one frame to join the frames together, and also two bases under each of the other frames to join frames together.<sup>25</sup>For the second side of the tabernacle, on the north side, he made twenty frames<sup>26</sup>and their forty silver bases. There were two bases under the first frame, two bases under the next frame, and so on.

<sup>27</sup>For the back of the tabernacle on the west, Bezalel made six frames.<sup>28</sup>He made two frames for the back corners of the tabernacle.

<sup>29</sup>These frames were separate at the bottom, but joined at the top in one ring. He made two of them in this way for the two corners.<sup>30</sup>There were eight frames, together with their silver bases. There were sixteen bases in all, two bases under the first frame, two bases under the next frame, and so on.

<sup>31</sup>Bezalel made crossbars of acacia wood—five for the frames of the one side of the tabernacle,<sup>32</sup> five crossbars for the frames of the other side of the tabernacle, and five crossbars for the frames for the back side of the tabernacle to the west.<sup>33</sup>He made the crossbar in the center of the frames, that is, halfway up, to reach from end to end.<sup>34</sup>He covered the frames with gold. He made their rings of gold, for them to serve as holders for the crossbars, and he covered the bars with gold.

<sup>35</sup>Bezalel made the curtain of blue, purple, and scarlet wool, and of fine linen, with designs of cherubim, the work of a skillful workman.<sup>36</sup>He made for the curtain four pillars of acacia wood, and he covered them with gold. He also made gold hooks for the pillars, and he cast for them four silver bases.

<sup>37</sup>He made a screen for the tent entrance. It was made of blue, purple, and scarlet wool, using fine linen, the work of an embroiderer.<sup>38</sup>He also made the hanging's five pillars with hooks. He covered their tops and their rods with gold. Their five bases were made of bronze.

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## Chapter 37

<sup>1</sup>Bezalel made the ark of acacia wood. Its length was two and a half cubits, its width was one cubit and a half, and its height was one cubit and a half.<sup>2</sup>He covered it inside and out with pure gold and made for it a border of gold around its top.<sup>3</sup>He cast four rings of gold for its four feet, with two rings on one side of it, and two rings on the other side.

<sup>4</sup>He made poles of acacia wood and covered them with gold.<sup>5</sup>He put the poles into the rings on the ark's sides, in order to carry the ark.<sup>6</sup>He made an atonement lid of pure gold. Its length was two and a half cubits, and its width was one and a half cubits.

<sup>7</sup>Bezalel made two cherubim of hammered gold for the two ends of the atonement lid.<sup>8</sup>One cherub was for one end of the atonement lid, and other cherub was for the other end. They were made as one piece with the atonement lid.<sup>9</sup>The cherubim spread out their wings upward and overshadowed the atonement lid with them. The cherubim faced one another and looked toward the center of the atonement lid.

<sup>10</sup>Bezalel made the table of acacia wood. Its length was two cubits, its width was one cubit, and its height was one and a half cubits.<sup>11</sup>He covered it with pure gold and put a border of pure gold around the top.<sup>12</sup>He made a surrounding frame for it one handbreadth wide, with a surrounding border of gold for the frame.<sup>13</sup>He cast for it four rings of gold and attached the rings to the four corners, where the four feet were.

<sup>14</sup>The rings were attached to the frame to provide places for the poles, in order to carry the table.<sup>15</sup>He made the poles out of acacia wood and covered them with gold, in order to carry the table.<sup>16</sup>He made the objects that would be on the table—the dishes, spoons, the bowls, and pitchers to be used to pour out the offerings. He made them out of pure gold.

<sup>17</sup>He made the lampstand of pure hammered gold. He made the lampstand with its base and shaft. Its cups, its leafy bases, and its flowers were all made of one piece with it.<sup>18</sup>Six branches extended out from its sides—three branches extended from one side, and three branches of the lampstand extended from the other side.<sup>19</sup>The first branch had three cups made like almond blossoms, with a leafy base and a flower, and three cups made like almond blossoms in the other branch, with a leafy base and a flower. It was the same for all six branches extending out from the lampstand.

<sup>20</sup>On the lampstand itself, the central shaft, there were four cups made like almond blossoms, with their leafy bases and the flowers.<sup>21</sup>There was a leafy base under the first pair of branches—made as one piece with it, and a leafy base under the second pair of branches—also made as one piece with it. In the same way there was a leafy base under the third pair of branches, made as one piece with it. It was the same for all six branches extending out from the lampstand.<sup>22</sup>Their leafy bases and branches were all one piece with it, one beaten piece of work of pure gold.

<sup>23</sup>Bezalel made the lampstand and its seven lamps, its tongs and their trays of pure gold.<sup>24</sup>He made the lampstand and its accessories with one talent of pure gold.

<sup>25</sup>Bezalel made the incense altar. He made it with acacia wood. Its length was one cubit, and its width one cubit. It was square, and its height was two cubits. Its horns were made as one piece with it.<sup>26</sup>He covered the incense altar with pure gold—its top, its sides, and its horns. He also made a surrounding border of gold for it.

<sup>27</sup>He made two golden rings to be attached to it under its border on its two opposite sides. The rings were holders for poles to carry the altar.<sup>28</sup>He made the poles of acacia wood, and he covered them with gold.<sup>29</sup>He made the holy anointing oil and the pure fragrant incense, the work of a perfumer.

## Chapter 38

<sup>1</sup>Bezalel made the altar for burnt offerings of acacia wood. It was five cubits long and five cubits wide—a square—and three cubits high.<sup>2</sup>He made extensions of its four corners shaped like ox horns. The horns were made of one piece with the altar, and he covered it with bronze.<sup>3</sup>He made all the equipment for the altar—pots for ashes, shovels, basins, meat forks, and firepans. He made all this equipment with bronze.

<sup>4</sup>He made a grate for the altar, a network of bronze to be placed under the ledge, halfway down to the bottom.<sup>5</sup>He cast four rings for the four corners of the bronze grate, as holders for the poles.

<sup>6</sup>Bezalel made poles of acacia wood and covered them with bronze.<sup>7</sup>He put the poles through the rings on the sides of the altar, to carry it. He made the altar hollow, out of planks.

<sup>8</sup>Bezalel made the large bronze basin with a bronze stand. He made the basin out of mirrors belonging to the women who served at the entrance to the tent of meeting.

<sup>9</sup>He also made the courtyard. The hangings on the south side of the courtyard were of fine linen, one hundred cubits long.<sup>10</sup>The hangings had twenty posts, with twenty bronze bases. There were hooks attached to the posts, as well as silver rods.

<sup>11</sup>In the same way, along the north side, there were hangings one hundred cubits long with twenty posts, twenty bronze bases, hooks attached to the posts, and silver rods.<sup>12</sup>The hangings of the west side were fifty cubits long, with ten posts and bases. The hooks and rods of the posts were silver.

<sup>13</sup>The courtyard was also fifty cubits long on the east side.<sup>14</sup>The hangings for one side of the entrance were fifteen cubits long. They had three posts with three bases.<sup>15</sup>On the other side of the entrance of the courtyard were also hangings fifteen cubits long, with three posts and three bases.<sup>16</sup>All the hangings around the courtyard were made of fine linen.

<sup>17</sup>The bases for the posts were made of bronze. The hooks and rods for the posts were made of silver, and the covering for the tops of the posts was also made of silver. All the courtyard posts had silver bands on them.<sup>18</sup>The screen at the courtyard gate was twenty cubits long. It was made of blue, purple, and scarlet linen, fine twined linen, and was twenty cubits long. It was twenty cubits in length and five cubits in height, like the courtyard curtains.<sup>19</sup>Their four pillars and bases were of bronze, and the hooks were of silver. The covering for their tops and its rods were made of silver.<sup>20</sup>All the tent pegs for the tabernacle and courtyard were made of bronze.

<sup>21</sup>This is the inventory of the tabernacle, the tabernacle of the covenant decrees, as it was taken following Moses' instructions. It was the work of the Levites under the direction of Ithamar son of Aaron the priest.<sup>22</sup>Bezalel son of Uri son of Hur, from the tribe of Judah, made everything that Yahweh had commanded Moses.<sup>23</sup>Oholiab son of Ahisamak, from the tribe of Dan, worked with Bezalel as an engraver, as a skillful workman, and as an embroiderer in blue, purple, and scarlet wool, and in fine linen.

<sup>24</sup>All the gold that was used for the project, in all the work connected with the holy place—the gold from the wave offering—was twenty-nine talents and 730 shekels, measured by the standard of the sanctuary shekel.<sup>25</sup>The silver given by the community weighed one hundred talents and 1,775 shekels, according to the sanctuary shekel,<sup>26</sup>or one beka per person, which is half a shekel, measured by the sanctuary shekel. This figure was reached on the basis of every person who was counted in the census, those twenty years old and older—603,550 men in all.

<sup>27</sup>One hundred talents of silver were cast for the bases of the holy place and the bases of the curtain—one hundred bases, one talent for each base.<sup>28</sup>With the remaining 1,775 shekels of silver, Bezalel made the hooks for the posts, covered the tops of the posts, and made the bands for them.<sup>29</sup>The bronze from the wave offering weighed seventy talents and 2,400 shekels.

<sup>30</sup>With this he made the bases for the entrance to the tent of meeting, the bronze altar, its bronze grate, all the equipment for the altar,<sup>31</sup>the bases for the courtyard, the bases for the courtyard entrance, all the tent pegs for the tabernacle, and all the tent pegs for the courtyard.

## Chapter 39

<sup>1</sup>With the blue, purple, and scarlet wool, they made finely-woven garments for service in the holy place. They made Aaron's garments for the holy place, as Yahweh had commanded Moses.

<sup>2</sup>Bezalel made the ephod of gold, of blue, purple, and scarlet wool, and of fine twined linen.<sup>3</sup>They hammered gold sheets and cut them into wires, to work them into the blue, purple, and scarlet wool, and into the fine linen, the work of a skillful workman.

<sup>4</sup>They made shoulder pieces for the ephod, attached at its two upper corners.<sup>5</sup>Its finely-woven waistband was like the ephod; it was made of one piece with the ephod, made of fine twined linen that was gold, blue, purple, and scarlet, just as Yahweh had commanded Moses.

<sup>6</sup>They crafted the onyx stones, enclosed in settings of gold, set with engravings as on a signet with the names of the sons of Israel.<sup>7</sup>Bezalel put them on the shoulder pieces of the ephod to be memorial stones for the sons of Israel, as Yahweh had commanded Moses.

<sup>8</sup>He made the breastpiece, the work of a skillful workman, fashioned like the ephod. He made it of gold, of blue, purple, and scarlet wool, and of fine linen.<sup>9</sup>It was square. They folded the breastpiece double. It was one span long and one span wide.

<sup>10</sup>They set in it four rows of precious stones. The first row had a ruby, a topaz, and a garnet.<sup>11</sup>The second row had an emerald, a sapphire, and a diamond.<sup>12</sup>The third row had a jacinth, an agate, and an amethyst.<sup>13</sup>The fourth row had a beryl, an onyx, and a jasper. The stones were mounted in gold settings.

<sup>14</sup>There were twelve stones, one for each of the names of the sons of Israel, each engraved like a signet with the name of one of the twelve tribes.<sup>15</sup>On the breastpiece they made chains like cords, braided work of pure gold.

<sup>16</sup>They made two settings of gold and two gold rings, and they attached the two rings to the two corners of the breastpiece.

<sup>17</sup>They put the two braided chains of gold in the two rings at the corners of the breastpiece.<sup>18</sup>They attached the other two ends of the braided chains to the two settings. They attached them to the shoulder pieces of the ephod at its front.

<sup>19</sup>They made two rings of gold and put them on the two other corners of the breastpiece, on the edge next to the inner border of the ephod.<sup>20</sup>They made two more gold rings and attached them to the bottom of the two shoulder pieces of the front of the ephod, close to its seam above the finely-woven waistband of the ephod.

<sup>21</sup>They tied the breastpiece by its rings to the ephod's rings with a blue cord, so that it might be attached just above the ephod's finely-woven waistband. This was so that the breastpiece might not become unattached from the ephod. This was done as Yahweh had commanded Moses.

<sup>22</sup>Bezalel made the robe of the ephod entirely of blue fabric, the work of a weaver.<sup>23</sup>The robe had an opening for the head in the middle. The opening had a woven edge round about so that it did not tear.<sup>24</sup>On the bottom hem of the robe, they made pomegranates of blue, purple, and scarlet yarn and of fine linen.

<sup>25</sup>They made bells of pure gold, and they put the bells between the pomegranates all around on the bottom edge of the robe, between the pomegranates—<sup>26</sup>a bell and a pomegranate, a bell and a pomegranate—on the edge of the robe for Aaron to serve in. This was as Yahweh had commanded Moses.

<sup>27</sup>They made the tunics of fine linen for Aaron and for his sons.<sup>28</sup>They made the turban of fine linen, the ornate headbands of fine linen, the linen undergarments of fine linen,<sup>29</sup> and the sash of fine linen and of blue, purple, and scarlet yarn, the work of an embroiderer. This was as Yahweh had commanded Moses.

<sup>30</sup>They made the plate of the holy crown of pure gold; they engraved on it, like the engraving on a signet, "Holy to Yahweh."<sup>31</sup>They attached to the turban a blue cord to the top of the turban. This was as Yahweh had commanded Moses.

<sup>32</sup>So the work on the tabernacle, the tent of meeting, was finished. The people of Israel did everything. They followed all the instructions that Yahweh had given to Moses.<sup>33</sup>They brought the tabernacle to Moses—the tent and all its equipment, its clasps, frames, bars, posts, and bases;<sup>34</sup> the covering of ram skins dyed red, the covering

of fine leather, and the screen to conceal<sup>35</sup> the ark of the covenant decrees, as well as the poles and the atonement lid.

<sup>36</sup>They brought the table, all its utensils, and the bread of the presence;<sup>37</sup> the lampstand of pure gold and its lamps in a row, with its accessories and the oil for the lamps;<sup>38</sup> the golden altar, the anointing oil and the fragrant incense; the screen for the tabernacle entrance;<sup>39</sup> the bronze altar with its bronze grate and its poles and utensil and the large basin with its base.

<sup>40</sup>They brought the hangings for the courtyard with its posts and bases, and the screen for the courtyard entrance; its ropes and tent pegs; and all the equipment for the service of the tabernacle, the tent of meeting. <sup>41</sup>They brought the fine woven garments for serving in the holy place, the holy garments for Aaron the priest and his sons, for them to serve as priests.

<sup>42</sup>Thus the people of Israel did all the work as Yahweh had commanded Moses. <sup>43</sup>Moses examined all the work, and, behold, they had done it. As Yahweh had commanded, in that way they did it. Then Moses blessed them.

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## Chapter 40

<sup>1</sup>Then Yahweh spoke to Moses, saying, <sup>2</sup>"On the first day of the first month of the new year you must set up the tabernacle, the tent of meeting.

<sup>3</sup>You must place the ark of the covenant decrees in it, and you must shield the ark with the curtain. <sup>4</sup>You must bring in the table and set in order the things that belong on it. Then you must bring in the lampstand and set up the lamps.

<sup>5</sup>You must put the golden incense altar before the ark of the covenant decrees, and you must put the screen at the entrance to the tabernacle. <sup>6</sup>You must put the altar for burnt offerings in front of the entrance to the tabernacle, the tent of meeting. <sup>7</sup>You must put the large basin between the tent of meeting and the altar and you must put water in it.

<sup>8</sup>You must set up the courtyard around it, and you must hang up the screen at the courtyard entrance. <sup>9</sup>You must take the anointing oil and anoint the tabernacle and everything that is in it. You must set it apart and all its furnishings to me; then it will be holy. <sup>10</sup>You must anoint the altar for burnt offerings and all its utensils. You must set apart the altar to me and it will become very holy to me. <sup>11</sup>You must anoint the bronze basin and its base and set it apart to me.

<sup>12</sup>You are to bring Aaron and his sons to the entrance of the tent of meeting and you must wash them with water.

<sup>13</sup>You are to clothe Aaron with the garments that are set apart to me, anoint him and set him apart so that he may serve as my priest.

<sup>14</sup>You are to bring his sons and clothe them with tunics. <sup>15</sup>You must anoint them as you anointed their father so that they may serve me as priests. Their anointing will make for them a permanent priesthood throughout their people's generations." <sup>16</sup>This is what Moses did; he followed all that Yahweh had commanded him. He did all these things.

<sup>17</sup>So the tabernacle was set up on the first day of the first month in the second year. <sup>18</sup>Moses set up the tabernacle, put its bases in place, set up its frames, attached its bars, and set up its pillars and posts. <sup>19</sup>He spread the covering over the tabernacle and put the tent over it, as Yahweh had commanded him. <sup>20</sup>He took the covenant decrees and put them into the ark. He also placed the poles on the ark and put the atonement lid on it.

<sup>21</sup>He brought the ark into the tabernacle. He set up the curtain for the screen to shield the ark of the covenant decrees, as Yahweh had commanded him. <sup>22</sup>He put the table into the tent of meeting, on the north side of the tabernacle, outside the curtain. <sup>23</sup>He placed the bread in order on the table before Yahweh, as Yahweh had commanded him.

<sup>24</sup>He put the lampstand into the tent of meeting, across from the table, on the south side of the tabernacle. <sup>25</sup>He lit the lamps before Yahweh, as Yahweh had commanded him.

<sup>26</sup>He put the golden incense altar into the tent of meeting in front of the curtain. <sup>27</sup>He burned fragrant incense on it, as Yahweh had commanded him.

<sup>28</sup>He hung the screen at the tabernacle entrance. <sup>29</sup>He put the altar for the burnt offering at the entrance to the tabernacle, the tent of meeting. He offered on it the burnt offering and the grain offering, as Yahweh had commanded him. <sup>30</sup>He placed the basin between the tent of meeting and the altar, and he put water in it for washing.

<sup>31</sup>Moses, Aaron, and his sons washed their hands and their feet from the basin <sup>32</sup>whenever they would go into the tent of meeting and whenever they would go up to the altar. They washed themselves, as Yahweh had commanded Moses. <sup>33</sup>Moses set up the courtyard around the tabernacle and the altar. He set up the screen at the courtyard entrance. In this way, Moses finished the work.

<sup>34</sup>Then the cloud covered the tent of meeting, and Yahweh's glory filled the tabernacle. <sup>35</sup>Moses was not able to enter the tent of meeting because the cloud had settled on it, and because Yahweh's glory filled the tabernacle.

<sup>36</sup>Whenever the cloud was taken up from over the tabernacle, the people of Israel would set out on their journey.

<sup>37</sup>But if the cloud did not rise up from the tabernacle, then the people would not travel. They would stay until the day that it was lifted up. <sup>38</sup>For Yahweh's cloud was over the tabernacle by day, and his fire was over it by night, in plain view of all the people of Israel throughout their journey.

## Leviticus

### Chapter 1

<sup>1</sup>Yahweh called to Moses and spoke to him from the tent of meeting, saying, <sup>2</sup>"Speak to the people of Israel and tell them, 'When any man from among you brings an offering to Yahweh, bring as your offering an animal, either from the herd or from the flock.

<sup>3</sup>If his offering is a burnt offering from the herd, he must offer a male without blemish. He is to offer it at the entrance of the tent of meeting, so that it may be accepted before Yahweh. <sup>4</sup>He is to lay his hand on the head of the burnt offering, and then it will be accepted on his behalf to make atonement for himself.

<sup>5</sup>Then he must kill the bull before Yahweh. Aaron's sons, the priests, will present the blood and sprinkle it on the altar that is at the entrance of the tent of meeting. <sup>6</sup>Then he must skin the burnt offering and cut it to pieces.

<sup>7</sup>Then the sons of Aaron the priest will put fire on the altar and arrange wood on the fire. <sup>8</sup>Then Aaron's sons, the priests, are to place the pieces, including the head and the fat, on the wood that is on the fire that is on the altar.

<sup>9</sup>But its inner parts and its legs he must wash with water. Then the priest will burn everything on the altar as a burnt offering. It will produce a sweet aroma for me; it will be an offering made to me by fire.

<sup>10</sup>If his offering for the burnt offering is from the flock, one of the sheep or one of the goats, he must offer a male without blemish. <sup>11</sup>He must kill it on the north side of the altar before Yahweh. Aaron's sons, the priests, will sprinkle its blood on every side of the altar.

<sup>12</sup>He is to cut it into pieces with its head and its fat, and the priest must place the pieces on the wood that is on the fire that is on the altar, <sup>13</sup>but the inner parts and the legs he must wash with water. Then the priest will offer the whole, and burn it on the altar. It is a burnt offering, and it will produce a sweet aroma for Yahweh; it will be an offering made to him by fire.

<sup>14</sup>If his offering to Yahweh is to be a burnt offering of birds, then he must bring as his offering either a dove or a young pigeon. <sup>15</sup>The priest must bring it to the altar, wring off its head, and burn it on the altar. Then its blood must be drained out on the side of the altar.

<sup>16</sup>He must remove its crop with its contents, and throw it beside the altar on the east side, in the place for the ashes. <sup>17</sup>He must tear it open by its wings, but he must not divide it into two parts. Then the priest will burn it on the altar, on the wood that is on the fire. It will be a burnt offering, and it will produce a sweet aroma for Yahweh; it will be an offering made to him by fire.

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Chapter 2

<sup>1</sup>When anyone brings a grain offering to Yahweh, his offering must be fine flour, and he will pour oil on it and put incense on it.<sup>2</sup>He is to take the offering to Aaron's sons the priests, and there the priest will take out a handful of the fine flour with the oil and the incense on it. Then the priest will burn the offering on the altar as a representative offering. It will produce a sweet aroma for Yahweh; it will be an offering made to him by fire.

<sup>3</sup>Whatever is left of the grain offering will belong to Aaron and his sons. It is very holy to Yahweh from the offerings to Yahweh made by fire.

<sup>4</sup>When you offer a grain offering without yeast that is baked in an oven, it must be soft bread of fine flour mixed with oil, or hard bread without yeast, which is spread with oil.<sup>5</sup>If your grain offering is baked with a flat iron pan, it must be of fine flour without yeast that is mixed with oil.

<sup>6</sup>You are to divide it into pieces and pour oil on it. This is a grain offering.<sup>7</sup>If your grain offering is cooked in a pan, it must be made with fine flour and oil.

<sup>8</sup>You must bring the grain offering made from these things to Yahweh, and it will be presented to the priest, who will bring it to the altar.<sup>9</sup>Then the priest will take some from the grain offering as a representative offering, and he will burn it on the altar. It will be an offering made by fire, and it will produce a sweet aroma for Yahweh.

<sup>10</sup>What is left of the grain offering will belong to Aaron and his sons. It is very holy to Yahweh from the offerings to Yahweh made by fire.

<sup>11</sup>No grain offering that you offer to Yahweh is to be made with yeast, for you must burn no leaven, nor any honey, as an offering made by fire to Yahweh.<sup>12</sup>You will offer them to Yahweh as an offering of firstfruits, but they will not be used to produce a sweet aroma on the altar.<sup>13</sup>You must season each of your grain offerings with salt. You must never allow the salt of the covenant of your God to be missing from your grain offering. With all your offerings you must offer salt.

<sup>14</sup>If you offer a grain offering of firstfruits to Yahweh, offer fresh grain that is roasted with fire and then crushed into meal.<sup>15</sup>Then you must put oil and incense on it. This is a grain offering.<sup>16</sup>Then the priest will burn part of the crushed grain and oil and incense as a representative offering. This is an offering made by fire to Yahweh.

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## Chapter 3

<sup>1</sup>If someone offers a sacrifice which is a fellowship offering of an animal from the herd, whether male or female, he must offer an animal without blemish before Yahweh.<sup>2</sup>He will lay his hand on the head of his offering and kill it at the door of the tent of meeting. Then Aaron's sons the priests will sprinkle its blood on the sides of the altar.

<sup>3</sup>The man will offer the sacrifice of a fellowship offering by fire to Yahweh. The fat that covers or is connected to the inner parts,<sup>4</sup>and the two kidneys and the fat that is on them by the loins, and the lobe of the liver, with the kidneys—he will remove all of this.<sup>5</sup>Aaron's sons will burn that on the altar with the burnt offering, which is on the wood that is on the fire. This will produce a sweet aroma for Yahweh; it will be an offering made to him by fire.

<sup>6</sup>If the man's sacrifice of a fellowship offering to Yahweh is from the flock; male or female, he must offer a sacrifice without blemish.<sup>7</sup>If he offers a lamb for his sacrifice, then he must offer it before Yahweh.<sup>8</sup>He will lay his hand on the head of his sacrifice and kill it before the tent of meeting. Then Aaron's sons will sprinkle its blood on the sides of the altar.

<sup>9</sup>The man will offer the sacrifice of fellowship offerings as an offering made by fire to Yahweh. The fat, the entire fat tail cut away close to the backbone, and the fat that covers the inner parts and all the fat that is near the inner parts,<sup>10</sup>and the two kidneys and the fat that is with them, which is by the loins, and the lobe of the liver, with the kidneys—he will remove all of this.<sup>11</sup>Then the priest will burn it all on the altar as a burnt offering of food to Yahweh.

<sup>12</sup>If the man's offering is a goat, then he will offer it before Yahweh.<sup>13</sup>He must lay his hand on the head of the goat and kill it before the tent of meeting. Then the sons of Aaron will sprinkle its blood on the sides of the altar.<sup>14</sup>The man will offer his sacrifice made by fire to Yahweh. He will remove the fat that covers the inner parts, and all the fat near the inner parts.

<sup>15</sup>He will also remove the two kidneys and the fat that is with them, which is by the loins, and the lobe of the liver with the kidneys.<sup>16</sup>The priest will burn all that on the altar as a burnt offering of food, to produce a sweet aroma. All the fat belongs to Yahweh.<sup>17</sup>It will be a permanent statute throughout your people's generations in every place you make your home, that you must not eat fat or blood."

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## Chapter 4

<sup>1</sup>Yahweh spoke to Moses, saying, <sup>2</sup>"Tell the people of Israel, 'When anyone sins without wanting to sin, doing any of the things that Yahweh has commanded not to be done, and if he does something that is prohibited, the following must be done.

<sup>3</sup>If it is the anointed priest who sins so as to bring guilt on the people, then let him offer for his sin which he has committed a young bull without blemish to Yahweh as a sin offering.

<sup>4</sup>He must bring the bull to the entrance of the tent of meeting before Yahweh, lay his hand on its head, and kill the bull before Yahweh. <sup>5</sup>The anointed priest will take some of the blood of the bull and take it to the tent of meeting.

<sup>6</sup>The priest will dip his finger into the blood and sprinkle some of it seven times before Yahweh, before the curtain of the most holy place. <sup>7</sup>Then the priest will put some of the blood on the horns of the altar of fragrant incense before Yahweh, which is in the tent of meeting, and he will pour out all the rest of the blood of the bull at the base of the altar for burnt offerings, which is at the entrance of the tent of meeting.

<sup>8</sup>He will cut away all the fat of the bull of the sin offering; the fat that covers the inner parts, all the fat that is attached to the inner parts, <sup>9</sup>the two kidneys and the fat that is on them, which is by the loins, and the lobe of the liver, with the kidneys—he will cut away all this. <sup>10</sup>He will cut it all away, just as he cuts it off from the bull of the sacrifice of peace offerings. Then the priest will burn these parts on the altar for burnt offerings.

<sup>11</sup>The skin of the bull and any remaining meat, with its head and with its legs and its inner parts and its dung, <sup>12</sup>all the rest of the parts of the bull—he will carry all these parts outside the camp to a place that they have cleansed for me, where they pour out the ashes; they will burn those parts there on wood. They must burn those parts where they pour out the ashes.

<sup>13</sup>If the whole assembly of Israel sins without wanting to sin, and the assembly is unaware that they have sinned and done any of the things which Yahweh has commanded not to be done, and if they are guilty, <sup>14</sup>then, when the sin they have committed becomes known, then the assembly must offer a young bull from the herd for a sin offering and bring it before the tent of meeting. <sup>15</sup>The elders of the assembly will lay their hands on the head of the bull before Yahweh, and the bull will be killed before Yahweh.

<sup>16</sup>The anointed priest will bring some of the blood of the bull to the tent of meeting, <sup>17</sup>and the priest will dip his finger in the blood and sprinkle it seven times before Yahweh, before the curtain.

<sup>18</sup>He will put some of the blood on the horns of the altar that is before Yahweh, which is in the tent of meeting, and he will pour out all the blood at the base of the altar for burnt offerings, which is at the entrance of the tent of meeting. <sup>19</sup>He will cut off all the fat from it and burn it on the altar.

<sup>20</sup>That is what he must do with the bull. Just as he did with the bull of the sin offering, so will he also do with this bull, and the priest will make atonement for the people, and they will be forgiven. <sup>21</sup>He will carry the bull outside the camp and burn it as he burned the first bull. This is the sin offering for the assembly.

<sup>22</sup>When a ruler sins without intending to sin, doing any one of all the things that Yahweh his God has commanded not to be done, and he is guilty, <sup>23</sup>then his sin which he has committed is made known to him, he must bring for his sacrifice a goat, a male without blemish.

<sup>24</sup>He will lay his hand on the head of the goat and kill it in the place where they kill the burnt offering before Yahweh. This is a sin offering. <sup>25</sup>The priest will take the blood of the sin offering with his finger and put it on the horns of the altar for burnt offerings, and he will pour out its blood at the base of the altar of burnt offering.

<sup>26</sup>He will burn all the fat on the altar, just like the fat of the sacrifice of peace offerings. The priest will make atonement for the ruler concerning his sin, and the ruler will be forgiven.

<sup>27</sup>If anyone of the common people sins without intending to sin, doing any of the things which Yahweh has commanded him not to be done, and when he realizes his guilt, <sup>28</sup>then his sin which he has committed is made known to him, then he will bring a goat for his sacrifice, a female without blemish, for the sin that he has committed.

<sup>29</sup>He will lay his hand on the head of the sin offering and kill the sin offering at the place of burnt offering. <sup>30</sup>The priest will take some of the blood with his finger and put it on the horns of the altar for burnt offerings. He will pour out all the rest of the blood at the base of the altar.

<sup>31</sup>He will cut away all the fat, just as the fat is cut away from off the sacrifice of peace offerings. The priest will burn it on the altar to produce a sweet aroma for Yahweh. The priest will make atonement for the man, and he will be forgiven.

<sup>32</sup>If the man brings a lamb as his sacrifice for a sin offering, he will bring a female without blemish. <sup>33</sup>He will lay his hand on the head of the sin offering and kill it for a sin offering at the place where they kill the burnt offering.

<sup>34</sup>The priest will take some of the blood of the sin offering with his finger and put it on the horns of the altar for burnt offerings, and he will pour out all its blood at the base of the altar. <sup>35</sup>He will cut away all the fat, just as the fat of the lamb is cut away from the sacrifice of peace offerings, and the priest will burn it on the altar on top of the offerings of Yahweh made by fire. The priest will make atonement for him for the sin he has committed, and the man will be forgiven.

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## Chapter 5

<sup>1</sup>The person who is a witness or has seen or knows about some matter—if he hears the curse but sins by not testifying, he will bear the guilt of his iniquity.<sup>2</sup>Or if anyone touches anything God has designated as unclean, whether it be the carcass of an unclean wild animal or the carcass of any unclean livestock or unclean creatures that move along the ground, even though he was not aware of what he had done, he has become unclean and is guilty.

<sup>3</sup>Or if he touches the uncleanness of someone, whatever that uncleanness is, and if he is unaware of it, then he will be guilty when he learns about it.<sup>4</sup>Or if anyone swears rashly with his lips to do evil, or to do good, whatever it is that a man swears rashly with an oath, even if he is unaware of it, when he learns about it, then he will be guilty, in any of these things.

<sup>5</sup>When someone is guilty in any of these things, he must confess whatever sin he has committed.<sup>6</sup>Then he must bring his guilt offering to Yahweh for the sin that he has committed, a female animal from the flock, either a lamb or a goat, for a sin offering, and the priest will make atonement for him concerning his sin.

<sup>7</sup>If he cannot afford to buy a lamb, then he can bring as his guilt offering for his sin two doves or two young pigeons to Yahweh, one for a sin offering and the other for a burnt offering.<sup>8</sup>He must bring them to the priest, who will offer one for the sin offering first—he will wring off its head from its neck but will not remove it completely from the body.<sup>9</sup>Then he will sprinkle some of the blood of the sin offering on the side of the altar, and he will drain the rest of the blood out at the base of the altar. This is a sin offering.

<sup>10</sup>Then he must offer the second bird as a burnt offering, as described in the instructions, and the priest will make atonement for him for the sin that he has committed, and the person will be forgiven.

<sup>11</sup>But if he cannot afford to buy two doves or two young pigeons, then he must bring as his sacrifice for his sin a tenth of an ephah of fine flour for a sin offering. He must not put oil or any incense on it, for it is a sin offering.

<sup>12</sup>He must bring it to the priest, and the priest will take a handful of it as a representative offering and then burn it on the altar, on top of the offerings made by fire for Yahweh. This is a sin offering.<sup>13</sup>The priest will make atonement for any sin that the person has committed, and that person will be forgiven. The leftovers from the offering will belong to the priest, as with the grain offering."

<sup>14</sup>Then Yahweh spoke to Moses, saying,<sup>15</sup>"If anyone sins and acts unfaithfully in regard to the things that belong to Yahweh, but did so unintentionally, then he must bring his guilt offering to Yahweh. This offering must be a ram without blemish from the flock; its value must be appraised in silver shekels—the shekel of the sanctuary—as a guilt offering.<sup>16</sup>He must satisfy Yahweh for what he had done wrong in connection with what is holy, and he must add one-fifth to it and give it to the priest. Then the priest will make atonement for him with the ram of the guilt offering, and that person will be forgiven.

<sup>17</sup>If anyone sins and does anything that Yahweh has commanded not to be done, even if he was unaware of it, he is still guilty and must carry his own guilt.<sup>18</sup>He must bring a ram without blemish out of the flock, worth the current value, as a guilt offering to the priest. Then the priest will make atonement for him concerning the sin he has committed, of which he was unaware, and he will be forgiven.<sup>19</sup>It is a guilt offering, and he is certainly guilty before Yahweh."

## Chapter 6

<sup>1</sup>Yahweh spoke to Moses, saying, <sup>2</sup>"If anyone sins and acts unfaithfully against Yahweh by deceiving his neighbor regarding something held in trust, or was left in his care, or about something that was stolen, or if he has oppressed his neighbor,<sup>3</sup> or he has found something that his neighbor lost and lies about it, or if he swears falsely, or in any matters like these by which people sin,<sup>4</sup> and if he has sinned and is found to be guilty, he must restore whatever he took by robbery or oppression, or that which was entrusted to him, or that which was lost but that he had found.

<sup>5</sup>In addition, in any matter in which he swore falsely, he must restore it in full and he must add one-fifth of the value of it and pay it all to the owner on the day that he is found guilty.<sup>6</sup> Then he must bring his guilt offering to Yahweh, a ram without blemish from the flock that is worth the current value, as a guilt offering to the priest.<sup>7</sup> The priest will make atonement for him before Yahweh, and he will be forgiven concerning whatever he has become guilty of doing."

<sup>8</sup>Then Yahweh spoke to Moses, saying, <sup>9</sup>"Command Aaron and his sons, saying, 'This is the law of the burnt offering: The burnt offering must be on the hearth of the altar all night until morning, and the fire of the altar will be kept burning.

<sup>10</sup>The priest will put on his linen clothes, and he will also put on his linen underclothes. He will pick up the ashes that are left after the fire has consumed the burnt offering on the altar, and he will put the ashes beside the altar.

<sup>11</sup>He will take off his garments and put on other garments to carry the ashes outside the camp to a place that is clean.

<sup>12</sup>The fire on the altar will be kept burning. It must not go out, and the priest will burn wood on it every morning. He will arrange the burnt offering as required on it, and he will burn on it the fat of the peace offerings.<sup>13</sup> Fire must be kept burning on the altar continually. It must not go out.

<sup>14</sup>This is the law of the grain offering. The sons of Aaron will offer it before Yahweh before the altar.<sup>15</sup> The priest will take up a handful of the fine flour of the grain offering and of the oil and the incense which is on the grain offering, and he will burn it on the altar to produce a sweet aroma as a representative offering.

<sup>16</sup>Aaron and his sons will eat whatever is left of the offering. It must be eaten without yeast in a holy place. They will eat it in the courtyard of the tent of meeting.<sup>17</sup> It must not be baked with yeast. I have given it as their part of my offerings made by fire. It is most holy, as the sin offering and the guilt offering.<sup>18</sup> Every male among the descendants of Aaron may eat of it, as decreed forever throughout your generations, taken from the fire offerings made to Yahweh. Whoever touches them will become holy."

<sup>19</sup>So Yahweh spoke to Moses again, saying, <sup>20</sup>"This is the offering of Aaron and of his sons, which they will offer to Yahweh on the day when each son is anointed: a tenth part of an ephah of fine flour as a regular grain offering, half of it in the morning and half of it in the evening.

<sup>21</sup>It will be made with oil in a baking pan. When it is soaked, you will bring it in. In baked pieces you will offer the grain offering to produce a sweet aroma for Yahweh.<sup>22</sup> The anointed priest from among his sons will offer it. As commanded forever, it must be burned up completely to Yahweh.<sup>23</sup> Every grain offering of the priest will be completely burned up. It must not be eaten."

<sup>24</sup>Yahweh spoke to Moses again, saying, <sup>25</sup>"Speak to Aaron and to his sons, saying, 'This is the law of the sin offering: The sin offering must be killed at the place where the burnt offering is killed before Yahweh. It is most holy.<sup>26</sup> The priest who offers it for sin will eat it. It must be eaten in a holy place in the courtyard of the tent of meeting.

<sup>27</sup>Whatever touches its meat will become holy, and if the blood is sprinkled on any garment, you must wash it, the part that was sprinkled on, in a holy place.<sup>28</sup> But the clay pot in which it is boiled must be broken. If it is boiled in a bronze pot, it must be scrubbed and rinsed clean in water.

<sup>29</sup>Any male among the priests may eat some of it because it is most holy.<sup>30</sup> But any sin offering whose blood is brought into the tent of meeting to make atonement in the holy place must not be eaten. It must be burned with fire.

## Chapter 7

<sup>1</sup>This is the law of the guilt offering. It is most holy.<sup>2</sup>They must kill the guilt offering in the place for killing it, and they must sprinkle its blood against every side of the altar.<sup>3</sup>All the fat in it will be offered: the fat tail, the fat that is over the inner parts,<sup>4</sup>the two kidneys and the fat on them, which is next to the loins, and what covers the liver, with the kidneys—all this must be removed.

<sup>5</sup>The priest must burn these parts on the altar as an offering made with fire to Yahweh. This is the guilt offering.

<sup>6</sup>Every male among the priests may eat part of this offering. It must be eaten in a holy place because it is most holy.

<sup>7</sup>The sin offering is like the guilt offering. The same law applies to both of them. They belong to the priest who makes atonement with them.<sup>8</sup>The priest who offers anyone's burnt offering may have for himself the hide of that offering.

<sup>9</sup>Every grain offering that is baked in an oven, and every such offering that is cooked in a frying pan or in a baking pan will belong to the priest who offers it.<sup>10</sup>Every grain offering, either dry or mixed with oil, will belong equally to all the descendants of Aaron.

<sup>11</sup>This is the law of the sacrifice of peace offerings which people will offer to Yahweh.<sup>12</sup>If anyone offers it in order to give thanks, then he must offer it with a sacrifice of cakes made without yeast, but mixed with oil, of cakes made without yeast, but spread with oil, and of cakes made with fine flour that is mixed with oil.

<sup>13</sup>Also for the purpose of giving thanks, he must offer with the sacrifice of his peace offering cakes of bread made with yeast.<sup>14</sup>He is to offer one of each kind of these sacrifices as a contribution presented to Yahweh. It will belong to the priests who sprinkle the blood of the peace offerings onto the altar.

<sup>15</sup>The person presenting a peace offering for the purpose of giving thanks must eat the meat of his offering on the day of the sacrifice. He must not leave any of it until the next morning.<sup>16</sup>But if the sacrifice of his offering is for the purpose of a vow, or for the purpose of a freewill offering, the meat must be eaten on the day that he offers his sacrifice, but whatever remains of it may be eaten on the next day.

<sup>17</sup>However, whatever meat of the sacrifice remains on the third day must be burned.<sup>18</sup>If any of the meat of the sacrifice of one's peace offering is eaten on the third day, it will not be accepted, neither will it be credited to the one who offered it. It will be a disgusting thing, and the person who eats it will carry the guilt of his sin.

<sup>19</sup>Any meat that touches an unclean thing must not be eaten. It must be burned with fire. As for the rest of the meat, anyone who is clean may eat it.<sup>20</sup>However, an unclean person who eats any meat from the sacrifice of a peace offering that belongs to Yahweh—that person must be cut off from his people.

<sup>21</sup>If anyone touches any unclean thing—whether uncleanness of man or of unclean animal or of some unclean, detestable thing—and if he then eats some of the meat of a sacrifice of peace offering that belongs to Yahweh, that person must be cut off from his people."

<sup>22</sup>Then Yahweh spoke to Moses, saying,<sup>23</sup>"Speak to the people of Israel and say, 'You must eat no fat of cattle, sheep, or goats.'<sup>24</sup>The fat of an animal that died without being a sacrifice, or the fat of an animal torn by wild animals, may be used for other purposes, but you must certainly not eat it.

<sup>25</sup>Whoever eats the fat of an animal that men can offer as a sacrifice by fire to Yahweh, that person must be cut off from his people.<sup>26</sup>You must eat no blood whatsoever in any of your houses, whether it is from a bird or an animal.

<sup>27</sup>Whoever eats any blood, that person must be cut off from his people."

<sup>28</sup>So Yahweh spoke to Moses and said,<sup>29</sup>"Speak to the people of Israel and say, 'He who offers the sacrifice of a peace offering to Yahweh must bring part of his sacrifice to Yahweh.'<sup>30</sup>The offering for Yahweh to be made by fire, his own hands must bring it. He must bring the fat with the breast, so that the breast may be waved as a wave offering before Yahweh.

<sup>31</sup>The priest must burn the fat on the altar, but the breast will belong to Aaron and his descendants.<sup>32</sup>You must give the right thigh to the priest as a contribution from the sacrifice of your peace offerings.

<sup>33</sup>The priest, one of Aaron's descendants, who offers the blood of the peace offerings and the fat—he will have the right thigh as his share of the offering.<sup>34</sup>For I have taken from the people of Israel, the breast of the wave offering,

and the thigh that is the contribution from the sacrifices of their peace offerings, and they have been given to Aaron the priest and his sons as their regular share.

<sup>35</sup>This is what has been consecrated for Aaron and his descendants from the offerings for Yahweh made by fire, on the day when Moses presented them to serve Yahweh in the work of priest. <sup>36</sup>This is the share that Yahweh commanded to be given them from the people of Israel, on the day that he anointed the priests. It will always be their share throughout all generations.

<sup>37</sup>This is the law of the burnt offering, of the grain offering, of the sin offering, of the guilt offering, of the consecration offering, and of the sacrifice of peace offerings, <sup>38</sup>about which Yahweh gave commands to Moses on Mount Sinai on the day that he commanded the people of Israel to offer their sacrifices to Yahweh in the wilderness of Sinai."

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## Chapter 8

<sup>1</sup>Yahweh spoke to Moses, saying, <sup>2</sup>"Take Aaron and his sons with him, the garments and the anointing oil, the bull for the sin offering, the two rams, and the basket of unleavened bread. <sup>3</sup>Assemble all the assembly at the entrance to the tent of meeting."

<sup>4</sup>So Moses did as Yahweh commanded him, and the assembly came together at the entrance to the tent of meeting.

<sup>5</sup>Then Moses said to the assembly, "This is what Yahweh has commanded to be done."

<sup>6</sup>Moses brought Aaron and his sons and washed them with water. <sup>7</sup>He put the tunic on Aaron and tied the sash around his waist, clothed him with the robe and put the ephod on him, and then he tied the ephod around him with the finely-woven waistband and bound it to him.

<sup>8</sup>He placed the breastpiece on him, and in the breastpiece he put the Urim and the Thummim. <sup>9</sup>He set the turban on his head, and on the turban, in front, he set the golden plate, the holy crown, as Yahweh had commanded Moses.

<sup>10</sup>Moses took the anointing oil, anointed the tabernacle and everything in it and set them apart to Yahweh. <sup>11</sup>He sprinkled the oil on the altar seven times, and anointed the altar and all its utensils, and the washbasin and its base, to set them apart to Yahweh.

<sup>12</sup>He poured some of the anointing oil on Aaron's head and anointed him to set him apart. <sup>13</sup>Moses brought Aaron's sons and clothed them with tunics. He tied sashes around their waists and wrapped linen cloth around their heads, as Yahweh had commanded him.

<sup>14</sup>Moses brought the bull for the sin offering, and Aaron and his sons laid their hands on the head of the bull that they had brought for the sin offering. <sup>15</sup>Moses killed it, and he took the blood and put it on the horns of the altar with his finger, purified the altar, poured out the blood at the base of the altar, and set it apart for God in order to make atonement for it.

<sup>16</sup>He took all the fat that was on the inner parts, the covering of the liver, and the two kidneys and their fat, and Moses burned it all on the altar. <sup>17</sup>But Moses burned the bull, its hide, its meat, and its dung outside the camp, as Yahweh had commanded him.

<sup>18</sup>Moses presented the ram for the burnt offering, and Aaron and his sons laid their hands on the head of the ram.

<sup>19</sup>He killed it and sprinkled its blood against every side of the altar.

<sup>20</sup>He cut the ram into pieces and burned the head and the pieces and the fat. <sup>21</sup>He washed the inner parts and the legs with water, and he burned the whole ram on the altar. It was a burnt offering and produced a sweet aroma, an offering made by fire to Yahweh as Yahweh had commanded Moses.

<sup>22</sup>Then Moses presented the other ram, the ram of consecration, and Aaron and his sons laid their hands on the head of the ram. <sup>23</sup>Aaron killed it, and Moses took some of its blood and put it on the tip of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot. <sup>24</sup>He brought Aaron's sons, and he put some of the blood on the tip of their right ear, on the thumb of their right hand, and on the big toe of their right foot. Then Moses sprinkled its blood against every side of the altar.

<sup>25</sup>He took the fat, the fat tail, all the fat that was on the inner parts, the covering of the liver, the two kidneys and their fat, and the right thigh. <sup>26</sup>Out of the basket of bread without yeast that was before Yahweh, he took one loaf without yeast, and one loaf of oiled bread, and one wafer, and placed them on the fat and on the right thigh. <sup>27</sup>He put it all in the hands of Aaron and in the hands of his sons and waved them before Yahweh as a wave offering.

<sup>28</sup>Then Moses took them from off their hands and burned them on the altar for the burnt offering. They were a consecration offering and produced a sweet aroma. It was an offering made by fire to Yahweh. <sup>29</sup>Moses took the breast and waved it as a wave offering to Yahweh. It was Moses' share of the ram for the priests' ordination, as Yahweh had commanded him.

<sup>30</sup>Moses took some of the anointing oil and the blood that was on the altar; he sprinkled these on Aaron, on his clothes, on his sons, and on his sons' clothes with him. In this way he set apart Aaron and his clothes, and his sons and their clothes to Yahweh.

<sup>31</sup>So Moses said to Aaron and to his sons, "Boil the meat at the entrance to the tent of meeting, and there eat it and the bread that is in the basket of consecration, as I commanded, saying, 'Aaron and his sons will eat it.'<sup>32</sup>Whatever remains of the meat and of the bread you must burn.<sup>33</sup>You must not go out from the entrance of the tent of meeting for seven days, until the days of your ordination are fulfilled. For Yahweh will consecrate you for seven days.

<sup>34</sup>What has been done this day—Yahweh has commanded to be done to make atonement for you.<sup>35</sup>You will stay day and night for seven days at the entrance to the tent of meeting, and keep the command of Yahweh, so you will not die, because this is what I have been commanded."<sup>36</sup>So Aaron and his sons did all the things which Yahweh had commanded them through Moses.

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## Chapter 9

<sup>1</sup>On the eighth day Moses called Aaron and his sons and the elders of Israel.<sup>2</sup>He said to Aaron, "Take a calf from the herd for a sin offering, and a ram without blemish for a burnt offering, and offer them before Yahweh.

<sup>3</sup>You must speak to the people of Israel and say, 'Take a male goat for a sin offering and a calf and a lamb, both a year old and without blemish, for a burnt offering;<sup>4</sup>also take an ox and a ram for peace offerings to sacrifice before Yahweh, and a grain offering mixed with oil, because today Yahweh will appear to you.'"<sup>5</sup>So they brought all that Moses commanded to the tent of meeting, and all the assembly of Israel approached and stood before Yahweh.

<sup>6</sup>Then Moses said, "This is what Yahweh commanded you to do, so that his glory may appear to you."<sup>7</sup>Moses said to Aaron, "Come near the altar and offer your sin offering and burnt offering, and make atonement for yourself and for the people, and offer the sacrifice for the people to make atonement for them, as Yahweh has commanded."

<sup>8</sup>So Aaron went near the altar and killed the calf for the sin offering, which was for himself.<sup>9</sup>The sons of Aaron presented the blood to him, and he dipped his finger into it and put it on the horns of the altar; then he poured out the blood at the base of the altar.

<sup>10</sup>However, he burned the fat, the kidneys, and the covering of the liver on the altar as a sin offering, as Yahweh had commanded Moses.<sup>11</sup>The meat and the hide he burned outside the camp.

<sup>12</sup>Aaron killed the burnt offering, and his sons gave him the blood, which he splashed against every side of the altar.<sup>13</sup>Then they gave him the burnt offering, piece by piece, together with the head, and he burned them on the altar.<sup>14</sup>He washed the inner parts and the legs and burned them on top of the burnt offering on the altar.

<sup>15</sup>Aaron presented the people's sacrifice—a goat, then took it as the sacrifice for their sin and killed it; he sacrificed it for sin, as he had done with the first goat.<sup>16</sup>He presented the burnt offering and offered it as Yahweh had commanded.<sup>17</sup>He presented the grain offering; he filled his hand with it and burned it on the altar, along with the morning's burnt offering.

<sup>18</sup>He killed also the ox and the ram, the sacrifice for the peace offering, which was for the people. Aaron's sons gave him the blood, which he sprinkled against every side of the altar.<sup>19</sup>However, they cut out the fat of the bull and the ram, the fat tail, the fat that covers the inner parts, the kidneys, and the covering of the liver.

<sup>20</sup>They took the parts that were cut out and put these on the breasts, and then Aaron burned the fat on the altar.

<sup>21</sup>Aaron waved the breasts and the right thigh as a wave offering before Yahweh, as Moses had commanded.

<sup>22</sup>Then Aaron lifted up his hands toward the people and blessed them; then he came down from offering the sin offering, the burnt offering, and the peace offering.<sup>23</sup>Moses and Aaron went into the tent of meeting, then came out again and blessed the people, and the glory of Yahweh appeared to all the people.<sup>24</sup>Fire came out from Yahweh and consumed the burnt offering and the fat on the altar. When all the people saw this, they shouted and lay facedown.

## Chapter 10

<sup>1</sup>Nadab and Abihu, sons of Aaron, each took his censer, put fire in it, and then incense. Then they offered unapproved fire before Yahweh, which he had not commanded them to offer.<sup>2</sup>So fire came out from before Yahweh and devoured them, and they died before Yahweh.

<sup>3</sup>Then Moses said to Aaron, "This is what Yahweh was talking about when he said,  
    'I will reveal my holiness to those who come near me.  
    I will be glorified before all the people.'"  
Aaron did not say anything.

<sup>4</sup>Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, "Come here and carry your brothers out of the camp from before the tabernacle."

<sup>5</sup>So they came near and carried them, still wearing their priestly tunics, out of the camp, as Moses had instructed.

<sup>6</sup>Then Moses said to Aaron and to Eleazar and to Ithamar, his sons, "Do not let your hair on your heads hang loosely, and do not tear your clothes, so that you may not die, and so that Yahweh may not be angry with all the assembly. But allow your relatives, the entire house of Israel, to mourn for those whom the fire of Yahweh has set ablaze.<sup>7</sup>You must not go out from the entrance of the tent of meeting, or you will die, for the anointing oil of Yahweh is on you." So they acted according to Moses' instructions.

<sup>8</sup>Yahweh spoke to Aaron, saying, <sup>9</sup>"Do not drink wine or strong drink, you, or your sons who remain with you, when you go into the tent of meeting, so you will not die. This will be a permanent statute throughout your people's generations,<sup>10</sup> to distinguish between the holy and the profane, and between the unclean and the clean,<sup>11</sup> so that you may teach the people of Israel all the statutes that Yahweh has commanded through Moses."

<sup>12</sup>Moses spoke to Aaron and to Eleazar and to Ithamar, his remaining sons, "Take the grain offering that remains from the offerings to Yahweh made by fire, and eat it without yeast beside the altar, for it is most holy.<sup>13</sup>You must eat it in a holy place, because it is your share and your sons' share of the offerings to Yahweh made by fire, for this is what I have been commanded to tell you.

<sup>14</sup>As for the breast of the wave offering and the thigh of the contribution, you must eat them in a clean place, you and your sons and daughters with you, for they are given as your assigned portion and your sons' assigned portion out of the sacrifices of the fellowship offerings of the people of Israel.<sup>15</sup>As for the thigh of the contribution and the breast of the wave offering, they must bring them with the offerings of fat made by fire as a wave offering before Yahweh. They will be yours and your sons' with you as a share forever, as Yahweh has commanded."

<sup>16</sup>Then Moses asked about the goat for the sin offering, and found that it was burned up. So he was angry with Eleazar and Ithamar, the remaining sons of Aaron; he said, <sup>17</sup>"Why have you not eaten the sin offering in the area of the tabernacle, since it is most holy, and since Yahweh has given it to you to take away the iniquity of the assembly, to make atonement for them before him?"<sup>18</sup>Look, its blood was not brought inside the tabernacle, so you should certainly have eaten it in the tabernacle area, as I commanded."

<sup>19</sup>Then Aaron answered Moses, "See, today they made their sin offering and burnt offering before Yahweh, and this thing has happened to me today. If I had eaten the sin offering today, would it have been pleasing in the sight of Yahweh?"<sup>20</sup>When Moses heard that, he was satisfied.

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## Chapter 11

<sup>1</sup>Yahweh spoke to Moses and to Aaron, saying, <sup>2</sup>"Speak to the people of Israel, saying, 'These are the living things which you may eat among all the animals that are on the earth.

<sup>3</sup>You may eat any animal that has a split hoof and that also chews the cud.<sup>4</sup>However, some animals either chew the cud or have a split hoof, and you must not eat them, animals such as the camel, because it chews the cud but does not have a split hoof. So the camel is unclean to you.

<sup>5</sup>Also the rock badger, because it chews the cud but does not have a split hoof, it is also unclean to you.<sup>6</sup>The rabbit, because it chews the cud, but does not have a split hoof, is unclean to you.<sup>7</sup>The pig, although it has a split hoof, does not chew the cud, is unclean to you.<sup>8</sup>You must not eat any of their meat, nor touch their carcasses. They are unclean to you.

<sup>9</sup>The animals living in the water that you may eat are all those that have fins and scales, whether in the ocean or in the rivers.<sup>10</sup>But all living creatures that do not have fins and scales in the ocean or rivers, including all that move in the water and all the living creatures that are in the water—they must be detested by you.

<sup>11</sup>Since they must be detested, you must not eat of their meat; also, their carcasses must be detested.<sup>12</sup>Whatever lives in the water and does not have fins and scales is detestable to you.

<sup>13</sup>These are the birds you must detest—and you must not eat because they are detestable: the eagle, the vulture, and the black vulture,<sup>14</sup>the kite, any kind of falcon,<sup>15</sup>every kind of raven,<sup>16</sup>the horned owl and the screech owl, the seagull, and any kind of hawk.

<sup>17</sup>You must also detest the little owl and the great owl, the cormorant,<sup>18</sup>the white owl and the barn owl, the osprey,<sup>19</sup>the stork, any kind of heron, the hoopoe, and also the bat.

<sup>20</sup>All winged insects that walk on four legs are detestable to you.<sup>21</sup>Yet you may eat any of the flying insects that also walk on four legs if they have jointed legs for hopping on the ground.<sup>22</sup>You may also eat any kind of locust, katydid, cricket, or grasshopper.<sup>23</sup>But all the flying insects that have four feet must be detested by you.

<sup>24</sup>You will become unclean until evening by these animals if you touch a carcass of one of them.<sup>25</sup>Whoever picks up one of their carcasses must wash his clothes and remain unclean until evening.

<sup>26</sup>Every animal which has a split hoof that is not completely divided or which does not chew the cud is unclean to you. Everyone who touches them will be unclean.<sup>27</sup>Whatever walks on its paws among all the animals that walk on all four legs, they are unclean to you. Whoever touches such a carcass will be unclean until the evening.

<sup>28</sup>Whoever picks up such a carcass must wash his clothes and be unclean until the evening. These animals will be unclean to you.

<sup>29</sup>Of the animals that creep on the ground, these are the animals that will be unclean to you: the weasel, the rat, every kind of large lizard,<sup>30</sup>the gecko, the monitor lizard, the lizard, the skink, and the chameleon.

<sup>31</sup>Of all the animals that creep, these are the animals which will be unclean to you. Whoever touches them when they are dead will be unclean until evening.<sup>32</sup>If any of them dies and falls on anything, that thing will be unclean, whether it is made of wood, cloth, leather, or sackcloth. Whatever it is and whatever it is used for, it must be put into water; it will be unclean until evening. Then it will be clean.<sup>33</sup>For every clay pot into or onto which any unclean animal falls, whatever is in the pot will become unclean, and you must destroy that pot.

<sup>34</sup>Any food that could be eaten but has water on it from such a pot is unclean. Any liquid that is for drinking from such a pot is unclean.<sup>35</sup>Anything that one of their carcasses falls on becomes unclean; if it is an oven or small stove, it must be broken to pieces. They are unclean and they must remain unclean to you.

<sup>36</sup>A spring or cistern for collecting water remains clean; but anyone who touches their carcass is unclean.<sup>37</sup>If any part of their carcass falls upon any seeds for sowing, those seeds will still be clean.<sup>38</sup>But if water is put on the seeds, and if any part of their carcass falls on them, then they will be unclean to you.

<sup>39</sup>If any animal that you may eat dies, then he who touches the carcass will be unclean until evening.<sup>40</sup>Whoever eats any of that carcass must wash his clothes and be unclean until evening. Anyone who picks up such a carcass will wash his clothes and be unclean until evening.

<sup>41</sup>Every animal that creeps on the ground is detestable; it must not be eaten.<sup>42</sup>Whatever crawls on its belly, and whatever walks on all four legs, or whatever has many feet—all the animals that creep on the ground, these you must not eat, for they are detestable.

<sup>43</sup>You must not make yourselves detestable with any living creatures that creep; you must not make yourselves unclean with them and you must not be made unclean by them.<sup>44</sup>For I am Yahweh your God. You are to keep yourselves holy, therefore, and be holy, because I am holy. You must not defile yourselves with any kind of animal that moves about on the ground.<sup>45</sup>For I am Yahweh, who brought you up out of the land of Egypt, to be your God. You must therefore be holy, for I am holy.

<sup>46</sup>This is the law regarding the animals, the birds, every living creature that moves in the waters, and of every creature that creeps on the ground,<sup>47</sup> for which a distinction is to be made between the unclean and the clean, and between the living things that may be eaten and the living things that may not be eaten."

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Chapter 12

<sup>1</sup>Yahweh said to Moses, <sup>2</sup>"Speak to the people of Israel, saying, 'If a woman conceives and gives birth to a male child, then she will be unclean for seven days, just as she is unclean during the days of her monthly impurity.<sup>3</sup> On the eighth day the flesh of a baby boy's foreskin must be circumcised.

<sup>4</sup>Then the mother's purification from her bleeding will continue for thirty-three days. She must not touch any holy thing or come into the sanctuary until the days of her purification are finished.<sup>5</sup> But if she gives birth to a female child, then she will be unclean for two weeks, as she is during her impurity. Then for sixty-six days she will be purified from her bleeding.

<sup>6</sup>When the days of her purification are finished, for a son or for a daughter, she must bring a one year old lamb as a burnt offering, and a young pigeon or dove as a sin offering, to the entrance of the tent of meeting, to the priest.

<sup>7</sup>Then he will offer it before Yahweh and make atonement for her, and she will be cleansed from the flow of her blood. This is the law regarding a woman who gives birth to either a male or a female child.<sup>8</sup> If she is not able to afford a lamb, then she must take two doves or two young pigeons, one as a burnt offering and the other as a sin offering, and the priest will make atonement for her; then she will be clean."

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## Chapter 13

<sup>1</sup>Yahweh spoke to Moses and to Aaron, saying,<sup>2</sup>"When anyone has on the skin of his body a swelling or scab or a bright spot, and it becomes infected and there is leprosy in his body, then he must be brought to Aaron the high priest, or to one of his sons the priests.

<sup>3</sup>Then the priest will examine the disease in the skin of his body. If the hair in the diseased area has turned white, and if the disease appears to be deeper than just on the skin, then it is leprosy. After the priest examines him, he must pronounce him unclean.<sup>4</sup>If the bright spot in his skin is white, and the appearance of it is no deeper than the skin, and if the hair in the diseased area has not turned white, then the priest must isolate the one with the disease for seven days.

<sup>5</sup>On the seventh day, the priest must examine him to see if in his opinion the disease is not any worse, and if it has not spread in the skin. If it has not, then the priest must isolate him seven days more.<sup>6</sup>The priest will examine him again on the seventh day to see if the disease is better and has not spread farther in the skin. If it has not, then the priest will pronounce him clean. It is a rash. He must wash his clothes, and then he is clean.

<sup>7</sup>But if the rash has spread in the skin after he has shown himself to the priest for his cleansing, he must then show himself to the priest again.<sup>8</sup>The priest will examine him to see if the rash has spread farther in the skin. If it has spread, then the priest must pronounce him unclean. It is leprosy.

<sup>9</sup>When leprosy is in someone, then he must be brought to the priest.<sup>10</sup>The priest will examine him to see if there is a white swelling in the skin, if the hair has turned white, or if there is raw flesh in the swelling.<sup>11</sup>If there is, then it is leprosy, and the priest must pronounce him unclean. He will not isolate him, because he is already unclean.

<sup>12</sup>If the leprosy breaks out widely in the skin and covers all the skin of the person with the disease from his head to his feet, as far as it appears to the priest,<sup>13</sup>then the priest must examine him to see if the leprosy has covered all his body. If it has, then the priest must pronounce the person who has the disease as clean. If it has all turned white, then he is clean.<sup>14</sup>But if raw flesh appears on him, he will be unclean.

<sup>15</sup>The priest must look at the raw flesh and pronounce him unclean because the raw flesh is unclean. It is leprosy.

<sup>16</sup>But if the raw flesh turns white again, then the person must go to the priest.<sup>17</sup>The priest will examine him to see if the flesh has turned white. If it has then the priest will pronounce that person to be clean.

<sup>18</sup>When a person has a boil on the skin and it has healed,<sup>19</sup>and in place of the boil there is white swelling or a bright spot, reddish-white, then it must be shown to the priest.<sup>20</sup>The priest will examine it to see if it appears deeper under the skin, and if the hair there has turned white. If so, then the priest must pronounce him unclean. It is leprosy, if it has developed in the place where the boil was.

<sup>21</sup>But if the priest examines it and sees that there is no white hair in it, and that it is not under the skin but has faded, then the priest must isolate him for seven days.<sup>22</sup>If it spreads widely in the skin, then the priest must pronounce him unclean. It is an infectious disease.<sup>23</sup>But if the bright spot stays in its place and has not spread, then it is the scar of the boil, and the priest must pronounce him clean.

<sup>24</sup>When the skin has a burn and the raw flesh of the burn has become a reddish-white or white spot,<sup>25</sup>then the priest will examine it to see if the hair in that spot has turned white, and if it appears to be deeper than the skin. If it has, then it is leprosy. It has broken out in the burn, and the priest must pronounce him unclean. It is leprosy.

<sup>26</sup>But if the priest examines it and finds that there is no white hair in the spot, and it is not under the skin but has faded, then the priest must isolate him for seven days.<sup>27</sup>Then the priest must examine him on the seventh day. If it has spread widely in the skin, then the priest must pronounce him unclean. It is leprosy.<sup>28</sup>If the spot stays in its place and has not spread in the skin but has faded, then it is a swelling from the burn, and the priest must pronounce him clean, for it is nothing more than the scar of the burn.

<sup>29</sup>If a man or woman has an infectious disease on the head or chin,<sup>30</sup>then the priest must examine the person for an infectious disease to see if it appears to be deeper than the skin, and if there is yellow, thin hair in it. If there is, then the priest must pronounce him unclean. It is an itch, leprosy on the head or the chin.

<sup>31</sup>If the priest examines the itching disease and sees that it is not under the skin, and if there is no black hair in it, then the priest will isolate the person with the itching disease for seven days.

<sup>32</sup>On the seventh day the priest will examine the disease to see if it has spread. If there is no yellow hair, and if the disease appears to be only skin deep,<sup>33</sup> then he must be shaved, but the diseased area must not be shaved, and the priest must isolate the person with the itching disease for seven more days.

<sup>34</sup>On the seventh day the priest will examine the disease to see if it has stopped spreading in the skin. If it appears to be no deeper than the skin, then the priest must pronounce him clean. The person must wash his clothes, and then he will be clean.

<sup>35</sup>But if the itching disease has spread widely in the skin after the priest said he was clean,<sup>36</sup> then the priest must examine him again. If the disease has spread in the skin, the priest does not need to seek for yellow hair. The person is unclean.<sup>37</sup> But if in the priest's view the itching disease has stopped spreading and black hair has grown in the area, then the disease has healed. He is clean, and the priest must pronounce him clean.

<sup>38</sup>If a man or a woman has white spots on the skin,<sup>39</sup> then the priest must examine the person to see if the spots are a dull white, which is only a rash that has broken out in the skin. He is clean.

<sup>40</sup>If a man's hair has fallen out of his head, he is bald, but he is clean.<sup>41</sup> If his hair has fallen out of the front part of his head, and if his forehead is bald, he is clean.

<sup>42</sup>But if there is a reddish-white sore on his bald head or forehead, it is leprosy that has broken out.<sup>43</sup> Then the priest must examine him to see if the swelling of the diseased area on his bald head or forehead is reddish-white, like the appearance of leprosy in the skin.<sup>44</sup> If it is, then he is leprous and is unclean. The priest must surely pronounce him unclean because of his disease on his head.

<sup>45</sup>The leprous person who has the disease must wear torn clothes, his hair must hang loosely, and he must cover his face up to his nose and call out, 'Unclean, unclean.'<sup>46</sup> All the days that he has the infectious disease he will be unclean. Because he is unclean with a disease that can spread, he must live alone. He must live outside the camp.

<sup>47</sup>A garment that is contaminated with leprosy, whether it is a wool or linen garment,<sup>48</sup> or anything woven or knitted from wool or linen, or leather or anything made with leather—<sup>49</sup> if there is a greenish or reddish contamination in the garment, the leather, the woven or knitted material, or anything made of leather, then it is a leprosy that spreads; it must be shown to the priest.

<sup>50</sup>The priest must examine the item for leprosy; he must isolate anything that has leprosy for seven days.<sup>51</sup> He must examine the leprosy again on the seventh day. If it has spread in the garment or anything woven or knitted from wool or linen material, or leather or anything in which leather is used, then it is harmful leprosy, and the item is unclean.<sup>52</sup> He must burn the garment, or anything woven or knitted from wool or linen material, or leather or anything made with leather, anything in which the leprosy is found, for it can lead to disease. The item must be completely burned up.

<sup>53</sup>If the priest examines the item and sees that the leprosy has not spread in the garment or material woven or knitted from wool or linen, or leather goods,<sup>54</sup> then he will command them to wash the item in which the leprosy was found, and he must isolate it for seven more days.<sup>55</sup> Then the priest will examine the item after the item where there was leprosy was washed. If the leprosy has not changed its color, even though it has not spread, it is unclean. You must burn the item, no matter where the leprosy has contaminated it.

<sup>56</sup>If the priest examines the item, and if the leprosy has faded after it was washed, then he must tear out the contaminated part from the garment or from the leather, or from the woven or knitted material.<sup>57</sup> If the leprosy still appears in the garment, either in the woven or knitted material, or in anything made of leather, it is spreading. You must burn any item that has the leprosy.<sup>58</sup> The garment or anything woven or knitted from wool or linen material, or leather or anything made with leather—if you wash the item and the leprosy is gone, then the item must be washed a second time, and it will be clean.

<sup>59</sup>This is the law about leprosy in a garment of wool or linen, or anything woven or knitted from wool or linen material, or leather or anything made with leather, so that you may pronounce it clean or unclean."

## Chapter 14

<sup>1</sup>Yahweh spoke to Moses, saying, <sup>2</sup>"This will be the law for the leper on the day of his cleansing. He must be brought to the priest.

<sup>3</sup>The priest will go out of the camp to examine the leper to see if the leprosy is healed. <sup>4</sup>Then the priest will command that the one to be cleansed must take two live, clean birds, cedar wood, scarlet yarn, and hyssop. <sup>5</sup>The priest will command him to kill one of the birds over fresh water that is in a clay pot.

<sup>6</sup>The priest will then take the live bird and the cedar wood, and the scarlet yarn and the hyssop, and he will dip all these things, including the live bird, in the blood of the bird that was killed over the fresh water. <sup>7</sup>Then the priest will sprinkle this water seven times onto the person who is to be cleansed from the leprosy, and then the priest will pronounce him to be clean. Then the priest will release the living bird into the open fields.

<sup>8</sup>The person who is being cleansed will wash his clothes, shave off all his hair, and bathe himself in water, and then he will be clean. After that he must come into the camp, but he will live outside his tent for seven days. <sup>9</sup>On the seventh day he must shave all his hair off his head, and he must also shave off his beard and eyebrows. He must shave off all his hair, and he must wash his clothes and bathe himself in water; then he will be clean.

<sup>10</sup>On the eighth day he must take two male lambs without blemish, one female lamb a year old without blemish, and three-tenths of an ephah of fine flour mixed with oil as a grain offering, and one log of oil. <sup>11</sup>The priest who cleanses him will stand the person who is to be cleansed, along with those things, before Yahweh at the entrance to the tent of meeting.

<sup>12</sup>The priest will take one of the male lambs and offer it as a guilt offering, together with the log of oil; he will wave them for a wave offering before Yahweh. <sup>13</sup>He must kill the male lamb in the place where they kill the sin offerings and the burnt offerings, in the area of the tabernacle, for the sin offering belongs to the priest, as does the guilt offering, because it is most holy.

<sup>14</sup>The priest will take some of the blood of the guilt offering and put it on the tip of the right ear of the person who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot. <sup>15</sup>Then the priest will take oil from the log and pour it into the palm of his own left hand, <sup>16</sup>and dip his right finger in the oil that is in his left hand, and sprinkle some of the oil with his finger seven times before Yahweh.

<sup>17</sup>The priest will put the rest of the oil in his hand on the tip of the right ear of the person to be cleansed, on the thumb of his right hand, and on the big toe of his right foot. He must put this oil on top of the blood from the guilt offering. <sup>18</sup>As for the rest of the oil that is in the priest's hand, he will put it on the head of the person who is to be cleansed, and the priest will make atonement for him before Yahweh.

<sup>19</sup>Then the priest will offer the sin offering and make atonement for him who is to be cleansed because of his uncleanness, and afterward he will kill the burnt offering. <sup>20</sup>Then the priest will offer the burnt offering and the grain offering on the altar. The priest will make atonement for the person, and then he will be clean.

<sup>21</sup>However, if the person is poor and cannot afford these sacrifices, then he may take one male lamb as a guilt offering to be waved, to make atonement for himself, and one-tenth of an ephah of fine flour mixed with oil as a grain offering, and a log of oil, <sup>22</sup>together with two doves or two young pigeons, such as he is able to get; one bird will be a sin offering and the other a burnt offering. <sup>23</sup>On the eighth day he must bring them for his cleansing to the priest, to the entrance to the tent of meeting, before Yahweh.

<sup>24</sup>The priest will take the lamb for an offering, and he will take with it the log of olive oil, and he will wave them as a wave offering before Yahweh. <sup>25</sup>The priest will kill the lamb for the guilt offering, and he will take some of the blood of the guilt offering and put it on the tip of the right ear of the one who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot.

<sup>26</sup>Then the priest will pour some of the oil into the palm of his own left hand, <sup>27</sup>and he will sprinkle with his right finger some of the oil that is in his left hand seven times before Yahweh.

<sup>28</sup>The priest will then put some of the oil that is in his hand on the tip of the right ear of the one who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot, the same places where he put the blood of the guilt offering. <sup>29</sup>He will put the rest of the oil that is in his hand on the head of the one who is to be cleansed, to make atonement for him before Yahweh.

<sup>30</sup>He must offer one of the doves or young pigeons, such as the person has been able to get— <sup>31</sup>one as a sin offering and the other as a burnt offering, along with the grain offering. Then the priest will make atonement for the one



who is to be cleansed before Yahweh.<sup>32</sup>This is the law for a person in whom there is leprosy, who is not able to afford the standard offerings for his cleansing."

<sup>33</sup>Yahweh spoke to Moses and to Aaron, saying, <sup>34</sup>"When you have come into the land of Canaan which I gave to you as a possession, and if I put leprosy that spreads in a house in the land of your possession,<sup>35</sup> then he who owns the house must come and tell the priest. He must say, 'There seems to me to be something like leprosy in my house.'

<sup>36</sup>Then the priest will command that they empty the house before he goes in to see the evidence of leprosy, so that nothing in the house will be made unclean. Afterward the priest must go in to see the house.<sup>37</sup> He must examine the leprosy to see if it is in the house walls, and to see whether it appears greenish or reddish in the depressions in the wall's surface.<sup>38</sup> If the house does have leprosy, then the priest will go out of the house and shut the door to the house for seven days.

<sup>39</sup>Then the priest will return again on the seventh day and examine it to see if the leprosy has spread in the walls of the house.<sup>40</sup> If it has, then the priest will command that they take out the stones in which the leprosy has been found and throw them into an unclean place outside the city.

<sup>41</sup>He will require all the inside walls of the house to be scraped, and they must take the contaminated material that is scraped off outside the city and dump it into the unclean place.<sup>42</sup> They must take other stones and put them in the place of the stones that were removed, and they must use new clay to plaster the house.

<sup>43</sup>If leprosy comes again and breaks out in the house in which the stones have been taken away and the walls have been scraped and then replastered,<sup>44</sup> then the priest must come in and examine the house to see if leprosy has spread in the house. If it has, then it is harmful leprosy, and the house is unclean.

<sup>45</sup>The house must be torn down. The stones, timber, and all the plaster in the house must be carried away out of the city to the unclean place.<sup>46</sup> In addition, whoever goes into the house during the time it is closed up will be unclean until evening.<sup>47</sup> Anyone who has lain down in the house must wash his clothes, and anyone who ate in the house must wash his clothes.

<sup>48</sup>If the priest enters the house to examine it to see whether the leprosy has spread in the house after the house was plastered, then, if the leprosy is gone, he will pronounce the house clean.

<sup>49</sup>Then the priest must take two birds to cleanse the house, and cedar wood, and scarlet yarn, and hyssop.<sup>50</sup> He will kill one of the birds over fresh water in a clay jar.<sup>51</sup> He will take the cedar wood, the hyssop, the scarlet yarn, and the live bird, and dip them in the blood of the killed bird, into the fresh water, and sprinkle the house seven times.

<sup>52</sup>He will cleanse the house with the blood of the bird and with the fresh water, with the live bird, the cedar wood, the hyssop, and the scarlet yarn.<sup>53</sup> But he will let the live bird go out of the city into the open fields. In this way he must make atonement for the house, and it will be clean.

<sup>54</sup>This is the law for all types of leprosy and things that cause it, and for an itch,<sup>55</sup> and for leprosy in clothing and in a house,<sup>56</sup> for swelling, for a rash, and for a bright spot,<sup>57</sup> to determine when any of these cases is unclean or when it is clean. This is the law for leprosy."

## Chapter 15

<sup>1</sup>Yahweh spoke to Moses and to Aaron, saying, <sup>2</sup>"Speak to the people of Israel, and say to them, 'When any man has an infected fluid that comes out of his body, he becomes unclean.<sup>3</sup> His uncleanness is due to this infected fluid. Whether his body flows with fluid or is stopped up, it is unclean.

<sup>4</sup>Every bed on which he lies will be unclean, and everything on which he sits will be unclean.<sup>5</sup> Whoever touches his bed must wash his clothes and bathe himself in water, and be unclean until evening.

<sup>6</sup>Anyone who sits on anything on which the man with the flow of infected fluid sat, that person must wash his clothes and bathe himself in water, and he will be unclean until evening.<sup>7</sup> Anyone who touches the body of the one who has a flow of infected fluid must wash his clothes and bathe himself in water, and be unclean until evening.

<sup>8</sup>If the person who has such a flow of fluid spits on someone who is clean, then that person must wash his clothes and bathe himself in water, and he will be unclean until evening.<sup>9</sup> Any saddle which he who has a flow rides upon will be unclean.

<sup>10</sup>So whoever touches anything that was under that person will be unclean until evening, and anyone who carries those things must wash his clothes and bathe himself in water; he will be unclean until evening.<sup>11</sup> Anyone the man with the discharge touches without washing his hands with water must wash his clothes and bathe himself in water, and he will be unclean until evening.<sup>12</sup> Any clay pot that the one with such a flow of fluid touches must be broken, and every container of wood must be rinsed in water.

<sup>13</sup>When he who has a flow is cleansed from his flow, then he must count for himself seven days for his cleansing; then he must wash his clothes and bathe his body in running water. Then he will be clean.<sup>14</sup> On the eighth day he must take two doves or two young pigeons and come before Yahweh at the entrance to the tent of meeting; there he must give the birds to the priest.<sup>15</sup> The priest must offer them, one as a sin offering and the other as a burnt offering, and the priest must make atonement for him before Yahweh for his flow.

<sup>16</sup>If any man has an emission of semen, then he must bathe his whole body in water; he will be unclean until evening.<sup>17</sup> Every garment or leather on which there is semen must be washed with water; it will be unclean until evening.<sup>18</sup> If a man lies with a woman and there is an emission of semen, both of them must bathe with water and be unclean until evening.

<sup>19</sup>When a woman has a flow of blood, her impurity will continue for seven days, and whoever touches her will be unclean until evening.<sup>20</sup> Everything she lies on during her period will be unclean; everything that she sits on will also be unclean.

<sup>21</sup>Whoever touches her bed must wash his clothes and bathe himself in water; that person will be unclean until evening.<sup>22</sup> Whoever touches anything that she sits on must wash his clothes and bathe himself in water; that person will be unclean until evening.<sup>23</sup> Whether it is on the bed or on anything on which she sits, if he touches it, that person will be unclean until evening.

<sup>24</sup>If any man lies with her, and if her impure flow touches him, he will be unclean for seven days. Every bed on which he lies will be unclean.

<sup>25</sup>If a woman has a flow of blood for many days that is not in the time of her impurity, or if she has a flow beyond the time of her impurity, during all the days of the flow of her uncleanness, she will be as if she were in the days of her impurity. She is unclean.<sup>26</sup> Every bed on which she lies all during her flow of blood will be to her just like the bed on which she lies during her impurity, and everything on which she sits will be unclean, just like the uncleanness of her impurity.<sup>27</sup> Whoever touches any of those things will be unclean; he must wash his clothes and bathe himself in water, and he will be unclean until evening.

<sup>28</sup>But if she is cleansed from her flow of blood, then she will count for herself seven days, and after that she will be clean.<sup>29</sup> On the eighth day she will take to her two doves or two young pigeons and bring them to the priest at the entrance to the tent of meeting.<sup>30</sup> The priest will offer one bird as a sin offering and the other as a burnt offering, and he will make atonement for her before Yahweh for her unclean flow of blood.

<sup>31</sup>This is how you must separate the people of Israel from their uncleanness, so they will not die due to their uncleanness, by defiling my tabernacle, where I live among them.

<sup>32</sup>This is the law for anyone who has a flow of fluid, for any man whose semen goes out of him and makes him unclean, <sup>33</sup>for any woman who has a menstrual period, for anyone with a flow of fluid, whether male or female, and for any man who lies with an unclean woman."

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## Chapter 16

<sup>1</sup>Yahweh spoke to Moses—this was after the death of Aaron's two sons, when they had gone near to Yahweh and then died.<sup>2</sup>Yahweh said to Moses, "Speak to Aaron your brother and tell him not to come at just any time into the most holy place inside the curtain, before the atonement lid that is on the ark. If he does, he will die, because I appear in the cloud over the atonement lid.

<sup>3</sup>So here is how Aaron must come into the most holy place. He must enter with a young bull as a sin offering, and a ram as a burnt offering.<sup>4</sup>He must put on the holy linen tunic, and he must put the linen undergarments on himself, and he must wear the linen sash and linen turban. These are the holy garments. He must bathe his body in water and then dress himself with these clothes.<sup>5</sup>He must take from the assembly of the people of Israel two male goats as a sin offering and one ram as a burnt offering.

<sup>6</sup>Then Aaron must present the bull as the sin offering, which will be for himself, to make atonement for himself and his family.<sup>7</sup>Then he must take the two goats and set them before Yahweh at the entrance to the tent of meeting.

<sup>8</sup>Then Aaron must cast lots for the two goats, one lot for Yahweh, and the other lot for the scapegoat.<sup>9</sup>Aaron must then present the goat on which the lot fell for Yahweh, and offer that goat as a sin offering.<sup>10</sup>But the goat on which the lot fell for the scapegoat must be brought alive before Yahweh, to make atonement by sending him away as a scapegoat into the wilderness.

<sup>11</sup>Then Aaron must present the bull for the sin offering, which will be for himself. He must make atonement for himself and for his family, so he must kill the bull as a sin offering for himself.

<sup>12</sup>Aaron must take a censer full of coals of fire from off the altar before Yahweh, with his hands full of finely ground sweet incense, and bring these things inside the curtain.<sup>13</sup>There he must put the incense on the fire before Yahweh so that the cloud from the incense may cover the atonement lid over the covenant decrees. He must do this so he will not die.

<sup>14</sup>Then he must take some of the blood of the bull and sprinkle it with his finger on the front of the atonement lid. He must sprinkle some of the blood with his finger seven times before the atonement lid.

<sup>15</sup>Then he must kill the goat for the sin offering that is for the people and bring its blood inside the curtain. There he must do with the blood as he did with the blood of the bull: He must sprinkle it on the atonement lid and then before the atonement lid.<sup>16</sup>He must make atonement for the holy place because of the unclean actions of the people of Israel, and because of their rebellion and all their sins. He must also do this for the tent of meeting, where Yahweh lives among them, in the presence of their unclean actions.

<sup>17</sup>No one must be in the tent of meeting when Aaron enters it to make atonement in the most holy place, and until he comes out and has finished making atonement for himself and for his family, and for all the assembly of Israel.

<sup>18</sup>He must go out to the altar that is before Yahweh and make atonement for it, and he must take some of the bull's blood and some of the goat's blood and put it on the horns of the altar all around.<sup>19</sup>He must sprinkle some of the blood on it with his finger seven times to cleanse it and set it apart to Yahweh, away from the unclean actions of the people of Israel.

<sup>20</sup>When he has finished atoning for the most holy place, the tent of meeting, and the altar, he must present the live goat.<sup>21</sup>Aaron must lay both his hands on the head of the live goat and confess over him all the evil deeds of the people of Israel, all their rebellion, and all their sins. Then he must put that sinfulness on the head of the goat and send the goat away in the care of a man who is ready to lead the goat into the wilderness.<sup>22</sup>The goat must carry on himself all the people's evil deeds to a solitary place. There in the wilderness, the man must let the goat go free.

<sup>23</sup>Then Aaron must go back into the tent of meeting and take off the linen garments that he had put on before going into the most holy place, and he must leave those garments there.<sup>24</sup>He must bathe his body in water in a holy place, and put on his normal garments; then he must go out and offer his burnt offering and the burnt offering for the people, and in this way make atonement for himself and for the people.

<sup>25</sup>He must burn the fat of the sin offering on the altar.<sup>26</sup>The man who let the scapegoat go free must wash his clothes and bathe his body in water; after that, he may come back into the camp.

<sup>27</sup>The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, must be carried outside the camp. There they must burn their hides, flesh, and dung.<sup>28</sup>The man who burns those parts must wash his clothes and bathe his body in water; after that, he may come back into the camp.

<sup>29</sup>It will always be a statute for you that in the seventh month, on the tenth day of the month, you must humble yourselves and do no work, whether the native born or a foreigner who is living among you.<sup>30</sup>This is because on this day atonement will be made for you, to cleanse you from all your sins so you will be clean before Yahweh.<sup>31</sup>It is a solemn Sabbath of rest for you, and you must humble yourselves and do no work. This will always be a statute among you.

<sup>32</sup>The high priest, the one who will be anointed and ordained to be high priest in his father's place, must make this atonement and put on the linen garments, that is, the holy garments.<sup>33</sup>He must make atonement for the most holy place; he must make atonement for the tent of meeting and for the altar, and he must make atonement for the priests and for all the people of the assembly.

<sup>34</sup>This will always be a statute for you, to make atonement for the people of Israel because of all their sins, once in every year." This was done as Yahweh commanded Moses.

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## Chapter 17

<sup>1</sup>Yahweh spoke to Moses, saying, <sup>2</sup>"Speak to Aaron and to his sons, and to all the people of Israel. Tell them what Yahweh has commanded." <sup>3</sup>"Any man from Israel who kills an ox, lamb, or goat in the camp, or who kills it outside the camp, in order to sacrifice it—<sup>4</sup>if he does not bring it to the entrance of the tent of meeting to offer it as a sacrifice to Yahweh before his tabernacle, that man is guilty of bloodshed. He has shed blood, and that man must be cut off from among his people.

<sup>5</sup>The purpose of this command is so that the people of Israel will bring their sacrifices to Yahweh at the entrance to the tent of meeting, to the priest, to be sacrificed as fellowship offerings to Yahweh, instead of offering sacrifices in an open field. <sup>6</sup>The priest will sprinkle the blood on Yahweh's altar at the entrance to the tent of meeting; he will burn the fat for it to produce a sweet aroma for Yahweh.

<sup>7</sup>The people must no longer offer their sacrifices to goat idols, for which they act as prostitutes. This will be a permanent statute for them throughout their people's generations.'

<sup>8</sup>You must say to them, 'Any man of Israel, or any foreigner who lives among them, who offers a burnt offering or sacrifice<sup>9</sup> and does not bring it to the entrance of the tent of meeting in order to sacrifice it to Yahweh, that man must be cut off from his people.

<sup>10</sup>If any person of the house of Israel, or any foreigner who lives among them consumes any blood, I will set my face against that person who consumes blood and I will cut him off from among his people. <sup>11</sup>For the life of an animal is in its blood. I have given its blood to you to make atonement on the altar for your lives, because it is the blood that makes atonement, for it is the blood that atones for the life.

<sup>12</sup>Therefore I said to the people of Israel that no one among you must eat blood, neither may any foreigner who lives among you eat blood. <sup>13</sup>Anyone of the people of Israel, or any of the foreigners who live among them, who hunts and kills an animal or bird that may be eaten, that person must pour out its blood and cover the blood with earth.

<sup>14</sup>For the life of each creature is its blood. That is why I said to the people of Israel, "You must not eat the blood of any creature, for the life of every living creature is its blood. Whoever eats it must be cut off."

<sup>15</sup>Every person who eats an animal that has died or that has been torn by wild animals, whether that person is native born or a foreigner living among you, he must wash his clothes and bathe himself in water, and he will be unclean until the evening. Then he will be clean. <sup>16</sup>But if he does not wash his clothes or bathe his body, then he must carry his guilt."

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## Chapter 18

<sup>1</sup>Yahweh spoke to Moses, saying, <sup>2</sup>"Speak to the people of Israel and say to them, 'I am Yahweh your God. <sup>3</sup>You must not do the things that the people do in Egypt, where you lived previously. You must not do the things that the people do in Canaan, the land to which I am taking you. Do not follow their customs.

<sup>4</sup>My laws are what you must do, and my commandments are what you must keep, so that you walk in them, because I am Yahweh your God. <sup>5</sup>Therefore you must keep my decrees and my laws. If a person obeys them, he will live because of them. I am Yahweh.

<sup>6</sup>Do not approach any close relatives to uncover nakedness, I am Yahweh. <sup>7</sup>Do not uncover the nakedness of your father by uncovering the nakedness of your mother; she is your mother, you must not uncover her nakedness. <sup>8</sup>Do not uncover the nakedness of your father's wives; it is your father's nakedness.

<sup>9</sup>Do not uncover the nakedness of your sister, whether she is the daughter of your father or the daughter of your mother, whether she was born in your home or distant from you. <sup>10</sup>Do not uncover the nakedness of your son's daughter or your daughter's daughter, for their nakedness is your own nakedness. <sup>11</sup>Do not uncover the nakedness of your father's wife's daughter, brought up in your father's family, since she is your sister.

<sup>12</sup>Do not uncover the nakedness of your father's sister; she is your father's relative. <sup>13</sup>Do not uncover the nakedness of your mother's sister, she is your mother's relative. <sup>14</sup>Do not uncover the nakedness of your father's brother, that is, you must not approach his wife; she is your aunt.

<sup>15</sup>Do not uncover the nakedness of your daughter-in-law; she is your son's wife; you must not uncover her nakedness. <sup>16</sup>Do not uncover the nakedness of your brother's wife; that is your brother's nakedness.

<sup>17</sup>Do not uncover the nakedness of a woman and her daughter; and you must not take her son's daughter or her daughter's daughter to uncover her nakedness; they are relatives; that is wickedness. <sup>18</sup>You must not marry your wife's sister as a second wife and uncover her nakedness while your first wife is alive.

<sup>19</sup>Do not approach a woman to uncover her nakedness during the impurity of her uncleanness. <sup>20</sup>Do not have sexual relations with your neighbor's wife and defile yourself with her in this way.

<sup>21</sup>You must not give any of your children to put them into the fire, so that you sacrifice them to Molech, because you must not profane the name of your God. I am Yahweh.

<sup>22</sup>Do not lie with other men as with a woman; that is detestable. <sup>23</sup>Do not lie with any animal and defile yourself with it. Neither should any woman present herself to an animal to lie with it; that is a perversion.

<sup>24</sup>Do not defile yourselves in any of these ways, for in all these ways the nations are defiled, the nations that I will drive out from before you. <sup>25</sup>The land became defiled, so I have punished its iniquity, and the land vomited out its inhabitants.

<sup>26</sup>You, therefore, must keep my commandments and decrees, and you must not do any of these detestable things, neither the native-born Israelite nor the foreigner who lives among you. <sup>27</sup>For these detestable things are what the people who lived in the land before you committed, and now the land is defiled. <sup>28</sup>Therefore be careful so that the land does not vomit you up also after you have defiled it, as it vomited out the people who were before you.

<sup>29</sup>Whoever does any of these detestable things, the persons who do such things will be cut off from among their people. <sup>30</sup>Therefore you must keep my command not to practice any of these detestable customs which were practiced here before you, so that you do not defile yourselves by them. I am Yahweh your God."

Chapter 19

<sup>1</sup>Yahweh spoke to Moses, saying, <sup>2</sup>"Speak to all the assembly of the people of Israel and say to them, 'You must be holy, for I Yahweh your God am holy.'<sup>3</sup>Everyone must respect his mother and his father, and you must keep my Sabbaths. I am Yahweh your God.<sup>4</sup>Do not turn to worthless idols, nor make for yourselves molten gods. I am Yahweh your God.

<sup>5</sup>When you offer a sacrifice of fellowship offerings to Yahweh, you must offer it that you may be accepted.<sup>6</sup>It must be eaten the same day you offer it, or on the next day. If anything remains until the third day, it must be burned up with fire.<sup>7</sup>If it is eaten at all on the third day, it is a foul thing; it must not be accepted,<sup>8</sup>and everyone who eats it must carry his own guilt because he has defiled what is holy to Yahweh, and that person must be cut off from his people.

<sup>9</sup>When you reap the harvest of your land, you must not completely reap the corners of your field, neither will you gather all the gleanings of your harvest.<sup>10</sup>You must not gather every grape from your vineyard, nor gather the grapes that have fallen on the ground in your vineyard. You must leave them for the poor and for the foreigner. I am Yahweh your God.

<sup>11</sup>Do not steal.

Do not lie.

Do not deceive each other.

<sup>12</sup>Do not swear by my name falsely and profane the name of your God. I am Yahweh.

<sup>13</sup>Do not oppress your neighbor or rob him. The wages of a hired servant must not stay with you all night until the morning.

<sup>14</sup>Do not curse the deaf or put a stumbling block before the blind, but fear your God. I am Yahweh.

<sup>15</sup>Do not cause judgment to be false. You must not exalt the poor nor favor the great. Instead, judge your neighbor justly.

<sup>16</sup>Do not walk around spreading slander among your people, but seek to protect your neighbor's life. I am Yahweh.

<sup>17</sup>Do not hate your brother in your heart. You should rebuke your neighbor frankly, and do not bring sin upon yourself because of him.

<sup>18</sup>Do not take vengeance or hold any grudge against any of your people, but instead love your neighbor as yourself. I am Yahweh.

<sup>19</sup>You must keep my commands.

Do not try to breed your animals with different kinds of other animals.

Do not mix two different kinds of seeds when planting your field.

Do not wear clothing made of two kinds of material mixed together.

<sup>20</sup>Whoever lies with a slave girl who is promised to a husband, but who has not been ransomed or given her freedom, must be punished. They must not be put to death because she was not free.



<sup>21</sup>A man must bring his guilt offering to Yahweh to the entrance to the tent of meeting—a ram as a guilt offering.

<sup>22</sup>Then the priest will make atonement for him with the ram for the guilt offering before Yahweh, for the sin that he has committed. Then the sin which he has committed will be forgiven.

<sup>23</sup>When you come into the land and have planted all kinds of trees for food, then you must regard the fruit they produce as forbidden to be eaten. The fruit must be forbidden to you for three years. It must not be eaten. <sup>24</sup>But in the fourth year all the fruit will be holy, a sacrifice of praise to Yahweh. <sup>25</sup>In the fifth year you may eat the fruit, having waited so that the trees might produce more. I am Yahweh your God.

<sup>26</sup>Do not eat any meat with blood still in it.

Do not practice divination or sorcery.

<sup>27</sup>You will not round off the corners of the hair on the sides of your head or shave off the edge of your beard.

<sup>28</sup>Do not cut your body for the dead or put tattoo marks on your body. I am Yahweh.

<sup>29</sup>Do not disgrace your daughter by making her a prostitute, or the nation will fall to prostitution and the land will become full of wickedness.

<sup>30</sup>You must keep my Sabbaths and honor the sanctuary of my tabernacle. I am Yahweh.

<sup>31</sup>Do not turn to sorcerers or spiritists. Do not seek them out, or they will defile you. I am Yahweh your God.

<sup>32</sup>You must rise before the gray-headed person and honor the presence of an old man. You must fear your God. I am Yahweh.

<sup>33</sup>If a foreigner lives among you in your land, you must not do him any wrong. <sup>34</sup>The foreigner who lives with you must be to you like the native-born Israelite who lives among you, and you must love him as yourself, because you were foreigners in the land of Egypt. I am Yahweh your God.

<sup>35</sup>Do no injustice when measuring length, weight, or quantity. <sup>36</sup>You must use just scales, just weights, a just ephah, and a just hin. I am Yahweh your God, who brought you out of the land of Egypt. <sup>37</sup>You must obey all my decrees and all my laws, and do them. I am Yahweh."

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## Chapter 20

<sup>1</sup>Yahweh spoke to Moses, saying, <sup>2</sup>"Say to the people of Israel, 'Anyone among the people of Israel, or any foreigner who lives in Israel who gives any of his children to Molech, must certainly be put to death. The people in the land must stone him with stones.

<sup>3</sup>I also will set my face against that man and will cut him off from among his people because he has given his child to Molech, so as to defile my holy place and profane my holy name.<sup>4</sup>If the people of the land close their eyes to that man when he gives any of his children to Molech, if they do not put him to death,<sup>5</sup>then I myself will set my face against that man and his clan, and I will cut him off and everyone else who acts like a prostitute as he did in order to act like a prostitute with Molech.

<sup>6</sup>The person who turns to sorcerers and spiritists so as to prostitute themselves with them, I will set my face against that person; I will cut him off from among his people.<sup>7</sup>Therefore consecrate yourselves and be holy, because I am Yahweh your God. [1](#)

<sup>8</sup>You must keep my commands and carry them out. I am Yahweh who sets you apart as holy.

<sup>9</sup>Everyone who curses his father or his mother must surely be put to death. He has cursed his father or his mother, so his blood is upon him.

<sup>10</sup>The man who commits adultery with another man's wife, that is, anyone who commits adultery with his neighbor's wife—the adulterer and the adulteress must both certainly be put to death.

<sup>11</sup>If a man lies with his father's wife, he uncovers his father's nakedness. Both the son and his father's wife must certainly be put to death. Their blood is upon them.

<sup>12</sup>If a man lies with his daughter-in-law, both of them must certainly be put to death. They have committed perversion. Their blood is upon them.

<sup>13</sup>If a man lies with another man, as with a woman, both of them have done what is detestable. They must surely be put to death. Their blood is upon them.

<sup>14</sup>If a man marries a woman and also marries her mother, this is wickedness. They must be burned, both he and the women, so that there will be no wickedness among you.

<sup>15</sup>If a man lies with an animal, he must surely be put to death, and you must kill the animal.

<sup>16</sup>If a woman approaches any animal and lies with it, you must kill the woman and the animal. They must certainly be put to death. Their blood is upon them.

<sup>17</sup>If a man takes his sister, a daughter of his father or a daughter of his mother, and he sees her nakedness, and she sees his nakedness, it is a shameful thing. They must be cut off in the sight of the children of their people. He has uncovered the nakedness of his sister and he must carry his guilt.

<sup>18</sup>If a man lies with a woman during her menstrual period and has uncovered her nakedness, he has uncovered her flow, the fountain of her blood. Both the man and woman must be cut off from among their people.

<sup>19</sup>You must not uncover the nakedness of your mother's sister, or your father's sister, because you would disgrace your close relative. You must carry your own guilt.

<sup>20</sup>If a man lies with his aunt, he has uncovered his uncle's nakedness. They will bear responsibility for their sin, and they will die childless.

<sup>21</sup>If a man marries his brother's wife, that is abhorrent. He has uncovered his brother's nakedness; they will be childless.

<sup>22</sup>You must therefore keep all my statutes and all my decrees; you must obey them so that the land into which I am bringing you to live will not vomit you up.

<sup>23</sup>You must not walk in the statutes of the nations that I will drive out before you, for they have done all these things, and I detest them.

<sup>24</sup>I said to you, "You will inherit their land; I will give it to you to possess, a land flowing with milk and honey. I am Yahweh your God, who has separated you from the other peoples." <sup>25</sup>You must therefore distinguish between the clean animals and the unclean, and between the unclean birds and the clean. You must not make yourselves detestable with unclean animals or birds or with any creature that crawls along the ground, which I have separated as unclean from you.

<sup>26</sup>You must be holy, for I, Yahweh, am holy, and I have separated you from the other peoples, for you belong to me.

<sup>27</sup>A man or a woman who is a sorcerer or spiritist must certainly be put to death. The people must stone them with stones. Their blood is upon them."

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<sup>1</sup>Several modern translations have ... because I, Yahweh your God, am holy.

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## Chapter 21

<sup>1</sup>Yahweh said to Moses: "Speak to the priests, the sons of Aaron, and say to them, 'No one among you should make himself unclean for those who die among his people,<sup>2</sup> except for his closest relatives—his mother, his father, his son, his daughter, his brother,<sup>3</sup> or his virgin sister who is dependent on him, since she has no husband—for her he may make himself unclean.

<sup>4</sup>But he must not make himself unclean for other relatives and so defile himself.

<sup>5</sup>Priests must not shave their heads or shave off the corners of their beards, nor cut their bodies.<sup>6</sup> They must be holy to their God and not disgrace the name of their God, because the priests offer Yahweh's food offerings, the bread of their God. Therefore the priests must be holy.

<sup>7</sup>They must not marry any woman who is a prostitute and who is defiled, and they must not marry a woman divorced from her husband, for he is holy to his God.

<sup>8</sup>You will set him apart, for he is the one who offers bread to your God. He must be holy to you, because I, Yahweh who makes you holy, am holy.

<sup>9</sup>Any daughter of any priest who defiles herself by becoming a prostitute disgraces her father. She must be burned.

<sup>10</sup>The one who is the high priest among his brothers, on whose head the anointing oil has been poured, and who has been consecrated to wear the special garments of the high priest, must not wear his hair loose or tear his clothes.<sup>11</sup> He must not go anywhere that a dead body is present and defile himself, even for his father or his mother.<sup>12</sup> The high priest must not leave the sanctuary area of the tabernacle or profane the sanctuary of his God, because he has been consecrated as high priest by the anointing oil of his God. I am Yahweh.

<sup>13</sup>The high priest must marry a virgin as his wife.<sup>14</sup> He must not marry a widow, a divorced woman, or a woman who is a prostitute. He will not marry these kinds of women. He may only marry a virgin from his own people,<sup>15</sup> so he will not defile his children among his people, for I am Yahweh, who makes him holy."

<sup>16</sup>Yahweh spoke to Moses, saying,<sup>17</sup> "Speak to Aaron and tell him, 'Whoever of your descendants throughout their generations has a bodily defect, he must not approach to offer the food to his God.

<sup>18</sup>Any man who has a bodily defect must not approach Yahweh, such as a blind man or a man who is unable to walk, one who is disfigured or deformed,<sup>19</sup> a man with a crippled hand or foot,<sup>20</sup> a man who has a hump in his back or is abnormally thin or short, or a man with a defect in his eyes, or with a disease, sore, scabs, or whose testicles have been crushed.<sup>21</sup> No man among the descendants of Aaron the priest with a bodily defect may come near to perform the offerings made by fire for Yahweh. Such a man has a bodily defect; he must not come near to offer the bread of his God.

<sup>22</sup>He may eat the food of his God, whether some of the most holy or some of the holy.<sup>23</sup> However, he must not enter inside the curtain or come near the altar, because he has a bodily defect, so that he does not defile my holy place, for I am Yahweh, who makes them holy."<sup>24</sup> So Moses spoke these words to Aaron, to his sons, and to all the people of Israel.

## Chapter 22

<sup>1</sup>Yahweh spoke to Moses, saying, <sup>2</sup>"Speak to Aaron and to his sons, tell them to keep away from the holy things of the people of Israel, which they set apart to me. They must not profane my holy name. I am Yahweh. <sup>3</sup>Say to them, 'If any of your descendants throughout your generations approaches the holy things that the people of Israel have set apart to Yahweh, while he is unclean, that person must be cut off from before me: I am Yahweh.

<sup>4</sup>None of the descendants of Aaron who is leprous or has an infection flowing from his body may eat any of the sacrifices made to Yahweh until he is clean. Whoever touches anything unclean through contact with the dead, or by contact with a man who has a flow of semen, <sup>5</sup>or whoever touches any creeping animal that makes him unclean, or any person who makes him unclean, whatever kind of uncleanness it may be—<sup>6</sup>then the priest who touches anything unclean will be unclean until evening. He must not eat any of the holy things, unless he has bathed his body in water.

<sup>7</sup>When the sun has set, he will then be clean. After sunset he may eat from the holy things, because they are his food. <sup>8</sup>He must not eat anything found dead or killed by wild animals, by which he would defile himself. I am Yahweh.

<sup>9</sup>The priests must follow my instructions, or they will be guilty of sin and could die for profaning me. I am Yahweh who makes them holy.

<sup>10</sup>No one outside the priest's family, including guests of a priest or his hired servants, may eat anything that is holy. <sup>11</sup>But if a priest buys any slave with his own money, that slave may eat from the things set apart to Yahweh. The priest's family members and slaves born in his house, they also may eat with him from those things.

<sup>12</sup>If a priest's daughter married someone who is not a priest, she may not eat any of the holy contribution offerings. <sup>13</sup>But if a priest's daughter is a widow, or divorced, and if she has no child, and if she returns to live in her father's house as in her youth, she may eat from her father's food. But no one who is not in the priestly family may eat from the priest's food.

<sup>14</sup>If a man eats a holy food without knowing it, then he must repay the priest for it; he must add one-fifth to it and give it back to the priest.

<sup>15</sup>The people of Israel must not profane the holy things that they have raised high and presented to Yahweh, <sup>16</sup>and cause themselves to carry the sin that would make them guilty of eating the holy food, for I am Yahweh who makes them holy."

<sup>17</sup>Yahweh spoke to Moses, saying, <sup>18</sup>"Speak to Aaron and his sons, and to all the people of Israel. Say to them, 'Any man from the house of Israel, or an alien living in Israel, when they present a sacrifice—whether it is to fulfill a vow, or whether it is a freewill offering, or they present to Yahweh a burnt offering, <sup>19</sup>if it is to be accepted, they must offer a male animal without blemish from the cattle, sheep, or goats.

<sup>20</sup>But you must not offer whatever has a blemish. I will not accept it on your behalf.

<sup>21</sup>Whoever offers a sacrifice of fellowship offerings from the herd or the flock to Yahweh to fulfill a vow, or as a freewill offering, it must be unblemished to be accepted. There must be no defect in the animal.

<sup>22</sup>You must not offer animals that are blind, disabled, or maimed, or that have warts, sores, or scabs. You must not offer these to Yahweh as a sacrifice by fire on the altar. <sup>23</sup>You may present as a freewill offering an ox or a lamb that is deformed or small, but an offering like that will not be accepted for a vow.

<sup>24</sup>Do not offer any animal to Yahweh that has bruised, crushed, torn, or cut testicles. Do not do this within your land. <sup>25</sup>You must not present the bread of your God from the hand of a foreigner. Those animals are deformed and have defects in them, they will not be accepted for you."

<sup>26</sup>Yahweh spoke to Moses and said, <sup>27</sup>"When a calf or a sheep or a goat is born, it must remain seven days with its mother. Then from the eighth day on, it may be accepted as a sacrifice for an offering made by fire to Yahweh.

<sup>28</sup>Do not kill a cow or ewe along with its young, both on the same day.<sup>29</sup>When you sacrifice a thank offering to Yahweh, you must sacrifice it in an acceptable way.<sup>30</sup>It must be eaten on the same day that it is sacrificed. You must leave none of it until the next morning. I am Yahweh.

<sup>31</sup>So you must keep my commandments and carry them out. I am Yahweh.

<sup>32</sup>You must not profane my holy name. I must be acknowledged as holy by the people of Israel. I am Yahweh who makes you holy,<sup>33</sup> who brought you out of the land of Egypt to be your God: I am Yahweh."

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## Chapter 23

<sup>1</sup>Yahweh spoke to Moses: <sup>2</sup>"Speak to the people of Israel, and say to them, 'These are the appointed festivals for Yahweh, which you must proclaim as holy assemblies; they are my regular festivals.

<sup>3</sup>You may work for six days, but the seventh day is a Sabbath of complete rest, a holy assembly. You must do no work because it is a Sabbath for Yahweh in all the places where you live.

<sup>4</sup>These are the appointed festivals of Yahweh, the holy assemblies that you must announce at their appointed times: <sup>5</sup>In the first month, on the fourteenth day of the month at twilight, is Yahweh's Passover. <sup>6</sup>On the fifteenth day of the same month is the Festival of Unleavened Bread for Yahweh. For seven days you must eat unleavened bread.

<sup>7</sup>The first day you must set apart to gather together; you will not do any of your regular work. <sup>8</sup>You will present a food offering to Yahweh for seven days. The seventh day is an assembly set apart to Yahweh, and on that day you must not do any regular work."

<sup>9</sup>Yahweh spoke to Moses, saying, <sup>10</sup>"Speak to the people of Israel and say to them, 'When you have come into the land that I will give you, and when you reap its harvest, then you must bring a bundle of the firstfruit of the grain to the priest. <sup>11</sup>He will raise the bundle of grain before Yahweh and present it to him, for it to be accepted on your behalf. It is on the day after the Sabbath that the priest will raise it and present it to me.

<sup>12</sup>On the day when you raise the bundle of grain and present it to me, you must offer a male lamb one year old and without blemish as a burnt offering to Yahweh. <sup>13</sup>The grain offering must be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to Yahweh, to produce a sweet aroma, and with it a drink offering of wine, a fourth of a hin. <sup>14</sup>You must eat no bread, nor roasted or fresh grain, until the same day you have brought this offering to your God. This will be a permanent statute throughout your people's generations, in every place that you live.

<sup>15</sup>Beginning from the day after the Sabbath—that was the day you brought the bundle of grain as the wave offering—count seven full weeks. <sup>16</sup>You must count fifty days, which would be the day after the seventh Sabbath. Then you must present an offering of new grain to Yahweh.

<sup>17</sup>You must bring out of your houses two loaves made from two-tenths of an ephah. They must be made from fine flour and baked with yeast; they will be a wave offering of the firstfruits to Yahweh. <sup>18</sup>You must present with the bread seven lambs one year old and without blemish, one young bull from the herd, and two rams. They must be a burnt offering to Yahweh, with their grain offering and their drink offerings, an offering made by fire and producing a sweet aroma for Yahweh.

<sup>19</sup>You must offer one male goat for a sin offering, and two male lambs a year old for a sacrifice, as fellowship offerings. <sup>20</sup>The priest must wave them together with the bread of the firstfruits before Yahweh, and present them to him as an offering with the two lambs. They will be holy offerings to Yahweh for the priest. <sup>21</sup>You must make a proclamation on that same day. There will be a holy assembly, and you must do no ordinary work. This will be a permanent statute throughout your people's generations in all the places where you live.

<sup>22</sup>When you reap the harvest of your land, you must not completely reap the corners of your fields, and you must not gather the gleanings of your harvest. You must leave them for the poor and for the foreigner. I am Yahweh your God."

<sup>23</sup>Yahweh spoke to Moses, saying, <sup>24</sup>"Speak to the people of Israel and say, 'In the seventh month, the first day of that month will be a solemn rest for you, a memorial with the blowing of trumpets, and a holy assembly. <sup>25</sup>You must do no ordinary work, and you must offer a sacrifice made by fire to Yahweh."

<sup>26</sup>Then Yahweh spoke to Moses, saying, <sup>27</sup>"Now the tenth day of this seventh month is the Day of Atonement. It is to be a holy assembly, and you must humble yourselves and present to Yahweh an offering by fire.

<sup>28</sup>You must do no work on that day because it is the Day of Atonement, to make atonement for yourselves before Yahweh your God. <sup>29</sup>Whoever does not humble himself on that day must be cut off from his people.

<sup>30</sup>Whoever does any work on that day, I, Yahweh, will destroy him from among his people. <sup>31</sup>You must do no work of any kind on that day. This will be a permanent statute throughout your people's generations in all the places

where you live.<sup>32</sup> This day must be to you a Sabbath of solemn rest, and you must humble yourselves the ninth day of the month at the evening. From evening to evening you are to observe your Sabbath."

<sup>33</sup>Yahweh spoke to Moses, saying, <sup>34</sup>"Speak to the people of Israel, saying, 'On the fifteenth day of the seventh month will be the Festival of Shelters for Yahweh. It will last seven days.

<sup>35</sup>On the first day there must be a holy assembly. You must do no ordinary work.<sup>36</sup> For seven days you must offer a sacrifice made by fire to Yahweh. On the eighth day there must be a holy assembly, and you must make a sacrifice offered with fire to Yahweh. This is a solemn assembly, and you must not do any ordinary work.

<sup>37</sup>These are the appointed festivals for Yahweh, which you must proclaim as holy assemblies to offer sacrifice by fire to Yahweh, a burnt offering and a grain offering, sacrifices and drink offerings, each on its own day.<sup>38</sup> These festivals will be in addition to the Sabbaths of Yahweh and your gifts, all your vows, and all your freewill offerings that you give to Yahweh.

<sup>39</sup>Regarding the Festival of Shelters, on the fifteenth day of the seventh month, when you have gathered in the fruits of the land, you must keep this festival of Yahweh for seven days. The first day will be a solemn rest, and the eighth day will also be a solemn rest.

<sup>40</sup>On the first day you must take the best fruit from the trees, branches of palm trees, and leafy branches of thick trees, and willows from streams, and you will rejoice before Yahweh your God for seven days.<sup>41</sup> For seven days each year, you must celebrate this festival for Yahweh. This will be a permanent statute throughout your people's generations in all the places where you live. You must celebrate this festival in the seventh month.

<sup>42</sup>You must live in small shelters for seven days. All who were born in Israel must live in small shelters for seven days,<sup>43</sup> so that your descendants, generation after generation, may learn how I made the people of Israel live in such shelters when I led them out of the land of Egypt. I am Yahweh your God."<sup>44</sup> In this way, Moses announced to the people of Israel the appointed festivals for Yahweh.

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## Chapter 24

<sup>1</sup>Yahweh spoke to Moses, saying, <sup>2</sup>"Command the people of Israel to bring you pure oil beaten from olives to be used in the lamp, that the light may burn continually.

<sup>3</sup>Outside the curtain before the covenant decrees in the tent of meeting, Aaron must continually, from evening to morning, keep the lamp lit before Yahweh. This will be a permanent statute throughout your people's generations. <sup>4</sup>The high priest must always keep the lamps lit before Yahweh, the lamps on the lampstand of pure gold.

<sup>5</sup>You must take fine flour and bake twelve loaves with it. There must be two-tenths of an ephah in each loaf. <sup>6</sup>Then you must set them in two rows, six in a row, on the table of pure gold before Yahweh.

<sup>7</sup>You must put pure incense along each row of loaves as a representative offering. This incense will be an offering made by fire for Yahweh. <sup>8</sup>Every Sabbath day the high priest must regularly set out the bread before Yahweh on behalf of the people of Israel, as a sign of an everlasting covenant. <sup>9</sup>This offering will be for Aaron and his sons, and they are to eat it in a place that is holy, for it is a portion from the offerings to Yahweh made by fire."

<sup>10</sup>Now it happened that the son of an Israelite woman, whose father was an Egyptian, went out among the people of Israel. This son of the Israelite woman fought against a man of Israel in the camp. <sup>11</sup>The son of the Israelite woman blasphemed the name of Yahweh and cursed God, so the people brought him to Moses. His mother's name was Shelomith, the daughter of Dibri, from the tribe of Dan. <sup>12</sup>They held him in custody until Yahweh himself should declare his will to them.

<sup>13</sup>Then Yahweh spoke to Moses, saying, <sup>14</sup>"Take the man who has cursed God outside the camp. All who heard him must lay their hands on his head, and then the entire assembly must stone him.

<sup>15</sup>You must explain to the people of Israel and say, 'Whoever curses his God must carry his own sin.' <sup>16</sup>He who blasphemes the name of Yahweh must surely be put to death. All the assembly must certainly stone him, whether he is a foreigner or a native-born Israelite. If anyone blasphemes the name of Yahweh, he must be put to death.

<sup>17</sup>If anyone strikes down another human being, he must certainly be put to death. <sup>18</sup>If anyone strikes down someone's animal, he must pay it back, life for life.

<sup>19</sup>If anyone injures his neighbor, it must be done to him as he did to his neighbor: <sup>20</sup>fracture for fracture, eye for eye, tooth for tooth. As he has caused an injury to a person, so must it also be done to him. <sup>21</sup>Anyone who kills an animal must pay it back, and anyone who kills a person must be put to death.

<sup>22</sup>You must have the same law for both the foreigner and the native-born Israelite, for I am Yahweh your God. <sup>23</sup>So Moses spoke to the people of Israel, and the people brought the man outside the camp, the one who had cursed Yahweh. They stoned him with stones. The people of Israel carried out the command of Yahweh to Moses.

## Chapter 25

<sup>1</sup>Yahweh spoke to Moses on Mount Sinai, saying, <sup>2</sup>"Speak to the people of Israel and say to them, 'When you come into the land that I give you, then the land must be made to keep a Sabbath for Yahweh.

<sup>3</sup>You must plant your field for six years, and for six years you must prune your vineyard and gather the produce.

<sup>4</sup>But in the seventh year, a Sabbath of solemn rest for the land must be observed, a Sabbath for Yahweh. You must not plant your field or prune your vineyard.

<sup>5</sup>You must not conduct an organized harvest of whatever grows by itself, and you must not conduct an organized harvest of whatever grapes grow on your unpruned vines. This will be a year of solemn rest for the land.

<sup>6</sup>Whatever the unworked land grows during the Sabbath year will be food for you. You, your male and female servants, your hired servants and the foreigners who live with you may gather food,<sup>7</sup> and your livestock and also wild animals may eat whatever the land produces.

<sup>8</sup>You must count off seven Sabbaths of years, that is, seven times seven years, so that there will be seven Sabbaths of years, totaling forty-nine years.<sup>9</sup> Then you must blow a loud ram's horn everywhere on the tenth day of the seventh month. On the Day of Atonement you must blow a ram's horn throughout all your land.

<sup>10</sup>You must set apart the fiftieth year to Yahweh and proclaim liberty throughout the land to all its inhabitants. It will be a Jubilee for you, in which property and slaves must be returned to his own clan.

<sup>11</sup>The fiftieth year will be a Jubilee for you. You must not plant or conduct an organized harvest, and you must not gather the grapes that grow on the unpruned vines.<sup>12</sup> For it is a Jubilee, which will be holy for you. You must eat the produce that grows by itself out of the fields.

<sup>13</sup>You must return everyone to his own property in this year of Jubilee.

<sup>14</sup>If you sell any land to your neighbor or buy any land from your neighbor, you must not cheat or wrong each other.

<sup>15</sup>If you buy land from your neighbor, consider the number of years and crops that can be harvested until the next Jubilee. Your neighbor selling the land must consider that also.<sup>16</sup> A larger number of years until the next Jubilee will increase the value of land, and a smaller number of years until the next Jubilee will decrease the value, because the number of harvests the land will produce for the new owner is related to the number of years before the next Jubilee.<sup>17</sup> You must not cheat or wrong one another; instead, you must honor your God, for I am Yahweh your God.

<sup>18</sup>Therefore you must obey my decrees, keep my laws, and carry them out. Then you will live in the land in safety.

<sup>19</sup>The land will yield its produce, and you will eat your fill and live there in safety.

<sup>20</sup>You might say, "What will we eat during the seventh year? Look, we cannot plant or gather our produce."<sup>21</sup> I will command my blessing to come upon you in the sixth year, and it will produce harvest enough for three years.

<sup>22</sup>You will plant in the eighth year and continue to eat from the previous years' produce and the stored food. Until the harvest of the ninth year comes in, you will be able to eat from the provisions stored in the previous years.

<sup>23</sup>The land must not be sold to a new permanent owner, because the land is mine. You are all foreigners and sojourners on my land.<sup>24</sup> You must observe the right of redemption for all the land that you acquire; you must allow the land to be bought back by the family from whom you bought it.<sup>25</sup> If your fellow Israelite became poor and for that reason sold some of his property, then his nearest relative must come and redeem what his brother has sold.

<sup>26</sup>If a man has no relative to redeem his property, but if he has prospered and has the ability to redeem it,<sup>27</sup> then he may calculate the years since the land was sold and repay the balance to the man to whom he sold it. Then he may return to his own property.<sup>28</sup> But if he is not able to get the land back for himself, then the land he has sold will remain in the ownership of the one who bought it until the year of Jubilee. At the year of Jubilee, the land will be returned to the man who sold it, and the original owner will return to his property.

<sup>29</sup>If a man sells a house in a walled city, then he may buy it back within a whole year after it was sold. For a full year he will have the right of redemption.<sup>30</sup> If the house is not redeemed within a full year, then the house in the

walled city will become the permanent property of the buyer throughout his generations. It is not to be returned in the year of Jubilee.

<sup>31</sup>But the houses of the villages that have no wall around them will be considered as the field of the land. They may be redeemed, and they must be returned during the year of Jubilee.<sup>32</sup> As for the cities of the Levites, the houses owned by the Levites in the cities they possess may be redeemed at any time.

<sup>33</sup>If one of the Levites does not redeem a house he sold, then the house that was sold in the city where it is located must be returned in the year of Jubilee, for the houses of the cities of the Levites are their property among the people of Israel.<sup>34</sup> But the fields around their cities may not be sold because they are the permanent property of the Levites.

<sup>35</sup>If your fellow countryman becomes poor, so that he can no longer provide for himself, then you must help him as you would help a foreigner or a sojourner so that he may live among you.<sup>36</sup> Do not take from him interest or usury, but honor your God so that your brother may keep living with you.<sup>37</sup> You must not give him a loan of money and charge interest, nor sell him your food to earn a profit.<sup>38</sup> I am Yahweh your God, who brought you out of the land of Egypt, in order that I might give you the land of Canaan, and that I might be your God.

<sup>39</sup>If your fellow countryman has become poor and sells himself to you, you must not make him work like a slave.

<sup>40</sup>Treat him as a hired servant. He must be like a sojourner. He will serve with you until the year of Jubilee.<sup>41</sup> Then he will go away from you, he and his children with him, and he will return to his own clan and to his fathers' property.

<sup>42</sup>For they are my servants whom I brought out of the land of Egypt. They will not be sold as slaves.<sup>43</sup> You must not rule over them severely, but you must honor your God.<sup>44</sup> As for your male and female slaves, whom you can obtain from the nations who live around you, you may buy slaves from them.

<sup>45</sup>You may also buy slaves from the foreigners who are living among you and from their clans who are with you, who have been born in your land, and they may become your property.<sup>46</sup> You may provide such slaves as an inheritance for your children after you, to hold as property, and make them slaves for life, but you must not rule over your brothers among the people of Israel severely.

<sup>47</sup>If a foreigner or someone living temporarily with you has become wealthy, and if one of your fellow Israelites has become poor and sells himself to that foreigner, or to a member of a foreigner's clan,<sup>48</sup> after your fellow Israelite has been bought, he may be bought back. Someone in his family may redeem him.

<sup>49</sup>It might be the person's uncle, or his uncle's son, who redeems him, or anyone who is in his clan. Or, if he has become prosperous, he may redeem himself.<sup>50</sup> He must bargain with the man who bought him; they must count the years from the year he sold himself to his purchaser until the year of Jubilee. The price of his redemption must be figured in keeping with the rate paid to a hired servant, for the number of years he might continue to work for the one who bought him.

<sup>51</sup>If there are still many years until the year of Jubilee, he must pay back as the price for his redemption an amount of money that is in proportion to the number of those years.<sup>52</sup> If there are only a few years to the year of Jubilee, then he must bargain with his purchaser to reflect the number of years left before the year of Jubilee, and he must pay for his redemption in keeping with the number of years.

<sup>53</sup>He is to be to the purchaser like a man hired year by year. The purchaser is not to rule over him severely.<sup>54</sup> If he is not redeemed by these means, then he must serve until the year of Jubilee, he and his children with him.<sup>55</sup> To me the people of Israel are servants. They are my servants whom I brought out of the land of Egypt. I am Yahweh your God."

## Chapter 26

<sup>1</sup>"You must make no idols, and you must not lift up a carved figure or a sacred stone pillar, and you must not place any carved stone image in your land to which you bow down, for I am Yahweh your God.<sup>2</sup>You must keep my Sabbaths and honor my sanctuary. I am Yahweh.

<sup>3</sup>If you walk in my laws and keep my commandments and obey them,<sup>4</sup>then I will give you rain in its season; the land will yield its produce, and the trees of the field will yield their fruit.

<sup>5</sup>Your threshing will continue to the time of the grape harvest, and the grape harvest will extend to the planting season. You will eat your bread to the full and live safely where you make your home in the land.<sup>6</sup>I will give peace in the land; you will lie down with nothing to make you afraid. I will take the dangerous animals away from the land, and the sword will not pass through your land.

<sup>7</sup>You will chase your enemies, and they will fall before you by the sword.<sup>8</sup>Five of you will chase away a hundred, and a hundred of you will chase ten thousand; your enemies will fall before you by the sword.

<sup>9</sup>I will look at you with favor and make you fruitful and multiply you; I will establish my covenant with you.<sup>10</sup>You will eat food stored a long time. You will have to bring out the stored food because you will need the room for the new harvest.

<sup>11</sup>I will place my tabernacle among you, and I will not detest you.<sup>12</sup>I will walk among you and be your God, and you will be my people.<sup>13</sup>I am Yahweh your God, who brought you out of the land of Egypt, so that you would not be their slaves. I have broken the bars of your yoke and made you to walk standing up straight.

<sup>14</sup>But if you will not listen to me, and will not obey all these commandments,<sup>15</sup>and if you reject my decrees and detest my laws, so that you will not obey all my commandments, but break my covenant—

<sup>16</sup>if you do these things, then I will do this to you: I will inflict terror on you, diseases and fever that will destroy the eyes and will drain away your life. You will plant your seeds in vain, because your enemies will eat their produce.<sup>17</sup>I will set my face against you, and you will be overpowered by your enemies. Men who hate you will rule over you, and you will run away, even when no one is chasing you.

<sup>18</sup>If after all this you do not listen to me, then I will punish you seven times as severely for your sins.<sup>19</sup>I will break your pride in your power. I will make the sky over you like iron and your land like bronze.<sup>20</sup>Your strength will be used up in vain, because your land will not produce its harvest, and your trees in the land will not produce their fruit.

<sup>21</sup>If you walk against me and will not listen to me, I will bring seven times more blows on you, in proportion to your sins.<sup>22</sup>I will send wild animals against you, which will rob you of your children, destroy your livestock, and make you so few in number that your roads will be desolate.

<sup>23</sup>If in spite of these things you still do not accept my correction and you continue to walk in opposition to me,

<sup>24</sup>then I will also walk in opposition to you, and I myself will punish you seven times because of your sins.

<sup>25</sup>I will bring a sword on you that will execute vengeance for breaking the covenant. You will be gathered together inside your cities, and I will send a plague among you there, and then you will be delivered into the hand of your enemy.<sup>26</sup>When I cut off your staff of food, ten women will be able to bake your bread in one oven, and they will distribute your bread by weight. You will eat but not be satisfied.

<sup>27</sup>If you do not listen to me despite these things, but continue to walk against me,<sup>28</sup>then I will walk against you in anger, and I will punish you even seven more times as much for your sins.

<sup>29</sup>You will eat the flesh of your sons; you will eat the flesh of your daughters.<sup>30</sup>I will destroy your high places, cut down your incense altars, and throw your corpses on the corpses of your idols, and I myself will abhor you.

<sup>31</sup>I will turn your cities into ruins and destroy your sacred places. I will not be pleased with the aroma of your offerings.<sup>32</sup>I will devastate the land. Your enemies who will live there will be shocked at the devastation.<sup>33</sup>I will scatter you among the nations, and I will draw out my sword and follow you. Your land will be devastated, and your cities will be ruined.

<sup>34</sup>Then the land will enjoy its Sabbaths for as long as it lies desolate and you are in your enemies' lands. During that time, the land will rest and enjoy its Sabbaths.<sup>35</sup>As long as it lies desolate, it will have rest, which will be the rest that it did not have with your Sabbaths, when you lived in it.

<sup>36</sup>As for those of you who are left in your enemies' lands, I will send fear into your hearts so that even the sound of a leaf blowing in the wind will startle you, and you will flee as though you were fleeing from the sword. You will fall, even when no one is chasing you.

<sup>37</sup>You will stumble over each other as though you were running from the sword, even though no one is chasing you. You will have no power to stand before your enemies. <sup>38</sup>You will perish among the nations, and your enemies' land will itself devour you. <sup>39</sup>Those who are left among you will waste away in their iniquity, there in your enemies' lands, and because of their fathers' iniquities they will waste away as well.

<sup>40</sup>Yet if they confess their iniquity and their fathers' iniquity, and the unfaithfulness that they committed against me, and also their walking against me—<sup>41</sup>which caused me to turn against them and I brought them into the land of their enemies—if their uncircumcised hearts become humbled, and if they accept the punishment for their sins, <sup>42</sup>then will I call to mind my covenant with Jacob, my covenant with Isaac, and my covenant with Abraham; also, I will call the land to mind.

<sup>43</sup>The land will be abandoned by them, so it will be pleased with its Sabbaths while it lies desolate without them. They will have to pay the penalty for their iniquity because they themselves rejected my decrees and detested my laws.

<sup>44</sup>Yet despite all this, when they are in their enemies' land, I will not reject them, neither will I detest them so as to completely destroy them and do away with my covenant with them, for I am Yahweh their God. <sup>45</sup>But for their sakes I will call to mind the covenant with their ancestors, whom I brought out of the land of Egypt in the sight of the nations, so that I might be their God. I am Yahweh."

<sup>46</sup>These are the commandments, decrees, and laws that Yahweh made between himself and the people of Israel at Mount Sinai through Moses.

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## Chapter 27

<sup>1</sup>Yahweh spoke to Moses and said, <sup>2</sup>"Speak to the people of Israel and say to them, 'If anyone makes a special vow to Yahweh, use the following valuations.

<sup>3</sup>Your standard value for a male from twenty to sixty years old must be fifty shekels of silver, after the shekel of the sanctuary. <sup>4</sup>For a female of the same ages your standard value must be thirty shekels.

<sup>5</sup>From five years to twenty years old your standard value for a male must be twenty shekels, and for the female ten shekels. <sup>6</sup>From one month old to five years your standard value for a male must be five shekels of silver, and for a female three shekels of silver.

<sup>7</sup>From sixty years old and up for a male your standard value must be fifteen shekels, and for a female ten shekels.

<sup>8</sup>But if the person making the vow cannot pay the standard value, then the person being given must be presented to the priest, and the priest will value that person by the amount the one making the vow is able to afford.

<sup>9</sup>If what is vowed is an animal that people can give as an offering to Yahweh, any part of that animal that is given to Yahweh becomes holy. <sup>10</sup>The person must not exchange it or substitute a good one for a bad one, or a bad for a good one. If he substitutes one animal for another, both it and the substitute become holy.

<sup>11</sup>However, if what is vowed is an unclean animal that people cannot give as an offering to Yahweh, then the person must bring the animal to the priest. <sup>12</sup>The priest will value it, by the market value of the animal. Whatever value the priest places on the animal, that will be its value. <sup>13</sup>If the owner wishes to redeem it, then a fifth of its value is to be added to its redemption price.

<sup>14</sup>When a man sets apart his house as a holy gift to Yahweh, then the priest will set its value as either good or bad. Whatever the priest values it, so it will be. <sup>15</sup>But if the owner who set apart his home wishes to redeem it, he must add a fifth of its value to its redemption price, and it will belong to him.

<sup>16</sup>If a man sets apart to Yahweh some of the fields of his property, then the valuation of it will be in proportion to the amount of seed required to plant it—a homer of barley will be valued at fifty shekels of silver.

<sup>17</sup>If he sets apart his field during the year of Jubilee, the valuation of it will stand. <sup>18</sup>But if he sets apart his field after the year of Jubilee, then the priest must calculate the value of the field by the number of years that remain until the next year of Jubilee, and the valuation of it must be reduced.

<sup>19</sup>If the man who set apart the field wishes to redeem it, then he must add a fifth to the valuation, and it will belong to him. <sup>20</sup>If he does not redeem the field, or if he has sold the field to another man, it cannot be redeemed any more. <sup>21</sup>Rather, the field, when it is released in the year of Jubilee, will be a holy gift to Yahweh, like the field that has been completely given to Yahweh. It will belong to the priest.

<sup>22</sup>If a man sets apart a field that he has bought, but that field is not part of his family's land, <sup>23</sup>then the priest will figure the valuation of it up to the year of Jubilee, and the man must pay its value on that day as a holy gift to Yahweh.

<sup>24</sup>In the year of Jubilee, the field will return to the man from whom it was bought, to the one whose property the land is. <sup>25</sup>All the valuations must be set by the weight of the sanctuary shekel. Twenty gerahs must be the equivalent of one shekel.

<sup>26</sup>No one may set apart the firstborn among animals, since the firstborn already belongs to Yahweh; whether ox or sheep, it is Yahweh's. <sup>27</sup>If it is an unclean animal, then the owner may buy it back at the valuation of it, and a fifth must be added to that value. If the animal is not redeemed, then it is to be sold at the set value.

<sup>28</sup>But nothing that a man devotes to Yahweh, from all that he has, whether man or animal, or his family land, may be sold or redeemed. Everything that is devoted is very holy to Yahweh. <sup>29</sup>No ransom may be paid for the person who is devoted for destruction. That person must be put to death.

<sup>30</sup>All the tithe of the land, whether grain grown on the land or fruit from the trees, is Yahweh's. It is holy to Yahweh. <sup>31</sup>If a man redeems any of his tithe, he must add a fifth to its value.

<sup>32</sup>As for every tenth of the herd or the flock, whatever passes under the shepherd's rod, one-tenth must be set apart to Yahweh. <sup>33</sup>The shepherd must not search for the better or the worse animals, and he must not substitute

one for another. If he changes it at all, then both it and that for which it is changed will be holy. It cannot be redeemed."

<sup>34</sup>These are the commandments that Yahweh gave at Mount Sinai to Moses for the people of Israel.

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## Numbers

### Chapter 1

<sup>1</sup>Yahweh spoke to Moses in the tent of meeting in the wilderness of Sinai. This happened on the first day of the second month during the second year after the people of Israel had come out from the land of Egypt. Yahweh said, <sup>2</sup>"Conduct a census of the whole congregation of the men of Israel by their clans, by their ancestral households. Number them by name. Count all the males man by man, <sup>3</sup>who is twenty years old or older. Count all who can fight as soldiers for Israel. You and Aaron must record the number of men in their armed groups.

<sup>4</sup>A man from each tribe, a clan head, must serve with you as his tribe's leader. Each leader must lead the men who will fight for his ancestors' household. <sup>5</sup>These are the names of the leaders who must fight with you:

- From the tribe of Reuben, Elizur son of Shedeur;
- <sup>6</sup>from the tribe of Simeon, Shelumiel son of Zurishaddai;
- <sup>7</sup>from the tribe of Judah, Nahshon son of Amminadab;
- <sup>8</sup>from the tribe of Issachar, Nethanel son of Zuar;
- <sup>9</sup>from the tribe of Zebulun, Eliab son of Helon;
- <sup>10</sup>from the tribe of Ephraim son of Joseph, Elishama son of Ammihud;
- from the tribe of Manasseh, Gamaliel son of Pedahzur;
- <sup>11</sup>from the tribe of Benjamin, Abidan son of Gideoni;
- <sup>12</sup>from the tribe of Dan, Ahiezer son of Ammishaddai;
- <sup>13</sup>from the tribe of Asher, Pagiel son of Okran;
- <sup>14</sup>from the tribe of Gad, Eliasaph son of Deuel;
- <sup>15</sup>and from the tribe of Naphtali, Ahira son of Enan."

<sup>16</sup>These were the men appointed from the people. They led their ancestors' tribes. They were the leaders of the clans in Israel.

<sup>17</sup>Moses and Aaron took these men, who were recorded by name, <sup>18</sup>and they assembled the whole community together on the first day of the second month. The men twenty years old and older registered their ancestry by name, by their clans, by their ancestral households. They were numbered man by man. <sup>19</sup>Then Moses recorded their numbers in the wilderness of Sinai, as Yahweh had commanded him to do.

<sup>20</sup>From the descendants of Reuben, Israel's firstborn, from the records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted man by man.

<sup>21</sup>They counted 46,500 men from the tribe of Reuben.

<sup>22</sup>From the descendants of Simeon, from the records, by their clans, by their ancestral households, the names of all the mustered men twenty years old or older, able to go to war, were counted man by man. <sup>23</sup>They counted 59,300 men from the tribe of Simeon.

<sup>24</sup>From the descendants of Gad, from the records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted. <sup>25</sup>They counted 45,650 men from the tribe of Gad.

<sup>26</sup>From the descendants of Judah, from the records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted. <sup>27</sup>They counted 74,600 men from the tribe of Judah.

<sup>28</sup>From the descendants of Issachar, from the records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted.<sup>29</sup>They counted 54,400 men from the tribe of Issachar.

<sup>30</sup>From the descendants of Zebulun, from the records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted.<sup>31</sup>They counted 57,400 men from the tribe of Zebulun.

<sup>32</sup>From the descendants of Ephraim son of Joseph, from the records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted.<sup>33</sup>They counted 40,500 men from the tribe of Ephraim.

<sup>34</sup>From the descendants of Manasseh son of Joseph, from the records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted.<sup>35</sup>They counted 32,200 men from the tribe of Manasseh.

<sup>36</sup>From the descendants of Benjamin, from the records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted.<sup>37</sup>They counted 35,400 men from the tribe of Benjamin.

<sup>38</sup>From the descendants of Dan, from the records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted.<sup>39</sup>They counted 62,700 from the tribe of Dan.

<sup>40</sup>From the descendants of Asher, from the records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted.<sup>41</sup>They counted 41,500 men from the tribe of Asher.

<sup>42</sup>From the descendants of Naphtali, from the genealogical records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted.<sup>43</sup>They counted 53,400 from the tribe of Naphtali.

<sup>44</sup>Moses and Aaron counted all these men, together with the twelve men who were leading Israel, each from his ancestor's household.<sup>45</sup>So all the men of Israel from twenty years old and older, all who could fight in war, were counted in each of their ancestral households.<sup>46</sup>They counted 603,550 men.

<sup>47</sup>But the Levites were not counted according to their ancestors' tribes<sup>48</sup>because Yahweh had said to Moses,<sup>49</sup>"You must not count the tribe of Levi or include them in the total of the people of Israel.

<sup>50</sup>Rather, assign the Levites to care for the tabernacle of the covenant decrees, and to care for all the furnishings in the tabernacle and for everything in it. The Levites must carry the tabernacle, and they must carry the tabernacle's furnishings. They must care for the tabernacle and make their camp around it.

<sup>51</sup>When the tabernacle is to move to another place, the Levites must take it down. When the tabernacle is to be set up, the Levites must set it up. Any stranger who comes near the tabernacle must be killed.<sup>52</sup>When the people of Israel set up their tents, each man must do so near the banner that belongs to his armed group.

<sup>53</sup>However, the Levites must set up their tents around the tabernacle of the covenant decrees so that my anger does not come upon the people of Israel. The Levites must perform the duties of the tabernacle of the covenant decrees."<sup>54</sup>The people of Israel did all these things. They did everything that Yahweh commanded through Moses.

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## Chapter 2

<sup>1</sup>Yahweh spoke again to Moses and Aaron. He said, <sup>2</sup>"Each one of the people of Israel must camp around his standard, with the banners of their fathers' houses. They will camp around the tent of meeting on every side.

<sup>3</sup>Those will be camping on the east of the tent of meeting, where the sun rises, they are the camp of Judah by their armed groups, and they are camping under their standard. Nahshon son of Amminadab is the leader of the people of Judah. <sup>4</sup>The number of the host of the people of Judah is 74,600.

<sup>5</sup>The tribe of Issachar must camp next to Judah. Nethanel son of Zuar must lead the army of Issachar. <sup>6</sup>The number of the host of the people of Issachar is 54,400 men.

<sup>7</sup>The tribe of Zebulun must camp next to Issachar. Eliab son of Helon must lead the army of Zebulun. <sup>8</sup>The number of the host of the people of Zebulun is 57,400.

<sup>9</sup>All the number of the camp of Judah is 186,400. They will set out first.

<sup>10</sup>On the south side will be the camp of Reuben under their standard. The leader of the camp of Reuben is Elizur son of Shedeur. <sup>11</sup>The number of the host of the people of Reuben is 46,500.

<sup>12</sup>Simeon is camping next to Reuben. The leader of the tribe of Simeon is Shelumiel son of Zurishaddai. <sup>13</sup>The number of the host of the people of Simeon is 59,300.

<sup>14</sup>The tribe of Gad is next. The leader of the people of Gad is Eliasaph son of Deuel. <sup>15</sup>The number of the host of the people of Gad is 45,650.

<sup>16</sup>The number of all the men assigned to the camp of Reuben, according to their divisions, is 151,450. They will set out second.

<sup>17</sup>Next, the tent of meeting must go out from the camp with the Levites in the middle of all the camps. They must go out from the camp in the same order as they come into the camp. Every man must be in his place, by his banner.

<sup>18</sup>On the west side will be the divisions of the camp of Ephraim under their standard. The leader of the people of Ephraim is Elishama son of Ammihud. <sup>19</sup>The number of the host of the people of Ephraim is 40,500.

<sup>20</sup>Next to them is the tribe of Manasseh. The leader of Manasseh is Gamaliel son of Pedahzur. <sup>21</sup>The number of the host of the people of Manasseh is 32,200.

<sup>22</sup>Next will be the tribe of Benjamin. The leader of Benjamin is Abidan son of Gideoni. <sup>23</sup>The number of the host of the people of Benjamin is 35,400.

<sup>24</sup>All those numbered in the camp of Ephraim is 108,100. They will set out third.

<sup>25</sup>On the north will be the divisions of the camp of Dan. The leader of the people of Dan is Ahiezer son of Ammishaddai. <sup>26</sup>The number the host of the people of Dan is 62,700.

<sup>27</sup>The people of the tribe of Asher camp next to Dan. The leader of Asher is Pagiel son of Okran. <sup>28</sup>The number the host of the people of Asher is 41,500.

<sup>29</sup>The tribe of Naphtali is next. The leader of Naphtali is Ahira son of Enan. <sup>30</sup>The number of the host of the people of Naphtali is 53,400.

<sup>31</sup>All those numbered in the camp with Dan is 157,600. They will go out from the camp last, under their banner."

<sup>32</sup>These are the descendants of Israel, numbered according to their ancestral households. All those counted in their camps, by their divisions, are 603,550. <sup>33</sup>But the Levites were not counted along with the people of Israel, as Yahweh had commanded Moses.

<sup>34</sup>The people of Israel did everything that Yahweh commanded Moses. They camped by their banners. They went out from the camp by their clans, in the order of their ancestor's households.

## Chapter 3

<sup>1</sup>Now this is the history of the descendants of Aaron and Moses when Yahweh spoke with Moses on Mount Sinai.

<sup>2</sup>The names of Aaron's sons were Nadab the firstborn, and Abihu, Eleazar, and Ithamar.

<sup>3</sup>These are the names of the sons of Aaron, the priests who were anointed and who were ordained to serve as priests. <sup>4</sup>But Nadab and Abihu fell dead before Yahweh when they offered to him unacceptable fire in the wilderness of Sinai. Nadab and Abihu had no children, so just Eleazar and Ithamar served as priests with Aaron their father.

<sup>5</sup>Yahweh spoke to Moses. He said, <sup>6</sup>"Bring the tribe of Levi and present them to Aaron the priest for them to help him.

<sup>7</sup>They must perform the duties on behalf of Aaron and the whole community before the tent of meeting. They must serve in the tabernacle. <sup>8</sup>They must care for all the furnishings in the tent of meeting, and they must help the tribes of Israel to carry out the tabernacle service.

<sup>9</sup>You must give the Levites to Aaron and his sons. They are wholly given to help him serve the people of Israel.

<sup>10</sup>You must appoint Aaron and his sons as priests, but any foreigner who comes near must be put to death."

<sup>11</sup>Yahweh spoke to Moses. He said, <sup>12</sup>"Look, I have taken the Levites from among the people of Israel. I have done this instead of taking each firstborn, who opens the womb, from among the people of Israel. The Levites belong to me, <sup>13</sup>for all the firstborn belong to me. On the day that I struck down all the firstborn in the land of Egypt, I set apart for myself all the firstborn in Israel, both men and animals. They belong to me. I am Yahweh."

<sup>14</sup>Yahweh spoke to Moses in the wilderness of Sinai. He said, <sup>15</sup>"Count the descendants of Levi in each family, in their clans. Count every male who is one month old and older." <sup>16</sup>Moses counted them, following the word of Yahweh, just as he was commanded to do.

<sup>17</sup>The names of the sons of Levi were Gershon, Kohath, and Merari.

<sup>18</sup>These are the names of the sons of Gershon, by their clans: Libni and Shimei.

<sup>19</sup>The sons of Kohath, by their clans: Amram, Izhar, Hebron, and Uzziel.

<sup>20</sup>The sons of Merari, by their clans: Mahli and Mushi. These are the clans of the Levites, listed clan by clan.

<sup>21</sup>The clans of the Libnites and the Shimeites come from Gershon. These are the clans of the Gershonites. <sup>22</sup>All the males from a month old and older were counted, totaling 7,500. <sup>23</sup>The clans of the Gershonites must camp on the west side of the tabernacle.

<sup>24</sup>Eliasaph son of Lael must lead the clans of the descendants of the Gershonites. <sup>25</sup>The family of Gershon must care for the tent of meeting including the tabernacle. They must care for the tent, its covering, and the curtain used as the entrance to the tent of meeting. <sup>26</sup>They must care for the courtyard hangings, the curtain at the courtyard entrance—the courtyard that surrounds the sanctuary and the altar. They must care for the ropes of the tent of meeting and for everything in it.

<sup>27</sup>These clans come from Kohath: the clan of the Amramites, the clan of the Izharites, the clan of the Hebronites, and the clan of the Uzzielites. These clans belong to the Kohathites. <sup>28</sup>8,600 males have been counted aged one month old and older to perform the duties of the sanctuary. <sup>29</sup>The Kohath clans must camp on the south side of the tabernacle.

<sup>30</sup>Elizaphan son of Uzziel must lead the ancestral households of the Kohathites. <sup>31</sup>They must care for the ark, the table, the lampstand, the altars, the holy things that are used in their service, the curtain, and all the work around it. <sup>32</sup>Eleazar son of Aaron the priest must lead the men who lead the Levites. He must supervise the men who perform the duties of the holy place.

<sup>33</sup>Two clans have come from Merari: the clan of the Mahlites and the clan of the Mushites. These clans have come from Merari. <sup>34</sup>6,200 males have been counted aged one month old and older. <sup>35</sup>Zuriel son of Abihail must lead the ancestral households of Merari. They must camp on the north side of the tabernacle.

<sup>36</sup>The descendants of Merari must care for the framing of the tabernacle, the crossbars, posts, bases, all the hardware, and everything related to them, including<sup>37</sup> the pillars and posts of the courtyard that surround the tabernacle, with their sockets, pegs, and ropes.

<sup>38</sup>Moses and Aaron and his sons must camp on the east side of the tabernacle, in front of the tent of meeting, toward the sunrise. They are responsible for performing the duties of the sanctuary and the duties of the people of Israel. Any foreigner who approaches the sanctuary must be put to death.

<sup>39</sup>Moses and Aaron counted all the males in the clans of Levi who were aged one month old and older, just as Yahweh commanded. They counted twenty-two thousand men.

<sup>40</sup>Yahweh said to Moses, "Count all the firstborn males of the people of Israel who are aged one month old and older. List their names."<sup>41</sup>You must take the Levites for me—I am Yahweh—instead of all the firstborn of the people of Israel, and the livestock of the Levites instead of the firstborn of the livestock of the descendants of Israel."

<sup>42</sup>Moses counted all the firstborn people of Israel as Yahweh had commanded him to do.<sup>43</sup>He counted all the firstborn males by name, aged one month old and older. He counted 22,273 men.

<sup>44</sup>Again, Yahweh spoke to Moses. He said,<sup>45</sup>"Take the Levites instead of all the firstborn among the people of Israel, and take the Levites' livestock instead of the people's livestock. The Levites belong to me—I am Yahweh.

<sup>46</sup>For the redemption of the 273 firstborn sons of Israel who exceed the number of the Levites<sup>47</sup> you must collect five shekels for each of them. You must use the shekel of the sanctuary as your standard weight. The shekel equals twenty gerahs.<sup>48</sup>You must give the redemption money that you paid to Aaron and his sons."

<sup>49</sup>So Moses collected the redemption money from those who exceeded the number of those redeemed by the Levites.<sup>50</sup>Moses collected the money from the firstborn of the people of Israel. He collected 1,365 shekels, weighing with the shekel of the sanctuary.<sup>51</sup>Moses gave the redemption money to Aaron and to his sons. Moses did everything he was told to do by Yahweh's word, as Yahweh had commanded him.

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## Chapter 4

<sup>1</sup>Yahweh spoke to Moses and to Aaron. He said, <sup>2</sup>"Conduct a census of the male descendants of Kohath from among the Levites, by their clans and ancestral households. <sup>3</sup>Count all the men who are thirty to fifty years old. These men must join the company to serve in the tent of meeting. <sup>4</sup>The descendants of Kohath must take care of the most holy things reserved for me in the tent of meeting.

<sup>5</sup>When the camp prepares to move forward, Aaron and his sons must go into the tent, take down the screening curtain that separates the most holy place from the holy place and cover the ark of the testimony with it. <sup>6</sup>They must cover the ark with a piece of fine leather. They must spread a cloth that is completely blue over it. They must insert the poles to carry it.

<sup>7</sup>They are to spread a blue cloth on the table of the bread of the presence. On it they must put the dishes, spoons, bowls, and jars for the drink offering. Bread must always continue to be on the table. <sup>8</sup>They are to spread over them a scarlet cloth and cover the same with hides of fine leather. They must insert poles to carry the table.

<sup>9</sup>They must take a blue cloth and cover the lampstand, along with its lamps, tongs, trays, and all the jars of oil for the lamps. <sup>10</sup>They must put the lampstand and all its accessories into a covering of fine leather, and they must put it on a carrying frame. <sup>11</sup>They must spread a cloth of blue on the gold altar. They must cover it with a covering of fine leather, and then insert the carrying poles.

<sup>12</sup>They must take all the equipment for the ministry, with which they serve in the sanctuary, and wrap it in a blue cloth. They must cover that with the hides of fine leather and put the equipment on the carrying frame. <sup>13</sup>They must clear away the ashes of fat from the altar and spread a purple cloth on the altar. <sup>14</sup>They must put on the carrying frame all the equipment that they use in the work of the altar. These objects are the firepans, forks, shovels, bowls, and all the other equipment for the altar. They must cover the altar with fine leather hides and then insert the carrying poles.

<sup>15</sup>When Aaron and his sons have completely covered the holy place and all its equipment, and when the camp moves forward, then the descendants of Kohath must come to carry the holy place. If they touch the holy instruments, they must die. This is the work of the descendants of Kohath, to carry the furnishings in the tent of meeting. <sup>16</sup>Eleazar son of Aaron the priest oversees the care of the oil for the light, the sweet incense, the regular grain offering, and the anointing oil. He oversees the care of the entire tabernacle and all that is in it, the holy place and its equipment."

<sup>17</sup>Yahweh spoke to Moses and to Aaron. He said, <sup>18</sup>"Do not allow the Kohathite tribal clans to be cut off from among the Levites. <sup>19</sup>So do this for them that they may live and not die, when they approach the most holy things: Aaron and his sons must go in, and assign each man to his work and his responsibility. <sup>20</sup>But the Kohathites must not go in to look at the holy place, even for a moment, or they must die."

<sup>21</sup>Yahweh spoke again to Moses. He said, <sup>22</sup>"Conduct a census of the descendants of Gershon also, by their ancestor's families and by their clans. <sup>23</sup>Count those who are thirty years old to fifty years old. Count all of them who will join the company to serve in the tent of meeting.

<sup>24</sup>This is the work of the clans of the Gershonites, when they serve and what they carry. <sup>25</sup>They must carry the curtains of the tabernacle, the tent of meeting, its covering, the covering of fine leather hides that is on it, and the curtains for the entrance to the tent of meeting. <sup>26</sup>They must carry the curtains of the court, the curtain for the doorway of the court's gate, which is near the tabernacle and near the altar, their ropes, and all the instruments for their service. Whatever should be done with these things, they must do it.

<sup>27</sup>Aaron and his sons must direct all the service of the descendants of the Gershonites, in everything that they transport, and in all their service. You must assign them to all their responsibilities. <sup>28</sup>This is the service of the clans of the descendants of the Gershonites for the tent of meeting. Ithamar son of Aaron the priest must lead them in their service.

<sup>29</sup>You must count the descendants of Merari by their clans, and order them by their ancestor's families, <sup>30</sup>from thirty years old and older up to fifty years old. Count everyone who is going to join the company and serve in the tent of meeting.

<sup>31</sup>This is their responsibility and their burden in all their service for the tent of meeting. They must care for the framing of the tabernacle, its crossbars, posts, and sockets, <sup>32</sup>along with the posts of the courtyard around the tabernacle, their sockets, pegs, and their ropes, with all their hardware. List by name the articles they must carry.

<sup>33</sup>This is the service of the clans of the descendants of Merari, what they are to do for the tent of meeting, under the direction of Ithamar son of Aaron the priest."

<sup>34</sup>Moses and Aaron and the leaders of the community counted the descendants of the Kohathites by the clans of their ancestor's families. <sup>35</sup>They counted them from thirty years old and older up to fifty years old. They counted everyone who would join the company to serve in the tent of meeting. <sup>36</sup>They counted 2,750 men by their clans.

<sup>37</sup>This was the list of the clans of the Kohathites who served in the tent of meeting. Moses and Aaron counted them according to Yahweh's command that was given through Moses.

<sup>38</sup>The descendants of Gershon were counted in their clans, by their ancestor's families, <sup>39</sup>from thirty to fifty years old, everyone who would join the company to serve in the tent of meeting. <sup>40</sup>All the men, counted by their clans and their ancestor's families, numbered 2,630.

<sup>41</sup>Moses and Aaron counted the clans of the descendants of Gershon who would serve in the tent of meeting. In doing this, they obeyed what Yahweh had commanded them to do through Moses.

<sup>42</sup>The descendants of Merari were counted in their clans by their ancestor's families, <sup>43</sup>from thirty to fifty years old, everyone who would join the company to serve in the tent of meeting. <sup>44</sup>All the men, counted by their clans and their ancestor's families, numbered 3,200.

<sup>45</sup>This was the list of the clans of the descendants of Merari, whom Moses and Aaron counted according to Yahweh's command that came by the hand of Moses.

<sup>46</sup>So Moses, Aaron, and the chiefs of Israel counted all the Levites by their clans in their ancestral families <sup>47</sup>from thirty to fifty years old. They counted everyone who would do work in the tabernacle, and who would carry and care for the items in the tent of meeting. <sup>48</sup>They counted 8,580 men.

<sup>49</sup>At Yahweh's command, Moses counted each man, keeping count of each by the type of work he was assigned to do. He counted each man by the kind of responsibility he would bear. In doing this, they obeyed what Yahweh had commanded them to do through Moses.

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## Chapter 5

<sup>1</sup>Yahweh spoke to Moses. He said, <sup>2</sup>"Command the people of Israel to send away from the camp every leper, everyone who has an oozing sore, and whoever is unclean through touching a dead body.<sup>3</sup>Whether male or female, you must send them out of the camp. They must not defile the camp, because I live in it."<sup>4</sup>The people of Israel did so. They sent them out of the camp, as Yahweh commanded Moses. The people of Israel obeyed Yahweh.

<sup>5</sup>Again Yahweh spoke to Moses. He said, <sup>6</sup>"Speak to the people of Israel. When a man or woman commits any sin such as people do to one another, and is unfaithful to me, that person is guilty.<sup>7</sup>Then he must confess the sin that he has done. He must completely pay back the price of his guilt and add to the price one-fifth more. He must give this to the one he has wronged.

<sup>8</sup>But if the wronged person has no close relative to receive the payment, he must pay the price for his guilt to me through a priest, along with a ram to atone for himself.<sup>9</sup>Every contribution, everything the people of Israel have set apart, which they have brought to the priest, will belong to him.<sup>10</sup>The offerings of every person will be for the priest; if anyone gives anything to the priest, it will belong to him."

<sup>11</sup>Again, Yahweh spoke to Moses. He said, <sup>12</sup>"Speak to the people of Israel. Say to them, 'Suppose that a man's wife turns away and is unfaithful to her husband.

<sup>13</sup>If a man lies with her and it is hidden from the eyes of her husband, and her impurity is undetected even though she defiled herself, and there is no witness against her, since she was not caught in the act,<sup>14</sup>nevertheless, a spirit of jealousy might still inform the husband that his wife is defiled. However, a spirit of jealousy might falsely come on a man when his wife is not defiled.

<sup>15</sup>In such cases, the man must bring his wife to the priest. The husband must take an offering required on her behalf, a tenth of an ephah of barley flour. He must pour no oil on it and put no frankincense on it, because it is a grain offering of jealousy, a grain offering for remembering, as a reminder of the iniquity.

<sup>16</sup>The priest must bring her near and place her before Yahweh.<sup>17</sup>The priest must take a jar of holy water and take dust from the floor of the tabernacle. He must put the dust into the water.

<sup>18</sup>The priest will set the woman before Yahweh and he will untie the hair on the woman's head. He will put into her hands the grain offering of remembrance, which is the grain offering of jealousy. The priest will hold in his hand the bitter water that can bring a curse.<sup>19</sup>The priest will put the woman under an oath and say to her, 'If no other man has lain with you, and if you have not gone astray and committed uncleanness, then you will be free from this bitter water that can bring a curse.

<sup>20</sup>But if you have gone astray, though you are under your husband's authority and you have defiled yourself, and some other man has had sexual relations with you,<sup>21</sup>then, (the priest must cause the woman to swear an oath that can bring down a curse on her, and then he must continue speaking to the woman) 'Yahweh will make you into a curse that will be shown to your people to be such. This will happen if Yahweh causes your thigh to waste away and your abdomen to swell.<sup>22</sup>This water that brings the curse will go into your stomach and make your abdomen swell and your thighs waste away.' The woman is to reply, 'Amen. Amen.'

<sup>23</sup>The priest must write these curses on a scroll, and then he must wash away the written curses into the bitter water.

<sup>24</sup>The priest must make the woman drink the bitter water that brings the curse. The water that brings the curse will enter her and become bitter.<sup>25</sup>The priest must take the grain offering of jealousy out of the woman's hand. He must hold up the grain offering before Yahweh and bring it to the altar.<sup>26</sup>The priest must take a handful of the grain offering as a representative offering, and burn it on the altar. Then he must give the woman the bitter water to drink.

<sup>27</sup>When he gives her the water to drink, if she is defiled because she has committed a sin against her husband, then the water that brings the curse will enter her and become bitter. Her abdomen will swell and her thigh will waste away. The woman will be cursed among her people.<sup>28</sup>But if the woman is not defiled and if she is clean, then she must be free. She will be able to conceive children.

<sup>29</sup>This is the law of jealousy. It is the law for a woman who goes astray from her husband and is defiled.<sup>30</sup>It is the law for a man with a spirit of jealousy when he is jealous of his wife. He must bring the woman before Yahweh, and the priest must do to her everything that this law of jealousy describes.

<sup>31</sup>The man will be free from guilt for bringing his wife to the priest. The woman must bear any guilt she might have."

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## Chapter 6

<sup>1</sup>Yahweh spoke to Moses. He said, <sup>2</sup>"Speak to the people of Israel. Say to them, 'When a man or a woman consecrates himself to Yahweh with the special vow of a Nazirite, <sup>3</sup>he must abstain from wine and strong drink. He must not drink vinegar made from wine or from strong drink. He must not drink any grape juice or eat fresh grapes or raisins. <sup>4</sup>In all the days of his consecration, he must eat nothing that is made from the grape vine, including everything from the seeds to the skins.

<sup>5</sup>During all the time of his vow of consecration, no razor is to be used on his head until the days of his consecration to Yahweh are fulfilled. He must be set apart to Yahweh. He must let the hair grow long on his head.

<sup>6</sup>During all the time that he sets himself apart to Yahweh, he must not come near a dead body. <sup>7</sup>He must not make himself unclean even for his father, mother, brother, or sister, if they die. This is because he is consecrated to God, as everyone can see by his long hair. <sup>8</sup>During all the time of his consecration he is holy, reserved for Yahweh.

<sup>9</sup>If someone very suddenly dies beside him and defiles his consecrated head, then he must shave his head on the day of his purification—on the seventh day he must shave it.

<sup>10</sup>On the eighth day he must bring two doves or two young pigeons to the priest at the entrance to the tent of meeting. <sup>11</sup>The priest must offer one bird as a sin offering and the other as a burnt offering. These will atone for him because he sinned by being near the dead body. He must consecrate his head again on that day.

<sup>12</sup>He must set himself apart to Yahweh for the days of his consecration. He must bring a male lamb one year old as a guilt offering. The days before he defiled himself must not be counted, because his consecration was defiled.

<sup>13</sup>This is the law about the Nazirite for when the time of his consecration is complete. He must be brought to the entrance of the tent of meeting. <sup>14</sup>He must present his offering to Yahweh. He must offer as a burnt offering a male lamb one year old and without blemish. He must bring as a sin offering a female lamb one year old and without blemish. He must bring a ram as a fellowship offering that is without blemish. <sup>15</sup>He must also bring a basket of bread made without yeast, loaves of fine flour mixed with oil, wafers without yeast rubbed with oil, together with their grain offering and drink offerings.

<sup>16</sup>The priest must present them before Yahweh. He must offer his sin offering and burnt offering. <sup>17</sup>With the basket of unleavened bread, he must present the ram as a sacrifice, the fellowship offering to Yahweh. The priest must present also the grain offering and the drink offering.

<sup>18</sup>The Nazirite must shave his consecrated head at the entrance to the tent of meeting. He must take the hair from his head and put it on the fire that is under the sacrifice of fellowship offerings.

<sup>19</sup>The priest must take the boiled shoulder of the ram, one loaf of bread without yeast out of the basket, and one wafer without yeast. He must place them into the hands of the Nazirite after he has shaved his consecrated hair.

<sup>20</sup>The priest must wave them as an offering before Yahweh, a holy portion for the priest, together with the breast that was waved and the thigh that was the contribution for the priest. After that, the Nazirite may drink wine.

<sup>21</sup>This is the law for the Nazirite who vows his offering to Yahweh for his consecration. Whatever else he may give, he must keep the obligations of the vow he has taken, to keep the promise indicated by the law of his consecration."

<sup>22</sup>Again Yahweh spoke to Moses. He said, <sup>23</sup>"Speak to Aaron and to his sons. Say, 'You must bless the people of Israel in this way. You must say to them,

<sup>24</sup> "May Yahweh bless you  
and keep you.

<sup>25</sup> May Yahweh make his face shine on you  
and be gracious to you.

<sup>26</sup> May Yahweh look on you with favor  
and give you peace."

<sup>27</sup>It is in this way that they must give my name to the people of Israel. Then I will bless them."



## Chapter 7

<sup>1</sup>On the day that Moses completed the tabernacle, he anointed it and set it apart to Yahweh, together with all of its furnishings. He did the same for the altar and all its utensils. He anointed them and set them apart to Yahweh.<sup>2</sup>On that day, the leaders of Israel, the heads of their ancestor's families, offered sacrifices. These men were leading the tribes. They had overseen the counting of the men in the census.<sup>3</sup>They brought their offerings before Yahweh. They brought six covered carts and twelve oxen. They brought one cart for every two leaders, and each leader brought one ox. They presented these things in front of the tabernacle.

<sup>4</sup>Then Yahweh spoke to Moses. He said, <sup>5</sup>"Accept the offerings from them and use the offerings for the work in the tent of meeting. Give the offerings to the Levites, to each one as his work needs them."

<sup>6</sup>Moses took the carts and the oxen, and he gave them to the Levites.<sup>7</sup>He gave two carts and four oxen to the descendants of Gershon, because of what their work needed.<sup>8</sup>He gave four carts and eight oxen to the descendants of Merari, in the care of Ithamar son of Aaron the priest. He did this because of what their work required.

<sup>9</sup>But he gave none of those things to the descendants of Kohath, because theirs would be the work related to the things that belong to Yahweh that they would carry on their own shoulders.

<sup>10</sup>The leaders offered their goods for the dedication of the altar on the day that Moses anointed the altar. The leaders offered their sacrifices in front of the altar.<sup>11</sup>Yahweh said to Moses, "Each leader must offer on his own day his sacrifice for the dedication of the altar."

<sup>12</sup>On the first day, Nahshon son of Amminadab, of the tribe of Judah, offered his sacrifice.

<sup>13</sup>His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering.<sup>14</sup>He gave one gold dish that weighed ten shekels and was full of incense.

<sup>15</sup>He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb.<sup>16</sup>He gave one male goat as a sin offering.<sup>17</sup>He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Nahshon son of Amminadab.

<sup>18</sup>On the second day, Nethanel son of Zuar, leader of Issachar, offered his sacrifice.

<sup>19</sup>He offered as his sacrifice one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering.

<sup>20</sup>He also gave one gold dish weighing ten shekels, full of incense.<sup>21</sup>He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb.<sup>22</sup>He gave one male goat as a sin offering.<sup>23</sup>He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Nethanel son of Zuar.

<sup>24</sup>On the third day, Eliab son of Helon, leader of the descendants of Zebulun, offered his sacrifice.

<sup>25</sup>His sacrifice was one silver platter weighing 130 shekels, and one silver bowl weighing seventy shekels by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering.<sup>26</sup>He also gave one gold dish weighing ten shekels, full of incense.

<sup>27</sup>He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb.<sup>28</sup>He gave one male goat as a sin offering.<sup>29</sup>He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Eliab son of Helon.

<sup>30</sup>On the fourth day, Elizur son of Shedeur, leader of the descendants of Reuben, offered his sacrifice.

<sup>31</sup>His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering.<sup>32</sup>He also gave one gold dish weighing ten shekels, full of incense.

<sup>33</sup>He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. <sup>34</sup>He gave one male goat as a sin offering. <sup>35</sup>He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Elizur son of Shedeur.

<sup>36</sup>On the fifth day, Shelumiel son of Zurishaddai, leader of the descendants of Simeon, offered his sacrifice.

<sup>37</sup>His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. <sup>38</sup>He also gave one gold dish weighing ten shekels, full of incense.

<sup>39</sup>He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. <sup>40</sup>He gave one male goat as a sin offering. <sup>41</sup>He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Shelumiel son of Zurishaddai.

<sup>42</sup>On the sixth day, Eliasaph son of Deuel, leader of the descendants of Gad, offered his sacrifice.

<sup>43</sup>His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. <sup>44</sup>He also gave one gold dish weighing ten shekels, full of incense.

<sup>45</sup>He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. <sup>46</sup>He gave one male goat as a sin offering. <sup>47</sup>He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Eliasaph son of Deuel.

<sup>48</sup>On the seventh day, Elishama son of Ammihud, leader of the descendants of Ephraim, offered his sacrifice.

<sup>49</sup>His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. <sup>50</sup>He also gave one gold dish weighing ten shekels, full of incense.

<sup>51</sup>He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. <sup>52</sup>He gave one male goat as a sin offering. <sup>53</sup>He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Elishama son of Ammihud.

<sup>54</sup>On the eighth day, Gamaliel son of Pedahzur, leader of the descendants of Manasseh, offered his sacrifice.

<sup>55</sup>His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. <sup>56</sup>He also gave one gold dish weighing ten shekels, full of incense.

<sup>57</sup>He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. <sup>58</sup>He gave one male goat as a sin offering. <sup>59</sup>He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Gamaliel son of Pedahzur.

<sup>60</sup>On the ninth day, Abidan son of Gideon, leader of the descendants of Benjamin, offered his sacrifice.

<sup>61</sup>His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. <sup>62</sup>He also gave one gold dish weighing ten shekels, full of incense.

<sup>63</sup>He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. <sup>64</sup>He gave one male goat as a sin offering. <sup>65</sup>He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Abidan son of Gideon.

<sup>66</sup>On the tenth day, Ahiezer son of Ammishaddai, leader of the descendants of Dan, offered his sacrifice.

<sup>67</sup>His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. <sup>68</sup>He also gave one gold dish weighing ten shekels, full of incense.

<sup>69</sup>He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. <sup>70</sup>He gave one male goat as a sin offering. <sup>71</sup>He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Ahiezer son of Ammishaddai.

<sup>72</sup>On the eleventh day, Pagiel son of Okran, leader of the descendants of Asher, offered his sacrifice.

<sup>73</sup>His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. <sup>74</sup>He also gave one gold dish weighing ten shekels, full of incense.

<sup>75</sup>He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. <sup>76</sup>He gave one male goat as a sin offering. <sup>77</sup>He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Pagiel son of Okran.

<sup>78</sup>On the twelfth day, Ahira son of Enan, leader of the descendants of Naphtali, offered his sacrifice.

<sup>79</sup>His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. <sup>80</sup>He also gave one gold dish weighing ten shekels, full of incense.

<sup>81</sup>He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. <sup>82</sup>He gave one male goat as a sin offering. <sup>83</sup>He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Ahira son of Enan.

<sup>84</sup>This was the dedication offering for the altar on the day that it was anointed: the chiefs of Israel set apart the twelve silver platters, twelve silver bowls, and twelve gold dishes. <sup>85</sup>Each silver platter weighed 130 shekels and each bowl weighed seventy shekels. All the silver vessels weighed 2,400 shekels, by the standard weight of the sanctuary shekel. <sup>86</sup>Each of the twelve gold dishes, full of incense, weighed ten shekels by the standard weight of the sanctuary shekel. All the gold dishes weighed 120 shekels.

<sup>87</sup>They set apart all the animals for the burnt offerings, twelve bulls, twelve rams, and twelve year-old male lambs. They gave their grain offering. They gave twelve male goats as a sin offering. <sup>88</sup>From all their cattle, they gave twenty-four bulls, sixty rams, sixty male goats, and sixty male lambs a year old, as the sacrifice for the fellowship offering. This was for the dedication of the altar after it was anointed.

<sup>89</sup>When Moses went into the tent of meeting to speak with Yahweh, he heard his voice speaking to him. Yahweh spoke to him from above the atonement lid on the ark of the testimony, from between the two cherubim. He spoke to him.

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## Chapter 8

<sup>1</sup>Yahweh spoke to Moses. He said, <sup>2</sup>"Speak to Aaron. Say to him, 'The seven lamps must give light in front of the lampstand when you light them.'"

<sup>3</sup>Aaron did this. He lit the lamps on the lampstand to give light toward the front of it, as Yahweh had commanded Moses. <sup>4</sup>The lampstand was made in this way and Yahweh showed Moses the pattern for it. It was to be hammered gold from its base to its top, with hammered cups like blossoms.

<sup>5</sup>Again, Yahweh spoke to Moses. He said, <sup>6</sup>"Take the Levites from among the people of Israel and purify them.

<sup>7</sup>Do this to them to purify them: Sprinkle the water of atonement on them. Make them shave their entire body, wash their clothes, and purify themselves. <sup>8</sup>Then have them take a young bull and its grain offering of fine flour mixed with oil. Let them take another young bull as a sin offering.

<sup>9</sup>You will bring the Levites in front of the tent of meeting and assemble the whole community of the people of Israel. <sup>10</sup>When you bring the Levites before Yahweh, the people of Israel must lay their hands on the Levites.

<sup>11</sup>Aaron must offer the Levites before Yahweh, as a wave offering from the people of Israel so that they may do the service of Yahweh.

<sup>12</sup>The Levites must place their hands on the heads of the bulls. You must offer one bull for a sin offering and the other bull for a burnt offering to me, to atone for the Levites. <sup>13</sup>Present the Levites before Aaron and before his sons, and lift them up as a wave offering to me.

<sup>14</sup>In this way you must separate the Levites from among the people of Israel. The Levites will belong to me. <sup>15</sup>After that, the Levites must go in to serve in the tent of meeting. You must purify them. You must offer them as a wave offering.

<sup>16</sup>Do this, because they are entirely mine from among the people of Israel. They will take the place of each firstborn, the first issue of the womb, of all the descendants of Israel. I have taken the Levites for myself. <sup>17</sup>All the firstborn from among the people of Israel are mine, both man or animal. On the day that I took the lives of all the firstborn in the land of Egypt, I set them apart for myself.

<sup>18</sup>I have taken the Levites from among the people of Israel instead of all the firstborn. <sup>19</sup>I have given the Levites as a gift to Aaron and his sons. I have taken them from among the people of Israel to do the work of the people of Israel in the tent of meeting. I have given them to atone for the people of Israel so that no plague will harm the people when they come near to the holy place."

<sup>20</sup>Moses, Aaron, and the whole community of the people of Israel did this with the Levites. They did everything that Yahweh had commanded Moses concerning the Levites. The people of Israel did this with them. <sup>21</sup>The Levites purified themselves and washed their clothing, and Aaron presented them as a wave offering to Yahweh and he made atonement for them to cleanse them.

<sup>22</sup>After that, the Levites went in to do their service in the tent of meeting before Aaron and before Aaron's sons. This was as Yahweh had commanded Moses about the Levites. They treated all the Levites in this way.

<sup>23</sup>Yahweh spoke again to Moses. He said, <sup>24</sup>"All of this is for the Levites who are twenty-five years old and more. They must join the company to serve in the tent of meeting.

<sup>25</sup>They must stop serving in this way at the age of fifty years. At that age they must not serve any longer. <sup>26</sup>They may help their brothers who continue to work at the tent of meeting, to perform their duties, but they must serve no more. This is how you must deal with the Levites in all their responsibilities."

## Chapter 9

<sup>1</sup>Yahweh spoke to Moses in the wilderness of Sinai, in the first month of the second year after they came out from the land of Egypt. He said,<sup>2</sup>"Let the people of Israel keep the Passover at its fixed time of year.<sup>3</sup>On the fourteenth day of this month, at evening, you must keep the Passover at its fixed time of year. You must keep it, follow all the regulations, and obey all the decrees that are related to it."

<sup>4</sup>So, Moses told the people of Israel that they should keep the Festival of the Passover.<sup>5</sup>So they kept the Passover in the first month, on the fourteenth day of the month, at evening, in the wilderness of Sinai. The people of Israel obeyed everything that Yahweh commanded Moses to do.

<sup>6</sup>There were certain men who became unclean by the body of a dead man. They could not keep the Passover on that day. They went before Moses and Aaron on that same day.<sup>7</sup>Those men said to Moses, "We are unclean because of the dead body of a man. Why do you keep us from offering the sacrifice to Yahweh at the fixed time of year among the people of Israel?"<sup>8</sup>Moses said to them, "Wait for me to hear what Yahweh will instruct about you."

<sup>9</sup>Yahweh spoke to Moses. He said,<sup>10</sup>"Speak to the people of Israel. Say, 'If any of you or your descendants are unclean because of a dead body, or are on a long journey, he may still keep the Passover to Yahweh.'

<sup>11</sup>In the second month on the fourteenth day at evening, they will eat the Passover meal. They must eat the Passover lamb with bread that is made without yeast and with bitter herbs.<sup>12</sup>They must not leave any of it until the morning, or break any of its bones. They must follow all the regulations for the Passover.

<sup>13</sup>But any person who is clean and is not on a journey, but who fails to keep the Passover, that person must be cut off from his people because he did not bring the offering that Yahweh requires at the fixed time of year. That man must carry his sin.<sup>14</sup>If a stranger lives among you and keeps the Passover to Yahweh, he must keep it according to the statute of the Passover and according to its rule. You must have one statute both for the sojourner and for the one who was born in the land."

<sup>15</sup>On the day that the tabernacle was set up, the cloud covered the tabernacle, the tent of the covenant decrees. At evening the cloud was over the tabernacle. It appeared like fire until morning.<sup>16</sup>It continued that way. The cloud covered the tabernacle and appeared like fire at night.<sup>17</sup>Whenever the cloud was taken up from over the tent, the people of Israel would set out on their journey. Wherever the cloud stopped, the people would camp.

<sup>18</sup>At Yahweh's command, the people of Israel would travel, and at his command, they would camp. While the cloud stopped over the tabernacle, they would stay in their camp.<sup>19</sup>When the cloud remained on the tabernacle for many days, then the people of Israel would obey Yahweh's instructions and not travel.

<sup>20</sup>Sometimes the cloud remained a few days on the tabernacle. In that case, they would obey Yahweh's command—they would make camp and then travel on again at his command.<sup>21</sup>Sometimes the cloud was present in camp from evening until morning. When the cloud lifted in the morning, they journeyed. If it continued for a day and for a night, only when the cloud lifted would they journey on.

<sup>22</sup>Whether the cloud stayed on the tabernacle for two days, a month, or a year, for as long as it stayed there, the people of Israel would stay in their camp and not travel. But whenever the cloud was taken up, they would set out on their journey.<sup>23</sup>They would camp at Yahweh's command, and they would travel at his command. They obeyed Yahweh's command given through Moses.

## Chapter 10

<sup>1</sup>Yahweh spoke to Moses. He said, <sup>2</sup>"Make two silver trumpets. Hammer the silver to make them. You must use the trumpets to call the community together and to call the community to move their camps.

<sup>3</sup>The priests must blow the trumpets to call all the community together in front of you at the entrance to the tent of meeting. <sup>4</sup>If the priests blow only one trumpet, then the leaders, the heads of the clans of Israel, must gather to you. <sup>5</sup>When you blow a loud signal, the tribes camped on the east side must begin their journey.

<sup>6</sup>When you blow a loud signal the second time, the tribes camped on the south side must begin their journey. They must blow a loud signal for their journeys. <sup>7</sup>When the community gathers together, blow the trumpets, but not loudly. <sup>8</sup>The sons of Aaron, the priests, must blow the trumpets. This will always be an ordinance for you throughout your people's generations.

<sup>9</sup>When you go to war in your land against an adversary who oppresses you, then you must sound an alarm with the trumpets. I, Yahweh your God, will call you to mind and save you from your enemies.

<sup>10</sup>Also, at the times of celebration, both your regular festivals and at the beginnings of the months, you must blow the trumpets over your burnt offerings and over the sacrifices for your fellowship offerings. These will act as a reminder of you to me, your God. I am Yahweh your God."

<sup>11</sup>In the second year, in the second month, on the twentieth day of the month, the cloud was lifted from the tabernacle of the covenant decrees. <sup>12</sup>The people of Israel then went on their journey from the wilderness of Sinai. The cloud stopped in the wilderness of Paran. <sup>13</sup>They made their first journey, following Yahweh's command given through Moses.

<sup>14</sup>The camp under the banner of Judah's descendants went out first, moving out their individual armies. Nahshon son of Amminadab led Judah's army. <sup>15</sup>Nethanel son of Zuar led the army of the tribe of Issachar's descendants.

<sup>16</sup>Eliab son of Helon led the army of the tribe of Zebulun's descendants.

<sup>17</sup>The descendants of Gershon and of Merari, who cared for the tabernacle, took down the tabernacle and then set out on their journey. <sup>18</sup>Next, the armies under the banner of Reuben's camp set out on their journey. Elizur son of Shedeur led Reuben's army. <sup>19</sup>Shelumiel son of Zurishaddai led the army of the tribe of Simeon's descendants.

<sup>20</sup>Eliasaph son of Deuel led the army of the tribe of Gad's descendants.

<sup>21</sup>The Kohathites set out. They carried the sanctuary's holy equipment. Others would set up the tabernacle before the Kohathites arrived at the next camp. <sup>22</sup>The armies under the banner of Ephraim's descendants set out next. Elishama son of Ammihud led Ephraim's army. <sup>23</sup>Gamaliel son of Pedahzur led the army of the tribe of Manasseh's descendants. <sup>24</sup>Abidan son of Gideoni led the army of the tribe of Benjamin's descendants.

<sup>25</sup>The armies that camped under the banner of Dan's descendants set out last. Ahiezer son of Ammishaddai led Dan's army. <sup>26</sup>Pagiel son of Okran led the army of the tribe of Asher's descendants. <sup>27</sup>Ahira son of Enan led the army of the tribe of Naphtali's descendants. <sup>28</sup>This is the way that the armies of the people of Israel set out on their journey.

<sup>29</sup>Moses spoke to Hobab son of Reuel the Midianite. Reuel was the father of Moses' wife. Moses spoke to Hobab and said, "We are traveling to a place that Yahweh described. Yahweh said, 'I will give it to you.' Come with us and we will do you good. Yahweh has promised to do good for Israel." <sup>30</sup>But Hobab said to Moses, "I will not go with you. I will go to my own land and my own relatives."

<sup>31</sup>Then Moses replied, "Please do not leave us. You know how to camp in the wilderness. You must watch out for us. <sup>32</sup>If you go with us, we will do for you the same good that Yahweh does to us."

<sup>33</sup>They journeyed from the mountain of Yahweh for three days. The ark of the covenant of Yahweh went before them for three days to find a place for them to rest. <sup>34</sup>Yahweh's cloud was over them in the daytime as they journeyed.

<sup>35</sup>Whenever the ark set out, Moses would say, "Rise up, Yahweh. Scatter your enemies. Make those who hate you run from you." <sup>36</sup>Whenever the ark stopped, Moses would say, "Return, Yahweh, to Israel's many tens of thousands."

## Chapter 11

<sup>1</sup>Now the people complained about their troubles as Yahweh listened. Yahweh heard the people and became angry. Fire from Yahweh burned among them and consumed some of the camp on its edges.<sup>2</sup>Then people called out to Moses, so Moses prayed to Yahweh, and the fire stopped.<sup>3</sup>That place was named Taberah, because Yahweh's fire burned among them.

<sup>4</sup>Some foreign people began to camp with Israel's descendants. They wanted better food to eat. Then the people of Israel began to weep and say, "Who will give us meat to eat?"<sup>5</sup>We remember the fish that we ate freely in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic.<sup>6</sup>Now our appetite is gone, because all we can see is this manna."

<sup>7</sup>Manna was like coriander seed. It looked like resin.<sup>8</sup>The people walked around and gathered it. They ground it in mills, beat it in mortars, boiled it in pots, and made it into cakes. It tasted like a delicacy baked with olive oil.

<sup>9</sup>When the dew fell on the camp in the night, the manna also fell.<sup>10</sup>Moses heard the people weeping in their families, and every man was at the entrance to his tent. Yahweh was very angry, and in Moses' eyes their complaining was wrong.

<sup>11</sup>Moses said to Yahweh, "Why have you treated your servant so badly? Why are you not pleased with me? You make me carry the load of all these people.<sup>12</sup>Did I conceive all these people? Have I given them birth so that you should say to me, 'Carry them closely to your chest as a father carries a baby?' Should I carry them to the land that you swore to their ancestors to give them?"

<sup>13</sup>Where can I find meat to give to all this people? They are weeping in front of me and are saying, 'Give us meat to eat.'<sup>14</sup>I cannot bear all these people alone. They are too much for me.<sup>15</sup>Since you are treating me this way, kill me now—if I find favor in your eyes—do not let me see my misery."

<sup>16</sup>Yahweh said to Moses, "Bring to me seventy of Israel's elders. Be sure that they are elders and officers of the people. Bring them to the tent of meeting to stand there with you.<sup>17</sup>I will come down and talk with you there. I will take some of the Spirit that is on you and put it on them. They will bear the burden of the people with you. You will not have to bear it alone.

<sup>18</sup>Say to the people, 'Consecrate yourselves, for tomorrow you will indeed eat meat, for you have wept and Yahweh has heard. You said, "Who will give us meat to eat? It was good for us in Egypt." Therefore Yahweh will give you meat, and you will eat it.'<sup>19</sup>You will not eat meat for only one day, two days, five days, ten days, or twenty days,<sup>20</sup>but you will eat meat for a whole month until it comes out of your nostrils. It will disgust you because you have rejected Yahweh, who is among you. You have wept before him. You said, "Why did we leave Egypt?"'

<sup>21</sup>Then Moses said, "The people I am with are 600,000 footmen, and you have said, 'I will give them meat to eat for a whole month.'<sup>22</sup>Should we kill flocks and herds to satisfy them? Should we catch all the fish in the sea to satisfy them?"<sup>23</sup>Yahweh said to Moses, "Is my hand short? Now you will see whether or not my word is true."

<sup>24</sup>Moses went out and told the people Yahweh's words. He gathered seventy of the people's elders and positioned them around the tent.<sup>25</sup>Yahweh came down in the cloud and spoke to Moses. Yahweh took some of the Spirit that was on Moses and put it on the seventy elders. When the Spirit rested on them, they prophesied, but only on that occasion and not again.

<sup>26</sup>Two men remained in the camp, named Eldad and Medad. The Spirit also rested on them. Their names were written on the list, but they had not gone out to the tent. Nevertheless, they prophesied in the camp.<sup>27</sup>A young man in the camp ran and told Moses, "Eldad and Medad are prophesying in the camp."

<sup>28</sup>Joshua son of Nun, Moses' assistant, one of his chosen men, said to Moses, "My master Moses, stop them."<sup>29</sup>Moses said to him, "Are you jealous for my sake? I wish that all of Yahweh's people were prophets and that he would put his Spirit on them all!"<sup>30</sup>Then Moses and the elders of Israel went back to the camp.

<sup>31</sup>Then a wind came from Yahweh and brought quail from the sea. They fell near the camp, about a day's journey on one side and a day's journey on the other side. The quail surrounded the camp about two cubits above the ground.<sup>32</sup>The people were busy gathering quail all that day, all the night, and all the next day. No one gathered less than ten homers of quail. They shared the quail all through the camp.

<sup>33</sup>While the meat was still between their teeth, while they were chewing it, the anger of Yahweh was kindled at them. He attacked the people with a very great disease.<sup>34</sup>That place was named Kibroth Hattaavah, because there

they buried the people who had craved meat.<sup>35</sup> From Kibroth Hattaavah the people traveled to Hazeroth, where they stayed.

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## Chapter 12

<sup>1</sup>Then Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married.<sup>2</sup>They said, "Has Yahweh spoken only with Moses? Has he not spoken also with us?" Now Yahweh heard what they said.<sup>3</sup>Now the man Moses was very humble, humbler than anyone else on earth.

<sup>4</sup>Right away Yahweh spoke to Moses, Aaron, and Miriam: "Come out, you three, to the tent of meeting." So the three of them went out.<sup>5</sup>Then Yahweh came down in a pillar of cloud. He stood at the entrance to the tent and called Aaron and Miriam. They both came forward.

<sup>6</sup>Yahweh said, "Now listen to my words.

When a prophet of mine is with you,  
I will reveal myself to him in visions  
and speak to him in dreams.

<sup>7</sup> My servant Moses is not like that.  
He is faithful in all my house.

<sup>8</sup> I speak to Moses directly, not with visions or riddles.  
He sees my form.

So why are you unafraid  
to speak against my servant, against Moses?"

<sup>9</sup>Yahweh's anger burned against them, and then he left them.<sup>10</sup>The cloud rose from over the tent, and Miriam was suddenly leprous—she was as white as snow. When Aaron turned toward Miriam, he saw that she had leprosy.

<sup>11</sup>Aaron said to Moses, "Oh, my master, please do not hold this sin against us. We have spoken foolishly, and we have sinned.<sup>12</sup>Please do not let her be like a dead newborn whose flesh is half consumed when it emerges from its mother's womb."

<sup>13</sup>So Moses called out to Yahweh. He said, "Please heal her, God, please."<sup>14</sup>Yahweh said to Moses, "If her father had spit in her face, she would be disgraced for seven days. Shut her outside the camp for seven days. After that bring her in again."<sup>15</sup>So Miriam was shut outside the camp for seven days. The people did not journey until she had returned to the camp.

<sup>16</sup>After that, the people journeyed from Hazeroth and camped in the wilderness of Paran.

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## Chapter 13

<sup>1</sup>Then Yahweh spoke to Moses. He said, <sup>2</sup>"Send some men to examine the land of Canaan, which I have given to the people of Israel. Send a man from every tribe of their ancestors. Each man must be a leader among them."

<sup>3</sup>Moses sent them from the wilderness of Paran, so that they might obey Yahweh's command. All of them were leaders among the people of Israel. <sup>4</sup>These were their names: from the tribe of Reuben, Shammua son of Zakkur;

<sup>5</sup>from the tribe of Simeon, Shaphat son of Hori;

<sup>6</sup>from the tribe of Judah, Caleb son of Jephunneh;

<sup>7</sup>from the tribe of Issachar, Igal son of Joseph;

<sup>8</sup>from the tribe of Ephraim, Hoshea son of Nun;

<sup>9</sup>from the tribe of Benjamin, Palti son of Raphu;

<sup>10</sup>from the tribe of Zebulun, Gaddiel son of Sodi;

<sup>11</sup>from the tribe of Joseph (that is to say, from the tribe Manasseh), Gaddi son of Susi;

<sup>12</sup>from the tribe of Dan, Ammiel son of Gemalli;

<sup>13</sup>from the tribe of Asher, Sethur son of Michael;

<sup>14</sup>from the tribe of Naphtali, Nahbi son of Vophsi;

<sup>15</sup>from the tribe of Gad, Geuel son of Maki.

<sup>16</sup>These were the names of the men whom Moses sent to examine the land. Moses called Hoshea son of Nun by the name of Joshua.

<sup>17</sup>Moses sent them to examine the land of Canaan. He said to them, "Approach from the Negev and go up into the hill country. <sup>18</sup>Examine the land to see what it is like. Observe the people who live there, whether they are strong or weak, and whether they are few or many. <sup>19</sup>See what the land is like where they live. Is it good or bad? What cities are there? Are they like camps, or are they fortified cities? <sup>20</sup>See what the land is like, whether it is good for growing crops or not, and whether there are trees there or not. Be brave and bring back samples of the land's produce." Now the time was the season for the first ripe grapes.

<sup>21</sup>So the men went up and examined the land from the wilderness of Zin to Rehob, near Lebo Hamath. <sup>22</sup>They went up from the Negev and arrived at Hebron. Ahiman, Sheshai, and Talmai, the descendants of Anak, were there. Now Hebron had been built seven years before Zoan in Egypt.

<sup>23</sup>When they reached the Valley of Eshkol, they cut down a branch with a cluster of grapes. They carried it on a staff between two of their group. They also brought pomegranates and figs. <sup>24</sup>That place was named the Valley of Eshkol, because of the grape cluster that the people of Israel cut down there.

<sup>25</sup>After forty days, they returned from examining the land. <sup>26</sup>They came back to Moses, Aaron, and all the community of the people of Israel in the wilderness of Paran, at Kadesh. They brought back word to them and to all the community, and showed them the produce from the land.

<sup>27</sup>They told Moses, "We reached the land to which you sent us. It certainly flows with milk and honey. Here is some produce from it. <sup>28</sup>However, the people who make their homes there are strong. The cities are fortified and very large. We also saw descendants of Anak there. <sup>29</sup>The Amalekites live in the Negev. The Hittites, Jebusites, and Amorites have their homes in the hill country. The Canaanites live by the sea and along the Jordan River."

<sup>30</sup>Then Caleb silenced the people who were before Moses and said, "Let us go up and take possession of the land, for we are certainly able to conquer it." <sup>31</sup>But the other men who had gone with him said, "We are not able to attack the people because they are stronger than we are."

<sup>32</sup>So they spread around a discouraging report to the people of Israel about the land that they had examined. They said, "The land that we looked at is a land that eats up its inhabitants. All the people whom we saw there are people of great height.<sup>33</sup> There we saw the Nephilim, descendants of Anak, people who came from giants. In our own sight we were like grasshoppers in comparison with them, and this is what we were in their sight, too."

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## Chapter 14

<sup>1</sup>That night all the community wept loudly.<sup>2</sup>All the people of Israel criticized Moses and Aaron. The whole community said to them, "We wish we had died in the land of Egypt, or here in this wilderness!"<sup>3</sup>Why did Yahweh bring us to this land to die by the sword? Our wives and our little ones will become victims. Is it not better for us to return to Egypt?"

<sup>4</sup>They said to one another, "Let us choose another leader, and let us return to Egypt."<sup>5</sup>Then Moses and Aaron lay facedown before all the assembly of the community of the people of Israel.

<sup>6</sup>Joshua son of Nun and Caleb son of Jephunneh, who were some of those sent to examine the land, tore their clothes.<sup>7</sup>They spoke to all the community of the people of Israel. They said, "The land that we passed through and examined is a very good land.<sup>8</sup>If Yahweh is pleased with us, then he will take us into this land and give it to us. The land flows with milk and honey.

<sup>9</sup>But do not rebel against Yahweh, and do not fear the people in the land, for they are bread to us. Their protection will be removed from them, because Yahweh is with us. Do not fear them."<sup>10</sup>Then all the congregation said to stone them with stones. But the glory of Yahweh appeared at the tent of meeting to all the people of Israel.

<sup>11</sup>Yahweh said to Moses, "How long must this people despise me? How long must they fail to trust me, despite all the signs of my power that I have done among them?"<sup>12</sup>I will attack them with plague, disinherit them, and make from your own clan a nation that will be greater and mightier than they are."

<sup>13</sup>Moses said to Yahweh, "If you do this, then the Egyptians will hear about it, because you rescued this people from them by your power."<sup>14</sup>They will tell it to this land's inhabitants. They have heard that you, Yahweh, are present with this people, because you are seen face to face. Your cloud stands over our people. You go before them in a pillar of cloud by day and in a pillar of fire by night.

<sup>15</sup>Now if you kill this people as one man, then the nations that have heard this report about you will say,<sup>16</sup>"Because Yahweh could not take this people into the land that he swore to give them, he has killed them in the wilderness."

<sup>17</sup>Now, I beg you, may the power of my Lord be great. For you have said,<sup>18</sup>"Yahweh is slow to anger and abounding in steadfast love. He forgives iniquity and transgression. He will by no means clear the guilty when he brings the punishment of the ancestors' sin on their descendants, to the third and fourth generation."<sup>19</sup>Pardon, I plead with you, this people's iniquity because of the greatness of your covenant faithfulness, just as you have always forgiven this people from the time they were in Egypt until now."

<sup>20</sup>Yahweh said, "I have pardoned them in keeping with your request,<sup>21</sup>but truly, as I live, and as all the earth will be filled with my glory,<sup>22</sup>all those people who saw my glory and the signs of power that I did in Egypt and in the wilderness—they have still tested me these ten times and have not listened to my voice.

<sup>23</sup>So I say that they will certainly not see the land about which I made an oath to their ancestors. Not one of them who despised me will see it,<sup>24</sup>except for my servant Caleb, because he has a different spirit and follows me wholeheartedly. I will bring him into the land where he had gone, and his descendants will take possession of it.

<sup>25</sup>(Now the Amalekites and Canaanites lived in the valley.) Tomorrow turn and go to the wilderness by the way of the Sea of Reeds."

<sup>26</sup>Yahweh spoke to Moses and to Aaron. He said,<sup>27</sup>"How long must I tolerate this evil community that criticizes me? I have heard the complaining of the people of Israel against me.

<sup>28</sup>Say to them, 'As I live—this is Yahweh's declaration—as you have spoken in my hearing, I will do this to you:

<sup>29</sup>Your dead bodies will fall in this wilderness, all you who complained against me, you who were counted in the census, the whole number of the people from twenty years old and upward."<sup>30</sup>You will certainly not go into the land that I promised to make your home, except Caleb son of Jephunneh and Joshua son of Nun.

<sup>31</sup>But your little ones who you said would be victims, I will take them into the land. They will experience the land that you have rejected!"<sup>32</sup>As for you, your dead bodies will fall in this wilderness.<sup>33</sup>Your children will be shepherds in the wilderness for forty years. They must bear the punishment for your acts of rebellion until the end of your corpses in the wilderness.

<sup>34</sup>According to the number of the days during which you examined the land, forty days, you will bear the punishment for your sins for forty years, one year for every day, and you will know my opposition.<sup>35</sup>I, Yahweh,

have spoken. I will certainly do this to all this evil community that is gathered together against me. They will be completely cut off in this wilderness, and here they will die."

<sup>36</sup>So the men Moses sent to spy out the land, who returned and made the entire community grumble against Moses by spreading a bad report about the land—<sup>37</sup>these men who had brought out a bad report about the land were struck down, and they died of a plague before Yahweh.<sup>38</sup>Of those men who had gone to spy out the land, only Joshua son of Nun and Caleb son of Jephunneh remained alive.

<sup>39</sup>When Moses reported these words to all the people of Israel, they mourned very deeply.<sup>40</sup>They rose up early in the morning and went to the top of the mountain and said, "Look, we are here, and we will go to the place that Yahweh has promised, for we have sinned."

<sup>41</sup>But Moses said, "Why are you now violating Yahweh's command? You will not succeed."<sup>42</sup>Do not go, because Yahweh is not with you to prevent you from being defeated by your enemies.<sup>43</sup>The Amalekites and Canaanites are there, and you will die by the sword because you turned back from following Yahweh. So he will not be with you."

<sup>44</sup>But they arrogantly went up into the hill country; however, neither Moses nor the ark of the covenant of Yahweh left the camp.<sup>45</sup>Then the Amalekites came down, and also the Canaanites who lived on those hills. They attacked the Israelites and beat them down all the way to Hormah.

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## Chapter 15

<sup>1</sup>Then Yahweh spoke to Moses. He said, <sup>2</sup>"Speak to the people of Israel and say to them, 'When you go into the land where you will live, which Yahweh will give to you, <sup>3</sup>you are to prepare an offering by fire to Yahweh, either a burnt offering or a sacrifice to fulfill a vow or a freewill offering, or an offering at your feasts, to produce a pleasing aroma for Yahweh from the herd or the flock.

<sup>4</sup>You must offer to Yahweh a burnt offering as well as a grain offering of a tenth of an ephah of fine flour mixed with one-fourth of a hin of oil. <sup>5</sup>You must also offer with the burnt offering, or for the sacrifice, one-fourth of a hin of wine for the drink offering for each lamb.

<sup>6</sup>If you are offering a ram, you must prepare as a grain offering two-tenths of an ephah of fine flour mixed with a third of a hin of oil. <sup>7</sup>For the drink offering, you must offer a third of a hin of wine. It will produce a sweet aroma for Yahweh.

<sup>8</sup>When you prepare a bull as a burnt offering or as a sacrifice to fulfill a vow, or as a fellowship offering to Yahweh, <sup>9</sup>then you must offer with the bull a grain offering of three-tenths of an ephah of fine flour mixed with half a hin of oil. <sup>10</sup>You must offer as the drink offering half a hin of wine, as an offering made by fire, to produce a sweet aroma for Yahweh.

<sup>11</sup>It must be done this way for each bull, for each ram, and for each of the male lambs or young goats. <sup>12</sup>Every sacrifice that you prepare and offer must be done as described here. <sup>13</sup>All who are native-born must do these things in this way, when anyone brings an offering made by fire, to produce an aroma that is pleasing to Yahweh.

<sup>14</sup>If a sojourner is staying with you, or whoever may live among you throughout your people's generations, he must make an offering made by fire, to produce a sweet aroma for Yahweh. He must act as you act. <sup>15</sup>There must be the same law for the community and for the foreigner who stays with you, a permanent law throughout your people's generations. As you are, so also must be the sojourner staying with you. He must act as you act before Yahweh. <sup>16</sup>"The same law and decree must apply to you and to the foreigner who is staying with you."

<sup>17</sup>Again Yahweh spoke to Moses. He said, <sup>18</sup>"Speak to the people of Israel and say to them, 'When you come into the land where I will take you, <sup>19</sup>when you eat the food produced in the land, you must lift up a contribution to Yahweh.

<sup>20</sup>From the first of your dough you must offer a loaf to lift it up as a contribution, a contribution from the threshing floor. You must lift it up in this way. <sup>21</sup>You must give to me a lifted contribution throughout your people's generations from the first of your dough.

<sup>22</sup>You will sometimes sin without intending to do so, when you do not obey all these commands that I have spoken to Moses—<sup>23</sup>everything that I have commanded you through Moses from the day that I began to give you commands and onward throughout your people's generations. <sup>24</sup>In the case of unintentional sin without the community's knowledge, then all the community must offer one young bull as a burnt offering to produce a sweet aroma for Yahweh. Along with this must be made a grain offering and drink offering, as commanded by the decree, and one male goat as a sin offering.

<sup>25</sup>The priest must make atonement for all the community of the people of Israel. They will be forgiven because the sin was an error. They have brought their sacrifice, an offering made by fire to me. They have brought their sin offering before me for their error. <sup>26</sup>Then all the community of the people of Israel will be forgiven, and also the foreigners who are staying with them, because all the people committed the sin unintentionally.

<sup>27</sup>If a person sins unintentionally, then he must offer a female goat a year old as a sin offering. <sup>28</sup>The priest must make atonement before Yahweh for the person who goes astray and sins unintentionally. That person will be forgiven when atonement has been made. <sup>29</sup>You must have the same law for the one who does anything unintentionally, the same law for the one who is native born among the people of Israel and for the foreigners who are staying among them.

<sup>30</sup>But the person who does anything with a high hand, whether he is native born or a foreigner, blasphemes me. That person must be cut off from among his people. <sup>31</sup>Because he has despised my word and has broken my commandment, that person must be cut off completely. His iniquity will be on him."

<sup>32</sup>While the people of Israel were in the wilderness, they found a man gathering wood on the Sabbath day.<sup>33</sup>Those who found him brought him to Moses, Aaron, and all the community.<sup>34</sup>They kept him in custody because it had not been declared what should be done with him.

<sup>35</sup>Then Yahweh said to Moses, "The man must surely be put to death. All the community must stone him with stones outside the camp."<sup>36</sup>So all the community brought him outside the camp and stoned him to death as Yahweh had commanded Moses.

<sup>37</sup>Again Yahweh spoke to Moses. He said,<sup>38</sup>"Speak to the descendants of Israel and command them to make for themselves tassels to hang from the borders of their garments, to hang them from each border by a blue cord. They must do this throughout their people's generations.<sup>39</sup>It will be a special reminder to you, when you may look at it, of all my commandments, to carry them out so that you do not look to your own heart and your own eyes and prostitute yourselves to them.

<sup>40</sup>Do this so that you may call to mind and obey all my commandments, and so that you may be holy, reserved for me, your God.<sup>41</sup>I am Yahweh your God, who brought you out of the land of Egypt, to become your God. I am Yahweh your God."

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## Chapter 16

<sup>1</sup>Now Korah son of Izhar son of Kohath son of Levi, along with Dathan and Abiram sons of Eliab, and On son of Peleth, descendants of Reuben, gathered some men. <sup>2</sup>They rose up against Moses, along with other men from the people of Israel, 250 leaders of the community who were men of reputation in the community. <sup>3</sup>They assembled themselves together to confront Moses and Aaron. They said to them, "You have gone too far! All the community is set apart, every one of them, and Yahweh is among them. Why do you lift up yourselves above the rest of Yahweh's community?"

<sup>4</sup>When Moses heard that, he lay facedown. <sup>5</sup>He spoke to Korah and all his companions, "In the morning Yahweh will make known who belongs to him and who is set apart to him. He will bring that person near to him. The one he chooses he will bring near to himself.

<sup>6</sup>Do this, Korah and all your group. Take censers <sup>7</sup>tomorrow and put fire and incense in them before Yahweh. The one whom Yahweh chooses, that man will be set apart to Yahweh. You have gone too far, you descendants of Levi."

<sup>8</sup>Again, Moses said to Korah, "Now listen, you descendants of Levi: <sup>9</sup>is it a small thing for you that the God of Israel has separated you from the community of Israel, to bring you near to himself, to do work in Yahweh's tabernacle, and to stand before the community to serve them? <sup>10</sup>He has brought you near, and all your kinfolk, the descendants of Levi, with you, yet you are seeking the priesthood also! <sup>11</sup>Therefore you and all your company have gathered together against Yahweh. Who is Aaron that you grumble against him?"

<sup>12</sup>Then Moses called for Dathan and Abiram, the sons of Eliab, but they said, "We will not come up. <sup>13</sup>Is it a small thing that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness? Now you want to make yourself ruler over us! <sup>14</sup>In addition, you have not brought us into a land flowing with milk and honey, or given us the fields and vineyards as an inheritance. Now do you want to blind us with empty promises? We will not come to you."

<sup>15</sup>Moses was very angry and said to Yahweh, "Do not respect their offering. I have not taken one donkey from them, and I have not harmed any of them." <sup>16</sup>Then Moses said to Korah, "Tomorrow you and all your companions must go before Yahweh—you and they, and Aaron. <sup>17</sup>Each of you must take his censer and put incense in it. Then each man must bring before Yahweh his censer, 250 censers. You and Aaron, also, must each bring your censer."

<sup>18</sup>So every man took his censer, put fire in it, laid incense in it, and stood at the entrance to the tent of meeting with Moses and Aaron. <sup>19</sup>Korah assembled all the community against Moses and Aaron at the entrance to the tent of meeting, and Yahweh's glory appeared to all the community.

<sup>20</sup>Then Yahweh spoke to Moses and to Aaron: <sup>21</sup>"Separate yourselves from among this community that I may consume them immediately." <sup>22</sup>Moses and Aaron lay facedown and said, "God, the God of the spirits of all humanity, if one man sins, must you be angry with all the community?"

<sup>23</sup>Yahweh replied to Moses. He said, <sup>24</sup>"Speak to the community. Say, 'Get away from the tents of Korah, Dathan, and Abiram.'"

<sup>25</sup>Then Moses rose up and went to Dathan and Abiram; the elders of Israel followed him. <sup>26</sup>He spoke to the community and said, "Now leave the tents of these wicked men and touch nothing of theirs, or you will be consumed by all their sins." <sup>27</sup>So the community on every side of the tents of Korah, Dathan, and Abiram left them. Dathan and Abiram came out and stood at the entrance to their tents, with their wives, sons, and their little ones.

<sup>28</sup>Then Moses said, "By this you will know that Yahweh has sent me to do all these works, for I have not done them of my own accord. <sup>29</sup>If these men die a natural death such as normally happens, then Yahweh has not sent me. <sup>30</sup>But if Yahweh creates something new, and the earth opens its mouth and swallows them, with everything that they possess, and they go down alive into Sheol, then you must understand that these men have despised Yahweh."

<sup>31</sup>As soon as Moses finished speaking all these words, the ground opened under those men. <sup>32</sup>The earth opened its mouth and swallowed them, their families, and all the people who belonged to Korah, as well as all their possessions.



<sup>33</sup>So they and all that they possessed went down alive into Sheol. The earth closed over them, and they perished from among the community.<sup>34</sup> All Israel around them fled from their cries. They exclaimed, "The earth may swallow us up also!"<sup>35</sup> Then fire flashed out from Yahweh and devoured the 250 men who had offered incense.

<sup>36</sup>Again Yahweh spoke to Moses and said,<sup>37</sup>"Speak to Eleazar son of Aaron the priest and let him take up the censers out of the flames, for the censers are set apart to me. Then let him scatter the burning coals at a distance.<sup>38</sup> Take the censers of those who lost their lives because of their sin. Let them be made into hammered plates as a covering over the altar. Those men did offer them before me, so they are set apart to me. They will be a sign of my presence to the people of Israel."

<sup>39</sup>Eleazar the priest took the bronze censers that had been used by the men who were burned up, and they were hammered out into a covering for the altar,<sup>40</sup> to be a reminder to the people of Israel, so that no outsider who was not descended from Aaron should come up to burn incense before Yahweh, so they might not become like Korah and his group—just as Yahweh had commanded through Moses.

<sup>41</sup>But the next morning all the community of the people of Israel complained against Moses and Aaron. They said, "You have killed Yahweh's people."<sup>42</sup> Then it happened, when the community had assembled against Moses and Aaron, that they looked toward the tent of meeting and, behold, the cloud was covering it. Yahweh's glory appeared,<sup>43</sup> and Moses and Aaron came to the front of the tent of meeting.

<sup>44</sup>Then Yahweh spoke to Moses. He said,<sup>45</sup>"Go away from in front of this community so that I may consume them immediately." Then Moses and Aaron lay down with their faces to the ground.<sup>46</sup> Moses said to Aaron, "Take the censer, put fire in it from off the altar, put incense in it, carry it quickly to the community, and make atonement for them, because anger is coming from Yahweh. The plague has begun."

<sup>47</sup>So Aaron did as Moses directed. He ran into the middle of the community. The plague had quickly started to spread among the people, so he put in the incense and made atonement for the people.<sup>48</sup> Aaron stood between the dead and the living; in this way the plague was stopped.

<sup>49</sup>Those who died by the plague were 14,700 in number, besides those who had died in the matter of Korah.

<sup>50</sup>Aaron returned to Moses at the entrance to the tent of meeting, and the plague ended.

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Chapter 17

<sup>1</sup>Yahweh spoke to Moses. He said, <sup>2</sup>"Speak to the people of Israel and get staffs from them, one for each ancestral tribe, twelve staffs. Write each man's name on his staff.

<sup>3</sup>You must write Aaron's name on Levi's staff. There must be one staff for each leader from his ancestors' tribe.

<sup>4</sup>You must place the staffs in the tent of meeting in front of the covenant decrees, where I meet with you. <sup>5</sup>It will happen that the staff of the man whom I choose will bud. I will cause the complaints from the people of Israel to stop, which they are speaking against you."

<sup>6</sup>So Moses spoke to the people of Israel. All the tribal leaders gave him staffs, one staff from each leader, selected from each of the ancestral tribes, twelve staffs in all. Aaron's staff was among them. <sup>7</sup>Then Moses deposited the staffs before Yahweh in the tent of the covenant decrees.

<sup>8</sup>The next day Moses went into the tent of the covenant decrees and, behold, Aaron's staff for the tribe of Levi had budded. It grew buds and produced blossoms and ripe almonds! <sup>9</sup>Moses brought out all the staffs from before Yahweh to all the people of Israel, and each man took his staff.

<sup>10</sup>Yahweh said to Moses, "Put Aaron's staff in front of the covenant decrees. Keep it as a sign of guilt against the people who rebelled so that you may end complaints against me, or they will die." <sup>11</sup>Moses did just as Yahweh had commanded him.

<sup>12</sup>The people of Israel spoke to Moses and said, "We will die here. We will all perish!" <sup>13</sup>Everyone who comes up, who approaches Yahweh's tabernacle, will die. Must we all perish?"

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## Chapter 18

<sup>1</sup>Yahweh said to Aaron, "You, your sons, and your ancestor's clan will be responsible for all sins committed against the sanctuary. But only you and your sons with you will be responsible for all sins committed by anyone in the priesthood.<sup>2</sup>As for your fellow members of the tribe of Levi, your ancestors' tribe, you must bring them with you so they may join you and help you when you and your sons serve in front of the tent of the covenant decrees.

<sup>3</sup>They must perform your duties and the duties of the whole tent. However, they must not come near to anything in the holy place or connected with the altar, or they and also you will die.<sup>4</sup>They must join you and perform the duties connected with the tent of meeting, for all the work connected with the tent. A foreigner must not come near you.<sup>5</sup>You must perform the duties for the holy place and for the altar so that my anger does not come on the people of Israel again.

<sup>6</sup>Look, I myself have chosen your fellow members of the Levites from among the descendants of Israel. They are a gift to you, given to me to do the work connected to the tent of meeting.<sup>7</sup>But only you and your sons may exercise the priesthood regarding everything connected with the altar and everything inside the curtain. You yourselves must fulfill those responsibilities. I am giving you the priesthood as a gift. Any foreigner who approaches must be put to death."

<sup>8</sup>Then Yahweh said to Aaron, "Look, I have given you the duty of handling the contributions lifted up to me, and all the holy offerings that the people of Israel give to me. I have given these offerings to you as a consecrated portion and to your sons as your assigned portion for all time.<sup>9</sup>This will belong to you from the most holy things that are kept from the fire. From every offering of theirs—every grain offering, every sin offering, and every guilt offering—they are set apart to you and to your sons.

<sup>10</sup>These offerings are very holy; every male must eat it, for they are holy to you.<sup>11</sup>These are the contributions that will belong to you, set apart out of all their gifts of the wave offerings of the people of Israel. I have given them to you, your sons, and your daughters, as your portion forever. Everyone who is ceremonially clean in your family may eat any of these offerings.

<sup>12</sup>All the best of the oil, all the best of the new wine and grain, the firstfruits that the people give to me—all these things I have given to you.<sup>13</sup>The first ripe produce of all that is in their land, which they bring to me, will be yours. Everyone who is clean in your family may eat these things.

<sup>14</sup>Every devoted thing in Israel will be yours.<sup>15</sup>Every first issue of the womb, all the firstborn that the people offer to Yahweh, both of man and animal, will be yours. Nevertheless, the people must certainly redeem every firstborn son, and they must redeem the firstborn male of unclean animals.<sup>16</sup>Those that are to be redeemed by the people must be redeemed after becoming one month old. Then the people may redeem them for the price of five shekels of silver, by the standard weight of the sanctuary shekel, which equals twenty gerahs.

<sup>17</sup>But the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat—you must not redeem these animals; they are set apart to me. You must sprinkle their blood on the altar and burn their fat as an offering made by fire, an aroma pleasing to Yahweh.<sup>18</sup>Their meat will be yours. Like the breast and the right thigh that are lifted as an offering, their meat will be yours.

<sup>19</sup>All the holy contributions that the people of Israel present to Yahweh, I have given to you, and to your sons and to your daughters with you, as a continual share. It is an everlasting covenant of salt, a binding covenant forever, before Yahweh for both you and your descendants with you."<sup>20</sup>Yahweh said to Aaron, "You will have no inheritance in the people's land, nor will you have any share of property among the people. I am your share and inheritance among the people of Israel.

<sup>21</sup>To the descendants of Levi, look, I have given all the tithes in Israel as their inheritance in return for the service that they provide in working at the tent of meeting.<sup>22</sup>From now on the people of Israel must not come near the tent of meeting, or they will be responsible for this sin and die.

<sup>23</sup>The Levites must do the work connected to the tent of meeting. They will be responsible for any iniquity regarding it. This will be a permanent law throughout your people's generations. Among the people of Israel they must have no inheritance.<sup>24</sup>For the tithes of the people of Israel, which they offer as a contribution to Yahweh—it is these that I have given to the Levites as their inheritance. That is why I said to them, 'They must have no inheritance among the people of Israel.'"

<sup>25</sup>Yahweh spoke to Moses and said, <sup>26</sup>"You must speak to the Levites and say to them, 'When you receive from the people of Israel the tenth that I have given to you from them for your inheritance, you will present a contribution from it to Yahweh, a tenth of the tithe. <sup>27</sup>Your contribution must be considered by you as if it were a tenth of the grain from the threshing floor or of the production from the winepress.

<sup>28</sup>So you also must make a contribution to Yahweh from all the tithes that you receive from the people of Israel. From them you must give his contribution to Aaron the priest. <sup>29</sup>Out of all the gifts you receive, you must make every contribution to Yahweh. You must do this from all the best and the holiest things that have been given to you.'

<sup>30</sup>Therefore you must say to them, 'When you present the best of it, then it must be credited to the Levites as the product from the threshing floor and the winepress. <sup>31</sup>You may eat the rest of your gifts in any place, you and your families, because it is your pay in return for your work in the tent of meeting. <sup>32</sup>You will not bear any sin by eating and drinking it, if you have presented to Yahweh the best of what you have received. But you must not profane the holy offerings of the people of Israel, or you will die.'"

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## Chapter 19

<sup>1</sup>Yahweh spoke to Moses and Aaron. He said, <sup>2</sup>"This is a statute, a law which Yahweh is commanding you: Say to the people of Israel that they must bring to you a red heifer without flaw or blemish, and which has never carried a yoke.

<sup>3</sup>Give the heifer to Eleazar the priest. He must bring it outside the camp, and someone must kill it in front of him.

<sup>4</sup>Eleazar the priest must take some of its blood with his finger and sprinkle it seven times toward the front of the tent of meeting. <sup>5</sup>The heifer must be burned in his sight—its hide, its flesh, and its blood with its dung, must be burned. <sup>6</sup>The priest must take cedarwood, hyssop, and scarlet wool, and throw it all into the middle of the burning heifer.

<sup>7</sup>Then he must wash his clothes and bathe in water. Then he may come into the camp, where he will remain unclean until the evening. <sup>8</sup>The one who has burned the heifer must wash his clothes in water and bathe in water. He will remain unclean until the evening.

<sup>9</sup>A man who is clean must gather up the heifer's ashes and put them outside the camp in a clean place. These ashes must be kept for the community of the people of Israel. They will mix the ashes with water for purification from sin, since the ashes were from a sin offering. <sup>10</sup>The one who gathered the heifer's ashes must wash his clothes. He will remain unclean until the evening. This will be a permanent law for the people of Israel and the foreigners who stay with them.

<sup>11</sup>Whoever touches the dead body of any man will be unclean for seven days. <sup>12</sup>Such a person must purify himself on the third day and on the seventh day. Then he will be clean. But if he does not purify himself the third day, then he will not be clean on the seventh day. <sup>13</sup>Whoever touches a dead person, the body of a man who has died, and does not purify himself—this person defiles Yahweh's tabernacle. That person must be cut off from Israel because the water for impurity was not sprinkled on him. He will remain unclean; his uncleanness will remain on him.

<sup>14</sup>This is the law for when someone dies in a tent. Everyone who goes into the tent and everyone who is already in the tent will be unclean for seven days. <sup>15</sup>Every open container with no cover becomes unclean. <sup>16</sup>In the same way, anyone outside a tent who touches someone who has been killed with a sword, any other dead body, a human bone, or a grave—that person will be unclean for seven days.

<sup>17</sup>Do this for the unclean person: Take some ashes from the burnt sin offering and mix them in a jar with fresh water. <sup>18</sup>Someone who is clean must then take hyssop, dip it in the water, and sprinkle it on the tent, on all the containers inside the tent, on the persons who were there, and on anyone who touched the bone, the one who was killed, the one who died, or the grave. <sup>19</sup>On the third day and on the seventh day, the clean person must sprinkle the unclean person. On the seventh day the unclean person must purify himself. He must wash his clothes and bathe in water. At evening he will become clean.

<sup>20</sup>But anyone who remains unclean, who refuses to purify himself—that person will be cut off from the community, because he has defiled Yahweh's sanctuary. The water for impurity has not been sprinkled on him; he remains unclean. <sup>21</sup>This will be an ongoing law concerning these situations. The one who sprinkles the water for impurity must wash his clothes. The one who touches the water for impurity will become unclean until evening. <sup>22</sup>Whatever the unclean person touches will become unclean. The person who touches it will become unclean until evening."

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## Chapter 20

<sup>1</sup>So the people of Israel, the whole community, went into the wilderness of Zin in the first month; they stayed at Kadesh. There Miriam died and was buried.

<sup>2</sup>There was no water for the community, so they assembled together against Moses and Aaron.<sup>3</sup>The people complained against Moses. They said, "It would have been better if we had died when our fellow Israelites died in front of Yahweh!

<sup>4</sup>Why have you brought Yahweh's community into this wilderness to die here, we and our animals?<sup>5</sup>Why did you make us come up out of Egypt to bring us to this horrible place? There is no place for seed, figs, vines, or pomegranates, and there is no water to drink."

<sup>6</sup>So Moses and Aaron went away from in front of the assembly. They went to the entrance of the tent of meeting and lay facedown. There Yahweh's brilliant glory appeared to them.

<sup>7</sup>Yahweh spoke to Moses and said,<sup>8</sup>"Take the staff and assemble the community, you, and Aaron your brother. Speak to the rock before their eyes, and command it to flow with water. You will produce water for them out of that rock, and you must give it to the community and their livestock to drink."<sup>9</sup>Moses took the staff from before Yahweh, as Yahweh had commanded him to do.

<sup>10</sup>Then Moses and Aaron gathered the assembly together before the rock. Moses said to them, "Listen now, you rebels. Must we bring water out of this rock for you?"<sup>11</sup>Then Moses raised his hand and struck the rock twice with his staff, and much water came out. The community drank, and their livestock drank.

<sup>12</sup>Then Yahweh said to Moses and Aaron, "Because you did not trust me or honor me as holy in the eyes of the people of Israel, you will not bring this assembly into the land I have given them."<sup>13</sup>This place was called the waters of Meribah because the people of Israel had quarreled with Yahweh there, and he showed himself to them as holy.

<sup>14</sup>Moses sent messengers from Kadesh to the king of Edom: Your brother Israel says this: "You know all the hardship that has found us.<sup>15</sup>You know that our ancestors went down to Egypt and lived in Egypt a long time. The Egyptians treated us harshly and also our ancestors.<sup>16</sup>When we called out to Yahweh, he heard our voice and sent an angel and brought us out of Egypt. Look, we are in Kadesh, a city on the border of your land.

<sup>17</sup>I am asking you to let us pass through your land. We will not pass through field or vineyard, nor will we drink the water in your wells. We will go along the king's highway. We will not turn aside to the right hand or to the left until we have passed your border."

<sup>18</sup>But the king of Edom replied to him, "You may not pass through here. If you do, I will come with the sword to attack you."

<sup>19</sup>Then the people of Israel said to him, "We will go along the highway. If we or our livestock drink your water, we will pay for it. Just let us walk through on foot, without doing anything else."

<sup>20</sup>But the king of Edom replied, "You may not pass through." So the king of Edom came against Israel with a strong hand with many soldiers.<sup>21</sup>The king of Edom refused to allow Israel to cross over their border. Because of this, Israel turned away from the land of Edom.

<sup>22</sup>So the people journeyed from Kadesh. The people of Israel, the whole community, came to Mount Hor.<sup>23</sup>Yahweh spoke to Moses and Aaron at Mount Hor, on Edom's border. He said,<sup>24</sup>"Aaron must be gathered to his people, for he will not enter the land that I have given to the people of Israel. This is because you both rebelled against my word at the waters of Meribah.

<sup>25</sup>Take Aaron and Eleazar his son, and bring them up to Mount Hor.<sup>26</sup>Take Aaron's priestly garments off him and put them on Eleazar his son. Aaron must die and be gathered to his people there."

<sup>27</sup>Moses did as Yahweh commanded. They went up Mount Hor in the sight of all the community.<sup>28</sup>Moses took Aaron's priestly garments off him and put them on Eleazar his son. Aaron died there on the top of the mountain. Then Moses and Eleazar came down.<sup>29</sup>When all the community saw that Aaron was dead, the entire house of Israel wept for Aaron for thirty days.

## Chapter 21

<sup>1</sup>When the Canaanite king of Arad, who lived in the Negev, heard that Israel was traveling by the road to Atharim, he fought against Israel and took some of them captive.<sup>2</sup>Israel vowed to Yahweh and said, "If you give us victory over these people, then we will completely destroy their cities."<sup>3</sup>Yahweh listened to Israel's voice and he gave them victory over the Canaanites. They completely destroyed them and their cities. That place was named Hormah.

<sup>4</sup>They traveled from Mount Hor by the road to the Sea of Reeds to go around the land of Edom. The people became very discouraged on the way.<sup>5</sup>The people spoke against God and Moses: "Why have you brought us up out of Egypt to die in the wilderness? There is no bread, no water, and we hate this miserable food."

<sup>6</sup>Then Yahweh sent poisonous snakes among the people. The snakes bit the people; many people of Israel died.

<sup>7</sup>The people came to Moses and said, "We have sinned because we have spoken against Yahweh and you. Pray to Yahweh for him to take the snakes away from us." So Moses prayed for the people.

<sup>8</sup>Yahweh said to Moses, "Make a snake and attach it to a pole. It will happen that everyone who is bitten will survive, if he looks at it."<sup>9</sup>So Moses made a bronze snake and attached it to a pole. When a snake bit any person, if he looked at the bronze snake, he survived.

<sup>10</sup>Then the people of Israel traveled on and camped at Oboth.<sup>11</sup>They traveled from Oboth and camped at Iye Abarim in the wilderness that faces Moab toward the east.

<sup>12</sup>From there they traveled on and camped in the Valley of Zered.<sup>13</sup>From there they traveled on and camped on the other side of the Arnon River, which is in the wilderness that extends from the border of the Amorites. The Arnon River forms the border of Moab, between Moab and the Amorites.

<sup>14</sup>That is why it says in the scroll of the Wars of Yahweh,

"... Zahab <sup>1</sup> in Suphah, and the valleys of the Arnon,

<sup>15</sup> the slope of the valleys that lead toward the town of Ar  
and lie along the border of Moab."

<sup>16</sup>From there they traveled to Beer, the well where Yahweh said to Moses, "Gather the people together for me to give them water."

<sup>17</sup>Then Israel sang this song:

"Spring up, well!

Sing about it,

<sup>18</sup> about the well that our leaders dug,  
the well the nobles of the people dug,  
with the scepter and their staffs."

Then from the wilderness they traveled to Mattanah.

<sup>19</sup>From Mattanah they traveled to Nahaliel, and from Nahaliel to Bamoth,<sup>20</sup>and from Bamoth to a valley in the land of Moab. That is where the top of Mount Pisgah looks down on the wilderness.

<sup>21</sup>Then Israel sent messengers to Sihon king of the Amorites saying,<sup>22</sup>"Let us pass through your land. We will not turn into any field or vineyard. We will not drink the water from your wells. We will travel by the king's highway until we have crossed your border."

<sup>23</sup>But King Sihon would not allow Israel to pass through his border. Instead, Sihon gathered all his army together and went out into the wilderness against Israel. He came to Jahaz, where he fought against Israel.

<sup>24</sup>Israel attacked the army of Sihon with the edge of the sword and took their land from the Arnon to the Jabbok river, as far as the land of the people of Ammon. Now the border of the people of Ammon was fortified.<sup>25</sup>Israel took all the Amorite cities and lived in all of them, including Heshbon and all of its villages.<sup>26</sup>Heshbon was the city of Sihon king of the Amorites, who had fought against the former king of Moab. Sihon had taken all his land from his territory to the Arnon River.

<sup>27</sup>That is why those who speak in proverbs say,  
"Come to Heshbon.

Let the city of Sihon be rebuilt and established again.

<sup>28</sup> A fire blazed from Heshbon,  
a flame from the city of Sihon  
that devoured Ar of Moab,  
and the owners of the high places of Arnon.

<sup>29</sup> Woe to you, Moab!  
You have perished, people of Chemosh.  
He has made his sons to be fugitives  
and his daughters to be prisoners  
of Sihon king of the Amorites.

<sup>30</sup> But we have conquered Sihon.  
Heshbon is devastated all the way to Dibon.  
We have defeated them all the way to Nophah,  
which reaches to Medeba."

<sup>31</sup>So Israel began to live in the Amorites' land.<sup>32</sup>Then Moses sent men to look at Jazer. They took its villages and drove out the Amorites who were there.

<sup>33</sup>Then they turned and went up by the road of Bashan. Og king of Bashan went out against them, he and all his army, to fight them at Edrei.<sup>34</sup>Then Yahweh said to Moses, "Do not fear him, because I have given you victory over him, all his army, and his land. Do to him as you did to Sihon king of the Amorites, who lived at Heshbon."<sup>35</sup>So they killed him, his sons, and all his army, until none of his people were left alive. Then they took over his land.

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<sup>3</sup>Some modern English translations read, Waheb .

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## Chapter 22

<sup>1</sup>The people of Israel traveled on until they camped in the plains of Moab near Jericho, on the other side of the Jordan River from the city.

<sup>2</sup>Balak son of Zippor saw all that Israel had done to the Amorites.<sup>3</sup>Moab was very afraid of the people because they were many, and Moab was in terror of the people of Israel.<sup>4</sup>The king of Moab said to the elders of Midian, "This multitude will eat up all that is around us as an ox eats up the grass in a field." Now Balak son of Zippor was king of Moab at that time.

<sup>5</sup>He sent messengers to Balaam son of Beor, at Pethor which is by the Euphrates River, in the land of his nation and his people. He called him and said, "Look, a nation has come here from Egypt. They cover the face of the earth and they are right now next to me.<sup>6</sup>Please come now and curse this nation for me, because they are too strong for me. Perhaps then I can manage to attack them and drive them out of the land. I know that those you bless will be blessed, and that those you curse will be cursed."

<sup>7</sup>So the elders of Moab and the elders of Midian left, taking payment for divination. They came to Balaam and spoke to him Balak's words.<sup>8</sup>Balaam said to them, "Stay here tonight. I will bring you what Yahweh says to me." So the leaders of Moab stayed with Balaam that night.

<sup>9</sup>God came to Balaam and said, "Who are these men who came to you?"<sup>10</sup>Balaam answered God, "Balak son of Zippor, king of Moab, has sent them to me. He said,<sup>11</sup>Look, the people who have come from Egypt cover the surface of my land. Now come and curse them for me. Perhaps I will manage to fight them and drive them out."

<sup>12</sup>God replied to Balaam, "You must not go with those men. You must not curse the people of Israel because they have been blessed."<sup>13</sup>Balaam rose up in the morning and said to Balak's leaders, "Go back to your land because Yahweh refuses to allow me to go with you."<sup>14</sup>So the leaders of Moab left and went back to Balak. They said, "Balaam refused to come with us."

<sup>15</sup>Balak sent again more leaders who were even more honored than the first group.<sup>16</sup>They came to Balaam and said to him, "Balak son of Zippor says this, 'Please let nothing stop you from coming to me,'<sup>17</sup>because I will pay you extremely well and give you great honor, and I will do whatever you tell me to do. So please come and curse this people for me."

<sup>18</sup>Balaam answered and said to Balak's servants, "Even if Balak would give me his palace full of silver and gold, I cannot go beyond the word of Yahweh, my God, and do less or more than what he tells me.<sup>19</sup>Now then, please wait here tonight too, so that I may learn anything further that Yahweh says to me."<sup>20</sup>God came to Balaam at night and said to him, "Since these men have come to summon you, get up and go with them. But only do what I tell you to do."

<sup>21</sup>Balaam got up in the morning, saddled his donkey, and went with the leaders of Moab.<sup>22</sup>But because he went, God's anger was kindled. The angel of Yahweh placed himself in the road as someone hostile to Balaam, who was riding on his donkey. Balaam's two servants were also with him.<sup>23</sup>The donkey saw the angel of Yahweh standing in the road with his drawn sword in his hand. The donkey turned off the road and went into a field. Balaam struck the donkey to turn her back to the road.

<sup>24</sup>Then the angel of Yahweh stood in a narrow part of the road between some vineyards, with a wall on his right side and another wall on his left side.<sup>25</sup>The donkey saw the angel of Yahweh again. She went against the wall and pinned Balaam's foot against it. Balaam struck her again.

<sup>26</sup>The angel of Yahweh went further and stood in another narrow place where there was no way to turn to either side.<sup>27</sup>The donkey saw the angel of Yahweh, and she lay down under Balaam. Balaam's anger was kindled, and he struck the donkey with his staff.

<sup>28</sup>Then Yahweh opened the donkey's mouth so she could talk. She said to Balaam, "What have I done to you that induced you to strike me these three times?"<sup>29</sup>Balaam replied to the donkey, "It was because you acted so stupidly with me. I wish there were a sword in my hand. If there were, by now I would have killed you."<sup>30</sup>The donkey said to Balaam, "Am I not your donkey on which you have ridden all your life long to this present day? Have I ever been in the habit of doing such things to you before?" Balaam said, "No."

<sup>31</sup>Then Yahweh opened Balaam's eyes, and he saw the angel of Yahweh standing in the road with his drawn sword in his hand. Balaam bowed down and lay facedown.<sup>32</sup>The angel of Yahweh said to him, "Why have you struck

your donkey these three times? Look, I have come as someone hostile to you because your actions before me have been wicked.<sup>33</sup> The donkey saw me and turned away from me these three times. If she had not turned away from me, I would certainly have killed you and spared her life."

<sup>34</sup>Balaam said to the angel of Yahweh, "I have sinned. I did not know that you stood against me in the road. So now, if it is displeasing to you, I will turn back."<sup>35</sup> But the angel of Yahweh said to Balaam, "Go on ahead with the men. But you must only speak the words that I tell you." So Balaam went with the leaders of Balak.

<sup>36</sup>When Balak heard that Balaam had come, he went out to meet him at a city in Moab at the Arnon, which is on the border.<sup>37</sup> Balak said to Balaam, "Did I not send men to you to summon you? Why did you not come to me? Am I not able to honor you?"

<sup>38</sup>Then Balaam replied to Balak, "See, I have come to you. Do I now have any power to say anything? I can only say the words that God puts into my mouth."<sup>39</sup> Balaam went with Balak, and they arrived at Kiriath Huzoth.<sup>40</sup> Then Balak sacrificed oxen and sheep and gave some meat to Balaam and the leaders who were with him.

<sup>41</sup>In the morning, Balak took Balaam up to the high place of Baal. From there Balaam could see only a part of the Israelites in their camp.

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## Chapter 23

<sup>1</sup>Balaam said to Balak, "Build seven altars here for me and prepare seven bulls and seven rams."<sup>2</sup>So Balak did as Balaam requested. Then Balak and Balaam offered a bull and a ram on every altar.<sup>3</sup>Then Balaam said to Balak, "Stand at your burnt offering and I will go. Perhaps Yahweh will come to meet me. Whatever he shows me I will tell you." So he went away to a hilltop with no trees.

<sup>4</sup>Then God met Balaam, and Balaam said to him, "I have built seven altars, and I have offered up a bull and a ram on each one."<sup>5</sup>Yahweh put a message in Balaam's mouth and said, "Return to Balak and speak to him."<sup>6</sup>So Balaam returned to Balak, who was standing by his burnt offering, and all the leaders of Moab were with him.

<sup>7</sup>Then Balaam began to speak his proverb and said,

"Balak has brought me from Aram,  
the king of Moab from the eastern mountains.  
'Come, curse Jacob for me,' he said.  
'Come, denounce Israel.'

<sup>8</sup> How can I curse those whom God has not cursed?  
How can I denounce those whom Yahweh does not denounce?

<sup>9</sup> For from the top of the rocks I see him;  
from the hills I look at him.  
See, there is a people who live alone  
and do not consider themselves as just an ordinary nation.

<sup>10</sup> Who can count the dust of Jacob  
or number even only one-fourth of Israel?  
Let me die the death of a righteous person,  
and let my life's end be like his!"

<sup>11</sup>Balak said to Balaam, "What have you done to me? I brought you to curse my enemies, but look, you have blessed them."<sup>12</sup>Balaam answered and said, "Should I not be careful to say only what Yahweh puts in my mouth?"

<sup>13</sup>So Balak said to him, "Please come with me to another place where you can see them. You will only see the nearest of them, not all of them. There you will curse them for me."<sup>14</sup>So he took Balaam into the field of Zophim, to the top of Mount Pisgah, and built seven more altars. He offered up a bull and a ram on each altar.<sup>15</sup>Then Balaam said to Balak, "Stand here by your burnt offering, while I meet with Yahweh over there."

<sup>16</sup>So Yahweh met Balaam and put a message in his mouth. He said, "Return to Balak and give him my message."<sup>17</sup>Balaam returned to him, and look, he was standing by his burnt offering, and the leaders of Moab were with him. Then Balak said to him, "What has Yahweh said?"

<sup>18</sup>Balaam began his prophecy. He said,

"Rise up, Balak, and hear.  
Listen to me, you son of Zippor.

<sup>19</sup> God is not a man, that he should lie,  
or a human being, that he should change his mind.  
Has he promised anything without doing it?  
Has he said he would do something without carrying it out?

<sup>20</sup> Look, I have been commanded to bless.  
God has given a blessing, and I cannot reverse it.

<sup>21</sup> He has not looked upon disaster in Jacob,  
and he has not seen trouble in Israel.  
Yahweh their God is with them,  
and the shout of the king is among them.

<sup>22</sup> God brought them out of Egypt  
with strength like that of a wild ox.

<sup>23</sup> There is no sorcery that works against Jacob,  
and no divination harms Israel.

Now it must be said about Jacob and Israel,  
'Look what God has done!'

<sup>24</sup> Look, the people rise like a lioness,  
as a lion emerges and attacks.  
He does not lie down until he eats his victim  
and drinks the blood of what he has killed."

<sup>25</sup>Then Balak said to Balaam, "Do not curse them or bless them at all."<sup>26</sup>But Balaam answered and said to Balak,  
"Did I not tell you that I must say all that Yahweh tells me to say?"<sup>27</sup>So Balak replied to Balaam, "Come now, I will  
take you to another place. Perhaps it will please God for you to curse them there for me."

<sup>28</sup>So Balak took Balaam to the top of Mount Peor, which looks down on the wilderness.<sup>29</sup>Balaam said to Balak,  
"Build me seven altars here and prepare seven bulls and seven rams."<sup>30</sup>So Balak did as Balaam had said; he  
offered up a bull and a ram on each altar.

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Chapter 24

<sup>1</sup>When Balaam saw that it pleased Yahweh to bless Israel, he did not go, as at the other times, to use sorcery. Instead, he looked toward the wilderness.

<sup>2</sup>Balaam raised his eyes and saw that Israel was camped, each in their own tribe, and the Spirit of God came on him.<sup>3</sup>He received this prophecy and said,

"This is the declaration of Balaam son of Beor,  
the declaration of the man whose eyes are wide open,  
<sup>4</sup> the declaration of the one who hears the words of God,  
who sees a vision from the Almighty,  
who bows down with his eyes open.

<sup>5</sup> How delightful are your tents, Jacob,  
the place where you live, Israel!

<sup>6</sup> Like valleys they spread out,  
like gardens by the riverside,  
like aloes planted by Yahweh,  
like cedars beside the waters.

<sup>7</sup> Water will flow from their buckets,  
and their seed will have abundant water.  
Their king will be greater than Agag,  
and their kingdom will be honored.

<sup>8</sup> God will bring him out of Egypt.  
He will have strength like a wild ox.  
He will eat up the nations who fight against him.  
He will break their bones to pieces.  
He will shoot them with his arrows.

<sup>9</sup> He crouches down like a lion,  
like a lioness. Who dares disturb him?  
May everyone who blesses him be blessed;  
may everyone who curses him be cursed."

<sup>10</sup>Balak's anger was kindled against Balaam and he struck his hands together in anger. Balak said to Balaam, "I called you to curse my enemies, but look, you have blessed them three times."<sup>11</sup>So flee home now. I said I would greatly reward you, but Yahweh has kept you from getting any reward."

<sup>12</sup>Then Balaam replied to Balak, "I said to the messengers that you sent to me,<sup>13</sup>"Even if Balak gave me his palace full of silver and gold, I could not go beyond Yahweh's word and anything bad or good, or anything at all that I might want to do. I can say only what Yahweh tells me to say.' Did I not say this to them?"<sup>14</sup>So now, look, I will go back to my people. But first let me advise you about what this people will do to your people in the days ahead."

<sup>15</sup>Balaam began this prophecy. He said,  
"This is the declaration of Balaam son of Beor,  
the declaration of the man whose eyes are wide open.

<sup>16</sup> This is the declaration of someone who hears words from God,  
who has knowledge from the Most High,  
who sees visions from the Almighty,  
who bows down with open eyes.

<sup>17</sup> I see him, but he is not here now.  
I look at him, but he is not near.  
A star will come out of Jacob,  
and a scepter will rise out of Israel.

He will shatter Moab's leaders  
and destroy all the descendants of Seth.

- <sup>18</sup> Then Edom will become a possession of Israel,  
and Seir will also become their possession,  
enemies of Israel,  
whom Israel will conquer with force.
- <sup>19</sup> Out of Jacob a king will come who will have dominion,  
and he will destroy the survivors of their city."

- <sup>20</sup> Then Balaam looked at Amalek and began his prophecy. He said,  
"Amalek was once the greatest of nations,  
but his end will be eternal destruction."

- <sup>21</sup> Then Balaam looked toward the Kenites and began his prophecy. He said,  
"The place where you live is strong,  
and your nest is in the rocks.

- <sup>22</sup> Nevertheless you Kenites will be consumed by fire  
when Assyria carries you away captive."

- <sup>23</sup> Then Balaam began his final prophecy. He said,  
"Woe! Who will survive when God does this?

- <sup>24</sup> Ships will come from the coast of Cyprus <sup>1</sup>;  
they will attack Assyria and will conquer Eber,  
but they, too, will end in destruction."

- <sup>25</sup> Then Balaam got up and left. He returned to his home, and Balak also went away.

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<sup>1</sup>Some modern English translations read, Kittim .

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## Chapter 25

<sup>1</sup>Israel stayed in Shittim, and the men began to prostitute themselves with women of Moab,<sup>2</sup>for the Moabites had invited the people to the sacrifices to their gods. So the people ate and bowed down to Moabite gods.<sup>3</sup>The men of Israel joined in worshiping Baal of Peor, and Yahweh's anger was kindled against Israel.

<sup>4</sup>Yahweh said to Moses, "Kill all the leaders of the people and hang them up before me to expose them in the daylight, so that my fierce anger may turn away from Israel."<sup>5</sup>So Moses said to the judges of Israel, "Each of you must kill his people who have joined in worshiping Baal of Peor."

<sup>6</sup>Then one of the men of the sons of Israel came and brought among his family members a Midianite woman. This happened in the sight of Moses and all the community of the people of Israel, while they were weeping at the entrance to the tent of meeting.<sup>7</sup>When Phinehas son of Eleazar son of Aaron the priest, saw that, he rose up from among the community and took a spear in his hand.

<sup>8</sup>He followed the man of Israel into the tent and thrust the spear through both of their bodies, both the man of Israel and the woman. So a plague that God had sent on the people of Israel stopped.<sup>9</sup>Those who died by the plague were twenty-four thousand in number.

<sup>10</sup>Yahweh spoke to Moses and said,<sup>11</sup>"Phinehas son of Eleazar son of Aaron the priest, has turned my rage away from the people of Israel because he was passionate with my zeal among them. So I have not consumed the people of Israel in my jealousy.

<sup>12</sup>Therefore say, 'Yahweh says, "Look, I am giving to Phinehas my covenant of peace."<sup>13</sup>For him and his descendants after him, it will be a covenant of an everlasting priesthood because he was zealous for me, his God. He has atoned for the people of Israel.'"

<sup>14</sup>Now the name of the man of Israel who was killed with the Midianite woman was Zimri son of Salu, a leader of an ancestor's family among the Simeonites.<sup>15</sup>The name of the Midianite woman who was killed was Kozbi daughter of Zur, who was head of a tribe and ancestral household in Midian.

<sup>16</sup>So Yahweh spoke to Moses and said,<sup>17</sup>"Treat the Midianites as enemies and attack them,<sup>18</sup>for they treated you like enemies with their deceitfulness. They led you into evil in the case of Peor and in the case of their sister Kozbi, the daughter of a leader in Midian, who was killed on the day of the plague in the matter of Peor."

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## Chapter 26

<sup>1</sup>It came about after the plague that Yahweh spoke to Moses and Eleazar son of Aaron the priest. He said,<sup>2</sup>"Count all the community of the people of Israel, from twenty years old and up, by their ancestor's families, all who are able to go to war for Israel."

<sup>3</sup>So Moses and Eleazar the priest spoke to them in the plains of Moab by the Jordan at Jericho and said,<sup>4</sup>"Count the people, from twenty years old and up, as Yahweh commanded Moses and the people of Israel, who came out of the land of Egypt."

<sup>5</sup>Reuben was the firstborn of Israel. From his son Hanok came the clan of the Hanokites. From Pallu came the clan of the Palluities.

<sup>6</sup>From Hezron came the clan of the Hezronites. From Karmin came the clan of the Karminites.

<sup>7</sup>These were the clans of Reuben, who numbered 43,730 men.

<sup>8</sup>Eliab was a son of Pallu.<sup>9</sup>Eliab's sons were Nemuel, Dathan, and Abiram. These were the same Dathan and Abiram who were in the company of Korah when they rebelled against Moses and Aaron and rebelled against Yahweh.

<sup>10</sup>The earth opened its mouth and swallowed them up together with Korah when all his company died. At that time, fire devoured 250 men, who became a warning sign.<sup>11</sup>But Korah's line did not die out.

<sup>12</sup>The clans of Simeon's descendants were these:

Through Nemuel, the clan of the Nemuelites,  
through Jamin, the clan of the Jaminites,  
through Jakin, the clan of the Jakinites,

<sup>13</sup>through Zerah, the clan of the Zerahites,  
through Shaul, the clan of the Shaulites.

<sup>14</sup>These were the clans of Simeon's descendants, who numbered 22,200 men.

<sup>15</sup>The clans of Gad's descendants were these:

Through Zephon, the clan of the Zephonites,  
through Haggi, the clan of the Haggites,  
through Shuni, the clan of the Shunites,

<sup>16</sup>through Ozni, the clan of the Oznites,  
through Eri, the clan of the Erites,

<sup>17</sup>through Arod, the clan of the Arodites,  
through Areli, the clan of the Arelites.

<sup>18</sup>These were the clans of Gad's descendants, who numbered 40,500 men.

<sup>19</sup>Judah's sons were Er and Onan, but these men died in the land of Canaan.

<sup>20</sup>The clans of Judah's other descendants were these:

through Shelah, the clan of the Shelanites,  
through Perez, the clan of the Perezites, and  
through Zerah, the clan of the Zerahites.

<sup>21</sup>The descendants of Perez were these:

Through Hezron, the clan of the Hezronites,  
through Hamul, the clan of the Hamulites.

<sup>22</sup>These were the clans of Judah's descendants, who numbered 76,500 men.

<sup>23</sup>The clans of Issachar's descendants were these:

Through Tola, the clan of the Tolaites,  
through Puah, the clan of the Puites,

<sup>24</sup>through Jashub, the clan of the Jashubites,



through Shimron, the clan of the Shimronites.

<sup>25</sup>These were the clans of Issachar, who numbered 64,300 men.

<sup>26</sup>The clans of Zebulun's descendants were these:

Through Sered, the clan of the Seredites,  
through Elon, the clan of the Elonites,  
through Jahleel, the clan of the Jahleelites.

<sup>27</sup>These were the clans of the Zebulunites, who numbered 60,500 men.

<sup>28</sup>The clans of Joseph's descendants were Manasseh and Ephraim. <sup>29</sup>The descendants of Manasseh were these:

through Makir, the clan of the Makirites (Makir was Gilead's father),  
through Gilead, the clan of the Gileadites.

<sup>30</sup>Gilead's descendants were these:

Through Iezer, the clan of the Iezerites,  
through Helek, the clan of the Helekites,  
<sup>31</sup>through Asriel, the clan of the Asrielites,  
through Shechem, the clan of the Shechemites,  
<sup>32</sup>through Shemida, the clan of the Shemidaites,  
through Hephher, the clan of the Hephherites.

<sup>33</sup>Zelophehad son of Hephher had no sons, but only daughters.

The names of his daughters were Mahlah, Noah, Hoglah, Milkah, and Tirzah.

<sup>34</sup>These were the clans of Manasseh, who numbered 52,700 men.

<sup>35</sup>The clans of Ephraim's descendants were these:

Through Shuthelah, the clan of the Shuthelahites,  
through Beker, the clan of the Bekerites,  
through Tahan, the clan of the Tahanites.

<sup>36</sup>The descendants of Shuthelah were, by Eran, the clan of the Eranites.

<sup>37</sup>These were the clans of Ephraim's descendants, who numbered 32,500 men. These were Joseph's descendants, counted in each of their clans.

<sup>38</sup>The clans of Benjamin's descendants were these:

Through Bela, the clan of the Belaites,  
through Ashbel, the clan of the Ashbelites,  
through Ahiram, the clan of the Ahiramites,  
<sup>39</sup>through Shephupham, the clan of the Shuphamites,  
through Hupham, the clan of the Huphamites.

<sup>40</sup>The descendants of Bela were Ard and Naaman. From Ard came the clan of the Ardites, and from Naaman came the clan of the Naamites.

<sup>41</sup>These were the clans of Benjamin's descendants. They numbered 45,600 men.

<sup>42</sup>The clans of Dan's descendants were, by Shuham, the clans of the Shuhamites. These were the clans of Dan's descendants. <sup>43</sup>All the clans of the Shuhamites numbered 64,400 men.

<sup>44</sup>The clans of Asher's descendants were these:

Through Imnah, the clan of the Imnites,  
through Ishvi, the clan of the Ishvites,  
through Beriah, the clan of the Beriites.

<sup>45</sup>The descendants of Beriah were these:

Through Heber, the clan of the Heberites,  
through Malkiel, the clan of the Malkielites.

<sup>46</sup>The name of Asher's daughter was Serah.

<sup>47</sup>These were the clans of Asher's descendants, who numbered 53,400 men.

<sup>48</sup>The clans of Naphtali's descendants were these:

Through Jahzeel, the clan of the Jahzeelites,  
through Guni, the clan of the Gunites,

<sup>49</sup>through Jezer, the clan of the Jezerites,  
through Shillem, the clan of the Shillemites.

<sup>50</sup>These were the clans of Naphtali's descendants, who numbered 45,400 men.

<sup>51</sup>This was the complete count of men of Israel: 601,730.

<sup>52</sup>Yahweh spoke to Moses and said, <sup>53</sup>"The land must be divided among these men as an inheritance according to the number of their names.

<sup>54</sup>To the larger clans you must give more inheritance, and to the smaller clans you must give less inheritance. To every family you must give an inheritance according to the number of men who were counted. <sup>55</sup>However, the land must be divided by random lots. They must inherit the land according to the names of their ancestors' tribes.

<sup>56</sup>Their inheritance must be divided among the larger and the smaller clans, distributed to them by random lot."

<sup>57</sup>The Levite clans, counted clan by clan, were these:

Through Gershon, the clan of the Gershonites,  
through Kohath, the clan of the Kohathites,  
through Merari, the clan of the Merarites.

<sup>58</sup>The clans of Levi were these:

the clan of the Libnites,  
the clan of the Hebronites,  
the clan of the Mahlites,  
the clan of the Mushites,  
and the clan of the Korahites.

Kohath was Amram's ancestor.

<sup>59</sup>The name of Amram's wife was Jochebed, a descendant of Levi, who was born to Levites in Egypt. She bore to Amram their children, who were Aaron, Moses, and Miriam their sister.

<sup>60</sup>To Aaron were born Nadab and Abihu, Eleazar and Ithamar. <sup>61</sup>Nadab and Abihu died when they offered before Yahweh unacceptable fire.

<sup>62</sup>The males who were counted among them numbered twenty-three thousand, all males one month old and up. But they were not counted among Israel's descendants because no inheritance was given to them among the people of Israel.

<sup>63</sup>These are the ones who were counted by Moses and Eleazar the priest. They counted the people of Israel in the plains of Moab by the Jordan at Jericho. <sup>64</sup>But among these there was no man who had been counted by Moses and Aaron the priest when the descendants of Israel were counted in the wilderness of Sinai.

<sup>65</sup>For Yahweh had said that all of those people would certainly die in the wilderness. There was not a man left among them, except Caleb son of Jephunneh and Joshua son of Nun.

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## Chapter 27

<sup>1</sup>Then to Moses came the daughters of Zelophehad son of Hepher son of Gilead son of Makir son of Manasseh, of the clans of Manasseh son of Joseph. These were the names of his daughters: Mahlah, Noah, Hoglah, Milkah, and Tirzah.

<sup>2</sup>They stood before Moses, Eleazar the priest, the leaders, and before all the community at the entrance to the tent of meeting. They said,<sup>3</sup>"Our father died in the wilderness. He was not among the company that gathered themselves together to oppose Yahweh, in the company of Korah. He died for his own sin, and he had no sons.

<sup>4</sup>Why should our father's name be taken away from among his clan members because he had no son? Give us a possession among our father's relatives."<sup>5</sup>So Moses brought their case before Yahweh.

<sup>6</sup>Yahweh spoke to Moses and said,<sup>7</sup>"Zelophehad's daughters are speaking correctly. You must certainly give them a possession as an inheritance among their father's relatives, and you must ensure that their father's inheritance passes on to them.<sup>8</sup>You must speak to the people of Israel and say, 'If a man dies and has no son, then you must cause his inheritance to pass to his daughter.

<sup>9</sup>If he has no daughter, then you must give his inheritance to his brothers.<sup>10</sup>If he has no brothers, then you must give his inheritance to his father's brothers.<sup>11</sup>If his father has no brothers, then you must give his inheritance to his nearest relative in his clan, and he must take it for his own. This will be a law established by decree for the people of Israel, as Yahweh has commanded me."

<sup>12</sup>Yahweh said to Moses, "Go up this mountain of Abarim and see the land that I have given to the people of Israel.

<sup>13</sup>After you have seen it, you, too, must be gathered to your people, like Aaron your brother.<sup>14</sup>This will happen because you two rebelled against my command in the wilderness of Zin during the strife of the congregation. There, when the water flowed from the rock, in your anger you failed to honor me as holy before the eyes of the whole community." These are the waters of Meribah Kadesh in the wilderness of Zin.

<sup>15</sup>Then Moses spoke to Yahweh and said,<sup>16</sup>"May you, Yahweh, the God of the spirits of all humanity, appoint a man over the community,<sup>17</sup>a man who may go out and come in before them and lead them out and bring them in, so that your community is not like sheep that have no shepherd."

<sup>18</sup>Yahweh said to Moses, "Take Joshua son of Nun, a man in whom my Spirit lives, and lay your hand on him.

<sup>19</sup>Place him before Eleazar the priest and before all the community, and command him before their eyes to lead them.

<sup>20</sup>You must put some of your authority on him, so that all the community of the people of Israel may obey him.<sup>21</sup>He will go before Eleazar the priest to seek my will for him by the decisions of the Urim. It will be at his command that the people will go out and come in, both he and all the people of Israel with him, the whole community."

<sup>22</sup>So Moses did as Yahweh had commanded him. He took Joshua and placed him before Eleazar the priest and all the community.<sup>23</sup>Moses laid his hands on him and commanded him to lead, as Yahweh had commanded him to do.

## Chapter 28

<sup>1</sup>Yahweh spoke to Moses and said, <sup>2</sup>"Command the people of Israel and say to them, 'You must offer sacrifices to me at the appointed times, the food of my offerings made by fire to produce a sweet aroma for me.'

<sup>3</sup>You must also say to them, 'This is the offering made by fire that you must offer to Yahweh—male lambs a year old without blemish, two each day, as a regular burnt offering. <sup>4</sup>One lamb you must offer in the morning, and the other lamb you must offer in the evening. <sup>5</sup>You must offer a tenth of an ephah of fine flour as a grain offering, mixed with one-fourth of a hin of beaten oil.

<sup>6</sup>This is the regular burnt offering that was commanded at Mount Sinai to produce a sweet aroma, an offering made by fire to Yahweh. <sup>7</sup>The drink offering with it must be one-fourth of a hin for one of the lambs. You must pour out in the holy place a drink offering of strong drink to Yahweh. <sup>8</sup>The other lamb you must offer in the evening along with another grain offering like the one offered in the morning. You must also offer another drink offering with it, an offering made by fire, to produce a sweet aroma for Yahweh.

<sup>9</sup>On the Sabbath day you must offer two male lambs, each a year old without blemish, and two-tenths of an ephah of fine flour as a grain offering, mixed with oil, and the drink offering with it. <sup>10</sup>This is to be the burnt offering for every Sabbath, in addition to the regular burnt offering and the drink offering with it.

<sup>11</sup>At the beginning of each month, you must offer a burnt offering to Yahweh. You must offer two young bulls, one ram, and seven male lambs a year old without blemish. <sup>12</sup>You must also offer three-tenths of an ephah of fine flour as a grain offering mixed with oil for each bull, and two-tenths of fine flour as a grain offering mixed with oil for the one ram. <sup>13</sup>You must also offer a tenth of an ephah of fine flour mixed with oil as a grain offering for each lamb. This is to be the burnt offering, to produce a sweet aroma, an offering made by fire to Yahweh.

<sup>14</sup>The people's drink offerings must be half a hin of wine for a bull, a third of a hin for a ram, and one-fourth of a hin for a lamb. This is to be the burnt offering for every month throughout the months of the year. <sup>15</sup>One male goat as a sin offering to Yahweh must be offered. This will be in addition to the regular burnt offering and the drink offering with it.

<sup>16</sup>During the first month, on the fourteenth day of the month, comes Yahweh's Passover. <sup>17</sup>On the fifteenth day of this month a feast is to be held. For seven days, bread without yeast must be eaten. <sup>18</sup>On the first day, there must be a holy assembly to honor Yahweh. You must not do regular work on that day.

<sup>19</sup>However, you must offer a sacrifice made by fire, a burnt offering to Yahweh. You must offer two young bulls, one ram, and seven male lambs a year old, without blemish. <sup>20</sup>Along with the bull, you must offer a grain offering of three-tenths of an ephah of fine flour mixed with oil, and along with the ram, two-tenths. <sup>21</sup>With each of the seven lambs, you must offer a tenth of an ephah of fine flour mixed with oil, <sup>22</sup>and one male goat as a sin offering to make atonement for yourselves.

<sup>23</sup>You must offer these in addition to the regular burnt offering required each morning. <sup>24</sup>As described here, you must offer these sacrifices daily, for the seven days of the Passover, the food of the offering made by fire, a sweet aroma for Yahweh. It must be offered in addition to the regular burnt offering and the drink offering with it. <sup>25</sup>On the seventh day you must have a holy assembly to honor Yahweh, and you must not do regular work on that day.

<sup>26</sup>Also on the day of the firstfruits, when you offer a new grain offering to Yahweh in your Festival of Weeks, you must have a holy assembly to honor Yahweh, and you must not do regular work on that day. <sup>27</sup>You must offer a burnt offering to produce a sweet aroma for Yahweh. You must offer two young bulls, one ram, and seven male lambs a year old. <sup>28</sup>Offer also grain offering to go with them: Fine flour mixed with oil, three-tenths of an ephah of fine flour mixed with oil for each bull and two-tenths for the one ram.

<sup>29</sup>Offer a tenth of an ephah of fine flour mixed with oil for each of the seven lambs, <sup>30</sup>and one male goat to make atonement for yourselves. <sup>31</sup>When you offer those animals without blemish, along with their drink offerings, this must be in addition to the regular burnt offering and the grain offering with it.

## Chapter 29

<sup>1</sup>In the seventh month, on the first day of the month, you must have a holy assembly to honor Yahweh. You must not do regular work on that day. It will be a day when you blow trumpets.

<sup>2</sup>You must offer a burnt offering to produce a sweet aroma for Yahweh. You must offer one young bull, one ram, and seven male lambs a year old, each without blemish.

<sup>3</sup>You must offer with them their grain offering, fine flour mixed with oil, three-tenths of an ephah for the bull, two-tenths for the ram,<sup>4</sup>and one-tenth for each lamb of the seven lambs.<sup>5</sup>You must offer one male goat as a sin offering to make atonement for yourselves.

<sup>6</sup>Make these offerings in the seventh month in addition to all of the offerings you will make on the first of each month: the special burnt offering and the grain offering to go with it. These must be in addition to the regular burnt offering, its grain offering, and its drink offerings. As you make these offerings, you will obey what has been decreed to produce a sweet aroma, an offering made by fire to Yahweh.

<sup>7</sup>On the tenth day of the seventh month you must have a holy assembly to honor Yahweh. You must humble yourselves and do no work.<sup>8</sup>You must offer a burnt offering to produce a sweet aroma for Yahweh. You must offer one young bull, one ram, and seven male lambs a year old. They must each be without blemish.

<sup>9</sup>You must offer with them a grain offering, fine flour mixed with oil, three-tenths of an ephah for the bull, two-tenths for the one ram,<sup>10</sup>and a tenth of an ephah for each of the seven lambs.<sup>11</sup>You must offer one male goat as a sin offering. This will be in addition to the sin offering of atonement, the regular burnt offering, its grain offering, and their drink offerings.

<sup>12</sup>On the fifteenth day of the seventh month you must have a holy assembly to honor Yahweh. You must not do regular work on that day, and you must celebrate the festival for him seven days.<sup>13</sup>You must offer a burnt offering, a sacrifice made by fire to produce a sweet aroma for Yahweh. You must offer thirteen young bulls, two rams, and fourteen male lambs a year old. Each must be without blemish.

<sup>14</sup>You must offer with them a grain offering, fine flour mixed with oil, three-tenths of an ephah for every bull of the thirteen bulls, two-tenths for each ram of the two rams,<sup>15</sup>and a tenth of an ephah for each of the fourteen lambs.<sup>16</sup>You must offer one male goat as a sin offering in addition to the regular burnt offering, its grain offering, and the drink offering with it.

<sup>17</sup>On the second day of the assembly, you must offer twelve young bulls, two rams, and fourteen male lambs a year old, each without blemish.<sup>18</sup>You must make with them a grain offering and the drink offerings for the bulls, for the rams, and for the lambs, making as many offerings as were commanded.<sup>19</sup>You must offer one male goat as a sin offering in addition to the regular burnt offering, its grain offering, and their drink offerings.

<sup>20</sup>On the third day of the assembly, you must offer eleven bulls, two rams, and fourteen male lambs a year old, each without blemish.<sup>21</sup>You must make with them a grain offering and the drink offerings for the bulls, for the rams, and for the lambs, making as many offerings as were commanded.<sup>22</sup>You must offer one male goat as a sin offering in addition to the regular burnt offering, its grain offering, and their drink offerings.

<sup>23</sup>On the fourth day of the assembly, you must offer ten bulls, two rams, and fourteen male lambs a year old, each without blemish.<sup>24</sup>You must make with them a grain offering and the drink offerings for the bulls, for the rams, and for the lambs, making as many offerings as were commanded.<sup>25</sup>You must offer one male goat as a sin offering in addition to the regular burnt offering, its grain offering, and their drink offerings.

<sup>26</sup>On the fifth day of the assembly, you must offer nine bulls, two rams, and fourteen male lambs a year old, each without blemish.<sup>27</sup>You must make with them a grain offering and the drink offerings for the bulls, for the rams, and for the lambs, making as many offerings as were commanded.<sup>28</sup>You must offer one male goat as a sin offering in addition to the regular burnt offering, its grain offering, and their drink offerings.

<sup>29</sup>On the sixth day of the assembly, you must offer eight bulls, two rams, and fourteen male lambs a year old, each without blemish.<sup>30</sup>You must make with them a grain offering and the drink offerings for the bulls, for the rams, and for the lambs, making as many offerings as were commanded.<sup>31</sup>You must offer one male goat as a sin offering in addition to the regular burnt offering, its grain offering, and their drink offerings.

<sup>32</sup>On the seventh day of the assembly, you must offer seven bulls, two rams, and fourteen male lambs a year old, each without blemish.<sup>33</sup>You must make with them a grain offering and the drink offerings for the bulls, for the rams, and for the lambs, making as many offerings as were commanded.<sup>34</sup>You must offer one male goat as a sin offering in addition to the regular burnt offering, its grain offering, and their drink offerings.

<sup>35</sup>On the eighth day you must have another solemn assembly. You must not do regular work on that day.<sup>36</sup>You must make a burnt offering, an offering made by fire to produce a sweet aroma for Yahweh. You must offer one bull, one ram, and seven male lambs a year old, each without blemish.

<sup>37</sup>You must offer their grain offering and their drink offerings for the bull, for the ram, and for the lambs, making as many offerings as were commanded.<sup>38</sup>You must offer one male goat as a sin offering in addition to the regular burnt offering, its grain offering, and their drink offerings.

<sup>39</sup>These are what you must offer to Yahweh at your fixed festivals. These must be in addition to your vows and freewill offerings. You must offer these as your burnt offerings, grain offerings, drink offerings, and fellowship offerings."<sup>40</sup>Moses told the people of Israel everything that Yahweh had commanded him to say.

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## Chapter 30

<sup>1</sup>Moses spoke to the leaders of the tribes of the people of Israel. He said, "This is what Yahweh has commanded.

<sup>2</sup>When a man makes a vow to Yahweh, or swears an oath to bind himself with a binding promise, he must not break his word. He must keep his promise to do everything that comes out of his mouth.

<sup>3</sup>When a young woman living in her father's house makes a vow to Yahweh and binds herself with a promise, while within the house of her father, <sup>4</sup>if her father hears the vow and the promise by which she has bound herself, and if he says nothing to reverse her, then all her vows will remain in force, and every pledge by which she has bound herself will stand.

<sup>5</sup>But if her father overrules her when he hears about it, none of her vows or the pledges by which she obligated herself will stand; Yahweh will forgive her because her father has forbidden her.

<sup>6</sup>If she marries a husband after she makes a vow or her lips uttered a rash promise by which she has bound herself, <sup>7</sup>and her husband hears about it but says nothing to her, then her vows will stand, and the pledges by which she bound herself will stand.

<sup>8</sup>But if her husband stops her on the day that he hears about it, then he cancels the vow that she has made, the rash talk of her lips with which she has bound herself, and Yahweh will forgive her.

<sup>9</sup>But any vow of a widow or a divorced woman will stand against her. <sup>10</sup>If a woman made a vow in her husband's house or bound herself by a promise with an oath, <sup>11</sup>and her husband hears of it but he says nothing to her and he does not oppose her, then all her vows will stand, and every pledge by which she bound herself will stand.

<sup>12</sup>But if her husband cancels them on the day that he heard about them, then whatever came out of her lips about her vows or promises will not stand. Her husband has canceled them, and Yahweh will forgive her.

<sup>13</sup>Any vow and any binding oath to afflict her, her husband may make it stand or her husband may cancel it. <sup>14</sup>But if her husband says nothing to her from day to day, then he confirms all her vows and binding promises that she has made, and they will stand, because he has said nothing to her on the day that he heard of them.

<sup>15</sup>If her husband cancels his wife's vow after he has heard about them, then he will be responsible for her guilt. <sup>16</sup>These are the statutes that Yahweh commanded Moses to announce—statutes for what is between a man and his wife and between a father and his daughter when she is in her youth in her father's family.

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## Chapter 31

<sup>1</sup>Yahweh spoke to Moses and said, <sup>2</sup>"Take vengeance on the Midianites for what they did to the people of Israel. After doing that, you will die and be gathered to your people."

<sup>3</sup>So Moses spoke to the people. He said, "Arm some of your men for war so they may go against Midian and carry out Yahweh's vengeance on it. <sup>4</sup>Every tribe throughout Israel must send a thousand soldiers to war." <sup>5</sup>So out of Israel's thousands of men, one thousand from each tribe were provided from the clans of Israel, twelve thousand men armed for war.

<sup>6</sup>Then Moses sent them to battle, a thousand from every tribe, along with Phinehas son of Eleazar the priest, and with some articles from the holy place and the trumpets in his possession for sounding signals. <sup>7</sup>They fought against Midian, as Yahweh had commanded Moses. They killed every man. <sup>8</sup>They killed the kings of Midian with the rest of their dead: Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian. They also killed Balaam son of Beor, with the sword.

<sup>9</sup>The army of Israel took captive the women of Midian, their children, all their cattle, all their flocks, and all their goods. They took these as plunder. <sup>10</sup>They burned all their cities where they lived and all their camps.

<sup>11</sup>They took all the plunder and prisoners, both people and animals. <sup>12</sup>They brought the prisoners, the booty, and the spoil to Moses, to Eleazar the priest, and to the community of the people of Israel. They brought these to the camp in the plains of Moab, by the Jordan near Jericho.

<sup>13</sup>Moses, Eleazar the priest, and all the leaders of the community went to meet them outside the camp. <sup>14</sup>But Moses was angry with the officers of the army, the commanders of thousands and the captains of hundreds, who came from serving in the battle. <sup>15</sup>Moses said to them, "Have you let all the women live?

<sup>16</sup>Look, these women caused the people of Israel, through Balaam's advice, to commit faithlessness against Yahweh in the matter of Peor, when the plague spread among Yahweh's community. <sup>17</sup>Now then, kill every male among the little ones, and kill every woman who has known a man by lying with him.

<sup>18</sup>But keep alive for yourselves all the young girls who have not known a man by lying with him. <sup>19</sup>All of you who have killed anyone or touched anyone who was killed must stay outside the camp for seven days. On the third day and the seventh day you must purify yourselves and your captives. <sup>20</sup>You must purify every garment and everything made of animal hide and goats' hair, and everything made of wood."

<sup>21</sup>Eleazar the priest said to the soldiers who had gone to war, "This is a decreed law that Yahweh has commanded Moses: <sup>22</sup>The gold, silver, bronze, iron, tin, and lead, <sup>23</sup>and everything that resists fire, you must put it through the fire, and it will become clean. You must then purify those things with the water of cleansing. Whatever cannot go through the fire you must cleanse with that water. <sup>24</sup>You must wash your clothes on the seventh day, and then you will become clean. Afterward you may come into Israel's camp."

<sup>25</sup>Then Yahweh spoke to Moses and said, <sup>26</sup>"You and Eleazar the priest and the heads of the community's ancestral clans are to count all the plundered things that were captured, both men and animals. <sup>27</sup>Divide the plunder into two parts. Divide it between the soldiers who went out to battle and all the rest of the community.

<sup>28</sup>Then levy a tax to be given to me from the soldiers who went out to battle. This tax must be one out of every five hundred, whether persons, cattle, donkeys, sheep, or goats. <sup>29</sup>Take this tax from their half and give it to Eleazar the priest for a contribution to Yahweh.

<sup>30</sup>Also from the people of Israel's half, you must take one out of every fifty—from the persons, cattle, donkeys, and sheep—from all the animals. Give these to the Levites who perform the duties of my tabernacle." <sup>31</sup>So Moses and Eleazar the priest did as Yahweh had commanded Moses.

<sup>32</sup>Now the booty that remained of the spoil that the men of war had plundered was 675,000 sheep, <sup>33</sup>seventy-two thousand cattle, <sup>34</sup>sixty-one thousand donkeys, <sup>35</sup>and thirty-two thousand women who had not known a man by lying with him.

<sup>36</sup>The half that was kept for the soldiers numbered 337,000 sheep, <sup>37</sup>and the tax for Yahweh of the sheep was 675.

<sup>38</sup>The cattle were thirty-six thousand, from which the tax for Yahweh was seventy-two.

<sup>39</sup>The donkeys were 30,500 from which the tax for Yahweh was sixty-one.



<sup>40</sup>The persons were sixteen thousand women, from which the tax for Yahweh was thirty-two.

<sup>41</sup>Moses took the tax that was to be a contribution presented to Yahweh. He gave it to Eleazar the priest, as Yahweh commanded Moses.

<sup>42</sup>As for the people of Israel's half that Moses had taken from the soldiers who had gone to war—<sup>43</sup>the community's half was 337,500 sheep,<sup>44</sup>thirty-six thousand oxen,<sup>45</sup>30,500 donkeys,<sup>46</sup>and sixteen thousand women.

<sup>47</sup>From the people of Israel's half, Moses took one out of every fifty, both of people and animals. He gave them to the Levites who performed the duties of Yahweh's tabernacle, as Yahweh had commanded him to do.

<sup>48</sup>Then the officers of the army, the commanders over thousands and the captains over hundreds, came to Moses.

<sup>49</sup>They said to Moses, "Your servants have counted the soldiers who are under our command, and not one man is missing.

<sup>50</sup>We have brought Yahweh's offering, what each man found, articles of gold, armlets and bracelets, signet rings, earrings, and necklaces, to make atonement for ourselves before Yahweh."<sup>51</sup>Moses and Eleazar the priest received from them the gold—all the articles of craftsmanship.

<sup>52</sup>All the gold of the contribution that they gave to Yahweh—the offerings from the commanders of thousands and from the captains of hundreds—weighed 16,750 shekels.<sup>53</sup>Each soldier had taken plunder, each man for himself.

<sup>54</sup>Moses and Eleazar the priest took the gold from the commanders of thousands and captains of hundreds. They took it into the tent of meeting as a reminder of the people of Israel for Yahweh.

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## Chapter 32

<sup>1</sup>Now the descendants of Reuben and of Gad had large numbers of livestock. When they saw the land of Jazer and Gilead, the land was a wonderful place for livestock.<sup>2</sup>So the descendants of Gad and Reuben came and spoke to Moses, to Eleazar the priest, and to the leaders of the community. They said,<sup>3</sup>"This is a list of places we have surveyed: Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon.

<sup>4</sup>These are the lands that Yahweh attacked before the community of Israel, and they are good places for livestock. We, your servants, have a lot of livestock."<sup>5</sup>They said, "If we have found favor in your eyes, let this land be given to us, your servants, as a possession. Do not make us cross over the Jordan."

<sup>6</sup>Moses replied to the descendants of Gad and Reuben, "Should your brothers go to war while you settle down here?"<sup>7</sup>Why discourage the hearts of the people of Israel from going over into the land that Yahweh has given them?

<sup>8</sup>Your fathers did the same thing when I sent them from Kadesh Barnea to examine the land.<sup>9</sup>They went up to the Valley of Eshkol. They saw the land and then discouraged the hearts of the people of Israel so that they refused to enter the land that Yahweh had given them.

<sup>10</sup>Yahweh's anger was kindled on that day. He took an oath and said,<sup>11</sup>"Surely none of the men who came up out of Egypt, from twenty years old and up, will see the land about which I swore to Abraham, to Isaac, and to Jacob, because they have not completely followed me, except for<sup>12</sup>Caleb son of Jephunneh the Kenizzite, and Joshua son of Nun. Only Caleb and Joshua have completely followed me."

<sup>13</sup>So Yahweh's anger was kindled against Israel. He made them wander around in the wilderness for forty years until all the generation who had done evil in his sight was destroyed.<sup>14</sup>Look, you have risen up in your fathers' place, like just more sinful men, to add to Yahweh's burning anger toward Israel.<sup>15</sup>If you turn away from following him, he will again leave Israel in the wilderness and you will have destroyed all this people."

<sup>16</sup>So they came near Moses and said, "Allow us to build fences here for our livestock and cities for our families.

<sup>17</sup>However, we ourselves will be ready and armed to go with Israel's army until we have led them into their place. But our families will live in the fortified cities because of the other people who still live in this land.

<sup>18</sup>"We will not return to our houses until every one of the people of Israel has obtained his inheritance."<sup>19</sup>We will not inherit the land with them on the other side of the Jordan, because our inheritance is here on the east side of the Jordan."

<sup>20</sup>So Moses replied to them, "If you do what you say, if you arm yourselves to go before Yahweh to war,<sup>21</sup>then every one of your armed men must cross over the Jordan before Yahweh, until he has driven out his enemies from before him<sup>22</sup>and the land is subdued before him. Then afterward you may return. You will be guiltless toward Yahweh and toward Israel. This land will be your possession before Yahweh.

<sup>23</sup>But if you do not do so, look, you will have sinned against Yahweh. Be sure that your sin will find you out."<sup>24</sup>Build cities for your families and pens for your sheep; then do what you have said."<sup>25</sup>The descendants of Gad and Reuben spoke to Moses and said, "Your servants will do as you, our master, commands.

<sup>26</sup>Our little ones, our wives, our cattle, and all our livestock will stay there in the cities of Gilead."<sup>27</sup>However, we, your servants, every man who is armed for war, will cross over before Yahweh to battle, as our master says."

<sup>28</sup>So Moses gave instructions concerning them to Eleazar the priest, to Joshua son of Nun, and to the leaders of the ancestor's clans in the tribes of the people of Israel.<sup>29</sup>Moses said to them, "If the descendants of Gad and Reuben cross over the Jordan with you, every man who is armed to battle before Yahweh, and if the land is subdued before you, then you will give them the land of Gilead as a possession."<sup>30</sup>But if they do not cross over with you armed, then they will acquire their possessions among you in the land of Canaan."

<sup>31</sup>So the descendants of Gad and Reuben answered and said, "As Yahweh has said to us, your servants, this is what we will do."<sup>32</sup>We will cross over armed before Yahweh into the land of Canaan, but our possessed inheritance will remain with us on this side of the Jordan."

<sup>33</sup>So to the descendants of Gad and Reuben, and also to the half tribe of Manasseh son of Joseph, Moses gave the kingdom of Sihon, king of the Amorites, and of Og, king of Bashan. He gave to them the land, and distributed to them all its cities with their borders, the cities of the land around them.

<sup>34</sup>The descendants of Gad rebuilt Dibon, Ataroth, Aroer,<sup>35</sup> Atroth Shophan, Jazer, Jogbehah,<sup>36</sup> Beth Nimrah, and Beth Haran as fortified cities with pens for sheep.

<sup>37</sup>The descendants of Reuben rebuilt Heshbon, Elealeh, Kiriathaim,<sup>38</sup> Nebo, Baal Meon—their names were later changed, and Sibmah. They gave other names to the cities that they rebuilt.<sup>39</sup>The descendants of Makir son of Manasseh went to Gilead and took it away from the Amorites who were in it.

<sup>40</sup>Then Moses gave Gilead to the Makirites, the descendants of Manasseh, and his people settled there.<sup>41</sup>Jair, a descendant of Manasseh, went and captured its towns and called them Havvoth Jair.<sup>42</sup>Nobah went and captured Kenath and its villages, and he called it Nobah, after his own name.

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## Chapter 33

<sup>1</sup>These were the movements of the people of Israel after they left the land of Egypt by their armed groups under the leadership of Moses and Aaron.<sup>2</sup>Moses wrote down the places from where they left to where they went, as commanded by Yahweh. These were their movements, departure after departure.

<sup>3</sup>They traveled from Rameses during the first month, leaving on the fifteenth day of the first month. On the morning after the Passover, the people of Israel left openly, in the sight of all the Egyptians.<sup>4</sup>This happened while the Egyptians were burying all their firstborn, those whom Yahweh had killed among them, for he also made judgments against their gods.

<sup>5</sup>The people of Israel set out from Rameses and camped at Sukkoth.<sup>6</sup>They set out from Sukkoth and camped at Etham, on the edge of the wilderness.<sup>7</sup>They set out from Etham and turned back to Pi Hahiroth, which is opposite Baal Zephon, where they camped opposite Migdol.

<sup>8</sup>Then they set out from opposite Pi Hahiroth and passed through the middle of the sea into the wilderness. They traveled three days' journey into the wilderness of Etham and camped at Marah.<sup>9</sup>They set out from Marah and arrived at Elim. At Elim were twelve springs of water and seventy palm trees. That is where they camped.<sup>10</sup>They set out from Elim and camped by the Sea of Reeds.

<sup>11</sup>They set out from the Sea of Reeds and camped in the wilderness of Sin.<sup>12</sup>They set out from the wilderness of Sin and camped at Dophkah.<sup>13</sup>They set out from Dophkah and camped at Alush.<sup>14</sup>They set out from Alush and camped at Rephidim, where no water was found for the people to drink.

<sup>15</sup>They set out from Rephidim and camped in the wilderness of Sinai.<sup>16</sup>They set out from the wilderness of Sinai and camped at Kibroth Hattaavah.<sup>17</sup>They set out from Kibroth Hattaavah and camped at Hazeroth.<sup>18</sup>They set out from Hazeroth and camped at Rithmah.

<sup>19</sup>They set out from Rithmah and camped at Rimmon Perez.<sup>20</sup>They set out from Rimmon Perez and camped at Libnah.<sup>21</sup>They set out from Libnah and camped at Rissah.<sup>22</sup>They set out from Rissah and camped at Kehelathah.

<sup>23</sup>They set out from Kehelathah and camped at Mount Shepher.<sup>24</sup>They set out from Mount Shepher and camped at Haradah.<sup>25</sup>They set out from Haradah and camped at Makheloth.<sup>26</sup>They set out from Makheloth and camped at Tahath.

<sup>27</sup>They set out from Tahath and camped at Terah.<sup>28</sup>They set out from Terah and camped at Mithkah.<sup>29</sup>They set out from Mithkah and camped at Hashmonah.<sup>30</sup>They set out from Hashmonah and camped at Moseroth.

<sup>31</sup>They set out from Moseroth and camped at Bene Jaakan.<sup>32</sup>They set out from Bene Jaakan and camped at Hor Haggidgad.<sup>33</sup>They set out from Hor Haggidgad and camped at Jotbathah.<sup>34</sup>They set out from Jotbathah and camped at Abronah.

<sup>35</sup>They set out from Abronah and camped at Ezion Geber.<sup>36</sup>They set out from Ezion Geber and camped in the wilderness of Zin at Kadesh.<sup>37</sup>They set out from Kadesh and camped at Mount Hor, at the edge of the land of Edom.

<sup>38</sup>Aaron the priest went up Mount Hor at Yahweh's command and died there in the fortieth year after the people of Israel had come out of the land of Egypt, in the fifth month, on the first day of the month.<sup>39</sup>Aaron was 123 years old when he died on Mount Hor.

<sup>40</sup>The Canaanite, the king of Arad, who lived in the southern wilderness in the land of Canaan, heard of the coming of the people of Israel.

<sup>41</sup>They set out from Mount Hor and camped at Zalmonah.<sup>42</sup>They set out from Zalmonah and camped at Punon.

<sup>43</sup>They set out from Punon and camped at Oboth.

<sup>44</sup>They set out from Oboth and camped at Iye Abarim, on the border of Moab.<sup>45</sup>They set out from Iye Abarim and camped at Dibon Gad.<sup>46</sup>They set out from Dibon Gad and camped at Almon Diblathaim.

<sup>47</sup>They set out from Almon Diblathaim and camped in the mountains of Abarim, opposite Nebo.<sup>48</sup>They set out from the mountains of Abarim and camped in the plains of Moab by the Jordan at Jericho.<sup>49</sup>They camped by the Jordan, from Beth Jeshimoth to Abel Shittim in the plains of Moab.

<sup>50</sup>Yahweh spoke to Moses in the plains of Moab by the Jordan at Jericho and said,<sup>51</sup>"Speak to the people of Israel and say to them, 'When you cross over the Jordan into the land of Canaan,<sup>52</sup>then you must drive out all the land's

inhabitants before you. You must destroy all their carved figures. You must destroy all their cast metal images and demolish all their high places.

<sup>53</sup>You must take possession of the land and settle in it, because I have given you the land to possess.<sup>54</sup>You must inherit the land by lot, according to each clan. To the larger clans you must give a larger share of land, and to the smaller clans you must give a smaller share of land. Wherever the lot falls to each clan, that land will belong to it. You will inherit the land according to your ancestors' tribes.

<sup>55</sup>But if you do not drive out the land's inhabitants before you, then the people you allow to stay will become like objects in your eyes and thorns in your sides. They will make your lives difficult in the land where you settle.

<sup>56</sup>Then it will happen that what I now intend to do to those people, I will do also to you."

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## Chapter 34

<sup>1</sup>Yahweh spoke to Moses and said, <sup>2</sup>"Command the people of Israel and say to them, 'When you enter the land of Canaan, the land that will belong to you, the land of Canaan and its borders,

<sup>3</sup>your southern border will extend from the wilderness of Zin along the border of Edom. The eastern end of the southern border will be on a line that ends at the southern end of the Salt Sea.

<sup>4</sup>Your border will turn south from the hill of Akrabbim and pass along through the wilderness of Zin. From there, it will run south of Kadesh Barnea and continue to Hazar Addar and further to Azmon. <sup>5</sup>From there, the border will turn from Azmon toward the brook of Egypt and follow it to the sea.

<sup>6</sup>The western border will be the coastline of the Great Sea. This will be your western border.

<sup>7</sup>Your northern border will extend along a line that you must mark out from the Great Sea to Mount Hor, <sup>8</sup>then from Mount Hor to Lebo Hamath, then on to Zedad. <sup>9</sup>Then the border will continue to Ziphron and end at Hazar Enan. This will be your northern border.

<sup>10</sup>Then you must mark out your eastern border from Hazar Enan south to Shepham. <sup>11</sup>Then the eastern border will go down from Shepham to Riblah, on the east side of Ain. The border will continue along the east side of the Sea of Kinnereth. <sup>12</sup>Then the border will continue south along the Jordan River to the Salt Sea and continue down the eastern border of the Salt Sea. This will be your land, following its borders all around."

<sup>13</sup>Then Moses commanded the people of Israel and said, "This is the land that you will receive by lot as a possession, which Yahweh has commanded to give to the nine tribes and to the half tribe. <sup>14</sup>The tribe of the descendants of Reuben, following the assignment of property to their ancestor's tribe, and the tribe of the descendants of Gad, following the assignment of property to their ancestor's tribe, and the half tribe of Manasseh have all received their land. <sup>15</sup>The two tribes and the half tribe have received their possession beyond the Jordan at Jericho eastward, toward the sunrise."

<sup>16</sup>Yahweh spoke to Moses and said, <sup>17</sup>"These are the names of the men who will divide the land for your inheritance: Eleazar the priest and Joshua son of Nun. <sup>18</sup>You must choose one leader from every tribe to divide the land as their possession.

<sup>19</sup>These are the names of the men:

From the tribe of Judah, Caleb son of Jephunneh.

<sup>20</sup> From the tribe of the descendants of Simeon, Shemuel son of Ammihud.

<sup>21</sup> From the tribe of Benjamin, Elidad son of Kislon.

<sup>22</sup> From of the tribe of the descendants of Dan a leader, Bukki son of Jogli.

<sup>23</sup> From the descendants of Joseph, of the tribe of the descendants of Manasseh a leader, Hanniel son of Ephod.

<sup>24</sup> From the tribe of the descendants of Ephraim a leader, Kemuel son of Shiphtan.

<sup>25</sup> From the tribe of the descendants of Zebulun a leader, Elizaphan son of Parnak.

<sup>26</sup> From the tribe of the descendants of Issachar a leader, Paltiel son of Azzan.

<sup>27</sup> From the tribe of the descendants of Asher a leader, Ahihud son of Shelomi.

<sup>28</sup> From the tribe of the descendants of Naphtali a leader, Pedahel son of Ammihud."

<sup>29</sup>Yahweh commanded these men to divide the land of Canaan and to give it to each of the tribes of Israel as their possession.

## Chapter 35

<sup>1</sup>Yahweh spoke to Moses on the plains of Moab by the Jordan at Jericho and said,<sup>2</sup>"Command the people of Israel to give some of their own shares of the inheritance that they possess to the Levites. They must give them cities to live in and pastureland surrounding those cities.

<sup>3</sup>The Levites will have these cities to live in. The pastureland will be for their cattle, their flocks, and all their other animals.<sup>4</sup>The pasturelands around the cities that you will give to the Levites must extend from the city walls for one thousand cubits in every direction.

<sup>5</sup>You must measure two thousand cubits from outside the city on the east side, and two thousand cubits to the south side, two thousand cubits to the west side, and two thousand cubits to the north side. This will be the pasturelands for their cities. The cities will be in the center.

<sup>6</sup>Six of the cities that you will give to Levites must serve as cities of refuge. You must provide these as places to which a person who has killed someone can flee. Also provide forty-two other cities.<sup>7</sup>The cities that you give to the Levites will total forty-eight. You must give their pasturelands with them.

<sup>8</sup>As for the cities which you will give from the possession of the children of Israel, from tribes with many you shall take many, and from tribes with few you shall take few. Every tribe according to its inheritance shall give some of his cities to the Levites."

<sup>9</sup>Then Yahweh spoke to Moses and said,<sup>10</sup>"Speak to the people of Israel and say to them, 'When you cross over the Jordan into the land of Canaan,<sup>11</sup>then you must choose cities to serve as cities of refuge for you, a place to which a person who has killed someone unintentionally may flee.

<sup>12</sup>These cities must be your refuge from the avenger, so that the killer will not die without first standing trial before the community.<sup>13</sup>You must choose six cities as cities of refuge.

<sup>14</sup>You must provide three cities beyond the Jordan and three in the land of Canaan. They will be cities of refuge.

<sup>15</sup>For the people of Israel, for the foreigner, and for the sojourner, these six cities will serve as a refuge to which anyone who kills someone unintentionally can flee.

<sup>16</sup>But if an accused man has struck his victim with an instrument of iron, and if his victim dies, then the accused is indeed a murderer. He must certainly be put to death.<sup>17</sup>If an accused man has struck his victim with a stone in his hand that might kill the victim, and if his victim dies, then the accused is indeed a murderer. He must certainly be put to death.<sup>18</sup>If an accused man has struck his victim with a wooden weapon that might kill the victim, and if the victim dies, then the accused is indeed a murderer. He must certainly be put to death.

<sup>19</sup>The avenger of blood must put the murderer to death. When he meets him, the avenger of blood must put him to death.<sup>20</sup>If he strikes another in hatred or throws something at him, while hiding to ambush him, so that the victim dies,<sup>21</sup>or if he strikes him down in hatred with his hand so that the victim dies, then the accused who struck him must surely be put to death. He is a murderer. The avenger of blood may put the murderer to death when he meets him.

<sup>22</sup>But if an accused man suddenly hits a victim without premeditated hate or throws something that hits the victim without lying in wait<sup>23</sup>or if he throws a stone that could kill a victim without seeing the victim, then the accused was not the victim's enemy; he was not trying to hurt the victim. But this is what to do if the victim dies anyway.

<sup>24</sup>In that case, the community must judge between the accused and the avenger of blood on the basis of these rules.<sup>25</sup>The community must rescue the killer from the power of the avenger of blood. The community must return the accused to the city of refuge to which he had originally fled. He must live there until the death of the current high priest, the one who was anointed with the holy oil.

<sup>26</sup>But if the killer at any time goes beyond the border of the city of refuge to which he fled,<sup>27</sup>and if the avenger of blood finds him outside the border of his city of refuge, and if he kills the killer, the avenger of blood will not be guilty of murder.<sup>28</sup>This is because the accused man should have remained in his city of refuge until the death of the high priest. After the death of the high priest, the killer may return to the land where he has his own property.

<sup>29</sup>These laws must be statutes for you through all your people's generations in all the places where you live.

<sup>30</sup>Whoever kills any person, the murderer must be killed, as testified to by the words of witnesses. But one witness's word alone may not cause any person to be put to death.

<sup>31</sup>Also, you must not accept ransom for the life of a murderer who is guilty of murder. He must certainly be put to death. <sup>32</sup>You must not accept ransom for the one who has fled to a city of refuge. You must not in this way allow him to reside on his own property until the high priest dies.

<sup>33</sup>Do not pollute in this way the land where you live, because blood from murder pollutes the land. No atonement can be made for the land when blood has been shed on it, except by the blood of the one who shed it. <sup>34</sup>So you must not defile the land in which you live because I am living in it. I, Yahweh, live among the people of Israel."

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## Chapter 36

<sup>1</sup>Then the leaders of the ancestors' families of the clan of Gilead son of Makir (who was Manasseh's son), who were from the clans of the descendants of Joseph, came and spoke before Moses and before the leaders who were the heads of the ancestor's families of the people of Israel.<sup>2</sup>They said, "Yahweh commanded you, our master, to give a share of land by lot to the people of Israel. You were commanded by Yahweh to give the possession of Zelophehad our brother to his daughters.

<sup>3</sup>But if his daughters marry men in another tribe of the people of Israel, then their share of land will be removed from our ancestor's share. It will be added to the share of the tribes that they join. In that case, it will be removed from the assigned share of our inheritance.<sup>4</sup>In that case, when the year of Jubilee of the people of Israel comes, then their possession will be joined to the possession of the tribe that they have joined. In this way, their possession will be taken away from the possession of our ancestors' tribe."

<sup>5</sup>So Moses gave a command to the people of Israel, at Yahweh's word. He said, "What the tribe of Joseph's descendants says is right.<sup>6</sup>This is what Yahweh commands concerning Zelophehad's daughters. He says, 'Let them be married to whom they think best, but they must marry only within the clan of the tribe of their father.'

<sup>7</sup>No possession of the people of Israel must change from one tribe to another. Each one of the people of Israel must continue with the possession of his ancestor's tribe.

<sup>8</sup>Every woman of the people of Israel who has a possession in her tribe must marry someone from the clans belonging to her father's tribe. This is so that everyone of the people of Israel may own an inheritance from his ancestors.<sup>9</sup>No share may change hands from one tribe to another. Everyone of the tribes of the people of Israel must keep his own inheritance."

<sup>10</sup>So Zelophehad's daughters did as Yahweh had commanded Moses.<sup>11</sup>Mahlah, Tirzah, Hoglah, Milkah, and Noah, the daughters of Zelophehad, married descendants of Manasseh.<sup>12</sup>They married into the clans of the descendants of Manasseh son of Joseph. In this way, their inheritances remained in the tribe to which their father's clan belonged.

<sup>13</sup>These are the commands and the decrees that Yahweh gave by Moses to the people of Israel in the plains of Moab by the Jordan at Jericho.

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## Deuteronomy

## Chapter 1

<sup>1</sup>These are the words that Moses spoke to all Israel beyond the Jordan in the wilderness, in the plain of the Jordan River valley over against Suph, between Paran, Tophel, Laban, Hazeroth, and Dizahab.<sup>2</sup>It is eleven days' journey from Horeb by the way of Mount Seir to Kadesh Barnea.

<sup>3</sup>It happened in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke to the people of Israel, telling them all that Yahweh commanded him concerning them.<sup>4</sup>This was after Yahweh had attacked Sihon the king of the Amorites, who lived in Heshbon, and Og the king of Bashan, who lived in Ashtaroth at Edrei.

<sup>5</sup>Beyond the Jordan, in the land of Moab, Moses began to announce these instructions, saying,

<sup>6</sup>"Yahweh our God spoke to us at Horeb, saying, 'You have lived long enough in this hill country.

<sup>7</sup>Turn and take your journey, and go to the hill country of the Amorites and to all the places near there in the plain of the Jordan River valley, in the hill country, in the lowlands, in the Negev, and by the seashore—the land of the Canaanites, and in Lebanon as far as the great river, the Euphrates.<sup>8</sup>Look, I have set the land before you; go in and possess the land that Yahweh swore to your fathers—to Abraham, to Isaac, and to Jacob—to give to them and to their descendants after them.'

<sup>9</sup>I spoke to you at that time, saying, 'I am not able to carry you myself alone.<sup>10</sup>Yahweh your God has multiplied you, and, look, you are today as the multitude of the stars of heaven.<sup>11</sup>May Yahweh, the God of your fathers, make you a thousand times as many as you are, and bless you, as he has promised you!

<sup>12</sup>But how can I myself alone carry your loads, your burdens, and your disputes?<sup>13</sup>Take wise men, understanding men, and men of good repute from each tribe, and I will make them heads over you.<sup>14</sup>You answered me and said, 'The thing that you have spoken is good for us to do.'

<sup>15</sup>So I took the heads of your tribes, wise men, and men of good repute, and made them heads over you, captains of thousands, captains of hundreds, captains of fifties, captains of tens, and officers, tribe by tribe.<sup>16</sup>I commanded your judges at that time, saying, 'Hear the disputes between your brothers, and judge righteously between a man and his brother, and the foreigner who is with him.'

<sup>17</sup>You will not show partiality to anyone in a dispute; you will hear the small and the great alike. You will not be afraid of the face of man, for the judgment is God's. The dispute that is too hard for you, you will bring to me, and I will hear it.<sup>18</sup>I commanded you at that time all the things that you should do.

<sup>19</sup>We journeyed away from Horeb and went through all that great and terrible wilderness that you saw, on our way to the hill country of the Amorites, as Yahweh our God had commanded us; and we came to Kadesh Barnea.

<sup>20</sup>I said to you, 'You have come to the hill country of the Amorites, which Yahweh our God is giving to us.'<sup>21</sup>Look, Yahweh your God has set the land before you; go up, take possession, as Yahweh, the God of your fathers, has spoken to you; do not be afraid, neither be discouraged.'

<sup>22</sup>Every one of you came to me and said, 'Let us send men ahead of us, so that they may search out the land for us, and bring us word about the way by which we should attack, and about the cities to which we will come.'<sup>23</sup>The advice pleased me well; I took twelve men of you, one man for every tribe.<sup>24</sup>They turned and went up into the hill country, came to the Valley of Eshkol, and scouted it.

<sup>25</sup>They took some of the produce of the land in their hands and brought it down to us. They also brought us word and said, 'It is a good land that Yahweh our God is giving to us.'

<sup>26</sup>Yet you refused to attack, but rebelled against the commandment of Yahweh your God.<sup>27</sup>You complained in your tents and said, "It is because Yahweh hated us that he has brought us out of the land of Egypt, to give us into the hand of the Amorites to destroy us."<sup>28</sup>Where can we go now? Our brothers have made our heart to melt, saying, 'Those people are bigger and taller than we are; their cities are large and are fortified up to the heavens; moreover, we have seen the sons of the Anakim there.'"

<sup>29</sup>Then I said to you, 'Do not be terrified, neither be afraid of them.'<sup>30</sup>Yahweh your God, who goes before you, he will fight for you, like everything that he did for you in Egypt before your eyes,<sup>31</sup>and also in the wilderness, where you have seen how Yahweh your God carried you, as a man carries his son, everywhere you went until you came to this place.'

<sup>32</sup>Yet in spite of this word you did not believe Yahweh your God,<sup>33</sup>who went before you on the way to find a place for you to make camp, in fire by night and in a cloud by day.

<sup>34</sup>Yahweh heard the sound of your words and was angry; he swore and said,<sup>35</sup>'Surely not one of these men of this evil generation will see the good land that I swore to give to your ancestors,<sup>36</sup>except Caleb son of Jephunneh. He will see it and I will give him and his descendants the land that he has stepped on, because he wholly followed Yahweh.'

<sup>37</sup>Also Yahweh was angry with me because of you, saying, 'You also will not go in there;<sup>38</sup>Joshua son of Nun, who stands before you, he will go in there; encourage him, for he will lead Israel to inherit it.'

<sup>39</sup>Moreover, your little children, the ones you said would be victims, who today have no knowledge of good or evil—they will go in there. To them I will give it, and they will possess it.<sup>40</sup>But as for you, turn and take your journey into the wilderness along the way to the Sea of Reeds.'

<sup>41</sup>Then you answered and said to me, 'We have sinned against Yahweh; we will go up and fight, and we will follow all that Yahweh our God has commanded us to do.' Every man among you girded on his weapons of war, and you were ready to attack the hill country.<sup>42</sup>Yahweh said to me, 'Say to them, "Do not attack and do not fight, for I will not be with you, and you will be defeated by your enemies.'

<sup>43</sup>I spoke to you in this way, but you did not listen. You rebelled against the commandment of Yahweh; you were arrogant and attacked the hill country.<sup>44</sup>But the Amorites, who lived in that hill country, came out against you and chased you like bees, and crushed you in Seir, as far as Hormah.

<sup>45</sup>You returned and wept before Yahweh; but Yahweh did not listen to your voice, nor did he pay attention to you.  
<sup>46</sup>So you stayed in Kadesh many days, all the days that you stayed there.

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## Chapter 2

<sup>1</sup>Then we turned and took our journey into the wilderness by the way to the Sea of Reeds, as Yahweh had spoken to me; we went around Mount Seir for many days.<sup>2</sup>Yahweh spoke to me, saying,<sup>3</sup>You have gone around this mountain long enough; turn northward.

<sup>4</sup>Command the people, saying, "You are to pass through the border of your brothers, the descendants of Esau, who live in Seir; they will be afraid of you. Therefore be careful<sup>5</sup>not to fight with them, for I will not give you any of their land, no, not even enough for the sole of a foot to step on; for I have given Mount Seir to Esau as a possession.

<sup>6</sup>You will purchase food from them for money, so that you may eat; you will also buy water from them for money, so that you may drink.<sup>7</sup>For Yahweh your God has blessed you in all the work of your hand; he has known your walking through this great wilderness. For these forty years Yahweh your God has been with you, and you have lacked nothing."

<sup>8</sup>So we passed by our brothers, the descendants of Esau who live in Seir, away from the Arabah road, from Elath and from Ezion Geber. Then we turned and passed by the way of the wilderness of Moab.

<sup>9</sup>Yahweh said to me, 'Do not trouble Moab, and do not fight with them in battle. For I will not give you his land for your own possession, because I have given Ar to the descendants of Lot, for their possession.'

<sup>10</sup>(The Emites lived there previously, a people as great, as many, and as tall as the Anakim;<sup>11</sup>these also are considered to be the Rephaim, like the Anakim; but the Moabites call them the Emites.

<sup>12</sup>The Horites also lived in Seir previously, but the descendants of Esau succeeded them. They destroyed them from before them and lived in their place, like Israel did to the land of his possession that Yahweh gave to them.)

<sup>13</sup>"Now rise up and go over the brook Zered.' So we went over the brook Zered.<sup>14</sup>Now the days from when we came from Kadesh Barnea until we crossed the brook Zered, were thirty-eight years. It was by that time that all that generation of the men fit for fighting were gone from the people, as Yahweh had sworn to them.<sup>15</sup>Moreover, the hand of Yahweh was against that generation in order to destroy them from the people until they were gone.

<sup>16</sup>So it happened, when all the men fit for fighting were dead and gone from among the people,<sup>17</sup>that Yahweh spoke to me, saying,<sup>18</sup>You are today to pass over Ar, the border of Moab.<sup>19</sup>When you come near opposite the people of Ammon, do not trouble them or fight them; for I will not give you any of the land of the people of Ammon as a possession; because I have given it to the descendants of Lot as a possession."

<sup>20</sup>(That also is considered to be a land of the Rephaim. The Rephaim lived there previously—but the Ammonites call them Zamzummim—<sup>21</sup>a people as great, as many, and as tall as the Anakim. But Yahweh destroyed them before the Ammonites, and they succeeded them and lived in their place.<sup>22</sup>This Yahweh also did for the people of Esau, who live in Seir, when he destroyed the Horites from before them, and the descendants of Esau succeeded them and have lived in their place even until today.

<sup>23</sup>As for the Avvites who lived in villages as far as Gaza, the Caphtorim, who came from Caphtor, destroyed them and settled in their place.)

<sup>24</sup>"Now rise up, go on your journey, and pass over the Valley of the Arnon; look, I have given into your hand Sihon the Amorite, king of Heshbon, and his land. Begin to possess it, and fight with him in battle.<sup>25</sup>Today I will begin to put the fear and terror of you on the peoples that are under the whole sky; they will hear a report about you and will tremble and be in anguish because of you.'

<sup>26</sup>I sent messengers from the wilderness of Kedemoth to Sihon, king of Heshbon, with words of peace, saying,<sup>27</sup>Let me pass through your land; I will go along the highway; I will turn neither to the right hand nor to the left.

<sup>28</sup>You will sell me food for money, so that I may eat; give me water for money, so that I may drink; only let me pass through on my feet,<sup>29</sup>as the descendants of Esau who live in Seir, and as the Moabites who live in Ar, did for me; until I pass over the Jordan into the land that Yahweh our God is giving us.'

<sup>30</sup>But Sihon, king of Heshbon, would not let us pass by him; for Yahweh your God had hardened his mind and made his heart obstinate, that he might defeat him by your might, which he has now done today.<sup>31</sup>Yahweh said to me, 'Look, I have begun to deliver up Sihon and his land before you; begin to possess it, in order that you may inherit his land.'

<sup>32</sup>Then Sihon came out against us, he and all his people, to fight at Jahaz.<sup>33</sup>Yahweh our God gave him over to us and we defeated him and his sons and all his people.

<sup>34</sup>We took all his cities at that time and completely destroyed every city—men and the women and the little ones; we left no survivor. <sup>35</sup>Only the livestock we took as booty for ourselves, along with the spoil of the cities that we had taken.

<sup>36</sup>From Aroer, which is on the edge of the Valley of the Arnon, and from the city that is in the valley, all the way to Gilead, there was not a city too high for us. Yahweh our God gave them into our hands. <sup>37</sup>It was only to the land of the descendants of Ammon that you did not go, as well as all the side of the Jabbok River, and the cities of the hill country—wherever Yahweh our God had forbidden us to go.

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## Chapter 3

<sup>1</sup>Then we turned and went up the way to Bashan. Og, the king of Bashan, came and attacked us, he and all his people, to fight at Edrei.<sup>2</sup>Yahweh said to me, 'Do not fear him; for I have given you victory over him and have put all his people and his land under your control. You will do to him as you did to Sihon, king of the Amorites, who lived at Heshbon.'

<sup>3</sup>So Yahweh our God also gave us victory over Og the king of Bashan, and all his people were put under our control. We struck them down until not one survivor remained for him.<sup>4</sup>We took all his cities at that time. There was not one of the sixty cities that we did not take from them—all the region of Argob, the kingdom of Og in Bashan.

<sup>5</sup>These were all cities fortified with high walls, gates, and bars; this was besides very many unwallled villages.<sup>6</sup>We completely destroyed them, as we did to Sihon king of Heshbon, completely destroying every city—men and the women and the little ones.<sup>7</sup>But all the livestock and the spoil of the cities we took as booty for ourselves.

<sup>8</sup>At that time we took the land out of the hand of the two kings of the Amorites, who were beyond the Jordan, from the Valley of the Arnon to Mount Hermon<sup>9</sup>(Mount Hermon is called Sirion by the Sidonians, and the Amorites call it Senir)<sup>10</sup>and all the cities of the plain, all Gilead, and all Bashan, all the way to Salekah and Edrei, cities of the kingdom of Og in Bashan."

<sup>11</sup>(For of the remnant of the Rephaim, only Og king of Bashan had remained. Look! His bed was a bed of iron. Was it not in Rabbah, where the descendants of Ammon live? It was nine cubits long and four cubits wide, the way people measure.)

<sup>12</sup>"This land that we took in possession at that time—from Aroer, that is by the Valley of the Arnon, and half the hill country of Gilead, and its cities—I gave to the Reubenites and to the Gadites.<sup>13</sup>The rest of Gilead and all Bashan, the kingdom of Og, I gave to the half tribe of Manasseh. (All the region of Argob in Bashan was called the land of Rephaim.

<sup>14</sup>Jair, a descendant of Manasseh, took all the region of Argob to the border of the Geshurites and the Maakathites. He called the region, even Bashan, by his own name, Havvoth Jair, to this day.)

<sup>15</sup>I gave Gilead to Makir.<sup>16</sup>To the Reubenites and to the Gadites I gave territory from Gilead to the Valley of the Arnon—the middle of the valley is the territory's border—and to the Jabbok River, which is the border with the descendants of Ammon.

<sup>17</sup>Another of its borders is also the plain of the Jordan River valley, from Kinnereth to the Sea of the Arabah (that is, the Salt Sea) to the slopes of Mount Pisgah eastward.

<sup>18</sup>I commanded you at that time, saying, 'Yahweh your God has given you this land to possess it; you, all the men of war, will pass over armed before your brothers, the people of Israel.

<sup>19</sup>But your wives, your little ones, and your livestock (I know that you have much livestock), will stay in your cities that I have given you,<sup>20</sup>until Yahweh gives rest to your brothers, as he has to you, until they also possess the land that Yahweh your God is giving them beyond the Jordan; then will you return, every man of you, to your own property that I have given you.'

<sup>21</sup>I commanded Joshua at that time, saying, 'Your eyes have seen all that Yahweh your God has done to these two kings; Yahweh will do the same to all the kingdoms where you go over.'<sup>22</sup>You will not fear them, for Yahweh your God is the one who will fight for you.'

<sup>23</sup>I earnestly appealed to Yahweh at that time, saying,<sup>24</sup>'O Lord Yahweh, you have begun to show your servant your greatness and your strong hand; for what god is there in heaven or in earth that can do the same works as you have done, and the same mighty acts?'<sup>25</sup>Let me go over, I beg you, and see the good land that is beyond the Jordan, that good hill country, and also Lebanon.'

<sup>26</sup>But Yahweh was angry with me because of you; he did not listen to me. Yahweh said to me, 'Let this be enough for you—speak no more to me about this matter:'<sup>27</sup>go up to the top of Pisgah and lift up your eyes westward, northward, southward, and eastward; look with your eyes, for you will not go over the Jordan.

<sup>28</sup>Instead, instruct Joshua and encourage and strengthen him, for he will go over before this people, and he will cause them to inherit the land that you will see.'<sup>29</sup>So we stayed in the valley opposite Beth Peor.

## Chapter 4

<sup>1</sup>Now, Israel, listen to the laws and the decrees that I am about to teach you, to do them; so that you may live and go in and possess the land that Yahweh, the God of your fathers, is giving you.<sup>2</sup>You will not add to the words that I command you, neither will you diminish them, so that you may keep the commandments of Yahweh your God that I am about to command you.

<sup>3</sup>Your eyes have seen what Yahweh did because of Baal Peor; for all the men who followed the Baal of Peor, Yahweh your God has destroyed them from among you.<sup>4</sup>But you who clung to Yahweh your God are alive today, every one of you.

<sup>5</sup>Look, I have taught you laws and decrees, as Yahweh my God had commanded me, that you should do so in the midst of the land which you are going into in order to possess it.<sup>6</sup>Therefore keep them and do them; for this is your wisdom and your understanding in the sight of the peoples who will hear about all these statutes and say, 'Surely this great nation is a wise and understanding people.'

<sup>7</sup>For what other great nation is there that has a god so near to them, as Yahweh our God is whenever we call upon him?<sup>8</sup>What other great nation is there that has laws and decrees so righteous as all this law that I am setting before you today?

<sup>9</sup>Only pay attention and carefully guard yourself, so that you do not forget the things that your eyes have seen, so that they do not leave your heart for all the days of your life. Make them known to your children and your children's children.<sup>10</sup>On the day that you stood before Yahweh your God at Horeb, when Yahweh said to me, 'Assemble me the people, and I will make them hear my words, that they may learn to fear me all the days that they live on the earth, and that they may teach their children.'

<sup>11</sup>You came near and stood at the foot of the mountain. The mountain burned with fire to the heart of heaven, with darkness, cloud, and thick darkness.<sup>12</sup>Yahweh spoke to you out of the middle of the fire; you heard the voice with its words, but you saw no form; you only heard a voice.

<sup>13</sup>He declared to you his covenant that he commanded you to perform, the Ten Commandments. He wrote them on two tablets of stone.<sup>14</sup>Yahweh commanded me at that time to teach you statutes and rules, so that you might do them in the land that you are crossing over to take possession of it.

<sup>15</sup>So watch yourselves carefully—for you saw no kind of form on the day that Yahweh spoke to you at Horeb out of the middle of the fire—<sup>16</sup>that you do not corrupt yourselves by making a carved image in the form of any figure, in the likeness of male or female,<sup>17</sup>the likeness of any animal on the earth, the likeness of any winged bird that flies in the heavens,<sup>18</sup>the likeness of anything that creeps on the ground, or the likeness of any fish that is in the water under the earth.

<sup>19</sup>You must not lift your eyes up to the heavens and look at the sun, the moon, or the stars—all the host of the heavens—and be drawn away to worship them and adore them—those things of which Yahweh your God has given a share to all the peoples under all the heavens.<sup>20</sup>But Yahweh has taken you and brought you out of the iron furnace, out of Egypt, to be to him a people of his own inheritance, as you are today.

<sup>21</sup>Yahweh was angry with me because of you; he swore that I would not go over the Jordan, and that I would not go into the good land that Yahweh your God is giving to you as an inheritance.<sup>22</sup>Rather, I must die in this land; I must not go over the Jordan. But you will go over and possess that good land.

<sup>23</sup>Pay attention to yourselves, so that you do not forget the covenant of Yahweh your God, which he made with you, and make for yourselves a carved image in the form of anything that Yahweh your God has forbidden you to make.<sup>24</sup>For Yahweh your God is a devouring fire, a jealous God.

<sup>25</sup>When you beget children and children's children, and when you will have been in the land for a long time, and if you corrupt yourselves and make a carved figure in the form of anything, and do what is evil in the sight of Yahweh your God, to provoke him to anger—<sup>26</sup>I call heaven and earth to witness against you today that you will soon utterly perish from off the land that you are going over the Jordan to possess; you will not prolong your days in it, but you will be completely destroyed.

<sup>27</sup>Yahweh will scatter you among the peoples, and you will be left few in number among the nations, where Yahweh will lead you away.<sup>28</sup>There you will serve other gods, the work of men's hands, wood and stone, which neither see, hear, eat, nor smell.

<sup>29</sup>But from there you will seek Yahweh your God, and you will find him, when you search after him with all your heart and with all your soul.

<sup>30</sup>When you are in distress, and when all these things will have come on you, in those later days you will return to Yahweh your God and listen to his voice.<sup>31</sup>For Yahweh your God is a merciful God; he will not fail you nor destroy you, nor forget the covenant of your fathers that he swore to them.

<sup>32</sup>Ask now about the days that are past, which were before your time, since the day that God created man on the earth, ask from one end of heaven to the other, whether there has been anything so great as this, or has anything like it ever been heard?<sup>33</sup>Did ever a people hear the voice of God speaking out of the midst of the fire, as you have heard, and live?

<sup>34</sup>Or has God ever attempted to go and take for himself a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, as everything that Yahweh your God did for you in Egypt before your eyes?

<sup>35</sup>To you these things were shown, so that you might know that Yahweh is God, and that there is no one else besides him.<sup>36</sup>Out of heaven he made you to hear his voice, so that he might instruct you; on earth he made you see his great fire; you heard his words out of the midst of the fire.

<sup>37</sup>Because he loved your fathers, he chose their descendants after them, and brought you out of Egypt with his presence, with his great power;<sup>38</sup>in order to drive out from before you nations greater and mightier than you, to bring you in, to give you their land as an inheritance, as today.

<sup>39</sup>Know therefore today, and lay it on your heart, that Yahweh is God in heaven above and on the earth beneath; there is no one else.<sup>40</sup>You will keep his statutes and his commandments that I command you today, that it may go well with you and with your children after you, and that you may prolong your days in the land that Yahweh your God is giving you forever."

<sup>41</sup>Then Moses selected three cities on the east side of the Jordan,<sup>42</sup>so that anyone might flee to one of them if he killed another person accidentally, without being his enemy previously. By fleeing to one of these cities, he might survive.<sup>43</sup>They were: Bezer in the wilderness, the plain country, for the Reubenites; Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites.

<sup>44</sup>This is the law that Moses placed before the people of Israel;<sup>45</sup>these are the covenant decrees, laws, and ordinances that he spoke to the people of Israel when they came out of Egypt,<sup>46</sup>when they were east of the Jordan, in the valley opposite Beth Peor, in the land of Sihon, king of the Amorites, who had lived at Heshbon, whom Moses and the people of Israel had defeated when they came out of Egypt.

<sup>47</sup>They took his land as a possession, and the land of Og king of Bashan—these, the two kings of the Amorites, who were beyond the Jordan toward the east.<sup>48</sup>This territory went from Aroer, on the edge of the Valley of the Arnon, to Mount Siyon (or Mount Hermon),<sup>49</sup>and included all of the plain of the Jordan River valley, eastward beyond the Jordan, to the Sea of the Arabah, to the slopes of Mount Pisgah.

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Chapter 5

<sup>1</sup>Moses called to all Israel and said to them, "Listen, Israel, to the statutes and the decrees that I will speak in your ears today, that you may learn them and keep them.<sup>2</sup>Yahweh our God made a covenant with us at Horeb.<sup>3</sup>Yahweh did not make this covenant with our ancestors, but with us, all of us alive here today.

<sup>4</sup>Yahweh spoke with you face to face on the mount out of the middle of the fire<sup>5</sup>(I stood between Yahweh and you at that time, to reveal to you his word; for you were afraid because of the fire, and you did not go up the mountain). Yahweh said,

<sup>6</sup>I am Yahweh your God, who brought you out of the land of Egypt, out of the house of slavery.

<sup>7</sup>You will have no other gods before me.

<sup>8</sup>You will not make for yourself a carved figure nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water below.

<sup>9</sup>You will not bow down to them or serve them, for I, Yahweh your God, am a jealous God. I punish the ancestors' wickedness by bringing punishment on the children, to the third and fourth generation of those who hate me,

<sup>10</sup>and showing steadfast love to thousands, to those who love me and keep my commandments.

<sup>11</sup>You will not take the name of Yahweh your God in vain, for Yahweh will not hold him guiltless that takes his name in vain.

<sup>12</sup>Observe the Sabbath day to keep it holy, as Yahweh your God commanded you.<sup>13</sup>For six days you will labor and do all your work;<sup>14</sup>but the seventh day is a Sabbath to Yahweh your God. On it you will not do any work—not you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your animals, nor any foreigner who is within your gates. This is so that your male servant and your female servant may rest as well as you.

<sup>15</sup>You will call to mind that you were a servant in the land of Egypt, and Yahweh your God brought you out from there by a mighty hand and by an outstretched arm. Therefore Yahweh your God has commanded you to keep the Sabbath day.

<sup>16</sup>Honor your father and your mother, as Yahweh your God has commanded you to do, that you may live a long time in the land that Yahweh your God gives you, and so that it may go well with you.

<sup>17</sup>You will not murder.

<sup>18</sup>You will not commit adultery.

<sup>19</sup>You will not steal.

<sup>20</sup>You will not give false witness against your neighbor.

<sup>21</sup>You will not covet your neighbor's wife, you will not covet your neighbor's house, his field, or his male servant, or his female servant, his ox, or his donkey, or anything that belongs to your neighbor.'

<sup>22</sup>These words Yahweh spoke in a loud voice to all your assembly on the mountain out of the middle of the fire, of the cloud, and of the thick darkness; he did not add any more words. He wrote them down on two tablets of stone and gave them to me.

<sup>23</sup>It came about, when you heard the voice out of the middle of the darkness, while the mountain was burning, that you came near to me—all your elders and the heads of your tribes.<sup>24</sup>You said, 'Look, Yahweh our God has shown us his glory and his greatness, and we have heard his voice out of the middle of the fire; we have seen today that when God speaks with people, they can live.

<sup>25</sup>But why should we die? For this great fire will consume us; if we hear the voice of Yahweh our God any longer, we will die.<sup>26</sup>For who besides us is there among all flesh who has heard the voice of the living God speak out of the middle of the fire and lived, as we have done?<sup>27</sup>As for you, you should go and listen to everything that Yahweh our God says; repeat to us everything that Yahweh our God says to you; we will listen to it and obey it.'

<sup>28</sup>Yahweh heard your words when you spoke to me. He said to me, 'I have heard the words of this people, what they said to you. What they said was good.'<sup>29</sup>Oh, that there were such a heart in them, that they would honor me and always keep all my commandments, that it might go well with them and with their children forever!<sup>30</sup>Go say to them, "Return to your tents."

<sup>31</sup>But as for you, stand here by me, and I will tell you all the commandments, the statutes, and the decrees that you will teach them, so that they may keep them in the land that I will give them to possess.'

<sup>32</sup>You will keep, therefore, what Yahweh your God has commanded you; you will not turn aside to the right hand or to the left.<sup>33</sup>You will walk in all the ways that Yahweh your God has commanded you, so that you may live, and so that it may go well with you, and that you may prolong your days in the land that you will possess.

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## Chapter 6

<sup>1</sup>Now these are the commandments, statutes, and decrees that Yahweh your God has commanded me to teach you, so that you might keep them in the land that you are going over the Jordan to possess;<sup>2</sup>so that you might honor Yahweh your God, so as to keep all his statutes and commandments that I am commanding you—you, your sons, and your sons' sons, all the days of your lives, so that your days may be prolonged.

<sup>3</sup>Therefore listen to them, Israel, and keep them, so that it may go well with you, so that you may greatly multiply, in a land flowing with milk and honey, as Yahweh, the God of your fathers, has promised you would do.

<sup>4</sup>Listen, Israel: Yahweh our God, Yahweh is one.<sup>5</sup>You will love Yahweh your God with all your heart, with all your soul, and with all your might.

<sup>6</sup>The words that I am commanding you today will be in your heart;<sup>7</sup>and you will diligently teach them to your children; you will talk about them when you sit in your house, when you walk on the road, when you lie down, and when you get up.

<sup>8</sup>You will tie them as a sign upon your hand, and they will serve as frontlets between your eyes.<sup>9</sup>You will write them on the doorposts of your house and on your gates.

<sup>10</sup>When Yahweh your God brings you into the land that he swore to your fathers, to Abraham, to Isaac, and to Jacob, that he would give you, with large and very good cities that you did not build,<sup>11</sup>and houses full of all kinds of good things that you did not make, cisterns that you did not dig, and vineyards and olive trees that you did not plant, you will eat and be satisfied—<sup>12</sup>then be careful so that you do not forget Yahweh, who brought you out of the land of Egypt, out of the house of bondage.

<sup>13</sup>You will honor Yahweh your God; him you will worship, and you will swear by his name.<sup>14</sup>You will not go after other gods, the gods of the peoples who are all around you—<sup>15</sup>for Yahweh your God in the midst of you is a jealous God—if you do, the anger of Yahweh your God will be kindled against you and he will destroy you from the surface of the earth.

<sup>16</sup>You will not test Yahweh your God as you tested him at Massah.<sup>17</sup>You will diligently keep the commandments of Yahweh your God, his solemn commands, and his statutes, that he has commanded you.

<sup>18</sup>You will do what is right and good in the sight of Yahweh, that it may go well with you, and that you may go in and possess the good land that Yahweh swore to your fathers,<sup>19</sup>to drive out all your enemies from before you, as Yahweh has said.

<sup>20</sup>When your son asks you in time to come, saying, 'What are the covenant decrees, the statutes, and the other decrees that Yahweh our God commanded you?'<sup>21</sup>then you will say to your son, 'We were Pharaoh's slaves in Egypt; Yahweh brought us out of Egypt with a mighty hand,<sup>22</sup>and he displayed signs and wonders, great and severe, on Egypt, on Pharaoh, and on all his house, before our eyes;<sup>23</sup>and he brought us out from there, so that he might bring us in, to give us the land that he swore to our fathers.

<sup>24</sup>Yahweh commanded us to always keep all these statutes, to fear Yahweh our God for our good, so that he might keep us alive, as we are today.<sup>25</sup>If we keep all these commands before Yahweh our God, as he has commanded us, this will be our righteousness.'

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## Chapter 7

<sup>1</sup>When Yahweh your God brings you into the land that you go to possess, he will drive out many nations before you—the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites—seven nations greater and mightier than you.

<sup>2</sup>It is Yahweh your God who gives them over to you when you defeat them, and then you must completely destroy them. You will make no covenant with them, and show them no mercy.<sup>3</sup>Neither will you arrange any marriages with them. You will not give your daughters to their sons, and you will not take their daughters for your sons.

<sup>4</sup>For they will turn away your sons from following me, so that they may worship other gods. So the anger of Yahweh will be kindled against you, and he will destroy you quickly.<sup>5</sup>This is how you will deal with them: You will break down their altars, dash their stone pillars in pieces, cut down their Asherah poles, and burn their cast idols.

<sup>6</sup>For you are a nation that is set apart to Yahweh your God. He has chosen you to be a people for him to possess, more than all the other peoples that are on the face of the earth.

<sup>7</sup>Yahweh did not set his love upon you or choose you because you were more in number than any people—for you were the fewest of all peoples—<sup>8</sup>but because he loves you, and he wished to keep the oath that he had sworn to your fathers. This is why Yahweh has brought you out with a mighty hand and redeemed you out of the house of bondage, from the hand of Pharaoh, king of Egypt.

<sup>9</sup>Therefore know that Yahweh your God—he is God, the faithful God, who keeps covenants and faithfulness for a thousand generations with those who love him and keep his commandments,<sup>10</sup>but repays those who hate him to their face, to destroy them; he will not be lenient on whoever hates him; he will repay him to his face.

<sup>11</sup>You will therefore keep the commandments, the statutes, and the decrees that I command you today, so that you will do them.

<sup>12</sup>If you listen to these decrees, and keep and do them, it will happen that Yahweh your God will keep with you the covenant and the faithfulness that he swore to your fathers.<sup>13</sup>He will love you, bless you, and multiply you. He will bless the fruit of your womb, the fruit of your ground—your grain, your new wine, and your oil—the calves of your herds and the young of your flocks in the land that he swore to your fathers to give you.

<sup>14</sup>You will be blessed more than all other peoples; there will not be a childless male or a barren female among you or among your livestock.<sup>15</sup>Yahweh will take away from you all sickness; none of the evil diseases of Egypt that you have known will he put on you, but he will put them on all those who hate you.

<sup>16</sup>You will consume all the peoples whom Yahweh your God will give over to you, and your eye will not pity them. You will not worship their gods, for that will be a trap for you.

<sup>17</sup>If you say in your heart, "These nations are more numerous than I; how can I dispossess them?"—<sup>18</sup>do not be afraid of them; you will call to mind what Yahweh your God did to Pharaoh and to all Egypt;<sup>19</sup>the great sufferings that your eyes saw, the signs, the wonders, the mighty hand, and the outstretched arm by which Yahweh your God brought you out. Yahweh your God will do the same to all the peoples whom you fear.

<sup>20</sup>Moreover, Yahweh your God will send the hornet among them, until those who are left and who hide themselves from you perish from your presence.<sup>21</sup>You will not be frightened at them, for Yahweh your God is among you, a great and fearsome God.<sup>22</sup>Yahweh your God will drive out those nations before you little by little. You will not defeat them all at once, or the wild animals would become very many around you.

<sup>23</sup>But Yahweh your God will give you victory over them when you meet them in battle; he will greatly confuse them until they are destroyed.<sup>24</sup>He will put their kings under your power, and you will make their name perish from under heaven. No one will be able to stand before you, until you have destroyed them.

<sup>25</sup>You will burn the carved figures of their gods—do not covet the silver or the gold that covers them and take it for yourself, because if you do, you will become trapped by it—for it is an abomination to Yahweh your God.<sup>26</sup>You will not bring any abomination into your house and start to worship it. You will utterly detest and abhor it, for it is set apart for destruction.

## Chapter 8

<sup>1</sup>You must keep all the commands that I am giving you today, so that you may live and multiply, and go in and possess the land that Yahweh swore to your fathers.<sup>2</sup>You will call to mind all the ways that Yahweh your God has led you these forty years in the wilderness, in order that he might humble you, that he might test you to know what was in your heart, as to whether you would keep his commandments or not.

<sup>3</sup>He humbled you, and made you hunger, and fed you with manna, which you had not known and which your fathers had not known. He did that to make you know that it is not by bread alone that people live; rather, it is by everything that proceeds out of the mouth of Yahweh that people live.

<sup>4</sup>Your clothing did not wear out and fall off you, and your feet did not swell up during those forty years.<sup>5</sup>You will think about in your heart, how, as a man disciplines his son, so Yahweh your God disciplines you.<sup>6</sup>You will keep the commandments of Yahweh your God, so that you might walk in his ways and honor him.

<sup>7</sup>For Yahweh your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing out into valleys and among hills;<sup>8</sup>a land of wheat and barley, of vines, fig trees, and pomegranates; a land of olive trees and honey.

<sup>9</sup>It is a land in which you will not eat bread in poverty and in which you will not lack anything; a land whose stones are made of iron, and out of whose hills you may dig copper.<sup>10</sup>You will eat and be full, and you will bless Yahweh your God for the good land that he has given you.

<sup>11</sup>Be careful that you do not forget Yahweh your God, by failing to keep his commandments and his rules and statutes that I am commanding you today.<sup>12</sup>Otherwise, when you eat and are full, and when you build good houses and live in them, your heart will be lifted up.

<sup>13</sup>Be careful when your herds and flocks multiply and when your silver and gold increase, and all that you have is multiplied,<sup>14</sup>then your heart becomes lifted up and you forget Yahweh your God, who brought you out of the land of Egypt, out of the house of bondage.

<sup>15</sup>Do not forget him who led you through the great and terrifying wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water, who brought you water out of the rock of flint.<sup>16</sup>He fed you in the wilderness with manna that your ancestors had never known, so that he might humble you and test you, to do you good in the end,<sup>17</sup>but you may say in your heart, 'My power and the might of my hand acquired all this wealth.'

<sup>18</sup>But you will call to mind Yahweh your God, for it is he who gives you the power to get wealth, that he may establish his covenant that he swore to your fathers, as it is today.<sup>19</sup>It will happen that, if you will forget Yahweh your God and walk after other gods, worship them, and reverence them, I testify against you today that you will surely perish.<sup>20</sup>Like the nations that Yahweh is making to perish before you, so will you perish, because you would not listen to the voice of Yahweh your God.

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## Chapter 9

<sup>1</sup>Hear, Israel; you are about to cross over the Jordan today, to go in to dispossess nations greater and mightier than yourself, and cities that are great and fortified up to heaven,<sup>2</sup>a people great and tall, the sons of the Anakim, whom you know, and of whom you have heard people say, 'Who can stand before the sons of Anak?'

<sup>3</sup>Know therefore today that Yahweh your God is he who goes over before you like a devouring fire; he will destroy them, and he will subdue them before you; so will you drive them out and make them to perish quickly, as Yahweh has said to you.

<sup>4</sup>Do not say in your heart, after Yahweh your God has thrust them out from before you, 'It was because of my righteousness that Yahweh has brought me in to possess this land,' for it was because of the wickedness of these nations that Yahweh is driving them out from before you.

<sup>5</sup>It is not because of your righteousness or the uprightness of your heart that you are going in to possess their land, but it is because of the wickedness of these nations that your God is driving them out from before you, and so that he may make come true the word that he swore to your ancestors, to Abraham, Isaac, and Jacob.

<sup>6</sup>Know therefore, that Yahweh your God is not giving you this good land to possess because of your righteousness, for you are a stiff-necked people.

<sup>7</sup>Remember and do not forget how you provoked Yahweh your God to anger in the wilderness; from the day that you left the land of Egypt until you came to this place, you have been rebellious against Yahweh.<sup>8</sup>Also at Horeb you provoked Yahweh to anger, and Yahweh was angry enough with you to destroy you.

<sup>9</sup>When I went up the mountain to receive the tablets of stone, the tablets of the covenant that Yahweh made with you, I stayed on the mountain for forty days and forty nights; I neither ate bread nor drank water.<sup>10</sup>Yahweh gave to me the two tablets of stone written with his finger; on them was written everything just like all the words that Yahweh announced to you on the mountain out of the middle of the fire on the day of the assembly.

<sup>11</sup>It happened at the end of those forty days and forty nights that Yahweh gave me the two tablets of stone, the tablets of the covenant.<sup>12</sup>Yahweh said to me, 'Arise, go down quickly from here, for your people, whom you brought out of Egypt, have corrupted themselves. They have quickly turned aside out of the path that I commanded them. They have made for themselves a cast figure.'

<sup>13</sup>Furthermore, Yahweh spoke to me and said, 'I have seen this people; they are a stubborn people.<sup>14</sup>Let me alone, so that I may destroy them and blot out their name from under heaven, and I will make of you a nation mightier and greater than they.'

<sup>15</sup>So I turned around and came down the mountain, and the mountain was burning. The two tablets of the covenant were in my hands.<sup>16</sup>I looked, and behold, you had sinned against Yahweh your God. You had molded for yourselves a calf. You had quickly turned aside out of the path that Yahweh had commanded you.

<sup>17</sup>I took the two tablets and threw them out of my hands. I broke them before your eyes.<sup>18</sup>Again I lay facedown before Yahweh for forty days and forty nights; I neither ate bread nor drank water, because of all your sin that you had committed, in doing that which was evil in the sight of Yahweh, so as to provoke him to anger.

<sup>19</sup>For I was afraid of the anger and hot displeasure with which Yahweh was angry enough against you to destroy you. But Yahweh listened to me that time also.<sup>20</sup>Yahweh was very angry with Aaron so as to destroy him; I prayed for Aaron also at the same time.

<sup>21</sup>I took your sin, the calf that you had made, and burned it, beat it, and crushed it and ground it very small, until it was as fine as dust. I threw its dust into the stream that came down from the mountain.

<sup>22</sup>At Taberah, at Massah, and at Kibroth Hattaavah, you provoked Yahweh to wrath.<sup>23</sup>When Yahweh sent you from Kadesh Barnea and said, 'Go up and take possession of the land that I have given you,' then you rebelled against the commandment of Yahweh your God, and you did not believe or listen to his voice.<sup>24</sup>You have been rebellious against Yahweh from the day that I knew you.

<sup>25</sup>So I lay facedown before Yahweh those forty days and forty nights, because he had said that he would destroy you.<sup>26</sup>I prayed to Yahweh and said, 'O Lord Yahweh, do not destroy your people or your inheritance whom you have redeemed through your greatness, which you have brought out of Egypt with a mighty hand.

<sup>27</sup>Call to mind your servants Abraham, Isaac, and Jacob; do not look at the stubbornness of this people, nor at their wickedness, nor at their sin,<sup>28</sup>so that the land from where you brought us should say, "Because Yahweh was not able to bring them into the land that he promised to them, and because he hated them, he has brought them

out to kill them in the wilderness."<sup>29</sup> Yet they are your people and your inheritance, whom you brought out by your great strength and by the display of your power.'

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## Chapter 10

<sup>1</sup>At that time Yahweh said to me, 'Carve two tablets of stone like the first, and come up to me on the mountain, and make an ark of wood.<sup>2</sup>I will write on the tablets the words that were on the first tablets that you broke, and you will put them in the ark.'

<sup>3</sup>So I made an ark of acacia wood, and I carved two tablets of stone like the first, and I went up the mountain, having the two tablets in my hand.<sup>4</sup>He wrote on the tablets, like the first writing, the Ten Commandments which Yahweh had spoken to you on the mountain out of the middle of the fire on the day of the assembly; then Yahweh gave them to me.

<sup>5</sup>I turned and came down from the mountain, and put the tablets in the ark that I had made; there they are, as Yahweh commanded me."

<sup>6</sup>(The people of Israel journeyed from Beeroth Bene Jaakan to Moserah. There Aaron died, and there he was buried; Eleazar, his son, served in the priest's office in his place.<sup>7</sup>From there they journeyed to Gudgodah, and from Gudgodah to Jotbathah, a land of streams of water.

<sup>8</sup>At that time Yahweh chose the tribe of Levi to carry the ark of the covenant of Yahweh, to stand before Yahweh to serve him, and to bless people in his name, as today.<sup>9</sup>Therefore Levi has no portion nor inheritance of land with his brothers; Yahweh is his inheritance, as Yahweh your God spoke to him.)

<sup>10</sup>"I stayed on the mountain as at the first time, forty days and forty nights. Yahweh listened to me that time also; Yahweh did not wish to destroy you.<sup>11</sup>Yahweh said to me, 'Arise, go before the people to lead them on their journey; they will go in and possess the land that I swore to their ancestors to give to them.'

<sup>12</sup>Now, Israel, what does Yahweh your God require of you, except to fear Yahweh your God, to walk in all his ways, to love him, and to worship Yahweh your God with all your heart and with all your soul,<sup>13</sup> to keep the commandments of Yahweh, and his statutes, which I am commanding you today for your own good?

<sup>14</sup>Behold, to Yahweh your God belongs heaven and the heaven of heavens, the earth, with all that is in them.<sup>15</sup>Only Yahweh took pleasure in your fathers so as to love them, and he chose you, their descendants, after them, more than any of the other peoples, as he does today.

<sup>16</sup>Therefore circumcise the foreskin of your heart, and no longer stiffen your necks.<sup>17</sup>For Yahweh your God, he is God of gods and Lord of lords, the Great God, the Mighty One and the Fearsome One, who favors no one and takes no bribes.

<sup>18</sup>He executes justice for the fatherless and widow, and he shows love for the foreigner by giving him food and clothing.<sup>19</sup>Therefore love the foreigner; for you were foreigners in the land of Egypt.

<sup>20</sup>You will fear Yahweh your God; him will you worship. To him you must cling, and by his name will you swear.

<sup>21</sup>He is your praise, and he is your God, who has done for you these great and fearsome things, which your eyes have seen.

<sup>22</sup>Your fathers went down into Egypt as seventy persons; now Yahweh your God has made you as many as the stars of the heavens.

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## Chapter 11

<sup>1</sup>Therefore you will love Yahweh your God and always keep his instructions, his statutes, his decrees, and his commandments.

<sup>2</sup>Notice that I am not speaking to your children, who have not known nor have they seen the punishment of Yahweh your God, his greatness, his mighty hand, or his outstretched arm,<sup>3</sup> the signs and deeds that he did in the midst of Egypt to Pharaoh, king of Egypt, and to all his land.

<sup>4</sup>Neither did they see what he did to the army of Egypt, to their horses, or to their chariots, how he made the water of the Sea of Reeds overwhelm them as they pursued after you, and how Yahweh has destroyed them until today,<sup>5</sup> or what he did for you in the wilderness until you came to this place.

<sup>6</sup>They had not seen what Yahweh had done to Dathan and Abiram, the sons of Eliab son of Reuben, how the earth opened its mouth and swallowed them up, their households, their tents, and every living thing that followed them, in the middle of all Israel.<sup>7</sup> But your eyes have seen all the great works of Yahweh that he did.

<sup>8</sup>Therefore keep all the commandments that I am commanding you today, that you may be strong, and go in and possess the land where you are going over to possess it,<sup>9</sup> and that you may prolong your days in the land that Yahweh swore to your fathers to give to them and to their descendants, a land flowing with milk and honey.

<sup>10</sup>For the land, where you go in to possess it, is not like the land of Egypt, from where you came, where you sowed your seed and watered it with your foot, like a garden of herbs;<sup>11</sup> but the land, where you go over to possess it, is a land of hills and valleys, and drinks water of the rain of the heavens,<sup>12</sup> a land that Yahweh your God cares for; the eyes of Yahweh your God are always upon it, from the beginning of the year to the end of the year.

<sup>13</sup>It will happen, if you will listen diligently to my commandments that I command you today, to love Yahweh your God and to serve him with all your heart and with all your soul,<sup>14</sup> that I will give the rain of your land in its season, the former rain and the latter rain, that you may gather in your grain, your new wine, and your oil.<sup>15</sup> I will give grass in your fields for your cattle, and you will eat and be full.

<sup>16</sup>Pay attention to yourselves so that your heart is not deceived, and you turn aside and worship other gods and bow down to them;<sup>17</sup> so that the anger of Yahweh is not kindled against you; and so that he does not shut up the heavens so that there will be no rain, and the land will not yield its fruit, and so that you perish quickly from off the good land that Yahweh is giving you.

<sup>18</sup>Therefore lay up these words of mine in your heart and soul, bind them as a sign on your hand, and let them be as frontlets between your eyes.<sup>19</sup> You will teach them to your children and talk about them when you sit in your house, when you walk on the road, when you lie down, and when you get up.

<sup>20</sup>You will write them on the doorposts of your house and on your city gates,<sup>21</sup> that your days and the days of your children may be multiplied in the land that Yahweh swore to your ancestors to give them for as long as the heavens are above the earth.

<sup>22</sup>For if you diligently keep all these commandments that I am commanding you, so as to do them, to love Yahweh your God, to walk in all his ways, and to cling to him,<sup>23</sup> then Yahweh will drive out all these nations from before you, and you will dispossess nations larger and mightier than yourselves.

<sup>24</sup>Every place where the sole of your foot will tread will be yours; from the wilderness to Lebanon, from the river, the Euphrates River, to the western sea will be your border.<sup>25</sup> No man will be able to stand before you. Yahweh your God will lay the fear of you and the terror of you upon all the land that you tread on, as he has said to you.

<sup>26</sup>Look, I set before you today a blessing and a curse:<sup>27</sup> the blessing, if you obey the commandments of Yahweh your God that I command you today,<sup>28</sup> and the curse, if you do not obey the commandments of Yahweh your God, but turn aside from the way that I command you today, to go after other gods that you have not known.

<sup>29</sup>It will happen, when Yahweh your God brings you into the land which you go to possess, that you will set the blessing on Mount Gerizim, and the curse on Mount Ebal.<sup>30</sup> Are they not beyond the Jordan, west of the western road, in the land of the Canaanites who live in the Arabah, over against Gilgal, beside the oaks of Moreh?

<sup>31</sup>For you are to cross over the Jordan to go in to possess the land that Yahweh your God is giving you, and you will possess it and live in it.<sup>32</sup> You will keep all the statutes and the decrees that I set before you today.

## Chapter 12

<sup>1</sup>These are the statutes and the decrees that you will keep in the land that Yahweh, the God of your fathers, has given you to possess, all the days that you live on the earth.<sup>2</sup>You will surely destroy all the places where the nations that you will dispossess worshiped their gods, on the high mountains, on the hills, and under every green tree.

<sup>3</sup>You must break down their altars, dash in pieces their stone pillars, and burn their Asherah poles. You must cut down the carved figures of their gods and destroy their name out of that place.<sup>4</sup>You will not worship Yahweh your God like that.

<sup>5</sup>But to the place where Yahweh your God chooses out of all your tribes to establish his name, that will be the place where he lives, and it is there that you will go.<sup>6</sup>It is there that you will bring your burnt offerings, your sacrifices, your tithes, and the offerings presented by your hand, your offerings for vows, your freewill offerings, and the firstborn of your herds and flocks.

<sup>7</sup>It is there that you will eat before Yahweh your God and rejoice about everything that you have put your hand to, you and your households, where Yahweh your God has blessed you.

<sup>8</sup>You will not do all the things that we are doing here today; now everyone is doing whatever is right in his own eyes;<sup>9</sup>for you have not yet come to the rest, to the inheritance that Yahweh your God is giving you.

<sup>10</sup>But when you go over the Jordan and live in the land that Yahweh your God is causing you to inherit, he will give you rest from all your enemies round about so that you live in safety.<sup>11</sup>Then to the place where Yahweh your God will choose to cause his name to live there—there you will bring everything I command you: your burnt offerings, your sacrifices, your tithes, and the offerings presented by your hand, and all your choice offerings for vows that you will vow to Yahweh.

<sup>12</sup>You will rejoice before Yahweh your God—you, your sons, your daughters, your male servants, your female servants, and the Levites who are within your gate, because he has no portion or inheritance among you.

<sup>13</sup>Pay attention to yourself that you do not offer your burnt offerings at every place that you see;<sup>14</sup>but it is at the place that Yahweh will choose among one of your tribes that you will offer your burnt offerings, and there you will do everything that I command you.

<sup>15</sup>However, you may kill and eat animals within all your gates, as you desire, receiving the blessing of Yahweh your God for all that he has given you; the unclean and the clean persons both may eat of it, animals such as the gazelle and the deer.<sup>16</sup>But you will not eat the blood; you will pour it out on the earth like water.

<sup>17</sup>You must not eat within your gates from the tithe of your grain, your new wine, your oil, or the firstborn of your herd or flock; and you must not eat any of the meat you sacrifice along with any of your vows that you make, nor that of your freewill offerings, nor that of the offering you present with your hand.

<sup>18</sup>Instead, you will eat them before Yahweh your God in the place that Yahweh your God will choose—you, your son, your daughter, your male servant, your female servant, and the Levite who is within your gates; you will rejoice before Yahweh your God about everything to which you put your hand.<sup>19</sup>Pay attention to yourself so that you do not abandon the Levite as long as you live on your land.

<sup>20</sup>When Yahweh your God enlarges your borders, as he has promised you, and you say, 'I will eat flesh,' because of your desire to eat meat, you may eat meat, as your soul desires.

<sup>21</sup>If the place where Yahweh your God chooses to establish his name is too far from you, then you will kill some of your herd and your flock that Yahweh has given you, as I have commanded you; you may eat within your gates, as your soul desires.<sup>22</sup>Like the gazelle and the deer are eaten, so you will eat of it; the unclean and the clean persons may eat of it alike.

<sup>23</sup>Only be sure that you do not consume the blood, for the blood is the life; you will not eat the life with the meat.

<sup>24</sup>You will not eat it; you will pour it out on the earth like water.<sup>25</sup>You will not eat it, so that it may go well with you, and with your children after you, when you will do what is right in the eyes of Yahweh.

<sup>26</sup>But the things that belong to Yahweh that you have and the offerings for your vows—you will take these and go to the place that Yahweh chooses.<sup>27</sup>There you will offer your burnt offerings, the meat and the blood, on the altar of Yahweh your God; the blood of your sacrifices will be poured out on the altar of Yahweh your God, and you will eat the flesh.

<sup>28</sup>Observe and listen to all these words that I command you, that it may go well with you and with your children after you forever, when you do what is good and right in the eyes of Yahweh your God.

<sup>29</sup>When Yahweh your God cuts off the nations from before you, when you go in to dispossess them, and you dispossess them, and live in their land, <sup>30</sup>pay attention to yourself that you are not trapped into following them, after they are destroyed from before you—trapped into investigating their gods, into asking, 'How do these nations worship their gods? I will do the same.'

<sup>31</sup>You must not worship Yahweh your God in that way, for everything that is an abomination to Yahweh, things that he hates—they have done these with their gods; they even burn their sons and their daughters in fire for their gods.

<sup>32</sup>Whatever I command you, observe it. Do not add to it or take away from it.

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## Chapter 13

<sup>1</sup>If there arises among you a prophet or a dreamer of dreams, and if he gives you a sign or a wonder,<sup>2</sup>and if the sign or the wonder comes about, of which he spoke to you and said, 'Let us go after other gods, that you have not known, and let us worship them,'<sup>3</sup>do not listen to the words of that prophet, or to that dreamer of dreams; for Yahweh your God is testing you to know whether you love Yahweh your God with all your heart and with all your soul.

<sup>4</sup>You will walk after Yahweh your God, honor him, keep his commandments, and obey his voice, and you will worship him and cling to him.<sup>5</sup>That prophet or that dreamer of dreams will be put to death, because he has spoken rebellion against Yahweh your God, who brought you out of the land of Egypt, and who redeemed you out of the house of bondage. That prophet wants to draw you out of the way in which Yahweh your God commanded you to walk. So completely remove the evil from among you.

<sup>6</sup>Suppose that your brother, the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend who is to you like your own soul, secretly entices you and says, 'Let us go and worship other gods' which you have not known, neither you nor your ancestors—<sup>7</sup>any of the gods of the peoples that are round about you, near to you or far off from you, from the one end of the earth to the other end of the earth.'

<sup>8</sup>You must not give in to him or listen to him, and you must not permit your eye to pity him, and you must not spare him or conceal him.<sup>9</sup>Instead, you will surely kill him; your hand will be the first on him to put him to death, and afterwards the hand of all the people.

<sup>10</sup>You will stone him to death with stones, because he has tried to draw you away from Yahweh your God, who brought you out of the land of Egypt, out of the house of bondage.<sup>11</sup>All Israel will hear and fear, and will not continue to do this kind of wickedness among you.

<sup>12</sup>If you hear anyone say about one of your cities, that Yahweh your God gives you to live in:<sup>13</sup>Some wicked fellows have gone out from among you and have drawn away the inhabitants of their city and said, 'Let us go and worship other gods that you have not known.'<sup>14</sup>Then you will examine the evidence, make search, and investigate it thoroughly. When you discover that it is true and certain that such an abominable thing has been done among you, then you will take action.

<sup>15</sup>You will surely attack the inhabitants of that city with the edge of the sword, completely destroy it and all the people who are in it, along with its livestock, with the edge of the sword.<sup>16</sup>You will gather all the spoil from it into the middle of its street and will burn the city, as well as all its booty, as a burnt offering for Yahweh your God. The city will be a heap of ruins forever; it must never be built again.

<sup>17</sup>None of those things set apart for destruction must stick in your hand. This must be the case, so that Yahweh will turn from the burning of his anger, show you mercy, have compassion on you, and make you increase in numbers, as he has sworn to your fathers.<sup>18</sup>He will do this because you are listening to the voice of Yahweh your God, to keep all his commandments that I am commanding you today, to do that which is right in the eyes of Yahweh your God.

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## Chapter 14

<sup>1</sup>You are the people of Yahweh your God. Do not cut yourselves, nor shave any part of your face for the dead.<sup>2</sup>For you are a nation that is set apart to Yahweh your God, and Yahweh has chosen you to be a people for his own possession, more than all peoples that are on the surface of the earth.

<sup>3</sup>You must not eat any abominable thing.<sup>4</sup>These are the animals that you may eat: the ox, the sheep, and the goat,<sup>5</sup>the deer, the gazelle, the roebuck, the wild goat, and ibex, and the antelope, and the mountain sheep.

<sup>6</sup>You may eat any animals that parts the hoof, that is, that has the hoof divided in two, and that chews the cud.

<sup>7</sup>Nevertheless, you must not eat some animals that chew the cud or that have the hoof divided in two: the camel, the rabbit, and the rock badger; because they chew the cud but do not part the hoof, they are unclean to you.

<sup>8</sup>The pig is unclean to you as well because he parts the hoof but does not chew the cud; he is unclean to you. Do not eat pig meat, and do not touch their carcasses.

<sup>9</sup>Of these things that are in water you may eat: whatever has fins and scales;<sup>10</sup>but whatever has no fins and scales you must not eat; they are unclean to you.

<sup>11</sup>All clean birds you may eat.<sup>12</sup>But these are the birds that you must not eat: the eagle, the vulture, the osprey,<sup>13</sup>the red kite and black kite, any kind of falcon.

<sup>14</sup>You must not eat any kind of raven,<sup>15</sup>and the ostrich, and the night hawk, the sea gull, any kind of hawk,<sup>16</sup>the little owl, the great owl, the white owl,<sup>17</sup>the pelican, the osprey, the cormorant.

<sup>18</sup>You must not eat the stork, any kind of heron, the hoopoe, and the bat.<sup>19</sup>All winged, swarming things are unclean to you; they must not be eaten.<sup>20</sup>You may eat all clean flying things.

<sup>21</sup>You must not eat of anything that dies of itself; you may give it to the foreigner who is within your gates, that he may eat it; or you may sell it to a foreigner. For you are a nation that is set apart to Yahweh your God. You must not boil a young goat in its mother's milk.

<sup>22</sup>You must surely tithe all the yield of your seed, that which comes out from the field year after year.<sup>23</sup>You must eat before Yahweh your God, in the place where he will choose to make a dwelling for his name, the tithe of your grain, of your new wine, and of your oil, and the firstborn of your herd and your flock; that you may learn to always honor Yahweh your God.

<sup>24</sup>If the journey is too long for you so that you are not able to carry it, because the place where Yahweh your God will choose to establish his name is too far from you, then, when Yahweh God blesses you,<sup>25</sup>you will convert the offering into money, tie up the money in your hand, and go to the place that Yahweh your God will choose.

<sup>26</sup>There you will spend the money for whatever you desire: cattle, sheep, wine or strong drink, or for whatever you desire. Then you will eat there before Yahweh your God and rejoice, you and your household.<sup>27</sup>The Levite who is within your gates—do not abandon him, for he has no portion nor inheritance with you.

<sup>28</sup>At the end of every three years you will present all the tithe of your produce in the same year, and you will store it up within your gates;<sup>29</sup>and the Levite, because he has no portion nor inheritance with you, and the foreigner, and the fatherless, and the widow who are within your gates, will come and eat and be satisfied. Do this so that Yahweh your God may bless you in all the work of your hand that you do.

## Chapter 15

<sup>1</sup>At the end of every seven years, you must cancel debts.<sup>2</sup>This is the manner of the release: Every creditor will cancel that which he has lent to his neighbor; he will not demand it from his neighbor or his brother because Yahweh's cancellation of debts has been proclaimed.<sup>3</sup>From a foreigner you may demand it; but whatever of yours is with your brother your hand must release.

<sup>4</sup>However, there should be no poor among you (for Yahweh will surely bless you in the land that he gives you as an inheritance to possess),<sup>5</sup>if only you diligently listen to the voice of Yahweh your God, to keep all these commandments that I am commanding you today.<sup>6</sup>For Yahweh your God will bless you, as he promised you; you will lend to many nations, but you will not borrow; you will rule over many nations, but they will not rule over you.

<sup>7</sup>If there is a poor man among you, one of your brothers, within any of your gates in your land that Yahweh your God is giving you, you must not harden your heart nor shut your hand from your poor brother;<sup>8</sup>but you must surely open your hand to him and surely lend him sufficient for his need.

<sup>9</sup>Be careful not to have a wicked thought in your heart, saying, 'The seventh year, the year of release, is near,' so that you will not be stingy in regard to your poor brother and give him nothing; he might cry out to Yahweh about you, and it would be sin for you.<sup>10</sup>You must surely give to him, and your heart must not be sorry when you give to him, because in return for this Yahweh your God will bless you in all your work and in all that you put your hand to.

<sup>11</sup>For the poor will never cease to exist in the land; therefore I command you and say, 'You must surely open your hand to your brother, to your needy, and to your poor in your land.'

<sup>12</sup>If your brother, a Hebrew man, or a Hebrew woman, is sold to you and serves you for six years, then in the seventh year you must let him go free from you.<sup>13</sup>When you let him go free from you, you must not let him go empty-handed.<sup>14</sup>You must liberally provide for him out of your flock, out of your threshing floor, and out of your winepress. As Yahweh your God has blessed you, you must give to him.

<sup>15</sup>You must remember that you were a slave in the land of Egypt, and that Yahweh your God redeemed you; therefore I am commanding you today to do this.<sup>16</sup>It will happen that if he says to you, 'I will not go away from you,' because he loves you and your house, and because he is well off with you,<sup>17</sup>then you must take an awl and thrust it through his ear to a door, and he will be your servant for life. You must do the same with your female servant.

<sup>18</sup>It must not seem difficult for you to let him go free from you, because he has served you for six years and given twice the value of a hired person. Yahweh your God will bless you in all that you do.

<sup>19</sup>All the firstborn males in your herd and your flock you must set apart to Yahweh your God. You will do no work with the firstborn of your herd, nor shear the firstborn of your flock.<sup>20</sup>You must eat the firstborn before Yahweh your God year by year in the place that Yahweh will choose, you and your household.<sup>21</sup>If it has any blemish—for example, if it is lame or blind, or has any blemish whatever—you must not sacrifice it to Yahweh your God.

<sup>22</sup>You will eat it within your gates; the unclean and the clean persons alike must eat it, as you would eat a gazelle or a deer.<sup>23</sup>Only you must not eat its blood; you must pour its blood out on the ground like water.

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## Chapter 16

<sup>1</sup>Observe the month of Aviv, and keep the Passover to Yahweh your God, for in the month of Aviv Yahweh your God brought you out of Egypt by night.<sup>2</sup>You will sacrifice the Passover to Yahweh your God with some of the flock and the herd in the place where Yahweh will choose to make a dwelling for his name.

<sup>3</sup>You will eat no leavened bread with it; seven days will you eat unleavened bread with it, the bread of affliction; for you came out of the land of Egypt in haste. Do this all the days of your life so that you may call to mind the day when you came out of the land of Egypt.<sup>4</sup>No yeast must be seen among you within all your borders during seven days; nor must any of the meat that you sacrifice in the evening on the first day remain until the morning.

<sup>5</sup>You must not sacrifice the Passover within any of your city gates that Yahweh your God is giving you.<sup>6</sup>Instead, sacrifice at the place where Yahweh your God will choose to make a dwelling for his name. There you will perform the sacrifice of the Passover in the evening at the going down of the sun, at the time of year that you came out of Egypt.

<sup>7</sup>You must roast it and eat it at the place that Yahweh your God will choose; in the morning you will turn and go to your tents.<sup>8</sup>For six days you will eat unleavened bread; on the seventh day there will be a solemn assembly for Yahweh your God; on that day you must do no work.

<sup>9</sup>You will count seven weeks for yourselves; from the time you begin to put the sickle to the standing grain you must start counting seven weeks.<sup>10</sup>You must keep the Festival of Weeks for Yahweh your God with the tribute of a freewill offering from your hand that you will give, according as Yahweh your God has blessed you.

<sup>11</sup>You will rejoice before Yahweh your God—you, your son, your daughter, your male servant, your female servant, the Levite who is within your city gates, and the foreigner, the fatherless, and the widow who are among you, at the place where Yahweh your God will choose to make a dwelling for his name.<sup>12</sup>You will call to mind that you were a slave in Egypt; you must observe and do these statutes.

<sup>13</sup>You must keep the Festival of Shelters for seven days after you have gathered in the harvest from your threshing floor and from your winepress.<sup>14</sup>You will rejoice during your festival—you, your son, your daughter, your male servant, your female servant, the Levite, and the foreigner, and the fatherless and the widow who are within your gates.

<sup>15</sup>For seven days you must observe the festival for Yahweh your God at the place that Yahweh will choose, because Yahweh your God will bless you in all your harvest and all the work of your hands, and you must be completely joyful.

<sup>16</sup>Three times in a year all your males must appear before Yahweh your God at the place that he will choose: at the Festival of Unleavened Bread, at the Festival of Weeks, and at the Festival of Shelters. No one will appear before Yahweh empty-handed.<sup>17</sup>Rather, every man will bring a gift as he is able, that you might know the blessing that Yahweh your God has given to you.

<sup>18</sup>You must make judges and officers within all your city gates that Yahweh your God is giving you; they will be taken from each of your tribes, and they must judge the people with righteous judgment.<sup>19</sup>You must not take justice away by force; you must not show partiality nor take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous.<sup>20</sup>You must follow after justice, after justice alone, so that you may live and inherit the land that Yahweh your God is giving you.

<sup>21</sup>You must not set up for yourselves an Asherah, any sort of pole, beside the altar of Yahweh your God that you will make for yourself.<sup>22</sup>Neither must you set up for yourself any sacred stone pillar, which Yahweh your God hates.

## Chapter 17

<sup>1</sup>You must not sacrifice to Yahweh your God an ox or a sheep in which is any blemish or anything bad, for that would be an abomination to Yahweh your God.

<sup>2</sup>If there is found among you, within any of your city gates that Yahweh your God is giving you, any man or woman who does what is evil in the sight of Yahweh your God and transgresses his covenant,<sup>3</sup> anyone who has gone and worshiped other gods and bowed down to them, either the sun, the moon, or any of the host of heaven—nothing that I have commanded—<sup>4</sup>and if you are told about this, or if you have heard of it, then you must make a careful investigation. If it is true and certain that such an abomination has been done in Israel, this is what you should do.

<sup>5</sup>You must bring that man or woman, who has done this evil thing, to your city gates, that very man or woman, and you must stone that person to death.<sup>6</sup> At the mouth of two witnesses, or three witnesses, will he who must die be put to death; but at the mouth of only one witness he must not be put to death.<sup>7</sup> The hand of the witnesses must be the first to put him to death, and afterward the hand of all the people; and you will remove the evil from among you.

<sup>8</sup>If a matter arises that is too hard for you to judge—perhaps a question of one kind of bloodshed or another, of one kind of lawsuit or another, or of one kind of wound or another—matters of controversy within your city gates—then you must go up to the place that Yahweh your God chooses.<sup>9</sup> You must go to the priests, the descendants of Levi, and to the judge who will be serving at that time; you will seek their advice, and they will give you the verdict.

<sup>10</sup>Then you must do according to what they order you to do, at the place Yahweh will choose. Be careful to do all that they teach you.<sup>11</sup> Follow the law they teach you, and do according to the decisions they give you. Do not turn aside from what they tell you, to the right hand or to the left.

<sup>12</sup>Anyone who acts in arrogance, listening neither to the priest who is standing to serve before Yahweh your God nor to the judge—that man will die; you will completely remove the evil from Israel.<sup>13</sup> All the people must hear and fear, and act arrogantly no more.

<sup>14</sup>When you have come to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it, and then you say, 'I will set a king over myself, like all the nations that are round about me,'<sup>15</sup> then you must surely set as king over yourself someone whom Yahweh your God will choose. You must set as king over yourself someone from among your brothers. You must not put a foreigner, who is not your brother, over yourself.

<sup>16</sup>But he must not multiply horses for himself, nor cause the people to return to Egypt so that he may multiply horses, for Yahweh had said to you, 'You will never return that way again.'<sup>17</sup> He must not take many wives for himself, so that his heart does not turn away. He must not accumulate large amounts of silver and gold.

<sup>18</sup>When he sits on the throne of his kingdom, he must write for himself in a scroll a copy of this law, from the law that is before the priests, who are Levites.<sup>19</sup> The scroll must be with him, and he must read in it all the days of his life, so that he may learn to honor Yahweh his God, so as to keep all the words of this law and these statutes, to observe them.

<sup>20</sup>He must do this so that his heart is not lifted up above his brothers, and so that he does not turn away from the commandments, to the right hand or to the left, so he may prolong his days in his kingdom, he and his descendants in the midst of Israel.



## Chapter 18

<sup>1</sup>The priests, who are Levites, and all the tribe of Levi, will have no portion nor inheritance with Israel; they must eat the offerings of Yahweh made by fire as their inheritance.<sup>2</sup>They must have no inheritance among their brothers; Yahweh is their inheritance, as he said to them.

<sup>3</sup>This is the share given to the priests, given to them from the people who offer a sacrifice, whether it be an oxen or a sheep: the shoulder, the two cheeks, and the inner parts.<sup>4</sup>The firstfruits of your grain, of your new wine, and of your oil, and the first of the fleece of your sheep, you must give him.<sup>5</sup>For Yahweh your God has chosen him out of all your tribes to stand to serve in the name of Yahweh, him and his sons forever.

<sup>6</sup>If a Levite comes from any of your towns out of all Israel where he is living and desires with all his soul to come to the place Yahweh will choose,<sup>7</sup>then he must serve in the name of Yahweh his God as all his brothers the Levites do, who stand there before Yahweh.<sup>8</sup>They must have similar portions to eat, besides of what comes of the sale of his family's inheritance.

<sup>9</sup>When you have come into the land that Yahweh your God is giving you, you must not learn to observe the abominations of those nations.<sup>10</sup>There must not be found among you anyone who sacrifices his son or his daughter in the fire, or anyone who uses divination or tells fortunes or interprets omens, or a sorcerer<sup>11</sup>or one who casts spells or a sorcerer or a spiritist or one who seeks the dead.

<sup>12</sup>For whoever does these things is an abomination to Yahweh; it is because of these abominations that Yahweh your God is driving them out from before you.<sup>13</sup>You must be blameless before Yahweh your God.<sup>14</sup>For these nations that you will dispossess listen to those who practice sorcery and divination; but as for you, Yahweh your God has not allowed you to do so.

<sup>15</sup>Yahweh your God will raise up for you a prophet from among you, one of your brothers, like me. You must listen to him.<sup>16</sup>This is what you asked from Yahweh your God at Horeb on the day of the assembly, saying, 'Let us not hear again the voice of Yahweh our God, nor see this great fire anymore, or we will die.'

<sup>17</sup>Yahweh said to me, 'What they have said is good.<sup>18</sup>I will raise up a prophet for them from among their brothers, just like you. I will put my words in his mouth, and he will speak to them all that I command him.<sup>19</sup>It will happen that if anyone does not listen to the words of mine that he speaks in my name, I will require it of him.

<sup>20</sup>But the prophet who speaks a word arrogantly in my name, a word that I have not commanded him to speak, or who speaks in the name of other gods, that very prophet must die.'<sup>21</sup>This is what you must say in your heart: 'How will we recognize a message that Yahweh has not spoken?'

<sup>22</sup>You will recognize a message that Yahweh has spoken when a prophet speaks in the name of Yahweh. If that thing does not occur nor happen, then that is something that Yahweh has not spoken and the prophet has spoken it in arrogance, and you must not be afraid of him.

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## Chapter 19

<sup>1</sup>When Yahweh your God cuts off the nations, those whose land Yahweh your God is giving you, and when you come after them and live in their cities and houses,<sup>2</sup>you must select three cities for yourself in the middle of your land that Yahweh your God is giving you to possess.<sup>3</sup>You must build a road and divide the borders of your land into three parts, the land that Yahweh your God is causing you to inherit, so that everyone who kills another person may flee there.

<sup>4</sup>This is the instruction concerning the one who kills another and flees from there in order to save his own life—the one who unintentionally kills his neighbor without hating him at the time of the accident.<sup>5</sup>For example, if a man goes into the forest with his neighbor to cut wood, and he chops with the ax to cut down a tree, and the ax head slips off of the handle and strikes his neighbor and kills him—then that man must flee to one of these cities and save his life.

<sup>6</sup>Otherwise the avenger of blood might go after the one who took a life, and in the heat of his anger overtake him, if the distance is too great, strike him and kill him, even though that man did not deserve to die, since he had not hated his neighbor in the past.<sup>7</sup>Therefore I command you to select three cities for yourself.

<sup>8</sup>If Yahweh your God enlarges your borders, as he has sworn to your ancestors to do, and gives you all the land that he promised to give to your ancestors;<sup>9</sup>if you keep all these commandments to do them, which I am commanding you today—commandments to love Yahweh your God and to always walk in his ways, then you must add three more cities for yourself, besides these three.<sup>10</sup>Do this so that innocent blood is not shed in the midst of the land that Yahweh your God is giving you for as an inheritance, so that no bloodguilt may be on you.

<sup>11</sup>But if anyone hates his neighbor, lies in wait for him, rises up against him, and mortally wounds him so that he dies, and if he then flees into one of these cities—<sup>12</sup>then the elders of his city must send and bring him back from there, and turn him over to the hand of the avenger of blood, so that he may die.<sup>13</sup>Your eye must not pity him; instead, you must completely remove the bloodguilt from Israel so that it may go well with you.

<sup>14</sup>You must not remove your neighbor's landmark that they set in place a long time ago, in your inheritance that you will inherit, in the land that Yahweh your God is giving you to possess.

<sup>15</sup>One sole witness must not rise up against a man for any iniquity, or for any sin, in any matter that he sins; at the mouth of two witnesses, or at the mouth of three witnesses, must any matter be confirmed.<sup>16</sup>Suppose that an unrighteous witness rises up against any man to testify against him of wrongdoing.

<sup>17</sup>Then both men, the ones between whom the controversy exists, must stand before Yahweh, before the priests and the judges who serve in those days.<sup>18</sup>The judges must make diligent inquiries; see, if the witness is a false witness and has testified falsely against his brother,<sup>19</sup>then must you do to him, as he had wished to do to his brother; and you will remove the evil from among you.

<sup>20</sup>Then those who remain will hear and fear, and will from then on commit no longer any such evil among you.

<sup>21</sup>Your eyes must not pity; life will pay for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

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## Chapter 20

<sup>1</sup>When you march out to battle against your enemies, and see horses, chariots, and a people more numerous than you, you must not be afraid of them; for Yahweh your God is with you, he who brought you up out of the land of Egypt.

<sup>2</sup>When you are about to enter into battle, the priest must approach and speak to the people.<sup>3</sup>He must say to them, 'Listen, Israel, you are going to battle against your enemies. Do not let your hearts faint. Do not fear or tremble. Do not be afraid of them.<sup>4</sup>For Yahweh your God is the one who is going with you to fight for you against your enemies and to save you.'

<sup>5</sup>The officers must speak to the people and say, 'What man is there who has built a new house and has not dedicated it? Let him go and return to his house, so that he does not die in battle and another man dedicates it.

<sup>6</sup>Is there anyone who has planted a vineyard and has not enjoyed its fruit? Let him go home, so he will not die in battle and another man enjoy its fruit.<sup>7</sup>What man is there who is betrothed to a woman but has not yet married her? Let him go home so that he does not die in battle and another man marry her.'

<sup>8</sup>The officers must speak further to the people and say, 'What man is there who is fearful or fainthearted? Let him go and return to his house, so that his brother's heart does not melt like his own heart.'<sup>9</sup>When the officers have finished speaking to the people, they must appoint commanders of armies over them.

<sup>10</sup>When you march up to attack a city, make those people an offer of peace.<sup>11</sup>If they answer peaceably and open their gates to you, all the people who are found in it must become forced labor for you and must serve you.

<sup>12</sup>But if it makes no offer of peace to you, and instead makes war against you, then you must besiege it,<sup>13</sup>and when Yahweh your God gives you victory and puts them under your control, you must strike every man in the town with the edge of the sword.

<sup>14</sup>But the women, the little ones, the livestock, and everything that is in the city, and all its spoil, you will take as booty for yourself. You will consume the booty of your enemies, whom Yahweh your God has given to you.<sup>15</sup>You must act in this way toward all the cities that are very far from you, cities that are not of the cities of these following nations.

<sup>16</sup>In the cities of these peoples that Yahweh your God is giving you as an inheritance, you must keep alive nothing that breathes.<sup>17</sup>You must completely destroy them: the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, as Yahweh your God has commanded you.<sup>18</sup>Do this so that they do not teach you to act in any of their abominable ways, as they have done for their gods. If you do, you will sin against Yahweh your God.

<sup>19</sup>When you will besiege a city for a long time, as you wage war against it to capture it, you must not destroy its trees by wielding an ax against them. For you may eat from them, so you must not cut them down. For is the tree of the field a man whom you should besiege?<sup>20</sup>Only the trees that you know are not trees for food, you may destroy and cut down; you will build siege works against the city that makes war with you, until it falls.

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## Chapter 21

<sup>1</sup>If someone is found killed in the land that Yahweh your God is giving you to possess, lying in the field, and it is not known who has attacked him;<sup>2</sup>then your elders and your judges must go out, and they must measure to the cities that are around him who has been killed.

<sup>3</sup>Then the elders of the town nearest to the dead man's body must take a heifer from the herd, one that has never been put to work, and that has not borne the yoke.<sup>4</sup>Then they must lead the heifer down to a valley with running water, a valley that has been neither plowed nor sown, and there in the valley they must break the heifer's neck.

<sup>5</sup>The priests, descendants of Levi, must come forward, for Yahweh your God has chosen them to serve him and give blessing in the name of Yahweh and to decide every case of dispute and assault by their word.

<sup>6</sup>All the elders of the city that is the nearest to the killed man must wash their hands over the heifer whose neck was broken in the valley;<sup>7</sup>and they must answer to the case and say, 'Our hands have not shed this blood, neither have our eyes seen it.

<sup>8</sup>Forgive, Yahweh, your people Israel, whom you have redeemed, and do not put guilt for innocent bloodshed in the midst of your people Israel.' Then the bloodshed will be forgiven them.<sup>9</sup>In this way you will completely remove the innocent blood from your midst, when you do what is right in the eyes of Yahweh.

<sup>10</sup>When you go out to do battle against your enemies and Yahweh your God gives you victory and puts them under your control, and you take them away as captives,<sup>11</sup>if you see among the captives a beautiful woman, and you delight in her and wish to take her for yourself as a wife,<sup>12</sup>then you will bring her home to your house; she will shave her head and cut her nails.

<sup>13</sup>Then she will take off the clothes she was wearing when she was taken captive and she will remain in your house and mourn for her father and her mother a full month. After that you may go to her and be her husband, and she will be your wife.<sup>14</sup>But if you take no delight in her, then you may let her go where she wishes. But you must not sell her at all for money, and you must not treat her like a slave, because you have humiliated her.

<sup>15</sup>If a man has two wives and one is loved and the other is hated, and they have both borne him children—both the beloved wife and the hated wife—if the firstborn son is of her that is hated,<sup>16</sup>then on the day that the man causes his sons to inherit what he possesses, he may not make the son of the beloved wife the firstborn before the son of the hated wife, the son who is actually the firstborn.<sup>17</sup>Instead, he must acknowledge the firstborn, the son of the hated wife, by giving him a double portion of all that he possesses, for that son is the beginning of his strength. The right of the firstborn belongs to him.

<sup>18</sup>If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and who, even though they correct him, will not listen to them;<sup>19</sup>then his father and his mother must lay hold on him and bring him out to the elders of his city and to the gate of his city.

<sup>20</sup>They must say to the elders of his city, 'This son of ours is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.'<sup>21</sup>Then all the men of his city must stone him to death with stones; and you will remove the evil from among you. All Israel will hear of it and fear.

<sup>22</sup>If a man has committed a sin worthy of death and he is put to death, and you hang him on a tree,<sup>23</sup>then his body must not remain all night on the tree. You must surely bury him the same day; for whoever is hanged is cursed by God. You must not defile the land that Yahweh your God is giving you as an inheritance.

## Chapter 22

<sup>1</sup>You must not watch your fellow Israelite's ox or his sheep go astray and hide yourself from them; you must surely bring them back to him.<sup>2</sup>If your fellow Israelite is not near to you, or if you do not know him, then you must bring the animal home to your house, and it must be with you until he looks for it, and then you must restore it to him.

<sup>3</sup>You must do the same with his donkey; you must do the same with his garment; you must do the same with every lost thing of your fellow Israelite's, anything that he has lost and you have found; you must not hide yourself.<sup>4</sup>You must not see your fellow Israelite's donkey or his ox fallen down in the road and hide yourself from them; you must surely help him to lift it up again.

<sup>5</sup>A woman must not wear what pertains to a man, and neither must a man put on women's clothing; for whoever does these things is an abomination to Yahweh your God.

<sup>6</sup>If a bird's nest happens to be in front of you on the road, in any tree or on the ground, with young ones or eggs in it, and the mother sitting on the young or on the eggs, you must not take the mother along with the young.<sup>7</sup>You must surely let the mother go, but the young you may take for yourself. Obey this command so that it may go well with you, and that you may prolong your days.

<sup>8</sup>When you build a new house, then you must make a railing for your roof so that you do not bring blood on your house if anyone falls from there.

<sup>9</sup>You must not plant your vineyard with two kinds of seed, so that the whole harvest is not confiscated by the holy place, the seed that you have sown and the yield of the vineyard.<sup>10</sup>You must not plow with an ox and a donkey together.<sup>11</sup>You must not wear fabric made of wool and linen together.

<sup>12</sup>You must make yourself fringes on the four corners of the cloak with which you clothe yourself.

<sup>13</sup>Suppose a man takes a wife, and he goes to her, and then hates her,<sup>14</sup> and then accuses her of shameful deeds and puts a bad reputation on her, and says, 'I took this woman, but when I came near to her, I found no proof of virginity in her.'

<sup>15</sup>Then the father and mother of the girl must take proof of her virginity to the elders at the city gate.

<sup>16</sup>The girl's father must say to the elders, 'I gave my daughter to this man as a wife, and he hates her.'<sup>17</sup>See, he has accused her of shameful things and said, "I did not find in your daughter the proof of virginity." But here is the proof of my daughter's virginity.' Then they will spread the garment out before the elders of the city.

<sup>18</sup>The elders of that city must take that man and punish him;<sup>19</sup> and they must force him to pay a fine of one hundred shekels of silver, and give them to the father of the girl, because the man has caused a bad reputation for a virgin of Israel. She must be his wife; he may not send her away during all his days.

<sup>20</sup>But if this thing is true, that the proof of virginity was not found in the girl,<sup>21</sup> then they must bring out the girl to the door of her father's house, and the men of her city must stone her to death with stones, because she has committed a disgraceful action in Israel, to act as a prostitute in her father's house; and you will remove the evil from among you.

<sup>22</sup>If a man is found lying with a woman who is married to another man, then they must both die, the man who was lying with the woman and the woman herself; and you will remove the evil from Israel.

<sup>23</sup>If there is a girl who is a virgin, betrothed to a man, and another man finds her in the city and lies with her,

<sup>24</sup>take both of them to the city gate, and stone them to death. You must stone the girl, because she did not cry out, even though she was in the city. You must stone the man, because he violated his neighbor's wife; and you will remove the evil from among you.

<sup>25</sup>But if the man finds the betrothed girl in the field, and if he seizes her and lies with her, then only the man who lies with her must die.<sup>26</sup>But to the girl you must do nothing; there is no sin worthy of death in the girl. For this case is like when a man attacks his neighbor and kills him.<sup>27</sup>For he found her in the field; the betrothed girl cried out, but there was no one to save her.

<sup>28</sup>If a man finds a girl who is a virgin but who is not betrothed, and if he seizes her and lies with her, and if they are discovered,<sup>29</sup> then the man who lay with her must give fifty shekels of silver to the girl's father, and she must become his wife, because he has violated her. He may not send her away during all his days.

<sup>30</sup>A man must not take his father's wife as his own; he must not take away his father's marriage rights.

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## Chapter 23

<sup>1</sup>No man whose genitals are crushed or cut off may enter the assembly of Yahweh.

<sup>2</sup>No illegitimate child may belong to the assembly of Yahweh; as far as to the tenth generation of his descendants, none of them may belong to the assembly of Yahweh.

<sup>3</sup>An Ammonite or a Moabite may not belong to the assembly of Yahweh; as far as to the tenth generation of his descendants, none of them may belong to the assembly of Yahweh.<sup>4</sup>This is because they did not meet you with bread and with water on the road when you had come out of Egypt, and because they hired against you Balaam son of Beor from Pethor in Aram Naharaim, to curse you.

<sup>5</sup>But Yahweh your God would not listen to Balaam; instead, Yahweh your God turned the curse into a blessing for you, because Yahweh your God loved you.<sup>6</sup>You must never seek their peace or prosperity, during all your days.

<sup>7</sup>You must not detest an Edomite, for he is your brother; you must not abhor an Egyptian, because you were a foreigner in his land.<sup>8</sup>The descendants of the third generation that are born to them may belong to the assembly of Yahweh.

<sup>9</sup>When you march out as an army against your enemies, then you must keep yourselves from every evil thing.<sup>10</sup>If there is among you any man who is unclean because of a nighttime accident, then he must go out of the army's camp; he must not come back into the camp.<sup>11</sup>When evening comes, he must bathe himself in water; when the sun goes down, he will come back inside the camp.

<sup>12</sup>You must have a place also outside the camp to which you will go;<sup>13</sup>and you will have something among your tools to dig with; when you squat down to relieve yourself, you must dig with it and then put back the earth and cover up what has come out from you.<sup>14</sup>For Yahweh your God walks in the midst of your camp to give you victory and to give your enemies into your hand. Therefore your camp must be holy, so that he may not see any unclean thing among you and turn away from you.

<sup>15</sup>You must not give back to his master a slave who has escaped from his master.<sup>16</sup>Let him live with you, in whatever town he chooses. Do not oppress him.

<sup>17</sup>There must be no cultic prostitute among any of the daughters of Israel, neither must there be a cultic prostitute among the sons of Israel.<sup>18</sup>You must not bring the wages of a prostitute or the wages of a dog into the house of Yahweh your God for any vow; for both these are abominations to Yahweh your God.

<sup>19</sup>You must not lend on interest to your fellow Israelite—interest of money, interest of food, or the interest of anything that is lent on interest.<sup>20</sup>To a foreigner you may lend on interest; but to your fellow Israelite you must not lend on interest, so that Yahweh your God may bless you in all that you put your hand to, in the land which you are going in to possess.

<sup>21</sup>When you make a vow to Yahweh your God, you must not be slow in fulfilling it, for Yahweh your God will surely require it of you; it would be sin for you not to fulfill it.<sup>22</sup>But if you will refrain from making a vow, it will be no sin for you.<sup>23</sup>That which has gone out from your lips you must observe and do; according as you have vowed to Yahweh your God, anything that you have freely promised with your mouth.

<sup>24</sup>When you go into your neighbor's vineyard, you may eat as many grapes as you desire, but do not put any in your basket.<sup>25</sup>When you go into your neighbor's ripe grain, you may pluck the heads of grain with your hand, but do not put a sickle to your neighbor's ripe grain.

## Chapter 24

<sup>1</sup>When a man takes a wife and marries her, if she finds no favor in his eyes because he has found something shameful about her, then he must write her a certificate of divorce, put it into her hand, and send her out of his house.<sup>2</sup>When she has gone out of his house, she may go and be another man's wife.

<sup>3</sup>If the second husband hates her and writes her a certificate of divorce, puts it into her hand, and sends her out of his house; or if the second husband dies, the man who took her to be his wife—<sup>4</sup>then her former husband, the one who had first sent her away, may not take her again to be his wife, after she has become unclean; for that would be an abomination to Yahweh. You must not cause the land to become guilty, the land that Yahweh your God is giving you as an inheritance.

<sup>5</sup>When a man takes a new wife, he will not go to war with the army, neither may he be commanded to go on any forced duty; he will be free to be at home for one year and will bring joy to his wife whom he has taken.

<sup>6</sup>No man may take a mill or an upper millstone as a pledge, for that would be taking a person's life as a pledge.

<sup>7</sup>If a man is found kidnapping any of his brothers from among the people of Israel, and treats him as a slave and sells him, that thief must die; and you will remove the evil from among you.

<sup>8</sup>Be careful regarding any plague of leprosy, so that you carefully observe and follow every instruction given to you which the priests, the Levites, teach you; as I commanded them, so you will act.<sup>9</sup>Call to mind what Yahweh your God did to Miriam as you were coming out of Egypt.

<sup>10</sup>When you make your neighbor any kind of loan, you must not go into his house to fetch his pledge.<sup>11</sup>You will stand outside, and the man to whom you have lent will bring the pledge outside to you.

<sup>12</sup>If he is a poor man, you must not lie down with his pledge in your possession.<sup>13</sup>You must surely restore to him the pledge by the time the sun goes down, so that he may lie down in his cloak and bless you; it will be righteousness for you before Yahweh your God.

<sup>14</sup>You must not oppress a hired servant who is poor and needy, whether he is of your fellow Israelites or of the foreigners who are in your land within your city gates.<sup>15</sup>Each day you must give him his wage; the sun must not go down on this unsettled matter, for he is poor and is counting on it. Do this so that he does not cry out against you to Yahweh, and so that it not be a sin that you have committed.

<sup>16</sup>The parents must not be put to death for their children, neither must the children be put to death for their parents. Everyone must be put to death for his own sin.

<sup>17</sup>You must not twist the justice that is due the foreigner or the fatherless, nor take the widow's cloak as a pledge.

<sup>18</sup>Remember that you were a slave in Egypt, and that Yahweh your God rescued you from there. Therefore I instruct you to obey this command.

<sup>19</sup>When you reap your harvest in your field, and if you have forgotten an omer of grain in the field, you must not go back to get it; it must be for the foreigner, for the fatherless, or for the widow, so that Yahweh your God may bless you in all the work of your hands.<sup>20</sup>When you beat the olives off your olive tree, you must not go over the branches again; it will be for the foreigner, for the fatherless, or for the widow.

<sup>21</sup>When you gather the grapes of your vineyard, you must not glean it again. What is left over will be for the foreigner, for the fatherless, and for the widow.<sup>22</sup>You must call to mind that you were a slave in the land of Egypt; therefore I instruct you to obey this command.



## Chapter 25

<sup>1</sup>If there is a dispute between men and they go to court, and the judges judge them, then they will acquit the righteous and condemn the wicked.<sup>2</sup>If the guilty man deserves to be beaten, then the judge will make him lie down and be beaten in his presence with the ordered number of blows, according to his wickedness.

<sup>3</sup>The judge may give him forty blows, but he may not exceed that number; for if he should exceed that number and beat him with many more blows, then your fellow Israelite would be humiliated before your eyes.

<sup>4</sup>You must not muzzle the ox when he threshes the grain.

<sup>5</sup>If brothers live together and one of them dies, not having any son, then the wife of the dead man must not be married off to someone else outside the family. Instead, her husband's brother must go to her and take her to himself as a wife, and do the duty of a husband's brother to her.<sup>6</sup>This is so that the firstborn that she bears will succeed in the name of that man's dead brother, so that his name will not perish from Israel.

<sup>7</sup>But if the man does not wish to take his brother's wife for himself, then his brother's wife must go up to the gate to the elders and say, 'My husband's brother refuses to raise up for his brother a name in Israel; he will not perform the duty of a husband's brother to me.'<sup>8</sup>Then the elders of his city must call him and speak to him. But suppose that he insists and says, 'I do not wish to take her.'

<sup>9</sup>Then his brother's wife must come up to him in the presence of the elders, take off his sandal from his foot, and spit in his face. She must answer him and say, 'This is what is done to the man who does not build up his brother's house.'<sup>10</sup>His name will be called in Israel, 'The house of him whose sandal has been taken off.'

<sup>11</sup>If men fight with each other, and the wife of one comes to rescue her husband out of the hand of him who struck him, and if she stretches out her hand and takes him by the private parts,<sup>12</sup>then you must cut off her hand; your eye must have no pity.

<sup>13</sup>You must not have in your bag different weights, a large and a small.<sup>14</sup>You must not have in your house different measures, a large and a small.

<sup>15</sup>A perfect and just weight you must have; a perfect and just measure you must have, so that your days may be long in the land that Yahweh your God is giving you.<sup>16</sup>For all who do such things, all that act unrighteously, are an abomination to Yahweh your God.

<sup>17</sup>Call to mind what Amalek did to you on the road as you came out of Egypt,<sup>18</sup>how he met you on the road and attacked those of you at the rear, all who were feeble in your rear, when you were faint and weary; he did not honor God.<sup>19</sup>Therefore, when Yahweh your God has given you rest from all your enemies round about, in the land that Yahweh your God is giving you to possess as an inheritance, you must not forget that you must blot out the remembrance of Amalek from under heaven.

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## Chapter 26

<sup>1</sup>When you have come into the land that Yahweh your God is giving you as an inheritance, and when you possess it and live in it,<sup>2</sup>then you must take some of the first of all the produce of the land that you have brought in from the land that Yahweh your God is giving you. You must put it in a basket and go to the place where Yahweh your God will choose to make a dwelling for his name.

<sup>3</sup>You must go to the priest who will be serving in those days and say to him, 'I acknowledge today to Yahweh your God that I have come to the land that Yahweh swore to our ancestors to give us.'<sup>4</sup>The priest must take the basket out of your hand and set it down before the altar of Yahweh your God.

<sup>5</sup>You must say before Yahweh your God, 'My ancestor was a wandering Aramean. He went down into Egypt and stayed there, and his people were few in number. There he became a great, mighty, and populous nation.

<sup>6</sup>The Egyptians treated us badly and afflicted us. They put hard labor on us.<sup>7</sup>We cried out to Yahweh, the God of our fathers, and he heard our voice and saw our affliction, our labor, and our oppression.

<sup>8</sup>Yahweh brought us out of Egypt with a mighty hand, with an outstretched arm, with great fearsomeness, with signs, and with wonders;<sup>9</sup>and he has brought us to this place and has given us this land, a land that flows with milk and honey.

<sup>10</sup>Now look, I have brought the first of the produce of the land that you, Yahweh, have given me.' You must set it down before Yahweh your God and worship before him;<sup>11</sup>and you must rejoice in all the good that Yahweh your God has done for you, for your house—you, and the Levite, and the foreigner who is among you.

<sup>12</sup>When you have finished giving all the tithe of your harvest in the third year, that is, the year of tithing, then you must give it to the Levite, to the foreigner, to the fatherless, and to the widow, so that they may eat within your city gates and be filled.<sup>13</sup>You must say before Yahweh your God, 'I have completely removed from my house the things that belong to Yahweh, and have given them to the Levite, to the foreigner, to the fatherless, and to the widow, according to all your commandments that you have given me. I have not transgressed any of your commandments, neither have I forgotten them.

<sup>14</sup>I have not eaten any of it in my mourning, nor have I put it somewhere else when I was unclean, nor have I given any of it in honor of the dead. I have listened to the voice of Yahweh my God; I have obeyed everything you have commanded me to do.<sup>15</sup>Look down from the holy place where you live, from heaven, and bless your people Israel, and the land that you have given us, as you had sworn to our fathers, a land flowing with milk and honey.'

<sup>16</sup>Today Yahweh your God is commanding you to obey these statutes and decrees; you will therefore keep them and do them with all your heart and with all your soul.<sup>17</sup>You have declared today that Yahweh is your God, and that you will walk in his ways and keep his statutes, his commandments, and his decrees, and that you will listen to his voice.

<sup>18</sup>Today Yahweh has declared that you are a people who are his own possession, as he had promised you, and that you are to keep all his commandments,<sup>19</sup>and he will set you high above all the other nations that he has made, and you will receive praise, fame, and honor. You will be a people that is set apart to Yahweh your God, just as he said."

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## Chapter 27

<sup>1</sup>Moses and the elders of Israel commanded the people and said, "Keep all the commandments that I command you today.<sup>2</sup>On the day when you will pass over the Jordan to the land that Yahweh your God is giving you, you must set up some large stones and plaster them with plaster.<sup>3</sup>You must write on them all the words of this law when you have passed over, so that you may go into the land that Yahweh your God is giving you, a land flowing with milk and honey, just as Yahweh, the God of your ancestors, promised you.

<sup>4</sup>When you have passed over the Jordan, set up these stones that I am commanding you about today, on Mount Ebal, and plaster them with plaster.<sup>5</sup>There you must build an altar to Yahweh your God, an altar of stones; but you must raise no iron tool to work the stones.

<sup>6</sup>You must build the altar of Yahweh your God of unworked stones; you must offer burnt offerings on it to Yahweh your God,<sup>7</sup>and you will sacrifice fellowship offerings and will eat there; you will rejoice before Yahweh your God.

<sup>8</sup>You will write on the stones all the words of this law. Write them very plainly."

<sup>9</sup>Moses and the priests, the Levites, spoke to all Israel and said, "Be silent and listen, Israel: Today you have become the people of Yahweh your God.<sup>10</sup>You must therefore obey the voice of Yahweh your God and obey his commandments and statutes that I am commanding you today."

<sup>11</sup>Moses commanded the people the same day and said,<sup>12</sup>"These tribes must stand on Mount Gerizim to bless the people after you have passed over the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin.

<sup>13</sup>These are the tribes that must stand on Mount Ebal to pronounce curses: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.<sup>14</sup>The Levites will answer and say to all the men of Israel in a loud voice:

<sup>15</sup>"May the man be cursed who makes a a carved image or a cast metal figure, an abomination to Yahweh, the work of the hands of a craftsman, and who sets it up in secret.' Then all the people must answer and say, 'Amen.'

<sup>16</sup>"May the man be cursed who dishonors his father or his mother.' Then all the people must say, 'Amen.'

<sup>17</sup>"May the man be cursed who removes his neighbor's landmark.' Then all the people must say, 'Amen.'

<sup>18</sup>"May the man be cursed who misleads the blind on the road.' Then all the people must say, 'Amen.'

<sup>19</sup>"May the man be cursed who uses force to take away the justice due to a foreigner, fatherless, or widow.' Then all the people must say, 'Amen.'

<sup>20</sup>"May the man be cursed who lies with his father's wife, because he has taken away his father's rights.' Then all the people must say, 'Amen.'

<sup>21</sup>"May the man be cursed who lies with any animal.' Then all the people must say, 'Amen.'

<sup>22</sup>"May the man be cursed who lies with his sister, the daughter of his father, or with the daughter of his mother.' Then all the people must say, 'Amen.'

<sup>23</sup>"May the man be cursed who lies with his mother-in-law.' Then all the people must say, 'Amen.'

<sup>24</sup>"May the man be cursed who kills his neighbor secretly.' Then all the people must say, 'Amen.'

<sup>25</sup>"May the man be cursed who takes a bribe to kill an innocent person.' Then all the people must say, 'Amen.'

<sup>26</sup>"May the man be cursed who does not confirm the words of this law, that he will obey them.' Then all the people must say, 'Amen.'

## Chapter 28

<sup>1</sup>If you listen carefully to the voice of Yahweh your God so as to keep all his commandments that I am commanding you today, Yahweh your God will set you above all the other nations of the earth.<sup>2</sup>All these blessings will come on you and overtake you, if you listen to the voice of Yahweh your God.

<sup>3</sup>Blessed will you be in the city and blessed will you be in the field.<sup>4</sup>Blessed will be the fruit of your womb, the fruit of your ground, and the fruit of your livestock, and the increase of your herds and the lambs of your flocks.

<sup>5</sup>Blessed will be your basket and your kneading trough.<sup>6</sup>Blessed will you be when you come in, and blessed will you be when you go out.

<sup>7</sup>Yahweh will cause your enemies who rise up against you to be struck down before you; they will come out against you one way but will flee before you seven ways.<sup>8</sup>Yahweh will command the blessing to come on you in your barns and in all that you put your hand to; he will bless you in the land that he is giving you.

<sup>9</sup>Yahweh will establish you as a people that is set apart for himself, as he has sworn to you, if you keep the commandments of Yahweh your God, and walk in his ways.<sup>10</sup>All the peoples of the earth will see that you are called by the name of Yahweh, and they will be afraid of you.

<sup>11</sup>Yahweh will make you very prosperous in the fruit of your womb, in the fruit of your livestock, and in the fruit of your ground in the land that he swore to your fathers to give you.<sup>12</sup>Yahweh will open to you his storehouse of the heavens to give the rain for your land at the right time, and to bless all the work of your hand; you will lend to many nations, but you will not borrow.

<sup>13</sup>Yahweh will make you the head, and not the tail; you will be only above, and you will never be beneath, if you listen to the commandments of Yahweh your God that I am commanding you today, so as to observe and to do them,<sup>14</sup>and if you do not turn away from any of the words that I am commanding you today, to the right hand or to the left, so as to go after other gods to serve them.

<sup>15</sup>But if you do not listen to the voice of Yahweh your God, so as to keep all his commandments and his statutes that I am commanding you today, then all these curses will come on you and overtake you.

<sup>16</sup>Cursed will you be in the city, and cursed will you be in the field.<sup>17</sup>Cursed will be your basket and your kneading trough.

<sup>18</sup>Cursed will be the fruit of your womb, the fruit of your ground, the calves of your herds, and the lambs of your flocks.<sup>19</sup>Cursed will you be when you come in, and cursed will you be when you go out.

<sup>20</sup>Yahweh will send on you curses, confusion, and rebukes in all that you put your hand to, until you are destroyed, and until you perish quickly because of the evil of your deeds by which you will have abandoned me.

<sup>21</sup>Yahweh will make the plague cling to you until he destroys you from off the land that you are going in to possess.

<sup>22</sup>Yahweh will attack you with infectious diseases, with fever, with inflammation, with drought, with sword, with scorching winds, and with mildew. These will pursue you until you perish.

<sup>23</sup>Your skies that are over your head will be bronze, and the earth that is under you will be iron.<sup>24</sup>Yahweh will make the rain of your land into powder and dust; from the heavens will it come down on you, until you are destroyed.

<sup>25</sup>Yahweh will cause you to be struck down before your enemies; you will go out one way against them but will flee before them seven ways. You will be tossed to and fro among all the kingdoms of the earth.<sup>26</sup>Your dead body will be food to all the birds of the heavens and to the wild animals of the earth; there will be no one to frighten them away.

<sup>27</sup>Yahweh will attack you with the boils of Egypt and with ulcers, scurvy, and itch, from which you cannot be healed.<sup>28</sup>Yahweh will attack you with madness, with blindness, and with mental confusion.<sup>29</sup>You will grope about at noonday like the blind grope in the darkness, and you will not prosper in your ways; you will be always oppressed and robbed, and there will be no one to save you.

<sup>30</sup>You will betroth a woman, but another man will seize her and rape her. You will build a house but not live in it; you will plant a vineyard but not enjoy its fruit.<sup>31</sup>Your ox will be killed before your eyes, but you will not eat its meat; your donkey will be forcibly taken away from before you and will not be restored to you. Your sheep will be given to your enemies, and you will have no one to deliver you.

<sup>32</sup>Your sons and your daughters will be given to other peoples; your eyes will look for them the entire day, but will fail with longing for them. There will be no strength in your hand.

<sup>33</sup>The produce of your land and of all your labors—a nation that you do not know will eat it up; you will always be oppressed and crushed,<sup>34</sup> so that you will become insane by what you have to see happen.<sup>35</sup>Yahweh will attack you in the knees and legs with severe boils from which you cannot be cured, from the bottom of your feet to the top of your head.

<sup>36</sup>Yahweh will take you and the king whom you will place over yourself to a nation that you have not known, neither you nor your ancestors; there you will worship other gods of wood and stone.<sup>37</sup>You will become a source of horror, a proverb, and a byword, among all the peoples where Yahweh will lead you away.

<sup>38</sup>You will take much seed out into the field, but will gather little seed in, for the locusts will consume it.<sup>39</sup>You will plant vineyards and cultivate them, but you will neither drink any of the wine, nor even gather in the grapes, for worms will eat them.

<sup>40</sup>You will have olive trees within all your territory, but you will not anoint yourself with the oil, for your olive trees will drop their fruit.<sup>41</sup>You will have sons and daughters, but they will not remain yours, for they will go into captivity.

<sup>42</sup>All your trees and the produce of your ground—the locusts will take them over.<sup>43</sup>The foreigner who is among you will rise up above you higher and higher; you yourself will come down lower and lower.<sup>44</sup>He will lend to you, but you will not lend to him; he will be the head, and you will be the tail.

<sup>45</sup>All these curses will come on you and will pursue and overtake you until you are destroyed. This will happen because you did not listen to the voice of Yahweh your God, so as to keep his commandments and his regulations that he commanded you.<sup>46</sup>These curses will be on you as signs and wonders, and on your descendants forever.

<sup>47</sup>Because you did not worship Yahweh your God with joyfulness and gladness of heart when you were in prosperity,<sup>48</sup>therefore will you serve the enemies that Yahweh will send against you; you will serve them in hunger, in thirst, in nakedness, and in poverty. He will put a yoke of iron on your neck until he destroys you.

<sup>49</sup>Yahweh will bring a nation against you from far away, from the ends of the earth, like an eagle flies to its victim, a nation whose language you do not understand;<sup>50</sup>a nation with a fierce face that does not respect the aged and does not show favor to the young.<sup>51</sup>They will eat the young of your livestock and the produce of your land until you are destroyed. They will leave for you no grain, new wine, or oil, no calves of your herds or the lambs of your flock, until they have caused you to perish.

<sup>52</sup>They will besiege you in all your city gates, until your high and fortified walls come down everywhere in your land, walls in which you had trusted. They will besiege you within all your city gates throughout all the land that Yahweh your God had given you.<sup>53</sup>You will eat the fruit of your own body, the flesh of your sons and of your daughters, whom Yahweh your God gave you, in the siege and in the distress with which your enemies will oppress you.

<sup>54</sup>The man who is timid and very delicate among you—he will be envious of his brother and his own dear wife, and of whatever children he has left.<sup>55</sup>So he will not give to any of them the flesh of his own children that he is going to eat, because he will have nothing left for himself in the siege and in the distress with which your enemy will oppress you within all your city gates.

<sup>56</sup>The tender and delicate woman among you, who would not venture to put the bottom of her foot on the ground for delicateness and tenderness—she will be envious of her own dear husband, of her son, and of her daughter,<sup>57</sup>and of her own newborn that comes out from between her legs, and of the children whom she will bear. She will eat them in private for lack of anything else, during the siege and in the distress with which your enemy will oppress you within your city gates.

<sup>58</sup>If you do not keep all the words of this law that are written in this book, so as to honor this glorious and fearful name, Yahweh your God,<sup>59</sup>then Yahweh will make your plagues terrible, and those of your descendants; they will be great plagues, of long duration, and severe diseases, of long duration.

<sup>60</sup>He will bring on you again all the diseases of Egypt that you were afraid of; they will cling to you.<sup>61</sup>Also every sickness and plague that is not written in the book of this law, those also Yahweh will bring on you until you are destroyed.<sup>62</sup>You will be left few in number, although you were like the stars of the heavens in number, because you did not listen to the voice of Yahweh your God.

<sup>63</sup>As Yahweh once rejoiced over you in doing you good, and in multiplying you, so he will rejoice over you in making you perish and in destroying you. You will be plucked off the land that you are going into to possess.

<sup>64</sup>Yahweh will scatter you among all peoples from the one end of the earth to the other end of the earth; there you will worship other gods that you have not known, neither you nor your ancestors, gods of wood and stone.

<sup>65</sup>Among these nations will you find no ease, and there will be no rest for the bottoms of your feet; Yahweh will give you there a trembling heart, failing eyes, and a soul that mourns.<sup>66</sup>Your life will hang in doubt before you; night and day you will be afraid and will have no assurance of your life.

<sup>67</sup>In the morning you will say, 'I wish it were evening!' and in the evening you will say, 'I wish it were morning!' because of the fear in your hearts and the things your eyes will have to see.<sup>68</sup>Yahweh will bring you into Egypt again by ships, by the route about which I had said to you, 'You will not see Egypt again.' There you will offer yourselves for sale to your enemies as male slaves and female slaves, but no one will purchase you."

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## Chapter 29

<sup>1</sup>These are the words that Yahweh commanded Moses to tell the people of Israel in the land of Moab, words that were added to the covenant that he had made with them at Horeb.

<sup>2</sup>Moses called to all Israel and said to them, "You have seen everything that Yahweh did before your eyes in the land of Egypt to Pharaoh, to all his servants, and to all his land—<sup>3</sup>the great sufferings that your eyes saw, the signs, and those great wonders.<sup>4</sup>But until today Yahweh has not given you a heart to know, eyes to see, or ears to hear.

<sup>5</sup>I have led you for forty years in the wilderness; your clothes did not wear out on you, and your sandals did not wear out on your feet.<sup>6</sup>You did not eat any bread, and you did not drink any wine or other strong drink, so that you might know that I am Yahweh your God.

<sup>7</sup>When you came to this place, Sihon, the king of Heshbon, and Og, the king of Bashan, came out against us to fight, and we struck them down.<sup>8</sup>We took their land and gave it as an inheritance to the Reubenites, to the Gadites, and to the half tribe of Manasseh.<sup>9</sup>Therefore keep the words of this covenant and do them, so that you may prosper in everything that you do.

<sup>10</sup>You stand today, all of you, before Yahweh your God; your chiefs, your tribes, your elders, and your officers—all the men of Israel,<sup>11</sup>your little ones, your wives, and the foreigner who is among you in your camp, from him who cuts your wood to him who draws your water.

<sup>12</sup>You are here in order to enter into the covenant of Yahweh your God and into the oath that Yahweh your God is making with you today,<sup>13</sup>so that he may make you today into a people for himself, and that he may be God for you, as he spoke to you, and as he swore to your ancestors, to Abraham, to Isaac, and to Jacob.

<sup>14</sup>For it is not only with you that I am making this covenant and this oath—<sup>15</sup>with everyone standing here with us today before Yahweh our God—but also with those who are not here with us today.

<sup>16</sup>You know how we lived in the land of Egypt, and how we came through the midst of the nations through which you passed.

<sup>17</sup>You have seen their disgusting idols made of wood and stone, silver and gold, that were among them.<sup>18</sup>Make sure there is not among you any man, woman, clan, or tribe whose heart is turning away today from Yahweh our God, so as to go worship the gods of those nations. Make sure there is not among you any root that produces poison fruit and wormwood.<sup>19</sup>When that person hears the words of this curse, he will bless himself in his heart and say, 'I will have peace, though I walk in the stubbornness of my heart.' This would destroy the wet together with the dry.

<sup>20</sup>Yahweh will not pardon him. Instead, the anger of Yahweh and his jealousy will smolder against that man, and all the curses that are written in this book will come on him, and Yahweh will blot out his name from under heaven.<sup>21</sup>Yahweh will set him apart for disaster out of all the tribes of Israel, in keeping with all the curses of the covenant that are written in this book of the law.

<sup>22</sup>The generation to come, your children who will rise up after you, and the foreigner who comes from a distant land, will speak when they see the plagues on this land and the diseases with which Yahweh has made it sick—

<sup>23</sup>and when they see that the whole land has become sulfur and burning salt, where nothing is sown or bears fruit, where no vegetation grows, like the overthrow of Sodom and Gomorrah, Admah and Zeboyim, that Yahweh destroyed in his anger and wrath—<sup>24</sup>they will say together with all the other nations, 'Why has Yahweh done this to this land? What does the heat of this great anger mean?'

<sup>25</sup>Then people will say, 'It is because they abandoned the covenant of Yahweh, the God of their ancestors, that he made with them when he brought them out of the land of Egypt,<sup>26</sup>and because they went and served other gods and bowed down to them, gods that they had not known and that he had not given to them.

<sup>27</sup>Therefore the anger of Yahweh has been kindled against this land, so as to bring on it all the curses that are written in this book.<sup>28</sup>Yahweh has uprooted them from their land in anger, in wrath, and in great fury, and has thrown them into another land, as today.'

<sup>29</sup>The secret matters belong alone to Yahweh our God; but the things that are revealed belong forever to us and to our descendants, so that we may do all the words of this law.

## Chapter 30

<sup>1</sup>When all these things have come on you, the blessings and the curses that I have set before you, and when you call them to mind among all the other nations where Yahweh your God has banished you,<sup>2</sup>and when you return to Yahweh your God and obey his voice, following all that I am commanding you today—you and your children—with all your heart and with all your soul,<sup>3</sup>then Yahweh your God will reverse your captivity and have compassion on you; he will return and gather you from all the peoples where Yahweh your God has scattered you.

<sup>4</sup>If any of your exiled people are in the farthest places under the heavens, from there Yahweh your God will gather you, and from there he will bring you.<sup>5</sup>Yahweh your God will bring you into the land that your forefathers possessed, and you will possess it again; he will do you good and will multiply you more than he did your forefathers.

<sup>6</sup>Yahweh your God will circumcise your heart and the heart of your descendants, so you will love Yahweh your God with all your heart and with all your soul, so that you may live.<sup>7</sup>Yahweh your God will put all these curses on your enemies and on those who hate you, those who persecuted you.<sup>8</sup>You will return and obey the voice of Yahweh, and you will do all his commandments that I am commanding you today.

<sup>9</sup>Yahweh your God will make you abundantly prosperous in all the work of your hand, in the fruit of your womb, in the fruit of your livestock, and in the fruit of your ground, for prosperity. For Yahweh will again delight in making you prosperous, as he rejoiced over your fathers.<sup>10</sup>He will do this if you will obey the voice of Yahweh your God, so as to keep his commandments and regulations that are written in this book of the law, if you turn to Yahweh your God with all your heart and all your soul.

<sup>11</sup>For this commandment that I am commanding you today is not too hard for you, neither is it too far for you to reach.<sup>12</sup>It is not in heaven, so that you should have to say, 'Who will go up for us to heaven and bring it down to us and make us able to hear it, so that we may do it?'

<sup>13</sup>Neither is it beyond the sea, so that you should have to say, 'Who will go over the sea for us and bring it to us and make us to hear it, so that we may do it?'<sup>14</sup>But the word is very near to you, in your mouth and your heart, so that you may do it.

<sup>15</sup>See, today I have placed before you life and good, death and evil.<sup>16</sup>If you obey the decrees of Yahweh your God, in which I am commanding you today to love Yahweh your God, to walk in his ways, and to keep his commandments, his regulations, and his statutes, you will live and multiply, and Yahweh your God will bless you in the land that you are entering to possess.

<sup>17</sup>But if your heart turns away, and you do not listen and are drawn away and bow down to other gods and worship them,<sup>18</sup>then I declare to you today that you will surely perish; you will not prolong your days in the land that you are passing over the Jordan to go into and possess.

<sup>19</sup>I call heaven and earth to witness against you today that I have set before you life and death, the blessings and the curses; therefore choose life so that you may live, you and your descendants.<sup>20</sup>Do this so as to love Yahweh your God, to obey his voice, and to cling to him. For he is your life and the length of your days; do this so that you may live in the land that Yahweh swore to your ancestors, to Abraham, to Isaac, and to Jacob, to give them."

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## Chapter 31

<sup>1</sup>Moses went and spoke these words to all Israel.<sup>2</sup>He said to them, "I am now one hundred twenty years old; I can no more go out and come in; Yahweh has said to me, 'You will not go over this Jordan.'<sup>3</sup>Yahweh your God, he will go over before you; he will destroy these nations from before you, and you will dispossess them. Joshua, he will go over before you, as Yahweh has spoken.

<sup>4</sup>Yahweh will do to them as he did to Sihon and to Og, the kings of the Amorites, and to their land, which he destroyed.<sup>5</sup>Yahweh will deliver them over to you, and you will do to them according to all that I commanded you.

<sup>6</sup>Be strong and of good courage, fear not, and do not be afraid of them; for Yahweh your God, he it is who goes with you; he will not fail you nor abandon you."

<sup>7</sup>Moses called to Joshua and said to him in the sight of all Israel, "Be strong and of good courage, for you will go with this people into the land that Yahweh has sworn to their ancestors to give them; you will cause them to inherit it.<sup>8</sup>Yahweh, he it is who goes before you; he will be with you; he will not fail you nor abandon you; do not be afraid, do not be discouraged."

<sup>9</sup>Moses wrote this law and gave it out to the priests, the sons of Levi, who carried the ark of the covenant of Yahweh; he also gave copies of it to all the elders of Israel.<sup>10</sup>Moses commanded them and said, "At the end of every seven years, at the time fixed for the cancellation of debts, during the Festival of Shelters,<sup>11</sup>when all Israel has come to appear before Yahweh your God in the place that he will choose for his sanctuary, you will read this law before all Israel in their hearing.

<sup>12</sup>Assemble the people, the men, the women, and the little ones, and your foreigner who is within your city gates, so that they may hear and learn, and so that they may honor Yahweh your God and keep all the words of this law.

<sup>13</sup>Do this so that their children, who have not known, may hear and learn to honor Yahweh your God, as long as you live in the land that you are going over the Jordan to possess."

<sup>14</sup>Yahweh said to Moses, "Look, the day is coming when you must die; call Joshua and present yourselves in the tent of meeting, so that I may give him a command." Moses and Joshua went and presented themselves in the tent of meeting.<sup>15</sup>Yahweh appeared in the tent in a pillar of cloud; the pillar of cloud stood over the door of the tent.

<sup>16</sup>Yahweh said to Moses, "Look, you will lie down with your fathers; this people will rise up and act like a prostitute going after the strange gods that are among them in the land where they are going. They will abandon me and break my covenant that I have made with them.

<sup>17</sup>Then, on that day, my anger will be kindled against them and I will abandon them. I will hide my face from them and they will be devoured. Many disasters and troubles will find them so that they will say on that day, 'Have these disasters not come upon us because our God is not in our midst?'<sup>18</sup>I will surely hide my face from them on that day because of all the evil that they will have done, because they will have turned to other gods.

<sup>19</sup>Now therefore write this song for yourselves and teach it to the people of Israel. Put it in their mouths, so that this song may be a witness for me against the people of Israel.<sup>20</sup>For when I will have brought them into the land that I swore to give to their ancestors, a land flowing with milk and honey, and when they have eaten and become satisfied and prosperous, then they will turn to other gods and they will serve them and they will despise me and they will break my covenant.

<sup>21</sup>When many evils and troubles come upon this people, this song will testify before them as a witness (for it will not be forgotten from the mouths of their descendants). For I know the plans that they are forming today, even before I have brought them into the land that I swore to them."

<sup>22</sup>So Moses wrote this song the same day and taught it to the people of Israel.<sup>23</sup>Yahweh gave Joshua son of Nun a command and said, "Be strong and of good courage; for you will bring the people of Israel into the land that I swore to them, and I will be with you."

<sup>24</sup>It happened that when Moses had finished writing the words of this law in a book,<sup>25</sup>that he commanded the Levites who carried the ark of the covenant of Yahweh, and he said,<sup>26</sup>"Take this book of the law and put it by the side of the ark of the covenant of Yahweh your God, so that it may be there as a witness against you.

<sup>27</sup>For I know your rebellion and your stiff neck; look, while I am still alive with you even today, you have been rebellious against Yahweh; how much more after my death?<sup>28</sup>Assemble to me all the elders of your tribes, and your officers, so that I may speak these words in their ears and call heaven and earth to witness against them.

<sup>29</sup>For I know that after my death you will utterly corrupt yourselves and turn aside out of the path that I have

commanded you; disaster will come on you in the following days. This will happen because you will do what is evil in the sight of Yahweh, so as to provoke him to anger through the work of your hands."

<sup>30</sup>Moses recited in the ears of all the assembly of Israel the words of this song until they were finished.

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## Chapter 32

- <sup>1</sup> Give ear, you heavens, and let me speak.  
Let the earth listen to the words of my mouth.
- <sup>2</sup> Let my teaching drop down like the rain,  
let my speech distill like the dew,  
like the gentle rain on the tender grass,  
and like the showers on the plants.
- <sup>3</sup> For I will proclaim the name of Yahweh,  
and ascribe greatness to our God.
- <sup>4</sup> The Rock, his work is perfect;  
for all his paths are just.  
He is the faithful God, without iniquity.  
He is just and upright.
- <sup>5</sup> They have acted corruptly against him.  
They are not his children. It is their disgrace.  
They are a perverted and crooked generation.
- <sup>6</sup> Do you reward Yahweh in this way,  
you foolish and unwise people?  
Is he not your Father, the one who has created you?  
He made you and established you.
- <sup>7</sup> Call to mind the days of ancient times,  
think about the years of generations past.  
Ask your father and he will show you,  
your elders and they will tell you.
- <sup>8</sup> When the Most High gave the nations their inheritance—  
when he divided all of mankind,  
he set the boundaries of the peoples  
according to the number of the children of Israel.
- <sup>9</sup> For Yahweh's portion is his people;  
Jacob is his apportioned inheritance.
- <sup>10</sup> He found him in a desert land,  
and in the barren and howling wilderness;  
he shielded him and cared for him,  
he guarded him as the apple of his eye.
- <sup>11</sup> As an eagle that guards her nest  
and flutters over her young,  
Yahweh spread out his wings and took them,  
and carried them on his pinions.
- <sup>12</sup> Yahweh alone led him;  
no foreign god was with him.
- <sup>13</sup> He made him ride on high places of the land,  
and he fed him the fruits of the field;  
he nourished him with honey from the rock,  
and oil from the flinty crag.
- <sup>14</sup> He ate butter from the herd and drank milk from the flock,  
with fat of lambs,  
rams of Bashan and goats,  
with the finest of the wheat—

and you drank foaming wine made from the blood of grapes.

- <sup>15</sup> But Jeshurun grew fat and kicked—  
     you grew fat, you were too fat, and you had eaten your fill—  
 he abandoned the God who made him,  
     and he rejected the Rock of his salvation.
- <sup>16</sup> They made Yahweh jealous by their strange gods;  
     with their abominations they angered him.
- <sup>17</sup> They sacrificed to demons, which are not God—  
     gods they had not known,  
     gods that recently appeared,  
     gods your fathers did not fear.
- <sup>18</sup> You have deserted the Rock, who became your father,  
     and you forgot the God who gave you birth.
- <sup>19</sup> Yahweh saw this and he rejected them,  
     because his sons and his daughters provoked him so.
- <sup>20</sup> "I will hide my face from them," he said,  
     "and I will see what their end will be;  
 for they are a perverse generation,  
     children in whom is no faithfulness.
- <sup>21</sup> They have made me jealous by what is not god  
     and angered me by their worthless things.  
 I will make them envious by those who are not a people;  
     by a foolish nation I will make them angry.
- <sup>22</sup> For a fire is kindled by my anger  
     and is burning to the lowest Sheol;  
 it is devouring the earth and its produce;  
     it is setting on fire the foundations of the mountains.
- <sup>23</sup> I will heap disasters on them;  
     I will shoot all my arrows at them;
- <sup>24</sup> They will be wasted by hunger and devoured by burning heat  
     and bitter destruction;  
 I will send on them the teeth of wild animals,  
     with the poison of things that crawl in the dust.
- <sup>25</sup> Outside the sword will bereave,  
     and in the bedrooms terror will do so.  
 It will destroy both young man and virgin,  
     the nursing baby, and the man of gray hairs.
- <sup>26</sup> I said that I would scatter them far away,  
     that I would make the memory of them to cease from among mankind.
- <sup>27</sup> Were it not that I feared the provocation of the enemy,  
     and that their enemies would judge mistakenly,  
 and that they would say, 'Our hand is exalted,'  
     I would have done all this.
- <sup>28</sup> For Israel is a nation devoid of counsel,  
     and there is no understanding in them.
- <sup>29</sup> Oh, that they were wise, that they understood this,  
     that they would consider their coming fate!
- <sup>30</sup> How could one chase a thousand,  
     and two put ten thousand to flight,  
 unless their Rock had sold them,  
     and Yahweh had given them up?

<sup>31</sup> For our enemies' rock is not like our Rock,  
 just as even our enemies have concluded.  
<sup>32</sup> For their vine comes from the vine of Sodom,  
 and from the fields of Gomorrah;  
 their grapes are grapes of poison;  
 their clusters are bitter.  
<sup>33</sup> Their wine is the poison of serpents  
 and the cruel venom of asps.  
<sup>34</sup> Is not this plan secretly kept by me,  
 sealed up among my treasures?  
  
<sup>35</sup> Vengeance is mine to give, and recompense,  
 at the time when their foot slips;  
 for the day of disaster for them is near,  
 and the things that are to come on them will hurry to happen."  
  
<sup>36</sup> For Yahweh will give justice to his people,  
 and he will pity his servants.  
 He will see that their power is gone,  
 and no one remains, either slaves or free people.  
<sup>37</sup> Then he will say, "Where are their gods,  
 the rock in whom they took refuge,  
<sup>38</sup> the gods who ate the fat of their sacrifices  
 and drank the wine of their drink offerings?  
 Let them rise up and help you;  
 let them be your protection.  
  
<sup>39</sup> See now that I, even I, am God,  
 and that there is no god besides me;  
 I kill, and I make alive;  
 I wound, and I heal,  
 and there is no one who can save you from my might.  
<sup>40</sup> For I lift up my hand to heaven  
 and say, 'As I live forever, I will act.  
<sup>41</sup> When I sharpen my glittering sword,  
 and when my hand begins to bring justice,  
 I will render vengeance on my enemies,  
 and I will pay back those who hate me.  
<sup>42</sup> I will make my arrows drunk with blood,  
 and my sword will devour flesh  
 with the blood of the killed and the captives,  
 and from the heads of the leaders of the enemy."  
  
<sup>43</sup> Rejoice, you nations, with God's people,  
 for he will avenge the blood of his servants;  
 he will render vengeance on his enemies,  
 and he will make atonement for his land, for his people.

<sup>44</sup>Moses came and recited all the words of this song in the ears of the people, he, and Joshua son of Nun.<sup>45</sup> Then Moses finished reciting all these words to all Israel.

<sup>46</sup>He said to them, "Fix your mind on all the words that I have witnessed to you today, so that you may command your children to keep them, all the words of this law.<sup>47</sup> For this is no trivial matter for you, because it is your life, and through this thing you will prolong your days in the land that you are going over the Jordan to possess."

<sup>48</sup>Yahweh spoke to Moses on that same day and said, <sup>49</sup>"Go up into this range of the mountains of Abarim, up Mount Nebo, which is in the land of Moab, opposite Jericho. You will look at the land of Canaan, which I am giving to the people of Israel as their possession.

<sup>50</sup>You will die on the mountain that you go up, and you will be gathered to your people, as Aaron your fellow Israelite died on Mount Hor and was gathered to his people. <sup>51</sup>This will happen because you were unfaithful to me among the people of Israel at the waters of Meribah in Kadesh, in the wilderness of Zin; because you did not treat me with honor and respect among the people of Israel. <sup>52</sup>For you will see the land before you, but you will not go there, into the land that I am giving to the people of Israel."

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## Chapter 33

<sup>1</sup>This is the blessing with which Moses the man of God blessed the people of Israel before his death.<sup>2</sup>He said:

Yahweh came from Sinai  
and rose from Seir upon them.  
He shined out from Mount Paran,  
and he came with ten thousands of holy ones.  
In his right hand were flashes of lightning.

<sup>3</sup> Indeed, he loves the peoples;  
all his holy people are in your hand,  
and they bowed down at your feet;  
they received your words.  
<sup>4</sup> Moses commanded us a law,  
an inheritance for the assembly of Jacob.  
<sup>5</sup> Then there was a king in Jeshurun,  
when the heads of the people had gathered,  
all the tribes of Israel together.  
<sup>6</sup> Let Reuben live and not die,  
but may his men be few.

<sup>7</sup>This is the blessing for Judah. Moses said:

Listen, Yahweh, to the voice of Judah,  
and bring him to his people again.  
Fight for him;  
be a help against his enemies.

<sup>8</sup>About Levi, Moses said:

Your Thummim and your Urim belong to your faithful one,  
the one whom you tested at Massah,  
with whom you struggled at the waters of Meribah,  
<sup>9</sup> who said about his father and mother, "I have not seen them."  
Neither did he acknowledge his brothers,  
nor did he take account of his own children.

For he guarded your word  
and kept your covenant.

<sup>10</sup> He teaches Jacob your decrees  
and Israel your law.  
He will put incense before you  
and whole burnt offerings on your altar.  
<sup>11</sup> Bless, Yahweh, his possessions,  
and accept the work of his hands.  
Shatter the loins of those who rise up against him,  
and those of the people who hate him, so that they do not rise up again.

<sup>12</sup>About Benjamin, Moses said:

The one loved by Yahweh lives in security beside him;  
Yahweh shields him all the day long,  
and he lives between Yahweh's arms.

<sup>13</sup>About Joseph, Moses said:

May his land be blessed by Yahweh  
with the precious things of heaven, with the dew,  
and with the deep that lies beneath.

<sup>14</sup> May his land be blessed with the precious things of the harvest of the sun,  
with the precious things of the produce of the months,

<sup>15</sup> with the finest things of the ancient mountains,  
and with the precious things of the everlasting hills.

<sup>16</sup> May his land be blessed with the precious things of the earth and its abundance,  
and with the good will of him who was in the bush.

Let the blessing come on the head of Joseph,  
and on the top of the head of him who was prince over his brothers.

<sup>17</sup> The firstborn of an ox, majestic is he,  
and his horns are the horns of a wild ox.

With them he will push the peoples,  
all of them, to the ends of the earth.

These are the ten thousands of Ephraim;  
these are the thousands of Manasseh.

<sup>18</sup> About Zebulun, Moses said:

Rejoice, Zebulun, in your going out,  
and you, Issachar, in your tents.

<sup>19</sup> They will call the peoples to the mountains.  
There will they offer sacrifices of righteousness.

For they will suck the abundance of the seas,  
and from the sand on the seashore.

<sup>20</sup> About Gad, Moses said:

Blessed be he who enlarges Gad.  
He will live there like a lioness,  
and he will tear off an arm or a head.

<sup>21</sup> He provided the best part for himself,  
for there was the leader's portion of land reserved.

He came with the heads of the people.  
He carried out the justice of Yahweh  
and his decrees with Israel.

<sup>22</sup> About Dan, Moses said:

Dan is a lion cub  
that leaps out from Bashan.

<sup>23</sup> About Naphtali, Moses said:

Naphtali, satisfied with favor,  
and full of the blessing of Yahweh,  
take possession of the land to the west and south.

<sup>24</sup> About Asher, Moses said:

Blessed be Asher more than the other sons;  
let him be acceptable to his brothers,  
and let him dip his foot in olive oil.

<sup>25</sup> May your city bars be iron and bronze;



as long as will be your days, so long will your security be.

- <sup>26</sup> There is no one like the God of Jeshurun,  
    who rides through the heavens to your help,  
    and in his majesty on the clouds.
- <sup>27</sup> The eternal God is a refuge,  
    and underneath are the everlasting arms.  
He thrust out the enemy from before you,  
    and he said, "Destroy!"
- <sup>28</sup> Israel dwelt in safety.  
    Jacob's spring was secure  
in a land of grain and new wine;  
    indeed, let his heavens drop dew on him.
- <sup>29</sup> Your blessings are many, Israel!  
    Who is like you, a people saved by Yahweh,  
the shield of your help,  
    and the sword of your majesty?  
Your enemies will come trembling to you;  
    you will trample down their high places.
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## Chapter 34

<sup>1</sup>Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. There Yahweh showed him all the land of Gilead as far as Dan,<sup>2</sup>and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, to the western sea,<sup>3</sup>and the Negev, and the plain of the Valley of Jericho, the City of Palms, as far as Zoar.

<sup>4</sup>Yahweh said to him, "This is the land that I swore to Abraham, to Isaac, and to Jacob, saying, 'I will give it to your descendants.' I have allowed you to look at it with your eyes, but you will not go over there."<sup>5</sup>So Moses the servant of Yahweh, died there in the land of Moab, as the word of Yahweh promised.<sup>6</sup>Yahweh buried him in the valley in the land of Moab opposite Beth Peor, but no one knows where his grave is to this day.

<sup>7</sup>Moses was one hundred twenty years old when he died; his eye was not dim, nor his natural force abated.<sup>8</sup>The people of Israel mourned for Moses in the plains of Moab for thirty days, and then the days of mourning for Moses were finished.

<sup>9</sup>Joshua son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him. The people of Israel listened to him and did what Yahweh had commanded Moses.

<sup>10</sup>There has not arisen a prophet since in Israel like Moses, whom Yahweh knew face to face.<sup>11</sup>There has never been any prophet like him in all the signs and wonders that Yahweh sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land.<sup>12</sup>There has never been any prophet like him in all the mighty, fearsome deeds that Moses did in the sight of all Israel.

## Joshua

## Chapter 1

<sup>1</sup>Now it came about after the death of Moses the servant of Yahweh, that Yahweh spoke to Joshua the son of Nun, Moses' chief assistant, saying,<sup>2</sup>"Moses, my servant, is dead. Now therefore, arise, cross over this Jordan, you and all this people, into the land that I am giving to them—to the people of Israel.<sup>3</sup>I have given you every place where the sole of your foot will walk. I have given it to you, just as I promised to Moses.

<sup>4</sup>From the wilderness and Lebanon, as far as the great river, the Euphrates, all the land of the Hittites, and to the Great Sea, where the sun goes down, will be your land.<sup>5</sup>No one will be able to stand before you all the days of your life. I will be with you as I was with Moses. I will not abandon you or leave you.

<sup>6</sup>Be strong and courageous. You will cause this people to inherit the land that I swore to their ancestors I would give to them.<sup>7</sup>Be strong and very courageous. Be careful to obey all the law my servant Moses commanded you. Do not turn from it to the right or to the left, so that you may be successful wherever you go.

<sup>8</sup>This book of the law must not leave your mouth. You must meditate on it day and night so that you can be careful to do all that is written in it. Then you will be prosperous and successful.<sup>9</sup>Have I not commanded you? Be strong and courageous! Do not be afraid. Do not be discouraged. Yahweh your God is with you wherever you go."

<sup>10</sup>Then Joshua commanded the leaders of the people,<sup>11</sup>"Go through the camp and command the people, 'Prepare provisions for yourselves. In three days you will cross over this Jordan and go in and possess the land that Yahweh your God is giving you to possess.'"

<sup>12</sup>To the Reubenites, the Gadites and the half tribe of Manasseh, Joshua said,<sup>13</sup>"Call to mind the word that Moses the servant of Yahweh, commanded you when he said, 'Yahweh your God is giving you rest, and he is giving you this land.'

<sup>14</sup>Your wives, your little ones, and your livestock will stay in the land that Moses gave you beyond the Jordan. But your mighty warriors will go over with your brothers and help them<sup>15</sup>until Yahweh has given your brothers rest just as he has given it to you. Then they also will take possession of the land Yahweh your God gives them. Then you will return to your own land and possess it, the land that Moses the servant of Yahweh gave you beyond the Jordan, where the sun rises."

<sup>16</sup>Then they answered Joshua, saying, "All that you have commanded us we will do, and wherever you send us we will go.<sup>17</sup>We will obey you just as we obeyed Moses. Only may Yahweh your God be with you, as he was with Moses.<sup>18</sup>Whoever rebels against your commands and disobeys the words you have commanded them will be put to death. Only be strong and courageous."

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## Chapter 2

<sup>1</sup>Then Joshua son of Nun secretly sent two men out from Shittim as spies. He said, "Go, look over the land, especially Jericho." They went away and came to the house of a prostitute whose name was Rahab, and they lodged there.<sup>2</sup>It was told to the king of Jericho, "Look, men of Israel have come here to spy on the land."<sup>3</sup>The king of Jericho sent word to Rahab and said, "Bring out the men who have come to you who entered your house, for they have come to spy on the whole land."

<sup>4</sup>But the woman had taken the two men and hidden them. She replied, "Yes, the men came to me, but I did not know where they were from."<sup>5</sup>They left when it was dusk, when it was time for the city gate to shut. I do not know where they went. You will probably catch them if you hurry after them."

<sup>6</sup>But she had taken them up to the roof and hidden them with the stalks of flax that she had laid out on the roof.

<sup>7</sup>So the men pursued them on the road that leads to the fords of the Jordan. The gate was shut as soon as the pursuers went out.

<sup>8</sup>The men had not yet lain down for the night, when she came up to them on the roof.<sup>9</sup>She said, "I know that Yahweh has given you the land and that the fear of you has come upon us. All those who live in the land will melt away before you.

<sup>10</sup>We have heard how Yahweh dried up the water of the Sea of Reeds for you when you came out of Egypt. We also heard what you did to the two kings of the Amorites on the other side of the Jordan—Sihon and Og—whom you completely destroyed.<sup>11</sup>As soon as we had heard it, our hearts melted and there was no courage left in anyone—for Yahweh your God, he is God in heaven above and on the earth below.

<sup>12</sup>Now then, please swear to me by Yahweh that, just as I have been kind to you, you will also deal kindly with my father's house. Give me a sure sign<sup>13</sup>that you will spare the lives of my father, mother, brothers, sisters and all their families, and that you will deliver our souls from death."

<sup>14</sup>The men said to her, "Our life for yours, even to death! If you do not speak about our business, then, when Yahweh gives us this land we will be merciful and faithful to you."

<sup>15</sup>So she let them down out through the window using a rope. The house in which she lived was built into the wall of the city.<sup>16</sup>She said to them, "Go in the hills and hide or the pursuers will find you. Hide there for three days until the pursuers have returned. Then go on your way."<sup>17</sup>The men said to her, "We will be free from the oath you made us swear to if you do not do this.

<sup>18</sup>When we come into the land, you must tie this scarlet rope in the window through which you let us down, and you will gather into the house your father and mother, your brothers and all your father's household.<sup>19</sup>Whoever goes out of the doors of your house into the street, their blood will be upon their own heads and we will be guiltless. But if a hand is laid upon any who is with you in the house, his blood will be on our head.

<sup>20</sup>But if you speak about our business, we will be free from the oath you made us swear."<sup>21</sup>Rahab replied, "May what you say be done." She sent them away and they left. Then she tied the scarlet rope in the window.

<sup>22</sup>They left and went up into the hills and they stayed there three days until their pursuers returned. The pursuers searched all along the road and found nothing.

<sup>23</sup>The two men returned and crossed over and came back to Joshua son of Nun, and they told him everything that had happened to them.<sup>24</sup>They said to Joshua, "Truly Yahweh has given this land to us. All the inhabitants of the land are melting away because of us."

Chapter 3

<sup>1</sup>Joshua got up early in the morning, and they set out from Shittim. They came to the Jordan, he and all the people of Israel, and they camped there before they crossed over.

<sup>2</sup>After three days, the officers went through the middle of the camp;<sup>3</sup>they commanded the people, "When you see the ark of the covenant of Yahweh your God, and the priests from the Levites carrying it, you must leave this place and follow it.<sup>4</sup>There must be a distance between you and it of about two thousand cubits. Do not come close to it, so that you can see which way to go, since you have not gone this way before."

<sup>5</sup>Joshua said to the people, "Consecrate yourselves tomorrow, for Yahweh will do wonders among you."<sup>6</sup>Then Joshua said to the priests, "Take up the ark of the covenant, and pass in front of the people." So they picked up the ark of the covenant and went in front of people.

<sup>7</sup>Yahweh said to Joshua, "This day I will make you a great man in the eyes of all Israel. They will know that as I was with Moses, I will be with you.<sup>8</sup>You will command the priests who carry the ark of the covenant, 'When you have come to the edge of the waters of the Jordan, you must stand still in the Jordan River.'"

<sup>9</sup>Then Joshua said to the people of Israel, "Come here, and listen to the words of Yahweh your God."<sup>10</sup>And Joshua said, "By this you will know that the living God is among you and will drive out from before you the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites."<sup>11</sup>Look! The ark of the covenant of the Lord of all the earth crosses over ahead of you into the Jordan.

<sup>12</sup>Now choose twelve men from the tribes of Israel, one man from each.<sup>13</sup>When the soles of the feet of the priests who carry the ark of Yahweh, the Lord of all the earth, touch the waters of the Jordan, the waters of the Jordan will be cut off, and even the waters that flow down from upstream will stop flowing and they will stand in one heap."

<sup>14</sup>So when the people set out from their tents to cross over the Jordan, the priests who carried the ark of the covenant went ahead of the people.<sup>15</sup>As soon as those who were carrying the ark had come to the Jordan, and the feet of the priests who carried the chest were dipped in the edge of the water—now the Jordan overflows all its banks throughout the time of the harvest—<sup>16</sup>the waters that flowed down from upstream stood up in one heap. The water stopped flowing from a great distance. The waters stopped flowing from Adam, the city that is beside Zarethan, all the way down to the sea of the Arabah, the Salt Sea. The people crossed over near Jericho.

<sup>17</sup>The priests who carried the ark of the covenant of Yahweh stood on dry ground in the middle of the Jordan until all the people of Israel crossed over on dry ground.

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## Chapter 4

<sup>1</sup>When all the people crossed over the Jordan, Yahweh said to Joshua,<sup>2</sup>"Choose twelve men for yourselves from among the people, one man from each tribe.<sup>3</sup>Give them this command: 'Take up twelve stones from the middle of the Jordan where the priests are standing on the dry ground, and bring them over with you and lay them down in the place where you will spend the night tonight.'"

<sup>4</sup>Then Joshua called the twelve men whom he had chosen from the tribes of Israel, one from each tribe.<sup>5</sup>Joshua said to them, "Go over before the ark of Yahweh your God into the middle of the Jordan. Each of you is to take up a stone upon his shoulder, according to the number of the tribes of the people of Israel.

<sup>6</sup>This will be a sign in your midst for you when your children ask in days to come, 'What do these stones mean to you?'<sup>7</sup>Then you will say to them, 'The waters of the Jordan were cut off before the ark of the covenant of Yahweh. When it passed over the Jordan, the waters of the Jordan were cut off. So these stones will be a memorial to the people of Israel forever.'"

<sup>8</sup>The people of Israel did just as Joshua commanded, and they picked up twelve stones from the middle of the Jordan, as Yahweh said to Joshua. They set the stones up according to the number of the tribes of the people of Israel. They carried the stones with them, over to the place where they camped and they set them down there.

<sup>9</sup>Then Joshua set up twelve stones in the middle of the Jordan River, in the place where the feet of the priests who carried the ark of the covenant stood. The memorial is there to this day.

<sup>10</sup>The priests who carried the ark stood in the middle of the Jordan until everything that Yahweh commanded Joshua to tell the people was completed, according to all that Moses had commanded Joshua. The people hurried and they crossed over.<sup>11</sup>When all the people had finished crossing over, the ark of Yahweh and the priests crossed over before the people.

<sup>12</sup>The tribe of Reuben, the tribe of Gad, and the half tribe of Manasseh passed before the people of Israel formed up as an army, just as Moses said to them.<sup>13</sup>About forty thousand men equipped for war passed before Yahweh, for battle on the plains of Jericho.<sup>14</sup>On that day Yahweh made Joshua great in the eyes of all Israel. They honored him—just as they honored Moses—all his days.

<sup>15</sup>Then Yahweh spoke to Joshua,<sup>16</sup>"Command the priests who carry the ark of the testimony to come up out of the Jordan."

<sup>17</sup>So, Joshua commanded the priests, "Come up out of the Jordan."<sup>18</sup>When the priests carrying the ark of the covenant of Yahweh came up out of the middle of the Jordan, and the soles of their feet were lifted up out on dry ground, then the waters of the Jordan returned to their place and overflowed its banks, just as they were four days before.

<sup>19</sup>The people came up out of the Jordan on the tenth day of the first month. They camped in Gilgal, east of Jericho.

<sup>20</sup>The twelve stones that they took out of the Jordan, Joshua set up in Gilgal.<sup>21</sup>He said to the people of Israel, "When your descendants ask their fathers in times to come, 'What are these stones?'

<sup>22</sup>tell your children, 'This is where Israel crossed over the Jordan on dry ground.'<sup>23</sup>Yahweh your God dried up the waters of the Jordan for you, until you had crossed over, just as Yahweh your God did to the Sea of Reeds, which he dried up for us until we passed over,<sup>24</sup>so that all the peoples of the earth may know that the hand of Yahweh is mighty, and that you will honor Yahweh your God forever."

## Chapter 5

<sup>1</sup>As soon as all the kings of the Amorites on the west side of the Jordan, and all the kings of the Canaanites, who were along the coast of the Great Sea, heard that Yahweh had dried up the waters of the Jordan until the people of Israel had crossed over, their hearts melted, and there was no longer any spirit in them because of the people of Israel. <sup>1</sup>

<sup>2</sup>At that time Yahweh said to Joshua, "Make flint knives and once more circumcise all the sons of Israel."<sup>3</sup>Then Joshua made himself flint knives and he circumcised all the sons of Israel at Gibeath Haaraloth.

<sup>4</sup>This is the reason Joshua circumcised them: All the males who had come out of Egypt, including all the men of war, had died in the wilderness along the way, after they came out from Egypt.<sup>5</sup>Though all the males who came out of Egypt were circumcised, still, none of the boys born in the wilderness on the way out of Egypt had been circumcised.

<sup>6</sup>For the people of Israel walked forty years in the wilderness until all the people, that is, all the men of war who had come out of Egypt, died, because they did not obey the voice of Yahweh. Yahweh swore to them that he would not let them see the land that he had sworn to their ancestors that he would give to us, a land flowing with milk and honey.<sup>7</sup>It was their children that Yahweh raised up in their place that Joshua circumcised, because they had not been circumcised on the way.

<sup>8</sup>When they were all circumcised, they remained where they were in the camp until they healed.<sup>9</sup>Then Yahweh said to Joshua, "This day I have rolled away the disgrace of Egypt from you." So, the name of that place has been called Gilgal until this present day.

<sup>10</sup>The people of Israel camped at Gilgal. They kept the Passover on the fourteenth day of the month, in the evening, on the plains of Jericho.<sup>11</sup>On the day after Passover, that same day, they ate some of the produce of the land, unleavened bread and roasted grain.

<sup>12</sup>The manna stopped on the day after they ate the produce of the land. There was no longer manna for the people of Israel, but they ate the produce of the land of Canaan that year.

<sup>13</sup>When Joshua was near Jericho, he lifted up his eyes and looked, and behold, a man was standing in front of him; he had drawn his sword and it was in his hand. Joshua went to him and said, "Are you for us or for our enemies?"

<sup>14</sup>He said, "Neither. For I am the commander of the army of Yahweh. Now I have come." Then Joshua lay facedown on the ground to worship and said to him, "What does my master say to his servant?"<sup>15</sup>The commander of Yahweh's army said to Joshua, "Take off your sandals from your feet, because the place you are standing is holy." That is what Joshua did.

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<sup>1</sup>Some modern translations have until the people of Israel had crossed over, and others have, until we had crossed over . The copies of the ancient Hebrew text have we, but a note in their margin instructs readers to say they .

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## Chapter 6

<sup>1</sup>Now all the entrances to Jericho were closed because of the army of Israel. No one went out and no one came in.

<sup>2</sup>Yahweh said to Joshua, "See, I have delivered Jericho into your hand, its king, and its mighty warriors.

<sup>3</sup>You must march around the city, all the men of war going around the city one time. You must do this for six days.

<sup>4</sup>Seven priests must carry seven trumpets of rams' horns before the ark. On the seventh day, you must march around the city seven times, and the priests must sound blasts on the trumpets.

<sup>5</sup>Then they must sound a long blast with the ram's horn, and when you hear the sound of the trumpet all the people must shout with a great shout, and the wall of the city will fall down flat. The soldiers must attack, each one going straight ahead."

<sup>6</sup>Then Joshua son of Nun called the priests and said to them, "Take up the ark of the covenant, and let seven priests carry seven trumpets of rams' horns in front of the ark of Yahweh."<sup>7</sup>He said to the people, "Go over and march around the city, and the armed men will go ahead of the ark of Yahweh."

<sup>8</sup>Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh. As they advanced, they gave a blast on the trumpets. The ark of the covenant of Yahweh followed after them.

<sup>9</sup>Armed men walked before the priests, and they made a blast on their trumpets, but then the rear guard walked up behind the ark, and the priests blew their trumpets continually.

<sup>10</sup>But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then you must shout."<sup>11</sup>So he caused the ark of Yahweh to go around the city one time that day. Then they entered their camp, and they stayed the night in the camp.

<sup>12</sup>Then Joshua got up early in the morning, and the priests picked up the ark of Yahweh.<sup>13</sup>The seven priests, who were carrying the seven trumpets of rams' horns in front of the ark of Yahweh, walked steadily and gave blasts on the trumpets. Armed soldiers were walking in front of them. But when the rear guard walked after the ark of Yahweh, then the trumpets gave out continual blasts.<sup>14</sup>They marched around the city one time the second day and returned to the camp. They did this for six days.

<sup>15</sup>It was on the seventh day that they got up early, as dawn was breaking, and they marched around the city in the same way that was their pattern, this time for seven times. It was on this day that they marched around the city seven times.<sup>16</sup>It was on the seventh day, when the priests gave a blast with the trumpets, that Joshua commanded the people, "Shout! For Yahweh has given you the city.

<sup>17</sup>The city and all that is in it will be set apart to Yahweh for destruction. Only Rahab the prostitute will live—she and all the ones with her in her house—because she hid the messengers we sent.<sup>18</sup>But as for you, be on guard about taking the things set apart for destruction, so that after you mark them for destruction, you do not then take any of them. If you do this, you will make the camp of Israel something that must be destroyed and you will bring trouble on it.<sup>19</sup>All the silver, gold, and the things made of bronze and iron are set apart to Yahweh. They must go into the treasury of Yahweh."

<sup>20</sup>So the people gave a great shout, and they blew on the trumpets. Now when the people heard the trumpet sound, they gave a great shout, the wall fell down flat, and every man charged straight in and captured the city.

<sup>21</sup>They completely destroyed all that was in the city by the edge of the sword—man and woman, young and old, cattle, sheep and donkeys.

<sup>22</sup>Then Joshua said to the two men who had spied out the land, "Go into the prostitute's house. Bring out the woman and all who are with her, as you swore to her."

<sup>23</sup>So the young men who had been spies went in and brought Rahab out. They brought out her father, mother, brothers, and all the relatives that were with her. They brought them to a place outside the camp of Israel.<sup>24</sup>They burned the city and everything in it. Only the silver, gold, and the vessels of bronze and iron were put into the treasury of the house of Yahweh.

<sup>25</sup>But Joshua allowed Rahab the prostitute, her father's household, and all that were with her to live. She lives in Israel to this day because she hid the messengers whom Joshua sent to spy on Jericho.

<sup>26</sup>Then Joshua commanded them at that time with an oath, and he said, "Cursed is the man in Yahweh's sight who rebuilds this city, Jericho. At the cost of his firstborn son, he will lay the foundation, and at the cost of his youngest son, he will set up its gates."



<sup>27</sup>So Yahweh was with Joshua, and his fame spread throughout the land.

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## Chapter 7

<sup>1</sup>But the people of Israel acted unfaithfully regarding the things that were set apart for destruction. Achan son of Karmi son of Zabdi son of Zerah, from the tribe of Judah, took some things that were set apart for destruction, and Yahweh's anger burned against the people of Israel.

<sup>2</sup>Joshua sent men from Jericho to Ai, which was near Beth Aven, east of Bethel. He said to them, "Go up and spy out the land." So the men went up and spied out Ai.<sup>3</sup>When they returned to Joshua, they said to him, "Do not send all the people up to Ai. Send only two or three thousand men to go up and attack Ai. Do not make all the people labor in battle, for they are few in number."

<sup>4</sup>So only about three thousand men went up from the army, but these ran away from the men of Ai.<sup>5</sup>The men of Ai killed about thirty-six men as they pursued them from the city gate as far as to the stone quarries, and they killed them as they were going down a hill. The hearts of the people melted and became like water.

<sup>6</sup>Then Joshua tore his garments. He and the elders of Israel put dust on their heads and lay facedown on the ground in front of the ark of Yahweh, remaining there until evening.<sup>7</sup>Then Joshua said, "Ah, Yahweh Lord, why have you brought this people across the Jordan at all? To give us into the hands of the Amorites to destroy us? If only we made a different decision and we had stayed on the other side of the Jordan!

<sup>8</sup>Lord, what can I say, after Israel has turned their backs before their enemies?<sup>9</sup>For the Canaanites and all the inhabitants of the land will hear of it. They will surround us and make the people of the earth forget our name. What will you do for your great name?"

<sup>10</sup>Yahweh said to Joshua, "Get up! Why are you lying there on your face?"<sup>11</sup>Israel has sinned. They have broken my covenant which I commanded them. They have stolen some of the things that were set apart. They have stolen and then also hidden their sin by putting what they have taken among their own belongings.<sup>12</sup>As a result, the people of Israel cannot stand before their enemies. They turned their backs from their enemies because they themselves have been set apart for destruction. I will not be with you any more unless you destroy the things that should have been destroyed, but are still among you.

<sup>13</sup>Get up! Consecrate the people to me and say to them, 'Consecrate yourselves for tomorrow. For Yahweh, the God of Israel says, "There are things set apart to be destroyed that are still among you, Israel. You cannot stand against your enemies until you remove from among you all the things that were set apart to be destroyed."

<sup>14</sup>In the morning, you must present yourselves by your tribes. The tribe that Yahweh selects will come near by their clans. The clan that Yahweh selects must come near by each household. The household that Yahweh selects must come near one by one.<sup>15</sup>It will happen that the one who is selected and who has those things that were set apart for destruction, he will be burned, he and all he has, because he has broken the covenant of Yahweh and because he has done a disgraceful thing in Israel."

<sup>16</sup>So, Joshua got up early in the morning and brought Israel near, tribe by tribe, and the tribe of Judah was selected.<sup>17</sup>Joshua brought the clans of Judah near, and the clan of the Zerahites was selected. He brought near the clan of the Zerahites person by person, and Zabdi was selected.<sup>18</sup>He brought Zabdi's household near, person by person, and Achan son of Karmi, son of Zabdi, son of Zerah, from the tribe of Judah, was selected.

<sup>19</sup>Then Joshua said to Achan, "My son, give glory to Yahweh, the God of Israel, and give praise to him. Please tell me what you have done. Do not hide it from me."<sup>20</sup>Achan answered Joshua, "Truly, I have sinned against Yahweh, the God of Israel. This is what I did:<sup>21</sup>When I saw among the plunder a beautiful coat from Babylon, two hundred shekels of silver, and a bar of gold weighing fifty shekels, I desired them and took them. They are hidden in the ground in the middle of my tent, and the silver is under it."

<sup>22</sup>Joshua sent messengers, who ran to the tent and there were the things. When they looked, they found them hidden in his own tent, and the silver under them.<sup>23</sup>They took the items from the middle of the tent and brought them to Joshua and to all the people of Israel. They poured them out before Yahweh.

<sup>24</sup>Then Joshua, and all Israel with him, took Achan son of Zerah, and the silver, the coat, the bar of gold, his sons and daughters, his cattle, donkeys, sheep, and his tent and all that he had, and they brought them up to the Valley of Achor.

<sup>25</sup>Then Joshua said, "Why have you troubled us? Yahweh will trouble you today." All Israel stoned him with stones. Then they stoned the rest with stones and burned them with fire.<sup>26</sup>They set up over him a great heap of stones

that is here until this day. Yahweh turned away his burning anger. Therefore the name of the place has been called the Valley of Achor until this present day.

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## Chapter 8

<sup>1</sup>Yahweh said to Joshua, "Do not fear; do not be discouraged. Take with you all the people of war. Go up to Ai. See, I have given into your hand the king of Ai, his people, his city, and his land.<sup>2</sup>You will do to Ai and her king as you have done to Jericho and her king, except that you will take the plunder and the livestock for yourselves. Set an ambush behind the city."

<sup>3</sup>So Joshua got up and took all the men of war up to Ai. Then Joshua chose thirty thousand men—mighty warriors—and he sent them out at night.<sup>4</sup>He commanded them, "Look, you will lie in ambush against the city, behind it. Do not go very far from the city, but all of you be ready."

<sup>5</sup>I and all the men with me will approach the city, and when they come out to attack us, we will run away from them just as before.<sup>6</sup>They will come out after us until we have drawn them away from the city. They will say, 'They are running away from us as they did the last time.' So we will run away from them.<sup>7</sup>Then you come up out of your place of hiding, and you will capture the city. Yahweh your God will give it into your hand.

<sup>8</sup>When you capture the city, you will set it on fire. You will do this when you obey the command given in the word of Yahweh. See, I have commanded you."<sup>9</sup>Joshua sent them out, and they went to the place of ambush, and they hid between Bethel and Ai to the west of Ai. But Joshua slept that night among the people.

<sup>10</sup>Joshua got up early in the morning and got his soldiers ready, Joshua and the elders of Israel, and they attacked the people of Ai.<sup>11</sup>All the fighting men who were with him went up and approached the city. They came near the city and camped on the north side of Ai. Now there was a valley between them and Ai.<sup>12</sup>He took about five thousand men and set them in ambush on the west side of the city between Bethel and Ai.

<sup>13</sup>They positioned all the soldiers, the main army on the north side of the city, and the rear guard on the west side of the city. Joshua spent that night in the valley.<sup>14</sup>It came about when the king of Ai saw it, he and his army got up early and rushed out to attack Israel at a certain place that was overlooking the Jordan River valley. He did not know that an ambush was waiting to attack from behind the city.

<sup>15</sup>Joshua and all Israel let themselves be defeated before them, and they fled toward the wilderness.<sup>16</sup>All the people who were in the city were called together to go after them, and they went after Joshua and they were drawn away from the city.<sup>17</sup>There was not a man left in Ai and Bethel who had not gone out to pursue Israel. They abandoned the city and left it open as they pursued Israel.

<sup>18</sup>Yahweh said to Joshua, "Point that spear in your hand toward Ai, for I will give Ai into your hand." Joshua held out the spear that was in his hand toward the city.<sup>19</sup>The soldiers hiding in ambush quickly rushed out of their place as he reached out with his hand. They ran and entered the city and captured it. They quickly set the city on fire.

<sup>20</sup>The men of Ai turned and looked back. They saw the smoke from the city rising into the sky, and they could not escape this way or that. For the Israelite soldiers who had fled into the wilderness now turned back to face those who were pursuing them.<sup>21</sup>When Joshua and all Israel saw the ambush had captured the city with the smoke rising, they turned around and killed the men of Ai.

<sup>22</sup>The others came out from the city against them, so that they were in the midst of Israel, some on this side and some on that side. Israel attacked the men of Ai; none remained of those who survived or escaped.<sup>23</sup>They kept the king of Ai, whom they captured alive, and they brought him to Joshua.

<sup>24</sup>It came about when Israel had finished killing all the inhabitants of Ai in the field near the wilderness where they pursued them, and when all of them, to the very last one, had fallen by the edge of the sword, all Israel returned to Ai. They attacked it with the edge of the sword.<sup>25</sup>All those who fell that day, both men and women, were twelve thousand, all the people of Ai.<sup>26</sup>Joshua did not draw back his hand with which he had reached out while holding his spear, until he had completely destroyed all the people of Ai.

<sup>27</sup>Israel took only the livestock and the plunder from the city for themselves, just as Yahweh had commanded Joshua.<sup>28</sup>Joshua burned Ai and turned it into a heap of ruins forever. It is a devastated place to this day.

<sup>29</sup>He hanged the king of Ai on a tree until evening. When the sun was going down, Joshua gave the command and they took the king's body down from the tree and threw it in front of the city gate. There they set up a great heap of stones on top of it. That heap remains there to this day.

<sup>30</sup>Then Joshua built an altar to Yahweh, the God of Israel, on Mount Ebal, <sup>31</sup>just as Moses the servant of Yahweh had commanded the people of Israel, as it was written in the book of the law of Moses: "An altar from uncut stones, on which no one has wielded an iron tool." He offered on the altar burnt offerings to Yahweh, and they sacrificed peace offerings. <sup>32</sup>There, in the presence of the people of Israel, he wrote on the stones a copy of the law of Moses.

<sup>33</sup>All Israel, their elders, officers, and their judges stood on both sides of the ark before the priests and Levites who carried the ark of the covenant of Yahweh—the foreigner as well as the native born—half of them stood in front of Mount Gerizim and the other half stood in front of Mount Ebal. They blessed the people of Israel, just as Moses the servant of Yahweh had commanded them at first.

<sup>34</sup>Afterward, Joshua read all the words of the law, the blessings and the curses, just as they had been written in the book of the law. <sup>35</sup>There was not one word from all that Moses commanded that Joshua did not read in front of the assembly of Israel, including the women, the little children, and the foreigners who lived among them.

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## Chapter 9

<sup>1</sup>Then all the kings who lived beyond the Jordan in the hill country, and in the lowlands along the shore of the Great Sea toward Lebanon—the Hittites, Amorites, Canaanites, Perizzites, Hivites, and the Jebusites—<sup>2</sup>these gathered themselves together under one command, to wage war against Joshua and Israel.

<sup>3</sup>When the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai,<sup>4</sup>they acted with a cunning plan. They went as messengers. They took worn-out sacks and put them on their donkeys. They also took old wineskins that were worn, torn, and had been repaired. <sup>5</sup>They put old and patched sandals on their feet, and dressed in old, worn-out clothing. All the bread in their food supply was dry and moldy.

<sup>6</sup>Then they went to Joshua in the camp at Gilgal and said to him and to the men of Israel, "We have traveled from a very far country, so now make a covenant with us."<sup>7</sup>The men of Israel said to the Hivites, "Perhaps you live near us. How can we make a covenant with you?"<sup>8</sup>They said to Joshua, "We are your servants." Joshua said to them, "Who are you? Where did you come from?"

<sup>9</sup>They said to him, "Your servants have come here from a land very far away, because of the fame of Yahweh your God. We have heard a report about him and about everything that he did in Egypt—<sup>10</sup>and everything that he did to the two kings of the Amorites on the other side of the Jordan—to Sihon king of Heshbon, and to Og king of Bashan who was at Ashtaroth.

<sup>11</sup>Our elders and all the inhabitants of our country said to us, "Take provisions in your hand for the journey. Go to meet them and say to them, "We are your servants. Make a treaty with us."<sup>12</sup>This is our bread, it was still warm when we took it from our houses on the day we set out to come to you. But now, see, it is dry and moldy.<sup>13</sup> These wineskins were new when we filled them, and look, now they are leaking. Our garments and our sandals are worn out from a very long journey."

<sup>14</sup>So the Israelites took some of their provisions, but they did not consult with Yahweh for guidance.<sup>15</sup> Joshua made peace with them and made a covenant with them, to let them live. The leaders of the people also swore a vow to them.

<sup>16</sup>Three days after the Israelites made this covenant with them, they learned that they were their neighbors and that they lived nearby.<sup>17</sup> Then the people of Israel set out and came to their cities on the third day. Their cities were Gibeon, Kephirah, Beeroth, and Kiriath Jearim.

<sup>18</sup>The people of Israel did not attack them because their leaders had taken an oath about them before Yahweh, the God of Israel. The whole community was grumbling against their leaders.<sup>19</sup> But all the leaders said to all the people, "We have taken an oath concerning them by Yahweh, the God of Israel, and now we cannot harm them.

<sup>20</sup>This is what we will do to them: To avoid any wrath that may come on us because of the oath we swore to them, we will let them live."<sup>21</sup> The leaders said to their people, "Let them live." So, the Gibeonites became cutters of wood and drawers of water for all the Israelites, just as the leaders said about them.

<sup>22</sup>Joshua called for them and said, "Why did you deceive us when you said, 'We are very far from you', when you live right here among us?"<sup>23</sup> Now, because of this, you are cursed and some of you will always be slaves, those who cut wood and draw water for the house of my God."

<sup>24</sup>They answered Joshua and said, "Because it was told to your servants that Yahweh your God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land before you—so we were very afraid for our lives because of you. That is why we did this thing."<sup>25</sup> Now, look, you hold us in your power. Whatever seems good and right for you to do to us, do it."

<sup>26</sup>So Joshua did this for them: He delivered them out of the control of the people of Israel, so that the people of Israel did not kill them.<sup>27</sup> That day Joshua made the Gibeonites cutters of wood and drawers of water for the community, and for the altar of Yahweh, to this day, in the place that Yahweh chooses.

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<sup>1</sup>Instead of They went as messengers, some Hebrew copies and some ancient translations of the Hebrew copies have, They got provisions ready and loaded their donkeys .

## Chapter 10

<sup>1</sup>Now when Adoni-Zedek king of Jerusalem heard that Joshua had captured Ai and had completely destroyed it (just as he had done to Jericho and its king), he also heard how the people of Gibeon had made peace with Israel and were living among them.<sup>2</sup>The people of Jerusalem were very afraid because Gibeon was a large city, like one of the royal cities. It was larger than Ai, and all its men were mighty warriors.

<sup>3</sup>So Adoni-Zedek king of Jerusalem sent a message to Hoham king of Hebron, to Piram king of Jarmuth, to Japhia king of Lachish, and to Debir king of Eglon:<sup>4</sup>"Come up to me and help me. Let us attack Gibeon because they have made peace with Joshua and with the people of Israel."

<sup>5</sup>The five kings of the Amorites—the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon—came up, they and all of their armies. They encamped near Gibeon, and they attacked it.

<sup>6</sup>The people of Gibeon sent a message to Joshua and to the army at Gilgal. They said, "Hurry! Do not withdraw your hands from your servants. Come up to us quickly and save us. Help us, for all the kings of the Amorites who live in the hill country have gathered together to attack us."<sup>7</sup>Joshua went up from Gilgal, he and all the men of war with him, and all the mighty warriors.

<sup>8</sup>Yahweh said to Joshua, "Do not be afraid of them. I have given them into your hand. Not one of them will be able to stop your attack."

<sup>9</sup>Joshua came upon them suddenly, having marched all night from Gilgal.<sup>10</sup>Yahweh confused the enemy before Israel, and Israel killed them with a great slaughter at Gibeon and pursued them on the road going up to Beth Horon, and they killed them on the road to Azekah and Makkedah.

<sup>11</sup>As they ran away from Israel, down the hill from Beth Horon, Yahweh threw large stones down from heaven upon them all the way to Azekah, and they died. There were more who died because of the hailstones than who were killed with the sword by the men of Israel.

<sup>12</sup>Then Joshua spoke to Yahweh on the day Yahweh gave the men of Israel victory over the Amorites. This is what Joshua said to Yahweh before Israel,

"Sun, be still at Gibeon,  
and moon, in the Valley of Aijalon."

<sup>13</sup> The sun stood still,  
and the moon stopped moving  
until the nation took vengeance  
on their enemies.

Is this not written in the Book of Jashar?

The sun stayed  
in the middle of the sky;  
it did not go down  
for about a whole day.

<sup>14</sup>There has been no other day like it before or after it, when Yahweh obeyed the voice of a human being. For Yahweh was waging war on behalf of Israel.

<sup>15</sup>Joshua and all Israel with him returned to the camp at Gilgal.

<sup>16</sup>Now the five kings had escaped and hidden themselves in the cave at Makkedah.<sup>17</sup>It was told to Joshua, "They have been found!—the five kings hidden in the cave at Makkedah!"

<sup>18</sup>Joshua said, "Roll large stones against the mouth of the cave and place soldiers there to guard them."<sup>19</sup>Do not stay yourselves. Pursue your enemies and attack them from the rear. Do not permit them to enter into their cities, because Yahweh your God has given them into your hand."

<sup>20</sup>Joshua and the sons of Israel had finished slaughtering them with a very great slaughter, until they were almost completely destroyed; only a few survivors who escaped reached the fortified cities.<sup>21</sup>Then the whole army

returned in peace to Joshua at the camp at Makkedah. No one dared to say one word against any of the people of Israel.

<sup>22</sup>Then Joshua said, "Open the mouth of the cave and out of the cave bring to me these five kings."<sup>23</sup>They did as he said. They brought to him these five kings from the cave—the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

<sup>24</sup>When they brought the kings to Joshua, he summoned every man of Israel. He said to the commanders of the soldiers who had gone into battle with him, "Put your feet on their necks." So they came up and put their feet on their necks.<sup>25</sup>Then Joshua said to them, "Do not be afraid and do not be dismayed. Be strong and courageous. This is what Yahweh will do to all your enemies you are going to fight."

<sup>26</sup>Then Joshua struck the kings. He hung them on five trees. They hung on the trees until evening.<sup>27</sup>When it was sunset, Joshua gave orders, and they took them down from the trees and threw them into the cave where they had hidden themselves. They put large stones over the mouth of the cave. Those stones remain there to this very day.

<sup>28</sup>In this way, Joshua captured Makkedah on that day and killed everyone there with the sword, including its king. He completely destroyed everyone in it. He left no survivor in it. He did to the king of Makkedah just as he had done to the king of Jericho.

<sup>29</sup>Joshua and all Israel passed on from Makkedah to Libnah. He went into battle against Libnah.<sup>30</sup>Yahweh also gave it into the hand of Israel—along with their king. Joshua struck it with the edge of the sword and every person in it. He left no survivor in it. He did to its king just as he had done to the king of Jericho.

<sup>31</sup>Then Joshua and all Israel with him passed on from Libnah to Lachish. He camped by it and waged war against it.<sup>32</sup>Yahweh gave Lachish into the hand of Israel. Joshua captured it on the second day and struck it with the edge of the sword, and every person in it, just as he had done to Libnah.

<sup>33</sup>Then Horam, king of Gezer, came up to help Lachish. Joshua attacked him and his army until there was not even one survivor left.

<sup>34</sup>Then Joshua and all Israel passed on from Lachish to Eglon. They camped by it and waged war against it,<sup>35</sup>and captured it that same day. They struck it with the edge of the sword and they completely destroyed everyone in it, as Joshua had done to Lachish.

<sup>36</sup>Then Joshua and all Israel passed on from Eglon to Hebron. They waged war against it.<sup>37</sup>They captured it and struck it with the edge of the sword, together with its king and its villages, and all the people in it. They left no survivors. Just as they had done to Eglon, they totally destroyed it and every person in it.

<sup>38</sup>Then Joshua turned, and all the army of Israel with him, and they passed on to Debir and waged war against it.

<sup>39</sup>They captured it, its king and all its nearby villages. They struck them with the edge of the sword and completely destroyed every person in it. They left no survivor. They did to Debir and its king as they had done to Libnah and its king and to Hebron.

<sup>40</sup>Joshua conquered all the land, the hill country, the Negev, the lowlands, and the foothills. Of all their kings he left not one survivor. He completely destroyed everything that breathed, just as Yahweh, the God of Israel, had commanded.<sup>41</sup>Joshua struck them from Kadesh Barnea to Gaza, and all the country of Goshen to Gibeon.

<sup>42</sup>Joshua captured all these kings and their land at one time because Yahweh, the God of Israel, fought for Israel.

<sup>43</sup>Then Joshua, and all Israel with him, returned to the camp at Gilgal.



## Chapter 11

<sup>1</sup>When Jabin, king of Hazor, heard this, he sent a message to Jobab, king of Madon, to the king of Shimron, and to the king of Akshaph.<sup>2</sup>He also sent the message to the kings who were in the northern hill country, in the Jordan River valley south of Kinnereth, in the lowlands, and in Naphoth Dor to the west.<sup>3</sup>He also sent a message to the Canaanites to the east and west, the Amorites, the Hittites, the Perizzites, the Jebusites in the hill country, and the Hivites by Mount Hermon in the land of Mizpah.

<sup>4</sup>All their armies came out with them, a great number of soldiers, in number like the sand on the seashore. They had a great number of horses and chariots.<sup>5</sup>All these kings met at the appointed time, and they camped at the waters of Merom to wage war with Israel.

<sup>6</sup>Yahweh said to Joshua, "Do not be afraid in their presence, because tomorrow at this time I am giving them all to Israel as dead men. You will hamstring their horses, and you will burn their chariots."<sup>7</sup>Joshua and all the men of war came. They arrived suddenly at the waters of Merom, and attacked the enemy.

<sup>8</sup>Yahweh gave the enemy into the hand of Israel, and they struck them and pursued them to Sidon, Misrephoth Maim, and to the Valley of Mizpah to the east. They struck them until not even one survivor of them was left.

<sup>9</sup>Joshua did to them just as Yahweh told him. He hamstrung the horses and burned the chariots.

<sup>10</sup>Joshua turned back at that time and captured Hazor. He struck its king with the sword. (Hazor had been head of all these kingdoms.)<sup>11</sup>They struck with the sword every living creature that was there, and he set them apart to be destroyed, so there was not any living creature left alive. Then he burned Hazor.

<sup>12</sup>Joshua captured all the cities of these kings. He also captured all their kings and struck them with the edge of the sword. He completely destroyed them with the edge of the sword, just as Moses the servant of Yahweh had commanded.<sup>13</sup>Israel did not burn any of the cities built on mounds, except Hazor. It alone Joshua burned.

<sup>14</sup>The army of Israel took all the plunder from these cities along with the livestock for themselves. They killed every human being with the edge of the sword until all were dead. They left alive no creature that breathed.<sup>15</sup>Just as Yahweh had commanded his servant Moses, in the same way, Moses commanded Joshua, and so Joshua did it. He left nothing undone of all that Yahweh commanded Moses to do.

<sup>16</sup>Joshua took all that land: the hill country, all the Negev, all the land of Goshen, the foothills, the Jordan River valley, the hill country of Israel and its lowlands.<sup>17</sup>From Mount Halak near Edom, and going north as far as Baal Gad in the valley near Lebanon below Mount Hermon, he captured all their kings and put them to death.

<sup>18</sup>Joshua waged war for a long time with all the kings.<sup>19</sup>Not one city made peace with the army of Israel except the Hivites who lived in Gibeon. Israel captured all the rest of the cities in battle.<sup>20</sup>For it was Yahweh who hardened their hearts so they would wage war against Israel, so that they might be devoted to destruction without mercy, just as he had instructed Moses.

<sup>21</sup>Then Joshua came at that time and he destroyed the Anakim. He did this in the hill country, at Hebron, Debir, Anab, and in all the hill country of Judah, and in all the hill country of Israel. Joshua completely destroyed them and their cities.<sup>22</sup>None of the Anakim were left in the land of Israel except at Gaza, Gath, and Ashdod.

<sup>23</sup>So Joshua captured the whole land, just as Yahweh said to Moses. Joshua gave it as an inheritance to Israel, assigned to each of their tribes. Then the land had rest from the wars.

## Chapter 12

<sup>1</sup>Now these are the kings of the land, whom the men of Israel conquered. The people of Israel took possession of the land on the east side of the Jordan where the sun rises, from the Valley of the Arnon River to Mount Hermon, and all the Arabah to the east.

<sup>2</sup> Sihon, king of the Amorites, lived in Heshbon. He ruled from Aroer, which is on the rim of the Arnon Gorge from the middle of the valley, and half of Gilead down to the Jabbok River on the border of the Ammonites.

<sup>3</sup> Sihon also ruled over the Arabah to the Sea of Kinnereth, to the east, to the Sea of the Arabah (the Salt Sea) eastward, all the way to Beth Jeshimoth and southward, toward the foot of the slopes of Mount Pisgah.

<sup>4</sup> Og, king of Bashan, one of the remnant of the Rephaim, lived in Ashtaroth and Edrei.

<sup>5</sup>He ruled over Mount Hermon, Salekah, and all Bashan, to the border of the Geshurites and the Maakathites, and half of Gilead, to the border of Sihon, king of Heshbon.

<sup>6</sup>Moses the servant of Yahweh, and the people of Israel had defeated them, and Moses the servant of Yahweh, gave the land as a possession to the Reubenites, the Gadites, and the half tribe of Manasseh.

<sup>7</sup>These are the kings of the land whom Joshua and the people of Israel defeated on the west side of the Jordan, from Baal Gad in the valley near Lebanon to Mount Halak near Edom. Joshua gave land to the tribes of Israel for them to possess.<sup>8</sup>He gave them the hill country, the lowlands, the Arabah, the sides of the mountains, the wilderness, and the Negev—the land of the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites.

<sup>9</sup>The kings included the king of Jericho, the king of Ai which is beside Bethel,<sup>10</sup>the king of Jerusalem, the king of Hebron,<sup>11</sup>the king of Jarmuth, the king of Lachish,<sup>12</sup>the king of Eglon, the king of Gezer,

<sup>13</sup>the king of Debir, the king of Geder,<sup>14</sup>the king of Hormah, the king of Arad,<sup>15</sup>the king of Libnah, the king of Adullam,<sup>16</sup>the king of Makkedah, the king of Bethel,

<sup>17</sup>the king of Tappuah, the king of Hepher,<sup>18</sup>the king of Aphek, the king of Lasharon,<sup>19</sup>the king of Madon, the king of Hazor,<sup>20</sup>the king of Shimron Meron, the king of Akshaph,

<sup>21</sup>the king of Taanach, the king of Megiddo,<sup>22</sup>the king of Kedesh, the king of Jokneam in Carmel,<sup>23</sup>the king of Dor in Naphoth Dor, the king of Goyim in Gilgal,<sup>24</sup>and the king of Tirzah. The number of kings was thirty-one in all.

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## Chapter 13

<sup>1</sup>Now Joshua was very old when Yahweh said to him, "You are very old, but there is still very much land to capture.

<sup>2</sup>This is the land that still remains: All the regions of the Philistines, and all those of the Geshurites,<sup>3</sup> from Shihor, which is east of Egypt, and northward to the border of Ekron, which is considered property of the Canaanites; the five rulers of the Philistines, those of Gaza, Ashdod, Ashkelon, Gath, and Ekron; the territory of the Avvites<sup>4</sup> in the south; all the lands of the Canaanites, from Arah that belongs to the Sidonians, as far as Aphek which is on the border of the Amorites;<sup>5</sup> the land of Byblos,<sup>1</sup> all of Lebanon toward the east, from Baal Gad below Mount Hermon to Lebo Hamath.

<sup>6</sup>Also, all the inhabitants of the hill country from Lebanon as far as Misrephoth Maim, including all the people of Sidon—I will drive them out before the army of Israel. Be sure to assign the land to Israel as an inheritance, as I commanded you.<sup>7</sup>Divide this land as an inheritance to the nine tribes and to the half tribe of Manasseh."

<sup>8</sup>With the other half of the tribe of Manasseh, the Reubenites and the Gadites had received their inheritance that Moses, the servant of Yahweh, gave them on the east side of the Jordan,

<sup>9</sup>from Aroer, which is on the edge of the Arnon River gorge (including the city that is in the middle of the gorge), to all the plateau of Medeba as far as Dibon;

<sup>10</sup>all the cities of Sihon, king of the Amorites, who ruled in Heshbon, to the border of the Ammonites;<sup>11</sup> Gilead, and the region of the Geshurites and Maakathites, all of Mount Hermon, all Bashan to Salekah;<sup>12</sup> all the kingdom of Og in Bashan, who reigned in Ashtaroth and Edrei—these are what was left of the remnant of the Rephaim—Moses struck them and drove them out.

<sup>13</sup>But the people of Israel did not drive out the Geshurites or the Maakathites, and so Geshur and Maakah live in the midst of Israel to this day.

<sup>14</sup>To the tribe of Levi alone Moses gave no inheritance. The offerings of Yahweh, the God of Israel, made by fire, are their inheritance, as God said to Moses.

<sup>15</sup>Moses gave an inheritance to the tribe of Reuben, clan by clan.

<sup>16</sup>Their territory was from Aroer, on the edge of the Arnon River gorge, and the city that is in the middle of the valley, and all the plateau by Medeba.

<sup>17</sup>Reuben also received Heshbon and all its cities that are in the plateau, Dibon, and Bamoth Baal, and Beth Baal Meon,<sup>18</sup> and Jahaz, and Kedemoth, and Mephaath,<sup>19</sup> and Kiriathaim, and Sibmah, and Zereth Shagar on the hill of the valley.

<sup>20</sup>Reuben also received Beth Peor, the slopes of Pishgah, Beth Jeshimoth,<sup>21</sup> all the cities of the plateau, and all the kingdom of Sihon king of the Amorites, who had reigned in Heshbon, whom Moses had defeated together with the leaders of Midian, Evi, Rekem, Zur, Hur and Reba, the princes of Sihon, who had lived in the land.

<sup>22</sup>The people of Israel also killed with the sword Balaam son of Beor, who practiced divination, among the rest of those they had killed.<sup>23</sup>The border of the tribe of Reuben is the Jordan River; this is their boundary. This was the inheritance of the tribe of Reuben, given to each of their clans, with their cities and villages.

<sup>24</sup>This is what Moses gave to the tribe of Gad, clan by clan:

<sup>25</sup>Their territory was Jazer, all the cities of Gilead and half the land of the Ammonites, to Aroer, which is east of Rabbah,<sup>26</sup> from Heshbon to Ramath Mizpah and Betonim, from Mahanaim to the territory of Debir.

<sup>27</sup>In the valley, Moses gave them Beth Haram, Beth Nimrah, Sukkoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, with the Jordan as a border, to the lower end of the Sea of Kinnereth, eastward beyond the Jordan.<sup>28</sup> This is the inheritance of the tribe of Gad, clan by clan, with their cities and villages.

<sup>29</sup>Moses gave an inheritance to the half tribe of Manasseh. It was assigned to the half tribe of the descendants of Manasseh, clan by clan.

<sup>30</sup>Their territory was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, sixty cities;<sup>31</sup> half of Gilead, and Ashtaroth and Edrei (the royal cities of Og in Bashan). These were assigned to the descendants of Makir son of Manasseh—half of the people of Makir, clan by clan.

<sup>32</sup>This is the inheritance that Moses assigned to them on the plains of Moab, beyond the Jordan east of Jericho.

<sup>33</sup>Moses did not give an inheritance to the tribe of Levi. Yahweh, the God of Israel, is their inheritance, just as he said to them.

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<sup>30</sup>Some modern English translations read, land of Gebalites .

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## Chapter 14

<sup>1</sup>These are the areas of land that the people of Israel received as their inheritance in the land of Canaan, which Eleazar the priest, Joshua son of Nun, and the leaders of the tribal clans of Israel allotted to them.

<sup>2</sup>Their inheritance was selected by lot for the nine and one-half tribes, just as Yahweh had commanded by the hand of Moses.<sup>3</sup>For Moses had given the inheritance of the two and one-half tribes beyond the Jordan, but to the Levites he gave no inheritance.<sup>4</sup>The tribe of Joseph was actually two tribes, Manasseh and Ephraim. The Levites were given no portion of the inheritance in the land, but only certain cities to live in, with their pasturelands for livestock and for their own material resources.<sup>5</sup>The people of Israel did as Yahweh commanded Moses, so they assigned the land.

<sup>6</sup>Then the tribe of Judah came to Joshua at Gilgal. Caleb son of Jephunneh the Kenizzite, said to him, "You know what Yahweh said to Moses the man of God concerning you and me at Kadesh Barnea.<sup>7</sup>I was forty years old when Moses the servant of Yahweh sent me from Kadesh Barnea to spy on the land. I brought him a report again as it was in my heart to make.

<sup>8</sup>But my brothers who went up with me made the heart of the people melt with fear. But I completely followed Yahweh my God.<sup>9</sup>Moses swore on that day, saying, 'Surely the land on which your foot has walked will be an inheritance for you and for your children forever, because you have completely followed Yahweh my God.'

<sup>10</sup>Now, look! Yahweh has kept me alive these forty-five years, just as he said—from the time when Yahweh spoke this word to Moses, while Israel walked in the wilderness. Now, look! I am this day eighty-five years old.<sup>11</sup>I am still as strong this day as I was in the day that Moses sent me out. My strength is now as my strength was then, for war and for going and coming.

<sup>12</sup>Now therefore give me this hill country, which Yahweh promised me on that day. For you heard on that day that the Anakim were there with great fortified cities. It may be that Yahweh will be with me and that I will drive them out, just as Yahweh said."

<sup>13</sup>Then Joshua blessed him and gave Hebron as an inheritance to Caleb son of Jephunneh.<sup>14</sup>Therefore Hebron became the inheritance of Caleb son of Jephunneh the Kenizzite to this day, because he completely followed Yahweh, the God of Israel.<sup>15</sup>Now the name of Hebron formerly was Kiriath Arba. (Arba had been the greatest man among the Anakim.) Then the land had rest from war.

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## Chapter 15

<sup>1</sup>The assignment of land for the tribe of the people of Judah, clan by clan, extended south to the border of Edom, with the wilderness of Zin being the farthest point to the south.<sup>2</sup>Their border on the south ran from the end of the Salt Sea, from the bay that faces to the south.

<sup>3</sup>Their boundary next went out to the south of the hill of Akrabbim and passed along to Zin, and went up south of Kadesh Barnea, along by Hezron, and up to Addar, where it turned about to Karka.<sup>4</sup>It passed along to Azmon, went by the brook of Egypt, and came to its end at the sea. This was their south boundary.

<sup>5</sup>The eastern boundary was the Salt Sea, at the mouth of the Jordan. The border on the north ran from the bay of the sea at the mouth of the Jordan.<sup>6</sup>It went up to Beth Hoglah and passed along north of Beth Arabah. Then it went up to the Stone of Bohan the son of Reuben.

<sup>7</sup>Then the border went up to Debir from the Valley of Achor, and so northward, turning toward Gilgal, which is opposite the hill of Adummim, which is on the south side of the valley. Then the border passed along to the springs of En Shemesh and went to En Rogel.<sup>8</sup>Then the border went up the Valley of Ben Hinnom to the south side of the Jebusite city (that is, Jerusalem). Then it went up to the top of the hill that lies over the Valley of Hinnom, on the west, which is at the northern end of the Valley of Rephaim.

<sup>9</sup>Then the border extended from the top of the hills to the spring of Nephtoah, and went out from there to the cities of Mount Ephron. Then the border bends around to Baalah (the same as Kiriath Jearim).<sup>10</sup>Then the border circled around west of Baalah to Mount Seir, and passed along to the side of Mount Jearim on the north (the same as Kesalon), went down to Beth Shemesh, and crossed over to Timnah.

<sup>11</sup>The border went out beside the northern hill of Ekron, and then it bent around to Shikkeron and passed along to Mount Baalah, and from there it went to Jabneel. The border ended at the sea.<sup>12</sup>The western boundary was the Great Sea and its coastline. This is the border around the tribe of Judah, clan by clan.

<sup>13</sup>In keeping with the commandment of Yahweh to Joshua, Joshua gave Caleb son of Jephunneh an assignment of land among the tribe of Judah, Kiriath Arba, that is, Hebron (Arba was the father of Anak).<sup>14</sup>Caleb drove out from there the three sons of Anak: Sheshai, Ahiman and Talmai, descendants of Anak.<sup>15</sup>He went up from there against the inhabitants of Debir (the name of Debir was formerly Kiriath Sepher).

<sup>16</sup>Caleb said, "The man who attacks Kiriath Sepher and captures it, to him I will give Aksah my daughter as a wife."<sup>17</sup>When Othniel son of Kenaz, Caleb's brother, captured it, Caleb gave him Aksah his daughter as a wife.

<sup>18</sup>Soon after that, Aksah came to Othniel and urged him to ask her father for a field. When she got off her donkey, Caleb said to her, "What do you want?"

<sup>19</sup>Aksah replied, "Do me a special favor, since you have given me the land of the Negev: Also give me some springs of water." Then Caleb gave her the upper springs and lower springs.

<sup>20</sup>This was the inheritance of the tribe of Judah, clan by clan.

<sup>21</sup>The cities belonging to the tribe of Judah in the extreme south, toward the border of Edom, were Kabzeel, Eder, Jagur,<sup>22</sup>Kinah, Dimonah, Adadah,<sup>23</sup>Kedesh, Hazor, Ithnan,<sup>24</sup>Ziph, Telem, Bealoth.

<sup>25</sup>Hazor Hadattah, Keriath Hezron (this was also known as Hazor),<sup>26</sup>Amam, Shema, Moladah,<sup>27</sup>Hazar Gaddah, Heshmon, Beth Pelet,<sup>28</sup>Hazar Shual, Beersheba, Biziothiah.

<sup>29</sup>Baalah, Iyim, Ezem,<sup>30</sup>Eltolad, Kesil, Hormah,<sup>31</sup>Ziklag, Madmannah, Sansannah,<sup>32</sup>Lebaoth, Shilhim, Ain, and Rimmon. These were twenty-nine cities in all, including their villages.

<sup>33</sup>In the lowlands there were Eshtaol, Zorah, Ashnah,<sup>34</sup>Zanoah, En Gannim, Tappuah, Enam,<sup>35</sup>Jarmuth, Adullam, Sokoh, Azekah,<sup>36</sup>Shaaraim, Adithaim, and Gederah (that is, Gederothaim). These were fourteen cities in number, including their villages.

<sup>37</sup>Zenan, Hadashah, Migdal Gad,<sup>38</sup>Dilean, Mizpah, Joktheel,<sup>39</sup>Lachish, Bozkath, Eglon.

<sup>40</sup>Kabbon, Lahmas, Kitlish,<sup>41</sup>Gederath, Beth Dagon, Naamah, Makkedah. These were sixteen cities in number, including their villages.

<sup>42</sup>Libnah, Ether, Ashan,<sup>43</sup>Iphtah, Ashnah, Nezib,<sup>44</sup>Keilah, Akzib, Mareshah. These were nine cities, including their villages.

<sup>45</sup>Ekron, with its surrounding towns and villages;<sup>46</sup>from Ekron to the Great Sea, all the settlements that were near Ashdod, including their villages.

<sup>47</sup>Ashdod, its surrounding towns, including their villages; Gaza, its surrounding towns including their villages; to the brook of Egypt, and to the Great Sea with its coastline.

<sup>48</sup>In the hill country, Shamir, Jattir, Sokoh,<sup>49</sup>Dannah, Kiriath Sannah (that is, Debir),<sup>50</sup>Anab, Eshtemoh, Anim,<sup>51</sup>Goshen, Holon, and Giloh. These were eleven cities, including their villages.

<sup>52</sup>Arab, Dumah, Eshan,<sup>53</sup>Janim, Beth Tappuah, Aphekah,<sup>54</sup>Humtah, Kiriath Arba (that is, Hebron), and Zior. These were nine cities, including their villages.

<sup>55</sup>Maon, Carmel, Ziph, Juttah,<sup>56</sup>Jezreel, Jokdeam, Zanoah,<sup>57</sup>Kain, Gibeah, and Timnah. These were ten cities, including their villages.

<sup>58</sup>Halhul, Beth Zur, Gedor,<sup>59</sup>Maarath, Beth Anoth, and Eltekon. These were six cities, including their villages.

<sup>60</sup>Kiriath Baal (that is, Kiriath Jearim), and Rabbah. These were two cities, including their villages.

<sup>61</sup>In the wilderness, there were Beth Arabah, Middin, Sekakah,<sup>62</sup>Nibshan, the City of Salt, and En Gedi. These were six cities, including their villages.

<sup>63</sup>But as for the Jebusites, the inhabitants of Jerusalem, the tribe of Judah could not drive them out, so the Jebusites live there with the tribe of Judah to this day.

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Chapter 16

<sup>1</sup>The assignment of land for the tribe of Joseph extended from the Jordan at Jericho, east of the springs of Jericho, into the wilderness, going up from Jericho through the hill country of Bethel.<sup>2</sup>Then it went from Bethel to Luz and passed along to Ataroth, the territory of the Arkites.

<sup>3</sup>Then it went down westward to the territory of the Japhletites, as far as the territory of Lower Beth Horon, and then on to Gezer; it ended at the sea.

<sup>4</sup>It was in this way that the tribes of Joseph, Manasseh and Ephraim received their inheritance.

<sup>5</sup>The territory of the tribe of Ephraim, clan by clan: The border of their inheritance on the east went from Ataroth Addar as far as Upper Beth Horon,<sup>6</sup>and from there it continued to the sea. From Mikmethath on the north it turned eastward toward Taanath Shiloh and passed beyond it on the east to Janoah.<sup>7</sup>Then it went down from Janoah to Ataroth and to Naarah, and then reached Jericho, ending at the Jordan.

<sup>8</sup>From Tappuah the border went westward to the brook of Kanah and ended at the sea. This was the inheritance of the tribe of Ephraim, clan by clan,<sup>9</sup>together with the cities that were chosen for the tribe of Ephraim within the inheritance of the tribe of Manasseh—all the cities, including their villages.

<sup>10</sup>They did not drive out the Canaanites who lived in Gezer, so that the Canaanites live within Ephraim to this day, but these people were made to do forced labor.

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## Chapter 17

<sup>1</sup>This was the assignment of land for the tribe of Manasseh (who was the firstborn of Joseph)—that is, for Makir, who was Manasseh's firstborn and who himself was the father of Gilead. Makir's descendants were assigned the land of Gilead and Bashan, because Makir had been a man of war.<sup>2</sup>Land was assigned to the rest of the tribe of Manasseh, given to their clans—Abiezer, Helek, Asriel, Shechem, Hepher, and Shemida. These were the male descendants of Manasseh son of Joseph, presented by their clans.

<sup>3</sup>Now Zelophehad son of Hepher son of Gilead son of Makir son of Manasseh had no sons, but only daughters. The names of his daughters were Mahlah, Noah, Hoglah, Milkah, and Tirzah.<sup>4</sup>They approached Eleazar the priest, Joshua son of Nun, and the leaders, and they said, "Yahweh commanded Moses to give to us an inheritance along with our brothers." So, following the commandment of Yahweh, he gave those women an inheritance among the brothers of their father.

<sup>5</sup>Ten parcels of land were assigned to Manasseh in Gilead and Bashan, which is on the other side of the Jordan,

<sup>6</sup>because the daughters of Manasseh received an inheritance along with his sons. The land of Gilead was assigned to the rest of the descendants of Manasseh.

<sup>7</sup>The territory of Manasseh reached from Asher to Mikmethath, which is east of Shechem. Then the border went southward to those living near the spring of Tappuah.<sup>8</sup>(The land of Tappuah belonged to Manasseh, but the town of Tappuah on the border of Manasseh belonged to the people of Ephraim.)

<sup>9</sup>The border went down to the brook of Kanah. These cities south of the brook among the towns of Manasseh belonged to Ephraim. The border of Manasseh was on the north side of the brook, and it ended at the sea.<sup>10</sup>The land to the south belonged to Ephraim, and the land to the north was Manasseh's; the sea was the border. On the north side Asher can be reached, and to the east, Issachar.

<sup>11</sup>Also in Issachar and in Asher, Manasseh possessed Beth Shan and its villages, Ibleam and its villages, the inhabitants of Dor and its villages, the inhabitants of Endor and its villages, the inhabitants of Taanach and its villages, and the inhabitants of Megiddo and its villages (and the third city is Napheth).

<sup>12</sup>Yet the tribe of Manasseh could not take possession of those cities, for the Canaanites continued to live in this land.

<sup>13</sup>When the people of Israel grew strong, they put the Canaanites to forced labor, but did not completely drive them out.

<sup>14</sup>Then the descendants of Joseph spoke to Joshua, saying, "Why have you given us only one assignment of land and one portion for an inheritance, since we are a people great in number, and all along Yahweh has blessed us?"<sup>15</sup>Joshua said to them, "If you are a people great in number, go up by yourselves to the forest and there clear the ground for yourselves in the land of the Perizzites and of the Rephaim. Do this, since the hill country of Ephraim is too small for you."

<sup>16</sup>The descendants of Joseph said, "The hill country is not enough for us. But all the Canaanites who live in the valley have chariots of iron, both those who are in Beth Shan and its villages, and those who are in the Valley of Jezreel."<sup>17</sup>Then Joshua said to the house of Joseph—to Ephraim and Manasseh, "You are a people great in number, and you have great power. You must not have only one piece of land assigned to you."<sup>18</sup>The hill country will also be yours. Though it is a forest, you will clear it and take possession of it to its farthest borders. You will drive out the Canaanites, even though they have chariots of iron, and even though they are strong."

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## Chapter 18

<sup>1</sup>Then the whole assembly of the people of Israel met together at Shiloh. They set up the tent of meeting there and they conquered the land before them.<sup>2</sup>There were still seven tribes among the people of Israel whose inheritance had not been assigned.

<sup>3</sup>Joshua said to the people of Israel, "How long will you put off going into the land that Yahweh, the God of your ancestors, has given you?"<sup>4</sup>Appoint for yourselves three men from each tribe, and I will send them out. They will set out and survey the land up and down. They will write out a description of it with a view to their inheritances, and then they will come back to me.

<sup>5</sup>They will divide it into seven sections. Judah will remain in their territory on the south, and the house of Joseph will continue in their territory in the north.<sup>6</sup>You will describe the land in seven sections and bring the description here to me. I will cast lots for you here before Yahweh our God.

<sup>7</sup>The Levites have no portion among you, for the priesthood of Yahweh is their inheritance. Gad, Reuben, and the half tribe of Manasseh have received their inheritance, beyond the Jordan. This is the inheritance that Moses the servant of Yahweh gave them."

<sup>8</sup>So the men got up and went. Joshua commanded those who went to write the description of the land, saying, "Go up and down in the land and write a description of it and return to me. I will cast lots for you here before Yahweh at Shiloh."<sup>9</sup>The men left and walked up and down in the land and wrote a description of it in a scroll by its cities in seven sections, listing the cities in each section. Then they returned to Joshua in the camp at Shiloh.

<sup>10</sup>Then Joshua cast lots for them at Shiloh before Yahweh. It was there that Joshua assigned the land to the people of Israel, and to each was given his portion of the land.

<sup>11</sup>The assignment of land for the tribe of Benjamin came up clan by clan. The territory of their assigned land was located between the descendants of Judah and the descendants of Joseph.<sup>12</sup>On the north side, their border began at the Jordan. The border went up to the ridge north of Jericho, and then up through the hill country westward. There it reached the wilderness of Beth Aven.

<sup>13</sup>From there the border passed along south in the direction of Luz (the same place as Bethel). Then the border went down to Ataroth Addar, by the mountain that lies south of Beth Horon.<sup>14</sup>The boundary then went in another direction: On the western side it turned toward the south, heading toward the mountain across from Beth Horon. This boundary ended at Kiriath Baal (that is, Kiriath Jearim), a city that belonged to the tribe of Judah. This formed the border on the western side.

<sup>15</sup>The south side began just outside of Kiriath Jearim. The border went from there to Ephron, to the spring of the waters of Nephtoah.<sup>16</sup>The boundary then went down to the border of the mountain which was opposite the Valley of Ben Hinnom, which was at the northern end of the Valley of Rephaim. It then went down to the Valley of Hinnom, south of the slope of the Jebusites, and continued down to En Rogel.

<sup>17</sup>It turned northward, going in the direction of En Shemesh, and from there it went out to Geliloth, which was opposite the ascent of Adummim. Then it went down to the Stone of Bohan the son of Reuben.<sup>18</sup>It passed on to the north of the shoulder of Beth Arabah and down to the Arabah.

<sup>19</sup>The border passed on to the north shoulder of Beth Hoglah. The border ended at the north bay of the Salt Sea, at the southern end of the Jordan. This was the boundary on the south.<sup>20</sup>The Jordan formed its border on the eastern side. This was the inheritance of the tribe of Benjamin, and it was given clan by clan, border after border, all around.

<sup>21</sup>Now the cities of the tribe of Benjamin, clan by clan, were Jericho, Beth Hoglah, Emek Keziz,<sup>22</sup>Beth Arabah, Zemaraim, Bethel,<sup>23</sup>Avvim, Parah, Ophrah,<sup>24</sup>Kephrah Ammoni, Ophni, and Geba. There were twelve cities, including their villages.

<sup>25</sup>There were also the cities of Gibeon, Ramah, Beeroth,<sup>26</sup>Mizpah, Kephirah, Mozah,<sup>27</sup>Rekem, Irpeel, Taralah,<sup>28</sup>Zelah, Haeleph, Jebus (the same as Jerusalem), Gibeah, and Kiriath. There were fourteen cities, including their villages. This was the inheritance of Benjamin for their clans.

## Chapter 19

<sup>1</sup>The second casting of lots fell to Simeon, clan by clan. Their inheritance was in the middle of the inheritance that belonged to the tribe of Judah.

<sup>2</sup>They had for their inheritance Beersheba, Sheba, Moladah,<sup>3</sup>Hazar Shual, Balah, Ezem,<sup>4</sup>Eltolad, Bethul, and Hormah.

<sup>5</sup>Simeon also had Ziklag, Beth Markaboth, Hazar Susah,<sup>6</sup>Beth Lebaoth, and Sharuhem. These were thirteen cities, including their villages.<sup>7</sup>Simeon also had Ain, Rimmon, Ether, and Ashan. These were four cities, including their villages.

<sup>8</sup>These were together, including the villages around these cities as far as Baalath Beer (the same as Ramah in the Negev). This was the inheritance of the tribe of Simeon, clan by clan.<sup>9</sup>The inheritance of the tribe of Simeon formed part of the territory of the tribe of Judah. Because the portion of land assigned to the tribe of Judah was too large for them, the tribe of Simeon received their inheritance out of the middle of their portion.

<sup>10</sup>The third casting of lots fell to the tribe of Zebulun, clan by clan. The border of their inheritance began at Sarid.

<sup>11</sup>Their border went up westward toward Maralah and touched Dabbesheth; then it extended to the brook that was opposite Jokneam.

<sup>12</sup>From Sarid the border turned eastward toward the sunrise and went to the border of Kisloth Tabor. From there it went to Daberath and then up to Japhia.<sup>13</sup>From there it passed on eastward to Gath Hepher, and then to Eth Kazin; next it went to Rimmon and turned toward Neah.

<sup>14</sup>The border made a turn to the north to Hannathon and ended at the Valley of Iphtah El.<sup>15</sup>This region included the cities of Kattath, Nahalal, Shimron, Idalah, and Bethlehem. There were twelve cities, including their villages.

<sup>16</sup>This was the inheritance of the tribe of Zebulun, clan by clan, including these cities, including their villages.

<sup>17</sup>The fourth casting of lots fell to Issachar, clan by clan.<sup>18</sup>Their territory included Jezreel, Chesulloth, Shunem,

<sup>19</sup>Hapharaim, Shion, and Anaharath.

<sup>20</sup>It also included Rabbith, Kishion, Ebez,<sup>21</sup>Remeth, En Gannim, En Haddah, and Beth Pazzez.<sup>22</sup>Their border also touched Tabor, Shahazumah, and Beth Shemesh, and ended at the Jordan. There were sixteen cities, including their villages.

<sup>23</sup>This was the inheritance of the tribe of Issachar, according to their clans—the cities, including their villages.

<sup>24</sup>The fifth casting of lots fell to the tribe of Asher, clan by clan.<sup>25</sup>Their territory included Helkath, Hali, Beten, Akshaph,<sup>26</sup>Allammelek, Amad, and Mishall. On the west the boundary extended to Carmel and Shihor Libnath.

<sup>27</sup>Then it turned eastward to Beth Dagon and went as far as Zebulun, and then to the Valley of Iphtah El, northward to Beth Emek and Neiel. Then it continued on to Kabul toward the north.<sup>28</sup>It then went on to Abdon, Rehob, Hammon, and Kanah, as far as Greater Sidon.

<sup>29</sup>The border turned back to Ramah, and then to the fortified city of Tyre. Then the border turned to Hosah and ended at the sea, in the region of Akzib,<sup>30</sup>Ummah, Aphek, and Rehob. There were twenty-two cities, including their villages.

<sup>31</sup>This was the inheritance of the tribe of Asher, clan by clan—the cities, including their villages.

<sup>32</sup>The sixth casting of lots fell to the tribe of Naphtali, clan by clan.<sup>33</sup>Their border ran from Heleph, from the oak at Zaanannim, on to Adami Nekeb and Jabneel, as far as Lakkum; it ended at the Jordan.<sup>34</sup>The border turned westward to Aznoth Tabor and went on to Hukkok; it touched Zebulun on the south, and reached to Asher on the west and Judah on the east at the Jordan River.

<sup>35</sup>The fortified cities were Ziddim, Zer, Hammath, Rakkath, Kinnereth,<sup>36</sup>Adamah, Ramah, Hazor,<sup>37</sup>Kedesh, Edrei, and En Hazor.

<sup>38</sup>There were also Iron, Migdal El, Horem, Beth Anath, and Beth Shemesh. There were nineteen cities, including their villages.

<sup>39</sup>This was the inheritance of the tribe of Naphtali, clan by clan—the cities, including their villages.

<sup>40</sup>The seventh casting of lots fell to the tribe of Dan, clan by clan.<sup>41</sup>The territory of its inheritance included Zorah, Eshtaol, Ir Shemesh,<sup>42</sup>Shaalabbin, Aijalon, and Ithlah.

<sup>43</sup>It also included Elon, Timnah, Ekron,<sup>44</sup>Eltekeh, Gibbethon, Baalath,<sup>45</sup>Jehud, Bene Berak, Gath Rimmon,<sup>46</sup>Me Jarkon, and Rakkon along with the territory across from Joppa.

<sup>47</sup>When the territory of the tribe of Dan was lost to them, Dan attacked Leshem and took it. They struck it with the sword, took possession of it, and settled in it. They called Leshem Dan, after the name of their ancestor Dan.

<sup>48</sup>This was the inheritance of the tribe of Dan, clan by clan—the cities, including their villages.

<sup>49</sup>When they finished the allocation of the land as an inheritance, the people of Israel gave an inheritance among themselves to Joshua son of Nun.<sup>50</sup>By the command of Yahweh they gave him the city for which he asked, Timnath Serah in the hill country of Ephraim. He rebuilt the city and lived there.

<sup>51</sup>These are the inheritances that Eleazar the priest, Joshua son of Nun, and the leaders of the tribal clans of Israel assigned by lot at Shiloh, before Yahweh, at the entrance of the tent of meeting. So they finished assigning the land.

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## Chapter 20

<sup>1</sup>Then Yahweh said to Joshua,<sup>2</sup>"Speak to the people of Israel, saying, 'Appoint the cities of refuge of which I spoke to you by the hand of Moses.'<sup>3</sup>Do this so that one who kills a person by accident or unknowingly can go there. These cities will be a place of refuge from the avenger of blood.

<sup>4</sup>He will run to one of those cities and will stand at the entrance of the city gate, and explain his case to the elders of that city. Then they will take him into the city and give him a place for him to live among them.

<sup>5</sup>If the avenger of blood pursues him there, then the people of the city must not hand the one who killed him over to the authorities. They must not do this because he killed his neighbor by accident, and he had no hatred toward him in the past.<sup>6</sup>He must stay in that city until he has stood before the assembly for judgment, until the death of the one who was serving as high priest in those days. Then the one who had accidentally killed the person may return to his own town and his own home, to the town from which he fled."

<sup>7</sup>So the Israelites selected Kedesh in Galilee in the hill country of Naphtali, Shechem in the hill country of Ephraim, and Kiriath Arba (the same as Hebron) in the hill country of Judah.<sup>8</sup>Beyond the Jordan east of Jericho, they selected Bezer in the wilderness on the plateau from the tribe of Reuben; Ramoth Gilead, from the tribe of Gad; and Golan in Bashan, from the tribe of Manasseh.

<sup>9</sup>These were the cities selected for all the people of Israel and for the foreigners sojourning among them, so that anyone who killed a person unintentionally could run to them for safety. This person would not die by the hand of the avenger of blood, until the accused person would first stand before the assembly.

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## Chapter 21

<sup>1</sup>Then the tribal leaders of the Levites came to Eleazar the priest, to Joshua son of Nun, and to the leaders of the families of their ancestors within the people of Israel.<sup>2</sup>They said to them at Shiloh in the land of Canaan, "Yahweh commanded you by the hand of Moses to give to us cities to live in, with the pasturelands for our livestock."

<sup>3</sup>So by the command of Yahweh, the people of Israel gave out of their inheritance the following cities, including their pasturelands, to the Levites.

<sup>4</sup>The casting of lots for the clans of the Kohathites gave this result: The priests—the descendants of Aaron who were from the Levites—received thirteen cities given from the tribe of Judah, from the tribe of Simeon, and from the tribe of Benjamin.

<sup>5</sup>The rest of Kohath's descendants received by lot ten cities from the clans of the tribes of Ephraim, Dan, and from the half tribe of Manasseh.

<sup>6</sup>Then the people descended from Gershon were given, by the casting of lots, thirteen cities from the clans of the tribes of Issachar, Asher, Naphtali, and the half tribe of Manasseh in Bashan.

<sup>7</sup>The people who were descendants of Merari, clan by clan, received twelve cities from the tribes of Reuben, Gad, and Zebulun.

<sup>8</sup>So the people of Israel gave, by casting lots, these cities (including their pasturelands) to the Levites, just as Yahweh had commanded by the hand of Moses.

<sup>9</sup>From the tribes of Judah and Simeon, they assigned land to the following cities, here listed by name.<sup>10</sup>These cities were given to the descendants of Aaron, who were among the clans of the Kohathites, who in turn were from the tribe of Levi. For the first casting of lots had fallen to them.

<sup>11</sup>The Israelites gave them Kiriath Arba (Arba had been the father of Anak), the same place as Hebron, in the hill country of Judah, with the pasturelands around it.<sup>12</sup>But the fields of the city, including their villages, were already given to Caleb son of Jephunneh, as his possession.

<sup>13</sup>To the descendants of Aaron the priest they gave Hebron with its pasturelands—which was a city of refuge for anyone who killed another unintentionally—and Libnah with its pasturelands,<sup>14</sup>Jattir with its pasturelands, and Eshtemoa with its pasturelands.<sup>15</sup>They also gave Holon with its pasturelands, Debir with its pasturelands,<sup>16</sup>Ain with its pasturelands, Juttah with its pasturelands, and Beth Shemesh with its pasturelands. There were nine cities that were given from these two tribes.

<sup>17</sup>From the tribe of Benjamin were given Gibeon with its pasturelands, Geba with its pasturelands,<sup>18</sup>Anathoth with its pasturelands, and Almon with its pasturelands—four cities.

<sup>19</sup>The cities given to the priests, the descendants of Aaron, were thirteen cities in all, including their pasturelands.

<sup>20</sup>As for the rest of the Kohathites who belong to the Kohathite clans of the Levites—they had cities given to them from the tribe of Ephraim by the casting of lots.<sup>21</sup>To them were given Shechem with its pasturelands in the hill country of Ephraim—a city of refuge for anyone who killed a person unintentionally—Gezer with its pasturelands,<sup>22</sup>Kibzaim with its pasturelands, and Beth Horon with its pasturelands—four cities in all.

<sup>23</sup>From the tribe of Dan, the clan of Kohath was given Eltekeh with its pasturelands, Gibbethon with its pasturelands,<sup>24</sup>Aijalon with its pasturelands, and Gath Rimmon with its pasturelands—four cities in all.

<sup>25</sup>From the half tribe of Manasseh, the clan of Kohath was given Taanach with its pasturelands and Gath Rimmon with its pasturelands—two cities.

<sup>26</sup>There were ten cities in all for the rest of the clans of the Kohathites, including their pasturelands.

<sup>27</sup>From the half tribe of Manasseh, to clans of Gershon, these were other Levite clans, and they gave Golan in Bashan with its pasturelands—a city of refuge for anyone who killed another unintentionally, along with Be Eshterah with its pasturelands—two cities in all.

<sup>28</sup>To the clans of Gershon they also gave Kishion from the tribe of Issachar, along with its pasturelands, Daberath with its pasturelands,<sup>29</sup>Jarmuth with its pasturelands, and En Gannim with its pasturelands—four cities.

<sup>30</sup>From the tribe of Asher, they gave Mishal with its pasturelands, Abdon with its pasturelands,<sup>31</sup>Helkath with its pasturelands, and Rehob with its pasturelands—four cities in all.

<sup>32</sup>From the tribe of Naphtali, they gave the clans of Gershon Kedesh in Galilee with its pasturelands—a city of refuge for anyone who killed another unintentionally; Hammoth Dor with its pasturelands, and Kartan with its pasturelands—three cities in all.

<sup>33</sup>There were thirteen cities in all, out of the clans of Gershon, including their pasturelands.

<sup>34</sup>To the rest of the Levites—the clans of Merari—were given out of the tribe of Zebulun: Jokneam with its pasturelands, Kartah with its pasturelands,<sup>35</sup>Dimnah with its pasturelands, and Nahalal with its pasturelands—four cities in all.

<sup>36</sup>To the clans of Merari were given from the tribe of Reuben: Bezer with its pasturelands, Jahaz with its pasturelands,<sup>37</sup>Kedemoth with its pasturelands, and Mephaath with its pasturelands—four cities.

<sup>38</sup>Out of the tribe of Gad they were given Ramoth in Gilead with its pasturelands—a city of refuge for anyone who killed another unintentionally—and Mahanaim with its pasturelands.

<sup>39</sup>The clans of Merari were also given Heshbon with its pasturelands, and Jazer with its pasturelands. These were four cities in all.

<sup>40</sup>All these were the cities of the several clans of Merari, who were from the tribe of Levi—twelve cities in all were given to them by the casting of lots.

<sup>41</sup>The cities of the Levites taken from the middle of the land possessed by the people of Israel were forty-eight cities, including their pasturelands.<sup>42</sup>These cities each had its surrounding pasturelands. It was this way with all these cities.

<sup>43</sup>So Yahweh gave to Israel all the land that he swore to give to their ancestors. The Israelites took possession of it and settled there.<sup>44</sup>Then Yahweh gave them rest on every side, just as he had sworn to their ancestors. Not one of their enemies could defeat them. Yahweh gave all their enemies into their hand.<sup>45</sup>Not one thing among all the good promises that Yahweh had spoken to the house of Israel failed to come true. All of them came to be.

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## Chapter 22

<sup>1</sup>At that time Joshua called the Reubenites, the Gadites, and the half tribe of Manasseh.<sup>2</sup>He said to them, "You have done everything that Moses the servant of Yahweh commanded you. You have obeyed my voice in all that I commanded you.<sup>3</sup>You have not deserted your brothers these many days, down to this present day, and you have fulfilled the duties required by the commandments of Yahweh your God.

<sup>4</sup>Now Yahweh your God has given rest to your brothers, just as he promised them. Therefore turn and go to your tents in the land you possess, which Moses the servant of Yahweh gave you on the other side of the Jordan.<sup>5</sup>Just be very careful to observe the commandments and the law that Moses the servant of Yahweh commanded you, to love Yahweh your God, to walk in all his ways, to keep his commandments, and to cling to him and worship him with all your heart and with all your soul."<sup>6</sup>So Joshua blessed them and sent them away, and they went back to their tents.

<sup>7</sup>Now to one-half of the tribe of Manasseh Moses had given an inheritance in Bashan, but to the other half Joshua gave an inheritance beside their brothers in the land west of the Jordan. Joshua sent them away to their tents; he blessed them<sup>8</sup>and said to them, "Return to your tents with much money, and with very much livestock, and with silver and gold, and with bronze and iron, and with very many garments. Divide the plunder from your enemies with your brothers."

<sup>9</sup>So the descendants of Reuben, the descendants of Gad, and the half tribe of Manasseh returned home, leaving the people of Israel at Shiloh, which is in the land of Canaan. They left to go to the region of Gilead, to their own land, which they themselves possessed, in obedience to the commandment of Yahweh, by the hand of Moses.

<sup>10</sup>When they came to the Jordan that is in the land of Canaan, the Reubenites and the Gadites and the half tribe of Manasseh built an altar beside the Jordan, a very large and prominent altar.<sup>11</sup>The people of Israel heard about this and said, "Look! The people of Reuben, Gad, and the half tribe of Manasseh have built an altar at the front of the land of Canaan, at Geliloth, in the region near the Jordan, on the side that belongs to the people of Israel."

<sup>12</sup>When the people of Israel heard of it, the whole assembly of the people of Israel gathered together at Shiloh to go up to make war against them.

<sup>13</sup>Then the people of Israel sent messengers to the Reubenites, the Gadites, and the half tribe of Manasseh, in the land of Gilead. They also sent Phinehas son of Eleazar, the priest,<sup>14</sup>and with him ten leaders, one from each of the tribal families of Israel, and every one of them was the head of a family among the clan of Israel.

<sup>15</sup>They came to the people of Reuben, Gad, and the half tribe of Manasseh, in the land of Gilead, and they spoke to them.<sup>16</sup>"The whole assembly of Yahweh says this, 'What is this unfaithfulness that you have committed against the God of Israel, by turning this day from following Yahweh by building yourself an altar this day in rebellion against Yahweh?

<sup>17</sup>Was the iniquity of Peor not enough for us? Yet we have not even now cleansed ourselves from it. There was a plague on the assembly of Yahweh for that sin.<sup>18</sup>Must you also turn away from following Yahweh at this present day? If you also rebel against Yahweh today, tomorrow he will be angry with the whole assembly of Israel.

<sup>19</sup>If the land that you possess is defiled, then you should pass over into the land where Yahweh's tabernacle stands and take for yourselves a possession among us. Only do not rebel against Yahweh, nor rebel against us by building an altar for yourselves other than the altar of Yahweh our God.<sup>20</sup>Did not Achan son of Zerah, act faithlessly in the matter of those things that had been reserved for God? Did not wrath fall on the entire community of Israel? That man did not perish alone for his iniquity."

<sup>21</sup>Then the tribes of Reuben, Gad, and the half tribe of Manasseh replied in answer to the heads of the clans of Israel:<sup>22</sup>"The Mighty One, God, Yahweh! The Mighty One, God, Yahweh!—He knows, and let Israel itself know! If it was in rebellion or in unfaithfulness against Yahweh, do not deliver us on this day<sup>23</sup>for having built an altar to turn ourselves away from following Yahweh. If we built that altar in order to offer on it burnt offerings, grain offerings, or sacrifices of peace offerings, then let Yahweh make us pay for it.

<sup>24</sup>No! We did it for fear that in time to come your children might say to our children, 'What have you to do with Yahweh, the God of Israel?

<sup>25</sup>For Yahweh has made the Jordan a border between us and you. You people of Reuben and people of Gad, you have nothing to do with Yahweh.' So your children might make our children cease to worship Yahweh.



<sup>26</sup>So we said, 'Let us now build an altar, not for burnt offerings nor for any sacrifices,<sup>27</sup> but to be a witness between us and you, and between our generations after us, that we will perform the service of Yahweh before him, with our burnt offerings and with our sacrifices and with our peace offerings, so that your children will never say to our children in time to come, "You have no share in Yahweh."

<sup>28</sup>So we said, 'If this should be said to us or to our descendants in time to come, we would say, "Look! This is a copy of the altar of Yahweh, which our ancestors made, not for burnt offerings, nor for sacrifices, but as a witness between us and you."<sup>29</sup> May it be far from us that we should rebel against Yahweh, and today turn away from following him by building an altar for burnt offerings, for grain offerings, or for sacrifices, other than the altar of Yahweh our God that is before his tabernacle."

<sup>30</sup>When Phinehas the priest and the leaders of the people, that is, the heads of the clans of Israel who were with him, heard the words that the people of Reuben, Gad, and Manasseh said, that it was good in their eyes.<sup>31</sup> Phinehas son of Eleazar the priest said to the people of Reuben, Gad, and Manasseh, "Today we know that Yahweh is among us, because you have not committed this act of faithlessness against him. Now you have rescued the people of Israel out of the hand of Yahweh."

<sup>32</sup>Then Phinehas son of Eleazar the priest, and the leaders returned from the Reubenites and the Gadites, out of the land of Gilead, back to the land of Canaan, to the people of Israel, and brought back word to them.<sup>33</sup> Their report was good in the eyes of the people of Israel. The people of Israel blessed God and spoke no more about making war against the Reubenites and the Gadites, in order to destroy the land where they had settled.

<sup>34</sup>The Reubenites and the Gadites named the altar "Witness," for they said, "It is a witness between us that Yahweh is God."

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## Chapter 23

<sup>1</sup>After many days, when Yahweh had given rest to Israel from all their enemies that were around them, and Joshua was old and well advanced in years,<sup>2</sup>Joshua called for all Israel—for their elders, for their leaders, for their judges, and for their officials—and he said to them, "I am old and well advanced in years.<sup>3</sup>You have seen everything that Yahweh your God has done to all these nations for your sake, for it is Yahweh your God who has fought for you.

<sup>4</sup>Look! I have assigned to you the nations that remain to be conquered as an inheritance for your tribes, along with all the nations I have already destroyed, from the Jordan to the Great Sea in the west.<sup>5</sup>Yahweh your God will drive them out. He will push them out from you. He will seize their land, and you will take possession of their land, just as Yahweh your God promised to you.

<sup>6</sup>So be very strong, so that you keep and do all that is written in the book of the law of Moses, turning aside from it neither to the right hand nor to the left,<sup>7</sup>so you may not mix with these nations that remain among you or mention the names of their gods, swear by them, worship them, or bow down to them.<sup>8</sup>Instead, you must cling to Yahweh your God just as you have done to this day.

<sup>9</sup>For Yahweh has driven out before you large, strong nations. As for you, no one has been able to stand before you to this present day.<sup>10</sup>Any single man of your number will make a thousand run away, for Yahweh your God, is the one who fights for you, just as he promised you.<sup>11</sup>Pay particular attention, so that you love Yahweh your God.

<sup>12</sup>But if you turn back and cling to the survivors of these nations who remain among you, or if you intermarry with them, or if you come together with them and they with you,<sup>13</sup>then know for certain that Yahweh your God will no longer drive these nations out from among you. Instead, they will become a snare and a trap for you, whips on your backs and thorns in your eyes, until you perish from this good land that Yahweh your God has given you.

<sup>14</sup>Now I am going the way of all the earth, and you know with all your hearts and souls that not one word has failed to come true of all the good things that Yahweh your God promised about you. All these things have come about for you. Not one of them has failed.<sup>15</sup>But just as every word Yahweh your God promised you has been fulfilled, so Yahweh will bring on you all the evil things until he has destroyed you from this good land that Yahweh your God has given you.

<sup>16</sup>He will do this if you break the covenant of Yahweh your God, which he commanded you to keep. If you go and worship other gods and bow down to them, then the anger of Yahweh will be kindled against you, and you will quickly perish from the good land that he has given you."

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## Chapter 24

<sup>1</sup>Then Joshua gathered all the tribes of Israel to Shechem and called for the elders of Israel, for their leaders, for their judges, and for their officers, and they presented themselves before God.<sup>2</sup>Joshua said to all the people, "This is what Yahweh, the God of Israel, says, 'Your ancestors long ago lived beyond the Euphrates River—Terah, the father of Abraham and the father of Nahor—and they worshiped other gods.

<sup>3</sup>But I took your father Abraham from beyond the Euphrates and led him into the land of Canaan and gave him many descendants through his son Isaac.<sup>4</sup>Then to Isaac I gave Jacob and Esau. I gave Esau the hill country of Seir to possess, but Jacob and his children went down to Egypt.

<sup>5</sup>I sent Moses and Aaron, and I afflicted the Egyptians with plagues. After that, I brought you out.<sup>6</sup>I brought your ancestors out of Egypt, and you came to the sea. The Egyptians pursued them with chariots and horsemen as far as the Sea of Reeds.

<sup>7</sup>When your ancestors called out to Yahweh, he put darkness between you and the Egyptians. He brought the sea to come over them and cover them. You saw what I did in Egypt. Then you lived in the wilderness for a long time.

<sup>8</sup>I brought you to the land of the Amorites, who lived on the other side of the Jordan. They fought with you, and I gave them into your hand. You took possession of their land, and I destroyed them before you.

<sup>9</sup>Then Balak son of Zippor, king of Moab, got up and attacked Israel. He sent and called for Balaam son of Beor, to curse you.<sup>10</sup>But I did not listen to Balaam. Indeed, he blessed you. So I rescued you out of his hand.

<sup>11</sup>You went over the Jordan and came to Jericho. The leaders of Jericho fought against you, along with the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. I gave you victory over them and put them under your control.<sup>12</sup>I sent the hornet before you, which drove them and the two kings of the Amorites out before you. It did not happen by your sword or by your bow.

<sup>13</sup>I gave you land on which you had not worked and cities that you had not built, and now you live in them. You eat the fruit of vineyards and olive orchards that you did not plant.'

<sup>14</sup>Now fear Yahweh and worship him with all integrity and faithfulness; get rid of the gods that your ancestors worshiped beyond the Euphrates and in Egypt, and worship Yahweh.<sup>15</sup>If it seems wrong in your eyes for you to worship Yahweh, choose for yourselves this day whom you will serve, whether the gods your ancestors worshiped beyond the Euphrates, or the gods of the Amorites, in whose land you live. But as for me and my house, we will worship Yahweh."

<sup>16</sup>The people answered and said, "We would never abandon Yahweh to serve other gods,<sup>17</sup> for it is Yahweh our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight, and who preserved us in all the way that we went, and among all the nations through whom we passed.<sup>18</sup>Then Yahweh drove out before us all the peoples, including the Amorites who lived in the land. So we too will worship Yahweh, for he is our God."

<sup>19</sup>But Joshua said to the people, "You cannot serve Yahweh, for he is a holy God; he is a jealous God; he will not forgive your transgressions and sins.<sup>20</sup>If you abandon Yahweh and worship foreign gods, then he will turn and do you harm. He will consume you, after he has done good to you."

<sup>21</sup>But the people said to Joshua, "No, we will worship Yahweh."<sup>22</sup>Then Joshua said to the people, "You are witnesses against yourselves that you have chosen for yourselves Yahweh, to worship him." They said, "We are witnesses."<sup>23</sup>"Now put away the foreign gods that are with you, and turn your heart to Yahweh, the God of Israel."

<sup>24</sup>The people said to Joshua, "We will worship Yahweh our God. We will listen to his voice."<sup>25</sup>Joshua made a covenant with the people that day. He put in place decrees and laws at Shechem.<sup>26</sup>Joshua wrote these words in the Book of the law of God. He took a large stone and set it up there beneath the oak tree that was beside Yahweh's sanctuary.

<sup>27</sup>Joshua said to all the people, "Look, this stone will be a testimony against us. It has heard all the words Yahweh said to us. So it will be a witness against you, should you ever deny your God."<sup>28</sup>So Joshua sent the people away, each to his own inheritance.

<sup>29</sup>After these things Joshua son of Nun, the servant of Yahweh, died, being 110 years old.<sup>30</sup>They buried him within the border of his own inheritance, at Timnath Serah, which is in the hill country of Ephraim, north of Mount Gaash.

<sup>31</sup>Israel worshiped Yahweh all of Joshua's days, and all the days of the elders who outlived Joshua, those who had experienced the deeds that Yahweh had done for Israel.

<sup>32</sup>The bones of Joseph, which the people of Israel brought up out of Egypt—they buried them at Shechem, in the piece of land that Jacob had bought from the sons of Hamor, the father of Shechem. He bought it for one hundred pieces of silver, and it became an inheritance for the descendants of Joseph.<sup>33</sup> Eleazar son of Aaron also died. They buried him at Gibeah, the city of Phinehas his son, which had been given to him. It was in the hill country of Ephraim.

## Judges

### Chapter 1

<sup>1</sup>After the death of Joshua, the people of Israel asked Yahweh, saying, "Who first will attack the Canaanites for us, to fight against them?"<sup>2</sup>Yahweh said, "Judah will attack. See, I have given them control of this land."<sup>3</sup>The men of Judah said to men of Simeon, their brothers, "Come up with us into our territory that was assigned to us that together we may fight against the Canaanites. We in turn will go with you to the territory that was assigned to you." So the tribe of Simeon went with them.

<sup>4</sup>The men of Judah attacked, and Yahweh gave them victory over the Canaanites and the Perizzites. They killed ten thousand of them at Bezek.<sup>5</sup>They found Adoni-Bezek at Bezek, and they fought against him and defeated the Canaanites and the Perizzites.

<sup>6</sup>But Adoni-Bezek fled, and they pursued him and caught him, and they cut off his thumbs and his big toes.<sup>7</sup>Adoni-Bezek said, "Seventy kings, who had their thumbs and their big toes cut off, picked up food from under my table. As I have done, even so God has done to me." They brought him to Jerusalem, and he died there.

<sup>8</sup>The men of Judah fought against the city of Jerusalem and took it. They attacked it with the edge of the sword and they set the city on fire.<sup>9</sup>After that, the men of Judah went down to fight against the Canaanites who lived in the hill country, in the Negev, and the lowlands.<sup>10</sup>Judah advanced against the Canaanites who lived in Hebron (the name of Hebron was previously Kiriath Arba), and they defeated Sheshai, Ahiman, and Talmi.

<sup>11</sup>From there the men of Judah advanced against the inhabitants of Debir (the name of Debir was previously Kiriath Sepher).<sup>12</sup>Caleb said, "Whoever attacks Kiriath Sepher and takes it, I will give him Aksah, my daughter, to be his wife."<sup>13</sup>Othniel, son of Kenaz (Caleb's younger brother) captured Debir, so Caleb gave him Aksah, his daughter, to be his wife.

<sup>14</sup>Soon Aksah came to Othniel, and she urged him to ask her father to give her a field. As she was getting off her donkey, Caleb asked her, "What can I do for you?"<sup>15</sup>She said to him, "Give me a blessing. Since you have given me the land of the Negev, also give me springs of water." So Caleb gave her the upper springs and the lower springs.

<sup>16</sup>The descendants of Moses' father-in-law the Kenite went up from the City of Palms with the people of Judah, into the wilderness of Judah, which is in the Negev, to live with the people of Judah near Arad.<sup>17</sup>The men of Judah went with the men of Simeon their brothers and they attacked the Canaanites who inhabited Zephath and they completely destroyed it. The name of the city was called Hormah.

<sup>18</sup>The people of Judah also captured Gaza and the land around it, Ashkelon and the land around it, and Ekron and the land around it.<sup>19</sup>Yahweh was with the people of Judah and they took possession of the hill country, but they could not drive out the inhabitants of the plains because they had iron chariots.

<sup>20</sup>Hebron was given to Caleb (like Moses had said), and he drove out from there the three sons of Anak.<sup>21</sup>But the people of Benjamin did not drive out the Jebusites who inhabited Jerusalem. So the Jebusites have lived with the people of Benjamin in Jerusalem to this day.

<sup>22</sup>The house of Joseph prepared to attack Bethel, and Yahweh was with them.<sup>23</sup>They sent out men to spy on Bethel (the city that was formerly named Luz).<sup>24</sup>The spies saw a man coming out of the city, and they said to him, "Show us, please, how to get into the city, and we will be kind to you."

<sup>25</sup>He showed them a way into the city, and so they attacked the city with the edge of the sword, but they let the man and all his family get away.<sup>26</sup>Then the man went to the land of the Hittites and built a city and called it Luz, which is its name to this day.

<sup>27</sup>The people of Manasseh did not drive out the people living in the cities of Beth Shan and its villages, or Taanach and its villages, or those who lived in Dor and its villages, or those who lived in Ibleam and its villages, or those who lived in Megiddo and its villages, because the Canaanites were determined to live in that land.<sup>28</sup>When Israel became strong, they forced the Canaanites to serve them with hard labor, but they never drove them out completely.

<sup>29</sup>Ephraim did not drive out the Canaanites who lived in Gezer, so the Canaanites continued to live in Gezer among them.

<sup>30</sup>Zebulun did not drive out the people living in Kitron, or the people living in Nahalol, and so the Canaanites continued to live among them, but Zebulun forced the Canaanites to serve them with hard labor.

<sup>31</sup>Asher did not drive out the people living in Akko, or the people living in Sidon, or those living in Ahlab, Akzib, Helbah, Aphek, or Rehob.<sup>32</sup>So the tribe of Asher lived among the Canaanites (those who lived in the land), because they did not drive them out.

<sup>33</sup>The tribe of Naphtali did not drive out those who were living in Beth Shemesh, or those living in Beth Anath. So the tribe of Naphtali lived among the Canaanites (the people who were living in that land). However, the inhabitants of Beth Shemesh and Beth Anath were forced into hard labor for Naphthali.

<sup>34</sup>The Amorites forced the tribe of Dan out into the hill country, not allowing them to come down to the plain.<sup>35</sup>So the Amorites lived at Mount Heres, in Aijalon, and in Shaalbim, but the military might of the house of Joseph conquered them, and they were forced to serve them with hard labor.<sup>36</sup>The border of the Amorites ran from the hill of Akrabbim at Sela up into the hill country.

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## Chapter 2

<sup>1</sup>The angel of Yahweh went up from Gilgal to Bokim, and said, "I brought you up from Egypt, and have brought you to the land I swore to give to your fathers. I said, 'I will never break my covenant with you.'<sup>2</sup>You must make no covenant with those who live in this land. You must break down their altars.' But you have not listened to my voice. What is this that you have done?

<sup>3</sup>So now I say, 'I will not drive the Canaanites out before you, but they will become thorns in your sides, and their gods will become a trap for you.'"<sup>4</sup>When the angel of Yahweh spoke these words to all the people of Israel, the people shouted and wept.<sup>5</sup>They called the name of that place Bokim. There they offered sacrifices to Yahweh.

<sup>6</sup>Now when Joshua had sent the people on their way, the people of Israel went, each to his own property, to take ownership of the land.<sup>7</sup>The people served Yahweh during the lifetime of Joshua and of the elders who outlived him, those who had seen all of Yahweh's great deeds he had done for Israel.<sup>8</sup>Joshua son of Nun the servant of Yahweh, died at the age of 110 years old.

<sup>9</sup>They buried him within the border of his property in Timnath Heres, in the hill country of Ephraim, north of Mount Gaash.<sup>10</sup>All that generation was also gathered to their fathers. Another generation grew up after them who did not know Yahweh or the deeds he had done for Israel.

<sup>11</sup>The people of Israel did what was evil in the sight of Yahweh and they served the Baals.<sup>12</sup>They broke away from Yahweh, the God of their fathers, who had brought them out of the land of Egypt. They went after other gods, the very gods of the peoples who were around them, and they bowed down to them. They provoked Yahweh to anger because<sup>13</sup>they broke away from Yahweh and worshiped Baal and the Ashtoreths.

<sup>14</sup>The anger of Yahweh burned against Israel, and he gave them to the raiders who stole their possessions from them. He sold them as slaves who were held by the strength of their enemies around them, so they could no longer defend themselves against their enemies.<sup>15</sup>Wherever Israel went out to fight, Yahweh's hand was against them to defeat them, just as he had sworn to them and they were in terrible distress.

<sup>16</sup>Then Yahweh raised up judges, who saved them out of the hand of those who were stealing their possessions.

<sup>17</sup>Yet they would not listen to their judges. They were unfaithful to Yahweh and gave themselves like prostitutes to other gods and worshiped them. They soon turned aside from the way their fathers had lived—those who had obeyed the commandments of Yahweh—but they themselves did not do so.

<sup>18</sup>When Yahweh raised up judges for them, Yahweh helped the judges and delivered them from the hand of their enemies all the days the judge lived. Yahweh had pity on them as they groaned because of those who oppressed them and afflicted them.<sup>19</sup>But when the judge died, they would turn away and do things that were even more corrupt than their fathers had done. They would go after other gods to serve them and worship them. They refused to give up any of their evil deeds or their stubborn ways.

<sup>20</sup>The anger of Yahweh burned against Israel; he said, "Because this nation has broken the terms of my covenant that I had set in place for their fathers—because they have not listened to my voice—<sup>21</sup>I will not, from now on, drive out from before them any of the nations that Joshua left when he died.<sup>22</sup>I will do this so that I may test Israel, whether or not they will keep the way of Yahweh and walk in it, as their fathers kept it."<sup>23</sup>That is why Yahweh left those nations and did not drive them out quickly and give them into the hand of Joshua.

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## Chapter 3

<sup>1</sup>Now Yahweh left these nations to test Israel, namely everyone in Israel who had not experienced any of the wars fought in Canaan.<sup>2</sup>(He did this to teach warfare to the new generation of the people of Israel who had not known it before.)<sup>3</sup>These are the nations: the five rulers of the Philistines, all the Canaanites, the Sidonians, and the Hivites who lived in the Lebanon mountains, from Mount Baal Hermon to Lebo Hamath. [1](#)

<sup>4</sup>These nations were left as a means by which Yahweh would test Israel, to confirm whether they would obey the commands he gave their ancestors through Moses.<sup>5</sup>So the people of Israel lived among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.<sup>6</sup>Their daughters they took to be their wives, and their own daughters they gave to their sons, and they served their gods.

<sup>7</sup>The people of Israel did what was evil in the sight of Yahweh and forgot Yahweh their God. They worshiped the Baals and the Asherahs.<sup>8</sup>Therefore, the anger of Yahweh was set on fire against Israel, and he sold them into the hand of Cushan-Rishathaim king of Aram Naharaim. The people of Israel served Cushan-Rishathaim for eight years.

<sup>9</sup>When the people of Israel called out to Yahweh, Yahweh raised up someone who would come to help the people of Israel, and who would rescue them: Othniel son of Kenaz (Caleb's younger brother).<sup>10</sup>Yahweh's Spirit empowered him, and he judged Israel and he went out to war. Yahweh gave him victory over Cushan-Rishathaim king of Aram. The hand of Othniel defeated Cushan-Rishathaim.<sup>11</sup>The land had peace for forty years. Then Othniel son of Kenaz died.

<sup>12</sup>After that, the people of Israel again did what was evil in the sight of Yahweh, and Yahweh gave strength to Eglon king of Moab to overpower Israel.<sup>13</sup>Eglon joined with the Ammonites and the Amalekites and they went and defeated Israel, and they took possession of the City of Palms.<sup>14</sup>The people of Israel served Eglon the king of Moab for eighteen years.

<sup>15</sup>When the people of Israel called out to Yahweh, Yahweh raised up a deliverer for them, Ehud son of Gera, a Benjamite, a left-handed man. The people of Israel sent him, with their tribute payment, to Eglon king of Moab.

<sup>16</sup>Ehud made himself a sword that had two edges, one cubit in length; he bound it to his right thigh under his clothing.<sup>17</sup>He gave the tribute payment to King Eglon of Moab. (Now Eglon was a very fat man.)<sup>18</sup>After Ehud had presented the tribute payment, he left with those who had carried it in.

<sup>19</sup>As for Ehud himself, however, when he reached the place where the carved images were made near Gilgal, he turned and went back, and he said, "I have a secret message for you, my king." Eglon said, "Silence!" So all those serving him left the room.<sup>20</sup>Ehud came to him. The king was sitting by himself, alone in the coolness of the upper room. Ehud said, "I have a message from God for you." The king got up out of his seat.

<sup>21</sup>Ehud reached with his left hand and took the sword from his right thigh, and he stabbed it into the king's body.

<sup>22</sup>The hilt of the sword also went into him following the blade. The tip of the sword came out of his back and the fat closed over it, for Ehud did not pull the sword out of his belly.<sup>23</sup>Then Ehud went out on the porch and closed the doors of the upper room behind him and locked them.

<sup>24</sup>After Ehud had gone, the king's servants came; they saw that the doors of the upper room were locked, so they thought, "Surely he is relieving himself in the coolness of the upper room."<sup>25</sup>They were growing more concerned until they felt they were neglecting their duty when the king still did not open the doors to the upper room. So they took the key and opened them, and there lay their master, fallen to the floor, dead.

<sup>26</sup>While the servants were waiting, wondering what they should do, Ehud escaped and passed beyond the place where there were carved images of idols, and so he escaped to Seirah.<sup>27</sup>When he arrived, he blew a ram's horn in the hill country of Ephraim. Then the people of Israel went down with him from the hills, and he was leading them.

<sup>28</sup>He said to them, "Follow me, for Yahweh is about to defeat your enemies, the Moabites." They followed him and they captured the fords of the Jordan across from the Moabites, and they did not allow anyone to cross the river.

<sup>29</sup>At that time they killed about ten thousand men of Moab, and all were strong and capable men. Not one escaped.<sup>30</sup>So that day Moab was subdued by the strength of Israel, and the land had rest for eighty years.

<sup>31</sup>After Ehud the next judge was Shamgar son of Anath who killed 600 men of the Philistines with a stick used to goad oxen. He also delivered Israel from danger.

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<sup>32</sup>Some modern English translations read, Hamath Pass

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## Chapter 4

<sup>1</sup>After Ehud died, the people of Israel once again did what was evil in the sight of Yahweh.<sup>2</sup>Yahweh sold them into the hand of Jabin king of Canaan who reigned in Hazor. The commander of his army was named Sisera, and he lived in Harosheth Haggoyim.<sup>3</sup>The people of Israel called out to Yahweh for help, because Sisera had nine hundred iron chariots and he oppressed the people of Israel with force for twenty years.

<sup>4</sup>Now Deborah, a prophetess (the wife of Lappidoth), was a leading judge in Israel at that time.<sup>5</sup>She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the people of Israel came to her to settle their disputes.

<sup>6</sup>She sent for Barak son of Abinoam from Kedesh in Naphtali. She said to him, "Yahweh, the God of Israel, commands you, 'Go to Mount Tabor, and take with you ten thousand men from Naphtali and Zebulun.'<sup>7</sup>I will draw out Sisera, the commander of Jabin's army, to meet you by the Kishon River, with his chariots and his army, and I will give you victory over him."

<sup>8</sup>Barak said to her, "If you go with me, I will go, but if you do not go with me, I will not go."<sup>9</sup>She said, "I will certainly go with you. However, the road on which you are going will not lead to your honor, for Yahweh will sell Sisera into the hand of a woman." Then Deborah got up and went with Barak to Kedesh.

<sup>10</sup>Barak called for the men of Zebulun and Naphtali to come together at Kedesh. Ten thousand men followed him, and Deborah went along with him.

<sup>11</sup>Now Heber (the Kenite) had separated himself from the Kenites—they were the descendants of Hobab (Moses' father-in-law)—and he pitched his tent by the oak in Zaanannim near Kedesh.

<sup>12</sup>When they told Sisera that Barak son of Abinoam had gone up to Mount Tabor,<sup>13</sup>Sisera called out all his chariots, nine hundred iron chariots, and all the soldiers who were with him, from Harosheth Haggoyim to the Kishon River.

<sup>14</sup>Deborah said to Barak, "Go! For this is the day in which Yahweh has given you victory over Sisera. Is not Yahweh leading you?" So Barak went down from Mount Tabor with ten thousand men following him.

<sup>15</sup>Yahweh confused Sisera and all his chariots and all his army with the edge of the sword. And Sisera got down from his chariot and ran away on foot.<sup>16</sup>But Barak pursued the chariots and the army to Harosheth Haggoyim, and the whole army of Sisera was killed by the edge of the sword, and not a man survived.

<sup>17</sup>But Sisera ran away on foot to the tent of Jael, the wife of Heber the Kenite, for there was peace between Jabin the king of Hazor and the clan of Heber the Kenite.<sup>18</sup>Jael went out to meet Sisera and said to him, "Turn aside, my master; turn aside to me and do not be afraid." So he turned aside to her and came into her tent, and she covered him with a blanket.

<sup>19</sup>He said to her, "Please give me a little water to drink, for I am thirsty." She opened a leather bag of milk and gave him drink, and then she covered him up again.<sup>20</sup>He said to her, "Stand at the opening of the tent. If someone comes and asks you, 'Is anyone here?', say 'No'."

<sup>21</sup>Then Jael (the wife of Heber) took a tent peg and a hammer in her hand and went in secretly to him, for he was in a deep sleep, and she hammered the tent peg into the side of his head until it went down into the ground, and he died.<sup>22</sup>As Barak was pursuing Sisera, Jael went out to meet him and said to him, "Come, I will show you the man you are looking for." So he went in with her, and there lay Sisera dead, with the tent peg in the side of his head.

<sup>23</sup>So on that day God subdued Jabin, the king of Canaan, before the people of Israel.<sup>24</sup>The might of the people of Israel grew stronger and stronger against Jabin the king of Canaan, until they destroyed him.

## Chapter 5

<sup>1</sup>On that day Deborah and Barak son of Abinoam sang this song:

<sup>2</sup> "When the leaders take the lead in Israel,  
 when the people volunteer—  
 praise Yahweh!

<sup>3</sup> Listen, you kings! Pay attention, you rulers!  
 I, I will sing to Yahweh;  
 I will sing praises to Yahweh,  
 the God of Israel.

<sup>4</sup> Yahweh, when you went out from Seir,  
 when you marched from Edom,  
 the earth shook, and the skies also trembled;  
 also the clouds poured down water.

<sup>5</sup> The mountains quaked before the face of Yahweh;  
 even Mount Sinai quaked before the face of Yahweh,  
 the God of Israel.

<sup>6</sup> In the days of Shamgar (son of Anath),  
 in the days of Jael,  
 the main roads were abandoned,  
 and those who walked only used the winding paths.

<sup>7</sup> There were few rural people in Israel,  
 until I, Deborah, arose—  
 arose as a mother in Israel!

<sup>8</sup> When they chose new gods,  
 there was fighting at the city gates  
 and yet there were no shields or spears seen  
 among forty thousand in Israel.

<sup>9</sup> My heart goes out to the commanders of Israel,  
 along with the people who gladly volunteered—  
 we bless Yahweh for them!

<sup>10</sup> Think about this—you who ride on white donkeys  
 sitting on rugs for saddles,  
 and you who walk along the road.

<sup>11</sup> Hear the voices of those who sing  
 at the watering places.  
 There they tell again of Yahweh's righteous deeds,  
 and the righteous actions of his warriors in Israel.  
 Then the people of Yahweh went down to the city gates.

<sup>12</sup> Awake, awake, Deborah!  
 Awake, awake, sing a song!  
 Get up, Barak,  
 and capture your prisoners, you son of Abinoam.

<sup>13</sup> Then the survivors came down to the nobles;  
 the people of Yahweh came down to me with the warriors.

<sup>14</sup> They came from Ephraim, whose root is in Amalek;  
 the people of Benjamin followed you.  
 From Makir commanders came down,  
 and from Zebulun those who carry an officer's staff.

<sup>15</sup> My princes in Issachar were with Deborah;  
 and Issachar was with Barak  
 rushing after him into the valley under his command.  
 Among the clans of Reuben

there were great searchings of heart.  
<sup>16</sup> Why did you sit between the fireplaces,  
 listening to the shepherds playing their pipes for their flocks?  
 As for the clans of Reuben  
 there were great searchings of heart.  
<sup>17</sup> Gilead stayed on the other side of the Jordan;  
 and Dan, why did he wander about on ships?  
 Asher remained on the coast  
 and lived close to his harbors.  
<sup>18</sup> Zebulun was a people who despised their lives to the point of death,  
 and Naphtali, also, on the field of battle.  
<sup>19</sup> The kings came, they fought;  
 the kings of Canaan fought at Taanach  
 by the waters of Megiddo.  
 But they took away no silver as plunder.  
<sup>20</sup> From heaven the stars fought,  
 from their paths across the heavens they fought against Sisera.  
<sup>21</sup> The Kishon River swept them away,  
 that old river, the Kishon River.  
 March on my soul, be strong!  
<sup>22</sup> Then came the sound of horses' hooves—  
 galloping, the galloping of his mighty ones.  
<sup>23</sup> 'Curse Meroz!' says the angel of Yahweh.  
 'Surely curse its inhabitants!—  
 because they did not come to help Yahweh—  
 to help Yahweh in the battle against the mighty warriors.'  
<sup>24</sup> Jael is blessed more than all other women,  
 Jael (the wife of Heber the Kenite),  
 she is more blessed than all the women who live in tents.  
<sup>25</sup> The man asked for water, and she gave him milk;  
 she brought him butter in a dish fit for princes.  
<sup>26</sup> She put her hand to the tent peg,  
 and her right hand to the laborer's hammer;  
 with the hammer she struck Sisera, she crushed his head.  
 She smashed his skull into pieces when she pierced him through the side of his head.  
<sup>27</sup> He collapsed between her feet, he fell and he lay there.  
 Between her feet he fell limp.  
 The place he collapsed is where he was violently killed.  
<sup>28</sup> Out of a window she looked—  
 the mother of Sisera looked through the lattice and she called out in sadness,  
 'Why has it taken his chariot so long to come?  
 Why have the hoofbeats of the horses that pull his chariots been delayed?'  
<sup>29</sup> Her wisest princesses replied,  
 and she gave herself the same answer:  
<sup>30</sup> 'Have they not found and divided up the plunder—  
 a womb, two wombs for every man;  
 the plunder of dyed fabric for Sisera,  
 the plunder of dyed fabric embroidered,  
 two pieces of dyed fabric embroidered for the necks of those who plunder?'  
<sup>31</sup> So may all your enemies perish, Yahweh!  
 But your friends be like the sun when it rises in its might."

Then the land had peace for forty years.

## Chapter 6

<sup>1</sup>The people of Israel did what was evil in the sight of Yahweh, and he gave them into the hand of Midian for seven years.<sup>2</sup>The power of Midian oppressed Israel. Because of Midian, the people of Israel made shelters for themselves from the dens in the hills, the caves, and the strongholds.

<sup>3</sup>It happened that any time the Israelites planted their crops, the Midianites and the Amalekites and the people from the east would attack the Israelites.<sup>4</sup>They would set up their camp on the land and destroy the crops, all the way to Gaza. They would leave no food in Israel, neither sheep nor cattle nor donkeys.

<sup>5</sup>Whenever they and their livestock and tents came up, they would come as a swarm of locusts, and it was impossible to count either the people or their camels. They invaded the land in order to destroy it.<sup>6</sup>Midian weakened the people of Israel so severely that the people of Israel called out to Yahweh.

<sup>7</sup>When the people of Israel called out to Yahweh because of Midian,<sup>8</sup>Yahweh sent a prophet to the people of Israel. The prophet said to them, "This is what Yahweh, the God of Israel, says: 'I brought you up from Egypt; I brought you out of the house of slavery.

<sup>9</sup>I rescued you from the hand of the Egyptians, and from the hand of all who were oppressing you. I drove them out before you, and I gave you their land.<sup>10</sup>I said to you, 'I am Yahweh your God; I commanded you not to worship the gods of the Amorites, in whose land you are living.' But you have not obeyed my voice."

<sup>11</sup>Now the angel of Yahweh came and sat under the oak in Ophrah, which belonged to Joash (the Abiezrite), while Gideon, Joash's son, was threshing wheat in the winepress—to hide it from the Midianites.<sup>12</sup>The angel of Yahweh appeared to him and said to him, "Yahweh is with you, you strong warrior!"

<sup>13</sup>Gideon said to him, "Oh, my master, if Yahweh is with us, why then has all this happened to us? Where are all his wonderful deeds that our fathers told us about, when they said, 'Did not Yahweh bring us up from Egypt?' But now Yahweh has abandoned us and gave us into the hand of Midian."

<sup>14</sup>Yahweh looked at him and said, "Go in the strength you already have. Deliver Israel from the hand of Midian. Have I not sent you?"<sup>15</sup>Gideon said to him, "Please, Lord, how can I deliver Israel? See, my clan is the weakest in Manasseh, and I am the least important in my father's house."

<sup>16</sup>Yahweh said to him, "I will be with you, and you will defeat the entire Midianite army as one man."<sup>17</sup>Gideon said to him, "If you are pleased with me, then give me a sign that it is you who is speaking to me."<sup>18</sup>Please, do not leave here, until I come to you and bring out my gift and set it before you." Yahweh said, "I will wait until you return."

<sup>19</sup>Gideon went and prepared a young goat and from an ephah of flour he made unleavened bread. He put the meat in a basket, and he put the broth in a pot and brought them to him under the oak tree, and presented them.

<sup>20</sup>The angel of God said to him, "Take the meat and the unleavened bread and put them on this rock, and pour out the broth over them." That is what Gideon did.

<sup>21</sup>Then the angel of Yahweh reached out with the end of the staff in his hand. With it he touched the flesh and the unleavened bread; a fire went up out of the rock and consumed the meat and the unleavened bread. Then the angel of Yahweh went away and Gideon could no longer see him.

<sup>22</sup>Gideon understood that this was the angel of Yahweh. Gideon said, "Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!"<sup>23</sup>Yahweh said to him, "Peace to you! Do not be afraid, you will not die."<sup>24</sup>So Gideon built an altar there to Yahweh. He called it, "Yahweh is Peace." To this day it still stands at Ophrah of the clan of Abiezer.

<sup>25</sup>That night Yahweh said to him, "Take your father's bull, and a second bull that is seven years old, and tear down the altar of Baal that belongs to your father, and cut down the Asherah that is beside it."<sup>26</sup>Build an altar to Yahweh your God on the top of this place of refuge, and construct it the correct way. Offer the second bull as a burnt offering, using the wood from the Asherah that you cut down."

<sup>27</sup>So Gideon took ten of his servants and did as Yahweh had told him. But because he was too afraid of his father's household and the men of the town to do it during the day, he did it at night.

<sup>28</sup>In the morning when the men of the town got up, the altar of Baal was broken down, and the Asherah that was beside it was cut down, and the second bull had been offered on the altar that had been built.<sup>29</sup>The men of the city

said to one another, "Who has done this?" When they talked with others and searched for answers, they said, "Gideon son of Joash has done this thing."

<sup>30</sup>Then the men of the town said to Joash, "Bring out your son so that he may be put to death, because he broke down the altar of Baal, and because he cut down the Asherah beside it."

<sup>31</sup>Joash said to all who opposed him, "Will you plead the case for Baal? Will you save him? Whoever pleads the case for him, let him be put to death while it is still morning. If Baal is a god, let him defend himself when someone breaks his altar down."<sup>32</sup>Therefore on that day they called Gideon "Jerub-Baal," because he said, "Let Baal defend himself against him," because Gideon broke down Baal's altar.

<sup>33</sup>Now all the Midianites, the Amalekites, and the people of the east gathered together. They crossed over the Jordan and camped in the Valley of Jezreel.

<sup>34</sup>But the Spirit of Yahweh clothed Gideon. Gideon blew a trumpet, calling out the clan of Abiezer, so they might follow him.<sup>35</sup>He sent messengers all throughout Manasseh, and they too, were called out to follow him. He also sent messengers to Asher, Zebulun, and Naphtali, and they went up to meet him.

<sup>36</sup>Gideon said to God, "If you intend to use me to save Israel, as you have said—<sup>37</sup>Look, I am putting a woolen fleece on the threshing floor. If there is dew only on the fleece, and it is dry on all the ground, then I will know that you will use me to save Israel, as you said."

<sup>38</sup>This is what happened—Gideon rose early the next morning, he pressed the fleece together, and wrung out the dew from the fleece, enough to fill a bowl with water.

<sup>39</sup>Then Gideon said to God, "Do not be angry with me, I will speak one more time. Please allow me one more test using the fleece. This time make the fleece dry, and let there be dew on all the ground around it."<sup>40</sup>God did what he asked for that night. The fleece was dry, and there was dew on all the ground around it.

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## Chapter 7

<sup>1</sup>Then Jerub-Baal (that is, Gideon) rose up early, and all the people who were with him, and they encamped beside the spring of Harod. The camp of Midian was to their north in the valley near the hill of Moreh.

<sup>2</sup>Yahweh said to Gideon, "There are too many soldiers for me to give you victory over the Midianites, so that Israel may not boast over me, saying, 'Our own power has saved us.'<sup>3</sup>Now therefore, proclaim in the ears of the people and say, 'Whoever is afraid, whoever trembles, let him return and depart from Mount Gilead.'" So twenty-two thousand people went away, and ten thousand remained.

<sup>4</sup>Yahweh said to Gideon, "The people are still too many. Take them down to the water, and I will make their number smaller for you there. If I say to you, 'This one will go with you,' he will go with you; but if I say, 'This one will not go with you,' he will not go."

<sup>5</sup>So Gideon brought the people down to the water, and Yahweh said to him, "Separate everyone who laps up the water, as a dog laps, from those who kneel down to drink."<sup>6</sup>Three hundred men lapped. The rest of the men kneeled down to drink water.

<sup>7</sup>Yahweh said to Gideon, "With the three hundred men who lapped, I will rescue you and give you victory over the Midianites. Let every other man go back to his own place."<sup>8</sup>So those who were chosen took their supplies and their trumpets. Gideon sent away all the men of Israel, every man to his tent, but he kept the three hundred men. Now the Midian camp was down below him in the valley.

<sup>9</sup>That same night Yahweh said to him, "Get up! Attack the camp, for I am going to give you victory over it."<sup>10</sup>But if you are afraid to go down, go down to the camp with Purah your servant,<sup>11</sup>and listen to what they are saying, and your courage will be strengthened to attack the camp." So Gideon went with Purah his servant, down to the guard posts of the camp.

<sup>12</sup>The Midianites, the Amalekites, and all the people of the east settled along in the valley, as thick as a cloud of locusts. Their camels were more than could be counted; they were more in number than the grains of the sand on the seashore.

<sup>13</sup>When Gideon arrived there, a man was telling a dream to his companion. The man said, "Look! I had a dream, and I saw a round loaf of barley bread tumbling into the camp of Midian. It came to the tent, and hit it so hard that it fell down and turned it upside down, so that it lay flat."<sup>14</sup>The other man said, "This is nothing other than the sword of Gideon the son of Joash, a man of Israel. God has given him victory over Midian and all their army."

<sup>15</sup>When Gideon heard the retelling of the dream and its interpretation, he bowed down in worship. He went back to the camp of Israel and said, "Get up! Yahweh has given you victory over the Midian army."<sup>16</sup>He divided the three hundred men into three groups, and he gave them all rams' horns and empty jars, with torches inside each jar.

<sup>17</sup>He said to them, "Look at me and do what I do. Watch! When I come to the edge of the camp, you must do what I do."<sup>18</sup>When I blow the ram's horn, I and all who are with me, then blow your ram's horns also on every side of the entire camp and shout, 'For Yahweh and for Gideon!'"

<sup>19</sup>So Gideon and the hundred men who were with him came to the edge of the camp, right at the beginning of the middle watch. Just as the Midianites were changing guard, they blew the rams' horns and broke the jars that were in their hands.

<sup>20</sup>The three companies blew the rams' horns and broke the jars. They held the torches in their left hands and the rams' horns in their right hands to blow them. They shouted out, "The sword of Yahweh and of Gideon."<sup>21</sup>Every man stood in his place around the camp and all the Midianite army ran. They shouted and ran away.

<sup>22</sup>When they blew the three hundred rams' horns, Yahweh set every Midianite man's sword against his comrades and against all their army. The army fled as far as Beth Shittah toward Zererah, as far as the border of Abel Meholah, near Tabbath.<sup>23</sup>The men of Israel from Naphtali, Asher, and all Manasseh were called out, and they went after Midian.

<sup>24</sup>Gideon sent messengers throughout all the hill country of Ephraim, saying, "Go down against Midian and take control of the Jordan River, as far as Beth Barah, to stop them." So all the men of Ephraim were summoned and took control of the waters, as far as Beth Barah and the Jordan River.<sup>25</sup>They captured the two princes of Midian,

Oreb and Zeeb. They killed Oreb at the rock of Oreb, and they killed Zeeb at the winepress of Zeeb. They went after the Midianites, and they brought the heads of Oreb and Zeeb to Gideon, who was on the other side of the Jordan.

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## Chapter 8

<sup>1</sup>The men of Ephraim said to Gideon, "What is this you have done to us? You did not call us when you went to fight against Midian." Then they had a violent argument with him.

<sup>2</sup>He said to them, "What have I done now compared to you? Are not the gleanings of Ephraim's grapes better than the full grape harvest of Abiezer?" <sup>3</sup>God has given you victory over the princes of Midian—Oreb and Zeeb! What have I accomplished compared to you?" Their anger toward him died down when he said this.

<sup>4</sup>Gideon came to the Jordan and crossed over it, he and the three hundred men who were with him. They were exhausted, yet they still kept up the pursuit. <sup>5</sup>He said to the men of Sukkoth, "Please give loaves of bread to the people who follow me, for they are exhausted, and I am pursuing Zebah and Zalmunna, the kings of Midian."

<sup>6</sup>Then the officials of Sukkoth said, "Are the hands of Zebah and Zalmunna now in your hand? Why should we give bread to your army?" <sup>7</sup>Gideon said, "When Yahweh has given us victory over Zebah and Zalmunna, I will thresh your skin with desert thorns and briers."

<sup>8</sup>He went up from there to Peniel and spoke to the people there in the same way, but the men of Peniel answered him just as the men of Sukkoth had answered. <sup>9</sup>He spoke also to the men of Peniel and said, "When I come again in peace, I will break down this tower."

<sup>10</sup>Now Zebah and Zalmunna were in Karkor with their army, about fifteen thousand men, all who remained out of the entire army of the people of the East, for there had fallen 120,000 men who drew the sword.

<sup>11</sup>Gideon went up the road taken by tent dwellers, past Nobah and Jogbehah. He defeated the enemy army, because they were not expecting an attack. <sup>12</sup>Zebah and Zalmunna fled, and as Gideon pursued them, he captured the two kings of Midian—Zebah and Zalmunna—and set their whole army into a panic.

<sup>13</sup>Gideon, son of Joash, returned from the battle going through the pass of Heres. <sup>14</sup>He caught a young man of Sukkoth and questioned him. The young man wrote down the names of seventy-seven officials and elders of Sukkoth.

<sup>15</sup>Gideon came to the men of Sukkoth and said, "Look at Zebah and Zalmunna, about whom you mocked me and said, 'Have you already conquered Zebah and Zalmunna? We do not know that we should give bread to your army.'" <sup>16</sup>Gideon took the elders of the city, and he punished the men of Sukkoth with the desert thorns and briers.

<sup>17</sup>Then he broke down the tower of Peniel and killed the men of that city.

<sup>18</sup>Then Gideon said to Zebah and Zalmunna, "What kind of men did you kill at Tabor?" They answered, "As you are, so were they. Every one of them looked like the son of a king." <sup>19</sup>Gideon said, "They were my brothers, the sons of my mother. As Yahweh lives, if you had saved them alive, I would not kill you."

<sup>20</sup>He said to Jether (his firstborn), "Get up and kill them!" But the young man did not draw his sword for he was afraid, because he was still a young boy. <sup>21</sup>Then Zebah and Zalmunna said, "Get up yourself and kill us! For as the man is, so is his strength." Gideon rose and killed Zebah and Zalmunna. He also took off the crescent-shaped ornaments that were on their camels' necks.

<sup>22</sup>Then the men of Israel said to Gideon, "Rule over us—you, your son, and your grandson—because you have saved us out of the hand of Midian." <sup>23</sup>Gideon said to them, "I will not rule over you, neither will my son rule over you. Yahweh will rule over you."

<sup>24</sup>Gideon said to them, "Let me make a request of you, that every one of you give me the earrings from his plunder." (The Midianites had golden earrings because they were Ishmaelites.) <sup>25</sup>They answered, "We are glad to give them to you." They spread out a cloak and every man threw on it the earrings from his plunder.

<sup>26</sup>The weight of the golden earrings that he requested was 1,700 shekels of gold. This plunder was in addition to the crescent ornaments, the pendants, the purple clothing that was worn by the kings of Midian, and in addition to the chains that had been around their camels' necks.

<sup>27</sup>Gideon made an ephod out of the earrings and put it in his city, in Ophrah, and all Israel prostituted themselves by worshiping it there. It became a trap for Gideon and for those in his house. <sup>28</sup>So Midian was subdued before the people of Israel and they did not raise their heads up again. So the land had peace for forty years in the days of Gideon.



<sup>29</sup>Jerub-Baal, son of Joash, went and lived in his own house.<sup>30</sup>Gideon had seventy sons who were his descendants, for he had many wives.<sup>31</sup>His concubine, who was in Shechem, also bore him a son, and Gideon gave him the name Abimelek.

<sup>32</sup>Gideon, son of Joash, died at a good old age and was buried in the tomb of Joash his father, at Ophrah of the clan of Abiezer.

<sup>33</sup>It came about, as soon as Gideon was dead, the people of Israel turned again and prostituted themselves by worshiping the Baals. They made Baal-Berith their god.

<sup>34</sup>The people of Israel did not remember to honor Yahweh, their God, who had rescued them from the hand of all their enemies on every side.<sup>35</sup>They did not keep their promises to the house of Jerub-Baal (that is, Gideon), in return for all the good he had done in Israel.

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## Chapter 9

<sup>1</sup>Abimelek son of Jerub-Baal went to his mother's relatives at Shechem and he said to them and to the whole clan of his mother's family,<sup>2</sup>"Please say this, so that all the leaders in Shechem may hear, 'Which is better for you, that all seventy sons of Jerub-Baal rule over you, or that just one rule over you?' Remember that I am your bone and your flesh."

<sup>3</sup>His mother's relatives spoke for him to the leaders of Shechem, and they agreed to follow Abimelek, for they said, "He is our brother."<sup>4</sup>They gave him seventy pieces of silver out of the house of Baal-Berith, and Abimelek used the silver to hire worthless and reckless men, who traveled with him.

<sup>5</sup>Abimelek went to his father's house at Ophrah, and upon one stone he murdered his seventy brothers, the sons of Jerub-Baal. Only Jotham was left, the youngest son of Jerub-Baal, for he hid himself.<sup>6</sup>All the leaders of Shechem and Beth Millo came together and they went and made Abimelek king, beside the oak near the pillar which is in Shechem.

<sup>7</sup>When Jotham was told about this, he went and stood on the top of Mount Gerizim. He shouted and said to them, "Listen to me, you leaders of Shechem, so that God may listen to you.<sup>8</sup>The trees once went out to anoint a king over them. For they said to the olive tree, 'Reign over us.'

<sup>9</sup>But the olive tree said to them, 'Should I give up my abundance, by which gods and men are honored, to sway over the other trees?'<sup>10</sup>The trees said to the fig tree, 'Come and reign over us.'<sup>11</sup>But the fig tree said to them, 'Should I give up my sweetness and my good fruit, just so I could return and sway over the other trees?'

<sup>12</sup>The trees said to the vine, 'Come and reign over us.'<sup>13</sup>The vine said to them, 'Should I give up my new wine, which makes gods and mankind glad, and return and sway over the other trees?'<sup>14</sup>Then said all the trees to the thornbush, 'Come and reign over us.'

<sup>15</sup>The thornbush said to the trees, 'If you truly want to anoint me as king over you, then come and find refuge under my shade. If not, then let fire come out of the thornbush and let it burn up the cedars of Lebanon.'<sup>16</sup>Now therefore, if you have acted in truth and honesty, when you made Abimelek king, and if you have done well concerning Jerub-Baal and his house, and if you have punished him as he deserves—

<sup>17</sup>and to think that my father fought for you, risked his life, and rescued you out of the hand of Midian—<sup>18</sup>but today you have risen up against my father's house and have killed his sons, seventy persons, upon one stone. Then you have made Abimelek, the son of his female servant, king over the leaders of Shechem, because he is your relative.

<sup>19</sup>If you acted with faithfulness and integrity with Jerub-Baal and his house, then you should rejoice in Abimelek, and let him also rejoice in you.<sup>20</sup>But if not, let fire come out from Abimelek and burn up the men of Shechem and Beth Millo. Let fire come out from the men of Shechem and Beth Millo, to burn up Abimelek."<sup>21</sup>Jotham fled and ran away, and he went to Beer. He lived there because it was far away from Abimelek, his brother.

<sup>22</sup>Abimelek ruled over Israel for three years.<sup>23</sup>God sent an evil spirit between Abimelek and the leaders of Shechem. The leaders of Shechem betrayed the trust they had with Abimelek.<sup>24</sup>God did this so the violence done to the seventy sons of Jerub-Baal might be avenged and their blood be laid on Abimelek their brother, and the men of Shechem would be held responsible because they helped him murder his brothers.

<sup>25</sup>So the leaders of Shechem positioned men to lie in wait on the hilltops that they might ambush him, and they robbed all who passed by them along that road. This was reported to Abimelek.

<sup>26</sup>Gaal son of Ebed came with his relatives and they went over to Shechem. The leaders of Shechem had confidence in him.<sup>27</sup>They went out into the field and gathered grapes from the vineyards, and they trampled on them. They held a festival in the house of their god, where they ate and drank, and they cursed Abimelek.

<sup>28</sup>Gaal son of Ebed, said, "Who is Abimelek, and who is Shechem, that we should serve him? Is he not the son of Jerub-Baal? Is Zebul not his overseer? Serve the men of Hamor, Shechem's father! Why should we serve Abimelek?"<sup>29</sup>I wish that this people were under my command! Then would I remove Abimelek. I would say to Abimelek, 'Call out all your army.'"

<sup>30</sup>When Zebul, the official of the city, heard the words of Gaal son of Ebed his anger was kindled.<sup>31</sup>He sent messengers to Abimelek in order to deceive, saying, "See, Gaal son of Ebed and his relatives are coming to Shechem, and they are stirring up the city against you.

<sup>32</sup>Now, get up during the night, you and the soldiers with you, and prepare an ambush in the fields.<sup>33</sup>Then in the morning, as soon as the sun is up, rise early and make a raid on the city. When he and the people with him come out against you, do whatever you can to them."

<sup>34</sup>So Abimelek got up during the night, he and all the men who were with him, and they set an ambush against Shechem—dividing into four units.<sup>35</sup>Gaal son of Ebed went out and stood in the entrance of the city gate. Abimelek and the men who were with him came out of their hiding place.

<sup>36</sup>When Gaal saw the men, he said to Zebul, "See, men are coming down from the hilltops!" Zebul said to him, "You are seeing the shadows on the hills like they are men."<sup>37</sup>Gaal spoke again and said, "Look, men are coming down in the middle of the land, and one unit is coming by way of the oak of the diviners."

<sup>38</sup>Then Zebul said to him, "Where are your proud words now, you who said, 'Who is Abimelek that we should serve him?' Are these not the men you despised? Go out now and fight against them."<sup>39</sup>Gaal went out and he was leading the men of Shechem, and he fought Abimelek.<sup>40</sup>Abimelek chased him, and Gaal fled before him. Many fell with deadly wounds before the entrance to the city gate.

<sup>41</sup>Abimelek stayed in Arumah. Zebul forced Gaal and his relatives out of Shechem.<sup>42</sup>On the next day the people of Shechem went out into the field, and this was reported to Abimelek.<sup>43</sup>He took his people, divided them into three units, and they set an ambush in the fields. He looked and saw the people coming out from the city and he attacked and killed them.

<sup>44</sup>Abimelek and the units that were with him attacked and blocked the entrance to the city gate. The other two units attacked all who were in the field and killed them.<sup>45</sup>Abimelek fought against the city all that day. He captured the city, and killed the people who were in it. He broke down the city walls and sowed it with salt.

<sup>46</sup>When all the leaders of the tower of Shechem heard of it, they entered the stronghold of the house of El-Berith.

<sup>47</sup>Abimelek was told that all the leaders had gathered together at the tower of Shechem.

<sup>48</sup>Abimelek went up to Mount Zalmon, he and all the men who were with him. Abimelek took an ax and cut off branches. He put it on his shoulder and ordered the men with him, "What you have seen me do, hurry and do as I have done."<sup>49</sup>So every one cut off branches and followed Abimelek. They piled them against the wall of the tower, and they set the stronghold on fire, so that all the people of the tower of Shechem also died, about a thousand men and women.

<sup>50</sup>Then Abimelek went to Thebez, and he encamped against Thebez and captured it.<sup>51</sup>But there was a strong tower in the city, and all the men and women and all the leaders of the city fled to it and shut themselves in. Then they went up to the roof of the tower.

<sup>52</sup>Abimelek came to the tower and fought against it, and he came up near to the door of the tower to burn it.<sup>53</sup>But a woman dropped an upper millstone on Abimelek's head and it crushed his skull.<sup>54</sup>Then he called urgently to the young man who was his armor-bearer, and said to him, "Draw your sword and kill me, so no one will say about me, 'A woman killed him.'"<sup>55</sup>So his young man pierced him through, and he died.

<sup>56</sup>When the men of Israel saw that Abimelek was dead, they went home.<sup>57</sup>So God avenged the evil of Abimelek that he did to his father by killing his seventy brothers.<sup>58</sup>God made all the evil of the men of Shechem turn back on their own heads and on them came the curse of Jotham son of Jerub-Baal.

## Chapter 10

<sup>1</sup>After Abimelek, Tola son of Puah son of Dodo, a man from Issachar who lived in Shamir, in the hill country of Ephraim, arose to deliver Israel.<sup>2</sup>He judged Israel twenty-three years. He died and was buried in Shamir.

<sup>3</sup>He was followed by Jair the Gileadite. He judged Israel twenty-two years.<sup>4</sup>He had thirty sons who rode on thirty donkeys, and they had thirty cities, which are called Havvoth Jair to this day, which are in the land of Gilead.<sup>5</sup>Jair died and was buried in Kamon.

<sup>6</sup>The people of Israel added to the evil they had done in the sight of Yahweh and worshiped the Baals, the Ashtoreths, the gods of Aram, the gods of Sidon, the gods of Moab, the gods of the people of Ammon, and the gods of the Philistines. They abandoned Yahweh and no longer worshiped him.<sup>7</sup>Yahweh burned with anger toward Israel, and he sold them into the hand of the Philistines and into the hand of the Ammonites.

<sup>8</sup>They crushed and oppressed the people of Israel that year, and for eighteen years they oppressed all the people of Israel who were beyond the Jordan in the land of the Amorites, which is in Gilead.<sup>9</sup>Then the Ammonites crossed over the Jordan to fight against Judah, against Benjamin, and against the house of Ephraim, so that Israel was greatly distressed.

<sup>10</sup>Then the people of Israel called out to Yahweh, saying, "We have sinned against you, because we abandoned our God and worshiped the Baals."<sup>11</sup>Yahweh said to the people of Israel, "Did I not deliver you from the Egyptians, the Amorites, the Ammonites, the Philistines,<sup>12</sup>and also from the Sidonians? The Amalekites and the Maonites oppressed you; you called out to me, and I delivered you from their power.

<sup>13</sup>Yet you abandoned me again and worshiped other gods. Therefore, I will not keep adding to the times I deliver you.<sup>14</sup>Go and call out to the gods that you have worshiped. Let them rescue you when you have trouble."

<sup>15</sup>The people of Israel said to Yahweh, "We have sinned. Do to us whatever seems good to you. Only please, rescue us this day."<sup>16</sup>They got rid of the foreign gods among them and they worshiped Yahweh. Then Yahweh could bear Israel's misery no longer.

<sup>17</sup>Then the Ammonites were summoned and set up camp in Gilead. The people of Israel came together and set up their camp at Mizpah.<sup>18</sup>The leaders of the people of Gilead said one to another, "Who is the man who will begin to fight the Ammonites? He will become the leader over all those who are living in Gilead."

## Chapter 11

<sup>1</sup>Now Jephthah the Gileadite was a mighty warrior, but he was the son of a prostitute. Gilead was his father.

<sup>2</sup>Gilead's wife also gave birth to his other sons. When his wife's sons grew up, they forced Jephthah to leave the house and said to him, "You are not going to inherit anything from our father's household. You are the son of another woman."<sup>3</sup>So Jephthah fled from his brothers and lived in the land of Tob, and worthless men gathered around Jephthah and they traveled with him.

<sup>4</sup>Some days later, the people of Ammon made war against Israel.<sup>5</sup>When the people of Ammon made war against Israel, the elders of Gilead went to bring Jephthah back from the land of Tob.<sup>6</sup>They said to Jephthah, "Come and be our leader that we may fight with the people of Ammon."

<sup>7</sup>Jephthah said to the elders of Gilead, "You hated me and forced me to leave my father's house. Why do you come to me now when you are in trouble?"<sup>8</sup>The elders of Gilead said to Jephthah, "That is why we are turning to you now; come with us and fight with the people of Ammon, and you will become the leader over all who live in Gilead."

<sup>9</sup>Jephthah said to the elders of Gilead, "If you bring me home again to fight against the people of Ammon, and if Yahweh gives us victory over them, I will be your leader."<sup>10</sup>The elders of Gilead said to Jephthah, "May Yahweh be witness between us if we do not do as we say!"<sup>11</sup>So Jephthah went with the elders of Gilead, and the people made him leader and commander over them. When he was before Yahweh in Mizpah, Jephthah repeated all the promises he made.

<sup>12</sup>Then Jephthah sent messengers to the king of the people of Ammon, saying, "What is this conflict between us? Why have you come with force to take our land?"<sup>13</sup>The king of the people of Ammon answered to the messengers of Jephthah, "Because when Israel came up out of Egypt, they seized my land from the Arnon to the Jabbok, over to the Jordan. Now give back those lands in peace."

<sup>14</sup>Again Jephthah sent messengers to the king of the people of Ammon,<sup>15</sup>and he said, "This is what Jephthah says: Israel did not take the land of Moab and the land of the people of Ammon,<sup>16</sup>but they came up from Egypt, and Israel went through the wilderness to the Sea of Reeds and on to Kadesh.

<sup>17</sup>When Israel sent messengers to the king of Edom, saying, 'Please let us pass through your land,' the king of Edom would not listen. They also sent messengers to the king of Moab, but he refused. So Israel stayed at Kadesh.

<sup>18</sup>Then they went through the wilderness and turned away from the land of Edom and the land of Moab, and they went along the east side of the land of Moab and they camped on the other side of the Arnon. But they did not go into the territory of Moab, for the Arnon was Moab's border.

<sup>19</sup>Israel sent messengers to Sihon, king of the Amorites, who ruled in Heshbon; Israel said to him, 'Please, let us pass through your land to the place that is ours.'<sup>20</sup>But Sihon did not trust Israel to pass through his territory. So Sihon gathered all his army together and camped at Jahaz, and there he fought against Israel.

<sup>21</sup>Then Yahweh, the God of Israel, gave Sihon and all his people into the hand of Israel and they defeated them. So Israel took all the land of the Amorites who lived in that country.<sup>22</sup>They took over everything within the territory of the Amorites, from the Arnon to the Jabbok, and from the wilderness to the Jordan.

<sup>23</sup>So then Yahweh, the God of Israel, has driven out the Amorites before his people Israel, and should you now take possession of their land?<sup>24</sup>Will you not take over the land that Chemosh, your god, gives you? So whatever land Yahweh our God has given us, we will take over.<sup>25</sup>Now are you really better than Balak son of Zippor, king of Moab? Did he dare to have an argument with Israel? Did he ever wage war against them?

<sup>26</sup>While Israel lived for three hundred years in Heshbon and its villages, and in Aroer and its villages, and in all the cities that are along the banks of the Arnon—why then did you not take them back during that time?<sup>27</sup>I have not done you wrong, but you are doing me wrong by attacking me. Yahweh, the judge, will decide today between the people of Israel and the people of Ammon."

<sup>28</sup>But the king of the people of Ammon rejected the warning Jephthah sent him.

<sup>29</sup>Then the Spirit of Yahweh came on Jephthah, and he passed through Gilead and Manasseh, and passed through Mizpah of Gilead, and from Mizpah of Gilead he passed through to the people of Ammon.<sup>30</sup>Jephthah made a vow to Yahweh and said, "If you give me victory over the people of Ammon,<sup>31</sup>then whatever comes out of the doors of my house to meet me when I return in peace from the people of Ammon will belong to Yahweh, and I will offer it up as a burnt offering."

<sup>32</sup>So Jephthah passed through to the people of Ammon to fight against them, and Yahweh gave him victory.<sup>33</sup>He attacked them and caused a great slaughter from Aroer as far as Minnith—twenty cities—and to Abel Keramim. So the people of Ammon were subdued before the people of Israel.

<sup>34</sup>Jephthah came to his home at Mizpah, and there his daughter came out to meet him with tambourines and with dancing. She was his only child, and besides her he had neither son nor daughter.<sup>35</sup> As soon as he saw her, he tore his clothes and said, "Oh! My daughter! You have crushed me with sorrow, and you have become one who troubles me! For I have opened my mouth to Yahweh, and I cannot turn back on my promise."

<sup>36</sup>She said to him, "My father, you have made a vow to Yahweh, do to me everything you promised, because Yahweh has taken vengeance for you against your enemies, the Ammonites."<sup>37</sup>She said to her father, "Let this promise be kept for me. Leave me alone for two months, that I may leave and go down to the hills and grieve over my virginity, I and my companions."

<sup>38</sup>He said, "Go." He sent her away for two months. She left him, she and her companions, and they grieved her virginity in the hills.<sup>39</sup> At the end of two months she returned to her father, who did with her according to the promise of the vow he had made. Now she had never known a man, and it became a custom in Israel<sup>40</sup> that the daughters of Israel every year, for four days, would retell the story of the daughter of Jephthah the Gileadite.

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## Chapter 12

<sup>1</sup>A call went out to the men of Ephraim; they passed through Zaphon and said to Jephthah, "Why did you pass through to fight against the people of Ammon and did not call us to go with you? We will burn your house down over you."<sup>2</sup>Jephthah said to them, "I and my people were in a great conflict with the people of Ammon. When I called you, you did not rescue me from them.

<sup>3</sup>When I saw that you did not rescue me, I put my life in my own hand and passed through against the people of Ammon, and Yahweh gave me victory. Why have you come to fight against me today?"<sup>4</sup>Jephthah gathered together all the men of Gilead and he fought against Ephraim. The men of Gilead attacked the men of Ephraim because they said, "You Gileadites are fugitives in Ephraim—in Ephraim and Manasseh."

<sup>5</sup>The Gileadites captured the fords of the Jordan leading to Ephraim. When any of the survivors of Ephraim said, "Let me go over the river," the men of Gilead would say to him, "Are you an Ephraimite?" If he said, "No,"<sup>6</sup>then they would say to him, "Say: Shibboleth," and if he said "Sibboleth" (for he could not pronounce the word correctly), the Gileadites would seize him and kill him at the fords of the Jordan. Forty-two thousand Ephraimites were killed at that time.

<sup>7</sup>Jephthah served as a judge over Israel for six years. Then Jephthah the Gileadite died and was buried in one of the cities of Gilead.

<sup>8</sup>After him, Ibzan of Bethlehem served as a judge over Israel.<sup>9</sup>He had thirty sons. He gave away thirty daughters in marriage and he brought from the outside thirty daughters of other men for his sons. He judged Israel for seven years.

<sup>10</sup>Ibzan died and was buried at Bethlehem.<sup>11</sup>After him Elon the Zebulunite served as judge over Israel. He judged Israel for ten years.<sup>12</sup>Elon the Zebulunite died and was buried in Aijalon in the land of Zebulun.

<sup>13</sup>After him, Abdon son of Hillel the Pirathonite served as a judge over Israel.<sup>14</sup>He had forty sons and thirty grandsons. They rode on seventy donkeys, and he judged Israel for eight years.<sup>15</sup>Abdon son of Hillel the Pirathonite died and was buried in Pirathon in the land of Ephraim in the hill country of the Amalekites.

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## Chapter 13

<sup>1</sup>The people of Israel again did what was evil in the sight of Yahweh, and he gave them into the hand of the Philistines for forty years.

<sup>2</sup>There was a man from Zorah, of the clan of the Danites, whose name was Manoah. His wife was barren and so she had not given birth.

<sup>3</sup>The angel of Yahweh appeared to the woman and said to her, "See now, you have been barren, and you have not given birth, but you will conceive and you will give birth to a son."<sup>4</sup>Now be careful not to drink wine or strong drink, and do not eat anything unclean.

<sup>5</sup>Look, you will become pregnant and give birth to a son. No razor will be used upon his head, for the boy will be a Nazirite to God from the womb, and he will begin to deliver Israel from the hand of the Philistines."

<sup>6</sup>Then the woman came and told her husband, "A man of God came to me, and his appearance was like that of an angel of God, very terrible. I did not ask him where he came from, and he did not tell me his name."<sup>7</sup>He said to me, 'Look! You will become pregnant, and you will give birth to a son. So then drink no wine or strong drink, and do not eat any food that the law declares to be unclean, because the boy will be a Nazirite to God from the time he is in your womb until the day of his death.'"

<sup>8</sup>Then Manoah prayed to Yahweh and said, "Oh, Lord, please let the man of God you sent come again to us so that he may teach us what we are to do for the child who soon will be born."<sup>9</sup>God listened to the voice of Manoah, and the angel of God came to the woman again when she was sitting in the field. But Manoah her husband was not with her.

<sup>10</sup>So the woman ran quickly and told her husband, "Look! The man has appeared to me—the one who came to me the other day!"<sup>11</sup>Manoah got up and followed his wife. When he came to the man, he said, "Are you the man who spoke with my wife?" The man said, "I am."

<sup>12</sup>So Manoah said, "Now may your words come true. What will be the rules for the child, and what will be his work?"<sup>13</sup>The angel of Yahweh said to Manoah, "She must carefully do everything that I said to her."<sup>14</sup>She may not eat anything that comes from the vines, and do not let her drink wine or strong drink or eat anything unclean. She must obey everything I have commanded her to do."

<sup>15</sup>Manoah said to the angel of Yahweh, "Please stay for a while, to give us time to prepare a young goat for you."<sup>16</sup>The angel of Yahweh said to Manoah, "Even if I stay, I will not eat your food. But if you prepare a burnt offering, offer it to Yahweh." (Manoah did not know that he was the angel of Yahweh.)

<sup>17</sup>Manoah said to the angel of Yahweh, "What is your name, so we may honor you when your words come true?"<sup>18</sup>The angel of Yahweh said to him, "Why do you ask my name? It is wonderful!"

<sup>19</sup>So Manoah took the young goat with the grain offering and offered them on the rock to Yahweh. He did something marvelous while Manoah and his wife were watching.<sup>20</sup>When the flame went up from the altar toward the sky, the angel of Yahweh went up in the flame of the altar. Manoah and his wife saw this and lay facedown on the ground.

<sup>21</sup>The angel of Yahweh did not appear again to Manoah or his wife. Then Manoah knew that he was the angel of Yahweh.<sup>22</sup>Manoah said to his wife, "We are sure to die, because we have seen God!"

<sup>23</sup>But his wife said to him, "If Yahweh wanted to kill us, he would not have received the burnt offering and the grain offering we gave him. He would not have shown us all these things, nor at this time would he have let us hear such things."

<sup>24</sup>Later the woman gave birth to a son, and called his name Samson. The boy grew up and Yahweh blessed him.

<sup>25</sup>Yahweh's Spirit began to stir him in Mahaneh Dan, between Zorah and Eshtaol.



## Chapter 14

<sup>1</sup>Samson went down to Timnah, and there he saw a woman, one of the daughters of the Philistines.<sup>2</sup>When he returned, he told his father and mother, "I saw a woman in Timnah, one of the daughters of the Philistines. Now get her for me to be my wife."

<sup>3</sup>His father and mother said to him, "Is there not a woman among the daughters of your relatives, or among all our people? Are you going to take a wife from the uncircumcised Philistines?" Samson said to his father, "Get her for me, for when I look at her, she pleases me."<sup>4</sup>But his father and his mother did not know that this matter came from Yahweh, for he desired to create a conflict with the Philistines (for at that time the Philistines were ruling Israel).

<sup>5</sup>Then Samson went down to Timnah with his father and his mother, and they came to the vineyards of Timnah. And, look, there one of the young lions came up and was roaring at him.<sup>6</sup>Yahweh's Spirit suddenly came on him, and he tore the lion apart as easily as he would have torn apart a small goat, and he had nothing in his hand. But he did not tell his father or his mother what he had done.

<sup>7</sup>He went and spoke with the woman, and when he looked at her, she pleased Samson.<sup>8</sup>A few days later when he returned to marry her, he turned aside to look for the carcass of the lion. And, look, there was a swarm of bees and honey in what was left of the lion's body.<sup>9</sup>He scraped up the honey in his hands and went on, eating as he went. When he came to his father and his mother, he gave some to them, and they ate. But he did not tell them he had taken the honey out of what was left of the lion's body.

<sup>10</sup>Samson's father went down to where the woman was, and Samson gave a feast there, for this was the custom of the young men.<sup>11</sup>As soon as her relatives saw him, they brought him thirty of their friends to be with him.

<sup>12</sup>Samson said to them, "Let me now tell you a riddle. If one of you can find it out and tell me the answer during the seven days of the feast, I will give out thirty linen robes and thirty sets of clothes.<sup>13</sup>But if you cannot tell me the answer, then you will give me thirty linen robes and thirty sets of clothes." They said to him, "Tell us your riddle, so we may hear it."

<sup>14</sup>He said to them,

"Out of the eater was something to eat;  
out of the strong was something sweet."

But his guests could not find the answer in three days.

<sup>15</sup>On the fourth day they said to Samson's wife, "Trick your husband so that he may tell us the answer to the riddle, or we will burn up you and your father's house. Did you invite us here in order to make us poor?"

<sup>16</sup>Samson's wife started to weep in front of him; she said, "All you do is hate me! You do not love me. You have told a riddle to some of my people, but you have not told me the answer." Samson said to her, "Look here, if I have not told my father or my mother, should I tell you?"<sup>17</sup>She cried during the seven days that their feast lasted. On the seventh day he told her the answer because she pressured him very much. She told the answer to the relatives of her people.

<sup>18</sup>Before the sun went down on the seventh day the men of the city said to him,

"What is sweeter than honey?  
What is stronger than a lion?"

Samson said to them,

"If you had not plowed with my heifer,  
you would not have found the answer to my riddle."

<sup>19</sup>Then Yahweh's Spirit suddenly came on Samson with power. Samson went down to Ashkelon and killed thirty of their men. He took their plunder, and he gave their clothes to those who had explained the riddle. Burning with anger, he went up to his father's house.<sup>20</sup>Samson's wife was given to his best friend.

## Chapter 15

<sup>1</sup>After some days, during the time of wheat harvest, Samson took a young goat and went to visit his wife. He said to himself, "I will go to my wife's room." But her father would not allow him to go in.<sup>2</sup>Her father said, "I really thought you hated her, so I gave her to your friend. Her younger sister is more beautiful than she is, is she not? Take her instead."

<sup>3</sup>Samson said to them, "This time I will be innocent in regard to the Philistines when I hurt them."<sup>4</sup>Samson went and caught three hundred foxes and he tied together each pair, tail to tail. Then he took torches and tied them in the middle of each pair of tails.

<sup>5</sup>When he had set the torches on fire, he let the foxes go into the standing grain of the Philistines, and they set fire to both the stacked grain and the grain standing in the field, along with the vineyards and the olive orchards.<sup>6</sup>The Philistines asked, "Who did this?" They were told, "Samson, the Timnite's son-in-law, did this because the Timnite took Samson's wife and gave her to his friend." Then the Philistines went and burned up her and her father.

<sup>7</sup>Samson said to them, "If this is what you do, I will get my revenge against you, and after that is done, I will stop."<sup>8</sup>Then he cut them to pieces, hip and thigh, with a great slaughter. Then he went down and lived in a cave in the cliff of Etam.

<sup>9</sup>Then the Philistines came up and encamped in Judah and spread out in Lehi.<sup>10</sup>The men of Judah said, "Why have you come up against us?" They said, "We have come up so we may capture Samson, and do to him as he has done to us."

<sup>11</sup>Then three thousand men of Judah went down to the cave in the cliff of Etam, and they said to Samson, "Do you not know that the Philistines are rulers over us? What is this you have done to us?" Samson said to them, "They did to me, and so I have done to them."

<sup>12</sup>They said to Samson, "We have come down to tie you up and give you into the hands of the Philistines." Samson said to them, "Swear to me that you will not kill me yourselves."<sup>13</sup>They said to him, "No, we will only tie you with ropes and hand you over to them. We promise we will not kill you." Then they tied him up with two new ropes and brought him up from the rock.

<sup>14</sup>When he came to Lehi, the Philistines came shouting as they met him. Then Yahweh's Spirit came on him with power. The ropes on his arms became like burnt flax, and they fell off his hands.

<sup>15</sup>Samson found a fresh jawbone of a donkey, and he picked it up and killed a thousand men with it.<sup>16</sup>Samson said, "With the jawbone of a donkey, heaps upon heaps, with the jawbone of a donkey I have killed a thousand men."

<sup>17</sup>When Samson finished speaking, he threw away the jawbone, and he called the place Ramath Lehi.<sup>18</sup>Samson was very thirsty and called on Yahweh and said, "You have given this great victory to your servant. But now will I die of thirst and fall into the hands of those who are uncircumcised?"

<sup>19</sup>God split open the hollow place that is at Lehi and water came out. When he drank, his strength returned and he revived. So he called the name of that place En Hakkore, and it is at Lehi to this day.<sup>20</sup>Samson judged Israel in the days of the Philistines for twenty years.

## Chapter 16

<sup>1</sup>Samson went to Gaza and saw a prostitute there, and he went to her.<sup>2</sup>The Gazites were told, "Samson has come here." The Gazites surrounded the place and in secret, they waited for him all night at the city gate. They kept silent all night. They had said, "Let us wait until daylight, and then let us kill him."

<sup>3</sup>Samson lay in bed until midnight. At midnight he got up and he took hold of the city gate and its two posts. He pulled them up out of the ground, bar and all, put them on his shoulders, and carried them up to the top of the hill, in front of Hebron.

<sup>4</sup>After this, Samson came to love a woman who lived in the Valley of Sorek. Her name was Delilah.<sup>5</sup>The rulers of the Philistines came up to her, and said to her, "Trick Samson to see where his great strength lies, and by what means we may overpower him, that we may bind him in order to humiliate him. Do this, and each one of us will give you 1,100 pieces of silver."

<sup>6</sup>Then Delilah said to Samson, "Please, tell me how is it that you are so strong, and how could anyone bind you, so you might be controlled?" Samson said to her, "If they tie me with seven fresh bowstrings that have not been dried, then I will become weak and be like any other man."

<sup>8</sup>Then the rulers of the Philistines brought up to Delilah seven fresh bowstrings that had not been dried, and she tied Samson up with them.<sup>9</sup>Now she had men hiding in secret, staying in her inner room. She said to him, "The Philistines are upon you, Samson!" But he broke the bowstrings like a thread of yarn when it touches the fire. So the secret of his strength was not discovered.

<sup>10</sup>Then Delilah said to Samson, "This is how you have deceived me and told me lies. Please, tell me how you can be overpowered."<sup>11</sup>He said to her, "If they tie me up with new ropes which have never been used for work, I will become weak and like any other man."<sup>12</sup>So Delilah took new ropes and tied him up with them, and said to him, "The Philistines are upon you, Samson!" The men lying in wait were in the inner room. But Samson tore off the ropes from his arms like they were a piece of thread.

<sup>13</sup>Delilah said to Samson, "Until now you have deceived me and told me lies. Tell me how you may be overpowered." Samson said to her, "If you weave seven locks of my hair into a fabric on a loom, and then nail that to the loom, I will be like any other man."<sup>14</sup>While he slept, Delilah wove seven locks of his hair into the fabric on the loom and nailed it to the loom, and she said to him, "The Philistines are upon you, Samson!" He woke from his sleep and he pulled out the fabric and the pin from the loom.

<sup>15</sup>She said to him, "How can you say, 'I love you,' when you do not share your secrets with me? You have mocked me these three times and have not told me how you have such great strength."<sup>16</sup>Every day she pressed him hard with her words, and she pressured him so much that he wished he would die.

<sup>17</sup>So Samson told her everything and said to her, "I have never had a razor cut the hair on my head, for I have been a Nazirite for God from my mother's womb. If my head is shaved, then my strength will leave me, and I will become weak and be like every other man."

<sup>18</sup>When Delilah saw that he had told her the truth about everything, she sent and called for the rulers of the Philistines, saying, "Come up again, for he has told me everything." Then the rulers of the Philistines went up to her, bringing the silver in their hands.<sup>19</sup>She had him fall asleep in her lap. She called for a man to shave off the seven locks of his head, and she began to subdue him, for his strength had left him.

<sup>20</sup>She said, "The Philistines are upon you, Samson!" He woke up out of his sleep and said, "I will get out like the other times and shake myself free." But he did not know that Yahweh had left him.<sup>21</sup>The Philistines captured him and put out his eyes. They brought him down to Gaza and bound him with bronze shackles. He turned the millstone at the prison house.<sup>22</sup>But the hair on his head began to grow again after it had been shaved.

<sup>23</sup>The rulers of the Philistines gathered together to offer a great sacrifice to Dagon their god, and to rejoice. They said, "Our god has conquered Samson, our enemy, and put him in our hands."<sup>24</sup>When the people saw him, they praised their god, for they said, "Our god has conquered our enemy and given him to us—the destroyer of our country, who killed many of us."

<sup>25</sup>When they were celebrating, they said, "Call for Samson, that he may make us laugh." They called for Samson out of the prison and he made them laugh. They made him stand between the pillars.<sup>26</sup>Samson said to the boy who held his hand, "Permit me to touch the pillars on which the building rests, so that I can lean against them."<sup>27</sup>Now the house was full of men and women. All the rulers of the Philistines were there. There were on the roof about three thousand men and women, who were looking on while Samson was entertaining them.

<sup>28</sup>Samson called to Yahweh and said, "Lord Yahweh, call me to mind! Please strengthen me only this once, God, so that I may have revenge in one blow on the Philistines for taking my two eyes."<sup>29</sup>Samson held on to the two middle pillars on which the building rested, and he leaned against them, one pillar with his right hand, and the other with his left.

<sup>30</sup>Samson said, "Let me die with the Philistines!" He stretched out with his strength and the building fell on the rulers and on all the people who were in it. So the dead that he killed when he died were more than those he killed during his life.<sup>31</sup>Then his brothers and all the house of his father came down. They took him, brought him back and buried him between Zorah and Eshtaol in the burial place of Manoah, his father. Samson had judged Israel for twenty years.

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## Chapter 17

<sup>1</sup>There was a man in the hill country of Ephraim, and his name was Micah.<sup>2</sup>He said to his mother, "The 1,100 pieces of silver that were taken from you, about which you spoke a curse, and which I heard—look here! I have the silver with me. I stole it." His mother said, "May Yahweh bless you, my son!"

<sup>3</sup>He restored the 1,100 pieces of silver to his mother and his mother said, "I set apart this silver to Yahweh, for my son to make a carved image and a cast metal figure. So now, I restore it to you."<sup>4</sup>When he restored the money to his mother, his mother took two hundred pieces of silver and gave them to a metal worker who made them into a carved image and a cast metal figure, and they were placed in the house of Micah.

<sup>5</sup>The man Micah had a house of idols and he made an ephod and household gods, and he hired one of his sons to become his priest.<sup>6</sup>In those days there was no king in Israel, and everyone did what was right in his own eyes.

<sup>7</sup>Now there was a young man of Bethlehem in Judah, of the clan of Judah, who was a Levite. He stayed there to fulfill his duties.<sup>8</sup>The man left Bethlehem in Judah to go and find a place to live. As he journeyed, he came to Micah's house in the hill country of Ephraim.<sup>9</sup>Micah said to him, "Where do you come from?" The man said to him, "I am a Levite of Bethlehem in Judah, and I am traveling to find a place where I might live."

<sup>10</sup>Micah said to him, "Stay with me, and be to me a father and a priest. I will give you ten pieces of silver a year, a suit of clothes, and your food." So the Levite went into his house.<sup>11</sup>The Levite was content to live with the man, and the young man became to Micah like one of his sons.

<sup>12</sup>Micah set apart the Levite for sacred duties, and the young man became his priest, and was in Micah's house.

<sup>13</sup>Then Micah said, "Now I know that Yahweh will do good for me, because this Levite has become my priest."

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## Chapter 18

<sup>1</sup>In those days there was no king in Israel. The tribe of the descendants of Dan was looking for a territory to live in, for up to that day they had not received any inheritance from among the tribes of Israel.<sup>2</sup>The people of Dan sent five men from the whole number of their tribe, men who were experienced warriors from Zorah and from Eshtaol, to scout the land on foot, and to look it over. They said to them, "Go and look over the land." They came to the hill country of Ephraim, to the house of Micah, and they spent the night there.

<sup>3</sup>When they were near Micah's house, they recognized the speech of the young Levite. So they stopped and asked him, "Who brought you here? What are you doing in this place? Why are you here?"<sup>4</sup>He said to them, "This is what Micah has done for me: He has hired me to become his priest."

<sup>5</sup>They said to him, "Please seek the advice of God, so we may know whether the journey we are going on will be successful."<sup>6</sup>The priest said to them, "Go in peace. Yahweh will lead you in the way you should go."

<sup>7</sup>Then the five men left and came to Laish, and they saw that the people were living in safety, in the same way the Sidonians lived, undisturbed and secure. There was no one who conquered them or who oppressed them in any way in the land. They lived far away from the Sidonians and had no dealings with anyone.<sup>8</sup>They returned to their tribe in Zorah and Eshtaol. Their relatives asked them, "What is your report?"

<sup>9</sup>They said, "Come! Let us attack them! We have seen the land and it is very good. Are you doing nothing? Do not be slow to attack and conquer the land."<sup>10</sup>When you go, you will come to a secure people, and the land is wide! God has given it to you—a place that does not lack anything in the land."

<sup>11</sup>Six hundred men of the tribe of Dan, armed with weapons of war, set out from Zorah and Eshtaol.<sup>12</sup>They went up and camped at Kiriath Jearim, in Judah. This is why people called that place Mahaneh Dan to this day; it is west of Kiriath Jearim.

<sup>13</sup>They went away from there to the hill country of Ephraim and came to the house of Micah.

<sup>14</sup>Then the five men who had gone to scout the country of Laish said to their relatives, "Do you know that in these houses there are an ephod, household gods, a carved image, and a cast metal figure? Decide now what you will do."

<sup>15</sup>So they turned in there and came to the house of the young man, the Levite, at the house of Micah, and they greeted him.<sup>16</sup>Now the six hundred Danites, armed with weapons of war, stood at the entrance of the gate.

<sup>17</sup>The five men who had gone to scout out the land went there and they took the carved figure, the ephod, the household gods, and the cast metal figure, while the priest stood by the opening of the gate with the six hundred men armed with weapons of war.<sup>18</sup>When these went into Micah's house and took the carved image, the ephod, the household gods, and the cast metal figure, the priest said to them, "What are you doing?"

<sup>19</sup>They said to him, "Be quiet! Put your hand on your mouth and come with us, and be to us a father and a priest. Is it better for you to be priest for the house of one man, or to be priest for a tribe and a clan in Israel?"<sup>20</sup>The priest's heart was glad. He took the ephod, the household gods, and the carved figure, and went along with the people.

<sup>21</sup>So they turned and went away, putting the little children, their livestock and their valuable possessions in front of them.<sup>22</sup>When they were a good distance from the house of Micah, the men who were in the houses near Micah's house were called together, and they caught up with the Danites.<sup>23</sup>They shouted to the Danites, and they turned and said to Micah, "Why have you been called together?"

<sup>24</sup>He said, "You stole the gods that I made, you have taken my priest, and you are leaving. What else do I have left? How can you ask me, 'What is bothering you?'"<sup>25</sup>The people of Dan said to him, "You should not let us hear you say anything, or some very angry men will attack you, and you and your family will be killed."<sup>26</sup>Then the people of Dan went their way. When Micah saw that they were too strong for him, he turned and went back to his house.

<sup>27</sup>The people of Dan took what Micah had made, as well as his priest, and they came to Laish, to a people who were undisturbed and secure and they struck them with the edge of the sword and burned the city.<sup>28</sup>There was no one to rescue them because it was a long way from Sidon, and they had no dealings with anyone. It was in the valley that is near Beth Rehob. The Danites rebuilt the city and lived there.<sup>29</sup>They named the city Dan, the name of Dan their ancestor, who was one of Israel's sons. But the name of the city used to be Laish.

<sup>30</sup>The people of Dan set up the carved figure for themselves. Jonathan son of Gershom, son of Moses, he and his sons were priests for the tribe of the Danites until the day of the land's captivity.<sup>31</sup>So they worshiped Micah's carved figure that he made as long as the house of God was at Shiloh.

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## Chapter 19

<sup>1</sup>In those days, when there was no king in Israel, there was a man, a Levite, living for a while in the most remote area of the hill country of Ephraim. He took for himself a woman, a concubine from Bethlehem in Judah.<sup>2</sup>But his concubine acted like a prostitute against him; she left him and went back to her father's house in Bethlehem of Judah. She stayed there for four months.

<sup>3</sup>Then her husband got up and went after her in order to persuade her to come back. His servant was with him, and a yoke of donkeys. She brought him into her father's house. When the girl's father saw him, he was glad to meet him.<sup>4</sup>His father-in-law, the girl's father, persuaded him to stay for three days. They ate and drank, and they spent the night there.

<sup>5</sup>On the fourth day they got up early and he prepared to go, but the girl's father said to his son-in-law, "Strengthen yourself with a bit of bread, then you may go."<sup>6</sup>So the two of them sat down to eat and drink together. Then the girl's father said, "Please be willing to spend the night and have a good time."

<sup>7</sup>When the Levite got up to leave, the father of the young woman urged him to stay, so he changed his plan and spent the night there again.<sup>8</sup>On the fifth day he woke up early to leave, but the girl's father said, "Strengthen yourself, and wait until the afternoon." So the two of them had a meal.

<sup>9</sup>When the Levite and his concubine and his servant rose up to depart, his father-in-law, the girl's father said to him, "See now, the day is advancing toward evening. Please stay another night, and have a good time. You can get up early tomorrow and go back home."

<sup>10</sup>But the Levite was not willing to spend the night. He got up and left. He went toward Jebus (that is Jerusalem). He had a pair of saddled donkeys—and his concubine was with him.<sup>11</sup>When they were near Jebus, the day was nearly over, and the servant said to his master, "Come, let us turn aside to the city of the Jebusites and spend the night in it."

<sup>12</sup>His master said to him, "We will not turn aside into a city of foreigners who do not belong to the people of Israel. We will go on to Gibeah."<sup>13</sup>The Levite said to his young man, "Come, let us go to one of those other places, and spend the night in Gibeah or Ramah."

<sup>14</sup>So they went on, and the sun set as they came near to Gibeah, in the territory of Benjamin.<sup>15</sup>They turned aside there to spend the night in Gibeah. They went and sat down in the city square, but no one took them into his house for the night.

<sup>16</sup>But then an old man was coming from his work in the field that evening. He was from the hill country of Ephraim, and he was staying for a while in Gibeah. But the men living in that place were Benjamites.<sup>17</sup>He raised his eyes and saw the traveler in the city square. The old man said, "Where are you going? Where are you coming from?"

<sup>18</sup>The Levite said to him, "We are on our way from Bethlehem in Judah to the most remote part of the hill country of Ephraim, which is where I come from. I went to Bethlehem in Judah, and I am going to the house of Yahweh, but there is no one who will take me into his house."<sup>19</sup>We have straw and feed for our donkeys, and there is bread and wine for me and your female servant here, and for this young man with your servants. We lack nothing."

<sup>20</sup>The old man greeted them, "Peace be with you! I will take care of all your needs. Only do not spend the night in the square."<sup>21</sup>So the man brought the Levite into his house and gave feed to the donkeys. They washed their feet and ate and drank.

<sup>22</sup>While they were making their hearts glad, some men of the city, worthless men, surrounded the house, beating on the door. They spoke to the old man, the master of the house, saying, "Bring out the man who came into your house, so we can know him."<sup>23</sup>The man, the master of the house, went out to them and said to them, "No, my brothers, please do not do this evil thing! Since this man is a guest in my house, do not do this act of disgraceful folly!

<sup>24</sup>See, my virgin daughter and his concubine are here. Let me bring them out now. Violate them and do with them whatever you like. But do not do such an act of disgraceful folly to this man!"<sup>25</sup>But the men would not listen to him, so the man seized his concubine and brought her out to them. They raped her and abused her all throughout the night, and at dawn they let her go.<sup>26</sup>At dawn the woman came and she fell down at the door of the man's house where her master was, and she lay there until it was light.



<sup>27</sup>Her master rose up in the morning and opened the doors of the house and went out to go on his way. He could see his concubine lying there at the door, with her hands on the threshold.<sup>28</sup>The Levite said to her, "Get up. Let us go." But there was no answer. He put her on the donkey, and the man set out for home.

<sup>29</sup>When the Levite came to his house, he took a knife, and he took hold of his concubine, and cut her up, limb by limb, into twelve pieces, and sent the pieces everywhere throughout Israel.<sup>30</sup>All who saw this said, "Such a thing has never been done or seen from the day the people of Israel came up out of the land of Egypt to this present day. Think about it! Give us advice! Tell us what to do!"

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## Chapter 20

<sup>1</sup>Then all the people of Israel—from Dan to Beersheba, including the land of Gilead also—came out, and the congregation assembled together as one man before Yahweh at Mizpah.<sup>2</sup>The leaders of all the people, of all the tribes of Israel, took their places in the assembly of the people of God—400,000 footmen ready to fight with the sword.

<sup>3</sup>Now the people of Benjamin heard that the people of Israel had gone up to Mizpah. The people of Israel said, "Tell us how this wicked thing happened."<sup>4</sup>The Levite, the husband of the woman who had been murdered, answered, "I came to Gibeah in the territory that belongs to Benjamin, I and my concubine, to spend the night.<sup>5</sup>During the night, the leaders of Gibeah attacked me, surrounding the house, intending to kill me. They raped my concubine, and she died.<sup>6</sup>I took my concubine and cut her body into pieces, and sent them into each region of Israel's inheritance, because they have committed wickedness and an act of disgraceful folly in Israel.<sup>7</sup>Now, all you people of Israel, give your advice and counsel here."

<sup>8</sup>All the people arose together as one man, and they said, "None of us will go to his tent, and none of us will return to his house!<sup>9</sup>But now this is what we must do to Gibeah: We will attack it as the lot directs us.

<sup>10</sup>We will take ten men of a hundred throughout all the tribes of Israel, and one hundred of a thousand, and one thousand of ten thousand, to get provisions for these people, so that when they come to Gibeah in Benjamin, they may punish them for the act of disgraceful folly they committed in Israel."<sup>11</sup>So all the men of Israel assembled against the city, united as one man.

<sup>12</sup>The tribes of Israel sent men through all the tribe of Benjamin, saying, "What is this wickedness that was done among you?"<sup>13</sup>Therefore, give us those wicked men of Gibeah, so we may put them to death, and so we will completely remove this evil from Israel." But the Benjamites would not listen to the voice of their brothers, the people of Israel.<sup>14</sup>Then the sons of Benjamin came together out of the cities to Gibeah to get ready to fight against the sons of Israel.

<sup>15</sup>The people of Benjamin brought together from their cities to fight on that day twenty-six thousand soldiers who were trained to fight with the sword. In addition, there were seven hundred of their chosen men from the inhabitants of Gibeah.<sup>16</sup>Among all these soldiers were seven hundred chosen men who were left-handed. Each of them could sling a stone at a hair and not miss.

<sup>17</sup>The people of Israel, not counting the number from Benjamin, numbered 400,000 men, who were trained to fight with the sword. All of these were men of war.<sup>18</sup>The people of Israel arose, went up to Bethel, and asked for advice from God. They asked, "Who first will attack the people of Benjamin for us?" Yahweh said, "Judah will attack first."

<sup>19</sup>The sons of Israel got up in the morning and they moved their camp near Gibeah.<sup>20</sup>The men of Israel went out to fight against Benjamin. They set up their battle positions against them at Gibeah.<sup>21</sup>The people of Benjamin came out of Gibeah, and they killed twenty-two thousand men from among Israel on that day.

<sup>22</sup>But the men of Israel strengthened themselves and they formed the battle line in the same place where they had taken positions on the first day.<sup>23</sup>Then the people of Israel went up and they wept before Yahweh until evening, and they sought direction from Yahweh. They said, "Should we go again to fight against our brothers, the people of Benjamin?" Yahweh said, "Attack them!"

<sup>24</sup>So the people of Israel went against the soldiers of Benjamin the second day.<sup>25</sup>On the second day, Benjamin went out against them from Gibeah and they killed eighteen thousand men from the people of Israel. All were men who trained to fight with the sword.

<sup>26</sup>Then all the people of Israel, all the people, went up to Bethel and wept, and there they sat before Yahweh and they fasted that day until the evening and offered burnt offerings and peace offerings before Yahweh.

<sup>27</sup>The people of Israel asked Yahweh—for the ark of the covenant of God was there in those days,<sup>28</sup> and Phinehas, son of Eleazar son of Aaron, was serving before the ark in those days—"Should we go out to battle once more against the people of Benjamin, our brothers, or stop?" Yahweh said, "Attack, for tomorrow I will help you defeat them."

<sup>29</sup>So Israel set men in secret places around Gibeah.<sup>30</sup>The people of Israel fought against the people of Benjamin for the third day, and they formed their battle lines against Gibeah as they had done before.

<sup>31</sup>The people of Benjamin went and fought against the people, and they were drawn away from the city. They began to kill some of the people. There were about thirty men of Israel who died in the fields and on the roads. One of the roads went up to Bethel, and the other went to Gibeah.

<sup>32</sup>Then the people of Benjamin said, "They are defeated and they are running away from us, just as at first." But the people Israel said, "Let us run back and draw them away from the city to the roads."<sup>33</sup>All the men of Israel rose up out of their places and formed themselves into lines for battle at Baal Tamar. Then the people of Israel who had been hiding in secret places ran out from their places from Maareh Gibeah.

<sup>34</sup>Ten thousand chosen men out of all Israel came out against Gibeah, and the fighting was fierce, but the Benjamites did not know that disaster was close to them.<sup>35</sup>Yahweh defeated Benjamin before Israel. On that day, the people of Israel destroyed 25,100 men of Benjamin. All these who died were those who had been trained to fight with the sword.

<sup>36</sup>So the people of Benjamin saw they were defeated. The men of Israel had given ground to Benjamin, because they were trusting in the men they had placed in hidden positions outside Gibeah.<sup>37</sup>Then the men who were hiding got up and hurried, and they rushed into Gibeah, and they struck all the city with the edge of the sword.

<sup>38</sup>The arranged signal between the men of Israel and the men hiding in secret would be that a great cloud of smoke would rise up out of the city.

<sup>39</sup>When the signal was sent the men of Israel would turn from the battle. Now Benjamin began to attack and they killed about thirty men of Israel, and they said, "It is sure that they are defeated before us, as in the first battle."

<sup>40</sup>But when a pillar of smoke began to rise up out of the city, the Benjamites turned and saw the smoke rising to the sky from the whole city.<sup>41</sup>Then the men of Israel turned against them. The men of Benjamin were terrified, for they saw that disaster had come on them.

<sup>42</sup>So they ran away from the men of Israel, escaping on the way to the wilderness. But the fighting overtook them. The men of Israel came out of the cities and destroyed them where they stood.

<sup>43</sup>They surrounded the Benjamites, chased them and trampled them down at Nohah, all the way to the east side of Gibeah.<sup>44</sup>From the tribe of Benjamin, eighteen thousand people died, all of them men who were distinguished in battle.

<sup>45</sup>They turned and fled toward the wilderness to the rock of Rimmon. The Israelites killed five thousand more of them along the roads. They kept going after them, following them closely all the way to Gidom, and there they killed two thousand more.<sup>46</sup>All the soldiers of Benjamin who fell that day were twenty-five thousand—men who were trained to fight with the sword; all of them were distinguished in battle.

<sup>47</sup>But six hundred men turned and fled to the wilderness, toward the rock of Rimmon. For four months they stayed at the rock of Rimmon.<sup>48</sup>And the men of Israel turned back against the descendants of Benjamin and struck down with the edge of the sword the entire city, the animals and everything that they found. They also burned down every town in their path.

## Chapter 21

<sup>1</sup>Now the men of Israel had sworn at Mizpah, "None of us will give his daughter to marry a Benjamite."<sup>2</sup>Then the people went to Bethel and sat there before God until the evening, and with loud voices they wept bitterly.<sup>3</sup>They called out, "Why, Yahweh, God of Israel, has this happened to Israel, that one of our tribes should be missing today?"

<sup>4</sup>The next day the people got up early and built an altar there and offered burnt offerings and peace offerings.<sup>5</sup>The people of Israel said, "Which of all the tribes of Israel did not come up in the assembly to Yahweh?" For they had made an important oath concerning anyone who did not come up to Yahweh at Mizpah. They said, "He would certainly be put to death."

<sup>6</sup>The people of Israel had compassion for their brother Benjamin. They said, "Today one tribe has been cut off from Israel.<sup>7</sup>Who will provide wives for those who are left, since we have made an oath to Yahweh that we will not let any of them marry our daughters?"

<sup>8</sup>They said, "Which of the tribes of Israel did not come up to Yahweh at Mizpah?" It was found that no one had come to the assembly from Jabesh Gilead.<sup>9</sup>For when the people were set out in an orderly manner, behold, none of the inhabitants of Jabesh Gilead were there.<sup>10</sup>The assembly sent twelve thousand of their bravest men with instructions to go and strike the inhabitants of Jabesh Gilead with the edge of the sword, including the women and children.

<sup>11</sup>"Do this: Every male and every woman who has known a man by lying with him you will devote to destruction."<sup>12</sup>The men found among those living in Jabesh Gilead four hundred young virgins who had not known a man by lying with him, and they took them to the camp at Shiloh in Canaan.

<sup>13</sup>The entire assembly sent a message and told the people of Benjamin who were at the rock of Rimmon that they were offering them peace.<sup>14</sup>The Benjamites returned at that time and they were given the women of Jabesh Gilead who had been kept alive, but there were not enough women for all of them.<sup>15</sup>The people had compassion on Benjamin, because Yahweh had made a division between the tribes of Israel.

<sup>16</sup>Then the elders of the assembly said, "How will we arrange wives for the Benjamites who are left, since the women of Benjamin have been killed?"<sup>17</sup>They said, "There must be an inheritance for the escaped remnant of Benjamin, so that a tribe is not destroyed from Israel.

<sup>18</sup>We cannot give them wives from our daughters, for the people of Israel had sworn, saying, 'Cursed be anyone who gives a wife to Benjamin.'<sup>19</sup>So they said, "You know there is a feast for Yahweh every year at Shiloh (which is north of Bethel, east of the road that goes up from Bethel to Shechem, and south of Lebonah)."

<sup>20</sup>They instructed the men of Benjamin, saying, "Go and hide in secret and wait in the vineyards.<sup>21</sup>Watch for the time when the girls from Shiloh come out to dance, then rush out of the vineyards and each one of you should grab a wife from the girls of Shiloh, then go back to the land of Benjamin.

<sup>22</sup>When their fathers or their brothers come to protest to us, we will say to them, 'Show us favor! Let them remain because we did not get wives for each man during the war. You are innocent, since you did not give your daughters to them.'"

<sup>23</sup>The people of Benjamin did so. They took the number of wives that they needed from the girls who were dancing and they carried them off to be their wives. They went and returned to the place of their inheritance. They rebuilt the towns and lived in them.<sup>24</sup>Then the people of Israel left that place and went home, each one to his own tribe and clan, and each one to his own inheritance.

<sup>25</sup>In those days there was no king in Israel. Everyone did what was right in his own eyes.

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## Ruth

## Chapter 1

<sup>1</sup>It happened in the days when the judges ruled that there was a famine in the land, and a certain man of Bethlehem of Judah went to live as a foreigner in the country of Moab with his wife and his two sons.<sup>2</sup>The name of the man was Elimelek, and the name of his wife was Naomi. The names of his two sons were Mahlon and Kilion, who were Ephrathites of Bethlehem of Judah. They arrived at the country of Moab and lived there.

<sup>3</sup>Then Elimelek, Naomi's husband, died, and she was left alone with her two sons.<sup>4</sup>These sons took wives from the women of Moab; the name of one was Orpah, and the name of the other was Ruth. They lived there for about ten years.<sup>5</sup>Then both Mahlon and Kilion died, and the woman was left without her two sons and without her husband.

<sup>6</sup>Then she arose with her daughters-in-law and returned from the country of Moab because she had heard in the country of Moab that Yahweh had provided for his people's needs by giving them food.<sup>7</sup>So she left the place where she had been with her two daughters-in-law, and they walked down the road to return to the land of Judah.

<sup>8</sup>Naomi said to her two daughters-in-law, "Go, return, each of you, to your mother's house. May Yahweh show kindness toward you, as you have shown kindness toward the dead and toward me."<sup>9</sup>May Yahweh grant you that you find rest, each of you in the house of another husband." Then she kissed them, and they raised their voices and cried.<sup>10</sup>They said to her, "No! We will return with you to your people."

<sup>11</sup>But Naomi said, "Turn back, my daughters! Why will you go with me? Do I still have sons in my womb for you, so that they may become your husbands?"<sup>12</sup>Turn back, my daughters, go your own way, for I am too old to have a husband. If I said, 'I hope I get a husband tonight,' and then give birth to sons,<sup>13</sup>would you therefore wait until they were grown? Would you choose not to marry a husband? No, my daughters! It is exceedingly bitter to me for your sake that the hand of Yahweh has gone out against me."

<sup>14</sup>Then her daughters-in-law lifted up their voices and cried again. Orpah kissed her mother-in-law farewell, but Ruth held on to her.

<sup>15</sup>Naomi said, "Listen, your sister-in-law has gone back to her people and to her gods. Return with your sister-in-law."

<sup>16</sup>But Ruth said, "Do not urge me to leave you, to turn back from following you, for where you go, I will go; where you stay, I will stay; your people will be my people, and your God will be my God."<sup>17</sup>Where you die, I will die, and there I will be buried. May Yahweh punish me, and even more, if anything but death ever separates us."<sup>18</sup>When Naomi saw that Ruth was determined to go with her, she stopped arguing with her.

<sup>19</sup>So the two traveled until they came to the town of Bethlehem. It happened that when they arrived in Bethlehem, the entire town was very excited about them. The women said, "Is this Naomi?"<sup>20</sup>But she said to them, "Do not call me Naomi. Call me Bitter, for the Almighty has dealt very bitterly with me."<sup>21</sup>I went out full, but Yahweh has brought me back again empty. So why do you call me Naomi, seeing that Yahweh has testified against me and the Almighty has afflicted me?"

<sup>22</sup>So Naomi and Ruth the Moabite woman, her daughter-in-law, returned from the country of Moab. They came to Bethlehem at the beginning of the barley harvest.

## Chapter 2

<sup>1</sup>Now Naomi had a relative of her husband, a man of great wealth of the clan of Elimelek, and his name was Boaz.  
<sup>2</sup>Ruth, the Moabite woman, said to Naomi, "Now let me go and glean what remains among the ears of grain in the fields. I will follow anyone in whose eyes I will find favor." So Naomi said to her, "Go, my daughter."

<sup>3</sup>Ruth went and gleaned what remained in the fields after they had harvested it. She happened to come to the portion of the fields belonging to Boaz, who was of the clan of Elimelek.<sup>4</sup>Behold, Boaz came from Bethlehem and said to the reapers, "May Yahweh be with you." They answered him, "May Yahweh bless you."

<sup>5</sup>Then Boaz said to his servant who was supervising the reapers, "What man does this young woman belong to?"<sup>6</sup>The servant supervising the reapers answered and said, "It is the young Moabite woman who came back with Naomi from the land of Moab.<sup>7</sup>She said to me, 'Please let me glean and gather among the bundles of cut grain after the reapers.' So she came here and has continued from the morning until now, except that she rested a little in the house." <sup>1</sup>

<sup>8</sup>Then Boaz said to Ruth, "Are you not listening to me, my daughter? Do not go and glean in another field; do not leave my field. Instead, stay here and work with my young female workers.<sup>9</sup>Keep your eyes only on the field where the men are reaping and follow behind the other women. Have I not instructed the men not to touch you? Whenever you are thirsty, you may go to the waterpots and drink the water that the young men have drawn."

<sup>10</sup>Then she fell on her face before Boaz and bowed to the ground. She said to him, "Why have I found such favor in your eyes that you should be concerned about me, a foreigner?"<sup>11</sup>Boaz answered and said to her, "It has been reported to me, all that you have done since the death of your husband. You have left your father, mother, and the land of your birth to follow your mother-in-law and to come to a people you do not know.<sup>12</sup>May Yahweh reward you for your deed. May you receive full payment from Yahweh, the God of Israel, under whose wings you have found refuge."

<sup>13</sup>Then she said, "Let me find favor in your eyes, my master, for you have comforted me, and you have spoken kindly to me, though I am not one of your female servants."

<sup>14</sup>At mealtime Boaz said to Ruth, "Come here, and eat some of the bread, and dip your morsel in the wine vinegar." She sat beside the reapers, and he offered her some roasted grain. She ate until she was satisfied and left the rest of it.

<sup>15</sup>As she got up to glean, Boaz commanded his young men, saying, "Let her glean even among the bundles of cut grain, and do not humiliate her.<sup>16</sup>Also pull out for her some ears of grain from the bundles, and leave them for her to glean, and do not rebuke her."

<sup>17</sup>So she gleaned in the field until evening. Then she beat out the ears of grain that she had gleaned, and the grain was about an ephah of barley.<sup>18</sup>She lifted it up and went into the city. Then her mother-in-law saw what she had gleaned. Ruth also brought out the roasted grain left from her meal and gave it to her.

<sup>19</sup>Her mother-in-law said to her, "Where have you gleaned today? Where did you go to work? May the man who was concerned about you be blessed." Then Ruth told her mother-in-law about the man who owned the field where she had worked. She said, "The name of the man who owns the field where I worked today is Boaz."<sup>20</sup>Naomi said to her daughter-in-law, "May he be blessed by Yahweh, who has not left off his loyalty to the living and to the dead." Naomi said to her, "That man is near of kin to us, one of our kinsman-redeemers."

<sup>21</sup>Ruth the Moabite woman said, "Indeed, he said to me, 'You should keep close to my young men until they have finished all my harvest.'"<sup>22</sup>Naomi said to Ruth her daughter-in-law, "It is good, my daughter, that you go out with his young female workers, so that they do not harm you in another field."

<sup>23</sup>So she stayed close to Boaz's female workers in order to glean to the end of the barley harvest and the wheat harvest. She lived with her mother-in-law.

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<sup>1</sup>Some modern translations read Please let me glean and gather among the bundle of grain after the reapers .

## Chapter 3

<sup>1</sup>Naomi, her mother-in-law, said to her, "My daughter, should I not seek a place for you to rest, so that things may go well for you?"<sup>2</sup>Now Boaz, the man whose young female workers you have been with, is he not our kinsman? Look, he will be winnowing barley tonight at the threshing floor.

<sup>3</sup>Therefore, wash yourself, anoint yourself, put on your best clothes, and go down to the threshing floor. But do not make yourself known to the man until he finishes eating and drinking. <sup>4</sup><sup>i</sup>But when he lies down, take notice of the place where he lies down so that later you can go to him, uncover his feet, and lie down there. Then he will explain to you what to do."<sup>5</sup>Ruth said to Naomi, "I will do everything you say."

<sup>6</sup>So she went down to the threshing floor, and she followed the instructions her mother-in-law had given her.

<sup>7</sup>When Boaz had eaten and drunk and his heart was merry, he went to lie down at the end of the pile of grain. Then she came softly, uncovered his feet, and lay down.

<sup>8</sup>It came about at midnight that the man was startled. He turned over, and right there a woman was lying at his feet!<sup>9</sup>He said, "Who are you?" She answered, "I am Ruth, your female servant. Spread your cloak over your female servant, for you are a near kinsman."

<sup>10</sup>Boaz said, "My daughter, may you be blessed by Yahweh. You have made your latest kindness better than the first, because you have not gone after any of the young men, whether poor or rich."<sup>11</sup>Now, my daughter, do not be afraid! I will do for you all that you say, because all the city of my people knows that you are a worthy woman.

<sup>12</sup>It is true that I am a kinsman, but there is a kinsman nearer than I.<sup>13</sup>Stay here tonight, and in the morning, if he will perform for you the duty of a kinsman, good, let him do the kinsman's duty. But if he will not do the duty of a kinsman for you, then I will do it, by the life of Yahweh. Lie down until the morning."

<sup>14</sup>So she lay at his feet until the morning. But she rose up before anyone could recognize another person. For Boaz had said, "Let it not be known that the woman came to the threshing floor."<sup>15</sup>Then Boaz said, "Bring your shawl and hold it out." When she did so, he measured six large measures of barley into it and put the load on her. Then he went into the city.

<sup>16</sup>When Ruth came to her mother-in-law, she said, "How did you do, my daughter?" Then Ruth told her all that the man had done for her.<sup>17</sup>She said, "These six measures of barley are what he gave me, for he said, 'Do not go empty to your mother-in-law.'"<sup>18</sup>Then Naomi said, "Stay here, my daughter, until you know how the matter will turn out, for the man will not rest until he has finished this thing today."

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<sup>i</sup>The copies of the ancient Hebrew text have, Put on your best piece of clothing . However, a marginal note instructs readers to read, Put on your best clothes. Translators are free to choose for themselves.

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## Chapter 4

<sup>1</sup>Now Boaz went up to the gate and sat down there. Soon, the near kinsman of whom Boaz had spoken came by. Boaz said to him, "My friend, come over and sit down here." The man came over and sat down.<sup>2</sup>Then Boaz took ten men of the elders of the city and said, "Sit down here." So they sat down.

<sup>3</sup>Boaz said to the near kinsman, "Naomi, who has returned from the country of Moab, is selling the parcel of land that was our brother Elimelek's.<sup>4</sup>I thought to uncover your ears and say to you, 'Buy it in the presence of those who are sitting here, and in the presence of the elders of my people.' If you wish to redeem it, redeem it. But if you do not wish to redeem it, then tell me, so that I may know, for there is no one to redeem it besides you, and I am after you." Then the other man said, "I will redeem it."

<sup>5</sup>Then Boaz said, "On the day that you buy the field from the hand of Naomi, you must also take Ruth the Moabite woman, the widow of a dead man, in order to raise up the name of the dead on his inheritance."<sup>6</sup>Then the near kinsman said, "I cannot redeem it for myself without destroying my own inheritance. You take my right of redemption for yourself, for I cannot redeem it."

<sup>7</sup>Now this was the custom in former times in Israel concerning the redemption and exchange of goods. To confirm all things, a man took off his sandal and gave it to his neighbor; this was the manner of making legal agreements in Israel.<sup>8</sup>So the near kinsman said to Boaz, "Buy it for yourself," and he took off his sandal.

<sup>9</sup>Then Boaz said to the elders and to all the people, "You are witnesses today that I have bought all that was Elimelek's and all that was Kilion's and Mahlon's from the hand of Naomi.<sup>10</sup>Also Ruth the Moabite woman, the wife of Mahlon, I have acquired to be my wife, in order that I might raise up the name of the dead man on his inheritance, so that his name will not be cut off from among his brothers and from the gate of his place. Today you are witnesses!"

<sup>11</sup>All the people who were in the gate and the elders said, "We are witnesses. May Yahweh make the woman who has come into your house like Rachel and Leah, the two who built up the house of Israel; and may you prosper in Ephrathah and be renowned in Bethlehem."<sup>12</sup>May your house be like the house of Perez, whom Tamar bore to Judah, through the offspring that Yahweh will give you with this young woman."

<sup>13</sup>So Boaz took Ruth, and she became his wife. He went to her, and Yahweh enabled her to conceive, and she bore a son.<sup>14</sup>The women said to Naomi, "May Yahweh be blessed, who has not left you today without a near kinsman, this baby. May his name be famous in Israel.<sup>15</sup>May he be for you a restorer of life and a nourisher of your old age, for your daughter-in-law, who loves you, who is better to you than seven sons, has borne him."

<sup>16</sup>Naomi took the child, laid him in her bosom, and took care of him.<sup>17</sup>The women of the neighborhood gave him a name, saying, "A son has been born to Naomi." They named him Obed. He became the father of Jesse, who became the father of David.

<sup>18</sup>Now these were the descendants of Perez: Perez became the father of Hezron,

<sup>19</sup>Hezron became the father of Ram, Ram became the father of Amminadab,

<sup>20</sup>Amminadab became the father of Nahshon, Nahshon became the father of Salmon,

<sup>21</sup>Salmon became the father of Boaz, Boaz became the father of Obed,

<sup>22</sup>Obed became the father of Jesse, and Jesse became the father of David.

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## 1 Samuel

## Chapter 1

<sup>1</sup>There was a certain man of Ramathaim of the Zuphites, of the hill country of Ephraim; his name was Elkanah son of Jeroham son of Elihu son of Tohu son of Zuph, an Ephraimite. <sup>2</sup>He had two wives; the name of the first was Hannah, and the name of the second was Peninnah. Peninnah had children, but Hannah had none.



<sup>3</sup>This man went from his city year after year to worship and to sacrifice to Yahweh of hosts in Shiloh. The two sons of Eli, Hophni and Phinehas, priests to Yahweh, were there.<sup>4</sup>When the day came for Elkanah to sacrifice each year, he always gave portions of the meat to Peninnah his wife, and to all her sons and her daughters.

<sup>5</sup>But to Hannah he always gave a double portion, for he loved Hannah, although Yahweh had closed her womb.

<sup>6</sup>Her rival provoked her severely in order to irritate her, because Yahweh had closed her womb.

<sup>7</sup>So year after year, when she went up to the house of Yahweh with her family, her rival always provoked her. Therefore she used to weep and eat nothing.<sup>8</sup>Elkanah her husband always said to her, "Hannah, why do you weep? Why do you not eat? Why is your heart sad? Am I not better to you than ten sons?"

<sup>9</sup>On one of these occasions, Hannah rose up after they had finished eating and drinking in Shiloh. Now Eli the priest was sitting upon his seat by the doorway to the temple of Yahweh.<sup>10</sup>She was deeply distressed; she prayed to Yahweh and wept bitterly.

<sup>11</sup>She made a vow and said, "Yahweh of hosts, if you will look on the affliction of your servant and call me to mind, and do not forget your servant, but give your servant a son, then I will give him to Yahweh all the days of his life, and no razor will ever touch his head."

<sup>12</sup>As she continued praying before Yahweh, Eli watched her mouth.<sup>13</sup>Hannah spoke in her heart. Her lips moved, but her voice was not heard. Therefore Eli thought she was drunk.<sup>14</sup>Eli said to her, "How long will you be drunk? Get rid of your wine."

<sup>15</sup>Hannah answered, "No, my master, I am a woman of a sorrowful spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before Yahweh.<sup>16</sup>Do not consider your servant to be a worthless woman; I have been speaking out of the abundance of my great concern and provocation."

<sup>17</sup>Then Eli answered and said, "Go in peace; may the God of Israel grant the request that you have asked him for."<sup>18</sup>She said, "Let your servant find favor in your eyes." Then the woman went her way and ate; her face was no longer sad.

<sup>19</sup>They rose early in the morning and worshiped before Yahweh, and then they returned again to their house in Ramah. Elkanah knew Hannah his wife, and Yahweh remembered her.<sup>20</sup>When the time came, Hannah conceived and gave birth to a son. She called his name Samuel, saying, "Because I have asked for him from Yahweh."

<sup>21</sup>Once again, Elkanah and all his house went up to offer to Yahweh the yearly sacrifice and pay his vow.<sup>22</sup>But Hannah did not go; she had said to her husband, "I will not go until the child is weaned; then I will bring him, so that he may appear before Yahweh and live there forever."<sup>23</sup>Elkanah her husband said to her, "Do what seems good to you. Wait until you have weaned him; only, may Yahweh confirm his word." So the woman stayed and nursed her son until she weaned him.

<sup>24</sup>When she had weaned him, she took him with her, along with a three-year-old bull, <sup>2</sup> one ephah of meal, and a bottle of wine, and brought him to the house of Yahweh in Shiloh. Now the child was still young.<sup>25</sup>They killed the bull, and they brought the child to Eli.

<sup>26</sup>She said, "Oh, my master! As you live, my master, I am the woman who stood here next to you praying to Yahweh.<sup>27</sup>For this child I prayed and Yahweh has given me my petition which I asked of him.<sup>28</sup>I have given him to Yahweh, as long as he lives he is lent to Yahweh." Then he worshiped Yahweh there. <sup>3</sup>

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<sup>1</sup>Some modern translations have Ramathaim Zophim, but it is understood that Zophim really refers to the region in which the clan descended from Zuph resided.

<sup>2</sup>Some translations of the copies of the ancient Hebrew text have three bulls instead of a three-year-old bull.

<sup>3</sup>Some modern translations have Then they worshiped Yahweh there.

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## Chapter 2

<sup>1</sup>Hannah prayed and said,

"My heart rejoices in Yahweh.  
My horn is exalted in Yahweh.  
My mouth boasts over my enemies,  
because I rejoice in your salvation.

<sup>2</sup> There is no one holy like Yahweh,  
for there is none besides you;  
there is no rock like our God.

<sup>3</sup> Boast no more so very proudly;  
let no arrogance come out of your mouth.  
For Yahweh is a God of knowledge;  
by him acts are weighed.

<sup>4</sup> The bows of the mighty men are broken,  
but those who stumble are girded with strength.

<sup>5</sup> Those who were full have hired themselves out for bread;  
those who were hungry have stopped being hungry.  
Even the barren one gives birth to seven,  
but the woman who has many children becomes weak.

<sup>6</sup> Yahweh kills and brings to life.  
He brings down to Sheol and raises up.

<sup>7</sup> Yahweh makes some people poor and some rich.  
He humbles, but he also lifts up.

<sup>8</sup> He raises up the poor out of the dust.  
He lifts the needy from the ash heap  
to make them sit with princes  
and inherit the seat of honor.

For the pillars of the earth are Yahweh's  
and he has set the world upon them.

<sup>9</sup> He will guard the feet of his faithful people,  
but the wicked will be put to silence in darkness,  
for no one will prevail by strength.

<sup>10</sup> Those who oppose Yahweh will be broken to pieces;  
he will thunder against them from heaven.  
Yahweh will judge the ends of the earth;  
he will give strength to his king  
and exalt the horn of his anointed."

<sup>11</sup>Then Elkanah went to Ramah, to his house. The child served Yahweh in the presence of Eli the priest.

<sup>12</sup>Now the sons of Eli were worthless men. They did not know Yahweh.<sup>13</sup>The custom of the priests with the people was that when any man offered a sacrifice, the priest's servant would come with a three-pronged fork in his hand, while the meat was boiling.<sup>14</sup>He would stick it into the pan, or kettle, or cauldron, or pot. All that the fork brought up the priest would take for himself. They did this in Shiloh with all of Israel that came there.

<sup>15</sup>Worse, before they burned the fat, the priest's servant came, and said to the man who was sacrificing, "Give meat to roast for the priest; for he will not accept boiled meat from you, but only raw."<sup>16</sup>If the man said to him, "They must burn the fat first, and then take as much as you want." Then he would say, "No, you will give it me now; if not, I will take it by force."<sup>17</sup>The sin of these young men was very great before Yahweh, for they despised Yahweh's offering.

<sup>18</sup>But Samuel served Yahweh as a child clothed with a linen ephod.<sup>19</sup>His mother would make him a little robe and bring it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

<sup>20</sup>Eli would bless Elkanah and his wife and say, "May Yahweh give you more children by this woman because of the request she made of Yahweh." Then they would return to their own home.<sup>21</sup>Yahweh again helped Hannah, and again she conceived. She bore three sons and two daughters. Meanwhile, the child Samuel grew before Yahweh.

<sup>22</sup>Now Eli was very old; he heard all that his sons were doing to all Israel, and how they were lying with the women who were serving at the entrance to the tent of meeting.<sup>23</sup>He said to them, "Why do you do such things? For I hear of your evil actions from all these people."<sup>24</sup>No, my sons; for it is not a good report that I hear. You make Yahweh's people disobey.

<sup>25</sup>If one man sins against another, God will judge him; but if a man sins against Yahweh, who will speak for him?" But they would not listen to the voice of their father, because Yahweh intended to kill them.<sup>26</sup>The child Samuel grew up, and increased in favor with Yahweh and also with men.

<sup>27</sup>Now a man of God came to Eli and said to him, "Yahweh says, 'Did I not reveal myself to the house of your father when they were in Egypt in bondage to the house of Pharaoh?'<sup>28</sup>I chose him out of all the tribes of Israel to be my priest, to go up to my altar, and to burn incense, to wear an ephod before me. I gave to the house of your father all the offerings of the people of Israel made with fire.

<sup>29</sup>Why, then, do you scorn my sacrifices and offerings, which I commanded in the place where I live? Why do you honor your sons above me by making yourselves fat with the best of every offering of my people Israel?"<sup>30</sup>Therefore, Yahweh, the God of Israel, declares, 'I promised that your house and the house of your father should walk before me forever.' But now Yahweh declares, 'Far be it from me to do this, for I will honor those who honor me, but those who despise me will be lightly esteemed.

<sup>31</sup>See, the days are coming when I will cut off your strength and the strength of your father's house, so that there will no longer be any old man in your house.<sup>32</sup>You will see distress in the place where I live. Although good will be given to Israel, there will no longer be any old man in your house.<sup>33</sup>Any one of you that I do not cut off from my altar, I will cause your eyes to fail, and I will cause grief in your heart, then all the increase of your house will die while men.

<sup>34</sup>This will be the sign for you that will come on your two sons, on Hophni and Phinehas: They will both die on the same day.<sup>35</sup>I will raise up for myself a faithful priest who will do what is in my heart and in my soul. I will build him a sure house; and he will walk before my anointed king forever.

<sup>36</sup>Everyone who is left in your house will come and bow down to him, asking for a piece of silver and a loaf of bread, and will say, "Please assign me to one of the priests' positions so I can eat a piece of bread.'""

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## Chapter 3

<sup>1</sup>The child Samuel served Yahweh under Eli. Yahweh's word was rare in those days; there was no frequent prophetic vision.<sup>2</sup>At that time, Eli, whose eyesight had begun to grow dim so that he could not see well, was lying down in his own bed.<sup>3</sup>The lamp of God had not yet gone out, and Samuel was lying down in the temple of Yahweh, where the ark of God was.<sup>4</sup>Yahweh called to Samuel, who said, "Here I am."

<sup>5</sup>Samuel ran to Eli and said, "Here I am, for you called me." Eli said, "I did not call you; lie down again." So Samuel went and lay down.<sup>6</sup>Yahweh called again, "Samuel." Again Samuel rose and went to Eli and said, "Here I am, for you called me." Eli answered, "I did not call you, my son; lie down again."

<sup>7</sup>Now Samuel did not yet have any experience of Yahweh, nor had any message from Yahweh ever been revealed to him.<sup>8</sup>Yahweh called Samuel again the third time. Again Samuel got up and went to Eli and said, "Here I am, for you called me." Then Eli realized that Yahweh had called the boy.

<sup>9</sup>Then Eli said to Samuel, "Go and lie down again; if he calls you again, you must say, 'Speak, Yahweh, for your servant is listening.'" So Samuel went and lay down in his own place once more.

<sup>10</sup>Yahweh came and stood; he called as at the other times, "Samuel, Samuel." Then Samuel said, "Speak, for your servant is listening."<sup>11</sup>Yahweh said to Samuel, "See, I am about to do something in Israel at which the ears of everyone who hears it will tingle.

<sup>12</sup>On that day I will carry out against Eli everything I have said about his house, from beginning to end.<sup>13</sup>I have told him that I am about to judge his house once for all for the iniquity that he knew about, because his sons brought a curse upon themselves and he did not stop them.<sup>14</sup>Because of this I have sworn to the house of Eli that the iniquity of his house will never be atoned for by sacrifice or offering."

<sup>15</sup>Samuel lay down until morning; then he opened the doors of the house of Yahweh. But Samuel was afraid to tell Eli about the vision.<sup>16</sup>Then Eli called Samuel and said, "Samuel, my son." Samuel said, "Here I am."

<sup>17</sup>He said, "What was the word he spoke to you? Please do not hide it from me. May God do so to you, and even more, if you hide anything from me of all the words that he spoke to you."<sup>18</sup>Samuel told him everything; he hid nothing from him. Eli said, "It is Yahweh. Let him do what seems good to him."

<sup>19</sup>Samuel grew up, and Yahweh was with him, and he let none of his prophetic words fall to the ground.<sup>20</sup>All Israel from Dan to Beersheba knew that Samuel was appointed to be a prophet of Yahweh.<sup>21</sup>Yahweh appeared again in Shiloh, for he revealed himself to Samuel in Shiloh by his word.

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## Chapter 4

<sup>1</sup>The word of Samuel came to all of Israel.

Now Israel went out to battle against the Philistines. They set up camp at Ebenezer, and the Philistines set up camp at Aphek.

<sup>2</sup>The Philistines lined up for battle against Israel. When the battle spread, Israel was defeated by the Philistines, who killed about four thousand men on the field of battle.

<sup>3</sup>When the people came into the camp, the elders of Israel said, "Why has Yahweh defeated us today before the Philistines? Let us bring the ark of the covenant of Yahweh here from Shiloh, that it may be here with us, that it might keep us safe from the hands of our enemies."<sup>4</sup>So the people sent men to Shiloh; from there they carried the ark of the covenant of Yahweh of hosts, who sits above the cherubim. The two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

<sup>5</sup>When the ark of the covenant of Yahweh came into the camp, all of the people of Israel gave a great shout of joy, and the earth resounded.<sup>6</sup>When the Philistines heard the noise of the joyful shouting, they said, "What does this loud joyful shouting in the camp of the Hebrews mean?" Then they realized that the ark of Yahweh had come into the camp.

<sup>7</sup>The Philistines were afraid; they said, "A god has come into the camp." They said, "Woe to us! Nothing like this has happened before!"<sup>8</sup>Woe to us! Who will protect us from the strength of these mighty gods? These are the gods who attacked the Egyptians with many different kinds of plagues in the wilderness.<sup>9</sup>Take courage, and be men, you Philistines, or you will become slaves to the Hebrews, as they have been slaves to you. Be men, and fight."

<sup>10</sup>The Philistines fought, and Israel was defeated. Every man fled to his tent, and the slaughter was very great; for thirty thousand footmen from Israel fell.<sup>11</sup>The ark of God was taken, and the two sons of Eli, Hophni and Phinehas, died.

<sup>12</sup>A man of Benjamin ran from the battle line and came to Shiloh the same day, arriving with his clothes torn and earth on his head.<sup>13</sup>When he arrived, Eli was sitting on his seat by the road watching because his heart trembled with concern for the ark of God. When the man entered the city and told the news, the whole city cried out.

<sup>14</sup>When Eli heard the noise of the outcry, he said, "What is the meaning of this uproar?" The man quickly came and told Eli.<sup>15</sup>Now Eli was ninety-eight years old; his eyes did not focus, and he could not see.

<sup>16</sup>The man said to Eli, "I am the one who came from the battle line. I fled from the battle today." Eli said, "How did it go, my son?"<sup>17</sup>The man who brought the news answered and said, "Israel fled from the Philistines. Also, there has been a great slaughter among the people. Also, your two sons, Hophni and Phinehas, are dead, and the ark of God has been taken."

<sup>18</sup>When he mentioned the ark of God, Eli fell over backward from his seat by the side of the gate. His neck was broken, and he died, because he was old and heavy. He had judged Israel for forty years.

<sup>19</sup>Now his daughter-in-law, the wife of Phinehas, was pregnant and about to give birth. When she heard the news that the ark of God was captured and that her father-in-law and her husband were dead, she knelt down and gave birth, but her labor pains overwhelmed her.<sup>20</sup>About the time of her death the women attending to her said, "Do not be afraid, for you have given birth to a son." But she did not answer or take what they said to heart.

<sup>21</sup>She called the child Ichabod, saying, "The glory has gone away from Israel!" for the ark of God had been captured, and because of her father-in-law and her husband.<sup>22</sup>She said, "The glory has gone away from Israel, because the ark of God has been captured."

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## Chapter 5

<sup>1</sup>Now the Philistines had captured the ark of God, and they brought it from Ebenezer to Ashdod.<sup>2</sup>The Philistines took the ark of God, brought it into the house of Dagon, and set it up beside Dagon.<sup>3</sup>When the people of Ashdod got up early the next day, behold, Dagon had fallen facedown on the ground before the ark of Yahweh. So they took Dagon and set him up in his place again.

<sup>4</sup>But when they got up early the next morning, behold, Dagon had fallen facedown on the ground before the ark of Yahweh. The head of Dagon and both of his hands were lying cut off on the threshold. Only the trunk of Dagon remained.<sup>5</sup>This is why, even today, the priests of Dagon and anyone who comes into Dagon's house does not step on the threshold of Dagon in Ashdod.

<sup>6</sup>Yahweh's hand was heavy upon the people of Ashdod. He destroyed them and afflicted them with tumors, both Ashdod and its territories.<sup>7</sup>When the men of Ashdod realized what was happening, they said, "The ark of the God of Israel must not stay with us, because his hand is hard against us and against Dagon our god."

<sup>8</sup>So they sent for and gathered together all of the rulers of the Philistines; they said to them, "What should we do with the ark of the God of Israel?" They answered, "Let the ark of the God of Israel be brought around to Gath." So they carried the ark of the God of Israel there.<sup>9</sup>But after they brought it around, Yahweh's hand was against the city, causing a very great tumult. He afflicted the men of the city, both small and great; and tumors broke out on them.

<sup>10</sup>So they sent the ark of God to Ekron. But as soon as the ark of God came into Ekron, the Ekronites cried out, saying, "They have brought to us the ark of the God of Israel to kill us and our people."

<sup>11</sup>So they sent for and gathered together all of the rulers of the Philistines; they said to them, "Send away the ark of the God of Israel, and let it return to its own place, so that it does not kill us and our people." For there was a deathly tumult throughout the city; the hand of God was very heavy there.<sup>12</sup>The men who did not die were afflicted with the tumors, and the cry of the city went up to the heavens.

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## Chapter 6

<sup>1</sup>Now the ark of Yahweh was in the country of the Philistines for seven months.<sup>2</sup>Then the Philistines called for the priests and the diviners; they said to them, "What should we do with the ark of Yahweh? Tell us how we should send it back to its own country."

<sup>3</sup>The priests and diviners said, "If you send back the ark of the God of Israel, do not send it without a gift; by all means send him a guilt offering. Then you will be healed, and you will know why his hand has not been lifted off of you until now."<sup>4</sup>Then they said, "What should the guilt offering be that we are returning to him?" They replied, "Five golden tumors and five golden mice, five being the number that is the same as the number of the rulers of the Philistines. For the same plague afflicted you and your rulers."

<sup>5</sup>So you must make models of your tumors, and models of your mice that are ruining the land, and give glory to the God of Israel. Perhaps he will lift his hand from you, from your gods, and from your land.<sup>6</sup>Why should you harden your hearts, as the Egyptians and Pharaoh hardened their hearts? That was when the God of Israel dealt severely with them; did not the Egyptians send away the people, and they left?

<sup>7</sup>Now then, prepare a new cart with two nursing cows that have never been yoked. Tie the cows to the cart, but take their calves home, away from them.<sup>8</sup>Take the ark of Yahweh and place it on the cart, and put the figures of gold, which you are returning to him as a guilt offering, in a box beside it. Send it off and let it go its way,<sup>9</sup>but watch. If it goes up the road to its own land toward Beth Shemesh, then it is Yahweh who has caused us this great harm. But if not, then we will know that it is not his hand that afflicted us; it happened to us by chance."

<sup>10</sup>The men did as they were told; they took two nursing cows, tied them to the cart, and confined their calves at home.<sup>11</sup>They put the ark of Yahweh on the cart, together with a box containing the golden mice and the castings of their tumors.<sup>12</sup>The cows went straight in the direction of Beth Shemesh. They went along one highway, lowing as they went, and they did not turn aside either to the right or to the left. The rulers of the Philistines followed after them to the border of Beth Shemesh.

<sup>13</sup>Now the people of Beth Shemesh were harvesting their wheat in the valley. When they lifted up their eyes and saw the ark, they rejoiced.

<sup>14</sup>The cart came into the field of Joshua from the town of Beth Shemesh and stopped there. A great stone was there, and they split the wood from the cart, and offered the cows as a burnt offering to Yahweh.<sup>15</sup>The Levites took down the ark of Yahweh and the box that was with it, where the golden figures were, and put them on the great stone. The men of Beth Shemesh offered burnt offerings and made sacrifices the same day to Yahweh.

<sup>16</sup>When the five rulers of the Philistines saw this, they returned that day to Ekron.

<sup>17</sup>These are the golden tumors which the Philistines returned for a guilt offering to Yahweh—one for Ashdod, one for Gaza, one for Ashkelon, one for Gath, and one for Ekron.<sup>18</sup>The golden mice were the same in number as the number of all the cities of the Philistines belonging to the five rulers, both fortified cities and country villages. The great stone, beside which they set down the ark of Yahweh, remains a witness to this day in the field of Joshua the Bethshemite.

<sup>19</sup>Yahweh attacked some of the men of Beth Shemesh because they had looked into the ark of Yahweh. He killed 50,070 men. The people mourned, because Yahweh had given the people a great blow.<sup>20</sup><sup>1</sup> The men of Beth Shemesh said, "Who is able to stand before Yahweh, this holy God? To whom will the ark go up from us?"

<sup>21</sup>They sent messengers to the inhabitants of Kiriath Jearim, saying, "The Philistines have brought back the ark of Yahweh; come down and take it back with you."

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<sup>1</sup>Instead of 50,070 men , some later copies and modern translations have, seventy men .

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## Chapter 7

<sup>1</sup>The men of Kiriath Jearim came, took the ark of Yahweh, and brought it into the house of Abinadab on the hill. They set apart his son Eleazar to keep the ark of Yahweh.<sup>2</sup>From the day the ark remained in Kiriath Jearim, a long time passed, twenty years. All the house of Israel lamented and wished to turn to Yahweh.

<sup>3</sup>Samuel said to the entire house of Israel, "If you return to Yahweh with your whole heart, remove the foreign gods and the Ashtoreths from among you, turn your hearts to Yahweh, and worship him only, then he will rescue you from the hand of the Philistines."<sup>4</sup>Then the people of Israel removed the Baals and the Ashtoreths, and worshiped Yahweh only.

<sup>5</sup>Then Samuel said, "Bring together all Israel to Mizpah, and I will pray to Yahweh for you."<sup>6</sup>They gathered at Mizpah, drew water and poured it out before Yahweh. They fasted that day and said, "We have sinned against Yahweh." It was there that Samuel decided disputes for the people of Israel and led the people.

<sup>7</sup>Now when the Philistines heard the people of Israel had gathered at Mizpah, the rulers of the Philistines attacked Israel. When the people of Israel heard of it, they were afraid of the Philistines.<sup>8</sup>Then the people of Israel said to Samuel, "Do not stop calling out to Yahweh our God for us, so he will save us from the hand of the Philistines."

<sup>9</sup>Samuel took a nursing lamb and offered it as a whole burnt offering to Yahweh. Then Samuel cried out to Yahweh for Israel, and Yahweh answered him.

<sup>10</sup>As Samuel was offering up the burnt offering, the Philistines approached to attack Israel. But Yahweh thundered with a loud sound that day against the Philistines and threw them into confusion, and they were routed before Israel.<sup>11</sup>The men of Israel went from Mizpah, and they pursued the Philistines and killed them as far as below Beth Kar.

<sup>12</sup>Then Samuel took a stone and set it between Mizpah and Shen. He named it Ebenezer, saying, "Thus far Yahweh has helped us."

<sup>13</sup>So the Philistines were subdued and they did not enter the border of Israel. The hand of Yahweh was against the Philistines all the days of Samuel.<sup>14</sup>The towns that the Philistines had taken from Israel were restored to Israel, from Ekron to Gath; Israel brought back their territory from the Philistines. Then there was peace between Israel and the Amorites.

<sup>15</sup>Samuel judged Israel all the days of his life.<sup>16</sup>Each year he went on a circuit to Bethel, to Gilgal, and to Mizpah. He decided disputes for Israel in all these places.<sup>17</sup>Then he would return to Ramah, because his house was there; and there also he decided disputes for Israel. He also built an altar there to Yahweh.

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## Chapter 8

<sup>1</sup>When Samuel was old, he made his sons judges over Israel.<sup>2</sup>The name of his firstborn was Joel, and the name of his second son was Abijah. They were judges in Beersheba.<sup>3</sup>His sons did not walk in his ways, but chased after dishonest gain. They took bribes and perverted justice.

<sup>4</sup>Then all the elders of Israel gathered together and came to Samuel at Ramah.<sup>5</sup>They said to him, "Look, you are old, and your sons do not walk in your ways. Appoint for us a king to judge us like all the nations."

<sup>6</sup>But it displeased Samuel when they said, "Give us a king to judge us." So Samuel prayed to Yahweh.<sup>7</sup>Yahweh said to Samuel, "Obey the voice of the people in everything they say to you; for they have not rejected you, but they have rejected me from being king over them.

<sup>8</sup>The same deeds they have done since the day I brought them out of Egypt—abandoning me and serving other gods—they are now doing also to you.<sup>9</sup>Now listen to them; but warn them solemnly and let them know by what ordinances the king will reign over them."

<sup>10</sup>So Samuel told all the words of Yahweh to the people who were asking for a king.<sup>11</sup>He said, "These will be the ordinances of the king who will reign over you. He will take your sons and appoint them to his chariots and to be his horsemen, and to run before his chariots.<sup>12</sup>He will appoint for himself captains of thousands and captains of fifties. He will make some plow his ground, some reap his harvest, and some make his weapons of war and the equipment for his chariots.

<sup>13</sup>He will also take your daughters to be perfumers, cooks, and bakers.<sup>14</sup>He will take the very best of your fields, your vineyards, and your olive orchards, and give them to his servants.<sup>15</sup>He will take a tenth of your grain and of your vineyards and give to his officers and his servants.

<sup>16</sup>He will take your male servants and your female servants and the best of your cattle <sup>1</sup> and your donkeys; he will put them all to work for him.<sup>17</sup>He will take the tenth of your flocks, and you will be his slaves.<sup>18</sup>Then on that day you will cry out because of your king whom you have chosen for yourselves; but Yahweh will not answer you on that day."

<sup>19</sup>But the people refused to listen to Samuel; they said, "No! There must be a king over us<sup>20</sup>so that we might be like all the other nations, and so that our king may judge us and go out before us and fight our battles."

<sup>21</sup>When Samuel heard all the words of the people he repeated them in the ears of Yahweh.<sup>22</sup>Yahweh said to Samuel, "Obey their voice and cause a king to reign over them." So Samuel said to the men of Israel, "Every man must go to his own city."

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<sup>1</sup>The Hebrew text can be read as: young men instead of cattle.

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## Chapter 9

<sup>1</sup>There was a man from Benjamin, a man of great wealth. His name was Kish son of Abiel son of Zeror son of Bekorath son of Aphiah, the son of a Benjamite.<sup>2</sup>He had a son named Saul, a handsome young man. There was no man among the people of Israel who was a more handsome person than he. From his shoulders upward he was taller than any of the people.

<sup>3</sup>Now the donkeys of Kish, Saul's father, were lost. So Kish said to Saul his son, "Take one of the servants with you; arise and go search for the donkeys." So Saul passed through the hill country of Ephraim and went through the land of Shalisha, but they did not find them. Then they passed through the land of Shaalim, but they were not there. Then he passed through the land of the Benjamites, but they did not find them.

<sup>5</sup>When they came to the land of Zuph, Saul said to his servant who was with him, "Come, let us go back, or my father may stop caring for the donkeys and become anxious about us."<sup>6</sup>But the servant said to him, "See now, there is a man of God in this city. He is a man who is held in honor; everything that he says comes true. Let us go there; maybe he can tell us which way we should go on our journey."

<sup>7</sup>Then Saul said to his servant, "But if we go, what can we bring the man? For the bread in our sack is gone, and there is no present to bring to the man of God. What do we have?"<sup>8</sup>The servant answered Saul and said, "Here, I have with me one-fourth of a shekel of silver that I will give to the man of God, to tell us which way we should go."

<sup>9</sup>(Formerly in Israel, when a man went to seek the knowledge of God's will, he said, "Come, let us go to the seer." For today's prophet was formerly called a seer.)<sup>10</sup>Then Saul said to his servant, "Well said. Come, let us go." So they went to the city where the man of God was.

<sup>11</sup>As they went up the hill to the city, they found young women coming out to draw water; Saul and his servant said to them, "Is the seer here?"

<sup>12</sup>They answered, and said, "He is; see, he is just ahead of you. Hurry up, for he is coming to the city today, because the people are sacrificing today at the high place."<sup>13</sup>As soon as you enter the city you will find him, before he goes up to the high place to eat. The people will not eat until he comes, because he will bless the sacrifice; afterwards those who are invited will eat. Now go up, for you will find him immediately."

<sup>14</sup>So they went up to the city. As they were entering the city, they saw Samuel coming out toward them, to go up to the high place.

<sup>15</sup>Now the day before Saul came, Yahweh had revealed to Samuel:<sup>16</sup>"Tomorrow about this time I will send you a man from the land of Benjamin, and you will anoint him to be prince over my people Israel. He will save my people from the hand of the Philistines. For I have looked on my people with pity because their cry for help has come to me."

<sup>17</sup>When Samuel saw Saul, Yahweh told him, "Here is the man I told you about! He is the one who will rule over my people."<sup>18</sup>Then Saul came close to Samuel in the gate and said, "Tell me where is the house of the seer?"<sup>19</sup>Samuel answered Saul and said, "I am the seer. Go up before me to the high place, for today you will eat with me. In the morning I will let you go, and I will tell you everything that is on your mind."

<sup>20</sup>As for your donkeys that were lost three days ago, do not worry about them, for they have been found. Then on whom are all the desires of Israel set? Is it not on you and all your father's house?"<sup>21</sup>Saul answered and said, "Am I not a Benjamite, from the smallest of the tribes of Israel? Is not my clan the least of all the clans of the tribe of Benjamin? Why then have you spoken to me in this manner?"

<sup>22</sup>So Samuel took Saul and his servant, brought them into the hall, and seated them at the head place of those who had been invited, who were about thirty people.

<sup>23</sup>Samuel said to the cook, "Bring the portion which I gave to you, of which I said to you, 'Put it aside.'"<sup>24</sup>So the cook took up the thigh and what was on it and set it before Saul. Then Samuel said, "See what has been kept is set before you. Eat it, because it has been kept for you until the appointed time, from the time when I said, 'I have invited the people.'" So Saul ate with Samuel that day.

<sup>25</sup>When they had come down from the high place into the city, Samuel spoke with Saul on the rooftop.<sup>26</sup>Then at the break of dawn, Samuel called to Saul on the rooftop and said, "Get up, so I can send you on your way." So Saul got up, and both he and Samuel went out into the street.

<sup>27</sup>As they were going to the outskirts of the city, Samuel said to Saul, "Tell the servant to go ahead of us"—and he went ahead—"but you must stay here awhile, that I may announce the message of God to you."

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## Chapter 10

<sup>1</sup>Then Samuel took a flask of oil, poured it on Saul's head, and kissed him. He said, "Has not Yahweh anointed you to be a ruler over his inheritance?"<sup>2</sup>When you leave me today, you will find two men near Rachel's tomb, in the territory of Benjamin at Zelzah. They will say to you, 'The donkeys that you were looking for have been found. Now your father has stopped caring about the donkeys and is anxious about you, saying, "What should I do about my son?"'

<sup>3</sup>Then you will go on further from there, and you will come to the oak of Tabor. Three men going to God at Bethel will meet you there, one carrying three young goats, another carrying three loaves of bread, and another carrying a skin of wine.<sup>4</sup>They will greet you and give you two loaves of bread, which you will take from their hands.

<sup>5</sup>After that, you will come to the hill of God, where the garrison of the Philistines is. When you arrive at the city, you will meet a group of prophets coming down from the high place with a lute, a tambourine, a flute, and a harp before them; they will be prophesying.<sup>6</sup>The Spirit of Yahweh will rush upon you, and you will prophesy with them, and you will be changed into a different man.

<sup>7</sup>Now, when these signs come to you, do whatever your hand finds to do, for God is with you.<sup>8</sup>Go down before me to Gilgal. Then I will come down to you to offer burnt offerings and to sacrifice peace offerings. Wait seven days until I come to you and show you what you must do."

<sup>9</sup>When Saul turned his back to leave Samuel, God gave him another heart. Then all these signs came to pass that day.<sup>10</sup>When they came to the hill, a group of prophets met him, and the Spirit of God rushed upon him so that he prophesied with them.

<sup>11</sup>When everyone who knew him before saw him prophesying with the prophets, the people said to each other, "What has happened to the son of Kish? Is Saul one of the prophets now?"<sup>12</sup>A man who was from that same place answered, "Then who is their father?" Because of this, it became a saying, "Is Saul also one of the prophets?"<sup>13</sup>When he finished prophesying, he came to the high place.

<sup>14</sup>Then Saul's uncle said to him and his servant, "Where did you go?" He replied, "To search for the donkeys. When we saw that we could not find them, we went to Samuel."<sup>15</sup>Saul's uncle said, "Please tell me what Samuel said to you."<sup>16</sup>Saul replied to his uncle, "He told us plainly that the donkeys had been found." But he did not tell him about the matter of the kingdom, of which Samuel had spoken.

<sup>17</sup>Now Samuel called the people together before Yahweh at Mizpah.<sup>18</sup>He said to the people of Israel, "This is what Yahweh, the God of Israel says: 'I brought up Israel out of Egypt, and I rescued you from the hand of the Egyptians, and from the hand of all the kingdoms that oppressed you.'<sup>19</sup>But today you have rejected your God, who saves you from all of your calamities and your distresses; and you have said to him, 'Set a king over us.' Now present yourselves before Yahweh by your tribes and by your clans."

<sup>20</sup>So Samuel brought all the tribes of Israel near, and the tribe of Benjamin was chosen.<sup>21</sup>Then he brought the tribe of Benjamin near by their clans; and the clan of the Matrites was chosen; and Saul son of Kish was chosen. But when they went looking for him, he could not be found.

<sup>22</sup>Then the people wanted to ask God more questions, "Is there still another man to come?" Yahweh answered, "He has hidden himself among the baggage."<sup>23</sup>Then they ran and retrieved Saul from there. When he stood among the people, he was taller than any of the people from his shoulders upward.

<sup>24</sup>Then Samuel said to the people, "Do you see the man whom Yahweh has chosen? There is no one like him among all the people!" All the people shouted, "Long live the king!"

<sup>25</sup>Then Samuel told the people the customs and rules of kingship, wrote them down in a book, and placed it before Yahweh. Samuel then sent all the people away, each man to his own house.

<sup>26</sup>Saul also went to his home at Gibeah, and with him went some strong men, whose hearts God had touched.<sup>27</sup>But some worthless men said, "How can this man save us?" These people despised Saul and did not bring him any gifts. But Saul kept silent. <sup>1</sup>

<sup>1</sup>Some modern translations add to this verse the following paragraph: Nahash king of the Ammonites had severely oppressed the Gadites and Reubenites. He dug out the right eye of each man and did not allow anyone to rescue Israel. Across the Jordan River was left no Israelites whose right eye Nahash king of the Ammonites had not dug out. But seven thousand men had escaped from the Ammonites and had gone into Jabesh Gilead .

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## Chapter 11

<sup>1</sup>Then Nahash the Ammonite went and besieged Jabesh Gilead. All the men of Jabesh said to Nahash, "Make a covenant with us, and we will serve you."<sup>2</sup>Nahash the Ammonite replied, "On this condition will I make a treaty with you, that I gouge out all of your right eyes, and in this way bring disgrace on all Israel."

<sup>3</sup>Then the elders of Jabesh replied to him, "Leave us alone for seven days, so that we may send messengers to all the territory of Israel. Then, if there is no one to save us, we will surrender to you."

<sup>4</sup>The messengers came to Gibeah, where Saul lived, and told the people what had happened. All the people wept loudly.<sup>5</sup>Now Saul was following the oxen out of the field. Saul said, "What is wrong with the people that they are weeping?" They told Saul what the men of Jabesh had said.

<sup>6</sup>When Saul heard what they said, the Spirit of God rushed upon him, and he was very angry.<sup>7</sup>He took a yoke of oxen, cut them into pieces, and sent them throughout all the territory of Israel with the messengers. He said, "Whoever does not come out after Saul and after Samuel, this is what will be done to his oxen." Then the terror of Yahweh fell on the people, and they came out together as one man.<sup>8</sup>When he mustered them at Bezek, the people of Israel were three hundred thousand, and the men of Judah thirty thousand.

<sup>9</sup>They said to the messengers that came, "You will tell the men of Jabesh Gilead, 'Tomorrow, by the time the sun is hot, deliverance will be yours.'" So the messengers went and told the men of Jabesh, and they were glad.<sup>10</sup>Then the men of Jabesh said to Nahash, "Tomorrow we will surrender to you, and you can do to us whatever seems good to you."

<sup>11</sup>The next day Saul put the people in three groups. They came into the middle of the camp during the morning watch, and they attacked and defeated the Ammonites until the heat of the day. Those who survived were scattered, so that no two of them were left together.

<sup>12</sup>Then the people said to Samuel, "Who was it who said, 'Will Saul reign over us?' Bring the men, so we can put them to death."<sup>13</sup>But Saul said, "No one must be put to death this day, because today Yahweh has brought about deliverance in Israel."

<sup>14</sup>Then Samuel said to the people, "Come, let us go to Gilgal and renew the kingship there."<sup>15</sup>So all the people went to Gilgal and made Saul king before Yahweh in Gilgal. There they sacrificed peace offerings before Yahweh, and Saul and all the men of Israel rejoiced greatly.

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## Chapter 12

<sup>1</sup>Samuel said to all Israel, "I have listened to everything you said to me, and I have set a king to reign over you.

<sup>2</sup>Now, here is the king walking before you; and I am old and gray; and, my sons are with you. I have walked before you from my youth until today.

<sup>3</sup>Here I am; testify against me before Yahweh and before his anointed one. Whose ox have I taken? Whose donkey have I taken? Whom have I defrauded? Whom have I oppressed? From whose hand have I taken a bribe to blind my eyes with? Testify against me, and I will restore it to you."

<sup>4</sup>They said, "You have not defrauded us, oppressed us, or stolen anything from any man's hand."<sup>5</sup>He said to them, "Yahweh is witness against you, and his anointed one is witness today, that you have found nothing in my hand." They replied, "Yahweh is witness."

<sup>6</sup>Samuel said to the people, "It is Yahweh who appointed Moses and Aaron, and who brought your fathers up from the land of Egypt.<sup>7</sup>Now then, present yourself, so that I may plead with you before Yahweh about all of the righteous deeds of Yahweh, which he did for you and your fathers.

<sup>8</sup>When Jacob came to Egypt, and your ancestors cried out to Yahweh, then Yahweh sent Moses and Aaron, who led your ancestors out of Egypt and they settled in this place.<sup>9</sup>But they forgot Yahweh their God; he sold them into the hand of Sisera, captain of the armies of Hazor, into the hand of the Philistines, and into the hand of the king of Moab; these all fought against your ancestors.

<sup>10</sup>They cried out to Yahweh and said, 'We have sinned, because we have abandoned Yahweh and have served the Baals and the Ashtoreths. But now rescue us from the hand of our enemies, and we will serve you.'<sup>11</sup>So Yahweh sent Jerub-Baal, Bedan, Jephthah, and Samuel, and gave you victory over your enemies all around you, so that you lived in security.

<sup>12</sup>When you saw that Nahash the king of the people of Ammon came against you, you said to me, 'No, a king must rule over us'—even though Yahweh your God was your king.<sup>13</sup>Now here is the king whom you have chosen, whom you have asked for and whom Yahweh has now appointed as king over you.

<sup>14</sup>If you fear Yahweh, serve him, obey his voice, and not rebel against the command of Yahweh, then both you and the king who reigns over you will be followers of Yahweh your God.<sup>15</sup>If you do not obey the voice of Yahweh, but rebel against the commands of Yahweh, then Yahweh's hand will be against you, as it was against your ancestors.

<sup>16</sup>Even now present yourself and see this great thing which Yahweh will do before your eyes.<sup>17</sup>Is it not the wheat harvest today? I will call upon Yahweh, that he may send thunder and rain. Then you will know and see that your wickedness is great, which you have done in the sight of Yahweh, in asking for yourselves a king."<sup>18</sup>So Samuel called to Yahweh; and that same day Yahweh sent thunder and rain. Then all the people greatly feared Yahweh and Samuel.

<sup>19</sup>Then all the people said to Samuel, "Pray for your servants to Yahweh your God, so that we do not die. For we have added to all our sins this evil in asking for a king for ourselves."<sup>20</sup>Samuel replied, "Do not be afraid. You have done all this evil, but do not turn away from Yahweh, but serve Yahweh with all your heart."<sup>21</sup>Do not turn away after empty things that cannot profit or rescue you, because they are useless.

<sup>22</sup>For the sake of his great name, Yahweh will not reject his people, because it has pleased Yahweh to make you a people for himself.<sup>23</sup>As for me, far be it from me that I should sin against Yahweh by ceasing to pray for you. I will teach you the way that is good and right.

<sup>24</sup>Only fear Yahweh and serve him in truth with all your heart. Consider the great things he has done for you.<sup>25</sup>But if you persist in doing evil, both you and your king will be destroyed."

## Chapter 13

<sup>1</sup>Saul was thirty years old when he began to reign; when he had reigned forty years over Israel,<sup>2</sup>he chose three thousand men of Israel. Two thousand were with him in Mikdash and in the hill country of Bethel, while a thousand were with Jonathan in Gibeah of Benjamin. The rest of the soldiers he sent home, each man to his tent.

<sup>3</sup>Jonathan defeated the garrison of the Philistines that was at Geba and the Philistines heard of it. Then Saul blew the ram's horn throughout all the land, saying, "Let the Hebrews hear."<sup>4</sup>All Israel heard that Saul had defeated the garrison of the Philistines, and also that Israel had become a rotten smell to the Philistines. Then the soldiers were summoned together to join Saul at Gilgal.

<sup>5</sup>The Philistines gathered together to fight against Israel, with three thousand chariots, six thousand men to drive the chariots, and troops as numerous as the sand on the seashore. They came up and encamped at Mikdash, east of Beth Aven.

<sup>6</sup>When the men of Israel saw that they were in trouble—for the people were distressed, the people hid in caves, in the underbrush, in rocks, in wells, and in pits.<sup>7</sup>Some of the Hebrews went over the Jordan to the land of Gad and Gilead. But Saul was still at Gilgal, and all the people followed him trembling.

<sup>8</sup>He waited seven days, the time Samuel had set. But Samuel did not come to Gilgal, and the people were scattering from Saul.<sup>9</sup>Saul said, "Bring me the burnt offering and the peace offerings." Then he offered the burnt offering.<sup>10</sup>As soon as he finished offering the burnt offering Samuel arrived. Saul went out to meet him and to greet him.

<sup>11</sup>Then Samuel said, "What have you done?" Saul replied, "When I saw that the people were leaving me, and that you did not come within the set time, and that the Philistines had assembled at Mikdash,<sup>12</sup>I said, 'Now the Philistines will come down against me at Gilgal, and I have not sought the favor of Yahweh.' So I forced myself to offer the burnt offering."

<sup>13</sup>Then Samuel said to Saul, "You have acted foolishly. You have not kept the command of Yahweh your God that he commanded you. For then Yahweh would have established your rule over Israel forever.<sup>14</sup>But now your rule will not continue. Yahweh has sought out a man after his own heart, and Yahweh has appointed him to be prince over his people, because you have not obeyed what he commanded you."

<sup>15</sup>Then Samuel arose and went up from Gilgal to Gibeah of Benjamin.

Then Saul numbered the people who were present with him, about six hundred men.

<sup>16</sup>Saul, his son Jonathan, and the people who were present with them, stayed in Geba of Benjamin. But the Philistines camped at Mikdash.

<sup>17</sup>Raiders came from the camp of the Philistines in three groups. One group turned toward Ophrah, to the land of Shual.<sup>18</sup> Another group turned toward Beth Horon, and another group turned toward the border that overlooks the Valley of Zeboyim toward the wilderness.

<sup>19</sup>No blacksmith could be found throughout all of Israel, because the Philistines said, "Otherwise the Hebrews would make swords or spears for themselves."<sup>20</sup>But all the men of Israel used to go down to the Philistines, each to sharpen his plow points, his mattock, his ax, and his sickle.<sup>21</sup>The charge was two-thirds of a shekel for the plow points, and the mattocks, and one-third of a shekel for sharpening axes and for straightening the goads.

<sup>22</sup>So on the day of battle, there were no swords or spears found in the hands of any of the soldiers who were with Saul and Jonathan; only Saul and his son Jonathan had them.<sup>23</sup>The garrison of the Philistines went out to the pass of Mikdash.



## Chapter 14

<sup>1</sup>One day, Jonathan son of Saul said to the young man who was his armor bearer, "Come, let us go over to the Philistines' garrison on the other side." But he did not tell his father.

<sup>2</sup>Saul was staying on the outskirts of Gibeah under the pomegranate tree that is in Migron. About six hundred men were with him,<sup>3</sup>including Ahijah son of Ahitub (Ichabod's brother) son of Phinehas son of Eli, the priest of Yahweh at Shiloh, who wore an ephod. The people did not know that Jonathan was gone.

<sup>4</sup>On each side of the pass through which Jonathan wanted to go in order to get to the Philistines' garrison, there was a rocky cliff on one side and another rocky cliff on the other side. One rocky cliff was named Bozez and the other rocky cliff was named Seneh.<sup>5</sup>One rocky cliff stood on the north in front of Mikdash, and the other on the south in front of Geba.

<sup>6</sup>Jonathan said to his young armor bearer, "Come, let us cross over to the garrison of these uncircumcised fellows. It may be that Yahweh will work on our behalf, for nothing can stop Yahweh from saving by many or by few people."<sup>7</sup>His armor bearer replied, "Do everything that is in your heart. Go ahead, see, I am with you, to obey all your commands."

<sup>8</sup>Then Jonathan said, "We will cross over to the men, and we will show ourselves to them."<sup>9</sup>If they say to us, 'Wait there until we come over to you'—then we will stay in our place and will not cross over to them.<sup>10</sup>But if they reply, 'Come over to us,' then we will cross over; because Yahweh has given them into our hand. This will be the sign to us."

<sup>11</sup>So both of them revealed themselves to the garrison of the Philistines. The Philistines said, "Look, Hebrews are coming out of the holes where they have hidden themselves."<sup>12</sup>Then the men of the garrison called to Jonathan and his armor bearer, and said, "Come up to us, and we will show you something." Jonathan said to his armor bearer, "Follow after me, because Yahweh has given them into the hand of Israel."

<sup>13</sup>Jonathan climbed up on his hands and feet, and his armor bearer followed behind him. The Philistines were put to death before Jonathan, and his armor bearer put some to death behind him.<sup>14</sup>That first attack that Jonathan and his armor bearer made, killed about twenty men within an area of half an acre.

<sup>15</sup>There was a panic in the camp, in the field, and among the people. Even the garrison and the raiders panicked. The earth quaked, and there was a great panic.

<sup>16</sup>Then Saul's watchmen in Gibeah of Benjamin looked; the crowd of Philistine soldiers was dispersing, and they were going here and there.<sup>17</sup>Then Saul said to the people that were with him, "Count and see who is missing from us." When they had counted, Jonathan and his armor bearer were missing.

<sup>18</sup>Saul said to Ahijah, "Bring the ark of God here," for at that time it was with the people of Israel.<sup>19</sup>While Saul was talking to the priest, the commotion in the camp of the Philistines was continuing and increasing. Then Saul said to the priest, "Withdraw your hand."

<sup>20</sup>Saul and all the people who were with him rallied and went into battle. Every Philistine's sword was against his fellow countrymen, and there was very great tumult.<sup>21</sup>Now those Hebrews who previously had been with the Philistines, and who had gone with them into the camp, even they joined with Israel who were with Saul and Jonathan.

<sup>22</sup>When all the men of Israel who had hidden themselves in the hills near Ephraim heard that the Philistines were fleeing, even they chased after them in battle.<sup>23</sup>So Yahweh saved Israel that day, and the battle passed beyond Beth Aven.

<sup>24</sup>That day the men of Israel were distressed because Saul had put the people under an oath and said, "Cursed be the man that eats any food until evening and I am avenged on my enemies." So none of the troops tasted food.

<sup>25</sup>Then all the people entered the forest and there was honey upon the ground.<sup>26</sup>When the people entered into the forest, the honey flowed, but no one put his hand to his mouth for the people feared the curse.

<sup>27</sup>But Jonathan had not heard that his father had bound the people with an oath. He reached out the tip of the staff that was in his hand and dipped it in the honeycomb. He raised his hand to his mouth, and his eyes brightened.

<sup>28</sup>Then one of the people, answered, "Your father strictly charged the people with an oath, by saying, 'Cursed be the man that eats food on this day,' even though the people are weak from hunger."

<sup>29</sup>Then Jonathan said, "My father has made trouble for the land. See how my eyes have become brightened because I tasted a little of this honey.<sup>30</sup> How much better if the people had eaten freely today of the plunder from their enemies that they found? Because now the slaughter has not been great among the Philistines."

<sup>31</sup>They attacked the Philistines that day from Mikdash to Aijalon. The people were very weary.<sup>32</sup> The people rushed greedily on the plunder and took sheep, cattle and calves, and killed them on the ground. The people ate them with the blood.

<sup>33</sup>Then they told Saul, "Look, the people are sinning against Yahweh by eating with the blood." Saul said, "You have acted unfaithfully. Now, roll a big stone here to me."<sup>34</sup> Saul said, "Go out among the people, and tell them, 'Let every man bring his cattle and his sheep, and slaughter them here and eat them. Do not sin against Yahweh by eating meat with the blood.'" So each of the people brought his own ox with him that night and killed it there.

<sup>35</sup>Saul built an altar to Yahweh, which was the first altar that he built to Yahweh.

<sup>36</sup>Then Saul said, "Let us pursue the Philistines by night and plunder them until the morning light; let us not leave one of them alive." They replied, "Do whatever seems good to you." But the priest said, "Let us approach God here."<sup>37</sup> Saul asked God, "Should I pursue the Philistines? Will you give them into the hand of Israel?" But God did not answer him that day.

<sup>38</sup>Then Saul said, "Come here, all you leaders of the people; learn and see how this sin has happened today.<sup>39</sup> For, as Yahweh lives, who saves Israel, even if it is in Jonathan my son, he will surely die." But none of the men among all the people answered him.

<sup>40</sup>Then he said to all Israel, "You must stand on one side, and I and Jonathan my son will be on the other." The people said to Saul, "Do what seems good to you."<sup>41</sup> Saul said, "Yahweh, God of Israel! If this sin has been committed by me or by my son Jonathan, then, Yahweh, God of Israel, give the Urim. But if this sin has been committed by your people Israel, give the Thummim."<sup>1</sup> Then Jonathan and Saul were taken by lot, but the army was exonerated.<sup>42</sup> Then Saul said, "Cast lots between me and Jonathan my son." Then Jonathan was taken by lot.

<sup>43</sup>Then Saul said to Jonathan, "Tell me what you have done." Jonathan told him, "I tasted a little honey with the end of the rod that was in my hand. Here I am; I will die."<sup>44</sup> Saul said, "God do so and more also to me, if you do not die, Jonathan."

<sup>45</sup>Then the people said to Saul, "Should Jonathan die, who has accomplished this great salvation for Israel? Far from it! As Yahweh lives, not one hair of his head will fall to the ground, for he has worked with God today." So the people ransomed Jonathan so that he did not die.<sup>46</sup> Then Saul stopped pursuing the Philistines, and the Philistines went to their own place.

<sup>47</sup>When Saul had taken the kingship over Israel, he fought against all his enemies on every side. He fought against Moab, the Ammonites, Edom, the kings of Zobah, and the Philistines. Wherever he turned, he inflicted punishment on them.<sup>48</sup> He acted with great courage and defeated the Amalekites. He rescued Israel out of the hands of those who plundered them.

<sup>49</sup>The sons of Saul were Jonathan, Ishvi, and Malki-Shua. The names of his two daughters were Merab, the firstborn, and Michal, the younger.<sup>50</sup> The name of Saul's wife was Ahinoam; she was the daughter of Ahimaaz. The name of the captain of his army was Abner son of Ner, Saul's uncle.<sup>51</sup> Kish was Saul's father; and Ner, the father of Abner, was the son of Abiel.

<sup>52</sup>There was hard fighting against the Philistines all the days of Saul. When Saul saw any mighty man, or any valiant man, he attached him to himself.

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<sup>1</sup>The ULB is following the ancient Greek translation in the quotation. The Hebrew copies have: Give me the right answer .

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## Chapter 15

<sup>1</sup>Samuel said to Saul, "Yahweh sent me to anoint you king over his people Israel. Now listen to the words of Yahweh.<sup>2</sup>This is what Yahweh of hosts says, 'I have noted what Amalek did to Israel in opposing them on the way, when they came up from Egypt.'<sup>3</sup>Now go and attack Amalek and completely destroy all that they have. Do not spare them, but put to death both man and woman, child and infant, cattle and sheep, camel and donkey."

<sup>4</sup>Saul summoned the people and numbered them at the city of Telaim—two hundred thousand footmen, and ten thousand men of Judah.<sup>5</sup>Then Saul came to the city of Amalek and waited in the valley.

<sup>6</sup>Then Saul said to the Kenites, "Go, depart, come out from among the Amalekites, so I do not destroy you along with them. For you showed kindness to all the people of Israel, when they came from Egypt." So the Kenites moved away from the Amalekites.<sup>7</sup>Then Saul attacked the Amalekites, from Havilah as far as Shur, which is east of Egypt.

<sup>8</sup>Then he took Agag the king of the Amalekites alive; he completely destroyed all the people with the edge of the sword.<sup>9</sup>But Saul and the people spared Agag, as well as the best of the sheep and cattle, fattened calves and the lambs. Everything that was good, they did not destroy. But they completely destroyed anything that was despised and worthless.

<sup>10</sup>Then the word of Yahweh came to Samuel, saying,<sup>11</sup>"I regret that I have set Saul to reign as king, for he has turned back from following me and has not performed my commandments." Samuel was angry; he cried out to Yahweh all night.

<sup>12</sup>Samuel got up early to meet Saul in the morning. Samuel was told, "Saul came to Carmel and he set up a monument to himself, then turned and proceeded on down to Gilgal."<sup>13</sup>Then Samuel came to Saul, and Saul said to him, "Blessed are you by Yahweh! I have fulfilled the command of Yahweh."

<sup>14</sup>Samuel said, "What then is this bleating of sheep in my ears, and the lowing of the cattle that I hear?"<sup>15</sup>Saul replied, "They have brought them from the Amalekites. For the people spared the best of the sheep and cattle, to sacrifice to Yahweh your God. The rest we have completely destroyed."<sup>16</sup>Then Samuel said to Saul, "Wait, and I will tell you what Yahweh has said to me tonight." Saul said to him, "Speak!"

<sup>17</sup>Samuel said, "Though you are little in your own sight, were you not made the head of the tribes of Israel? Then Yahweh anointed you king over Israel,<sup>18</sup>and Yahweh sent you on your way and said, 'Go and completely destroy the sinners, the Amalekites, and fight against them until they are destroyed.'<sup>19</sup>Why did you not obey the voice of Yahweh? Why did you rush to the plunder and do what was evil in the sight of Yahweh?"

<sup>20</sup>Then Saul said to Samuel, "I have indeed obeyed the voice of Yahweh, and have gone on the way that Yahweh sent me. I have captured Agag, the king of Amalek, and have completely destroyed the Amalekites."<sup>21</sup>But the people took some of the booty—sheep and cattle, the best of the things devoted to destruction, to sacrifice to Yahweh your God in Gilgal."

<sup>22</sup>Samuel replied, "Has Yahweh as much delight in burnt offerings and sacrifices, as in obeying the voice of Yahweh? Obedience is better than sacrifice, and to listen is better than the fat of rams."<sup>23</sup>For rebellion is like the sin of divination, and stubbornness is like wickedness and idolatry. Because you have rejected the word of Yahweh, he has also rejected you from being king."

<sup>24</sup>Then Saul said to Samuel, "I have sinned; for I have broken Yahweh's commandment and your words, because I was afraid of the people and obeyed their voice."<sup>25</sup>Now, please pardon my sin, and return with me so that I may worship Yahweh."

<sup>26</sup>Samuel said to Saul, "I will not go back with you; for you have rejected the word of Yahweh, and Yahweh has rejected you from being king over Israel."<sup>27</sup>As Samuel turned to leave, Saul took hold of the hem of his robe, and it tore.

<sup>28</sup>Samuel said to him, "Yahweh has torn the kingdom of Israel from you today and has given it to a neighbor of yours, one who is better than you."<sup>29</sup>Also, the Strength of Israel will not lie nor change his mind; for he is not a man, that he should change his mind."

<sup>30</sup>Then Saul said, "I have sinned. But please honor me now before the elders of my people and before Israel. Turn again with me, that I may worship Yahweh your God."<sup>31</sup>So Samuel turned again after Saul, and Saul worshiped Yahweh.

<sup>32</sup>Then Samuel said, "Bring Agag the king of the Amalekites here to me." Agag came to him confined with chains and said, "Surely death is bitter."<sup>33</sup>Samuel replied, "As your sword has made women childless, so must your mother be childless among women." Then Samuel chopped Agag to pieces before Yahweh at Gilgal.

<sup>34</sup>Samuel went to Ramah, and Saul went up to his house at Gibeah of Saul. <sup>35</sup>Samuel did not see Saul until the day of his death, for he mourned for Saul. Yahweh regretted that he had made Saul king over Israel.

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## Chapter 16

<sup>1</sup>Yahweh said to Samuel, "How long will you mourn for Saul, since I have rejected him from being king over Israel? Fill your horn with oil and go. I will send you to Jesse of Bethlehem, for I have selected for myself a king among his sons."

<sup>2</sup>Samuel said, "How can I go? If Saul hears of it, he will kill me." Yahweh said, "Take a heifer with you and say, 'I have come to sacrifice to Yahweh.' <sup>3</sup>Call Jesse to the sacrifice, and I will show you what you will do. You will anoint for me the one whom I tell you."

<sup>4</sup>Samuel did as Yahweh said and went to Bethlehem. The elders of the city were trembling as they came to meet him and said, "Are you coming in peace?" <sup>5</sup>He said, "In peace; I have come to sacrifice to Yahweh. Prepare to set yourselves apart and come with me to the sacrifice." Then he set apart Jesse and his sons and invited them to the sacrifice.

<sup>6</sup>When they came, he looked at Eliab and said to himself that Yahweh's anointed was certainly standing before him. <sup>7</sup>But Yahweh said to Samuel, "Do not look at his outward appearance, or on the height of his stature; because I have rejected him. For Yahweh does not see as man sees; man looks on the outward appearance, but Yahweh looks on the heart."

<sup>8</sup>Then Jesse called Abinadab and made him pass before Samuel. Then Samuel said, "Neither has Yahweh chosen this one." <sup>9</sup>Jesse then made Shammah pass by, but Samuel said, "Neither has Yahweh chosen this one." <sup>10</sup>Jesse made seven of his sons pass before Samuel. Then Samuel said to Jesse, "Yahweh has not chosen any of these."

<sup>11</sup>Then Samuel said to Jesse, "Are these all the boys?" He replied, "There remains yet the youngest, but he is tending the sheep." Samuel said to Jesse, "Send and get him; for we will not sit down until he comes here." <sup>12</sup>Jesse sent and brought him in. Now this son was ruddy and had beautiful eyes and a handsome appearance. Yahweh said, "Arise, anoint him; for he is the one."

<sup>13</sup>Then Samuel took the horn of oil and anointed him in the middle of his brothers. The Spirit of Yahweh rushed on David from that day forward. Then Samuel rose up and went to Ramah.

<sup>14</sup>Now the Spirit of Yahweh left Saul, and a harmful spirit from Yahweh tormented him instead. <sup>15</sup>Saul's servants said to him, "See now, a harmful spirit from God is tormenting you." <sup>16</sup>Let our master now command your servants who are before you to search for a man who is a skillful player on the harp. Then when the harmful spirit from God is on you, he will play it and you will be well."

<sup>17</sup>Saul said to his servants, "Find me a man that can play well and bring him to me." <sup>18</sup>Then one of the young men answered, and said, "I have seen a son of Jesse the Bethlehemite, who is skillful in playing, a strong, courageous man, a man of war, one prudent in speech, a handsome man; and Yahweh is with him." <sup>19</sup>So Saul sent messengers to Jesse, and said, "Send me your son David, who is with the sheep."

<sup>20</sup>Jesse took a donkey loaded with bread, a container of wine, and a young goat, and sent them with his son David to Saul. <sup>21</sup>Then David came to Saul and entered his service. Saul loved him greatly, and he became his armor bearer.

<sup>22</sup>Saul sent to Jesse, saying, "Let David stand before me, for he has found favor in my eyes." <sup>23</sup>Whenever the harmful spirit from God was upon Saul, David took the harp and played it. So Saul would be refreshed and well, and the harmful spirit would depart from him.

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## Chapter 17

<sup>1</sup>Now the Philistines gathered their armies for battle. They were gathered at Sokoh, which belongs to Judah. They had encamped between Sokoh and Azekah, in Ephes Dammim.

<sup>2</sup>Saul and the men of Israel gathered and encamped in the Valley of Elah, and drew up their battle line to meet the Philistines.<sup>3</sup>The Philistines stood on a mountain on one side, and Israel stood on a mountain on the other side with a valley between them.

<sup>4</sup>A strong man came out of the Philistines' camp, a man named Goliath of Gath, whose height was six cubits and a span.<sup>5</sup>He had a helmet of bronze on his head, and he was clothed in scale armor of bronze that weighed five thousand shekels.

<sup>6</sup>He had bronze armor on his legs and a javelin of bronze between his shoulders.<sup>7</sup>The staff of his spear was large, with a loop of cord for throwing it like the cord on a weaver's beam. His spear's head weighed six hundred shekels of iron. His shield bearer went before him.

<sup>8</sup>He stood and shouted to the ranks of Israel, "Why have you come out to draw up for battle? Am I not a Philistine, and are you not servants of Saul? Choose a man for yourselves and let him come down to me.<sup>9</sup>If he is able to fight with me and kill me, then will we be your servants. But if I defeat him and kill him, then you will be our servants and serve us."

<sup>10</sup>Again the Philistine said, "I defy the ranks of Israel today. Give me a man so we may fight together."<sup>11</sup>When Saul and all Israel heard what the Philistine said, they were discouraged and greatly afraid.

<sup>12</sup>Now David was the son of the Ephrathite of Bethlehem in Judah, whose name was Jesse. He had eight sons. Jesse was an old man in the days of Saul, very old among men.<sup>13</sup>The three oldest sons of Jesse had followed Saul to the battle. The names of his three sons who went to the battle were Eliab the firstborn, second to him Abinadab, and the third Shammah.

<sup>14</sup>David was the youngest. The three oldest followed Saul.<sup>15</sup>Now David went back and forth between Saul's army and his father's sheep at Bethlehem, in order to feed them.<sup>16</sup>For forty days the Philistine strong man came near morning and evening to present himself for battle.

<sup>17</sup>Then Jesse said to his son David, "Take to your brothers an ephah of this roasted grain and these ten loaves, and carry them quickly to the camp for your brothers.<sup>18</sup>Also bring these ten cheeses to the captain of their thousand. Look to the well-being of your brothers, and bring back some evidence that they are doing well.

<sup>19</sup>Your brothers are with Saul and all the men of Israel in the Valley of Elah, fighting the Philistines."<sup>20</sup>David got up early in the morning and left the flock in the care of a shepherd. He took the supplies and left, as Jesse commanded him. He came to the camp as the army was going out to the battlefield shouting the war cry.<sup>21</sup>Then Israel and the Philistines lined up for battle, army against army.

<sup>22</sup>David left his belongings with the keeper of supplies, ran to the army, and greeted his brothers.<sup>23</sup>As he talked with them, the strong man, the Philistine of Gath, Goliath by name, came out of the ranks of the Philistines and said the same words as before, and David heard them.<sup>24</sup>When all the men of Israel saw the man, they fled from him and were very afraid.

<sup>25</sup>The men of Israel said, "Have you seen this man who has come up? He has come to defy Israel. The king will give great riches to the man who kills him, and he will give his daughter to him in marriage, and will make his father's house free from taxation in Israel."

<sup>26</sup>David said to the men who stood by him, "What will be done for the man who kills this Philistine and takes away the disgrace from Israel? Who is this uncircumcised Philistine that he should defy the armies of the living God?"<sup>27</sup>Then the people repeated what they had been saying and told him, "So it will be done for the man who kills him."

<sup>28</sup>Eliab his oldest brother heard when he spoke to the men. Eliab's anger was kindled against David, and he said, "Why did you come down here? With whom have you left those few sheep in the wilderness? I know your pride, and the mischief in your heart; for you have come down here so that you might see the battle."<sup>29</sup>David said, "What have I done now? Was it not just a question?"<sup>30</sup>He turned away from him toward another, and spoke in the same way. The people answered the same thing as before.

<sup>31</sup>When the words that David said were heard, soldiers repeated them to Saul, and he sent for David. <sup>32</sup>Then David said to Saul, "Let no man's heart fail because of that Philistine; your servant will go and fight with this Philistine." <sup>33</sup>Saul said to David, "You are not able to go against this Philistine to fight with him; for you are only a youth, and he a man of war from his youth."

<sup>34</sup>But David said to Saul, "Your servant used to shepherd his father's sheep. When a lion or a bear came and took a lamb out of the flock, <sup>35</sup>I chased after him and attacked him, and rescued it out of his mouth. When he rose up against me, I caught him by his beard, struck him, and put him to death.

<sup>36</sup>Your servant has killed both a lion and a bear. This uncircumcised Philistine will be like one of them, since he has defied the armies of the living God."

<sup>37</sup>David said, "Yahweh rescued me from the paw of the lion and from the paw of the bear. He will rescue me from the hand of this Philistine." Then Saul said to David, "Go, and may Yahweh be with you." <sup>38</sup>Saul clothed David with his armor. He put a helmet of bronze upon his head, and he clothed him with a coat of chainmail.

<sup>39</sup>David strapped his sword on his armor. But he was not able to walk, because he had not trained with them. Then David said to Saul, "I cannot go out to fight with these, for I have not trained with them." So David put them off. <sup>40</sup>He took his staff in his hand and chose five smooth stones out of the brook; he put them in his shepherd's pouch. His sling was in his hand as he approached the Philistine.

<sup>41</sup>The Philistine came and approached David, with his shield bearer in front of him. <sup>42</sup>When the Philistine looked around and saw David, he despised him, for he was only a boy, and ruddy, with a handsome appearance. <sup>43</sup>Then the Philistine said to David, "Am I a dog, that you come to me with sticks?," and the Philistine cursed David by his gods.

<sup>44</sup>The Philistine said to David, "Come to me, and I will give your flesh to the birds of the heavens and to the wild animals of the field." <sup>45</sup>David replied to the Philistine, "You come to me with a sword, a spear, and a javelin. But I come to you in the name of Yahweh of hosts, the God of the armies of Israel, whom you have defied.

<sup>46</sup>Today Yahweh will give me victory over you, and I will kill you and remove your head from your body. Today I will give the dead bodies of the Philistine army to the birds of the heavens and to the wild beasts of the earth, so that all the earth may know that there is a God in Israel, <sup>47</sup>and that all this gathering may know that Yahweh does not save with sword or spear. For the battle is Yahweh's, and he will give you into our hand."

<sup>48</sup>When the Philistine rose and approached David, then David ran quickly toward the enemy army to meet him.

<sup>49</sup>David put his hand in his bag, took a stone from it, slung it, and hit the Philistine in the forehead. The stone sank into the Philistine's forehead, and he fell on his face to the ground.

<sup>50</sup>David defeated the Philistine with a sling and with a stone. He hit the Philistine and put him to death. There was no sword in David's hand. <sup>51</sup>Then David ran and stood over the Philistine and took his sword, drew it out of the sheath, killed him, and cut off his head with it. When the Philistines saw that their mighty man was dead, they fled.

<sup>52</sup>Then the men of Israel and of Judah rose with a shout, and chased after the Philistines as far as the valley and the gates of Ekron. The dead Philistines lay along the way to Shaaraim, all the way to Gath and Ekron. <sup>53</sup>The people of Israel returned from hotly pursuing the Philistines, and they plundered their camp. <sup>54</sup>David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent.

<sup>55</sup>When Saul saw David go out against the Philistine, he said to Abner, the captain of the army, "Abner, whose son is this youth?" Abner said, "As you live, king, I do not know." <sup>56</sup>The king said, "Ask those who might know, whose son the boy is."

<sup>57</sup>When David returned from killing the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. <sup>58</sup>Saul said to him, "Whose son are you, young man?" David answered, "I am the son of your servant Jesse the Bethlehemite."

## Chapter 18

<sup>1</sup>When he had finished speaking to Saul, the soul of Jonathan was bound to the soul of David, and Jonathan loved him as his own soul.<sup>2</sup>Saul took David into his service that day; he did not let him return to his father's house.

<sup>3</sup>Then Jonathan and David made a covenant of friendship because Jonathan loved him as his own soul.<sup>4</sup>Jonathan took off the robe that he was wearing and gave it to David with his armor, as well as his sword, bow, and belt.

<sup>5</sup>David went out wherever Saul sent him, and he succeeded. Saul set him over the men of war. This was pleasing in the eyes of all the people and also in the sight of Saul's servants.

<sup>6</sup>As they came home from defeating the Philistines, the women came from all the cities of Israel, singing and dancing, to meet King Saul, with tambourines, with joy, and with musical instruments.<sup>7</sup>The women sang one to another as they played. They sang:

"Saul has killed his thousands,  
and David his ten thousands."

<sup>8</sup>Saul was very angry, and this song displeased him. He said, "They have ascribed to David ten thousands, but they have ascribed only thousands to me. What more can he have but the kingship?"<sup>9</sup>Saul looked at David with suspicion from that day on.

<sup>10</sup>The next day a harmful spirit from God rushed upon Saul and he prophesied within the house. So David played his instrument, as he did each day. Saul had a spear in his hand.<sup>11</sup>Saul threw the spear, for he thought, "I will pin David to the wall." But David escaped from Saul's presence twice in this way.<sup>12</sup>Saul was afraid of David, because Yahweh was with him, but was no longer with Saul.

<sup>13</sup>So Saul removed him from his presence and appointed him a commander of a thousand. In this way David went out and came in before the people.<sup>14</sup>David was prospering in all his ways, for Yahweh was with him.

<sup>15</sup>When Saul saw that he prospered, he stood in awe of him.<sup>16</sup>But all Israel and Judah loved David, for he went out and came in before them.

<sup>17</sup>Then Saul said to David, "Here is my oldest daughter Merab. I will give her to you as a wife. Only be courageous for me and fight Yahweh's battles." For Saul thought, "Let not my hand be on him, but let the hand of the Philistines be on him."<sup>18</sup>David said to Saul, "Who am I, and who are my relatives, or my father's clan in Israel, that I should be son-in-law to the king?"

<sup>19</sup>But at the time when Merab, Saul's daughter, should have been given to David, she was given to Adriel the Meholathite as a wife.

<sup>20</sup>But Michal, Saul's daughter, loved David. They told Saul, and this pleased him.<sup>21</sup>Then Saul thought, "I will give her to him, so that she can be a trap for him, and that the hand of the Philistines may be against him." So Saul said to David a second time, "You will be my son-in-law."

<sup>22</sup>Saul commanded his servants, "Speak with David in private, and say, 'See, the king takes pleasure in you, and all his servants love you. Now then, become the king's son-in-law.'"

<sup>23</sup>So Saul's servants spoke these words to David. Then David said, "Is it a small matter to you to be the king's son-in-law, since I am a poor man, and lightly esteemed?"<sup>24</sup>The servants of Saul reported to him the words which David spoke.

<sup>25</sup>Then Saul said, "Say this to David, 'The king does not desire any price for the bride except a hundred foreskins of the Philistines, to be avenged from the king's enemies.'" Now Saul thought to make David fall by the hand of the Philistines.<sup>26</sup>When his servants told David these words, it pleased David to be the king's son-in-law.

<sup>27</sup>Before those days had expired, David went with his men and killed two hundred Philistines. David brought their foreskins, and they gave them in full number to the king, so that he might be the king's son-in-law. So Saul gave him Michal his daughter as his wife.<sup>28</sup>When Saul saw, and he knew that Yahweh was with David, and that Michal, Saul's daughter, loved him,<sup>29</sup>Saul was even more afraid of David. Saul was continually David's enemy.

<sup>30</sup>Then the princes of the Philistines came out for battle, and as often as they came out, David behaved more prudently than all the servants of Saul, so that his name was highly regarded.



## Chapter 19

<sup>1</sup>Saul said to Jonathan his son and to all his servants that they should kill David. But Jonathan, Saul's son, took great pleasure in David.<sup>2</sup>So Jonathan told David, "Saul my father seeks to kill you. Therefore be on your guard in the morning and hide yourself in a secret place.<sup>3</sup>I will go out and stand beside my father in the field where you are, and I will speak with my father about you. If I learn anything, I will tell you."

<sup>4</sup>Jonathan spoke well of David to Saul his father and said to him, "Do not let the king sin against his servant David. For he has not sinned against you, and his deeds have brought you good.<sup>5</sup>For he took his life in his hand and killed the Philistine. Yahweh brought about great salvation for all Israel. You saw it and rejoiced. Why would you sin against innocent blood by killing David for no reason?"

<sup>6</sup>Saul listened to Jonathan. Saul swore, "As Yahweh lives, he will not be put to death."<sup>7</sup>Then Jonathan called David, and Jonathan told him all these things. Jonathan brought David to Saul, and he was in his presence as before.

<sup>8</sup>There was war again, and David went out and fought with the Philistines and defeated them with a great slaughter. They fled before him.<sup>9</sup>A harmful spirit from Yahweh came on Saul as he sat in his house with his spear in his hand, and as David was playing his instrument.

<sup>10</sup>Saul tried to pin David to the wall with the spear, but he slipped away from Saul's presence, so that Saul drove the spear into the wall. David fled and escaped that night.<sup>11</sup>Saul sent messengers to David's house to watch him that he might kill him in the morning. Michal, David's wife, told him, "If you do not save your life tonight, tomorrow you will be killed."

<sup>12</sup>So Michal let David down through the window. He went and fled, and escaped.<sup>13</sup>Michal took a household idol and laid it in the bed. Then she put a pillow of goats' hair at its head, and covered it with the clothes.

<sup>14</sup>When Saul sent messengers to take David, she said, "He is sick."<sup>15</sup>Then Saul sent the messengers to see David; he said, "Bring him up to me in the bed, so that I may kill him."

<sup>16</sup>When the messengers came in, behold, the household idol was in the bed along with the pillow of goats' hair at its head.<sup>17</sup>Saul said to Michal, "Why have you deceived me and let my enemy go, so that he has escaped?" Michal answered Saul, "He said to me, 'Let me go. Why should I kill you?'"

<sup>18</sup>Now David fled and escaped, and went to Samuel in Ramah and told him all that Saul had done to him. Then he and Samuel went and stayed in Naioth.<sup>19</sup>It was told to Saul, saying, "See, David is at Naioth in Ramah."<sup>20</sup>Then Saul sent messengers to capture David. When they saw the company of the prophets prophesying, and Samuel standing as head over them, the Spirit of God came on the messengers of Saul, and they also prophesied.

<sup>21</sup>When Saul was told this, he sent other messengers, and they also prophesied. So Saul sent messengers again the third time, and they also prophesied.<sup>22</sup>Then he also went to Ramah and came to the deep well that is in Seku. He asked, "Where are Samuel and David?" Someone said, "See, they are at Naioth in Ramah."

<sup>23</sup>Saul went to Naioth in Ramah. Then the Spirit of God came upon him, and as he went he prophesied until he came to Naioth in Ramah.<sup>24</sup>He stripped off his clothes and also prophesied before Samuel. He lay naked all that day and all that night. This is why they ask, "Is Saul also among the prophets?"

## Chapter 20

<sup>1</sup>Then David fled from Naioth in Ramah and came and said to Jonathan, "What have I done? What is my iniquity? What is my sin before your father, that he seeks to take my life?"<sup>2</sup>Jonathan said to David, "Far from it; you will not die. My father does nothing either great or small without telling it to me. Why should my father hide this thing from me? It is not so."

<sup>3</sup>Yet David vowed again and said, "Your father knows well that I have found favor in your eyes. He has said, 'Do not let Jonathan know this, or he will be grieved.' But as truly as Yahweh lives, and as you live, there is but a step between me and death."

<sup>4</sup>Then Jonathan said to David, "Whatever you say, I will do for you."<sup>5</sup>David said to Jonathan, "Tomorrow is the new moon, and I ought to sit down to eat with the king. But let me go, so that I may hide myself in the field until the third day at evening."

<sup>6</sup>If your father misses me at all, then say, 'David earnestly asked leave of me that he might run to Bethlehem his city, because it is the yearly sacrifice there for all the clan.'<sup>7</sup>If he says, 'It is well,' your servant will have peace. But if he is very angry, then know that he has decided on evil.

<sup>8</sup>Therefore deal kindly with your servant. For you have brought your servant into a covenant of Yahweh with you. But if there is iniquity in me, kill me yourself; for why then should you bring me to your father?"<sup>9</sup>Jonathan said, "Far be it from you! If I learned my father decided harm to come upon you, would I not tell you?"

<sup>10</sup>Then David said to Jonathan, "Who will tell me if by chance your father should answer you roughly?"<sup>11</sup>Jonathan said to David, "Come, let us go out into the field." So they both went out into the field.

<sup>12</sup>Jonathan said to David, "May Yahweh, the God of Israel, be witness. When I have questioned my father around this time tomorrow, or the third day, see, if there is good will toward David, will I not then send to you and make it known to you?"<sup>13</sup>If it pleases my father to do you harm, may Yahweh do to Jonathan and more also if I do not make it known to you and send you away, so that you may go in peace. May Yahweh be with you, as he has been with my father.

<sup>14</sup>If I am still alive, will you not show me the covenant faithfulness of Yahweh, that I may not die?"<sup>15</sup>Do not cut off your covenant faithfulness from my house forever—not even when Yahweh cuts off every one of the enemies of David from the face of the earth."<sup>16</sup>So Jonathan made a covenant with the house of David and said, "May Yahweh require an accounting from the hand of the enemies of David."

<sup>17</sup>Jonathan made David vow again because of the love that he had for him, because he loved him as he loved his own soul.<sup>18</sup>Then Jonathan said to him, "Tomorrow is the new moon. You will be missed because your seat will be empty."<sup>19</sup>When you have stayed three days, go down quickly and come to the place where you hid yourself when this matter began, and stay by the stone Ezel.

<sup>20</sup>I will shoot three arrows to the side of it, as though I were shooting at a target.<sup>21</sup>Then I will send my young man and say to him, 'Go find the arrows.' If I say to the young boy, 'Look, the arrows are on this side of you; get them,' then come; for there will be safety for you and not harm, as Yahweh lives.

<sup>22</sup>"But if I say to the young man, 'Look, the arrows are beyond you,' then go your way, for Yahweh has sent you away."<sup>23</sup>As for the agreement of which you and I have spoken, see, Yahweh is between you and me forever."

<sup>24</sup>So David hid himself in the field. When the new moon came, the king sat down to eat food.<sup>25</sup>The king sat on his seat, as usual, on the seat by the wall. Jonathan stood up, and Abner sat by Saul's side. But David's place was empty.

<sup>26</sup>Yet Saul did not say anything that day, because he thought, "Something has happened to him. He is not clean; surely he is not clean."<sup>27</sup>But on the second day, the day after the new moon, David's place was empty. Saul said to Jonathan his son, "Why has the son of Jesse not come to the meal either yesterday or today?"

<sup>28</sup>Jonathan answered Saul, "David earnestly asked permission from me to go to Bethlehem."<sup>29</sup>He said, 'Please let me go. For our family has a sacrifice in the city, and my brother has ordered me to be there. Now, if I have found favor in your eyes, please let me go and see my brothers.' For this reason he has not come to the king's table."

<sup>30</sup>Then Saul's anger burned against Jonathan, and he said to him, "You son of a perverse, rebellious woman! Do I not know that you have chosen the son of Jesse to your own shame, and to the shame of your mother's

nakedness?<sup>31</sup>For as long as the son of Jesse lives on the earth, neither you nor your kingdom will be established. Now then, send and bring him to me, for he must surely die."

<sup>32</sup>Jonathan answered Saul his father, "For what reason should he be put to death? What has he done?"<sup>33</sup>Then Saul threw his spear at him to kill him. So Jonathan knew that his father was determined to put David to death.

<sup>34</sup>Jonathan got up from the table in fierce anger and ate no food the second day of the month, for he was grieved over David, because his father had dishonored him.

<sup>35</sup>In the morning, Jonathan went out into the field to the appointment with David, and a young man was with him.

<sup>36</sup>He said to his young man, "Run and find the arrows that I shoot." As the young man ran, he shot an arrow beyond him.<sup>37</sup>When the young man came to the place where the arrow that Jonathan shot had landed, Jonathan called after the young man, and said, "Is not the arrow beyond you?"

<sup>38</sup>Then Jonathan called after the young man, "Hurry, be quick, do not stay!" So Jonathan's young man gathered up the arrows and came to his master.<sup>39</sup>But the young man did not know anything. Only Jonathan and David knew the matter.<sup>40</sup>Jonathan gave his weapons to his young man and said to him, "Go, take them to the city."

<sup>41</sup>As soon as the young man was gone, David stood up from behind the mound, lay facedown on the ground, and bowed himself three times. They kissed one another and wept together, with David weeping the more.<sup>42</sup>Jonathan said to David, "Go in peace, because we have both sworn in the name of Yahweh and said, 'May Yahweh be between you and me, and between my descendants and your descendants, forever.'" Then David stood up and left, and Jonathan returned to the city.

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<sup>42</sup>The copies of the ancient Hebrew text read, David came out from beside the south . Modern translations interpret this passage in different ways because the text is difficult to understand.

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## Chapter 21

<sup>1</sup>Then David came to Nob to see Ahimelek the priest. Ahimelek came to meet David trembling and said to him, "Why are you alone and have no one with you?"<sup>2</sup>David said to Ahimelek the priest, "The king has sent me on a mission and has said to me, 'Let no one know anything about the business I am sending you, and what I have commanded you.' I have directed the young men to a certain place.

<sup>3</sup>Now then what do you have on hand? Give me five loaves of bread, or whatever is here."<sup>4</sup>The priest answered David and said, "There is no ordinary bread on hand, but there is holy bread—if the young men have kept themselves from women."

<sup>5</sup>David answered the priest, "Surely women have been kept from us for the past three days, as usual when I set out. The things belonging to the young men have been set apart even on ordinary missions. How much more today will what they have be set apart!"<sup>6</sup>So the priest gave him the bread that was set apart. For there was no bread there except the bread of the presence, which was removed from before Yahweh, in order to put hot bread in its place on the day it was taken away.

<sup>7</sup>Now one of the servants of Saul was there that day, detained before Yahweh. His name was Doeg the Edomite, the chief of Saul's shepherds.

<sup>8</sup>David said to Ahimelek, "Now is there not here on hand any spear or sword? For I brought neither my sword nor my weapons with me, because the king's business was urgent."<sup>9</sup>The priest said, "The sword of Goliath the Philistine, whom you killed in the Valley of Elah, is here wrapped in a cloth behind the ephod. If you want to take that, take it, for there is no other weapon here." David said, "There is no other sword like that one; give it to me."

<sup>10</sup>David arose and fled that day from Saul and went to Achish, the king of Gath.<sup>11</sup>Achish's servants said to him, "Is not this David, the king of the land? Did they not sing to one another about him in dances,

'Saul has killed his thousands,  
and David his ten thousands?'"

<sup>12</sup>David took these words to heart and was very afraid of Achish, the king of Gath.<sup>13</sup>He changed his behavior before them and pretended to be insane in their hands; he made marks on the doors of the gate and let his saliva run down his beard.

<sup>14</sup>Then Achish said to his servants, "Look, you see the man is mad. Why have you brought him to me?"<sup>15</sup>Do I lack madmen, so that you have brought this fellow to behave like one in my presence? Will this fellow really come into my house?"

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## Chapter 22

<sup>1</sup>So David left there and escaped to the cave of Adullam. When his brothers and all his father's house heard it, they went down there to him.<sup>2</sup>Everyone who was in distress, everyone who was in debt, and everyone who was discontented—they all gathered to him. David became captain over them. There were about four hundred men with him.

<sup>3</sup>Then David went from there to Mizpah in Moab. He said to the king of Moab, "Please let my father and my mother go out with you until I know what God will do for me."<sup>4</sup>He left them with the king of Moab. His father and mother stayed with him the whole time that David was in his stronghold.<sup>5</sup>Then the prophet Gad said to David, "Do not stay in your stronghold. Leave and go into the land of Judah." So David left there and went into the forest of Hereth.

<sup>6</sup>Saul heard that David had been discovered, along with the men who were with him. Now Saul was sitting in Gibeah under the tamarisk tree on a hill, with his spear in his hand, and all his servants were standing around him.

<sup>7</sup>Saul said to his servants who stood around him, "Listen now, people of Benjamin! Will the son of Jesse give every one of you fields and vineyards? Will he make you all captains of thousands and captains of hundreds,<sup>8</sup> in exchange for all of you plotting against me? None of you informs me when my son makes a covenant with the son of Jesse. None of you is sorry for me. None of you informs me that my son has incited my servant David against me. Today he hides and waits for me so he may attack me."

<sup>9</sup>Then Doeg the Edomite, who stood by the servants of Saul, answered, "I saw the son of Jesse come to Nob, to Ahimelek son of Ahitub.<sup>10</sup>He prayed to Yahweh that he might help him, and he gave him provisions and the sword of Goliath the Philistine."

<sup>11</sup>Then the king sent someone to summon the priest Ahimelek son of Ahitub and all his father's house, the priests who were in Nob. All of them came to the king.<sup>12</sup>Saul said, "Listen now, son of Ahitub." He answered, "Here I am, my master."<sup>13</sup>Saul said to him, "Why have you plotted against me, you and the son of Jesse, in that you have given him bread, and a sword, and have prayed to God that he might help him, so that he might rise up against me, to hide in secret, as he does today?"

<sup>14</sup>Then Ahimelek answered the king and said, "Who among all your servants is so faithful as David, who is the king's son-in-law and is over your bodyguard, and is honored in your house?<sup>15</sup>Is today the first time I have prayed to God to help him? Far be it from me! Do not let the king impute anything to his servant or to all the house of my father. For your servant knows nothing of this whole matter."

<sup>16</sup>The king replied, "You will surely die, Ahimelek, you and all your father's house."<sup>17</sup>The king said to the guard that stood around him, "Turn and kill the priests of Yahweh. Because their hand also is with David, and because they knew that he fled, but did not reveal it to me." But the servants of the king would not put out their hand to kill the priests of Yahweh.

<sup>18</sup>Then the king said to Doeg, "Turn and kill the priests." So Doeg the Edomite turned and attacked the priests; he killed eighty-five persons who wore a linen ephod that day.<sup>19</sup>He also put to the sword Nob, the city of the priests, both men and women, children and infants, and its cattle, donkeys and sheep, he put to the sword.

<sup>20</sup>But one of the sons of Ahimelek son of Ahitub, named Abiathar, escaped and fled after David.<sup>21</sup>Abiathar told David that Saul had killed Yahweh's priests.

<sup>22</sup>David said to Abiathar, "I knew on that day, when Doeg the Edomite was there, that he would surely tell Saul. I am responsible for every death in your father's family!<sup>23</sup>Stay with me and do not be afraid. For the one who seeks your life seeks mine as well. You will be safe with me."

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<sup>1</sup>Some ancient translations have, Please let my father and my mother stay with you, and some modern translations read this way.

## Chapter 23

<sup>1</sup>They told David, "Look, the Philistines are fighting against Keilah and are robbing the threshing floors."<sup>2</sup>So David prayed to Yahweh for help and asked him, "Should I go and attack these Philistines?" Yahweh said to David, "Go and attack the Philistines and save Keilah."

<sup>3</sup>David's men said to him, "See, we are afraid here in Judah. How much more then if we go to Keilah against the armies of the Philistines?"<sup>4</sup>Then David prayed to Yahweh for help yet again. Yahweh answered him, "Arise, go down to Keilah. For I will give you victory over the Philistines."

<sup>5</sup>David and his men went to Keilah and fought with the Philistines. He led away their cattle and struck them with a great slaughter. So David saved the inhabitants of Keilah.<sup>6</sup>When Abiathar son of Ahimelek had fled to David at Keilah, he came down with an ephod in his hand.

<sup>7</sup>Saul was told that David had gone to Keilah. Saul said, "God has given him into my hand. For he is shut in because he has entered a city that has gates and bars."<sup>8</sup>Saul summoned all his forces for battle, to go down to Keilah, to besiege David and his men.<sup>9</sup>David knew that Saul was plotting harm against him. He said to Abiathar the priest, "Bring the ephod here."

<sup>10</sup>Then David said, "Yahweh, the God of Israel, your servant has indeed heard that Saul seeks to come to Keilah, to destroy the city for my sake.<sup>11</sup>Will the men of Keilah surrender me into his hand? Will Saul come down, as your servant has heard? Yahweh, the God of Israel, I beg you, please tell your servant." Yahweh said, "He will come down."

<sup>12</sup>Then David said, "Will the men of Keilah surrender me and my men into the hand of Saul?" Yahweh said, "They will surrender you."

<sup>13</sup>Then David and his men, who were about six hundred, got up and went away from Keilah, and they went from place to place. It was told Saul that David had escaped from Keilah, and he stopped the pursuit.<sup>14</sup>David stayed in the strongholds in the wilderness, in the hill country in the wilderness of Ziph. Saul looked for him every day, but God did not give him into his hand.

<sup>15</sup>David saw that Saul had come out to seek his life; now David was in the wilderness of Ziph at Horesh.<sup>16</sup>Then Jonathan, Saul's son, got up and went to David at Horesh, and strengthened his hand in God.

<sup>17</sup>He said to him, "Do not be afraid. For the hand of Saul my father will not find you. You will be king over Israel, and I will be next to you. Saul my father also knows this."<sup>18</sup>They made a covenant before Yahweh. David remained at Horesh, and Jonathan went home.

<sup>19</sup>Then Ziphites came to Saul at Gibeah and said, "Is not David hiding among us in the strongholds at Horesh, on the hill of Hakilah, which is south of Jeshimon?"<sup>20</sup>Now come down, king! According to your desire, come down! Our part will be to surrender him into the king's hand."

<sup>21</sup>Saul said, "May you be blessed by Yahweh. For you have had compassion on me."<sup>22</sup>Go, make even more sure. Learn and find out where his hiding place is and who has seen him there. It is told to me that he is very crafty.<sup>23</sup>So look, and learn all of the places where he hides himself. Come back to me with sure information, and then I will return with you. If he is in the land, I will search him out among all the thousands of Judah."

<sup>24</sup>Then they rose up and went to Ziph ahead of Saul. Now David and his men were in the wilderness of Maon, in the Arabah to the south of Jeshimon.<sup>25</sup>Saul and his men went to seek him. But David was told of it, so he went down to a rocky hill and lived in the wilderness of Maon. When Saul heard it, he chased David in the wilderness of Maon.

<sup>26</sup>Saul went on one side of the mountain, and David and his men were going on the other side of the mountain. David hurried to get away from Saul. As Saul and his men were surrounding David and his men to take them,<sup>27</sup>a messenger came to Saul and said, "Hurry and come, for the Philistines have made a raid against the land."

<sup>28</sup>So Saul returned from pursuing David and went against the Philistines. Therefore that place was called Sela Hammahlekoth.<sup>29</sup>David went up from there and lived in the strongholds of En Gedi.

## Chapter 24

<sup>1</sup>When Saul returned from chasing the Philistines, he was told, "David is in the wilderness of En Gedi."<sup>2</sup>Then Saul took three thousand chosen men from all Israel and went to seek David and his men on the Rocks of the Wild Goats.

<sup>3</sup>He came to sheep pens on the way, where there was a cave. Saul went inside to cover his feet. Now David and his men were sitting far back in the cave.<sup>4</sup>David's men said to him, "This is the day of which Yahweh spoke when he said to you, 'I will give your enemy into your hand, for you to do with him as you wish.'" Then David arose and quietly crept forward and cut off the corner of Saul's robe.

<sup>5</sup>Afterward David's heart afflicted him because he had cut a corner off Saul's robe.<sup>6</sup>He said to his men, "May Yahweh forbid that I should do this thing to my master, Yahweh's anointed, to put out my hand against him, seeing he is Yahweh's anointed."<sup>7</sup>So David rebuked his men with these words, and did not permit them to attack Saul. Saul stood up, left the cave, and went on his way.

<sup>8</sup>Afterward, David also stood up, left the cave, and called out after Saul: "My master the king." When Saul looked behind him, David bowed with his face to the ground and showed him respect.<sup>9</sup>David said to Saul, "Why do you listen to the men who say, 'See, David is seeking your harm?'"

<sup>10</sup>Today your eyes have seen how Yahweh put you into my hand when we were in the cave. Some told me to kill you, but I spared you. I said, 'I will not put out my hand against my master; for he is Yahweh's anointed.'<sup>11</sup>See, my father, see the corner of your robe in my hand. For the fact that I cut off the corner of your robe and did not kill you, you may know and see that there is no evil or treason in my hand, and I have not sinned against you, even though you hunt my life to take it.

<sup>12</sup>May Yahweh judge between you and me, and may Yahweh avenge me against you, but my hand must not be against you.<sup>13</sup>As the proverb of the ancients says, 'Out of the wicked comes wickedness.' But my hand will not be against you.

<sup>14</sup>After whom has the king of Israel come out? After whom do you pursue? After a dead dog! After a flea!<sup>15</sup>May Yahweh be judge and give judgment between you and me, and see to it, and plead my cause and permit me to escape from your hand."

<sup>16</sup>When David had finished speaking these words to Saul, Saul said, "Is this your voice, my son David?" Saul lifted up his voice and wept.

<sup>17</sup>He said to David, "You are more righteous than I am. For you have repaid me good, where I have repaid you evil.

<sup>18</sup>You have declared today how you have done good to me, for you did not kill me when Yahweh had put me at your mercy.

<sup>19</sup>For if a man finds his enemy, will he let him go safely? May Yahweh reward you with good for what you have done to me today.<sup>20</sup>Now, I know that you will surely be king and that the kingdom of Israel will be established in your hand.

<sup>21</sup>Swear to me by Yahweh that you will not cut off my descendants after me, and that you will not destroy my name out of my father's house."<sup>22</sup>So David made an oath to Saul. Then Saul went home, but David and his men went up to the stronghold.

## Chapter 25

<sup>1</sup>Now Samuel died. All Israel gathered together and mourned for him, and they buried him in his house at Ramah. Then David rose and went down to the wilderness of Paran.

<sup>2</sup>There was a man in Maon, whose possessions were in Carmel. The man was very wealthy. He had three thousand sheep and one thousand goats. He was shearing his sheep in Carmel.<sup>3</sup>The man's name was Nabal, and the name of his wife was Abigail. The woman was intelligent and beautiful in appearance. But the man was harsh and evil in his dealings. He was a descendant of the house of Caleb.

<sup>4</sup>David heard in the wilderness that Nabal was shearing his sheep.<sup>5</sup>So David sent ten young men. David said to the young men, "Go up to Carmel, go to Nabal, and greet him in my name.<sup>6</sup>You will say to him, 'Live in prosperity. Peace to you and peace to your house, and peace be to all that you have.

<sup>7</sup>I hear that you have shearers. Your shepherds have been with us, and we did them no harm, and they missed nothing the whole time they were in Carmel.<sup>8</sup>Ask your young men, and they will tell you. Now let my young men find favor in your eyes, for we have come on a festive day. Please give whatever you have on hand to your servants and to your son David."

<sup>9</sup>When David's young men arrived, they said all of this to Nabal in David's name and then waited.<sup>10</sup>Nabal answered David's servants, "Who is David, and who is the son of Jesse? There are many servants these days who are breaking away from their masters.<sup>11</sup>Should I take my bread and my water and my meat that I have killed for my shearers, and give it to men who come from I do not know where?"

<sup>12</sup>So David's young men turned away and came back, and told him everything that was said.<sup>13</sup>David said to his men, "Every man strap on his sword." So every man strapped on his sword. David also strapped on his sword. About four hundred men followed after David, and two hundred stayed by the baggage.

<sup>14</sup>But one of the young men told Abigail, Nabal's wife; he said, "David sent messengers out of the wilderness to greet our master, and he screamed at them.<sup>15</sup>Yet the men were very good to us. We were not harmed and did not miss anything as long as we went with them when we were in the fields.

<sup>16</sup>They were a wall to us both day and night, all the while we were with them tending the sheep.<sup>17</sup>Therefore know this and consider what you will do, for evil is plotted against our master, and against his whole house. He is such a worthless fellow that one cannot reason with him."

<sup>18</sup>Then Abigail hurried and took two hundred loaves, two bottles of wine, five sheep already prepared, five measures of parched grain, one hundred clusters of raisins, and two hundred cakes of figs, and laid them on donkeys.<sup>19</sup>She said to her young men, "Go on before me, and I will come after you." But she did not tell her husband Nabal.

<sup>20</sup>As she rode on her donkey and came down by the cover of the mountain, David and his men came down toward her, and she met them.

<sup>21</sup>Now David had said, "Surely in vain have I guarded all that this man has in the wilderness, so that nothing was missed of all that belonged to him, and he has returned me evil for good.<sup>22</sup>May God do so to the enemies of David, and more also, if by the morning I leave so much as one male of all who belong to him."

<sup>23</sup>When Abigail saw David, she hurried and got down from her donkey and lay before David facedown and bowed herself to the ground.<sup>24</sup>She lay at his feet and said, "On me alone, my master, be the guilt. Please let your servant speak to you, and listen to the words of your servant.

<sup>25</sup>Let not my master regard this worthless fellow, Nabal, for as his name is, so is he. Nabal is his name, and folly is with him. But I your servant did not see the young men of my master, whom you sent.<sup>26</sup>Now then, my master, as Yahweh lives, and as you live, since Yahweh has restrained you from bloodshed, and from avenging yourself with your own hand, now let your enemies, and those who seek to do evil to my master, be like Nabal.

<sup>27</sup>Now let this present that your servant has brought to my master be given to the young men who follow my master.<sup>28</sup>Please forgive the trespass of your servant, for Yahweh will certainly make my master a sure house, because my master is fighting the battles of Yahweh; and evil will not be found in you so long as you live.

<sup>29</sup>Though men rise up to pursue you to take your life, yet the life of my master will be bound in the bundle of the living by Yahweh your God; and he will sling away the lives of your enemies, as from the pocket of a sling.



<sup>30</sup>Yahweh will have done for my master everything he promised you, and has appointed you leader over Israel.

<sup>31</sup>This will not cause grief or a troubled heart to my master—that you have poured out innocent blood, or because my master attempted to rescue himself. For when Yahweh will do good for my master, remember your servant."

<sup>32</sup>David said to Abigail, "May Yahweh, the God of Israel, be blessed, he who sent you to meet me today.<sup>33</sup> Your wisdom is blessed and you are blessed, because you have kept me today from bloodshed and from avenging myself with my own hand!

<sup>34</sup>For in truth, as Yahweh, the God of Israel, lives, he who has kept me from hurting you, unless you had hurried to come meet me, there would certainly have not been left to Nabal so much as one male baby by the morning light."<sup>35</sup>So David received from her hand what she had brought him; he said to her, "Go up in peace to your house; see, I have listened to your voice and have accepted you."

<sup>36</sup>Abigail went back to Nabal; behold, he was holding a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunk. So she told him nothing at all until the morning light.

<sup>37</sup>It came about in the morning, when the wine had gone out of Nabal, that his wife told him these things; his heart died within him, and he became like a stone.<sup>38</sup> It came about ten days later that Yahweh attacked Nabal so that he died.

<sup>39</sup>When David heard that Nabal was dead, he said, "May Yahweh be blessed, who has avenged the scorn I have received from the hand of Nabal and has kept back his servant from doing wrong. He has turned Nabal's evil action back on his own head." Then David sent and spoke to Abigail, to take her to himself as wife.<sup>40</sup> When David's servants had come to Abigail at Carmel, they spoke to her and said, "David has sent us to you to take you to him as his wife."

<sup>41</sup>She arose, bowed herself with her face to the ground, and said, "See, your female servant is a servant to wash the feet of the servants of my master."<sup>42</sup> Abigail hurried and arose, and rode on a donkey with five servant girls of hers who followed her; and she followed David's messengers and became his wife.

<sup>43</sup>Now David had also taken Ahinoam of Jezreel as a wife; both of them became his wives.<sup>44</sup> Also, Saul had given Michal his daughter, David's wife, to Paltiel son of Laish, who was of Gallim.

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## Chapter 26

<sup>1</sup>The Ziphites came to Saul at Gibeah and said, "Is not David hiding in the hill of Hakilah, which is before Jeshimon?"<sup>2</sup>Then Saul arose and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

<sup>3</sup>Saul camped on the hill of Hakilah, which is before Jeshimon, by the road. But David was staying in the wilderness, and he saw that Saul was coming after him into the wilderness.<sup>4</sup>So David sent out spies and learned that Saul had indeed come.

<sup>5</sup>David arose and went to the place where Saul had camped; he saw the place where Saul lay, and Abner son of Ner, the general of his army; Saul lay in the camp, and the people were camped around him, all asleep.

<sup>6</sup>Then David said to Ahimelek the Hittite, and to Abishai son of Zeruiah, the brother of Joab, "Who will go down with me to Saul in the camp?" Abishai said, "I! I will go down with you."<sup>7</sup>So David and Abishai went to the army by night. Saul was there sleeping inside the camp with his spear stuck in the ground beside his head. Abner and his soldiers lay around him.<sup>8</sup>Then Abishai said to David, "Today God has put your enemy into your hand. Now please let me pin him to the ground with the spear with just one blow. I will not strike him a second time."

<sup>9</sup>David said to Abishai, "Do not destroy him; for who can extend his hand against Yahweh's anointed one and be guiltless?"<sup>10</sup>David said, "As Yahweh lives, Yahweh will kill him, or his day will come to die, or he will go into battle and perish.

<sup>11</sup>May Yahweh forbid that I should extend my hand against his anointed one; but now, I beg you, take the spear that is at his head and the jar of water, and let us go."<sup>12</sup>So David took the spear and the jar of water from Saul's head, and they got away. No one saw them or knew about it, nor did anyone wake up, for they were all asleep, because a deep sleep from Yahweh had fallen on them.

<sup>13</sup>Then David went over to the other side and stood on the top of the mountain far off; a great distance was between them.<sup>14</sup>David shouted out to the people and to Abner son of Ner; he said, "Do you not answer, Abner?" Then Abner answered and said, "Who are you who is shouting to the king?"

<sup>15</sup>David said to Abner, "Are not you a courageous man? Who is like you in Israel? Why then have you not kept watch over your master the king? For someone came in to destroy the king your master."<sup>16</sup>This thing you have done is not good. As Yahweh lives, you deserve to die because you have not kept watch over your master, Yahweh's anointed one. Now see where the king's spear is and the jar of water that was near his head!"

<sup>17</sup>Saul recognized David's voice and said, "Is that your voice, my son David?" David said, "It is my voice, my master, king."<sup>18</sup>He said, "Why does my master pursue his servant? What have I done? What evil is in my hand?"

<sup>19</sup>Now therefore, I beg you, let my master the king listen to the words of his servant. If it is Yahweh who has stirred you up against me, may he be pleased with an offering; but if it is human beings, may they be cursed in the sight of Yahweh, for they have today driven me out, that I should not cling to the inheritance of Yahweh; they have said to me, 'Go worship other gods.'<sup>20</sup>Now therefore, do not let my blood fall to the earth away from Yahweh's presence; for the king of Israel has come out to search for the one flea as when one hunts a partridge in the mountains."

<sup>21</sup>Then Saul said, "I have sinned. Return, David, my son; for I will harm you no more, because my life was precious in your eyes today. See, I have played the fool and have made a very bad mistake."

<sup>22</sup>David answered and said, "See, your spear is here, king! Let one of the young men come over and get it and bring it to you."<sup>23</sup>May Yahweh pay each man for his righteousness and his faithfulness; because Yahweh put you into my hand today, but I would not strike his anointed.

<sup>24</sup>See, as your life was precious in my eyes today, so may my life be much valued in the eyes of Yahweh, and may he rescue me out of all trouble."<sup>25</sup>Then Saul said to David, "May you be blessed, David my son! You will certainly do great things and you will succeed in them." So David went his way, and Saul returned to his place.

## Chapter 27

<sup>1</sup>David said in his heart, "I will now perish one day by Saul's hand; there is nothing better for me than to escape into the land of the Philistines; Saul will give up looking for me any more within all the borders of Israel; in this way I will escape out of his hand."

<sup>2</sup>David arose and passed over, he and the six hundred men who were with him, to Achish son of Maok, the king of Gath.<sup>3</sup>David lived with Achish at Gath, he and his men, each man with his own household, and David with his two wives, Ahinoam the Jezreelite woman, and Abigail the Carmelite woman, Nabal's wife.<sup>4</sup>Saul was told that David had fled to Gath, so he looked for him no longer.

<sup>5</sup>David said to Achish, "If I have found favor in your eyes, let them give me a place in one of the cities in the country, that I may live there. Why should your servant live in the royal city with you?"<sup>6</sup>So that day Achish gave him Ziklag; that is why Ziklag belongs to the kings of Judah to this very day.<sup>7</sup>The number of days that David lived in the land of the Philistines was a full year and four months.

<sup>8</sup>David and his men attacked various places, making raids on the Geshurites, the Girzites, and the Amalekites; for those nations were the inhabitants of the land, as you go to Shur, as far as the land of Egypt. They had been living there in the land from ancient times. <sup>9</sup>David attacked the land and saved neither man nor woman alive. He took away the sheep and cattle, the donkeys, the camels, and the clothing. Then he returned and went back to Achish.

<sup>10</sup>Achish would say, "Against whom have you made a raid today?" David would answer, "Against the south of Judah," or "Against the south of the Jerahmeelites," or "Against the south of the Kenites."

<sup>11</sup>David would keep neither man nor woman alive to bring them to Gath, saying, "So that they cannot say about us, 'David did such and such.'" This was what he did all the while he was living in the country of the Philistines.

<sup>12</sup>Achish believed David, saying, "He has made his people Israel utterly abhor him; he will therefore be my servant forever."

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<sup>9</sup>Instead of the Girzites which is found in some ancient copies of the Hebrew text, some modern translations have the Gizrites which is found in the margin of some Hebrew copies.

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## Chapter 28

<sup>1</sup>It came about in those days that the Philistines gathered their armies together for battle to fight with Israel. Achish said to David, "Know for certain that you will go out with me in the army, you and your men."<sup>2</sup>David said to Achish, "That being the case, you will know what your servant can do." Achish said to David, "Then I will make you my bodyguard all your days."

<sup>3</sup>Now Samuel had died, and all Israel had lamented him and buried him in Ramah, in his own city. Also, Saul had banned sorcerers and spiritists from the land.<sup>4</sup>Then the Philistines gathered themselves together and came and camped at Shunem; and Saul gathered all Israel together, and they camped at Gilboa.

<sup>5</sup>When Saul saw the army of the Philistines, he was afraid, and his heart trembled very much.<sup>6</sup>Saul prayed to Yahweh for help, but Yahweh did not answer him—neither by dreams, nor by Urim, nor by prophets.<sup>7</sup>Then Saul said to his servants, "Find me a woman who is a sorceress, so that I may go to her and seek her advice." His servants said to him, "See, there is a woman in Endor who is a sorceress."

<sup>8</sup>So Saul disguised himself, putting on other clothing and went, he and two men with him. They went to the woman by night. He said, "Divine for me by a spirit and bring up for me the one I name."<sup>9</sup>The woman said to him, "See, you know what Saul has done, how he has banned sorcerers and spiritists from the land. So why are you setting a trap for my life, to make me die?"<sup>10</sup>Saul swore to her by Yahweh and said, "As Yahweh lives, no punishment will happen to you for this thing."

<sup>11</sup>Then the woman said, "Whom should I bring up to you?" Saul said, "Bring up Samuel for me."<sup>12</sup>When the woman saw Samuel, she cried with a loud voice and spoke to Saul, saying, "Why have you deceived me? For you are Saul."

<sup>13</sup>The king said to her, "Do not be afraid. What do you see?" The woman said to Saul, "I see a god coming up out of the earth."<sup>14</sup>He said to her, "What does he look like?" She said, "An old man is coming up; he is clothed with a robe." Then Saul knew it was Samuel, and he bowed with his face to the ground and showed him respect.

<sup>15</sup>Samuel said to Saul, "Why have you disturbed me and brought me up?" Saul answered, "I am very distressed, for the Philistines are waging war against me, and God has left me and does not answer me any more, neither by prophets, nor by dreams. Therefore I have called you, that you may make known to me what I will do."

<sup>16</sup>Samuel said, "What then do you ask me, since Yahweh has left you, and he has become your enemy?"<sup>17</sup>Yahweh has done to you what he said he would. Yahweh has torn the kingdom out of your hand and he has given it to someone else—to David.

<sup>18</sup>Because you did not obey the voice of Yahweh and did not carry out his fierce wrath on Amalek, he has therefore done this today to you.<sup>19</sup>Yahweh will give Israel along with you into the hand of the Philistines, and tomorrow you and your sons will be with me. Yahweh will also give the army of Israel into the hand of the Philistines."

<sup>20</sup>Then Saul immediately fell his full length on the ground and was very afraid because of the words of Samuel. There was no strength in him, for he had eaten no food all that day, neither that whole night.<sup>21</sup>The woman came to Saul and saw that he was very troubled, She said to him, "See, your woman servant has listened to your voice; I have put my life in my hand and have listened to the words that you said to me.

<sup>22</sup>Now therefore, I beg you, listen also to the voice of your woman servant, and let me set a little food in front of you. Eat so that you may gain strength for when you go on your way."<sup>23</sup>But Saul refused and said, "I will not eat." But his servants, together with the woman, compelled him, and he listened to their voice. So he rose from the ground and sat on the bed.

<sup>24</sup>The woman had a fatted calf in the house; she hurried and killed it; she took flour, kneaded it, and baked unleavened bread with it.<sup>25</sup>She brought it before Saul and his servants, and they ate. Then they got up and left that night.

## Chapter 29

<sup>1</sup>Now the Philistines gathered together all their army at Aphek, and Israel camped by the spring that is in Jezreel.

<sup>2</sup>The princes of the Philistines passed on by hundreds and by thousands; David and his men passed on in the rear guard with Achish.

<sup>3</sup>Then the princes of the Philistines said, "What are these Hebrews doing here?" Achish said to the other princes of the Philistines, "Is not this David, the servant of Saul, the king of Israel, who has been with me these days, or rather these years, and I have found no fault with him since he came away to me to this day?"

<sup>4</sup>But the princes of the Philistines were angry with him and said, "Send the man back, that he may return to the place you assigned him. He will not go down with us into battle, for he will become our adversary during the fighting. For how else could he make himself acceptable to his master than by taking the heads of our own men?"

<sup>5</sup>Is this not David of whom they sang one to another in dances, saying,

'Saul has killed his thousands,  
and David his ten thousands?'"

<sup>6</sup>Then Achish called David and said to him, "As Yahweh lives, you have been good, and your going out and your coming in with me in the army is good in my view; for I have found nothing wrong with you since the day of your coming to me to this very day. Nevertheless, the princes are not favorable to you.<sup>7</sup>So now return and go in peace, so that you do not displease the princes of the Philistines."

<sup>8</sup>David said to Achish, "But what have I done? What have you found in your servant as long as I have been before you to this day, that I may not go and fight against the enemies of my master the king?"<sup>9</sup>Achish answered and said to David, "I know that you are as blameless in my sight as an angel of God; nevertheless, the princes of the Philistines have said, 'He must not go up with us to the battle.'

<sup>10</sup>So now rise up early in the morning with the servants of your master who have come with you; as soon as you are up early in the morning and have light, go away."<sup>11</sup>So David rose up early, he and his men, to leave in the morning, to return into the land of the Philistines. But the Philistines went up to Jezreel.

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## Chapter 30

<sup>1</sup>It came about, when David and his men had come to Ziklag on the third day, that the Amalekites had made a raid upon the Negev and on Ziklag. They attacked Ziklag, burned it,<sup>2</sup> and captured the women and everyone who was in it, both small and great. They killed no one, but carried them off as they went on their way.

<sup>3</sup>When David and his men came to the city, it was burned, and their wives, their sons, and their daughters were taken captive.<sup>4</sup> Then David and the people that were with him raised their voices and wept until they had no more power to weep.

<sup>5</sup>David's two wives were taken captive, Ahinoam the Jezreelite woman, and Abigail the wife of Nabal the Carmelite.<sup>6</sup> David was greatly distressed, for the people were talking about stoning him, for all the people were bitter in spirit, each man for his sons and daughters; but David strengthened himself in Yahweh, his God.

<sup>7</sup>David said to Abiathar son of Ahimelek, the priest, "I beg you, bring the ephod here for me." Abiathar brought the ephod to David.<sup>8</sup> David prayed to Yahweh for direction, saying, "If I pursue after this troop, will I overtake them?" Yahweh answered him, "Pursue, for you will certainly overtake them, and you will surely recover everything."

<sup>9</sup>So David went, he and the six hundred men who were with him; they came to the brook Besor, where those who were left behind stayed.<sup>10</sup> But David kept pursuing, he and four hundred men; for two hundred had stayed behind, who were so weak that they could not go over the brook Besor.

<sup>11</sup>They found an Egyptian in a field and brought him to David; they gave him bread, and he ate; they gave him water to drink;<sup>12</sup> and they gave him a piece of a cake of figs and two clusters of raisins. When he had eaten, he gained strength again, for he had eaten no bread nor drunk any water for three days and three nights.

<sup>13</sup>David said to him, "To whom do you belong? Where do you come from?" He said, "I am a young man of Egypt, servant to an Amalekite; my master left me because three days ago I fell sick.<sup>14</sup> We made a raid on the Negev of the Kerethites, and what belongs to Judah, and the Negev of Caleb, and we burned Ziklag."

<sup>15</sup>David said to him, "Will you bring me down to this raiding party?" The Egyptian said, "Swear to me by God that you will not kill me or betray me up into the hands of my master, and I will bring you down to this raiding party."

<sup>16</sup>When the Egyptian had brought David down, the raiders were spread out over all the ground, eating and drinking and celebrating because of all the booty they had taken out of the land of the Philistines and from the land of Judah.<sup>17</sup> David attacked them from the twilight to the evening of the next day. Not a man escaped except for four hundred young men, who rode on camels and fled.

<sup>18</sup>David recovered all that the Amalekites had taken; and David rescued his two wives.<sup>19</sup> Nothing was missing, neither small nor great, neither sons nor daughters, neither booty, nor anything that the raiders had taken for themselves. David brought back everything.<sup>20</sup> David took all the flocks and the herds, which the men drove ahead of the other livestock. They said, "This is David's booty."

<sup>21</sup>David came to the two hundred men who had been too weak to follow him, the ones the others had made to stay at the brook Besor. These men went ahead to meet David and the people who were with him. When David came to these people, he greeted them.<sup>22</sup> Then all the wicked men and worthless fellows among those who had gone with David said, "Because these men did not go with us, we will not give them any of the booty that we have recovered. However, each man may lead away his wife and children and go."

<sup>23</sup>Then David said, "You must not act like this, my brothers, with what Yahweh has given to us. He has preserved us and given into our hand the marauding band that came against us.<sup>24</sup> Who will listen to you in this matter? For as the share is for anyone who goes into battle, so also will the share be for anyone who waits by the baggage; they will share and share alike."<sup>25</sup> It has been so from that day to this day, for David made it a statute and a decree for Israel.

<sup>26</sup>When David came to Ziklag, he sent some of the booty to the elders of Judah, to his friends, saying, "See, here is a present for you from the booty from Yahweh's enemies."<sup>27</sup> He also sent some to the elders who were in Bethel, and to those who were in Ramoth of the South, and to those who were in Jattir,<sup>28</sup> and to those who were in Aroer, and to those who were in Siphmoth, and to those who were in Eshtemoa.

<sup>29</sup>He also sent some to the elders who were in Rakal, and to those who were in the cities of the Jerahmeelites, and to those who were in the cities of the Kenites,<sup>30</sup> and to those who were in Hormah, and to those who were in Bor Ashan, and to those who were in Athak,<sup>31</sup> and to those who were in Hebron, and to all the places where David himself and his men habitually went.

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## Chapter 31

<sup>1</sup>Now the Philistines fought against Israel. The men of Israel fled from before the Philistines and fell down dead on Mount Gilboa.<sup>2</sup>The Philistines closely pursued Saul and his sons. The Philistines killed Jonathan, Abinadab, and Malki-Shua, his sons.<sup>3</sup>The battle went heavily against Saul, and the archers overtook him. He was in severe pain because of them.

<sup>4</sup>Then Saul said to his armor bearer, "Draw your sword and thrust me through with it. Otherwise, these uncircumcised will come and abuse me." But his armor bearer would not, for he was very afraid. So Saul took his own sword and fell on it.<sup>5</sup>When his armor bearer saw that Saul was dead, he fell on his sword in the same way and died with him.<sup>6</sup>So Saul died, his three sons, and his armor bearer—these men all died together that same day.

<sup>7</sup>When the men of Israel who were on the other side of the valley, and those beyond the Jordan, saw that the men of Israel had fled, and that Saul and his sons were dead, they abandoned their cities and fled, and the Philistines came and lived in them.<sup>8</sup>It came about on the next day, when the Philistines came to strip the dead, that they found Saul and his three sons fallen on Mount Gilboa.

<sup>9</sup>They cut off his head and stripped off his armor, and sent messengers into the land of the Philistines throughout to carry the news to their idols' temples and to the people.<sup>10</sup>They put his armor in the temple of the Ashtoreths, and they fastened his body to the city wall of Beth Shan.

<sup>11</sup>When the inhabitants of Jabesh Gilead heard of what the Philistines had done to Saul,<sup>12</sup>all the fighting men arose and went all night and took the body of Saul and the bodies of his sons from the wall of Beth Shan. They went to Jabesh and burned them there.<sup>13</sup>Then they took their bones and buried them under a tamarisk tree in Jabesh, and fasted for seven days.

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## 2 Samuel

## Chapter 1

<sup>1</sup>After the death of Saul, David returned from attacking the Amalekites and remained in Ziklag for two days.<sup>2</sup>On the third day, a man came from Saul's camp with his clothes torn and with dirt on his head. When he came to David he fell to the ground and bowed down.

<sup>3</sup>David said to him, "Where did you come from?" He answered, "I escaped from the camp of Israel."<sup>4</sup>David said to him, "Please tell me how things went." He answered, "The people fled from the battle. Many have fallen and many are dead. Saul and Jonathan his son are also dead."<sup>5</sup>David said to the young man, "How do you know that Saul and Jonathan his son are dead?"

<sup>6</sup>The young man replied, "By chance I happened to be on Mount Gilboa, and there Saul was leaning on his spear, and chariots and riders were about to catch up with him.<sup>7</sup>Saul turned around and saw me and called out to me. I answered, 'Here I am.'

<sup>8</sup>He said to me, 'Who are you?' I answered him, 'I am an Amalekite.'<sup>9</sup>He said to me, 'Please stand over me and kill me, for great suffering has taken hold of me, but life is still in me.'<sup>10</sup>So I stood over him and killed him, because I knew that he would not live after he had fallen. Then I took the crown that was on his head and the band that was on his arm, and brought them here to you, my master."

<sup>11</sup>Then David tore his clothes, and all the men with him did the same.<sup>12</sup>They mourned, wept, and fasted until evening for Saul, for Jonathan his son, for the people of Yahweh, and for the house of Israel because they had fallen by the sword.<sup>13</sup>David said to the young man, "Where are you from?" He answered, "I am the son of a foreigner in the land, an Amalekite."

<sup>14</sup>David said to him, "Why were you not afraid to destroy Yahweh's anointed king with your own hand?"<sup>15</sup>David called one of the young men and said, "Go and kill him." So that man went and struck him down, and the Amalekite died.<sup>16</sup>Then David said to the dead Amalekite, "Your blood is on your head because your own mouth has testified against you and said, 'I have killed Yahweh's anointed king.'"



<sup>17</sup>Then David sang this lament about Saul and Jonathan his son.<sup>18</sup>He commanded the people to teach this Song of the Bow to the sons of Judah, which has been written in the Book of Jashar.

<sup>19</sup> "Your glory, Israel, is dead, killed on your high places!  
How the mighty have fallen!

<sup>20</sup> Do not tell it in Gath,  
do not proclaim it in the streets of Ashkelon,  
so that the daughters of the Philistines may not rejoice,  
so that the daughters of the uncircumcised may not celebrate.

<sup>21</sup> Mountains of Gilboa,  
let there not be dew or rain on you,  
nor fields giving grain for offerings,  
for there the shield of the mighty was defiled.  
The shield of Saul is no longer anointed with oil.

<sup>22</sup> From the blood of those who have been killed,  
from the bodies of the mighty,  
the bow of Jonathan did not turn back,  
and the sword of Saul did not return empty.

<sup>23</sup> Saul and Jonathan were loved and gracious in life,  
and in their death they were not separated.  
They were swifter than eagles,  
they were stronger than lions.

<sup>24</sup> You daughters of Israel, weep over Saul,  
who clothed you in scarlet as well as jewels,  
and who put ornaments of gold on your clothing.

<sup>25</sup> How the mighty have fallen in the midst of the battle!  
Jonathan is killed on your high places.

<sup>26</sup> I am distressed for you, my brother Jonathan.  
You were very dear to me.  
Your love to me was wonderful,  
exceeding the love of women.

<sup>27</sup> How the mighty have fallen,  
and the weapons of war perished!"

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## Chapter 2

<sup>1</sup>After this David asked Yahweh and said, "Should I go up to one of the cities of Judah?" Yahweh replied to him, "Go up." David said, "To which city should I go?" Yahweh replied, "To Hebron."<sup>2</sup>So David went up with his two wives, Ahinoam from Jezreel, and Abigail from Carmel, the widow of Nabal.<sup>3</sup>David brought the men who were with him, who each brought his family, to the cities of Hebron, where they began to live.

<sup>4</sup>Then men from Judah came and anointed David king over the house of Judah.

They told David, "The men of Jabesh Gilead have buried Saul."

<sup>5</sup>So David sent messengers to the men of Jabesh Gilead and said to them, "You are blessed by Yahweh, since you have shown this loyalty to your master Saul and have buried him.

<sup>6</sup>Now may Yahweh show you steadfast love and faithfulness. I also will show you this goodness because you have done this thing.<sup>7</sup>Now then, let your hands be strong; be courageous for Saul your master is dead, and the house of Judah has anointed me king over them."

<sup>8</sup>But Abner son of Ner, commander of Saul's army, took Ish-Bosheth son of Saul and brought him to Mahanaim.

<sup>9</sup>He made Ish-Bosheth king over Gilead, Asher, Jezreel, Ephraim, Benjamin, and over all Israel.

<sup>10</sup>Ish-Bosheth son of Saul, was forty years old when he began to reign over Israel, and he reigned two years. But the house of Judah followed David.<sup>11</sup>The time that David was king in Hebron over the house of Judah was seven years and six months.

<sup>12</sup>Abner son of Ner, and the servants of Ish-Bosheth son of Saul, went out from Mahanaim to Gibeon.<sup>13</sup>Joab son of Zeruiah and the servants of David went out and met them by the pool of Gibeon. There they sat down, one group on one side of the pool and the other on the other side.

<sup>14</sup>Abner said to Joab, "Let the young men arise and compete before us." Then Joab said, "Let them arise."<sup>15</sup>Then the young men got up and gathered together, twelve for Benjamin and Ish-Bosheth son of Saul, and twelve from servants of David.

<sup>16</sup>Each man seized his opponent by the head and thrust his sword into the side of his opponent, and they fell down together. Therefore that place was called "Helkath Hazzurim," or "Field of Swords," which is in Gibeon.<sup>17</sup>The battle was very severe that day and Abner and the men of Israel were defeated before the servants of David.

<sup>18</sup>The three sons of Zeruiah were there: Joab, and Abishai, and Asahel. Asahel was swift in his feet like a wild gazelle.<sup>19</sup>Asahel closely pursued Abner and followed him without turning away in any direction.

<sup>20</sup>Abner looked behind him and said, "Is that you Asahel?" He answered, "It is I."<sup>21</sup>Abner said to him, "Turn aside to your right or to your left, and seize one of the young men and take his armor." But Asahel would not turn aside.

<sup>22</sup>So Abner said again to Asahel, "Stop pursuing me. Why should I strike you to the ground? How then could I hold up my face to Joab, your brother?"<sup>23</sup>But Asahel refused to turn aside, and so Abner stabbed him in the body with the blunt end of his spear, so that the spear came out the other side. Asahel fell down and died there. So it came about that anyone who arrived at the place where Asahel fell down and died, he stopped and stood still.

<sup>24</sup>But Joab and Abishai pursued Abner. When the sun was going down, they came to the hill of Ammah, which is near Giah by the road to the wilderness of Gibeon.<sup>25</sup>The men of Benjamin gathered themselves together behind Abner and stood on the top of the hill.

<sup>26</sup>Then Abner called to Joab and said, "Must the sword devour forever? Do you not know it will be bitter in the end? How long will it be before you tell your men to stop pursuing their brothers?"<sup>27</sup>Joab replied, "Just as God lives, if you had not said that, my soldiers would have pursued their brothers until the morning!"

<sup>28</sup>So Joab blew the ram's horn, and all his men stopped and did not pursue Israel anymore, nor did they fight anymore.<sup>29</sup>Abner and his men traveled all that night through the Arabah. They crossed the Jordan, marched all the next morning, and then reached Mahanaim.

<sup>30</sup>Joab returned from pursuing Abner. He assembled all his people, from whom were missing Asahel and nineteen of David's servants.<sup>31</sup>But the servants of David had slaughtered from Benjamin and of Abner's men 360 men who died.<sup>32</sup>Then they took up Asahel and buried him in the tomb of his father, which was in Bethlehem. Joab and his men traveled all night, and the day dawned on them at Hebron.



## Chapter 3

<sup>1</sup>Now there was a long war between the house of Saul and the house of David. David grew stronger and stronger, but the house of Saul grew weaker and weaker.

<sup>2</sup>Sons were born to David in Hebron. His firstborn was Amnon, by Ahinoam from Jezreel.

<sup>3</sup>His second son, Kileab, was born to Abigail, the widow of Nabal from Carmel. The third, Absalom, was son of Maakah, daughter of Talmai, king of Geshur.

<sup>4</sup>David's fourth son, Adonijah, was the son of Hagith. His fifth son was Shephatiah son of Abital,

<sup>5</sup>and the sixth, Ithream, was the son of David's wife Eglah. These sons were born to David in Hebron.

<sup>6</sup>It came about during the war between the house of Saul and the house of David that Abner made himself strong in the house of Saul.<sup>7</sup>Saul had a concubine whose name was Rizpah, the daughter of Aiah. Ish-Bosheth said to Abner, "Why have you gone to my father's concubine?"

<sup>8</sup>Then Abner was very angry at the words of Ish-Bosheth and said, "Am I a dog's head that belongs to Judah? Today I am showing faithfulness to the house of Saul, your father, to his brothers, and to his friends, by not delivering you into the hand of David. But now you accuse me of iniquity concerning this woman?"

<sup>9</sup>May God do so to me, Abner, and more also, if I do not do for David as Yahweh has sworn to him,<sup>10</sup>to transfer the kingdom from the house of Saul and set up the throne of David over Israel and over Judah, from Dan to Beersheba."<sup>11</sup>Ish-Bosheth could not answer Abner another word, because he feared him.

<sup>12</sup>Then Abner sent messengers to David to speak for him saying, "Whose land is this? Make a covenant with me, and you will see that my hand is with you, to bring all Israel to you."<sup>13</sup>David answered, "Good, I will make a covenant with you. But one thing I require from you is that you cannot see my face unless you first bring Michal, Saul's daughter, when you come to see me."

<sup>14</sup>Then David sent messengers to Ish-Bosheth, Saul's son, saying, "Give me my wife Michal, to whom I betrothed to myself at the price of one hundred Philistine foreskins."<sup>15</sup>So Ish-Bosheth sent for Michal and took her from her husband, Paltiel son of Laish.<sup>16</sup>Her husband went with her, weeping as he went, and followed her to Bahurim. Then Abner said to him, "Return home now." So he returned.

<sup>17</sup>Abner spoke with the elders of Israel saying, "In the past you were trying to have David be king over you.<sup>18</sup>Now do it. For Yahweh has spoken of David saying, 'By the hand of my servant David I will save my people Israel from the hand of the Philistines and from the hand of all their enemies.'"

<sup>19</sup>Abner also spoke personally to the people of Benjamin. Then Abner went also to speak with David in Hebron to explain everything that Israel and the whole house of Benjamin desired to accomplish.<sup>20</sup>When Abner and twenty of his men arrived in Hebron to see David, David had a feast prepared for them.

<sup>21</sup>Abner explained to David, "I will arise and gather all Israel to you, my master the king, so that they may make a covenant with you, so that you may reign over all that you desire." So David sent Abner away, and Abner left in peace.

<sup>22</sup>Then the servants of David and Joab came from a raid and brought much plunder with them. But Abner was not with David in Hebron. David had sent him away, and Abner had left in peace.<sup>23</sup>When Joab and all the army with him arrived, they told Joab, "Abner son of Ner came to the king, and the king has sent him away, and Abner left in peace."

<sup>24</sup>Then Joab came to the king and said, "What have you done? Look, Abner came to you! Why have you sent him away, and he is gone?"<sup>25</sup>Do you not know that Abner son of Ner came to deceive you and to discover your plans and learn everything you are doing?"<sup>26</sup>When Joab left David, he sent messengers after Abner, and they brought him back from the well of Sirah, but David did not know this.

<sup>27</sup>When Abner returned to Hebron, Joab took him aside in the middle of the gate to speak with him quietly. There Joab stabbed him in the stomach and so that Abner died. In this way, Joab avenged the blood of Asahel his brother.

<sup>28</sup>When David heard about this he said, "I and my kingdom are innocent before Yahweh forever regarding the blood of Abner son of Ner." <sup>29</sup>May his blood fall upon the head of Joab and upon all his father's house! May Joab's house never be without someone who has a running sore or leprosy or who is lame and must walk with a staff or who is killed by the sword or does not have enough food." <sup>30</sup>So Joab and Abishai his brother killed Abner, because he had killed their brother Asahel at Gibeon in battle.

<sup>31</sup>David said to Joab and to all the people who were with him, "Tear your clothes, gird yourselves with sackcloth, and mourn before Abner's body." Now King David walked behind the body in the funeral procession. <sup>32</sup>They buried Abner in Hebron. The king wept and cried loudly at the tomb of Abner, and all the people also wept.

<sup>33</sup>The king lamented for Abner and sang,

"Should Abner die as a fool dies?

<sup>34</sup> Your hands were not bound.

Your feet were not shackled.

As a man falls before the sons of injustice, so you have fallen."

Once more all the people wept over him.

<sup>35</sup>All the people came to make David eat while it was still day, but David swore, "May God do so to me, and more also, if I taste bread or anything else before the sun goes down." <sup>36</sup>All the people took notice of David's grief, and it pleased them, as whatever the king did pleased them.

<sup>37</sup>So all the people and all Israel understood that day that it was not the king's desire to kill Abner son of Ner. <sup>38</sup>The king said to his servants, "Do you not know that a prince and a great man has fallen this day in Israel?" <sup>39</sup>Now I am weak today, though I am an anointed king. These men, the sons of Zeruiah, are too severe for me. May Yahweh repay the evildoer by punishing him for his wickedness, as he deserves."

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## Chapter 4

<sup>1</sup>When Ish-Bosheth, Saul's son, heard that Abner was dead in Hebron, his hands became weak, and all Israel was troubled.<sup>2</sup>Now Saul's son had two men who were captains of groups of soldiers. The name of one was Baanah and the other Rekab, sons of Rimmon the Beerothite, who was from the people of Benjamin (for Beeroth is also considered part of Benjamin,<sup>3</sup>and the Beerothites fled to Gittaim and have been living there until this very time).

<sup>4</sup>Now Jonathan, Saul's son, had a son who was crippled in his feet. He was five years old when the news about Saul and Jonathan came from Jezreel. His nurse picked him up to flee, but in her hurry, Jonathan's son fell and became lame. His name was Mephibosheth.

<sup>5</sup>So the sons of Rimmon the Beerothite, Rekab and Baanah, traveled during the heat of the day to the house of Ish-Bosheth, as he was resting at noon.<sup>6</sup>The woman guarding the door had fallen asleep while sifting wheat, and Rekab and Baanah walked in quietly and passed her.<sup>7</sup>So after they entered the house, they attacked him and killed him as he was lying on his bed in his room. Then they cut off his head and carried it away, traveling on the road all night to the Arabah.

<sup>8</sup>They brought the head of Ish-Bosheth to David at Hebron, and they said to the king, "Look, this is the head of Ish-Bosheth son of Saul, your enemy, who sought your life. Today Yahweh has avenged our master the king against Saul and his descendants."<sup>9</sup>David answered Rekab and Baanah his brother, the sons of Rimmon the Beerothite; he said to them, "As Yahweh lives, who delivered my life from every trouble,<sup>10</sup>when someone told me, 'Look, Saul is dead,' thinking he was bringing good news, I seized him and killed him at Ziklag. That was the reward I gave him for his news.

<sup>11</sup>How much more, when wicked men have killed an innocent person in his own house on his bed, should I not now require his blood from your hand and completely remove you from the earth?"<sup>12</sup>Then David gave orders to the young men, and they killed them and cut off their hands and feet and hung them up beside the pool at Hebron. But they took the head of Ish-Bosheth and buried it in the grave of Abner in Hebron.

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## Chapter 5

<sup>1</sup>Then all the tribes of Israel came to David at Hebron and said, "Look, we are your flesh and bone."<sup>2</sup>In the recent past, when Saul was king over us, it was you who led the Israelite army. Yahweh said to you, 'You will shepherd my people Israel, and you will become ruler over Israel.'"

<sup>3</sup>So all the elders of Israel came to the king at Hebron, and King David made a covenant with them before Yahweh. They anointed David king over Israel.<sup>4</sup>David was thirty years old when he began to reign, and he reigned forty years.<sup>5</sup>In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah.

<sup>6</sup>The king and his men went to Jerusalem against the Jebusites, the inhabitants of the land. They said to David, "You will not come here except to be turned away by the blind and the lame. David cannot come here."<sup>7</sup>Nevertheless, David captured the stronghold of Zion, which now is the city of David.

<sup>8</sup>At that time David said, "Those who attack the Jebusites will have to go through the water shaft to reach the 'lame and the blind' who are David's enemies." That is why people say, "The 'blind and the lame' must not enter the palace."<sup>9</sup>So David lived in the stronghold and called it the city of David. He fortified around it, from the terrace toward the inside.<sup>10</sup>David became very powerful because Yahweh, the God of hosts, was with him.

<sup>11</sup>Then Hiram king of Tyre sent messengers to David, and cedar trees, carpenters, and masons. They built a house for David.<sup>12</sup>David knew that Yahweh had established him as king over Israel, and that he had exalted his kingdom for the sake of his people Israel.

<sup>13</sup>After David left Hebron and came to Jerusalem, he took more concubines and wives in Jerusalem, and more sons and daughters were born to him.<sup>14</sup>These were the names of the children who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon,<sup>15</sup>Ibhar, Elishua, Nepheg, Japhia,<sup>16</sup>Elishama, Eliada, and Eliphelet.

<sup>17</sup>Now when the Philistines heard that David had been anointed as king over Israel, they all went out looking for him. But David heard about it and went down to the stronghold.<sup>18</sup>Now the Philistines had come and spread out in the Valley of Rephaim.

<sup>19</sup>Then David asked for help from Yahweh. He said, "Should I attack the Philistines? Will you give victory over them?" Yahweh said to David, "Attack, for I will certainly give you victory over the Philistines."<sup>20</sup>So David attacked at Baal Perazim, and there he defeated them. He commented, "Yahweh has burst through my enemies before me like a bursting flood of water." So he called the name of that place Baal Perazim.<sup>21</sup>The Philistines left their idols there, and David and his men carried them away.

<sup>22</sup>Then the Philistines came up again and spread out once more in the Valley of Rephaim.<sup>23</sup>So David sought help from Yahweh again, and Yahweh said to him, "You must not attack their front, but rather circle around behind them and come on them through the balsam woods.

<sup>24</sup>When you hear the sound of marching in the wind blowing through the balsam treetops, then attack with force. Do this because Yahweh will have gone out before you to attack the army of the Philistines."<sup>25</sup>So David did as Yahweh had commanded him. He killed Philistines from Geba all the way to Gezer.

## Chapter 6

<sup>1</sup>Now David again gathered together all the chosen men of Israel, thirty thousand.<sup>2</sup>David arose and went with all his men who were with him from Baalah in Judah to bring up from there the ark of God, which is called by the name of Yahweh of hosts, who sits enthroned over the cherubim.

<sup>3</sup>They set the ark of God on a new cart. They brought it out of Abinadab's house, which was on a hill. Uzzah and Ahio, his sons, were guiding the new cart.<sup>4</sup>They brought the cart out of Abinadab's house on the hill with the ark of God on it. Ahio was walking in front of the ark.<sup>5</sup>Then David and all the house of Israel began to play before Yahweh, celebrating with instruments made of fir wood, harps, lyres, tambourines, rattles, and cymbals.

<sup>6</sup>When they came to the threshing floor of Nakon, the oxen stumbled, and Uzzah reached out with his hand to grab the ark of God, and he took hold of it.<sup>7</sup>Then the anger of Yahweh burned against Uzzah. God attacked him there for his sin. Uzzah died there by the ark of God.

<sup>8</sup>David was angry because Yahweh had attacked Uzzah, and he called the name of that place Perez Uzzah. That place is called Perez Uzza to this day.<sup>9</sup>David was afraid of Yahweh that day. He said, "How can the ark of Yahweh come to me?"

<sup>10</sup>So David was not willing to take the ark of Yahweh with him into the city of David. Instead, he put it aside in the house of Obed-Edom the Gittite.<sup>11</sup>The ark of Yahweh remained in the house of Obed-Edom the Gittite for three months. So Yahweh blessed him and all his household.

<sup>12</sup>Now King David was told, "Yahweh has blessed Obed-Edom's house and everything that belongs to him because of the ark of God." So David went and brought up the ark of God from Obed-Edom's house to the city of David with joy.<sup>13</sup>When those who were carrying the ark of Yahweh had gone six steps, he sacrificed an ox and a fattened calf.

<sup>14</sup>David danced before Yahweh with all his might; he was wearing only a linen ephod.<sup>15</sup>So David and all the house of Israel brought up the ark of Yahweh with shouting and the sound of rams' horns.

<sup>16</sup>Now as the ark of Yahweh came into the city of David, Michal, daughter of Saul, looked out the window. She saw King David leaping and dancing before Yahweh. Then she despised him in her heart.<sup>17</sup>They brought in the ark of Yahweh and put it in its place, in the middle of the tent that David had set up for it. Then David offered burnt offerings and fellowship offerings before Yahweh.

<sup>18</sup>When David had finished sacrificing the burnt offerings and the fellowship offerings, he blessed the people in the name of Yahweh of hosts.<sup>19</sup>Then he distributed among all the people, the whole multitude of Israel, both to men and women, a loaf of bread, a portion of meat, and a cake of raisins. Then all the people left; each one returned to his own house.

<sup>20</sup>Then David returned to bless his family. Michal, the daughter of Saul, came out to meet David and said, "How honored the king of Israel was today, who undressed himself today before the eyes of the slave girls among his servants, like one of the crude fellows who shamelessly undresses himself!"

<sup>21</sup>David responded to Michal, "I did that before Yahweh, who chose me above your father and above all his family, who appointed me leader over the people of Yahweh, over Israel. Before Yahweh I will be joyful!<sup>22</sup>I will be even more undignified than this, and I will be humiliated in my own eyes. But by these slave girls you have spoken about, I will be honored."<sup>23</sup>So Michal, the daughter of Saul, had no children to the day of her death.

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## Chapter 7

<sup>1</sup>It happened that after the king had settled in his house, and after Yahweh had given him rest from all his surrounding enemies,<sup>2</sup>the king said to Nathan the prophet, "Look, I am living in a house of cedar, but the ark of God is staying in the middle of a tent."

<sup>3</sup>Then Nathan said to the king, "Go, do what is in your heart, for Yahweh is with you."

<sup>4</sup>But that same night the word of Yahweh came to Nathan, saying:<sup>5</sup>"Go and tell David my servant, 'This is what Yahweh says: Will you build me a house in which to live?'"

<sup>6</sup>For I have not lived in a house from the day that I brought up the people of Israel out of Egypt until this present day. Rather, I have been moving about in a tent, a tabernacle.<sup>7</sup>In all places where I have moved among all the people of Israel, did I ever say anything to anyone from the tribes of Israel whom I appointed to shepherd my people Israel, saying, "Why have you not built me a house of cedar?"

<sup>8</sup>Now then, tell my servant David, 'This is what Yahweh of hosts says: I took you from the pasture, from following the sheep, so that you would be ruler over my people Israel.<sup>9</sup>I have been with you wherever you went. I have cut off all your enemies from before you. Now I will make your name great, like the names of the great ones of the earth.

<sup>10</sup>I will appoint a place for my people Israel and will plant them there, so that they may live in their own place and be troubled no more. No longer will wicked people oppress them, as they did before,<sup>11</sup>as they were doing from the days that I commanded judges to be over my people Israel. Now I will give you rest from all your enemies.

"Moreover, Yahweh declares to you that Yahweh will make you a house.

<sup>12</sup>When your days are fulfilled and you lie down with your fathers, I will raise up a descendant after you, one who will come out from your body, and I will establish his kingdom.<sup>13</sup>He will build a house for my name, and I will establish the throne of his kingdom forever.<sup>14</sup>I will be a father to him, and he will be my son. When he commits iniquity, I will discipline him with the rod of men and with the whipping of the sons of men.

<sup>15</sup>But my covenant faithfulness will not leave him, as I took it from Saul, whom I removed from before you.<sup>16</sup>Your house and kingdom will be confirmed forever before you. Your throne will be established forever."

<sup>17</sup>Nathan spoke to David and reported to him all these words, and he told him about the entire vision.

<sup>18</sup>Then David the king went in and sat before Yahweh and said, "Who am I, Lord Yahweh, and what is my family that you have brought me to this point?<sup>19</sup>Now this was a small thing in your sight, Lord Yahweh. You have even spoken about your servant's family for a great while to come, and have shown me future generations, Lord Yahweh!

<sup>20</sup>"What more can I, David, say to you? You have known your servant, Lord Yahweh.

<sup>21</sup>For your word's sake, and to fulfill your own purpose, you have done this great thing and revealed it to your servant.

<sup>22</sup>"Therefore you are great, Lord Yahweh, for there is no one like you, and there is no God besides you, as we have heard with our own ears.<sup>23</sup>What nation is like your people Israel, the one nation on earth whom you, God, went and rescued for yourself? You did this so that they would become a people for yourself, to make a name for yourself, and to do great and fearful deeds for your land. You drove out nations and their gods from before your people, whom you rescued from Egypt.

<sup>24</sup>You established Israel as your own people forever, and you, Yahweh, became their God.

<sup>25</sup>"So now, Yahweh God, may the promise that you made concerning your servant and his family be established forever. Do as you have spoken.<sup>26</sup>May your name be forever great, so the people will say, 'Yahweh of hosts is the God of Israel,' while the house of me, David, your servant is established before you.

<sup>27</sup>"For you, Yahweh of hosts, the God of Israel, have revealed to your servant that you will build him a house. That is why I, your servant, have found courage to pray to you.<sup>28</sup>Now, Lord Yahweh, you are God, and your words are

trustworthy, and you have made this good promise to your servant.<sup>29</sup> Now then, let it please you to bless the house of your servant, so that it may continue forever before you. For you, Lord Yahweh, have said these things, and with your blessing your servant's house will be blessed forever."

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## Chapter 8

<sup>1</sup>After this it came about that David defeated the Philistines and subdued them. So David took Metheg Ammah from the control of the Philistines.

<sup>2</sup>Then he defeated Moab and measured their men with a line by making them lie down on the ground. He measured off two lines to put to death, and one full line to keep alive. So the Moabites became servants to David and began to pay him tribute.

<sup>3</sup>David then defeated Hadadezer son of Rehob, the king of Zobah, as Hadadezer was traveling to recover his rule by the Euphrates River. <sup>4</sup>David captured from him 1,700 chariots and twenty thousand footmen. David hamstringed all the chariot horses, but reserved enough of them for a hundred chariots.

<sup>5</sup>When the Arameans of Damascus came to help Hadadezer king of Zobah, David killed twenty-two thousand Aramean men. <sup>6</sup>Then David put garrisons in Aram of Damascus, and the Arameans became servants to him and brought him tribute. Yahweh gave victory to David wherever he went.

<sup>7</sup>David took the golden shields that were on Hadadezer's servants and brought them to Jerusalem. <sup>8</sup>From Tebah and Berothai, cities of Hadadezer, King David took very much bronze.

<sup>9</sup>When Tou, king of Hamath, heard that David had defeated all the army of Hadadezer, <sup>10</sup>Tou sent Hadoram his son to King David to greet him and to bless him, because David had fought against Hadadezer and defeated him, and because Hadadezer had waged war against Tou. Hadoram brought with himself objects of silver, gold, and bronze.

<sup>11</sup>King David dedicated these objects to Yahweh, together with the silver and gold that he had dedicated, which came from all the nations that he had conquered—<sup>12</sup>from Aram, Moab, the people of Ammon, the Philistines, and Amalek, along with all of the plundered goods of Hadadezer son of Rehob, the king of Zobah.

<sup>13</sup>David's name was well known when he returned from conquering the Arameans in the Valley of Salt, with their eighteen thousand men. <sup>14</sup>He placed garrisons throughout all of Edom, and all the Edomites became servants to him. Yahweh gave victory to David wherever he went.

<sup>15</sup>David reigned over all Israel, and he administered justice and righteousness to all his people. <sup>16</sup>Joab son of Zeruiah was the commander of the army, and Jehoshaphat son of Ahilud was recorder. <sup>17</sup>Zadok son of Ahitub and Ahimelek son of Abiathar were priests, and Seraiah was scribe. <sup>18</sup>Benaiah son of Jehoiada was in charge of the Kerethites and Pelethites, and David's sons were the priests. <sup>1</sup>

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<sup>1</sup>The ancient Greek translations and some modern translations have this as it is in 1 Chronicles 18:17, were the chief officials .

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Chapter 9

<sup>1</sup>David said, "Is there anyone left in Saul's family to whom I may show kindness for Jonathan's sake?"<sup>2</sup>There was in Saul's family a servant whose name was Ziba, and they called him to David. The king said to him, "Are you Ziba?" He replied, "Yes. I am your servant."

<sup>3</sup>So the king said, "Is there not anyone left of Saul's family to whom I may show the kindness of God?" Ziba replied to the king, "Jonathan still has a son, who is lame in his feet." The king said to him, "Where is he?" Ziba replied to the king, "Look, he is in the house of Makir son of Ammiel in Lo Debar."

<sup>5</sup>Then King David sent and had him brought out of the house of Makir son of Ammiel from Lo Debar.<sup>6</sup>So Mephibosheth son of Jonathan son of Saul, came to David and bowed down his face to the floor in honor of David. David said, "Mephibosheth." He answered, "See, I am your servant!"

<sup>7</sup>David said to him, "Do not be afraid, for I will surely show you kindness for Jonathan your father's sake, and I will restore to you all the land of Saul your grandfather, and you will always eat at my table."<sup>8</sup>Mephibosheth bowed and said, "What is your servant, that you should look with favor on such a dead dog as I am?"

<sup>9</sup>Then the king called to Ziba, Saul's servant, and said to him, "All that belonged to Saul and his family I have given to your master's grandson.<sup>10</sup>You, your sons, and your servants must till the land for him and you must harvest the crops so that your master's grandson will have food to eat. For Mephibosheth, your master's grandson, must always eat at my table." Now Ziba had fifteen sons and twenty servants.

<sup>11</sup>Then Ziba said to the king, "Your servant will do all that my master the king commands his servant." The king added, "As for Mephibosheth he will eat at my table, as one of the king's sons."<sup>12</sup>Mephibosheth had a young son whose name was Mika. All who lived in the house of Ziba were servants of Mephibosheth.<sup>13</sup>So Mephibosheth lived in Jerusalem, and he always ate at the king's table, though he was lame in both his feet.

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## Chapter 10

<sup>1</sup>It came about later that the king of the people of Ammon died, and that Hanun his son became king in his place.

<sup>2</sup>David said, "I will show kindness to Hanun son of Nahash, as his father showed kindness to me." So David sent his servants to comfort Hanun concerning his father. His servants entered the land of the people of Ammon.<sup>3</sup>But the leaders of the people of Ammon said to Hanun their master, "Do you really think that David is honoring your father because he has sent men to comfort you? Has not David sent his servants to you to look at the city, to spy it out, in order to overthrow it?"

<sup>4</sup>So Hanun took David's servants, shaved off half their beards, cut off their garments up to their buttocks, and sent them away.<sup>5</sup>When they explained this to David, he sent to meet with them, for the men were deeply ashamed. The king said, "Stay at Jericho until your beards have grown back, and then return."

<sup>6</sup>When the people of Ammon saw that they had become a stench to David, the people of Ammon sent messengers and hired the Arameans of Beth Rehob and Zobah, twenty thousand foot soldiers, and the king of Maakah with a thousand men, and the men of Tob with twelve thousand men.<sup>7</sup>When David heard of it, he sent Joab and all the army of soldiers.<sup>8</sup>The Ammonites came out and formed a line of battle at the entrance to their city gate, while the Arameans of Zobah and of Rehob, and the men of Tob and Maakah, stood by themselves in the open fields.

<sup>9</sup>When Joab saw the battle lines facing him both in front and behind, he chose some of Israel's best fighters and arranged them against the Arameans.<sup>10</sup>The rest of his people he put into the hand of Abishai his brother, and he set them out in position to fight against the army of Ammon.

<sup>11</sup>Joab said, "If the Arameans are too strong for me, then you, Abishai, must rescue me. But if the army of Ammon is too strong for you, then I will come and rescue you."<sup>12</sup>Be strong, and let us show ourselves to be strong for our people and for the cities of our God, for Yahweh will do what is good for his purpose."

<sup>13</sup>So Joab and the soldiers of his army advanced to the battle against the Arameans, who were forced to flee before the army of Israel.<sup>14</sup>When the army of Ammon saw that the Arameans had fled, they also fled from Abishai and went back into the city. Then Joab returned from the people of Ammon and went back to Jerusalem.

<sup>15</sup>When the Arameans saw that they were being defeated by Israel, they gathered themselves together again.

<sup>16</sup>Then Hadarezer sent for Aramean troops from beyond the Euphrates River. They came to Helam, and Shobak, the commander of Hadarezer's army, went before them.

<sup>17</sup>When David was told this, he gathered all Israel together, crossed the Jordan, and arrived at Helam. The Arameans arranged themselves in battle lines against David and fought him.<sup>18</sup>The Arameans fled from Israel, and David killed seven hundred of their men in chariots and forty thousand horsemen. Shobak the commander of their army was wounded and died there.<sup>19</sup>When all the kings who were servants of Hadarezer saw that they were defeated by Israel, they made peace with Israel and became their subjects. So the Arameans were afraid to help the people of Ammon anymore.

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## Chapter 11

<sup>1</sup>It came about in the spring of the year, at the time when kings normally go to war, that David sent out Joab, his servants, and all the army of Israel. They destroyed the army of Ammon and besieged Rabbah. But David stayed in Jerusalem.

<sup>2</sup>So it came about one evening that David got up from his bed and walked on the roof of his palace. From there he happened to see a woman who was bathing, and the woman was very beautiful to look at.<sup>3</sup>So David sent and he asked people who would know about the woman. Someone said, "Is not this Bathsheba, the daughter of Eliam, and is she not the wife of Uriah the Hittite?"

<sup>4</sup>David sent messengers and took her; she came to him, and he lay with her (for she had just purified herself from her uncleanness). Then she returned to her house.<sup>5</sup>The woman conceived, and she sent and told David; she said, "I am pregnant."

<sup>6</sup>Then David sent to Joab saying, "Send me Uriah the Hittite." So Joab sent Uriah to David.<sup>7</sup>When Uriah arrived, David asked him how Joab was, how the army was doing, and how the war was going.<sup>8</sup>David said to Uriah, "Go down to your house and wash your feet." So Uriah left the king's palace, and the king sent a gift for Uriah after he left.

<sup>9</sup>But Uriah lay down at the door of the king's palace with all the servants of his master, and he did not go down to his house.<sup>10</sup>When they told David, "Uriah did not go down to his house," David said to Uriah, "Have you not come from a journey? Why did you not go down to your house?"<sup>11</sup>Uriah answered David, "The ark, and Israel and Judah are staying in tents, and my master Joab and my master's servants are camped in an open field. How then can I go into my house to eat and to drink and to lie with my wife? As sure as you are alive, I will not do this."

<sup>12</sup>So David said to Uriah, "Stay here today also, and tomorrow I will let you leave." So Uriah stayed in Jerusalem that day and the next day.<sup>13</sup>When David called him, he ate and drank before him, and David made him drunk. At evening Uriah went out to lie on his bed with the servants of his master; he did not go down to his house.

<sup>14</sup>So in the morning David wrote a letter to Joab, and sent it by the hand of Uriah.<sup>15</sup>David wrote in the letter saying, "Set Uriah at the very front of the most severe battle, and then withdraw from him, that he may be hit and die."

<sup>16</sup>So as Joab watched the siege upon the city, he assigned Uriah to the place where he knew the strongest enemy soldiers would be fighting.<sup>17</sup>When the men of the city went out and fought against Joab's army, some of the servants of David fell, and Uriah the Hittite was also killed there.

<sup>18</sup>When Joab sent word to David about everything concerning the war,<sup>19</sup>he commanded the messenger, saying, "When you have finished telling all the things concerning the war to the king,<sup>20</sup>it may happen that the king will become angry, and he will say to you, 'Why did you go so near to the city to fight? Did you not know that they would shoot from the wall?'"

<sup>21</sup>Who killed Abimelek son of Jerub-Besheth? Did not a woman cast an upper millstone on him from the wall, so that he died at Thebez? Why did you go so near the wall?' Then you must answer, 'Your servant Uriah the Hittite is dead also.'"

<sup>22</sup>So the messenger left and went to David and told him everything that Joab had sent him to say.<sup>23</sup>Then the messenger said to David, "The enemy were stronger than we were at first; they came out to us into the field, but we drove them back to the entrance of the gate."

<sup>24</sup>Then their shooters shot at your soldiers from off the wall, and some of the king's servants were killed, and your servant Uriah the Hittite was killed too."<sup>25</sup>Then David said to the messenger, "Say this to Joab, 'Do not let this displease you, for the sword devours one as well as another. Make your battle even stronger against the city, and overthrow it,' and encourage him."

<sup>26</sup>So when the wife of Uriah heard that Uriah her husband was dead, she lamented deeply for her husband.<sup>27</sup>When her sorrow passed, David sent and took her home to his palace, and she became his wife and bore him a son. But what David had done displeased Yahweh.

## Chapter 12

<sup>1</sup>Then Yahweh sent Nathan to David. He came to him and said, "There were once two men in a city. One man was rich and the other poor.<sup>2</sup>The rich man had a great number of sheep and cattle,<sup>3</sup>but the poor man had nothing except one little ewe lamb, which he had bought and fed and raised. It grew up together with him and with his children. The lamb even ate with him and drank from his own cup, and it lay in his bosom and was like a daughter to him.

<sup>4</sup>One day a visitor came to the rich man, but the rich man was unwilling to take one of his own sheep or cattle to prepare a meal for him. Instead, he took the poor man's ewe lamb and cooked it for his visitor."<sup>5</sup>David was hot with anger against the rich man, and he raged to Nathan, "As Yahweh lives, the man who has done this deserves to be put to death.<sup>6</sup>He must pay back the lamb four times over because he did such a thing, and because he had no pity on the poor man."

<sup>7</sup>Then Nathan said to David, "You are that man! Yahweh, the God of Israel, says, 'I anointed you king over Israel, and I rescued you out of the hand of Saul.<sup>8</sup>I gave you your master's house, and your master's wives into your arms. I also gave you the house of Israel and Judah. But if that had been too little, I would have given you many other things in addition.

<sup>9</sup>So why have you despised the commands of Yahweh, so as to do what is evil in his sight? You have struck down Uriah the Hittite with the sword and have taken his wife to be your own wife. You killed him with the sword of the army of Ammon.<sup>10</sup>So now the sword will never leave your house, because you have despised me and have taken the wife of Uriah the Hittite as your wife.'

<sup>11</sup>Yahweh says, 'Look, I will raise up disaster against you out of your own house. Before your own eyes, I will take your wives and give them to your neighbor, and he will lie with your wives in broad daylight.<sup>12</sup>For you committed your sin secretly, but I will do this thing before all Israel, in the sunlight."<sup>13</sup>Then David said to Nathan, "I have sinned against Yahweh." Nathan replied to David, "Yahweh also has passed over your sin. You will not be killed.

<sup>14</sup>However, because by this act you have despised Yahweh, the child who is born to you will surely die."<sup>15</sup>Then Nathan left and went home.

Yahweh attacked the child that Uriah's wife bore to David, and he was very sick.

<sup>16</sup>David then implored God for the boy. David fasted and went inside and lay all night on the floor.<sup>17</sup>The elders of his house arose and stood beside him, to raise him up from the floor, but he would not get up, and he would not eat with them.<sup>18</sup>It came about on the seventh day that the child died. David's servants were afraid to tell him that the child was dead, for they said, "Look, while the child was still alive we spoke to him, and he did not listen to our voice. What might he do to himself if we tell him that the boy is dead?!"

<sup>19</sup>But when David saw that his servants were whispering together, David realized that the child was dead. He said to his servants, "Is the child dead?" They answered, "He is dead."<sup>20</sup>Then David arose from the floor and washed himself, anointed himself, and changed his clothes. He went to the tabernacle of Yahweh and worshiped there, and then he came back to his own palace. When he asked for it, they set food before him, and he ate.

<sup>21</sup>Then his servants said to him, "Why have you done this? You fasted and wept for the child while he was alive, but when the child died, you got up and ate."<sup>22</sup>David answered, "While the child was still alive I fasted and wept. I said, 'Who knows whether or not Yahweh will be gracious to me, that the child may live?'<sup>23</sup>But now he is dead, so why should I fast? Can I bring him back again? I will go to him, but he will not return to me."

<sup>24</sup>David comforted Bathsheba his wife, and went to her and lay with her. Later she gave birth to a son, and the child was named Solomon. Yahweh loved him<sup>25</sup> and he sent word through Nathan the prophet to name him Jedidiah, because Yahweh loved him.

<sup>26</sup>Now Joab fought against Rabbah of the Ammonites, and he captured the royal city.<sup>27</sup>So Joab sent messengers to David and said, "I have fought against Rabbah, and I have taken the city's water supply."<sup>28</sup>Now therefore gather the rest of the army together and camp against the city and take it, because if I take the city, it will be named after me."

<sup>29</sup>So David gathered all the army together and went to Rabbah; he fought against the city and captured it.<sup>30</sup>David took the crown from their king's head—it weighed a talent of gold, and there was a precious stone in it. The crown was placed on David's own head. Then he brought out the plunder of the city in large quantities.

<sup>31</sup>He brought out the people who were in the city and forced them to work with saws, iron picks, and axes; he also made them work at brick kilns. David required all the cities of the people of Ammon to do this labor. Then David and all the army returned to Jerusalem.

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## Chapter 13

<sup>1</sup>It came about after this that David's son Absalom had a beautiful sister whose name was Tamar, and David's son Amnon loved her.<sup>2</sup>Amnon was so frustrated that he became sick because of his sister Tamar. She was a virgin, and it seemed impossible to Amnon to do anything to her.

<sup>3</sup>But Amnon had a friend whose name was Jonadab son of Shimeah, David's brother. Jonadab was a very shrewd man.<sup>4</sup>Jonadab said to Amnon, "Why, son of the king, are you depressed every morning? Will you not tell me?" So Amnon answered him, "I love Tamar, my brother Absalom's sister."

<sup>5</sup>Then Jonadab said to him, "Lie down on your bed and pretend to be sick. When your father comes to see you, ask him, 'Would you please send my sister Tamar to give me something to eat and cook it before me, so that I may see it and eat it from her hand?'"<sup>6</sup>So Amnon lay down and pretended to be sick. When the king came to see him, Amnon said to the king, "Please send my sister Tamar to make some food for my sickness in front of me so that I may eat from her hand."

<sup>7</sup>Then David sent word to Tamar at his palace, saying, "Go now to your brother Amnon's house and prepare food for him."<sup>8</sup>So Tamar went to her brother Amnon's house where he was lying down. She took dough and kneaded it and formed bread in his sight, and then she baked it.<sup>9</sup>She took the pan and gave the bread to him, but he refused to eat. Then Amnon said to the others present, "Send everyone out, away from me." So everyone went out from him.

<sup>10</sup>So Amnon said to Tamar, "Bring the food into my room that I may eat from your hand." So Tamar took the bread that she had made, and brought it into the room of Amnon her brother.<sup>11</sup>When she had brought the food to him, he took hold of her and said to her, "Come, lie with me, my sister."<sup>12</sup>She answered him, "No, my brother, do not force me, for nothing like this should be done in Israel. Do not do this disgraceful thing!

<sup>13</sup>How could I be rid of my shame? What about you? You would be like one of the fools in Israel! Now, please speak to the king, for he would not keep me from you."<sup>14</sup>However Amnon would not listen to her, and he was stronger than she was, and he overpowered her, and he lay with her.

<sup>15</sup>Then Amnon hated Tamar with extreme hatred. The hatred with which he hated her was even greater than the love with which he had loved her. Amnon said to her, "Get up and go."<sup>16</sup>But she responded to him, "No! Because this great evil of making me leave is even worse than what you did to me!" But Amnon did not listen to her.

<sup>17</sup>Instead, he called his personal servant and said, "Take this woman away from me, and bolt the door after her."

<sup>18</sup>Then his servant brought her out and bolted the door after her. Tamar was wearing a beautifully decorated garment because the king's daughters who were virgins dressed in such robes.<sup>19</sup>Tamar put ashes on her head and tore her beautifully decorated garment. She put her hands on her head and walked away, crying aloud as she went.

<sup>20</sup>Absalom her brother said to her, "Has Amnon your brother been with you? But now keep quiet, my sister. He is your brother. Do not take this thing to heart." So Tamar remained alone in her brother Absalom's house.<sup>21</sup>But when King David heard of all these things, he was very angry.<sup>22</sup>Absalom said nothing to Amnon, for Absalom hated him for what he had done to her and how he had disgraced his sister Tamar.

<sup>23</sup>It came about after two full years that Absalom had sheep shearers working at Baal Hazor, which is near Ephraim, and Absalom invited all the king's sons to visit there.<sup>24</sup>Absalom went to the king and said, "See now, your servant has sheep shearers. Please, may the king and his servants go with me, your servant."

<sup>25</sup>The king answered Absalom, "No, my son, all of us should not go because we would be a burden to you." Absalom begged the king, but he would not go, but he gave him his blessing.<sup>26</sup>Then Absalom said, "If not, please let my brother Amnon go with us." So the king said to him, "Why should Amnon go with you?"

<sup>27</sup>Absalom pressed David, and so he let Amnon and all the king's sons go with him.<sup>28</sup>Absalom commanded his servants saying, "Listen closely. When Amnon begins to be affected by the wine, and when I say to you, 'Attack Amnon,' then put him to death. Do not be afraid. Have I not commanded you? Be courageous and brave."<sup>29</sup>So Absalom's servants did to Amnon as he had commanded them. Then all the king's sons arose, and every man mounted his mule and fled.

<sup>30</sup>So it came about, while they were on the road, that the news came to David saying, "Absalom has killed all the king's sons, and there is not one of them left."<sup>31</sup>Then the king arose and tore his clothes, and lay on the floor; all his servants stood by with their clothes torn.

<sup>32</sup>Jonadab son of Shimeah, David's brother, answered and said, "Let not my master believe that they have killed all the young men who are the king's sons, for Amnon only is dead. Absalom has planned this from the day that Amnon violated his sister Tamar."<sup>33</sup>So therefore let not my master the king take this report to heart, so as to believe that all the king's sons are dead, for Amnon only is dead."

<sup>34</sup>Absalom fled away. A servant keeping watch raised his eyes and saw many people coming on the road on the hillside west of him.<sup>35</sup>Then Jonadab said to the king, "Look, the king's sons are coming. It is just as your servant said."<sup>36</sup>So it came about when he finished speaking, the king's sons arrived and raised their voices and wept. The king and all his servants also wept bitterly.

<sup>37</sup>But Absalom fled and went to Talmai son of Ammihud, the king of Geshur. David mourned for his son every day.

<sup>38</sup>So Absalom fled and went to Geshur, where he was for three years.<sup>39</sup>The mind of King David longed to go out to see Absalom, for he was comforted concerning Amnon and his death.

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## Chapter 14

<sup>1</sup>Now Joab son of Zeruiah knew that the king's heart went out to Absalom.<sup>2</sup>So Joab sent word to Tekoa and had a wise woman brought to him. He said to her, "Please pretend you are a mourner and put on mourning clothes. Please do not anoint yourself with oil, but be like a woman who has mourned a long time for the dead.<sup>3</sup>Then go to the king and speak to him about what I will describe." So Joab told her the words she was to say to the king.

<sup>4</sup>When the woman from Tekoa spoke to the king, she lay facedown on the ground and said, "Help me, king."<sup>5</sup>The king said to her, "What is wrong?" She answered, "The truth is that I am a widow, and my husband is dead.<sup>6</sup>I, your servant, had two sons, and they fought with each other in the field, and there was no one to separate them. One struck the other and killed him.

<sup>7</sup>Now the whole clan has risen against your servant, and they say, 'Give into our hand the man who struck his brother, so that we may put him to death, to pay for the life of his brother whom he killed.' So they would also destroy the heir. Thus they will put out the burning coal that I have left, and they will leave for my husband neither name nor descendant on the surface of the earth."

<sup>8</sup>So the king said to the woman, "Go to your house, and I will command something to be done for you."<sup>9</sup>The woman of Tekoa replied to the king, "My master, king, may the guilt be on me and on my father's family. The king and his throne are guiltless."

<sup>10</sup>The king replied, "Whoever says anything to you, bring him to me, and he will not touch you anymore."<sup>11</sup>Then she said, "Please, may the king call to mind Yahweh your God, so that the avenger of blood will not destroy anyone further, so that they will not destroy my son." The king replied, "As Yahweh lives, not one hair of your son will fall to the ground."

<sup>12</sup>Then the woman said, "Please let your servant speak a further word to my master the king." He said, "Speak on."<sup>13</sup>So the woman said, "Why then have you devised such a thing against the people of God? For in saying this thing, the king is like someone who is guilty, because the king has not brought back home again his banished son.

<sup>14</sup>For we all must die, and we are like water spilled on the ground, which cannot be gathered up again. But God will not take away life. Rather, he devises a way for those who were driven away not to remain outcast.

<sup>15</sup>Now then, seeing that I have come to speak this thing to my master the king, it is because the people have made me afraid. So your servant said to herself, 'I will now speak to the king. It may be that the king will perform the request of his servant.'<sup>16</sup>Perhaps the king will listen to me and deliver his servant from the hand of the man who would destroy me and my son together, out of the inheritance God gave us.'<sup>17</sup>Then your servant prayed, 'Yahweh, please let the word of my master the king give me relief, for as an angel of God, so is my master the king in telling good from evil.' May Yahweh your God be with you."

<sup>18</sup>Then the king answered and said to the woman, "Please do not hide from me anything that I will ask you." The woman replied, "Let my master the king now speak."<sup>19</sup>The king said, "Is not the hand of Joab with you in all this?" The woman answered and said, "As you live, my master the king, no one can escape to the right hand or to the left from anything that my master the king has spoken. It was your servant Joab who commanded me and told me to say these things that your servant has spoken.<sup>20</sup>Your servant Joab has done this to change the course of what is happening. My master is wise, like the wisdom of an angel of God, and he knows everything that is happening in the land."

<sup>21</sup>So the king said to Joab, "See now, I will do this thing. Go then, and bring the young man Absalom back."<sup>22</sup>So Joab lay facedown on the ground in honor and gratitude to the king. Joab said, "Today your servant knows that I have found favor in your eyes, my master, king, in that the king has performed the request of his servant."

<sup>23</sup>So Joab arose, went to Geshur, and brought Absalom back to Jerusalem.<sup>24</sup>The king said, "He may return to his own house, but he may not see my face." So Absalom returned to his own house, but did not see the king's face.

<sup>25</sup>Now in all Israel there was no one praised for his handsomeness more than Absalom. From the sole of his foot to the top of his head there was no blemish in him.<sup>26</sup>When he cut the hair of his head at the end of every year, because it was heavy on him, he weighed his hair; it would weigh about two hundred shekels, which is measured by the weight of the king's standard.<sup>27</sup>To Absalom were born three sons and one daughter, whose name was Tamar. She was a beautiful woman.

<sup>28</sup>Absalom lived two full years in Jerusalem, without seeing the king's face.<sup>29</sup>Then Absalom sent word for Joab to send him to the king, but Joab would not come to him. So Absalom sent word a second time, but Joab still did not come.

<sup>30</sup>So Absalom said to his servants, "See, Joab's field is near mine, and he has barley there. Go and set it on fire." So Absalom's servants set the field on fire.<sup>31</sup>Then Joab arose and came to Absalom at his house, and said to him, "Why have your servants set my field on fire?"

<sup>32</sup>Absalom answered Joab, "Look, I sent word to you saying, 'Come here so I may send you to the king to say, "Why did I come from Geshur? It would be better for me to still be there. Now therefore let me see the king's face, and if I am guilty, let him kill me."'"<sup>33</sup>So Joab went to the king and told him. When the king called for Absalom, he came to the king and bowed low to the ground before the king, and the king kissed Absalom.

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## Chapter 15

<sup>1</sup>It came about after this that Absalom prepared a chariot and horses for himself, with fifty men to run before him.<sup>2</sup>Absalom would get up early and stand beside the road leading to the city gate. When any man had a dispute to come to the king for judgment, Absalom would call to him and say, "From what city have you come?" Then the man would answer, "Your servant is from one of the tribes of Israel."

<sup>3</sup>So Absalom would say to him, "Look, your case is good and in the right, but there is no one empowered by the king to hear your case."<sup>4</sup>Absalom would add, "I wish that I were made judge in the land, so that every man who had any dispute or cause might come to me, and I would bring him justice!"

<sup>5</sup>So it came about that when any man came to Absalom to honor him, Absalom would put out his hand and take hold of him and kiss him.<sup>6</sup>Absalom acted in this way to all Israel who came to the king for judgment. So Absalom stole the hearts of the men of Israel.

<sup>7</sup>It came about at the end of four years that Absalom said to the king, "Please let me go and pay a vow that I have made to Yahweh in Hebron.<sup>8</sup>For your servant made a vow while I was living at Geshur in Aram, saying, 'If Yahweh will indeed bring me again to Jerusalem, then I will worship Yahweh.'"

<sup>9</sup>So the king said to him, "Go in peace." So Absalom arose and went to Hebron.<sup>10</sup>But then Absalom sent spies throughout all the tribes of Israel, saying, "As soon as you hear the sound of the ram's horn, then you must say, 'Absalom is king in Hebron.'"

<sup>11</sup>With Absalom went two hundred men from Jerusalem, who were invited. They went in their innocence, not knowing anything that Absalom had planned.<sup>12</sup>While Absalom offered sacrifices, he sent for Ahithophel from his hometown of Giloh. He was David's counselor. Absalom's conspiracy was strong, for the people following Absalom were constantly increasing.

<sup>13</sup>A messenger came to David saying, "The hearts of the men of Israel are following after Absalom."<sup>14</sup>So David said to all his servants who were with him at Jerusalem, "Arise and let us flee, or none of us will escape from Absalom. Prepare to leave immediately, or he will quickly overtake us, and he will bring down disaster on us and attack the city with the edge of the sword."<sup>15</sup>The king's servants said to the king, "Look, your servants are ready to do whatever our master the king decides."

<sup>16</sup>The king left and all his family after him, but the king left ten women, who were concubines, to keep the palace.

<sup>17</sup>After the king went out and all the people after him, they stopped at the last house.<sup>18</sup>All his servants marched with him, and before him went all the Kerethites, and all the Pelethites, and all the Gittites—six hundred men who had followed him from Gath marched with the king.

<sup>19</sup>Then the king said to Ittai the Gittite, "Why will you come with us? Return and stay with the king, for you are a foreigner and an exile. Return to your own place."<sup>20</sup>Since you just left yesterday, why should I make you wander all over with us? I do not even know where I am going. So return and take your fellow countrymen with you, and may steadfast love and faithfulness go with you."

<sup>21</sup>But Ittai answered the king and said, "As Yahweh lives, and as my master the king lives, surely in whatever place where my master the king goes, there also will your servant go, whether that means living or dying."<sup>22</sup>So David said to Ittai, "Go ahead and continue with us." So Ittai the Gittite marched with the king, along with all his men and all the families who were with him.<sup>23</sup>All the country wept with a loud voice as all the people passed by over the Kidron Valley, and as the king also himself crossed over. All the people traveled on the road toward the wilderness.

<sup>24</sup>Even Zadok with all the Levites, carrying the ark of the covenant of God, were present. They set the ark of God down, and then Abiathar joined them. They waited until all the people had passed by out of the city.<sup>25</sup>The king said to Zadok, "Carry the ark of God back into the city. If I find favor in the eyes of Yahweh, he will bring me back here and show me again the ark and the place where he lives."<sup>26</sup>But if he says, 'I am not pleased with you,' look, here am I, let him do to me whatever seems good to him."

<sup>27</sup>The king also said to Zadok the priest, "Are you not a seer? Return into the city in peace, and your two sons with you, Ahimaaz your son, and Jonathan son of Abiathar."<sup>28</sup>See, I will wait at the fords of the wilderness until word comes from you to inform me."<sup>29</sup>So Zadok and Abiathar carried the ark of God back into Jerusalem, and they stayed there.

<sup>30</sup>But David ascended barefoot and weeping up the Mount of Olives, and he had his head covered. Every man of the people who were with him covered his head, and they went up weeping as they walked. <sup>31</sup>Someone told David saying, "Ahithophel is among the conspirators with Absalom." So David prayed, "O Yahweh, please turn Ahithophel's advice into foolishness."

<sup>32</sup>It came about that when David arrived at the top of the road, where God used to be worshiped, Hushai the Arkite came to meet him with his coat torn and earth on his head. <sup>33</sup>David said to him, "If you travel with me, then you will be a burden to me. <sup>34</sup>But if you return to the city and say to Absalom, 'I will be your servant, king, as I have been your father's servant in time past, so will I now be your servant,' then you will confuse Ahithophel's advice for me.

<sup>35</sup>Will you not have the priests Zadok and Abiathar with you? So whatever you hear in the king's palace, you must tell it to Zadok and Abiathar the priests. <sup>36</sup>See that they have there with them their two sons, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son. You must send to me by their hand everything that you hear." <sup>37</sup>So Hushai, David's friend, came into the city as Absalom arrived and entered into Jerusalem.

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## Chapter 16

<sup>1</sup>When David had gone a short distance over the summit of the hill, Ziba the servant of Mephibosheth met him with a couple of saddled donkeys; on them were two hundred loaves of bread, one hundred clusters of raisins, and one hundred bunches of figs, and a skin of wine.<sup>2</sup>The king said to Ziba, "Why did you bring these things?" Ziba replied, "The donkeys are for the king's household to ride on, the bread and fig cakes are for your young men to eat, and the wine is for anyone who is faint in the wilderness to drink."

<sup>3</sup>The king said, "Then where is your master's grandson?" Ziba replied to the king, "Look, he has stayed behind in Jerusalem, for he said, 'Today the house of Israel will restore my father's kingdom to me.'"<sup>4</sup>Then the king said to Ziba, "Look, all that belonged to Mephibosheth now belongs to you." Ziba answered, "I bow in humility to you, my master, king. Let me find favor in your eyes."

<sup>5</sup>When King David approached Bahurim, a man from the family of the clan of Saul came out from there. His name was Shimei son of Gera, and he cursed as he came out. <sup>6</sup>He threw stones at David and at all of the king's servants, in spite of the people and mighty men who were on the king's right and left.

<sup>7</sup>Shimei called out in cursing, "Go away, get out of here, you man of blood, you worthless man!"<sup>8</sup>Yahweh has repaid all of you for the blood you shed within the family of Saul, in whose place you have reigned. Yahweh has given the kingdom into the hand of Absalom your son. You have come to ruin because you are a man of blood."

<sup>9</sup>Then Abishai son of Zeruiah, said to the king, "Why should this dead dog curse my master the king? Please let me go over and take off his head."<sup>10</sup>But the king said, "What have I to do with you, sons of Zeruiah? Perhaps he is cursing me because Yahweh has said to him, 'Curse David.' Who then could say to him, 'Why are you cursing the king?'"

<sup>11</sup>So David said to Abishai and to all his servants, "Look, my son, who was born from my body, wants to take my life. How much more may this Benjamite now desire my ruin? Leave him alone and let him curse, for Yahweh has commanded him to do it."<sup>12</sup>Perhaps Yahweh will look at the misery unleashed on me, and repay me with good for his cursing me today."

<sup>13</sup>So David and his men traveled on the road, while Shimei went beside him up on the hillside, cursing and throwing dust and stones at him as he went.<sup>14</sup>Then the king and all the people who were with him became weary, and he rested when they stopped for the night.

<sup>15</sup>As for Absalom and all the people of the men of Israel who were with him, they came to Jerusalem, and Ahithophel was with him.<sup>16</sup>It came about when Hushai the Arkite, David's friend, had come to Absalom, that Hushai said to Absalom, "Long live the king! Long live the king!"

<sup>17</sup>Absalom said to Hushai, "Is this your loyalty to your friend? Why did you not go with him?"<sup>18</sup>Hushai said to Absalom, "No! The one whom Yahweh and this people and all the men of Israel have chosen, that is the man to whom I will belong, and I will stay with him.

<sup>19</sup>Also, what man should I serve? Should I not serve in the presence of his son? As I have served in your father's presence, I will serve in your presence."

<sup>20</sup>Then Absalom said to Ahithophel, "Give us your advice about what we should do."<sup>21</sup>Ahithophel answered Absalom, "Go to your father's concubines, whom he has left to keep the palace, and all Israel will hear that you have become a stench to your father. Then the hands of all who are with you will be strong."

<sup>22</sup>So they spread for Absalom a tent on the top of the palace, and Absalom went to his father's concubines in the sight of all Israel.<sup>23</sup>Now the advice of Ahithophel that he gave in those days was as if a man heard from the mouth of God himself. That was how all of Ahithophel's advice was viewed by both David and Absalom.

## Chapter 17

<sup>1</sup>Then Ahithophel said to Absalom, "Now let me choose twelve thousand men, and I will arise and pursue David tonight.<sup>2</sup>I will come on him while he is weary and weak and will surprise him with fear. The people who are with him will flee, and I will attack only the king.<sup>3</sup>I will bring back all the people to you, like a bride coming to her husband, and all the people will be at peace under you."<sup>4</sup>What Ahithophel said pleased Absalom and all the elders of Israel.

<sup>5</sup>Then Absalom said, "Now call Hushai the Arkite, too, and let us hear what he says."<sup>6</sup>When Hushai had come to Absalom, Absalom explained to him what Ahithophel had said and then asked Hushai, "Should we do what Ahithophel has said? If not, tell us what you advise."<sup>7</sup>So Hushai said to Absalom, "The advice that Ahithophel has given this time is not good."

<sup>8</sup>Hushai added, "You know your father and his men are strong warriors, and that they are bitter, and they are like a bear robbed of her cubs in a field. Your father is a man of war; he will not sleep with the army tonight.<sup>9</sup>Look, right now he is probably hidden in some pit or in some other place. It will happen that when some of your men have been killed at the beginning of an attack, that whoever hears it will say, 'A slaughter has taken place among the soldiers who follow Absalom.'<sup>10</sup>Then even the bravest soldiers, whose hearts are like the heart of a lion, will be afraid because all Israel knows that your father is a mighty man, and that the men who are with him are very strong.

<sup>11</sup>So I advise you that all Israel should be gathered together to you, from Dan to Beersheba, as numerous as the sands that are by the sea, and that you go to battle in person.<sup>12</sup>Then we will come on him wherever he may be found, and we will cover him as the dew falls on the ground. We will not leave even one of his men, or him himself, alive.

<sup>13</sup>If he retreats into a city, then all Israel will bring ropes to that city and we will drag it into the river, until there is no longer even a small stone found there."<sup>14</sup>Then Absalom and the men of Israel said, "Hushai the Arkite's advice is better than Ahithophel's." Yahweh had ordained the rejection of Ahithophel's good advice in order to bring destruction on Absalom.

<sup>15</sup>Then Hushai said to Zadok and to Abiathar the priests, "Ahithophel advised Absalom and the elders of Israel in such and such a way, but I have advised something else.<sup>16</sup>Now then, go quickly and report to David; say to him, 'Do not camp tonight at the fords of the wilderness, but by all means cross over, or the king will be swallowed up along with all the people who are with him.'"

<sup>17</sup>Now Jonathan and Ahimaaz were staying at the spring of Rogel. A female servant used to go and inform them what they needed to know, for they could not risk being seen going into the city. When the message came, then they were to go and tell King David.<sup>18</sup>But a young man saw them this time and told Absalom. So Jonathan and Ahimaaz went away quickly and came to the house of a man in Bahurim, who had a well in his courtyard, into which they descended.

<sup>19</sup>The man's wife took the covering for the well and spread it over the well's opening, and tossed grain over it, so no one knew Jonathan and Ahimaaz were in the well.<sup>20</sup>Absalom's servants came to the woman of the house and said, "Where are Ahimaaz and Jonathan?" The woman told them, "They have crossed over the river." So after they had looked around and could not find them, they returned to Jerusalem.

<sup>21</sup>It came about after they had left that Jonathan and Ahimaaz came up out of the well. They went to report to King David; they said to him, "Get up and cross quickly over the water because Ahithophel has given such and such advice about you."<sup>22</sup>Then David arose and all the people who were with him, and they crossed over the Jordan. By morning daylight not one of them had failed to cross over the Jordan.

<sup>23</sup>When Ahithophel saw that his advice had not been followed, he saddled his donkey and went to his house in his own city. He set his house in order and hanged himself. So he died and was buried in the tomb of his father.

<sup>24</sup>Then David came to Mahanaim. As for Absalom, he crossed over the Jordan, he and all the men of Israel with him.<sup>25</sup>Absalom had set Amasa over the army instead of Joab. Amasa was the son of a man named Jether the Ishmaelite, who went to Abigail, who was the daughter of Nahash and sister of Zeruiah, the mother of Joab.

<sup>26</sup>Then Israel and Absalom camped in the land of Gilead.



<sup>27</sup>It came about when David had come to Mahanaim, that Shobi son of Nahash from Rabbah of the Ammonites, and Makir son of Ammiel from Lo Debar, and Barzillai the Gileadite from Rogelim,<sup>28</sup> brought sleeping mats and blankets, bowls and pots, and wheat, barley flour, roasted grain, beans, lentils,<sup>29</sup> honey, butter, sheep, and milk curds from the herd, so that David and the people with him could eat. These men had said, "The people are hungry, weary, and thirsty in the wilderness."

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<sup>1</sup>Scholars disagree about whether the word describing Jether should be "Ishmaelite," as it is in the ancient Greek translation, or "Israelite," as it is in the ancient Hebrew text. Some scholars believe that "Israelite" is a scribal error in the Hebrew. "Ishmaelite" is the word used in a parallel passage, 1 Chronicles 2:17, in both the ancient Hebrew and Greek texts.

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## Chapter 18

<sup>1</sup>David counted the soldiers who were with him and appointed captains of thousands and captains of hundreds over them.<sup>2</sup>Then David sent out the army, one-third under the command of Joab, another third under the command of Abishai son of Zeruiah, Joab's brother, and still another third under the command of Ittai the Gittite. The king said to the army, "I will certainly go out with you myself, too."

<sup>3</sup>But the men said, "You must not go to battle, for if we flee away they will not care about us, or if half of us die they will not care. But you are worth ten thousand of us! Therefore it is better that you be ready to help us from the city."<sup>4</sup>So the king answered them, "I will do whatever seems best to you." The king stood by the city gate while all the army went out by hundreds and by thousands.

<sup>5</sup>The king commanded Joab, Abishai, and Ittai saying, "Deal gently for my sake with the young man, with Absalom." All the people heard that the king had given the captains this command about Absalom.

<sup>6</sup>So the army went out into the countryside against Israel; the battle spread into the forest of Ephraim.<sup>7</sup>The army of Israel was defeated there before the servants of David; there was a great slaughter there that day of twenty thousand men.<sup>8</sup>The battle spread throughout the whole countryside, and more men were consumed by the forest than by the sword.

<sup>9</sup>Absalom happened to meet some of David's servants. Absalom was riding his mule, and the mule went under the thick branches of a large oak tree, and his head was caught up in the tree branches. He was left dangling between the ground and the sky while the mule he was riding kept going.<sup>10</sup>Someone saw this and told Joab, "Look, I saw Absalom hanging in an oak tree!"<sup>11</sup>Joab said to the man who told him about Absalom, "Look! You saw him! Why did you not strike him down to the ground? I would have given you ten silver shekels and a belt."

<sup>12</sup>The man replied to Joab, "Even if I received a thousand silver shekels, still I would not have reached out my hand against the king's son, because we all heard the king command you, Abishai, and Ittai, saying, 'No one must touch the young man Absalom.'<sup>13</sup>If I had risked my life by a falsehood (and there is nothing hidden from the king), you would have abandoned me."

<sup>14</sup>Then Joab said, "I will not wait for you." So Joab took three javelins in his hand and thrust them through the heart of Absalom, while he was still alive and hanging from the oak.<sup>15</sup>Then ten young men who carried Joab's armor surrounded Absalom, attacked him, and killed him.

<sup>16</sup>Then Joab blew the ram's horn, and the army returned from pursuing Israel, for Joab held back the army.<sup>17</sup>They took Absalom and threw him into a large pit in the forest; they buried his body under a very large pile of stones, while all Israel fled, every man to his own tent.

<sup>18</sup>Now Absalom, while still alive, had built for himself a large stone pillar in the King's Valley, for he said, "I have no son to carry along the memory of my name." He named the pillar after his own name, so it is called Absalom's Monument to this very day.

<sup>19</sup>Then Ahimaaz son of Zadok said, "Let me now run to the king with the good news, how Yahweh has rescued him from the hand of his enemies."<sup>20</sup>Joab answered him, "You will not be the bearer of news today; you must do it another day. Today you will bear no news because the king's son is dead."

<sup>21</sup>Then Joab said to a Cushite, "Go, tell the king what you have seen." The Cushite bowed down to Joab, and ran.

<sup>22</sup>Then Ahimaaz son of Zadok said again to Joab, "Regardless of what may happen, please let me also run and follow the Cushite." Joab replied, "Why do you want to run, my son, seeing that you will have no reward for the news?"<sup>23</sup>"Whatever happens," said Ahimaaz, "I will run." So Joab answered him, "Run." Then Ahimaaz ran by the way of the plain, and outran the Cushite.

<sup>24</sup>Now David was sitting between the inner and outer gates. The watchman had gone up to the roof of the gate to the wall and raised his eyes. As he looked, he saw a man approaching, running alone.<sup>25</sup>The watchman shouted out and told the king. Then the king said, "If he is alone, there is news in his mouth." The runner came closer and neared the city.

<sup>26</sup>Then the watchman noticed another man running, and the watchman called to the gatekeeper; he said, "Look, there is another man running alone." The king said, "He is also bringing news."<sup>27</sup>So the watchman said, "I think

the running of the man in front is like the running of Ahimaaz son of Zadok." The king said, "He is a good man and is coming with good news."

<sup>28</sup>Then Ahimaaz called out and said to the king, "All is well." He bowed himself before the king with his face to the ground and said, "Blessed be Yahweh your God! He has delivered the men who lifted up their hand against my master the king."<sup>29</sup> So the king replied, "Is it well with the young man Absalom?" Ahimaaz answered, "When Joab sent me, the king's servant, to you, king, I saw a great disturbance, but I did not know what it was."<sup>30</sup> Then the king said, "Turn aside and stand here." So Ahimaaz turned aside, and stood still.

<sup>31</sup>Immediately then the Cushite arrived and said, "There is good news for my master the king, for Yahweh has avenged you today from all who rose up against you."<sup>32</sup> Then the king said to the Cushite, "Is it well with the young man Absalom?" The Cushite answered, "The enemies of my master the king, and all who rise up against you to do harm to you, should be as that young man is."<sup>33</sup> Then the king was deeply unnerved, and he went up to the room over the gate and wept. As he went he grieved, "My son Absalom, my son, my son Absalom! I wish I had died instead of you, Absalom, my son, my son!"

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## Chapter 19

<sup>1</sup>Joab was told, "Look, the king is weeping and mourning for Absalom."<sup>2</sup>So the victory that day was turned into mourning for all the army, for the army heard it said that day, "The king is mourning for his son."

<sup>3</sup>The soldiers had to sneak quietly into the city that day, like people who are ashamed sneak away when they run from battle.<sup>4</sup>The king covered his face and cried in a loud voice, "My son Absalom, Absalom, my son, my son!"

<sup>5</sup>Then Joab entered into the house to the king and said to him, "You have shamed the faces of all your servants today, who have saved your life today, and the lives of your sons and of your daughters, and the lives of your wives, and the lives of your concubines,<sup>6</sup>because you love those who hate you, and you hate those who love you. For today you have shown that commanders and servants are nothing to you. Today I believe that if Absalom had lived, and we all had died, then that would have pleased you.

<sup>7</sup>Now therefore get up and go out and speak kindly to your servants, for I swear by Yahweh, if you do not go, not one man will remain with you tonight. That would be worse for you than all the disasters that have ever happened to you from your youth until now."<sup>8</sup>So the king got up and sat in the city gate, and all the people were told, "Look, the king is sitting in the gate," and all the people came before the king.

So Israel fled, every man to his tent.

<sup>9</sup>All the people were arguing with each other throughout all the tribes of Israel saying, "The king rescued us out of the hand of our enemies, and he saved us out of the hand of the Philistines, but now he has run out of the land because of Absalom."<sup>10</sup>Absalom, whom we anointed over us, has died in battle. So why do you say nothing about bringing the king back?"

<sup>11</sup>King David sent to Zadok and to Abiathar the priests saying, "Speak to the elders of Judah saying, 'Why are you the last to bring the king back to his palace, since the talk of all Israel favors the king, to bring him back to his palace?'<sup>12</sup>You are my brothers, my flesh and bone. Why then are you the last to bring back the king?"

<sup>13</sup>Then say to Amasa, 'Are you not my flesh and my bone? God do so to me, and more also, if you are not captain of my army from now on in the place of Joab.'"<sup>14</sup>So he won the hearts of all the men of Judah as one man. They sent to the king saying, "Return, you and all your servants."<sup>15</sup>So the king returned and came to the Jordan. Now the men of Judah came to Gilgal to go to meet the king and then to bring the king across the Jordan.

<sup>16</sup>Shimei son of Gera, the Benjamite, who was from Bahurim, hurried down with the men of Judah to meet King David.<sup>17</sup>There were one thousand men from Benjamin with him, and Ziba the servant of Saul, and his fifteen sons and twenty servants with him. They crossed through the Jordan in the presence of the king.<sup>18</sup>They crossed to bring over the king's family and to do whatever he thought good. Shimei son of Gera bowed down before the king just before he began to cross the Jordan.

<sup>19</sup>Shimei said to the king, "Do not, my master, find me guilty or call to mind the wrong your servant did the day my master the king left Jerusalem. Please, may the king not take it to heart."<sup>20</sup>For your servant knows that I have sinned. See, that is why I have come today as the first from all the family of Joseph to come down to meet my master the king."

<sup>21</sup>But Abishai son of Zeruiah answered and said, "Should not Shimei be put to death for this, because he cursed Yahweh's anointed?"<sup>22</sup>Then David said, "What have I to do with you, you sons of Zeruiah, that you should today be adversaries to me? Will any man be put to death today in Israel? For do I not know that today I am king over Israel?"<sup>23</sup>So the king said to Shimei, "You will not die." So the king promised him with an oath.

<sup>24</sup>Then Mephibosheth son of Saul came down to meet the king. He had not dressed his feet, or trimmed his beard, or washed his clothes from the day the king left until the day he came home in peace.<sup>25</sup>So when he came from Jerusalem to meet the king, the king said to him, "Why did you not go with me, Mephibosheth?"

<sup>26</sup>He answered, "My master the king, my servant deceived me, for I said, 'I will saddle a donkey so I may ride on it and go with the king, because your servant is lame.'"<sup>27</sup>My servant Ziba has slandered me, your servant, to my master the king. But my master the king is like an angel of God. Therefore, do what is good in your eyes."<sup>28</sup>For all my father's house were dead men before my master the king, but you set your servant among those who ate at your own table. What right therefore have I that I should still cry any more to the king?"

<sup>29</sup>Then the king said to him, "Why explain anything further? I have decided that you and Ziba will divide the fields."<sup>30</sup>So Mephibosheth replied to the king, "Yes, let him take it all, since my master the king has come safely to his own home."

<sup>31</sup>Then Barzillai the Gileadite came down from Rogelim to cross over the Jordan with the king, and he accompanied the king over the Jordan.<sup>32</sup>Now Barzillai was a very old man, eighty years old. He had furnished the king with provisions while he stayed at Mahanaim, for he was a very wealthy man.<sup>33</sup>The king said to Barzillai, "Come over with me, and I will provide for you to stay with me in Jerusalem."

<sup>34</sup>Barzillai replied to the king, "How many days are left in the years of my life, that I should go up with the king to Jerusalem?<sup>35</sup>I am eighty years old. Can I distinguish between good and bad? Can your servant taste what I eat or what I drink? Can I hear any more the voice of singing men and singing women? Why then should your servant be a burden to my master the king?<sup>36</sup>Your servant would like to just go over the Jordan with the king. Why should the king repay me with such a reward?

<sup>37</sup>Please let your servant return back home, so I may die in my own city by the grave of my father and my mother. But see, here is your servant Kimham. Let him cross over with my master the king, and do for him what seems good to you."

<sup>38</sup>The king answered, "Kimham will go over with me, and I will do for him what seems good to you, and whatever you desire from me, I do that for you."<sup>39</sup>Then all the people crossed the Jordan, and the king crossed over, and the king kissed Barzillai and blessed him. Then Barzillai returned to his own home.

<sup>40</sup>So the king crossed over to Gilgal, and Kimham crossed over with him. All the army of Judah brought the king over, and also half the army of Israel.<sup>41</sup>Soon all the men of Israel began to come to the king and say to the king, "Why have our brothers, the men of Judah, stolen you away and brought the king and his family over the Jordan, and all David's men with him?"

<sup>42</sup>So the men of Judah answered the men of Israel, "It is because the king is more closely related to us. Why then are you angry about this? Have we eaten anything that the king had to pay for? Has he given us any gifts?"<sup>43</sup>The men of Israel answered the men of Judah, "We have ten tribes related to the king, so we have even more right to David than you. Why then did you despise us? Was not our proposal to bring back our king the first to be heard?" But the words of the men of Judah were even more severe than the words of the men of Israel.

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## Chapter 20

<sup>1</sup>There also happened to be at the same place a worthless man whose name was Sheba son of Bikri, a Benjamite. He blew the ram's horn and said, "We have no part in David, neither have we any inheritance in the son of Jesse. Let every man go back to his tent, Israel!"

<sup>2</sup>So all the men of Israel deserted David and followed Sheba son of Bikri. But the men of Judah followed closely their king, from the Jordan all the way to Jerusalem.

<sup>3</sup>When David came to his palace at Jerusalem, he took the ten concubines whom he had left to keep the palace, and he put them in a house under guard. He provided for their needs, but he did not go to them any longer. So they were shut up to the day of their death, living as if they were widows.

<sup>4</sup>Then the king said to Amasa, "Call the men of Judah together within three days; you must be here, too."<sup>5</sup>So Amasa went to call Judah, but he was delayed beyond the time that the king had appointed for him.

<sup>6</sup>So David said to Abishai, "Now Sheba son of Bikri will do us more harm than Absalom did. Take your master's servants and pursue after him, or he will find fortified cities and escape out of our sight."<sup>7</sup>Then Joab's men went out after him, along with the Kerethites and the Pelethites and all the mighty warriors. They left Jerusalem to pursue Sheba son of Bikri.

<sup>8</sup>When they were at the great stone which is at Gibeon, Amasa came to meet them. Joab was wearing the battle armor that he had put on, which included a belt around his waist with a sheathed sword fastened to it. As he walked forward, the sword fell out.

<sup>9</sup>So Joab said to Amasa, "Is it well with you, my cousin?" Joab took Amasa by the beard with his right hand to kiss him.<sup>10</sup>Amasa did not notice the dagger that was in Joab's left hand. Joab stabbed Amasa in the stomach and his bowels spilled out to the ground. Joab did not strike him again, and Amasa died.

So Joab and Abishai his brother pursued Sheba son of Bikri.

<sup>11</sup>Then one of Joab's young men stood by Amasa, and the man said, "He who favors Joab, and he who is for David, let him follow Joab."<sup>12</sup>Amasa lay wallowing in his blood in the middle of the road. When the man saw that all the people stood still, he carried Amasa off of the road and into a field. He threw a garment over him because he saw that everyone who came by him stood still.<sup>13</sup>After Amasa was taken off the road, all the men followed on after Joab in pursuit of Sheba son of Bikri.

<sup>14</sup>Sheba passed through all the tribes of Israel to Abel Beth Maakah, and through all the land of the Bikrites, who gathered together and also pursued Sheba.<sup>15</sup>They caught up with him and besieged him in Abel Beth Maakah. They built up a siege ramp against the city against the wall. All the army who were with Joab were wreaking destruction to break down the wall.<sup>16</sup>Then a wise woman cried out of the city, "Listen, please listen, Joab! Come near me so I may speak with you."

<sup>17</sup>So Joab came near to her, and the woman said, "Are you Joab?" He answered, "I am." Then she said to him, "Listen to the words of your servant." He answered, "I am listening."<sup>18</sup>Then she spoke, "They used to say in old times, 'Surely seek advice at Abel,' and that advice would end the matter."<sup>19</sup>We are a city that is one of the most peaceful and faithful in Israel. You are trying to destroy a city that is a mother in Israel. Why do you want to swallow up the inheritance of Yahweh?"

<sup>20</sup>So Joab answered and said, "Far be it, far be it from me, that I should swallow up or destroy."<sup>21</sup>That is not true. But a man from the hill country of Ephraim, named Sheba son of Bikri, has lifted up his hand against the king, against David. Give up him alone, and I will withdraw from the city." The woman said to Joab, "His head will be thrown to you over the wall."<sup>22</sup>Then the woman went to all the people in her wisdom. They cut off the head of Sheba son of Bikri, and threw it out to Joab. Then he blew the ram's horn and Joab's men left the city, every man to his tent. Then Joab returned to Jerusalem to the king.

<sup>23</sup>Now Joab was over all the army of Israel, and Benaiah son of Jehoiada was over the Kerethites and over the Pelethites.<sup>24</sup>Adoniram was over the men who did forced labor, and Jehoshaphat son of Ahilud was the recorder.

<sup>25</sup>Sheva was scribe and Zadok and Abiathar were priests.<sup>26</sup>Ira the Jairite was David's priest.

## Chapter 21

<sup>1</sup>There was a famine in David's time for three years in a row, and David sought the face of Yahweh. So Yahweh said, "This famine is on you because of Saul and his murderous family, because he put the Gibeonites to death."

<sup>2</sup>So the king called together the Gibeonites and spoke to them. Now the Gibeonites were not from the people of Israel; they were from what remained of the Amorites. The people of Israel had sworn not to kill them, but Saul tried to kill them all anyway in his zeal for the people of Israel and Judah.<sup>3</sup>David said to them, "What should I do for you? How can I make atonement, so that you may bless the people of Yahweh, who inherit his goodness and promises?"

<sup>4</sup>The Gibeonites responded to him, "It is not a matter of silver or gold between us and Saul or his family. In the same way it is not for us to put to death any man in Israel." David replied, "What are you saying that I should do for you?"

<sup>5</sup>They answered the king, "The man who tried to kill us all, who schemed against us, so that we are now destroyed and have no place within the borders of Israel—<sup>6</sup>let seven men from his descendants be handed over to us, and we will hang them before Yahweh in Gibeah of Saul, the one chosen by Yahweh." So the king said, "I will give them to you."

<sup>7</sup>But the king spared Mephibosheth son of Jonathan son of Saul, because of Yahweh's oath between them, between David and Jonathan son of Saul.<sup>8</sup>But the king took the two sons of Rizpah daughter of Aiah, sons whom she bore to Saul—the two sons were named Armoni and Mephibosheth; and David also took the five sons of Merab <sup>1</sup> daughter of Saul, whom she bore to Adriel son of Barzillai the Meholahite.<sup>9</sup>He handed them over into the hands of the Gibeonites. They hanged them on the mountain before Yahweh, and they died all seven together. They were put to death during the time of harvest, during the first days at the beginning of barley harvest.

<sup>10</sup>Then Rizpah, the daughter of Aiah, took sackcloth and spread it for herself on the mountain beside the dead bodies, from the beginning of harvest until the rain poured down on them from the sky. She did not allow the birds of the sky to disturb the bodies by day or the wild animals by night.<sup>11</sup>It was told to David what Rizpah, the daughter of Aiah, the concubine of Saul, had done.

<sup>12</sup>So David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh Gilead, who had stolen them from the public square of Beth Shan, where the Philistines had hanged them, after the Philistines had killed Saul in Gilboa.<sup>13</sup>David took away from there the bones of Saul and the bones of Jonathan his son, and they gathered the bones of the seven men who had been hanged, as well.

<sup>14</sup>They buried the bones of Saul and Jonathan his son in the country of Benjamin in Zela, in the tomb of Kish his father. They performed all that the king commanded. After that God answered their prayers for the land.

<sup>15</sup>Then the Philistines went to war again with Israel. So David went down with his servants and fought against the Philistines. David was overcome with battle fatigue.<sup>16</sup>Ishbi-Benob, a descendant of the Rapha, whose bronze spear weighed three hundred shekels, and who was armed with a new sword, intended to kill David.<sup>17</sup>But Abishai son of Zeruiah rescued David, attacked the Philistine, and killed him. Then the men of David swore to him, saying, "You must not go to battle anymore with us, so that you do not put out the lamp of Israel."

<sup>18</sup>It came about after this that there was again a battle with the Philistines at Gob, when Sibbekai the Hushathite killed Saph, who was one of the descendants of the Rapha.<sup>19</sup>It came about again in a battle with the Philistines at Gob, that Elhanan son of Jair the Bethlehemite killed Goliath the Gittite, the staff of whose spear was like a weaver's beam.

<sup>20</sup>It came about in another battle at Gath that there was a man of great height who had six fingers on each hand and six toes on each foot, twenty-four in number. He also was descended from the Rapha.<sup>21</sup>When he taunted Israel, Jonathan son of Shimeah, David's brother, killed him.<sup>22</sup>These were descendants of the Rapha in Gath, and they were killed by the hand of David and by the hand of his servants.

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<sup>1</sup>Some Hebrew copies and other ancient translations of the Hebrew copies read: Michal, but see 1 Samuel 18:19, and compare 2 Samuel 6:23, which has Michal had no children . It may be that Michal was another name for Merab.

## Chapter 22

<sup>1</sup>David sang to Yahweh the words of this song on the day that Yahweh rescued him out of the hand of all his enemies, and out of the hand of Saul.<sup>2</sup>He prayed,

"Yahweh is my rock, my fortress,  
the one who rescues me.  
<sup>3</sup> God is my rock.  
I take refuge in him.  
He is my shield, the horn of my salvation,  
my stronghold, and my refuge,  
the one who saves me from violence.  
<sup>4</sup> I will call on Yahweh, who is worthy to be praised,  
and I will be saved from my enemies.  
<sup>5</sup> For the waves of death surrounded me,  
the rushing waters of destruction overwhelmed me.  
<sup>6</sup> The cords of Sheol surrounded me;  
the snares of death trapped me.  
<sup>7</sup> In my distress I called to Yahweh;  
I called to my God;  
he heard my voice from his temple,  
and my cry for help went into his ears.  
<sup>8</sup> Then the earth shook and trembled.  
The foundations of the heavens trembled  
and were shaken, because God was angry.  
<sup>9</sup> Smoke went up from out of his nostrils,  
and blazing fire came out of his mouth.  
Coals were kindled by it.  
<sup>10</sup> He opened the heavens and came down,  
and thick darkness was under his feet.  
<sup>11</sup> He rode on a cherub and flew.  
He was seen on the wings of the wind.  
<sup>12</sup> He made darkness a tent around him,  
gathering heavy rain clouds in the skies.  
<sup>13</sup> From the lightning before him  
coals of fire fell.  
<sup>14</sup> Yahweh thundered from the heavens.  
The Most High shouted.  
<sup>15</sup> He shot arrows and scattered his enemies—  
lightning bolts and threw them into confusion.  
<sup>16</sup> Then the channels of the sea were seen;  
the foundations of the world were laid bare  
at the rebuke of Yahweh,  
at the blast of the breath of his nostrils.  
<sup>17</sup> He reached down from above; he took hold of me!  
He pulled me out of the surging water.  
<sup>18</sup> He rescued me from my strong enemy,  
from those who hated me, for they were too strong for me.  
<sup>19</sup> They came against me on the day of my distress,  
but Yahweh was my support.  
<sup>20</sup> He also brought me out to a wide open place.  
He saved me because he was pleased with me.  
<sup>21</sup> Yahweh has rewarded me to the measure of my righteousness;  
he has restored me to the measure of the cleanness of my hands.



<sup>22</sup> For I have kept the ways of Yahweh  
 and have not acted wickedly by turning from my God.  
<sup>23</sup> For all his righteous decrees have been before me;  
 as for his statutes, I have not turned away from them.  
<sup>24</sup> I have also been innocent before him,  
 and I have kept myself from my iniquity.  
<sup>25</sup> Therefore Yahweh has restored me to the measure of my righteousness,  
 to the degree of my cleanness in his sight.  
<sup>26</sup> To the faithful one, you show yourself to be faithful;  
 to a man who is blameless, you show yourself to be blameless.  
<sup>27</sup> With the pure you show yourself pure,  
 but you are perverse to the twisted.  
<sup>28</sup> You save afflicted people,  
 but your eyes are against the proud, and you humiliate them.  
<sup>29</sup> For you are my lamp, Yahweh.  
 Yahweh lights up my darkness.  
<sup>30</sup> For by you I can run over a troop;  
 by my God I can leap over a wall.  
<sup>31</sup> As for God, his way is perfect.  
 The word of Yahweh is pure.  
 He is a shield  
 to everyone who takes refuge in him.  
<sup>32</sup> For who is God except Yahweh,  
 and who is a rock except our God?  
<sup>33</sup> God is my refuge,  
 and he leads the blameless person on his path.  
<sup>34</sup> He makes my feet swift like a deer  
 and places me on the high hills.  
<sup>35</sup> He trains my hands for war,  
 and my arms to bend a bow of bronze.  
<sup>36</sup> You have given me the shield of your salvation,  
 and your favor has made me great.  
<sup>37</sup> You have made a wide place for my feet beneath me,  
 so my feet have not slipped.  
<sup>38</sup> I pursued my enemies and destroyed them.  
 I did not turn back until they were destroyed.  
<sup>39</sup> I devoured them and smashed them; they cannot rise.  
 They have fallen under my feet.  
<sup>40</sup> You girded me with strength for battle;  
 you put under me those who rise up against me.  
<sup>41</sup> You gave me the back of my enemies' necks;  
 I annihilated those who hated me.  
<sup>42</sup> They cried for help, but no one saved them;  
 they cried out to Yahweh, but he did not answer them.  
<sup>43</sup> I beat them into fine pieces like dust on the ground,  
 I trampled them like mud in the streets.  
<sup>44</sup> You also have rescued me from the disputes of my own people.  
 You have kept me as the head of nations.  
 A people that I have not known serves me.  
<sup>45</sup> Foreigners were forced to bow to me.  
 As soon as they heard of me, they obeyed me.  
<sup>46</sup> The foreigners came trembling out of their strongholds.  
<sup>47</sup> Yahweh lives! May my rock be praised.  
 May God be exalted, the rock of my salvation.  
<sup>48</sup> This is the God who executes vengeance for me,

the one who brings down peoples under me.

<sup>49</sup> He sets me free from my enemies.

Indeed, you lifted me up above those who rose up against me.

You rescue me from violent men.

<sup>50</sup> Therefore I will give thanks to you, Yahweh, among the nations;

I will sing praises to your name.

<sup>51</sup> God gives great victory to his king,

and he shows his covenant loyalty to his anointed one,

to David and to his descendants forever."

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## Chapter 23

<sup>1</sup>Now these are the last words of David—

the declaration of David son of Jesse,  
the declaration of the man who was highly honored,  
the one anointed by the God of Jacob,  
the sweet psalmist of Israel.

<sup>2</sup>"The Spirit of Yahweh spoke by me,  
and his word was on my tongue.

<sup>3</sup>The God of Israel spoke,  
the Rock of Israel said to me,  
"The one who rules righteously over men,  
who rules in the fear of God.

<sup>4</sup>He will be like the morning light when the sun rises,  
a morning without clouds,  
when the tender grass springs up from the earth  
through bright sunshine after rain.

<sup>5</sup>Indeed, is my family not like this before God?  
Has he not made an everlasting covenant with me,  
ordered and sure in every way?  
Does he not increase my salvation and fulfill my every desire?

<sup>6</sup>But the worthless will all be like thorns to be thrown away,  
because they cannot be gathered by one's hands.

<sup>7</sup>The man who touches them  
must use an iron tool or the shaft of a spear.  
They must be burned up where they lie."

<sup>8</sup>These are the names of David's mighty men: Josheb-Basshebeth the Tahkemonite, was the leader of the officers. He killed eight hundred men on one occasion. <sup>1</sup>

<sup>9</sup>After him was Eleazar son of Dodai the Ahohite, one of the three mighty men. He was with David when they taunted the Philistines who had gathered together to do battle, and when the men of Israel had retreated.

<sup>10</sup>Eleazar stood and fought the Philistines until his hand became weary and his hand stiffened to the grip of his sword. Yahweh brought about a great victory that day. The army returned after Eleazar, only to strip the bodies.

<sup>11</sup>After him was Shammah son of Agee, a Hararite. The Philistines gathered together where there was a field of lentils, and the army fled from them. <sup>12</sup>But Shammah stood in the middle of the field and defended it. He killed the Philistines, and Yahweh brought about a great victory.

<sup>13</sup>Three of the thirty soldiers went down to David at harvest time, to the cave of Adullam. The army of the Philistines was camped in the Valley of Rephaim. <sup>14</sup>At that time David was in his stronghold, a cave, while the Philistines had established at Bethlehem.

<sup>15</sup>David was longing for water and said, "If only someone would give me water to drink from the well at Bethlehem, the well that is by the gate!" <sup>16</sup>So these three mighty men broke through the army of the Philistines and drew water out of the well of Bethlehem, the well at the gate. They took the water and brought it to David, but he refused to drink it. Instead, he poured it out to Yahweh. <sup>17</sup>Then he said, "Yahweh, far be it from me, that I should do this. Should I drink the blood of men who have risked their lives?" So he refused to drink it. These things were done by the three mighty.

<sup>18</sup>Abishai, brother of Joab and son of Zeruiah, was captain over the three. He once fought with his spear against three hundred men and killed them. He was renowned along with the three soldiers. <sup>19</sup>Was he not even more famous than the three? He was made their captain. However, his fame did not equal the fame of the three most famous soldiers.

<sup>20</sup>Benaiah from Kabzeel was the son of Jehoiada; he was a strong man who did mighty feats. He killed the two sons of Ariel of Moab. He also went down into a pit and killed a lion while it was snowing.<sup>21</sup> Then he killed a very large Egyptian man. The Egyptian had a spear in his hand, but Benaiah fought against him with only a staff. He seized the spear out of the Egyptian's hand and then killed him with his own spear.

<sup>22</sup>Benaiah son of Jehoiada did these feats, and he was named alongside the three mighty men.<sup>23</sup> He was more highly regarded than the thirty soldiers in general, but he was not regarded quite as highly as the three mighty men. Yet David put him in charge of his bodyguard.

<sup>24</sup>The thirty included the following men: Asahel brother of Joab, Elhanan son of Dodo from Bethlehem,

<sup>25</sup>Shammah the Harodite, Elikai the Harodite,

<sup>26</sup>Helez the Paltite, Ira son of Ikkesheh the Tekoite,

<sup>27</sup>Abiezer the Anathothite, Sibbekai <sup>2</sup> the Hushathite,

<sup>28</sup>Zalmon the Ahohite, Maharai the Netophathite;

<sup>29</sup>Heled <sup>3</sup> son of Baanah the Netophathite, Ithai son of Ribai from Gibeah of the Benjamites,

<sup>30</sup>Benaiah the Pirathonite, Hiddai of the valleys of Gaash.

<sup>31</sup>Abi-Albon the Arbathite, Azmaveth the Barhumite,

<sup>32</sup>Eliabha the Shaalbonite, the sons of Jashen, Jonathan son of Shammah the Hararite,

<sup>33</sup>Ahiam son of Sharar the Hararite,

<sup>34</sup>Eliphelet son of Ahasbai the Maakathite, Eliam son of Ahithophel the Gilonite,

<sup>35</sup>Hezro the Carmelite, Paarai the Arbite,

<sup>36</sup>Igal son of Nathan from Zobah, Bani from the tribe of Gad, <sup>4</sup>

<sup>37</sup>Zehek the Ammonite, Naharai the Beerothite, armor bearer to Joab son of Zeruiah,

<sup>38</sup>Ira the Ithrite, Gareb the Ithrite,

<sup>39</sup>Uriah the Hittite—thirty-seven in all.

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<sup>1</sup>Instead of Josheb-Basshebeth, some Hebrew copies and some ancient translations have Ishbaal, or Ish-Bosheth. These all are probably forms of the same name.

<sup>2</sup>Some copies of the ancient Greek translation taken from the ancient Hebrew copies, have the name Sibbekai, see also 2 Samuel 21:18 and 1 Chronicles 11:29. Some of the copies have Mebunnai.

<sup>3</sup>Some ancient copies have the spelling of this name to read, Heleb.

<sup>4</sup>Some modern translations have a different name at this place in the text: Zobah the son of Hagri.

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## Chapter 24

<sup>1</sup>Again the anger of Yahweh was kindled against Israel, and he moved David against them saying, "Go, count Israel and Judah."<sup>2</sup>The king said to Joab the commander of the army, who was with him, "Go throughout all the tribes of Israel, from Dan to Beersheba, and count all the people, so that I may know the total number of men fit for battle."

<sup>3</sup>Joab said to the king, "May Yahweh your God multiply the number of people a hundred times, and may the eyes of my master the king see it take place. But why does my master the king want this?"<sup>4</sup>Nevertheless, the king's word was final against Joab and against the commanders of the army. So Joab and the commanders went out from the king's presence to count the people of Israel.

<sup>5</sup>They crossed over the Jordan and encamped near Aroer, south of the city in the valley. Then they traveled on through Gad to Jazer.<sup>6</sup>They came to Gilead and to the land of Tahtim Hodshi, then on to Dan Jaan and around toward Sidon.<sup>7</sup>They reached the stronghold of Tyre and all the cities of the Hivites and the Canaanites. Then they went out to the Negev in Judah at Beersheba.

<sup>8</sup>When they had gone throughout all the land, they came back to Jerusalem at the end of nine months and twenty days.<sup>9</sup>Then Joab reported the total of the census of the fighting men to the king. There were in Israel 800,000 brave men who drew the sword, and the men of Judah were 500,000 men.

<sup>10</sup>Then David's heart afflicted him after he had counted the men. So he said to Yahweh, "I have greatly sinned by doing this. Now, Yahweh, take away your servant's guilt, for I have acted very foolishly."

<sup>11</sup>When David rose up in the morning, the word of Yahweh came to the prophet Gad, David's seer, saying,<sup>12</sup>"Go say to David: 'This is what Yahweh says: "I am giving you three choices. Choose one of them."'"

<sup>13</sup>So Gad went to David and said to him, "Will three years of famine come to you in your land? Or will you flee three months from your enemies while they pursue you? Or will there be three days of plague in your land? Now decide what answer I should return to him who sent me."<sup>14</sup>Then David said to Gad, "I am in deep trouble. Let us fall into Yahweh's hands rather than into the hand of man, for his merciful actions are very great."

<sup>15</sup>So Yahweh sent a plague on Israel from the morning to a fixed time, and seventy thousand people died from Dan to Beersheba.<sup>16</sup>When the angel reached out with his hand toward Jerusalem to destroy it, Yahweh changed his mind because of the harm it would cause, and he said to the angel who was destroying people, "Enough! Now draw back your hand." At that time the angel of Yahweh was standing at the threshing floor of Araunah the Jebusite.

<sup>17</sup>Then David spoke to Yahweh when he saw the angel who had attacked the people, and said, "I have sinned, and I have acted perversely. But these sheep, what have they done? Please let your hand punish me and my father's family!"

<sup>18</sup>Then Gad came that day to David and said to him, "Go up and build an altar for Yahweh at the threshing floor of Araunah the Jebusite."<sup>19</sup>So David went up as Gad instructed him to do, as Yahweh had commanded.<sup>20</sup>Araunah looked out and saw the king and his servants approaching. So Araunah went out and bowed to the king with his face to the ground.

<sup>21</sup>Then Araunah said, "Why has my master the king come to me, his servant?" David replied, "To buy your threshing floor, so I can build an altar for Yahweh, so that the plague may be removed from the people."<sup>22</sup>Araunah said to David, "Take it as your own, my master the king. Do with it what is good in your sight. Look, here are oxen for the burnt offering and threshing sledges and ox yokes for the wood."<sup>23</sup>All this, my king, I, Araunah, will give to you." Then he said to the king, "May Yahweh your God accept you."

<sup>24</sup>The king said to Araunah, "No, I insist on buying it at a price. I will not offer as a burnt offering to Yahweh anything that costs me nothing." So David bought the threshing floor and the oxen for fifty shekels of silver.

<sup>25</sup>David built an altar for Yahweh there and offered on it burnt offerings and fellowship offerings. So Yahweh answered the prayer on behalf of the land, and the plague on Israel was confined.

# 1 Kings

## Chapter 1

<sup>1</sup>When King David was old and advanced in years, they covered him with blankets, but he could not keep warm.

<sup>2</sup>So his servants said to him, "Let us look for a young virgin for our master the king. Let her serve the king and take care of him. Let her lie in his arms so that our master the king may keep warm."

<sup>3</sup>So they searched for a beautiful girl within all the borders of Israel. They found Abishag the Shunammite and brought her to the king. <sup>4</sup>The girl was very beautiful. She served the king and took care of him, but the king did not know her.

<sup>5</sup>At that time, Adonijah son of Haggith exalted himself, saying, "I will be king." So he prepared for himself chariots and horsemen with fifty men to run ahead of him. <sup>6</sup>His father had never troubled him, saying, "Why have you done this or that?" Adonijah was also a very handsome man, born next after Absalom.

<sup>7</sup>He conferred with Joab son of Zeruiah and with Abiathar the priest. They followed Adonijah and helped him. <sup>8</sup>But Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei, Rei, and the mighty men who belonged to David did not follow Adonijah.

<sup>9</sup>Adonijah sacrificed sheep, cattle, and fattened calves by the stone of Zoheleth, which is beside En Rogel. He invited all his brothers, the king's sons, and all the men of Judah, the king's servants. <sup>10</sup>But he did not invite Nathan the prophet, Benaiah, the mighty men, or his brother Solomon.

<sup>11</sup>Then Nathan spoke to Bathsheba the mother of Solomon, saying, "Have you not heard that Adonijah son of Haggith has become king, and David our master does not know it?" <sup>12</sup>Now therefore let me give you advice, so that you may save your own life and the life of your son Solomon.

<sup>13</sup>Go to King David; say to him, 'My master the king, did you not swear to your servant, saying, "Surely Solomon your son will reign after me, and he will sit on my throne?"' Why then is Adonijah reigning?" <sup>14</sup>While you are there speaking with the king, I will come in after you and confirm your words."

<sup>15</sup>So Bathsheba went into the king's room. The king was very old, and Abishag the Shunammite was serving the king. <sup>16</sup>Bathsheba bowed down and showed respect before the king. Then the king said, "What do you desire?" <sup>17</sup>She said to him, "My master, you swore to your servant by Yahweh your God, saying, 'Surely Solomon your son will reign after me, and he will sit on my throne.'

<sup>18</sup>Now, see, Adonijah is king, and you, my master the king, do not know it. <sup>19</sup>He has sacrificed many cattle, fatted calves, and sheep, and has invited all the sons of the king, Abiathar the priest, and Joab the captain of the army, but he has not invited Solomon your servant.

<sup>20</sup>As for you, my master the king, the eyes of all Israel are on you, waiting for you to tell them who will sit on the throne after you, my master. <sup>21</sup>Otherwise it will happen, when my master the king lies down with his fathers, that I and my son Solomon will be regarded as criminals."

<sup>22</sup>While she was still speaking with the king, Nathan the prophet came in. <sup>23</sup>The servants told the king, "Nathan the prophet is here." When he came in before the king, he bowed down before the king with his face to the ground.

<sup>24</sup>Nathan said, "My master the king, have you said, 'Adonijah will reign after me, and he will sit on my throne?' <sup>25</sup>For he has gone down today and sacrificed a great number of cattle, fatted calves, and sheep. He has invited all the king's sons, the captains of the army, and Abiathar the priest. They are eating and drinking before him, and saying, 'Long live King Adonijah!'

<sup>26</sup>But as for me, your servant, Zadok the priest, Benaiah son of Jehoiada, and your servant Solomon, he has not invited us. <sup>27</sup>Has my master the king done this without telling us, your servants, who should sit on the throne after him?"

<sup>28</sup>Then King David answered and said, "Call Bathsheba back to me." She came into the king's presence and stood before the king. <sup>29</sup>The king made an oath and said, "As Yahweh lives, who has redeemed my soul out of all trouble,

<sup>30</sup>as I vowed to you by Yahweh, the God of Israel, saying, 'Solomon your son will reign after me, and he will sit on my throne in my place,' I will do this today." <sup>31</sup>Then Bathsheba bowed down and put her face to the ground and she showed honor to the king and said, "May my master King David live forever!"

<sup>32</sup>King David said, "Call to me Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada." So they came before the king.<sup>33</sup>The king said to them, "Take with you the servants of your master, and have Solomon my son ride on my own mule and take him down to Gihon."<sup>34</sup>Let Zadok the priest and Nathan the prophet anoint him king over Israel and blow the ram's horn and say, 'Long live King Solomon!'

<sup>35</sup>Then you will come up after him, and he will come and sit on my throne; for he will be king in my place. I have appointed him to be ruler over Israel and Judah."<sup>36</sup>Benaiah son of Jehoiada answered the king, and said, "Let it be so! May Yahweh, the God of my master the king, confirm it."<sup>37</sup>As Yahweh has been with my master the king, so may he be with Solomon, and make his throne greater than the throne of my master King David."

<sup>38</sup>So Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, and the Kerethites and the Pelethites went down and had Solomon ride upon King David's mule; they brought him to Gihon.<sup>39</sup>Zadok the priest took the horn of oil out of the tent and anointed Solomon. Then they blew the ram's horn, and all the people said, "Long live King Solomon!"<sup>40</sup>Then all the people went up after him, and the people played the flutes and rejoiced with great joy, so that the earth shook with their sound.

<sup>41</sup>Adonijah and all the guests who were with him heard it as they finished eating. When Joab heard the sound of the ram's horn, he said, "Why is there an uproar in the city?"<sup>42</sup>While he was still speaking, Jonathan son of Abiathar the priest came. Adonijah said, "Come in, for you are a worthy man and bring good news."

<sup>43</sup>Jonathan answered and said to Adonijah, "Our master King David has made Solomon the king,"<sup>44</sup>and the king has sent with him Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, and the Kerethites and the Pelethites. They have had Solomon ride on the king's mule.<sup>45</sup>Zadok the priest and Nathan the prophet have anointed him king at Gihon, and have come up from there rejoicing, so that the city is in an uproar. This is the noise that you have heard.

<sup>46</sup>Also, Solomon is sitting on the throne of the kingdom.<sup>47</sup>Moreover, the king's servants came to bless our master King David, saying, 'May your God make the name of Solomon better than your name, and make his throne greater than your throne.' Then the king bowed down on the bed.<sup>48</sup>The king also said, 'Blessed be Yahweh, the God of Israel, who has given a person to sit on my throne this day, and that my own eyes should see it.'"

<sup>49</sup>Then all the guests of Adonijah were terrified. They stood up and each man went his way.<sup>50</sup>Adonijah was afraid of Solomon and rose up, went, and took hold of the horns of the altar.<sup>51</sup>Then it was told Solomon, saying, "See, Adonijah is afraid of King Solomon, for he has laid hold on the horns of the altar, saying, 'Let King Solomon swear to me first that he will not kill his servant with the sword.'"

<sup>52</sup>Solomon said, "If he will show himself a worthy man, not a hair of his will fall to the earth, but if wickedness is found in him, he will die."<sup>53</sup>So King Solomon sent men, who brought Adonijah down from the altar. He came and bowed down to King Solomon, and Solomon said to him, "Go to your house."

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## Chapter 2

<sup>1</sup>As the day of David's death approached, he commanded Solomon his son, saying, <sup>2</sup>"I am going the way of all the earth. Be strong, therefore, and show yourself a man. <sup>3</sup>Keep the commands of Yahweh your God to walk in his ways, to obey his statutes, his commandments, his decisions, and his covenant decrees, being careful to do what is written in the law of Moses, so you may prosper in all you do, wherever you go, <sup>4</sup>so that Yahweh may fulfill his word which he spoke concerning me, saying, 'If your descendants carefully watch their conduct, to walk before me faithfully with all their heart and with all their soul, you will never cease to have a man on the throne of Israel.'

<sup>5</sup>You know also what Joab son of Zeruiah did to me, and what he did to the two commanders of the armies of Israel, to Abner son of Ner, and to Amasa son of Jether, whom he killed. He shed the blood of war in peace and put the blood of war on the belt around his waist and on the sandals on his feet. <sup>6</sup>Deal with Joab by the wisdom you have learned, but do not let his gray head go down to Sheol in peace.

<sup>7</sup>However, show kindness to the sons of Barzillai the Gileadite, and let them be among those who eat at your table, for they came to me when I fled from Absalom your brother.

<sup>8</sup>Look, there is with you Shimei son of Gera, the Benjamite of Bahurim, who cursed me with a violent curse on the day I went to Mahanaim. Shimei came down to meet me at the Jordan, and I swore to him by Yahweh, saying, 'I will not put you to death with the sword.' <sup>9</sup>Now therefore do not let him go free from punishment. You are a wise man, and you will know what you ought to do to him. You will bring his gray head down to Sheol with blood."

<sup>10</sup>Then David lay down with his ancestors and was buried in the city of David. <sup>11</sup>The days that David reigned over Israel were forty years. He had reigned for seven years in Hebron and for thirty-three years in Jerusalem. <sup>12</sup>Then Solomon sat on the throne of his father David, and his rule was firmly established.

<sup>13</sup>Then Adonijah son of Haggith came to Bathsheba the mother of Solomon. She said, "Do you come peacefully?" He replied, "Peacefully." <sup>14</sup>Then he said, "I have something to say to you." So she replied, "Speak." <sup>15</sup>Adonijah said, "You know that the kingdom was mine, and that all Israel expected me to be king. But things changed, and the kingdom was given to my brother, for it was his from Yahweh.

<sup>16</sup>Now I have one request of you, and do not turn away from my face." Bathsheba said to him, "Speak." <sup>17</sup>He said, "Please speak to Solomon the king, for he will not turn away from your face, so that he may give me Abishag the Shunammite as my wife." <sup>18</sup>Bathsheba said, "Very well, I will speak to the king."

<sup>19</sup>Bathsheba therefore went to King Solomon to speak to him for Adonijah. The king rose to meet her and bowed down to her. Then he sat down on his throne and had a throne brought for the king's mother. She sat at his right hand. <sup>20</sup>Then she said, "I wish to ask one small request of you, for you will not turn away from my face." The king answered her, "Ask, my mother, for I will not turn away from your face." <sup>21</sup>She said, "Let Abishag the Shunammite be given to Adonijah your brother as his wife."

<sup>22</sup>King Solomon answered and said to his mother, "Why do you ask Abishag the Shunammite for Adonijah? Why do you not ask the kingdom for him also, for he is my elder brother—for him, for Abiathar the priest, and for Joab son of Zeruiah?" <sup>23</sup>Then King Solomon swore by Yahweh, saying, "May God do so to me, and more also, if Adonijah has not spoken this word against his own life.

<sup>24</sup>Now therefore as Yahweh lives, who has established me and set me on the throne of David my father, and who has made me a house as he promised, surely Adonijah will be put to death today." <sup>25</sup>So King Solomon sent Benaiah son of Jehoiada, and Benaiah found Adonijah and put him to death.

<sup>26</sup>Then to Abiathar the priest the king said, "Go to Anathoth, to your own fields. You are worthy of death, but I will not at this time put you to death, because you carried the ark of the Lord Yahweh before David my father and suffered in every way my father suffered." <sup>27</sup>So Solomon dismissed Abiathar from being priest to Yahweh, that he might fulfill the word of Yahweh, which he had spoken concerning the house of Eli at Shiloh.

<sup>28</sup>The news came to Joab, for Joab had supported Adonijah, though he had not supported Absalom. So Joab fled to the tent of Yahweh and took hold of the horns of the altar. <sup>29</sup>It was told King Solomon that Joab had fled to the tent of Yahweh and was now beside the altar. Then Solomon sent Benaiah son of Jehoiada, saying, "Go, execute him."



<sup>30</sup>So Benaiah came to the tent of Yahweh and said to him, "The king says, 'Come out.'" Joab replied, "No, I will die here." So Benaiah returned to the king, saying, "Joab said he wanted to die at the altar."<sup>31</sup>The king said to him, "Do as he has said. Kill him and bury him so that you may take away from me and from my father's house the blood that Joab shed without cause.

<sup>32</sup>May Yahweh return his blood on his own head, because without the knowledge of my father David he attacked two men more righteous and better than himself and killed them with the sword, Abner son of Ner, the captain of the army of Israel, and Amasa son of Jether, the captain of the army of Judah.<sup>33</sup>So may their blood return on the head of Joab and on the head of his descendants forever. But to David and his descendants, and to his house, and to his throne, may there be peace forever from Yahweh."

<sup>34</sup>Then Benaiah son of Jehoiada went up and attacked Joab and killed him. He was buried in his own house in the wilderness.<sup>35</sup>The king put Benaiah son of Jehoiada over the army in his place, and he put Zadok the priest in Abiathar's place.

<sup>36</sup>Then the king sent and called for Shimei, and said to him, "Build yourself a house in Jerusalem and live there, and do not go out from there to any other place."<sup>37</sup>For on the day you go out, and pass over the Kidron Valley, know you for certain that you will surely die. Your blood will be on your own head."<sup>38</sup>So Shimei said to the king, "What you say is good. As my master the king has said, so your servant will do." So Shimei lived in Jerusalem for many days.

<sup>39</sup>But at the end of three years, two of the servants of Shimei ran away to Achish son of Maakah, the king of Gath. So they told Shimei, saying, "See, your servants are in Gath."<sup>40</sup>Then Shimei arose, saddled his donkey and went to Achish in Gath to seek his servants. He went and brought his servants back from Gath.

<sup>41</sup>When Solomon was told that Shimei had gone from Jerusalem to Gath and had returned,<sup>42</sup>the king sent and called for Shimei and said to him, "Did I not make you swear by Yahweh and testify to you, saying, 'Know for certain that on the day you go out and go to any other place, you will surely die'? Then you said to me, 'What I have heard is good.'

<sup>43</sup>Why then have you not kept your oath to Yahweh and the command that I gave you?"<sup>44</sup>The king also said to Shimei, "You know in your heart all the wickedness that you did to my father David. Therefore Yahweh will return your wickedness on your own head.

<sup>45</sup>But King Solomon will be blessed and the throne of David will be established before Yahweh forever."<sup>46</sup>Then the king gave a command to Benaiah son of Jehoiada. He went out and put Shimei to death.

So the kingdom was well established in Solomon's hand.

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<sup>1</sup>The ancient Greek translation simply has, the ark of Yahweh .

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## Chapter 3

<sup>1</sup>Solomon allied himself by marriage with Pharaoh king of Egypt. He took Pharaoh's daughter and brought her into the city of David until he had finished building his own house, the house of Yahweh, and the wall around Jerusalem.<sup>2</sup>The people were sacrificing at the high places, because no house had yet been built for the name of Yahweh.<sup>3</sup>Solomon showed his love for Yahweh by walking in the statutes of David his father, except that he sacrificed and burned incense at the high places.

<sup>4</sup>The king went to Gibeon to sacrifice there, for that was the great high place there. Solomon offered a thousand burnt offerings on that altar.<sup>5</sup>Yahweh appeared at Gibeon to Solomon in a dream by night; he said, "Ask! What should I give you?"

<sup>6</sup>So Solomon said, "You have shown great covenant faithfulness to your servant, David my father, because he walked before you in trustworthiness, in righteousness, and in uprightness of heart. You have kept for him this great covenant faithfulness and have given him a son to sit on his throne today.

<sup>7</sup>Now Yahweh my God, you have made your servant king in the place of David my father, though I am only a little child. I do not know how to go out or come in.<sup>8</sup>Your servant is in the midst of the people whom you have chosen, a great people, too numerous to be numbered or counted.<sup>9</sup>So give your servant an understanding heart to judge your people, so that I may discern between good and evil. For who is able to judge this great people of yours?"

<sup>10</sup>This request of Solomon pleased the Lord.<sup>11</sup>So God said to him, "Because you have asked this thing and have not asked for yourself long life or riches or the life of your enemies, but have asked for yourself understanding to discern justice,<sup>12</sup>see, now I will do all you asked of me when you gave me your request. I give you a wise and an understanding heart, so that there has been no one like you before you, and no one like you will rise up after you.

<sup>13</sup>I have also given you what you have not asked, both riches and honor, so that there will not be any among the kings like you all your days.<sup>14</sup>If you will walk in my ways to keep my statutes and my commandments, as your father David walked, then I will lengthen your days."

<sup>15</sup>Then Solomon awoke, and behold, it was a dream. He came to Jerusalem and stood before the ark of the covenant of the Lord. He offered up burnt offerings and peace offerings, and made a feast for all his servants.

<sup>16</sup>Then two women who were prostitutes came to the king and stood before him.<sup>17</sup>One woman said, "Oh, my master, this woman and I live in the same house, and I gave birth to a child with her in the house.

<sup>18</sup>It happened on the third day after I gave birth that this woman also gave birth. We were together. There was no one else with us in the house, but only the two of us in the house.<sup>19</sup>Then this woman's son died in the night, because she lay on him.<sup>20</sup>So she arose in the middle of the night and took my son from beside me, while your servant slept, and laid him in her bosom, and laid her dead son at my breast.

<sup>21</sup>When I rose in the morning to nurse my child, he was dead. But when I had looked at him carefully in the morning, he was not my son, whom I had borne."<sup>22</sup>Then the other woman said, "No, the living one is my son, and the dead one is your son." The first woman said, "No, the dead one is your son, and the living one is my son." This is how they spoke before the king.

<sup>23</sup>Then the king said, "One of you says, 'This is my son who is alive, and your son is dead,' and the other says, 'No, your son is the dead one, and my son is the living one.'"<sup>24</sup>The king said, "Bring me a sword." So they brought a sword before the king.<sup>25</sup>Then the king said, "Divide the living child in two, and give half to this woman and half to the other."

<sup>26</sup>Then the woman whose son was alive spoke to the king, for her heart was full of compassion for her son, and she said, "Oh, my master, give her the living child, and by no means kill him." But the other woman said, "He will be neither mine nor yours. Divide him."<sup>27</sup>Then the king answered and said, "Give the first woman the living child, and by no means kill him. She is his mother."<sup>28</sup>When all Israel heard of the judgment which the king had rendered, they feared the king, because they saw that the wisdom of God was in him for giving judgments.

## Chapter 4

<sup>1</sup>King Solomon was king over all Israel. <sup>2</sup>These were his officials: Azariah son of Zadok was the priest.

<sup>3</sup>Elihoreph and Ahijah sons of Shisha, were secretaries. Jehoshaphat son of Ahilud was the recorder.

<sup>4</sup>Benaiah son of Jehoiada was over the army. Zadok and Abiathar were priests. <sup>1</sup>

<sup>5</sup>Azariah son of Nathan was over the officers. Zabud son of Nathan was a priest and the king's friend.

<sup>6</sup>Ahishar was over the household. Adoniram son of Abda was over the men who were subjected to forced labor.

<sup>7</sup>Solomon had twelve officers over all Israel, who provided food for the king and his household. Each man had to make provision for one month in the year. <sup>8</sup>These were their names: Ben-Hur, in the hill country of Ephraim;

<sup>9</sup>Ben-Deker in Makaz, Shaalbim, Beth Shemesh, and Elon Bethhanan;

<sup>10</sup>Ben-Hesed, in Arubboth (to him belonged Sokoh and all the land of Hepher);

<sup>11</sup>Ben-Abinadab, in all Naphoth Dor (he had Taphath the daughter of Solomon as his wife);

<sup>12</sup>Baana son of Ahilud, in Taanach and Megiddo, and all Beth Shan that is beside Zarethan below Jezreel, from Beth Shan to Abel Meholah as far as the other side of Jokmeam;

<sup>13</sup>Ben-Geber, in Ramoth Gilead (to him belonged the towns of Jair son of Manasseh, that are in Gilead, and the region of Argob belonged to him, which is in Bashan, sixty great cities with walls and bronze gate bars);

<sup>14</sup>Ahinadab son of Iddo, in Mahanaim;

<sup>15</sup>Ahimaaz, in Naphtali (he also married Basemath the daughter of Solomon as his wife);

<sup>16</sup>Baana son of Hushai, in Asher and Bealoth;

<sup>17</sup>Jehoshaphat son of Paruah, in Issachar;

<sup>18</sup>Shimei son of Ela, in Benjamin;

<sup>19</sup>and Geber son of Uri, in the land of Gilead, the country of Sihon king of the Amorites and of Og king of Bashan, and he was the only deputy who was in the land.

<sup>20</sup>Judah and Israel were as numerous as the sand by the sea. They were eating and drinking and were rejoicing.

<sup>21</sup>Solomon ruled over all the kingdoms from the River to the land of the Philistines and to the border of Egypt. They brought tribute and served Solomon all the days of his life. <sup>22</sup>Solomon's provision for one day was thirty cors of fine flour and sixty cors of meal, <sup>23</sup>ten head of cattle fattened in the stall, twenty head of cattle taken from the pastures, and one hundred sheep, as well as deer, gazelles, roebucks, and fattened fowl.

<sup>24</sup>For he had dominion over all the region on this side of the River, from Tiphseh as far as to Gaza, over all the kings on this side of the River, and he had peace on all sides around him. <sup>25</sup>Judah and Israel lived in safety, every man under his vine and under his fig tree, from Dan to Beersheba, all the days of Solomon.

<sup>26</sup>Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. <sup>27</sup>Those officers provided food for King Solomon and for all who came to King Solomon's table, every man in his month. They let nothing be lacking. <sup>28</sup>They also brought to the proper place barley and straw for the chariot horses and riding horses, each one bringing in what he was able.

<sup>29</sup>God gave Solomon great wisdom and understanding, and wideness of understanding like the sand on the seashore. <sup>30</sup>Solomon's wisdom exceeded the wisdom of all the people of the east and all the wisdom of Egypt. <sup>31</sup>He was wiser than all men—than Ethan the Ezrahite, Heman, Kalkol, and Darda, the sons of Mahol—and his fame reached all the surrounding nations.

<sup>32</sup>He spoke three thousand proverbs and his songs were 1,005 in number.<sup>33</sup>He described the plants, from the cedar that is in Lebanon to the hyssop that grows out of the wall. He explained also about animals, birds, creeping things, and fish.<sup>34</sup>People came from all the nations to hear the wisdom of Solomon. They came from all kings of the earth who had heard of his wisdom.

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<sup>1</sup>The ancient Greek translation supports the opinion of some modern scholars that Zadok and Abiathar were priests was a later addition to the text.

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## Chapter 5

<sup>1</sup>Hiram king of Tyre sent his servants to Solomon for he had heard that they had anointed him king in place of his father; for Hiram had always loved David. <sup>2</sup>Solomon sent word to Hiram, saying, <sup>3</sup>"You know that David my father could not build a house for the name of Yahweh his God because of the wars that surrounded him, for during his lifetime Yahweh was putting his enemies under the soles of his feet.

<sup>4</sup>But now, Yahweh my God has given me rest on every side. There is neither adversary nor disaster. <sup>5</sup>So I intend to build a temple for the name of Yahweh my God, as Yahweh spoke to David my father, saying, 'Your son, whom I will set on your throne in your place, will build the temple for my name.'

<sup>6</sup>Now therefore command that they cut cedars from Lebanon for me. My servants will join your servants, and I will pay you for your servants so that you are paid fairly for everything you agreed to do. For you know there is no one among us who knows how to cut timber like the Sidonians."

<sup>7</sup>When Hiram heard the words of Solomon, he rejoiced greatly and said, "May Yahweh be blessed today, who has given to David a wise son over this great people." <sup>8</sup>Hiram sent word to Solomon, saying, "I have heard the message that you have sent to me. I will provide all the wood of cedar and cypress that you desire.

<sup>9</sup>My servants will bring the trees down from Lebanon to the sea, and I will make them into rafts to go by sea to the place that you direct me. I will have them broken up there, and you will take them away. You will do what I desire by giving food for my household."

<sup>10</sup>So Hiram gave Solomon all the timber of cedar and fir that he desired. <sup>11</sup>Solomon gave Hiram twenty thousand cors of wheat for food to his household and twenty thousand baths of pure oil. Solomon gave this to Hiram year by year. <sup>12</sup>Yahweh gave Solomon wisdom, as he promised him. There was peace between Hiram and Solomon, and the two of them made a covenant.

<sup>13</sup>King Solomon conscripted labor out of all Israel. The forced laborers numbered thirty thousand men. <sup>14</sup>He sent them to Lebanon, ten thousand a month in shifts. One month they were in Lebanon and two months at home. Adoniram was over the men who were subjected to forced labor.

<sup>15</sup>Solomon had seventy thousand who carried burdens and eighty thousand who were stonecutters in the mountains, <sup>16</sup>besides Solomon's 3,300 chief officers who were over the work and who supervised the workers.

<sup>17</sup>At the king's command they quarried large precious stones with which to lay the foundation of the temple. <sup>18</sup>So Solomon's builders and Hiram's builders and the men from Byblos <sup>2</sup> did the cutting and prepared the timber and the stones to build the temple.

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<sup>1</sup>Some ancient Hebrew copies have: twenty thousand cors ... twenty thousand cors . Other ancient copies read: twenty thousand cors ... twenty thousand baths , which we are following here.

<sup>2</sup>Some modern English translations read, Gebalites .

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## Chapter 6

<sup>1</sup>So Solomon began to build the temple of Yahweh. This happened in the 480th year after the people of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month.<sup>2</sup>The temple that King Solomon built for Yahweh was sixty cubits long, twenty cubits wide, and thirty cubits high.

<sup>3</sup>The portico in front of the temple's main hall was twenty cubits in length, equal to the width of the temple, and ten cubits deep in front of the temple.<sup>4</sup>For the house he made windows with frames that made them more narrow at the outside than on the inside.

<sup>5</sup>Against the walls of the main chamber he built rooms around it, around both the outer room and the inner room. He built rooms all around the sides.<sup>6</sup>The lowest story was five cubits wide, the middle was six cubits wide, and the third was seven cubits wide. For on the outside he made offsets in the wall of the house all around so that the beams would not be inserted in the walls of the house.

<sup>7</sup>The house was built of stones prepared at the quarry. No hammer, ax, or any iron tool was heard in the house while it was being built.<sup>8</sup>On the south side of the temple there was an entrance at the ground level, then one went up by stairs to the middle level, and from the middle to the third level.

<sup>9</sup>So Solomon built the temple and finished it; he covered the house with beams and planks of cedar.<sup>10</sup>He built the side rooms against the inner chambers of the temple, each side five cubits high; they were joined to the house with timbers of cedar.

<sup>11</sup>The word of Yahweh came to Solomon, saying,<sup>12</sup>"Concerning this temple which you are building, if you walk in my statutes and do justice, keep all my commandments and walk in them, then I will confirm my promise with you that I had made to David your father. <sup>13</sup>I will live among the people of Israel and will not abandon them."

<sup>14</sup>So Solomon built the house and finished it.<sup>15</sup>Then he built the interior walls of the house with boards of cedar. From the floor of the house to the ceiling, he covered them on the inside with wood, and he covered the floor of the house with cypress boards.

<sup>16</sup>He built twenty cubits onto the rear of the house with boards of cedar from the floor to the ceiling. He built this room to be the inner room, the most holy place.<sup>17</sup>The main hall, that is, the holy place that was in front of the most holy place, was forty cubits long.<sup>18</sup>There was cedar inside the house, carved in the shape of gourds and open flowers. All was cedar inside. No stonework was visible on the inside.

<sup>19</sup>Solomon prepared the inner room inside the house in order to place the ark of the covenant of Yahweh there.

<sup>20</sup>The inner room was twenty cubits in length, twenty cubits in width, and twenty cubits in height. Solomon overlaid the walls with pure gold and covered the altar with cedar wood.

<sup>21</sup>Solomon overlaid the inside of the temple with pure gold, and he placed chains of gold across the front of the inner room, and overlaid the front with gold.<sup>22</sup>He overlaid the entire interior with gold until all the temple was finished. He also overlaid with gold the whole altar that belonged to the inner room.

<sup>23</sup>Solomon made two cherubim of olivewood, each ten cubits high, for the inner room.<sup>24</sup>One wing of the first cherub was five cubits long and its other wing was also five cubits long. So from the tip of one wing to the tip of the other there was a distance of ten cubits.<sup>25</sup>The other cherub also had a wingspan of ten cubits. Both the cherubim were of the same dimensions and shape.<sup>26</sup>The height of one cherub was ten cubits and the other cherub was the same.

<sup>27</sup>Solomon placed the cherubim in the innermost room. The wings of the cherubim were stretched out so that the wing of one touched one wall and the wing of the other cherub touched the other wall. Their wings touched one another in the middle of the most holy place.<sup>28</sup>Solomon overlaid the cherubim with gold.

<sup>29</sup>He carved all the walls of the house around about with figures of cherubim, palm trees, and open flowers, in the outer and inner rooms.<sup>30</sup>Solomon overlaid the floor of the house with gold, in both the outer and inner rooms.

<sup>31</sup>Solomon made doors of olivewood for the entrance to the inner room. The lintel and doorposts had five indented sections.<sup>32</sup>So he made two doors of olivewood, and he made on them carvings of cherubim, palm trees, and open flowers. He overlaid them with gold and he spread the gold on the cherubim and palm trees.

<sup>33</sup>In this way, Solomon also made for the temple entrance doorposts of olive wood having four indented sections<sup>34</sup>and two doors of cypress wood. The two leaves of the one door were folding and the two leaves of the

other door were folding.<sup>35</sup> He carved on them cherubim, palm trees, and open flowers, and he evenly overlaid gold on the carved work.

<sup>36</sup>He built the inner courtyard with three rows of cut stone and a row of cedar beams.

<sup>37</sup>The foundation of the house of Yahweh was laid in the fourth year, in the month of Ziv.<sup>38</sup> In the eleventh year, in the month of Bul, which is the eighth month, the house was finished in all its parts and conforming to all its specifications. Solomon took seven years to build the temple.

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## Chapter 7

<sup>1</sup>Solomon took thirteen years to build his own palace.<sup>2</sup>He built the Palace of the Forest of Lebanon. Its length was one hundred cubits, its width was fifty cubits, and its height was thirty cubits. The palace was built with four rows of cedar pillars with cedar beams on the pillars.

<sup>3</sup>The house was roofed with cedar that rested on beams. Those beams were supported by pillars. There were forty-five beams, fifteen in a row.<sup>4</sup>There were beams in three rows, and each window was opposite another window in three sets.<sup>5</sup>All the doors and posts were made square with beams, and window was opposite window in three sets.

<sup>6</sup>There was a colonnade fifty cubits long and thirty cubits wide, with a portico in front and pillars and a roof.

<sup>7</sup>Solomon built the hall of the throne where he was to judge, the hall of justice. It was covered with cedar from the floor to the ceiling. <sup>1</sup>

<sup>8</sup>Solomon's house in which he was to live, in another courtyard within the palace grounds, was designed in a similar way. He also built a house like this for Pharaoh's daughter, whom he had taken as a wife.

<sup>9</sup>These buildings were adorned with costly hewn stones, precisely measured and cut with a saw and smoothed on all sides. These stones were used from the foundation to the stones on top, and also on the outside to the great court.<sup>10</sup>The foundation was constructed with very large, costly stones of eight and ten cubits in length.

<sup>11</sup>Above were costly hewn stones precisely cut to size, and cedar beams.<sup>12</sup>The great courtyard surrounding the palace had three rows of cut stone and a row of cedar beams like the courtyard of the temple of Yahweh and the temple portico.

<sup>13</sup>King Solomon sent for Hiram and brought him from Tyre.<sup>14</sup>Hiram was the son of a widow of the tribe of Naphtali; his father was a man of Tyre, a craftsman in bronze. Hiram was filled with wisdom and understanding and skill to do great work with bronze. He came to King Solomon to work with bronze for the king.

<sup>15</sup>Hiram fashioned the two pillars of bronze, each eighteen cubits high and twelve cubits in circumference.<sup>16</sup>He made two capitals of polished bronze to set on the tops of the pillars. The height of each capital was five cubits.

<sup>17</sup>Checker latticework and wreaths of chain work for the capitals decorated the top of the pillars, seven for each capital.

<sup>18</sup>So Hiram made two rows of pomegranates around the top of each pillar to decorate their capitals.<sup>19</sup>The capitals on the tops of the portico pillars were decorated with lilies, four cubits high.

<sup>20</sup>The capitals on these two pillars also included, close to their very top, two hundred pomegranates in rows all around.<sup>21</sup>He raised up the pillars at the temple portico. The pillar on the right was named Jakin, and the pillar on the left was named Boaz.<sup>22</sup>On the top of the pillars were decorations like lilies. The fashioning of the pillars was done in this way.

<sup>23</sup>Hiram made the round sea of cast metal, ten cubits from brim to brim. Its height was five cubits, and it was thirty cubits in circumference.<sup>24</sup>Under the brim encircling the sea were gourds, ten in each cubit, cast in one piece with it when that basin was cast.

<sup>25</sup>The sea stood on twelve oxen, three looking toward the north, three looking toward the west, three looking toward the south, and three looking toward the east. It was set on top of them, and all their hindquarters were toward the inside.<sup>26</sup>The sea was as thick as the width of a hand, and its brim was forged like the brim of a cup, like a lily blossom. The sea held two thousand baths of water.

<sup>27</sup>Hiram made the ten stands of bronze. Each stand was four cubits long and four cubits wide, and the height was three cubits.<sup>28</sup>The work of the stands was like this. They had panels that stood between frames,<sup>29</sup>and on the panels and on the frames were lions, oxen, and cherubim. Above and below the lions and oxen were wreaths of hammered work.

<sup>30</sup>Every stand had four bronze wheels and axles, and its four corners had supports beneath for the basin. The supports were cast with wreaths on the side of each one.<sup>31</sup>The opening was round like a pedestal, a cubit and a half wide, and was within a crown that rose up a cubit. On the opening were engravings, and their panels were square, not round.



<sup>32</sup>The four wheels were underneath the panels, and the axles of the wheels and their housings were in the stand. The height of a wheel was a cubit and a half. <sup>33</sup>The wheels were forged like chariot wheels. Their housings, rims, spokes, and hubs were all cast metal.

<sup>34</sup>There were four handles at the four corners of each stand, forged into the stand itself. <sup>35</sup>In the top of the stands there was a round band half a cubit deep, and on the top of the stand its supports and panels were attached.

<sup>36</sup>On the surfaces of the supports and on the panels Hiram engraved cherubim, lions, and palm trees that covered the space available, and they were surrounded by wreaths. <sup>37</sup>He made the ten stands in this manner. All of them were cast in the same molds, and they had one size, and the same shape.

<sup>38</sup>Hiram made ten basins of bronze. One basin could hold forty baths of water. Each basin was four cubits across and there was one basin on each of ten stands. <sup>39</sup>He made five stands on the south-facing side of the temple and five on the north-facing side of the temple. He set the sea on the east corner, facing toward the south of the temple.

<sup>40</sup>Hiram made the basins and the shovels and the sprinkling bowls. Then he finished all the work that he did for King Solomon in the temple of Yahweh:

<sup>41</sup>the two pillars, and the bowl-like capitals that were on top of the two pillars, and the two sets of decorative latticework to cover the two bowl like capitals that were on top of the pillars.

<sup>42</sup>He made the four hundred pomegranates for the two sets of decorative latticework (two rows of pomegranates for each set of latticework to cover the two bowl-like capitals that were on the pillars);

<sup>43</sup>the ten stands, and the ten basins on the stands.

<sup>44</sup>He made the large basin called the sea with its twelve oxen under it;

<sup>45</sup>also the pots, shovels, basins, and all the other implements. Hiram made them out of polished bronze, for King Solomon, for the temple of Yahweh.

<sup>46</sup>The king had cast them in the plain of the Jordan, in the clay ground between Sukkoth and Zarethan. <sup>47</sup>Solomon did not weigh all the utensils because there were too many to weigh, because the weight of the bronze could not be measured.

<sup>48</sup>Solomon had made all the furnishings that were in the temple of Yahweh out of gold: the golden altar and the table on which the bread of the presence was to be placed;

<sup>49</sup>the lampstands, five on the right side and five on the left, in front of the inner room, were of pure gold, and the flowers, the lamps, and the tongs were of gold.

<sup>50</sup>Solomon also had made the cups, lamp trimmers, basins, spoons, and incense burners, all of which were made of pure gold; he had sockets of gold made for the doors of the inner room (which was the most holy place), and for the doors of the main hall of the temple.

<sup>51</sup>In this way, all the work that King Solomon directed for the house of Yahweh was finished. So Solomon brought in the things that were set apart by David, his father, and the silver, the gold, and the furnishings, and put them into the storerooms of the house of Yahweh.

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<sup>1</sup>There was a repetition of the word for floor in the Hebrew copies, but see 1 Kings 6:16 for a similar expression, that reads from the floor to the rafters and which appears to have been intended here.

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## Chapter 8

<sup>1</sup>Then Solomon assembled the elders of Israel, all the heads of the tribes, and the leaders of the families of the people of Israel, before himself in Jerusalem, to bring up the ark of the covenant of Yahweh from the city of David, that is, Zion.<sup>2</sup>All the men of Israel assembled before King Solomon at the feast, in the month of Ethanim, which is the seventh month.

<sup>3</sup>All the elders of Israel came, and the priests took up the ark.<sup>4</sup>They brought up the ark of Yahweh, the tent of meeting, and all the holy furnishings that were in the tent. The priests and the Levites brought these things up.

<sup>5</sup>King Solomon and all the assembly of Israel came together before the ark, sacrificing sheep and cattle that could not be counted.

<sup>6</sup>The priests brought in the ark of the covenant of Yahweh to its place, into the inner room of the house, to the most holy place, under the wings of the cherubim.<sup>7</sup>For the cherubim spread out their wings to the place of the ark, and they covered the ark and the poles by which it was carried.<sup>8</sup>The poles were so long that their ends were seen from the holy place in front of the inner room, but they could not be seen from outside. They are there to this day.

<sup>9</sup>There was nothing in the ark except the two tablets of stone that Moses had put there at Horeb, when Yahweh made a covenant with the people of Israel when they came out of the land of Egypt.<sup>10</sup>It came about that when the priests came out of the holy place, the cloud filled the temple of Yahweh.<sup>11</sup>The priests could not stand to serve because of the cloud, for the glory of Yahweh filled his house.

<sup>12</sup>Then Solomon said, "Yahweh has said  
that he would live in thick darkness,

<sup>13</sup> But I have built you a lofty residence,  
a place for you to live in forever."

<sup>14</sup>Then the king turned around and blessed all the assembly of Israel, while all the assembly of Israel was standing.<sup>15</sup>He said, "May Yahweh, the God of Israel, be praised, who spoke to David my father, and has fulfilled it with his own hands, saying,<sup>16</sup>'Since the day that I brought my people Israel out of Egypt, I chose no city out of all the tribes of Israel in which to build a house, in order for my name to be there. However, I chose David to rule over my people Israel.'

<sup>17</sup>Now it was in the heart of David my father to build a house for the name of Yahweh, the God of Israel.<sup>18</sup>But Yahweh said to David my father, 'In that it was in your heart to build a house for my name, you did well for it to be in your heart.'<sup>19</sup>Nevertheless you will not build the house; instead, your son, one who will be born from your loins, will build the house for my name.'

<sup>20</sup>Yahweh has carried out the word that he had said, for I have arisen in the place of David my father, and I sit on the throne of Israel, as Yahweh promised. I have built the house for the name of Yahweh, the God of Israel.<sup>21</sup>I have made a place for the ark there, in which is Yahweh's covenant, which he made with our fathers when he brought them out of the land of Egypt."

<sup>22</sup>Solomon stood before the altar of Yahweh, before all the assembly of Israel, and spread out his hands toward the heavens.<sup>23</sup>He said, "Yahweh, God of Israel, there is no God like you in the heavens above or on the earth below, who keeps his covenant faithfulness with your servants who walk before you with all their heart;<sup>24</sup>you who have kept with your servant David my father, what you promised him. Yes, you spoke with your mouth and have fulfilled it with your hand, as it is today.

<sup>25</sup>Now then, Yahweh, God of Israel, carry out what you have promised to your servant David my father, when you said, 'You will not fail to have a man in my sight to sit on the throne of Israel, if only your descendants are careful to walk before me, as you have walked before me.'<sup>26</sup>Now then, God of Israel, let your word be confirmed, which you have spoken to your servant David my father.

<sup>27</sup>But will God actually live on the earth? Look, the entire universe and heaven itself cannot contain you—how much less can this temple that I have built!<sup>28</sup>Yet please respect this prayer of your servant and his humble request, Yahweh my God; listen to the cry and prayer that your servant prays before you today.

<sup>29</sup>May your eyes be open toward this temple night and day, to the place about which you have said, 'My name and my presence will be there'—in order to listen to the prayers that your servant will pray toward this place.<sup>30</sup>So

listen to the humble request of your servant and of your people Israel when we pray toward this place. Yes, listen from the place where you live, from the heavens; and when you listen, forgive.

<sup>31</sup>If a man sins against his neighbor and is required to swear an oath, and if he comes and swears an oath before your altar in this house,<sup>32</sup> listen from the heavens and act. Judge your servants, condemning the wicked and bringing what he has done upon his own head. Declare the innocent not guilty and give to him according to his righteousness.

<sup>33</sup>When your people Israel are defeated by an enemy because they have sinned against you, if they turn back to you, confess your name, pray, and seek your favor in this temple—<sup>34</sup>then please listen in the heavens and forgive the sin of your people Israel; bring them back to the land that you gave to their ancestors.

<sup>35</sup>When the skies are shut up and there is no rain because the people have sinned against you—if they pray toward this place, confess your name, and turn from their sin when you have afflicted them—<sup>36</sup>then listen in heaven and forgive the sin of your servants and of your people Israel, when you teach them the good way in which they should walk. Send rain on your land, which you have given to your people as an inheritance.

<sup>37</sup>Suppose there is famine in the land, or suppose that there is disease, blight or mildew, locusts or caterpillars; or suppose that an enemy attacks the city gates in their land, or that there is any plague or sickness—<sup>38</sup>and suppose then that prayers and humble requests are made by a person or by all your people Israel—each knowing the plague in his own heart as he spreads out his hands toward this temple.

<sup>39</sup>Then listen from heaven, the place where you live, forgive and act, and reward every person for all he does; you know his heart, because you and you only know the hearts of all human beings.<sup>40</sup>Do this so that they may fear you all the days that they live on the land that you gave to our ancestors.

<sup>41</sup>In addition, concerning the foreigner who does not belong to your people Israel: When he comes from a distant country because of your name—<sup>42</sup>for they will hear of your great name, your mighty hand, and your raised arm—when he comes and prays toward this temple,<sup>43</sup>then please listen from heaven, the place where you live, and do whatever the foreigner asks of you. Do this so that all the peoples on earth may know your name and fear you, as do your own people Israel. Do this so they might know that this house I have built is called by your name.

<sup>44</sup>Suppose that your people go out to battle against an enemy, by whatever way you may send them, and suppose that they pray to you, Yahweh, toward the city that you have chosen, and toward the house that I have built for your name.<sup>45</sup>Then listen in the heavens to their prayer and their request, and help their cause.

<sup>46</sup>Suppose that they sin against you, since there is no one who does not sin, and suppose that you are angry with them and deliver them to the enemy, so that the enemy takes them away captive to their land, whether distant or near.<sup>47</sup>Then suppose that they realize they are in the land where they have been exiled, and suppose that they repent and seek favor from you from the land of their captors. Suppose that they say, 'We have acted perversely and sinned. We have behaved wickedly.'

<sup>48</sup>Suppose that they return to you with all their heart and with all their soul in the land of their enemies who captured them, and suppose that they pray to you toward their land, which you gave to their ancestors, and toward the city that you chose, and toward the house that I have built for your name.

<sup>49</sup>Then from heaven, the place where you live, listen to their prayer and their request for help, and you will make matters right for them.<sup>50</sup>Forgive your people who have sinned against you, and all their transgressions that they have committed against you, and make them objects of compassion before those who have taken them captive, and cause their captors to have compassion on them.

<sup>51</sup>They are your people and your inheritance, whom you rescued out of Egypt as if from the middle of a furnace where iron is forged.<sup>52</sup>May your eyes be open to the humble request of your servant and to the requests of your people Israel, to listen to them whenever they cry to you.<sup>53</sup>For you separated them from among all the peoples of the earth to belong to you and receive your promises, just as you explained by Moses your servant, when you brought our fathers out of Egypt, Lord Yahweh."

<sup>54</sup>So it was that when Solomon had finished praying all this prayer and request for favor to Yahweh, he arose from before the altar of Yahweh, from kneeling on his knees with his hands spread out toward the heavens.<sup>55</sup>He stood and blessed all the assembly of Israel in a loud voice, saying,<sup>56</sup>"May Yahweh be praised, who has given rest to his

people Israel, keeping all his promises. Not one word has failed out of all Yahweh's good promises that he made with Moses his servant.

<sup>57</sup>May Yahweh our God be with us, as he was with our ancestors. May he never leave us or abandon us,<sup>58</sup> that he may incline our hearts to him, to live in all his ways and keep his commandments and his regulations and his statutes, which he commanded our fathers.

<sup>59</sup>Let these words I have spoken, by which I have sought the favor of Yahweh, be near Yahweh our God day and night, so that he may help the cause of his servant and the cause of his people Israel, as every day will require;

<sup>60</sup>that all the peoples of the earth may know that Yahweh, he is God, and there is no other God!<sup>61</sup>Therefore let your heart be true to Yahweh our God, to walk in his statutes and keep his commandments, as on this day."

<sup>62</sup>So the king and all Israel with him offered sacrifices to Yahweh.<sup>63</sup>Solomon offered a sacrifice of fellowship offerings to Yahweh: twenty-two thousand cattle and 120,000 sheep. So the king and all the people of Israel dedicated the house of Yahweh.

<sup>64</sup>The same day the king set apart the middle of the courtyard in front of the temple of Yahweh, for there he offered the burnt offerings, the grain offerings, and the fat of the fellowship offerings, because the bronze altar that was before Yahweh was too small to receive the burnt offering, the grain offerings, and the fat of the fellowship offerings.

<sup>65</sup>So Solomon held the feast at that time, and all Israel with him, a great assembly, from Lebo Hamath to the brook of Egypt, before Yahweh our God for seven days and also for another seven days, a total of fourteen days.<sup>66</sup>On the eighth day he sent the people away, and they blessed the king and went to their tents with joyful and glad hearts for all the goodness that Yahweh had shown to David, his servant, and to Israel, his people.

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## Chapter 9

<sup>1</sup>After Solomon had finished building the house of Yahweh and the king's palace, and after he had accomplished all that he desired to do,<sup>2</sup>Yahweh appeared to Solomon a second time, as he had appeared to him at Gibeon.

<sup>3</sup>Then Yahweh said to him, "I have heard your prayer and your request for favor that you have made before me. I have set apart this house, which you have built, to myself, to put my name there forever. My eyes and my heart will be there for all time.

<sup>4</sup>As for you, if you walk before me as David your father walked in integrity of heart and in uprightness, obeying all that I have commanded you and keeping my statutes and my decrees,<sup>5</sup>then I will establish the throne of your kingdom over Israel forever, as I promised David your father, saying, 'A descendant of yours will never fail to be on the throne of Israel.'

<sup>6</sup>But if you turn away, you or your children, and do not keep my commandments and my statutes that I have placed before you, and if you go and worship other gods and bow down to them,<sup>7</sup>then will I cut off Israel from off the ground that I have given them; and this house that I have set apart to my name, I will cast it out of my sight, and Israel will become an example to be mocked and an object of ridicule among all peoples.

<sup>8</sup>This temple will become a heap of ruins, and everyone who passes by it will be shocked and will hiss. They will ask, 'Why has Yahweh done this to this land and to this house?'<sup>9</sup>Others will answer, 'Because they abandoned Yahweh, their God, who had brought their ancestors out of the land of Egypt, and they laid hold of other gods and bowed down to them and worshiped them. That is why Yahweh has brought all this disaster on them.'

<sup>10</sup>It came about at the end of twenty years that Solomon had finished building the two buildings, the temple of Yahweh and the king's palace.<sup>11</sup>Now Hiram, the king of Tyre, had furnished Solomon with cedar and cypress trees, and with gold—all that Solomon desired—so King Solomon gave Hiram twenty cities in the land of Galilee.

<sup>12</sup>Hiram came out from Tyre to see the cities that Solomon had given him, but they did not please him.<sup>13</sup>So Hiram said, "What cities are these which you have given me, my brother?" Hiram called them the Land of Kabul, which they are still called today.<sup>14</sup>Hiram had sent to the king 120 talents of gold.

<sup>15</sup>This is the account of the forced labor which King Solomon imposed to build the temple of Yahweh and his own palace, the Millo, the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.<sup>16</sup>Pharaoh king of Egypt had gone up and taken Gezer. He burned it and killed the Canaanites in the city. Then Pharaoh gave the city to his daughter, Solomon's wife, as a wedding gift.

<sup>17</sup>So Solomon rebuilt Gezer and Beth Horon the Lower,<sup>18</sup>Baalath and Tamar <sup>1</sup>in the wilderness in the land of Judah,<sup>19</sup>and all the store cities that he possessed, and the cities for his chariots and the cities for his horsemen, and whatever he wished to build for his pleasure in Jerusalem, in Lebanon, and in all the lands under his rule.

<sup>20</sup>As for all the people who were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not of the people of Israel,<sup>21</sup>their descendants who were left after them in the land, whom the people of Israel were not able to totally destroy—Solomon made them into forced laborers, which they are to this day.

<sup>22</sup>However, Solomon made no forced laborers of the people of Israel. They were his soldiers, his servants, his officials, his officers, and commanders of his chariot forces and his horsemen.

<sup>23</sup>These were also the chief officers managing the supervisors who were over Solomon's works, 550 of them, who supervised the people who did the work.

<sup>24</sup>Pharaoh's daughter moved from the city of David to the house that Solomon had built for her. Later, Solomon built the Millo.

<sup>25</sup>Three times each year Solomon offered burnt offerings and peace offerings on the altar that he built for Yahweh, burning incense with them on the altar that was before Yahweh. So he completed the temple and was now using it.

<sup>26</sup>King Solomon built a fleet of ships in Ezion Geber, which is near Elath on the shore of the Red Sea, in the land of Edom.<sup>27</sup>Hiram sent servants to Solomon's fleet, sailors who were familiar with the sea, with Solomon's own servants.<sup>28</sup>They went to Ophir with servants of Solomon. From there they brought back 420 talents of gold for King Solomon.

<sup>1</sup>Tamar is also pronounced Tadmor .

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## Chapter 10

<sup>1</sup>When the queen of Sheba heard the report about Solomon concerning the name of Yahweh, she came to test him with hard questions.<sup>2</sup>She came to Jerusalem with a very long caravan, with camels loaded with spices, much gold, and many precious gemstones. When she arrived, she told Solomon all that was in her heart.

<sup>3</sup>Solomon answered all her questions. There was nothing she asked that the king did not answer.<sup>4</sup>When the queen of Sheba saw all Solomon's wisdom, the palace that he had built,<sup>5</sup>the food on his table, the seating of his servants, the work of his servants and their clothing, also his cupbearers, and the manner in which he offered burnt offerings in the house of Yahweh, there was no more breath in her.

<sup>6</sup>She said to the king, "It is true, the report that I heard in my own land of your words and your wisdom.<sup>7</sup>I did not believe the message until I came here, and now my eyes have seen it. Not half was told me! In wisdom and wealth you have exceeded the report that I heard.

<sup>8</sup>How blessed are your wives, and how blessed are your servants who constantly stand before you, because they hear your wisdom. <sup>9</sup>May Yahweh your God be praised, who has taken pleasure in you, who placed you on the throne of Israel. Because Yahweh loved Israel forever, he has made you king, for you to do justice and righteousness!"

<sup>10</sup>She gave the king 120 talents of gold and a large amount of spices and precious stones. No greater amount of spices as these that the queen of Sheba gave to King Solomon was ever given to him again.

<sup>11</sup>The fleet of Hiram, which brought gold from Ophir, also brought from Ophir a large amount of almug wood and precious stones.<sup>12</sup>The king made almug wood pillars for the temple of Yahweh and for the king's palace, and harps and lutes for the singers. No such quantity of almug wood has ever come or been seen again to this day.

<sup>13</sup>King Solomon gave to the queen of Sheba everything she wished for, whatever she asked, in addition to what Solomon gave her of his royal bounty. So she returned to her own land with her servants.

<sup>14</sup>Now the weight of gold that came to Solomon in one year was 666 talents of gold,<sup>15</sup>besides the gold that the traders and merchants brought. All the kings of Arabia and the governors in the country also brought gold and silver to Solomon.

<sup>16</sup>King Solomon made two hundred large shields of beaten gold. Six hundred shekels of gold went into each one.

<sup>17</sup>He also made three hundred shields of beaten gold. Three minas of gold went into each shield; the king put them into the Palace of the Forest of Lebanon.

<sup>18</sup>Then the king made a great throne of ivory and overlaid it with the finest gold.<sup>19</sup>There were six steps to the throne, and the back of it had a rounded top. There were armrests on each side of the seat, and two lions standing beside the armrests.<sup>20</sup>Twelve lions stood on the steps, one on each side of each of the six steps. There was no throne like it in any other kingdom.

<sup>21</sup>All King Solomon's drinking cups were gold, and all the drinking cups in the Palace of the Forest of Lebanon were of pure gold. None were silver, because silver was not considered valuable in Solomon's days.<sup>22</sup>The king had at sea a fleet of ships of Tarshish, along with the fleet of Hiram. Once every three years the fleet brought gold, silver, and ivory, as well as apes and baboons.

<sup>23</sup>So King Solomon exceeded all the kings of the world in riches and in wisdom.<sup>24</sup>All the earth sought the presence of Solomon in order to hear his wisdom, which God had put in his heart.<sup>25</sup>Those who visited brought tribute, vessels of silver and of gold, and clothes, armor, and spices, as well as horses and mules, year after year.

<sup>26</sup>Solomon gathered together chariots and horsemen. He had 1,400 chariots and twelve thousand horsemen that he stationed in the chariot cities and with himself in Jerusalem.<sup>27</sup>The king had silver in Jerusalem, as much as the stones on the ground. He made cedar wood to be as abundant as the sycamore fig trees that are in the lowlands.

<sup>28</sup>The horses that belonged to Solomon were imported from Egypt, and Kue and the king's merchants purchased them from Kue.<sup>29</sup>Chariots were brought up from Egypt for six hundred shekels of silver each, and horses for 150 shekels each. Many of these were then sold to all the kings of the Hittites and Aram.

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<sup>9</sup>Some Hebrew copies have: How blessed are your men . The ancient Greek translation has How blessed are your wives . Many think it is probable that women was misread as men , because two Hebrew words are very similar.

## Chapter 11

<sup>1</sup>Now King Solomon loved many foreign women including the daughter of Pharaoh—women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites.<sup>2</sup>They were from the nations about which Yahweh said to the people of Israel, "You will not go among them to marry, neither will they come among you, for they will certainly turn your heart to their gods." In spite of this command, Solomon was affectionate toward these women in love.

<sup>3</sup>Solomon had seven hundred wives, princesses, and three hundred concubines. His wives turned his heart away.

<sup>4</sup>For when Solomon grew old, his wives turned away his heart after other gods; his heart was not fully surrendered to Yahweh his God, as was the heart of David his father.

<sup>5</sup>For Solomon followed Ashtoreth, the goddess of the Sidonians, and he followed Molech, the disgusting idol of the Ammonites.<sup>6</sup>Solomon did what was evil in the sight of Yahweh; he did not fully follow Yahweh as David his father had done.

<sup>7</sup>Then Solomon built a high place for Chemosh, the disgusting idol of Moab, on a hill east of Jerusalem, and also for Molech, the disgusting idol of the people of Ammon.<sup>8</sup>He also built high places for all his foreign wives, who burned incense and sacrificed to their gods at them.

<sup>9</sup>Yahweh was angry with Solomon, because his heart had turned away from him, the God of Israel, even though he had appeared to him twice<sup>10</sup>and commanded him about this very thing, that he should not go after other gods. But Solomon did not obey what Yahweh commanded.

<sup>11</sup>Therefore Yahweh said to Solomon, "Because you have done this and have not kept the covenant and my statutes that I have commanded you, I will surely tear the kingdom from you and give it to your servant.

<sup>12</sup>However, for David your father's sake, I will not do it in your lifetime, but I will tear it out of the hand of your son.<sup>13</sup>Yet I will not tear away all the kingdom; I will give one tribe to your son for David my servant's sake, and for the sake of Jerusalem, which I have chosen."

<sup>14</sup>Then Yahweh raised up an adversary to Solomon, Hadad the Edomite. He was from the royal family of Edom.

<sup>15</sup>When David was in Edom, Joab the captain of the army had gone up to bury the dead, every man who had been killed in Edom.<sup>16</sup>Joab and all Israel remained there six months until he had killed every male in Edom.<sup>17</sup>But Hadad fled to Egypt with other Edomites, his father's servants, when Hadad was still a little child.

<sup>18</sup>They left Midian and came to Paran, from where they took men with them to Egypt, to Pharaoh king of Egypt, who gave him a house and land and food.<sup>19</sup>Hadad found great favor in the sight of Pharaoh, so that Pharaoh gave him a wife, his own wife's sister, the sister of Tahpenes the queen.

<sup>20</sup>The sister of Tahpenes gave birth to Hadad's son. They named him Genubath. Tahpenes raised him in Pharaoh's palace. So Genubath lived in Pharaoh's palace among the children of Pharaoh.<sup>21</sup>While he was in Egypt, Hadad heard that David had lain down with his ancestors and that Joab the captain of the army was dead, Hadad said to Pharaoh, "Let me depart, so I may go to my own country."<sup>22</sup>Then Pharaoh said to him, "But what have you lacked with me, that you now seek to go to your own country?" Hadad answered, "Nothing. Please let me go."

<sup>23</sup>God also raised up another adversary to Solomon, Rezon son of Eliada, who had fled from his master Hadadezer king of Zobah.<sup>24</sup>Rezon gathered men to himself and became captain over a marauding band when David killed the men of Zobah. Rezon's men went to Damascus and lived there, and Rezon reigned in Damascus.<sup>25</sup>He was an enemy of Israel all the days of Solomon, along with the trouble that Hadad caused. Rezon abhorred Israel and reigned over Aram.

<sup>26</sup>Then Jeroboam son of Nebat, an Ephraimite of Zeredah, a servant of Solomon, whose mother's name was Zeruah, a widow, also lifted up his hand against the king.<sup>27</sup>He lifted up his hand against the king because Solomon had built up the place located at Millo and repaired the opening in the city wall of David his father.

<sup>28</sup>Jeroboam was a man of great ability. Solomon saw that the young man was industrious, so he appointed him over all the labor of the house of Joseph.<sup>29</sup>At that time, when Jeroboam went out of Jerusalem, the prophet Ahijah the Shilonite found him on the road. Now Ahijah had dressed in a new garment and the two men were alone in the field.<sup>30</sup>Then Ahijah grabbed hold of the new garment that was on him and tore it into twelve pieces.

<sup>31</sup>He said to Jeroboam, "Take ten pieces, for Yahweh, the God of Israel, says, 'Look, I will tear the kingdom out of the hand of Solomon and I will give ten tribes to you'<sup>32</sup>(but Solomon will have one tribe, for my servant David's sake and for Jerusalem's sake—the city that I have chosen out of all the tribes of Israel),<sup>33</sup>because they have



abandoned me and have worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Molech the god of the people of Ammon. They have not walked in my ways, to do what is right in my eyes, and to keep my statutes and my decrees, as did David his father.

<sup>34</sup>I will not take the whole kingdom out of Solomon's hand. I have made him ruler all the days of his life, for David my servant's sake whom I chose, the one who kept my commandments and my statutes.<sup>35</sup> But I will take the kingdom out of his son's hand and I will give it to you, ten tribes.<sup>36</sup> I will give one tribe to Solomon's son, so that David my servant may always have a lamp before me in Jerusalem, the city in which I have chosen to put my name.

<sup>37</sup>I will take you, and you will rule to fulfill all that you desire, and you will be king over Israel.<sup>38</sup> If you listen to all that I command you, and if you walk in my ways and do what is right in my eyes, to keep my statutes and my commandments, as David my servant did, then I will be with you and will build you a sure house, as I built for David, and will give Israel to you.<sup>39</sup> I will punish the descendants of David, but not forever."

<sup>40</sup>So Solomon tried to kill Jeroboam. But Jeroboam got up and fled into Egypt, to Shishak king of Egypt, and he remained in Egypt until the death of Solomon.

<sup>41</sup>As for the other matters concerning Solomon, all that he did and his wisdom, are they not written in the book of the events of Solomon?<sup>42</sup> Solomon reigned in Jerusalem over all Israel for forty years.<sup>43</sup> He lay down with his ancestors and he was buried in the city of David his father. Rehoboam his son became king in his place.

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## Chapter 12

<sup>1</sup>Rehoboam went to Shechem, for all Israel was coming to Shechem to make him king.<sup>2</sup>It happened that Jeroboam son of Nebat heard of this (for he was still in Egypt, where he had fled from the presence of King Solomon), for Jeroboam had settled down in Egypt. <sup>1</sup>

<sup>3</sup>So they sent and called him, and Jeroboam and all the assembly of Israel came and said to Rehoboam,<sup>4</sup>"Your father made our yoke heavy. Now make lighter the hard work of your father and make lighter the heavy yoke that he put on us, and we will serve you."<sup>5</sup>Rehoboam said to them, "Go away for three days, then come back to me." So the people went away.

<sup>6</sup>King Rehoboam consulted with the old men who had stood before Solomon his father while he was alive, and he said, "How do you advise me to answer this people?"<sup>7</sup>They spoke to him and said, "If you will be a servant today to these people and serve them, and answer them by saying good words to them, then they will always be your servants."

<sup>8</sup>But Rehoboam ignored the advice that the old men had given him and he consulted with the young men who had grown up with him and stood before him.<sup>9</sup>He said to them, "What advice do you give me that we may answer the people who spoke to me and said, 'Lighten the yoke that your father put on us'?"

<sup>10</sup>The young men who had grown up with Rehoboam spoke to him, saying, "Speak to these people who told you that your father Solomon made their yoke heavy but that you must make it lighter. You should say to them, 'My little finger is thicker than my father's waist.'<sup>11</sup>So now, although my father burdened you with a heavy yoke, I will add to your yoke. My father punished you with whips, but I will punish you with scorpions."

<sup>12</sup>So Jeroboam and all the people came to Rehoboam on the third day, as the king had instructed when he said, "Come back to me on the third day."<sup>13</sup>The king answered the people roughly and ignored the advice of the old men that they had given him.<sup>14</sup>He spoke to them following the advice of the young men; he said, "My father burdened you with a heavy yoke, but I will add to your yoke. My father punished you with whips, but I will punish you with scorpions."

<sup>15</sup>So the king did not listen to the people, for it was a turn of events brought about by Yahweh, that he might carry out his word that he had spoken by Ahijah the Shilonite to Jeroboam son of Nebat.

<sup>16</sup>When all Israel saw that the king did not listen to them, the people answered him and said,

"What share do we have in David?

We have no inheritance in the son of Jesse!

Go to your tents, Israel.

Now see to your own house, David."

So Israel went back to their tents.

<sup>17</sup>But as for the people of Israel who lived in the cities of Judah, Rehoboam became king over them.

<sup>18</sup>Then King Rehoboam sent Adoniram, who was over the forced laborers, but all Israel stoned him to death with stones. King Rehoboam fled quickly in his chariot to Jerusalem.<sup>19</sup>So Israel has been in rebellion against the house of David to this day.

<sup>20</sup>It happened that when all Israel heard that Jeroboam had returned, they sent and called him to their assembly and made him king over all Israel. There was no one who followed the family of David, except only the tribe of Judah.

<sup>21</sup>When Rehoboam arrived in Jerusalem, he assembled all the house of Judah and the tribe of Benjamin; there were 180,000 chosen men who were soldiers, to fight against the house of Israel, to restore the kingdom to Rehoboam son of Solomon.

<sup>22</sup>But the word of God came to Shemaiah, the man of God; it said,<sup>23</sup>"Speak to Rehoboam son of Solomon, king of Judah, to all the house of Judah and Benjamin, and to the rest of the people; say,<sup>24</sup>"Yahweh says this: You must not attack or fight against your brothers the people of Israel. Each man must return to his home, for this thing has been made to happen by me." So they listened to the word of Yahweh and turned back and went their way, and they obeyed his word.

<sup>25</sup>Then Jeroboam built Shechem in the hill country of Ephraim, and lived there. He went out from there and built Peniel. <sup>26</sup>Jeroboam thought in his heart, "Now the kingdom will return to the house of David." <sup>27</sup>If these people go up to offer sacrifices in the temple of Yahweh at Jerusalem, then the heart of these people will turn again to their master, to Rehoboam king of Judah. They will kill me and return to Rehoboam king of Judah."

<sup>28</sup>So King Jeroboam sought advice and made two calves of gold; he said to the people, "It is too much for you to go up to Jerusalem. Look, these are your gods, Israel, who brought you up out of the land of Egypt." <sup>29</sup>He set up one in Bethel and the other in Dan. <sup>30</sup>So this act became a sin. The people went to one or the other, all the way to Dan.

<sup>31</sup>Jeroboam made houses on high places and he also made priests from among all the people, who were not among the sons of Levi. <sup>32</sup>Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like the feast that is in Judah, and he went up to the altar. He did so at Bethel, sacrificing to the calves that he had made, and he placed in Bethel the priests of the high places he had made.

<sup>33</sup>Jeroboam went up to the altar that he had made in Bethel on the fifteenth day in the eighth month, in the month he had planned in his own mind; he ordained a feast for the people of Israel and went up to the altar to burn incense.

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<sup>1</sup><sup>2</sup> Chronicles 10:2 is very close to 1 Kings 12:2, that is, the Hebrew consonants are identical, and could support either reading, "settled down" or "returned." The alternate reading would be: then Jeroboam returned from Egypt .

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## Chapter 13

<sup>1</sup>A man of God came out of Judah by the word of Yahweh to Bethel. Jeroboam was standing by the altar to burn incense.<sup>2</sup>He cried against the altar by the word of Yahweh: "Altar, altar! This is what Yahweh says, 'See, a son named Josiah will be born to the family of David, and on you he will sacrifice the priests of the high places who now burn incense on you. On you they will burn human bones.'" <sup>3</sup>Then the man of God gave a sign the same day, saying, "This is the sign that Yahweh has spoken: 'Look, the altar will be split apart, and the ashes on it will be poured out.'"

<sup>4</sup>When the king heard what the man of God said, that he had cried out against the altar at Bethel, Jeroboam reached out with his hand from the altar, saying, "Seize him." Then the hand with which he had reached out against the man dried up, so that he could not draw it back to himself.<sup>5</sup>(The altar was also split apart and the ashes poured out from the altar, as described by the sign that the man of God had given by the word of Yahweh.)

<sup>6</sup>King Jeroboam answered and said to the man of God, "Plead for the favor of Yahweh your God and pray for me, so that my hand may be restored to me again." So the man of God prayed to Yahweh, and the king's hand was restored to him again, and it became as it was before.<sup>7</sup>The king said to the man of God, "Come home with me and refresh yourself, and I will give you a reward."

<sup>8</sup>The man of God said to the king, "Even if you give me half your possessions, I will not go with you, nor will I eat food or drink water in this place,<sup>9</sup>because Yahweh commanded me by his word, 'You will eat no bread nor drink water, nor return by the way that you came.'" <sup>10</sup>So the man of God left another way and did not return to his home by the way that he had come to Bethel.

<sup>11</sup>Now there was an old prophet living in Bethel, and one of his sons came and told him all the things that the man of God had done that day in Bethel. His sons also told him the words that the man of God had spoken to the king.

<sup>12</sup>Their father said to them, "Which way did he go?" Now his sons had seen the way the man of God from Judah had gone.<sup>13</sup>So he said to his sons, "Saddle the donkey for me." So they saddled the donkey and he rode off on it.

<sup>14</sup>The old prophet went after the man of God and found him sitting under an oak tree; and he said to him, "Are you the man of God who came from Judah?" He answered, "I am."<sup>15</sup>Then the old prophet said to him, "Come home with me and eat food."<sup>16</sup>The man of God answered, "I may not return with you nor go in with you, neither will I eat food nor drink water with you in this place,<sup>17</sup>because it was commanded to me by the word of Yahweh, 'You will eat no food nor drink water there, nor return by the way that you came.'"

<sup>18</sup>So the old prophet said to him, "I also am a prophet as you are, and an angel spoke to me by the word of Yahweh, saying, 'Bring him back with you into your house, that he may eat food and drink water.'" But he was lying to the man of God.<sup>19</sup>So the man of God went back with the old prophet and ate food in his house and drank water.

<sup>20</sup>As they sat at the table, the word of Yahweh came to the prophet who had brought him back,<sup>21</sup>and he cried to the man of God who came from Judah, saying, "Yahweh says, 'Because you have been disobedient to the word of Yahweh and have not kept the command that Yahweh your God gave you,<sup>22</sup>but came back and have eaten food and drunk water in the place about which Yahweh told you to eat no food and drink no water, your body will not be buried in the tomb of your fathers.'"

<sup>23</sup>After he had eaten food and after he had drunk, the prophet saddled the donkey of the man of God, the man who had come back with him.<sup>24</sup>When the man of God was gone, a lion met him on the road and killed him, and his body was left on the road. Then the donkey stood by it, and the lion also stood by the body.<sup>25</sup>When men passed by and saw the body left on the road, and the lion standing by the body, they came and told it in the city where the old prophet lived.

<sup>26</sup>When the prophet who had brought him back from the way heard it, he said, "It is the man of God who disobeyed the word of Yahweh. Therefore Yahweh gave him to the lion, which tore him to pieces and killed him, just as the word of Yahweh warned him."<sup>27</sup>So the old prophet spoke to his sons, saying, "Saddle my donkey," and they saddled it.<sup>28</sup>He went and found the body left in the road, and the donkey and the lion standing by the body. The lion had not eaten the body, nor attacked the donkey.

<sup>29</sup>The prophet lifted up the body of the man of God, laid it on the donkey, and brought it back. He came to his own city to mourn and to bury him.<sup>30</sup>He laid the body in his own grave, and they mourned over him, saying, "Woe, my brother!"

<sup>31</sup>Then after he had buried him, the old prophet spoke to his sons, saying, "When I am dead, bury me in the tomb in which the man of God is buried. Lay my bones beside his bones."<sup>32</sup>For the message he declared by the word of Yahweh, against the altar in Bethel and against all the houses on the high places in the cities of Samaria, will certainly happen."

<sup>33</sup>After this Jeroboam did not turn from his evil way, but continued to appoint common priests for the high places from among all sorts of people. Any who would serve he consecrated as a priest.<sup>34</sup>This matter became sin to the family of Jeroboam and caused his family to be destroyed and to be exterminated from the face of the earth.

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## Chapter 14

<sup>1</sup>At that time Abijah son of Jeroboam became very sick.<sup>2</sup>Jeroboam said to his wife, "Please arise and disguise yourself, so you will not be recognized as my wife, and go to Shiloh, because Ahijah the prophet is there; he is the one who spoke about me, saying that I would become king over these people.<sup>3</sup>Take with you ten loaves, some cakes, and a jar of honey, and go to Ahijah. He will tell you what will happen to the child."

<sup>4</sup>Jeroboam's wife did so; she left and went to Shiloh and came to the house of Ahijah. Now Ahijah could not see; he lost his sight because of old age.<sup>5</sup>Yahweh said to Ahijah, "Look, the wife of Jeroboam is coming to seek advice from you regarding her son, for he is sick. Say such and such to her, because when she comes, she will act as if she were some other woman."

<sup>6</sup>When Ahijah heard the sound of her feet as she came in at the door, he said, "Come in, wife of Jeroboam. Why do you pretend to be someone you are not? I have been sent to you with severe news.<sup>7</sup>Go, tell Jeroboam that Yahweh, the God of Israel, says, 'I raised you from among the people to make you the leader over my people Israel.<sup>8</sup>I tore the kingdom away from the family of David and gave it to you, yet you have not been like my servant David, who kept my commandments and followed me with all his heart, to do only what was right in my eyes.

<sup>9</sup>Instead, you have done evil, more than all who were before you. You have made other gods, and you have cast metal images to provoke me to anger, and you have thrust me behind your back.<sup>10</sup>Therefore, look, I will bring disaster on the house of Jeroboam; I will cut off from you every male child in Israel, whether slave or free, and will completely remove the house of Jeroboam like someone who burns up dung until it is gone.

<sup>11</sup>Anyone who belongs to Jeroboam who dies in the city will be eaten by dogs, and anyone who dies in the field will be eaten by the birds of the heavens, for I, Yahweh, have said it.<sup>12</sup>So arise, wife of Jeroboam, and go back to your home; when your feet enter the city, the child Abijah will die.<sup>13</sup>All Israel will mourn for him and bury him. He is the only one from Jeroboam's family who will go into a grave, because only in him, out of Jeroboam's house, was anything good found in the sight of Yahweh, the God of Israel.

<sup>14</sup>Also, Yahweh will raise up a king of Israel who will cut off the family of Jeroboam on that day. Today is that day, right now.<sup>15</sup>For Yahweh will attack Israel as a reed is shaken in the water, and he will root up Israel out of this good land that he gave to their ancestors. He will scatter them beyond the Euphrates River, because they have made their Asherah poles and provoked Yahweh to anger.<sup>16</sup>He will give Israel up because of the sins of Jeroboam, the sins that he has committed, and through which he has led Israel to sin."

<sup>17</sup>So Jeroboam's wife arose and left, and came to Tirzah. As she came to the threshold of her house, the child died.

<sup>18</sup>All Israel buried him and mourned for him, just as it was told to them by the word of Yahweh which he had spoken by his servant Ahijah the prophet.

<sup>19</sup>As for the other matters concerning Jeroboam, how he waged war and how he reigned, see, they are written in the book of the events of the kings of Israel.<sup>20</sup>Jeroboam reigned twenty-two years and then lay down with his ancestors, and Nadab his son became king in his place.

<sup>21</sup>Now Rehoboam son of Solomon was reigning in Judah. Rehoboam was forty-one years old when he became king, and he reigned seventeen years in Jerusalem, the city that Yahweh had chosen out of all the tribes of Israel in which to put his name. His mother's name was Naamah the Ammonite woman.<sup>22</sup>Judah did what was evil in the sight of Yahweh; they provoked him to jealousy with the sins that they committed, more than everything that their fathers had done.

<sup>23</sup>For they also built for themselves high places, stone pillars, and Asherah poles on every high hill and under every green tree.<sup>24</sup>There were also cultic prostitutes in the land. They did the same disgusting practices as the nations that Yahweh had driven out before the people of Israel.

<sup>25</sup>It happened in the fifth year of King Rehoboam that Shishak king of Egypt came up against Jerusalem.<sup>26</sup>He took away the treasures in the house of Yahweh, and the treasures in the king's house. He took everything away; he also took all the shields of gold that Solomon had made.

<sup>27</sup>King Rehoboam made shields of bronze in their place and entrusted them into the hands of the commanders of the guard, who guarded the doors to the king's house.<sup>28</sup>It happened that whenever the king entered the house of Yahweh, the guards would carry them; then they would bring them back into the guardhouse.

<sup>29</sup>As for the other matters concerning Rehoboam, and all that he did, are they not written in the book of the events of the kings of Judah?<sup>30</sup>There was constant warfare between Rehoboam and Jeroboam.<sup>31</sup>So Rehoboam lay down with his ancestors and was buried with them in the city of David. His mother's name was Naamah the Ammonite woman. Abijah his son became king in his place.

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## Chapter 15

<sup>1</sup>In the eighteenth year of King Jeroboam son of Nebat, Abijah began to reign over Judah.<sup>2</sup>He reigned for three years in Jerusalem. His mother's name was Maakah. She was the daughter of Abishalom.<sup>3</sup>He walked in all the sins that his father had committed before his time; his heart was not devoted to Yahweh his God as the heart of David, his ancestor, had been.

<sup>4</sup>Nevertheless, for David's sake, Yahweh his God gave him a lamp in Jerusalem by raising up his son after him in order to strengthen Jerusalem.<sup>5</sup>God did this because David had done what was right in his eyes; for all the days of his life, he had not turned away from anything that he commanded him, except only in the matter of Uriah the Hittite.<sup>6</sup>Now there was war between Rehoboam and Jeroboam all the days of Abijah's life.

<sup>7</sup>As for the other matters of Abijah, all that he did, are they not written in the book of the events of the kings of Judah? There was war between Abijah and Jeroboam.<sup>8</sup>Abijah lay down with his ancestors, and they buried him in the city of David. Asa his son became king in his place.

<sup>9</sup>In the twentieth year of Jeroboam king of Israel, Asa began to reign over Judah.<sup>10</sup>He reigned forty-one years in Jerusalem. His grandmother's name was Maakah, the daughter of Abishalom.<sup>11</sup>Asa did what was right in the eyes of Yahweh, as David, his ancestor, had done.

<sup>12</sup>He expelled the cultic prostitutes from the land and removed all the idols that his ancestors had made.<sup>13</sup>He also removed Maakah, his grandmother, from being queen, because she had made a disgusting figure out of an Asherah pole. Asa cut down the disgusting figure and burned it at the Kidron Valley.

<sup>14</sup>But the high places were not taken away. Nevertheless, Asa's heart was completely devoted to Yahweh all his days.<sup>15</sup>He brought into the house of Yahweh the things that were set apart by his father, and his own things that had been set apart that were made of silver and gold, and vessels.

<sup>16</sup>There was war between Asa and Baasha king of Israel, all their days.<sup>17</sup>Baasha king of Israel, acted aggressively against Judah and built up Ramah, so that he might not allow anyone to leave or enter into the land of Asa king of Judah.

<sup>18</sup>Then Asa took all the silver and gold left in the storerooms in the house of Yahweh, and the storerooms of the king's palace. He put it into the hands of his servants and sent it to Ben-Hadad son of Tabrimmon son of Hezion, the king of Aram, who lived in Damascus. He said,<sup>19</sup>"Let there be a covenant between me and you, as there was between my father and your father. Look, I have sent to you a gift of silver and gold. Break your covenant with Baasha king of Israel, so that he may leave me alone."

<sup>20</sup>Ben-Hadad listened to King Asa and sent the commanders of his armies, and they attacked the cities of Israel. They attacked Ijon, Dan, Abel Beth Maakah, and all Kinnereth, together with all the land of Naphtali.<sup>21</sup>It came about that when Baasha heard this, he stopped building up Ramah and went back to Tirzah.<sup>22</sup>Then King Asa made a proclamation to all Judah. No one was exempted. They carried away the stones and timbers of Ramah with which Baasha had been building up the city. Then King Asa used that building material to build up Geba of Benjamin and Mizpah.

<sup>23</sup>As for the other matters of Asa, all his might, all that he did, and the cities he built, are they not written in the book of the events of the kings of Judah? But during his old age he was diseased in his feet.<sup>24</sup>Then Asa lay down with his ancestors and was buried with them in the city of David his father. Jehoshaphat his son became king in his place.

<sup>25</sup>Nadab son of Jeroboam began to reign over Israel in the second year of Asa king of Judah; he reigned over Israel two years.<sup>26</sup>He did what was evil in the sight of Yahweh and walked in the way of his father, and in his own sin, by which he led Israel to sin.

<sup>27</sup>Baasha son of Ahijah, of the family of Issachar, conspired against Nadab; Baasha killed him down at Gibbethon, which belonged to the Philistines, for Nadab and all Israel were laying siege to Gibbethon.<sup>28</sup>In the third year of Asa king of Judah, Baasha killed Nadab and became king in his place.

<sup>29</sup>As soon as he was king, Baasha killed all the family of Jeroboam. He left none of Jeroboam's descendants breathing; in this way he destroyed his royal line, just as Yahweh had spoken by his servant Ahijah the Shilonite,



<sup>30</sup>for the sins of Jeroboam which he committed and by which he led Israel to sin, in his anger to which he provoked Yahweh, the God of Israel.

<sup>31</sup>As for the other matters concerning Nadab, and all that he did, are they not written in the book of the events of the kings of Israel?<sup>32</sup>There was war between Asa and Baasha king of Israel all their days.

<sup>33</sup>In the third year of Asa king of Judah, Baasha son of Ahijah began to reign over all Israel in Tirzah and he reigned twenty-four years.<sup>34</sup>He did what was evil in the sight of Yahweh and walked in the way of Jeroboam and in his sin by which he led Israel to sin.

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## Chapter 16

<sup>1</sup>The word of Yahweh came to Jehu son of Hanani against Baasha, saying, <sup>2</sup>"Although I exalted you out of the dust and made you leader over my people Israel, you have walked in the way of Jeroboam and have made my people Israel to sin, so as to provoke me to anger with their sins.

<sup>3</sup>See, I will consume Baasha and his family and I will make your family like the family of Jeroboam son of Nebat.

<sup>4</sup>The dogs will eat anyone belonging to Baasha who dies in the city, and the birds of the sky will eat anyone who dies in the fields."

<sup>5</sup>As for the other matters concerning Baasha, what he did, and his might, are they not written in the book of the events of the kings of Israel?<sup>6</sup>Baasha lay down with his ancestors and was buried in Tirzah, and Elah his son became king in his place.

<sup>7</sup>So by the prophet Jehu son of Hanani the word of Yahweh came against Baasha and his family, both because of all the evil that he did in the sight of Yahweh, so as to provoke him to anger with the work of his hands, like the family of Jeroboam, and also because he had killed all of Jeroboam's family.

<sup>8</sup>In the twenty-sixth year of Asa king of Judah, Elah son of Baasha began to reign over Israel in Tirzah; he reigned two years.<sup>9</sup>His servant Zimri, captain of half his chariots, conspired against him. Now Elah was in Tirzah, drinking himself drunk in the house of Arza, who was over the household in Tirzah.<sup>10</sup>Zimri went in, attacked him, and put him to death in the twenty-seventh year of Asa king of Judah and became king in his place.

<sup>11</sup>When Zimri began to reign and was seated on his throne, he killed all the family of Baasha. He did not leave alive a single male belonging to Baasha's relatives or friends.<sup>12</sup>So Zimri destroyed all the family of Baasha, according to the word of Yahweh which he spoke against Baasha by Jehu the prophet,<sup>13</sup>for all the sins of Baasha and the sins of Elah his son that they committed, and by which they had led Israel to sin, so that they provoked Yahweh, the God of Israel, to anger with their idols.

<sup>14</sup>As for the other matters concerning Elah, all that he did, are they not written in the book of the events of the kings of Israel?

<sup>15</sup>In the twenty-seventh year of Asa king of Judah, Zimri reigned only for seven days in Tirzah. Now the army was camped by Gibbethon, which belonged to the Philistines.<sup>16</sup>The army camped there heard it said, "Zimri has plotted and has killed the king." So that day in the camp, all Israel declared Omri, the commander of the army, king over Israel.<sup>17</sup>Omri went up from Gibbethon and all Israel with him, and they besieged Tirzah.

<sup>18</sup>So when Zimri saw that the city had been taken, he went into the fortress attached to the king's palace and set fire to the building over him; in this way he died in the flames.<sup>19</sup>This was for the sins that he had committed in doing what was evil in the sight of Yahweh, by walking in the way of Jeroboam and in the sin that he had committed, so as to lead Israel to sin.<sup>20</sup>As for the other matters concerning Zimri, and the treason that he carried out, are they not written in the book of the events of the kings of Israel?

<sup>21</sup>Then the people of Israel were divided into two parts. Half of the people followed Tibni son of Ginath, to make him king, and half followed Omri.<sup>22</sup>But the people who followed Omri were stronger than the people who followed Tibni son of Ginath. So Tibni died, and Omri became king.

<sup>23</sup>Omri began to reign over Israel in the thirty-first year of Asa king of Judah, and he reigned twelve years. He reigned from Tirzah for six years.<sup>24</sup>He bought the hill of Samaria from Shemer for two talents of silver. He built a city on the hill and called the name of the city Samaria, after the name of Shemer, the past owner of the hill.

<sup>25</sup>Omri did what was evil in the sight of Yahweh and acted more wickedly than all who had been before him.<sup>26</sup>For he walked in all the ways of Jeroboam son of Nebat and in his sins by which he led Israel to sin, to provoke Yahweh, the God of Israel, to be angry with their worthless idols.

<sup>27</sup>As for the other matters concerning Omri which he did, and the might that he showed, are they not written in the book of the events of the kings of Israel?<sup>28</sup>So Omri lay down with his ancestors and was buried in Samaria and Ahab his son became king in his place.

<sup>29</sup>In the thirty-eighth year of Asa king of Judah, Ahab son of Omri began to reign over Israel. Ahab son of Omri reigned over Israel in Samaria twenty-two years.<sup>30</sup>Ahab son of Omri did what was evil in the sight of Yahweh, more than all those who were before him.

<sup>31</sup>It was to Ahab a trivial thing to walk in the sins of Jeroboam son of Nebat, so he took as his wife Jezebel the daughter of Ethbaal, king of the Sidonians; he went and worshiped Baal and bowed down to him.<sup>32</sup>He built an altar for Baal in the house of Baal, which he had built in Samaria.<sup>33</sup>Ahab made an Asherah pole. Ahab did even more to provoke Yahweh, the God of Israel, to anger than all the kings of Israel who had been before him.

<sup>34</sup>During Ahab's rule, Hiel of Bethel rebuilt Jericho. Hiel laid the foundation of the city at the cost of the life of Abiram, his firstborn son; and Segub, his youngest son, lost his life while he was building the gates of the city, in keeping with the word of Yahweh which he spoke by Joshua son of Nun.

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## Chapter 17

<sup>1</sup>Elijah the Tishbite, from Tishbe in Gilead, said to Ahab, "As Yahweh, the God of Israel lives, before whom I stand, there will not be dew or rain these years unless I say so."

<sup>2</sup>The word of Yahweh came to Elijah, saying, <sup>3</sup>"Leave from here and go eastward; hide yourself by the brook Kerith, east of the Jordan. <sup>4</sup>It will happen that you will drink from the brook, and I have commanded the ravens to feed you there."

<sup>5</sup>So Elijah went and did as the word of Yahweh commanded. He went to live by the brook Kerith, east of the Jordan. <sup>6</sup>The ravens brought him bread and meat in the morning and bread and meat in the evening, and he drank from the brook. <sup>7</sup>But after a while the brook dried up because there was no rain in the land.

<sup>8</sup>The word of Yahweh came to him, saying, <sup>9</sup>"Arise, go to Zarephath, which belongs to Sidon, and live there. Look, I have commanded a widow there to provide for you." <sup>10</sup>So he arose and went to Zarephath, and when he came to the gate of the city a widow was there gathering sticks. So he called to her and said, "Please bring me a little water in a jar so that I may drink."

<sup>11</sup>As she was going to get water he called to her, and said, "Please bring me a piece of bread in your hand." <sup>12</sup>She replied, "As Yahweh your God lives, I do not have any bread, but only a handful of meal in a jar and a little oil in a jug. See, I am gathering two sticks so I may go in and cook it for me and my son, that we may eat it, and die." <sup>13</sup>Elijah said to her, "Do not fear. Go and do as you have said, but make me a little bread first and bring it out to me. Then afterward make some for you and for your son."

<sup>14</sup>For Yahweh, the God of Israel, says, "The jar of meal will not empty, neither will the jug of oil stop flowing, until the day that Yahweh sends rain on the earth." <sup>15</sup>So she did as Elijah had told her. She and Elijah, along with her household, ate for many days. <sup>16</sup>The jar of meal did not empty, neither did the jug of oil stop flowing, just as the word of Yahweh had said, as he had spoken by Elijah.

<sup>17</sup>After these things the woman's son, the woman who owned the house, fell sick. His sickness was so severe that there was no more breath left in him. <sup>18</sup>So his mother said to Elijah, "What do you have against me, man of God? Have you come to me to remind me of my iniquity and to kill my son?"

<sup>19</sup>Then Elijah replied to her, "Give me your son." He took the boy from her arms and carried him up into the room where he was staying, and he laid the boy on his own bed. <sup>20</sup>He cried to Yahweh and said, "Yahweh my God, have you also brought disaster on the widow with whom I am staying, by killing her son?" <sup>21</sup>Then Elijah stretched himself on the child three times; he cried out to Yahweh and said, "Yahweh my God, I beg you, please let this child's life return to him."

<sup>22</sup>Yahweh listened to the voice of Elijah; the life of the child returned to him, and he revived. <sup>23</sup>Elijah took the child and brought him out of his room down into the house; he handed the boy to his mother and said, "See, your son is alive." <sup>24</sup>The woman said to Elijah, "Now I know that you are a man of God, and that the word of Yahweh in your mouth is true."

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## Chapter 18

<sup>1</sup>So after many days the word of Yahweh came to Elijah, in the third year of the drought, saying, "Go, show yourself to Ahab and I will send rain on the land."<sup>2</sup>Elijah went to show himself to Ahab; now the famine was severe in Samaria.

<sup>3</sup>Ahab called Obadiah, who was in charge of the palace. Now Obadiah honored Yahweh very much,<sup>4</sup>for when Jezebel was killing the prophets of Yahweh, Obadiah took one hundred prophets and hid them by fifties in a cave and fed them with bread and water.

<sup>5</sup>Ahab said to Obadiah, "Go through the land to all the water springs and brooks. Perhaps we will find grass and save the horses and mules alive, so that we will not lose all the animals."<sup>6</sup>So they divided the land between them to pass through it and look for water. Ahab went one way by himself and Obadiah went another way.

<sup>7</sup>As Obadiah was on the road, Elijah unexpectedly met him. Obadiah recognized him and lay facedown on the ground. He said, "Is it you, my master Elijah?"<sup>8</sup>Elijah answered him, "It is I. Go tell your master, 'Look, Elijah is here.'"

<sup>9</sup>Obadiah replied, "How have I sinned, that you would give your servant into the hand of Ahab, for him to kill me?"

<sup>10</sup>As Yahweh your God lives, there is no nation or kingdom where my master has not sent men to find you. Whenever a nation or kingdom says, 'Elijah is not here,' Ahab makes them take an oath swearing that they could not find you.<sup>11</sup>Yet now you say, 'Go, tell your master that Elijah is here.'

<sup>12</sup>As soon as I am gone from you, the Spirit of Yahweh will carry you some place I do not know. Then when I go and tell Ahab, and when he cannot find you, he will kill me. Yet I, your servant, have worshiped Yahweh from my youth.<sup>13</sup>Has it not been told to you, my master, what I did when Jezebel killed the prophets of Yahweh, how I hid one hundred of Yahweh's prophets by fifties in a cave and fed them with bread and water?

<sup>14</sup>Now you say to me, 'Go and tell your master that Elijah is here,' so that he will kill me."<sup>15</sup>Then Elijah responded, "As Yahweh of hosts lives, before whom I stand, I will surely show myself to Ahab today."

<sup>16</sup>So Obadiah went to meet Ahab, and told him what Elijah said. Then the king went to meet Elijah.<sup>17</sup>When Ahab saw Elijah, he said to him, "Is it you? You are the one who brings trouble to Israel!"

<sup>18</sup>Elijah answered, "I have not brought trouble to Israel, but you and your father's family are the ones who have caused trouble by abandoning the commandments of Yahweh and by following the Baals.<sup>19</sup>Now then, send word and gather to me all Israel at Mount Carmel, along with the 450 prophets of Baal and the four hundred prophets of Asherah who eat at Jezebel's table."

<sup>20</sup>So Ahab sent word to all the people of Israel and gathered the prophets together at Mount Carmel.<sup>21</sup>Elijah came near to all the people and said, "How long will you keep changing your mind? If Yahweh is God, follow him. But if Baal is God, then follow him." Yet the people did not answer him a word.

<sup>22</sup>Then Elijah said to the people, "I, I alone, am left as a prophet of Yahweh, but Baal's prophets are 450 men."<sup>23</sup>So let them give us two bulls. Let them choose one bull for themselves and cut it in pieces, and lay it on the wood, but put no fire under it. Then I will prepare the other bull and lay it on the wood, and put no fire under it.<sup>24</sup>Then you will call on the name of your god, and I will call on the name of Yahweh, and the God who answers by fire, then let him be God." So all the people answered and said, "This is good."

<sup>25</sup>So Elijah said to the prophets of Baal, "Choose one bull for yourselves and prepare it first, for you are many people. Then call on the name of your god, but put no fire under the bull."<sup>26</sup>They took the bull that was given to them and prepared it, and they called on the name of Baal from morning until noon, saying, "Baal, hear us." But there was no voice, nor anyone who answered. They danced around the altar they had made.

<sup>27</sup>At noon Elijah mocked them and said, "Shout out loudly! He is a god! Perhaps he is thinking, or is relieving himself, or he is traveling on a journey, or perhaps he is sleeping and must be awakened."<sup>28</sup>So they shouted more loudly, and they cut themselves, as they usually did, with swords and spears, until their blood flowed out over themselves.<sup>29</sup>Midday passed, and they were still raving until the time of offering of the evening sacrifice, but there was no voice or anyone to answer; there was no one who paid any attention to their pleadings.

<sup>30</sup>Then Elijah said to all the people, "Come near to me," and all the people came near to him. Then he repaired the altar of Yahweh that was lying in ruin.<sup>31</sup>Elijah took twelve stones, each stone representing one of the tribes of the

sons of Jacob—it was Jacob to whom the word of Yahweh came, saying, "Israel will be your name."<sup>32</sup> With the stones he built an altar in the name of Yahweh and he dug a trench around the altar large enough to contain two seahs of seeds.

<sup>33</sup>He arranged the wood for a fire, cut the bull in pieces, and laid the pieces of the bull on the wood. He said, "Fill four jars with water and pour it on the burnt offering and on the wood."<sup>34</sup> Then he said, "Do it a second time," and they did it a second time. Once more he said, "Do it a third time," and they did it a third time.<sup>35</sup> The water ran around the altar and filled the trench.

<sup>36</sup>It happened at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, "Yahweh, the God of Abraham, of Isaac, and of Israel, let it be known this day that you are God in Israel, and that I am your servant, and that I have done all these things at your word."<sup>37</sup> Hear me, Yahweh, hear me, that these people may know that you, Yahweh, are God, and that you have turned their heart back again to yourself."

<sup>38</sup>Then the fire of Yahweh fell and consumed the burnt offering, as well as the wood, the stones, and the dust, and licked up the water that was in the trench.<sup>39</sup> When all the people saw this, they lay facedown on the ground and said, "Yahweh, he is God! Yahweh, he is God!"<sup>40</sup> So Elijah said to them, "Take the prophets of Baal. Do not let one of them escape." So they took them, and Elijah brought the prophets of Baal down to the Kishon River and killed them there.

<sup>41</sup>Elijah said to Ahab, "Get up, eat and drink, for there is the sound of much rain."<sup>42</sup> So Ahab went up to eat and to drink. Then Elijah went up to the top of Carmel, bowed himself down on the earth and put his face between his knees.

<sup>43</sup>He said to his servant, "Go up now, look toward the sea." His servant went up and looked and said, "There is nothing." So seven times Elijah said, "Go again."<sup>44</sup> At the seventh time the servant said, "Look, there is a cloud going up from the sea, as small as a man's hand." Elijah replied, "Go up and say to Ahab, 'Make ready your chariot and go down before the rain stops you.'"

<sup>45</sup>It happened that in a little while the heavens grew black with clouds and wind, and there was a great rain. Ahab rode and went to Jezreel,<sup>46</sup> but the hand of Yahweh was on Elijah. He girded his loins and ran before Ahab to the entrance of Jezreel.

## Chapter 19

<sup>1</sup>Ahab told Jezebel all that Elijah had done and how he had killed all the prophets with the sword.<sup>2</sup>Then Jezebel sent a messenger to Elijah, saying, "So may the gods do to me, and more also, if I do not make your life like the life of one of those dead prophets by tomorrow about this time."<sup>3</sup>When Elijah heard that, he arose and fled for his life and came to Beersheba, which belongs to Judah, and left his servant there.

<sup>4</sup>But he himself went a day's journey into the wilderness, and came and sat down under a broom tree. He requested for himself that he might die, and said, "It is enough, now, Yahweh; take away my life, for I am no better than my dead ancestors."<sup>5</sup>So he lay down and slept under a broom tree. Suddenly an angel touched him and said to him, "Get up and eat."<sup>6</sup>Elijah looked, and near his head was bread that had been baked on coals and a jug of water. So he ate and drank and then lay down again.

<sup>7</sup>The angel of Yahweh came again a second time and touched him and said, "Get up and eat, because the journey will be too much for you."<sup>8</sup>So he arose and ate and drank, and he traveled in the strength of that food forty days and forty nights to Horeb, the mountain of God.

<sup>9</sup>He went to a cave there and prepared to stay overnight in it. Then the word of Yahweh came to him and said to him, "What are you doing here, Elijah?"<sup>10</sup>Elijah replied, "I have been very zealous for Yahweh, God of hosts, because the people of Israel have abandoned your covenant, destroyed your altars, and killed your prophets with the sword. Now I, only I, am left and they are also trying to take my life."

<sup>11</sup>Yahweh replied, "Go out and stand on the mountain before me." Then Yahweh passed by, and a very strong wind struck the mountains and broke rocks into pieces before Yahweh, but Yahweh was not in the wind. Then after the wind, an earthquake came, but Yahweh was not in the earthquake.<sup>12</sup>Then after the earthquake a fire came, but Yahweh was not in the fire. Then after the fire, a still small voice came.

<sup>13</sup>When Elijah heard the voice, he wrapped his face in his cloak, went out, and stood at the entrance of the cave. Then a voice came to him that said, "What are you doing here, Elijah?"<sup>14</sup>Elijah replied, "I have been very zealous for Yahweh, God of hosts, because the people of Israel have abandoned your covenant, destroyed your altars, and killed your prophets with the sword. Now I, only I, am left and they are also trying to take my life."

<sup>15</sup>Then Yahweh said to him, "Go, return on your way to the wilderness of Damascus, and when you arrive you will anoint Hazael to be king over Aram,<sup>16</sup>and you will anoint Jehu son of Nimshi to be king over Israel, and you will anoint Elisha son of Shaphat of Abel Meholah to be prophet in your place.

<sup>17</sup>It will happen that Jehu will kill whoever escapes from the sword of Hazael, and that Elisha will kill whoever escapes from the sword of Jehu.<sup>18</sup>But I will leave for myself seven thousand people in Israel, whose knees have not bent down to Baal, and whose mouths have not kissed him."

<sup>19</sup>So Elijah left from there and found Elisha son of Shaphat, who was plowing with twelve yoke of oxen before him, and he himself was plowing with the twelfth yoke. Elijah walked over to Elisha and draped his cloak on him.

<sup>20</sup>Then Elisha left the oxen and ran after Elijah; he said, "Please let me kiss my father and my mother, and then I will follow you." Then Elijah said to him, "Go back, but think about what I have done to you."

<sup>21</sup>So Elisha returned from Elijah and took the yoke of oxen, killed the animals, and cooked the meat with the wood from the ox yoke. Then he gave it to the people and they ate. Then he arose, went after Elijah and served him.

## Chapter 20

<sup>1</sup>Ben-Hadad king of Aram gathered all his army together. There were thirty-two lesser kings with him, and horses and chariots. He went up, besieged Samaria and fought against it.<sup>2</sup>He sent messengers into the city to Ahab king of Israel, and said to him, "Ben-Hadad says this:<sup>3</sup>Your silver and your gold are mine. Also your wives and children, the best ones, are now mine."

<sup>4</sup>The king of Israel answered and said, "It is as you say, my master, king. I and all that I have are yours."<sup>5</sup>The messengers came again and said, "Ben-Hadad says this, 'I sent word to you saying that you must give me your silver, your gold, your wives, and your children.'<sup>6</sup>But I will send my servants to you tomorrow about this time, and they will search your house and your servants' houses. They will seize with their own hands and take away everything that delights your eyes."

<sup>7</sup>Then the king of Israel called all the elders of the land together and said, "Please take note and see how this man seeks trouble. He has sent word to me in order to take my wives, children, and silver and gold, and I have not refused him."<sup>8</sup>All the elders and all the people said to Ahab, "Do not listen to him or consent to his demands."

<sup>9</sup>So Ahab said to the messengers of Ben-Hadad, "Tell my master the king, 'I agree to everything that you sent your servant to do the first time, but I cannot accept this second demand.'" So the messengers left and took this response to Ben-Hadad.<sup>10</sup>Then Ben-Hadad sent his reply to Ahab, and said, "May the gods do so to me and more also, if even the ashes of Samaria will be enough for all the people who follow me to have a handful each."

<sup>11</sup>The king of Israel answered and said, "Tell Ben-Hadad, 'No one who is girding on his armor should boast as if he were taking it off.'"<sup>12</sup>Ben-Hadad heard this message as he was drinking, he and the kings under him who were in their tents. Ben-Hadad commanded his servants, "Line yourselves up in position for battle." So they prepared themselves in position of battle to attack the city.

<sup>13</sup>Then behold, a prophet came to Ahab king of Israel and said, "Yahweh says, 'Have you seen this great army? Look, I will place it into your hand today, and you will know that I am Yahweh.'"<sup>14</sup>Ahab replied, "By whom?" Yahweh replied and said, "By the young officers who serve the governors of the provinces." Then Ahab said, "Who will begin the battle?" Yahweh answered, "You."<sup>15</sup>Then Ahab mustered the young officers who served the governors of the provinces. They numbered 232. After them he mustered all the soldiers, all the army of Israel; seven thousand in number.

<sup>16</sup>They went out at noon. Ben-Hadad had been drinking himself drunk in his tent, he and the thirty-two lesser kings who were supporting him.<sup>17</sup>The young officers who served the governors of the provinces went forward first. Then Ben-Hadad was informed by scouts that he had sent out, "Men are coming out from Samaria."

<sup>18</sup>Ben-Hadad said, "Whether they have come out for peace or war, take them alive."<sup>19</sup>So the young officers who served the governors of the provinces went out of the city and the army followed them.

<sup>20</sup>Each man killed his opponent. The Arameans fled and Israel pursued them. Ben-Hadad the king of Aram escaped on a horse along with some horsemen.<sup>21</sup>Then the king of Israel went out and attacked the horses and chariots, and killed the Arameans in a great slaughter.

<sup>22</sup>So the prophet came to the king of Israel and said to him, "Go, strengthen yourself, and understand and plan what you are doing, because at the return of the year the king of Aram will come up against you again."<sup>23</sup>The servants of the king of Aram said to him, "Their god is a god of the hills. That is why they were stronger than we were. But now let us fight against them in the plain, and surely we will be stronger than they are."

<sup>24</sup>So you must do this: Remove all the kings from their positions of authority and replace them with military commanders.<sup>25</sup>Raise up an army like the army you lost—horse for horse and chariot for chariot—so we can fight them in the plain. Then surely we will be stronger than they are." So Ben-Hadad listened to their advice and did what they advised.

<sup>26</sup>After the beginning of the new year, Ben-Hadad mustered the Arameans and went up to Aphek to fight against Israel.<sup>27</sup>The people of Israel were mustered and supplied to fight against them. The people of Israel camped before them like two little flocks of goats, but the Arameans filled the countryside.



<sup>28</sup>Then a man of God came near and spoke to the king of Israel and said, "Yahweh says: 'Because the Arameans have said that Yahweh is a god of the hills, but he is not a god of the valleys, I will place this great army into your hand, and you will know that I am Yahweh.'"

<sup>29</sup>So the armies camped opposite each other for seven days. Then on the seventh day the battle started. The people of Israel killed 100,000 Aramean footmen in one day.<sup>30</sup>The rest fled to Aphek, into the city, and the wall fell on twenty-seven thousand men who were left. Ben-Hadad fled and went into the city, into an inner room.

<sup>31</sup>Ben-Hadad's servants said to him, "See now, we have heard that the kings of the house of Israel are merciful kings. Please let us put sackcloth around our waists and ropes around our heads, and go out to the king of Israel. Perhaps he will spare your life."<sup>32</sup>So they girded sackcloth on their waists and ropes around their heads and then went to the king of Israel and said, "Your servant Ben-Hadad said, 'Please let me live.'" Ahab said, "Is he still alive? He is my brother."

<sup>33</sup>Now the men were listening for any sign from Ahab, so they quickly answered him, "Yes, your brother Ben-Hadad is alive." Then Ahab said, "Go and bring him." Then Ben-Hadad came to him, and Ahab had him come up into his chariot.<sup>34</sup>Ben-Hadad said to Ahab, "I will restore to you the cities that my father took from your father, and you may make markets for yourself in Damascus, as my father did in Samaria." Ahab replied, "I will let you go with this covenant." So Ahab made a covenant with him and then let him go.

<sup>35</sup>A certain man, one of the sons of the prophets, said to one of his companions by the word of Yahweh, "Please hit me." But the man refused to hit him.<sup>36</sup>Then the prophet said to his fellow prophet, "Because you have not obeyed the voice of Yahweh, as soon as you leave me, a lion will kill you." As soon as that man had left him, a lion came upon him and killed him.

<sup>37</sup>Then the prophet found another man and said, "Please hit me." So the man hit him and wounded him.<sup>38</sup>Then the prophet left and waited for the king by the road; he had disguised himself with a bandage over his eyes.

<sup>39</sup>As the king passed by, the prophet cried out to the king and said, "Your servant went out into the heat of the battle, and a soldier stopped and brought a man to me and said, 'Watch this man. If by any means he goes missing, your life will be given for his life, or you must pay a talent of silver.'<sup>40</sup>But because your servant was busy going here and there, the man escaped." Then the king of Israel said to him, "This is what your punishment will be—you yourself have decided it."

<sup>41</sup>Then the prophet quickly removed the bandage from his eyes, and the king of Israel recognized that he was one of the prophets.<sup>42</sup>The prophet said to the king, "Yahweh says, 'Because you have let go from your hand the man whom I had devoted to destruction, your life will take the place of his life, and your people for his people.'"<sup>43</sup>So the king of Israel went to his house resentful and angry, and arrived in Samaria.

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## Chapter 21

<sup>1</sup>Now some time later, Naboth the Jezreelite had a vineyard in Jezreel, near the palace of Ahab, king of Samaria.

<sup>2</sup>Ahab spoke to Naboth, saying, "Give me your vineyard, so I can have it as a vegetable garden, because it is near my house. In exchange, I will give you a better vineyard, or, if you prefer, I will pay you its value in money."

<sup>3</sup>Naboth replied to Ahab, "May Yahweh forbid that I should give the inheritance of my ancestors to you."<sup>4</sup>So Ahab went into his palace resentful and angry because of the answer Naboth the Jezreelite gave him when he said, "I will not give you the inheritance of my ancestors." He lay down on his bed, turned away his face, and refused to eat any food.

<sup>5</sup>Jezebel his wife came to him and said to him, "Why is your heart so sad, so that you eat no food?"<sup>6</sup>He replied to her, "I spoke to Naboth the Jezreelite and said to him, 'Give me your vineyard for money, or if it pleases you, I will give you another vineyard to be yours.' Then he answered me, 'I will not give you my vineyard.'"<sup>7</sup>So Jezebel his wife replied to him, "Do you not still rule the kingdom of Israel? Get up and eat; let your heart be happy. I will obtain for you the vineyard of Naboth the Jezreelite."

<sup>8</sup>So Jezebel wrote letters in Ahab's name, sealed them with his seal, and sent them to the elders and to the nobles who sat with him in meetings, and who lived near Naboth.<sup>9</sup>She wrote in the letters, saying, "Proclaim a fast and seat Naboth above the people."<sup>10</sup>Also place two worthless men with him and let them testify against him, saying, 'You cursed God and the king.'" Then take him out and stone him to death.

<sup>11</sup>So the men of his city, the elders and the noblemen who lived in Naboth's city, did as Jezebel had described to them, as was written in the letters that she had sent to them.<sup>12</sup>They proclaimed a fast and seated Naboth above the people.<sup>13</sup>The two dishonest men came in and sat before Naboth; they testified against Naboth in the presence of the people, saying, "Naboth cursed both God and the king." Then they carried him out of the city and stoned him to death.<sup>14</sup>Then the elders sent word to Jezebel, saying, "Naboth has been stoned and is dead."

<sup>15</sup>So when Jezebel heard that Naboth had been stoned and was dead, she said to Ahab, "Get up and take possession of the vineyard of Naboth the Jezreelite, which he refused to give you for money, because Naboth is not alive, but dead."<sup>16</sup>When Ahab heard that Naboth was dead, he rose up to go down to the vineyard of Naboth the Jezreelite and take possession of it.

<sup>17</sup>Then the word of Yahweh came to Elijah the Tishbite, saying,<sup>18</sup>"Get up and go meet Ahab king of Israel, who lives in Samaria. He is in the vineyard of Naboth, where he has gone to take possession of it.

<sup>19</sup>You must speak to him and say that Yahweh says, 'Have you killed and also taken possession?' Then you will tell him that Yahweh says, 'In the place where dogs licked the blood of Naboth, the dogs will lick your blood, yes, your blood.'"<sup>20</sup>Ahab said to Elijah, "Have you found me, my enemy?" Elijah answered, "I have found you, because you have sold yourself to do what is evil in the sight of Yahweh.

<sup>21</sup>Yahweh says this to you: 'See, I will bring disaster on you and will completely consume and cut off from Ahab every male child and slave and free man in Israel.<sup>22</sup>I will make your family like the family of Jeroboam son of Nebat, and like the family of Baasha son of Ahijah, because you have provoked me to anger and have led Israel to sin.'

<sup>23</sup>Yahweh has also spoken concerning Jezebel, saying, "The dogs will eat Jezebel beside the wall of Jezreel."<sup>24</sup>Anyone who belongs to Ahab and dies in the city, the dogs will eat; and the birds of the sky will eat anyone who dies in the field."

<sup>25</sup>There was no one like Ahab, who sold himself to do what was evil in the sight of Yahweh, whom Jezebel his wife incited to sin.<sup>26</sup>Ahab behaved abhorrently by following idols, just as all that the Amorites had done, those whom Yahweh had removed before the people of Israel.

<sup>27</sup>When Ahab heard these words, he tore his clothes and put sackcloth on his body and fasted, and lay in sackcloth and became very sad.<sup>28</sup>Then the word of Yahweh came to Elijah the Tishbite, saying,<sup>29</sup>"Do you see how Ahab humbles himself before me? Because he humbles himself before me, I will not bring the coming disaster in his days; it is in his son's day that I will bring disaster on his family."

## Chapter 22

<sup>1</sup>Three years passed without war between Aram and Israel.<sup>2</sup>Then it came about that in the third year, Jehoshaphat the king of Judah went down to the king of Israel.

<sup>3</sup>Now the king of Israel had said to his servants, "Do you know that Ramoth Gilead is ours, but that we are doing nothing to take it from the hand of the king of Aram?"<sup>4</sup>So he said to Jehoshaphat, "Will you go with me to war at Ramoth Gilead?" Jehoshaphat replied to the king of Israel, "I am like you, my people are like your people, and my horses are like your horses."

<sup>5</sup>Jehoshaphat said to the king of Israel, "Please seek direction from the word of Yahweh for what you should do first."<sup>6</sup>Then the king of Israel gathered the prophets together, four hundred men, and said to them, "Should I go to Ramoth Gilead to battle, or should I not?" They said, "Attack, for the Lord will give it into the hand of the king."

<sup>7</sup>But Jehoshaphat said, "Is there not here yet another prophet of Yahweh from whom we might seek advice?"<sup>8</sup>The king of Israel said to Jehoshaphat, "There is still one man by whom we may seek advice from Yahweh to help, Micaiah son of Imlah, but I hate him because he does not prophesy anything good about me, but only hardships." But Jehoshaphat said, "May the king not say that."<sup>9</sup>Then the king of Israel called an officer and commanded, "Bring Micaiah son of Imlah, right away."

<sup>10</sup>Now Ahab the king of Israel and Jehoshaphat the king of Judah were sitting each on a throne, clothed in their robes, in a threshing floor at the entrance of the gate of Samaria, and all the prophets were prophesying before them.<sup>11</sup>Zedekiah son of Kenaanah made himself horns of iron and said, "Yahweh says this: 'With these you will push the Arameans until they are consumed.'"<sup>12</sup>Then all the prophets prophesied the same, saying, "Attack Ramoth Gilead and win, for Yahweh has given it into the hand of the king."

<sup>13</sup>The messenger who went to call Micaiah spoke to him, saying, "See now, the words of the prophets declare good things to the king with one mouth. Please let your word be like one of them and say good things."<sup>14</sup>Micaiah replied, "As Yahweh lives, it is what Yahweh says to me that I will say."<sup>15</sup>When he came to the king, the king said to him, "Micaiah, should we go to Ramoth Gilead for battle, or not?" Micaiah answered him, "Attack and win. Yahweh will give it into the hand of the king."

<sup>16</sup>Then the king said to him, "How many times must I require you to swear to tell me nothing but the truth in the name of Yahweh?"<sup>17</sup>So Micaiah said, "I saw all Israel scattered to the mountains, like sheep who have no shepherd, and Yahweh said, 'These have no master. Let every man return to his house in peace.'"

<sup>18</sup>So the king of Israel said to Jehoshaphat, "Did I not tell you that he would not prophesy good concerning me, but only disaster?"<sup>19</sup>Then Micaiah said, "Therefore hear the word of Yahweh: I saw Yahweh sitting on his throne, and all the host of heaven were standing by him on his right hand and on his left."<sup>20</sup>Yahweh said, 'Who will entice Ahab, so that he may go up and fall at Ramoth Gilead?' One of them said this and another one said that.

<sup>21</sup>Then a spirit came forward, stood before Yahweh, and said, 'I will entice him.' Yahweh said to him, 'How?'<sup>22</sup>The spirit replied, 'I will go out and be a lying spirit in the mouth of all his prophets.' Yahweh replied, 'You will entice him, and you will also be successful. Go now and do so.'<sup>23</sup>Now see, Yahweh has put a lying spirit in the mouth of all these prophets of yours, and Yahweh has decreed disaster for you."

<sup>24</sup>Then Zedekiah son of Kenaanah, came up, slapped Micaiah on the cheek, and said, "Which way did the Spirit of Yahweh take to go from me to speak to you?"<sup>25</sup>Micaiah said, "Look, you will see on that day when you will go to hide in an inner room."

<sup>26</sup>The king of Israel said to his servant, "Seize Micaiah and take him to Amon, the governor of the city, and to Joash, my son."<sup>27</sup>Say to him, "The king says, Put this man in prison, and feed him the bread of affliction and the water of affliction until I come safely."<sup>28</sup>Then Micaiah said, "If you return safely, then Yahweh has not spoken by me." Then he added, "Listen to this, all you people."

<sup>29</sup>So Ahab, the king of Israel, and Jehoshaphat, the king of Judah, went up to Ramoth Gilead.<sup>30</sup>The king of Israel said to Jehoshaphat, "I will disguise myself and go into the battle, but you put on your royal robes." So the king of Israel disguised himself and went into the battle.

<sup>31</sup>Now the king of Aram had commanded the thirty-two captains of his chariots, saying, "Do not attack unimportant or important soldiers. Attack only the king of Israel."<sup>32</sup>It came about that when the captains of the chariots saw Jehoshaphat they said, "Surely that is the king of Israel." They turned to attack him, so Jehoshaphat

cried out.<sup>33</sup>It came about that when the commanders of the chariots saw that it was not the king of Israel, they turned back from pursuing him.

<sup>34</sup>But a certain man drew his bow at random and shot the king of Israel between the joints of his armor. Then Ahab said to the driver of his chariot, "Turn around and carry me out of the battle, for I am badly wounded."

<sup>35</sup>The battle grew worse that day and the king was held up in his chariot facing the Arameans. He died in the evening. The blood ran out from his wound into the bottom of the chariot.<sup>36</sup>Then about the time the sun was going down, a cry went up throughout the army, saying, "Every man should go back to his city; and every man should go back to his region!"

<sup>37</sup>So King Ahab died and was brought to Samaria, and they buried him in Samaria.<sup>38</sup>They washed the chariot by the pool of Samaria, and the dogs licked up his blood (this was where the prostitutes bathed), just as the word of Yahweh had declared.

<sup>39</sup>As for the other matters concerning Ahab, all that he did, the ivory house that he built, and all the cities that he built, are they not written in the book of the events of the kings of Israel?<sup>40</sup>So Ahab lay down with his ancestors, and Ahaziah his son became king in his place.

<sup>41</sup>Then Jehoshaphat son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.<sup>42</sup>Jehoshaphat was thirty-five years old when he began to reign, and he reigned in Jerusalem twenty-five years. His mother's name was Azubah, the daughter of Shilhi.

<sup>43</sup>He walked in the ways of Asa, his father; he did not turn away from them; he did what was right in the eyes of Yahweh. Yet the high places were not taken away. The people were still sacrificing and burning incense on the high places.<sup>44</sup>Jehoshaphat made peace with the king of Israel.

<sup>45</sup>As for the other matters concerning Jehoshaphat, and the might that he showed, and how he waged war, are they not written in the book of the events of the kings of Judah?<sup>46</sup>He completely removed from the land the rest of the cultic prostitutes who had remained in the days of his father Asa.<sup>47</sup>There was no king in Edom, but a deputy ruled there.

<sup>48</sup>Jehoshaphat built ships of Tarshish; they were to go to Ophir for gold, but they did not go because the ships were wrecked at Ezion Geber.<sup>49</sup>Then Ahaziah son of Ahab said to Jehoshaphat, "Let my servants sail with your servants in the ships." But Jehoshaphat would not allow it.<sup>50</sup>Jehoshaphat lay down with his ancestors and was buried with them in the city of David, his ancestor; Jehoram his son became king in his place.

<sup>51</sup>Ahaziah son of Ahab began to reign over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned two years over Israel.<sup>52</sup>He did what was evil in the sight of Yahweh and walked in the way of his father, in the way of his mother, and in the way of Jeroboam son of Nebat, by which he led Israel to sin.<sup>53</sup>He served Baal and worshiped him and so he provoked Yahweh, the God of Israel, to anger, just as his father had done.

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## 2 Kings

### Chapter 1

<sup>1</sup>Moab rebelled against Israel after the death of Ahab.<sup>2</sup>Then Ahaziah fell down through the lattice in his upper chamber in Samaria, and was injured. So he sent for messengers and said to them, "Go, ask Baal-Zebub, the god of Ekron, whether I will recover from this injury."

<sup>3</sup>But the angel of Yahweh said to Elijah the Tishbite, "Arise, go up to meet the messengers of the king of Samaria, and ask them, 'Is it because there is no God in Israel that you are going to consult with Baal-Zebub, the god of Ekron?'"<sup>4</sup>Therefore Yahweh says, "You will not come down from the bed to where you have gone up; instead, you will certainly die." Then Elijah left.

<sup>5</sup>When the messengers returned to Ahaziah, he said to them, "Why have you returned?"<sup>6</sup>They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal-Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.''"

<sup>7</sup>Ahaziah said to his messengers, "What sort of man was he, the one who came up to meet you and said these words to you?"<sup>8</sup>They answered him, "He wore a garment made of hair and had a leather belt wrapped around his waist." So the king replied, "That is Elijah the Tishbite."

<sup>9</sup>Then the king sent a captain with fifty soldiers to Elijah. The captain went up to Elijah where he was sitting on the top of a hill. The captain spoke to him, "You, man of God, the king has said, 'Come down.'"<sup>10</sup>Elijah answered and said to the captain, "If I am a man of God, let fire come down from heaven and consume you and your fifty men." Then fire came down from heaven and consumed him and his fifty men.

<sup>11</sup>Again King Ahaziah sent to Elijah another captain with fifty soldiers. This captain also said to Elijah, "You, man of God, the king says, 'Come down quickly.'"<sup>12</sup>Elijah answered and said to them, "If I am a man of God, let fire come down from heaven and consume you and your fifty men." Again the fire of God came down from heaven and consumed him and his fifty men.

<sup>13</sup>Yet again the king sent a third group of fifty warriors. This captain went up, fell on his knees before Elijah, and sought his favor and said to him, "You, man of God, I ask you, let my life and the life of these fifty servants of yours be precious in your sight."<sup>14</sup>Indeed, fire came down from heaven and consumed the first two captains with their men, but now let my life be precious in your sight."

<sup>15</sup>The angel of Yahweh said to Elijah, "Go down with him. Do not be afraid of him." So Elijah arose and went down with him to the king.<sup>16</sup>Later Elijah said to Ahaziah, "This is what Yahweh says, 'You have sent messengers to consult with Baal-Zebub, the god of Ekron. Is it because there is no God in Israel from whom you can ask for information? So now, you will not come down from the bed where you have gone up; you will certainly die.'"

<sup>17</sup>So King Ahaziah died according to the word of Yahweh that Elijah had spoken. Joram began to reign in his place, in the second year of Jehoram son of Jehoshaphat king of Judah, because Ahaziah had no son.<sup>18</sup>As for the other matters concerning Ahaziah, are they not written in the book of the events of the kings of Israel?

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## Chapter 2

<sup>1</sup>So it came about, when Yahweh was going to take up Elijah by a whirlwind into heaven, that Elijah left with Elisha from Gilgal.<sup>2</sup>Elijah said to Elisha, "Stay here, please, because Yahweh has sent me to Bethel." Elisha replied, "As Yahweh lives, and as you live, I will not leave you." So they went down to Bethel.

<sup>3</sup>The sons of the prophets who were at Bethel came to Elisha and said to him, "Do you know that Yahweh will take away your master from you today?" Elisha replied, "Yes, I know it, but do not talk about it."<sup>4</sup>Elijah said to him, "Elisha, wait here, please, for Yahweh has sent me to Jericho." Then Elisha replied, "As Yahweh lives, and as you live, I will not leave you." So they went to Jericho.

<sup>5</sup>Then the sons of the prophets who were at Jericho came to Elisha and said to him, "Do you know that Yahweh will take away your master from you today?" Elisha answered, "Yes, I know it, but do not talk about it."<sup>6</sup>Then Elijah said to him, "Stay here, please, for Yahweh has sent me to the Jordan." Elisha replied, "As Yahweh lives, and as you live, I will not leave you." So the two went on.

<sup>7</sup>Later, fifty of the sons of the prophets stood opposite them at a distance while the two stood by the Jordan.<sup>8</sup>Elijah took his cloak, rolled it up, and struck the water with it. The river divided on both sides so that the two of them walked over on dry ground.

<sup>9</sup>It came about, after they had crossed over, that Elijah said to Elisha, "Ask me what I should do for you before I am taken from you." Elisha replied, "Please let a double portion of your spirit come on me."<sup>10</sup>Elijah answered, "You have asked for a difficult thing. Nevertheless, if you see me when I am taken from you, this will happen for you, but if not, it will not happen."

<sup>11</sup>As they still went on and talked, behold, a chariot of fire and horses of fire appeared, which separated the two men from each other, and Elijah went up by a whirlwind into heaven.<sup>12</sup>Elisha saw it and cried out, "My father, my father, the chariots of Israel and their horsemen!"

He saw Elijah no more, and he took hold of his own clothes and tore them into two pieces.

<sup>13</sup>He picked up Elijah's cloak that had fallen off him, and went back to stand by the bank of the Jordan.<sup>14</sup>He struck the water with Elijah's cloak that had fallen and said, "Where is Yahweh, the God of Elijah?" When he had struck the waters, they divided on both sides and Elisha crossed over.

<sup>15</sup>When the sons of the prophets who were from Jericho saw him across from them, they said, "The spirit of Elijah does rest on Elisha!" So they came to meet him, and bowed themselves to the ground before him.<sup>16</sup>They said to him, "See now, among your servants there are fifty strong men. Let them go, we ask, and look for your master, in case the Spirit of Yahweh has taken him up and thrown him onto some mountain or into some valley." Elisha answered, "No, do not send them."

<sup>17</sup>But when they urged Elisha until he was ashamed, he said, "Send them." Then they sent fifty men, and they looked for three days, but did not find him.<sup>18</sup>They came back to Elisha, while he stayed at Jericho, and he said to them, "Did I not say to you, 'Do not go'?"

<sup>19</sup>The men of the city said to Elisha, "See now, the situation of this city is pleasant, as my master can see, but the water is bad and the land is not fruitful."<sup>20</sup>Elisha replied, "Bring me a new bowl and put salt in it," so they brought it to him.

<sup>21</sup>Elisha went out to the spring of water and threw salt in it; then he said, "Yahweh says this, 'I have healed these waters. From this time on, there will be no more death or unfruitful land.'"<sup>22</sup>So the waters were healed to this day, by the word which Elisha spoke.

<sup>23</sup>Then Elisha went up from there to Bethel. As he was going up the road, young boys came out of the city and mocked him; they said to him, "Go up, you baldhead! Go up, you baldhead!"<sup>24</sup>Elisha looked behind him and saw them; he cursed them in the name of Yahweh. Then two female bears came out of the woods and tore forty-two of the boys apart.<sup>25</sup>Then Elisha went from there to Mount Carmel, and from there he returned to Samaria.

## Chapter 3

<sup>1</sup>Now in the eighteenth year of Jehoshaphat king of Judah, Joram son of Ahab began to reign over Israel in Samaria; he reigned twelve years.<sup>2</sup>He did what was evil in the sight of Yahweh, but not like his father and his mother; for he removed the sacred stone pillar of Baal that his father had made.<sup>3</sup>Nevertheless he held on to the sins of Jeroboam son of Nebat, who caused Israel to sin; he did not turn away from them.

<sup>4</sup>Now Mesha king of Moab bred sheep. He had to give to the king of Israel 100,000 lambs and the wool of 100,000 rams.<sup>5</sup>But after Ahab died, the king of Moab rebelled against the king of Israel.<sup>6</sup>So King Joram left Samaria at that time to mobilize all Israel for war.

<sup>7</sup>He sent a message to Jehoshaphat king of Judah, saying, "The king of Moab has rebelled against me. Will you go with me against Moab to battle?" Jehoshaphat replied, "I will go. I am as you are, my people as your people, my horses as your horses."<sup>8</sup>Then he said, "By which way should we attack?" Jehoshaphat answered, "By way of the wilderness of Edom."

<sup>9</sup>So the king of Israel went with the king of Judah and the king of Edom. They wandered around for seven days, and then there was no water for the army or for the animals that went with them.<sup>10</sup>So the king of Israel said, "What is this? Has Yahweh called three kings to give them into the hand of Moab?"

<sup>11</sup>But Jehoshaphat said, "Is there not here a prophet of Yahweh, that we may consult Yahweh by him?" One of the king of Israel's servants answered and said, "Elisha son of Shaphat is here, who poured water on the hands of Elijah."<sup>12</sup>Jehoshaphat said, "The word of Yahweh is with him." So the king of Israel, Jehoshaphat, and the king of Edom went down to him.

<sup>13</sup>Elisha said to the king of Israel, "What have I to do with you? Go to the prophets of your father and mother." So the king of Israel said to him, "No, because Yahweh has called these three kings together to give them into the hand of Moab."<sup>14</sup>Elisha replied, "As Yahweh of hosts lives, before whom I stand, if I did not honor the presence of Jehoshaphat king of Judah, I would not pay any attention to you, or even look at you.

<sup>15</sup>But now bring me a musician." Then it came to pass when the harpist played, the hand of Yahweh came upon Elisha.<sup>16</sup>He said, "Yahweh says this, 'Make this dry river valley full of trenches.'<sup>17</sup>For Yahweh says this, 'You will not see wind, neither will you see rain, but this river valley will be filled with water, and you will drink, you and your livestock and all your animals.'

<sup>18</sup>This is an easy thing in the sight of Yahweh. He will also give you victory over the Moabites.<sup>19</sup>You will attack every fortified city and every good city, cut down every good tree, stop up all springs of water, and ruin every good piece of land with rocks."

<sup>20</sup>So in the morning about the time of offering the sacrifice, waters came from the direction of Edom, and the country was filled with water.

<sup>21</sup>Now when all the Moabites heard that the kings had come to fight against them, they summoned everyone who was old enough to gird on armor and older, and they stood at the border.<sup>22</sup>They awakened early in the morning and the sun reflected on the water. When the Moabites saw the water opposite them, it looked as red as blood.

<sup>23</sup>They exclaimed, "This is blood! The kings have certainly been destroyed, and they have killed each other! So now, Moab, let us go plunder them!"

<sup>24</sup>When they came to the camp of Israel, Israel rose up and attacked the Moabites, who fled before them. The army of Israel drove the Moabites across the land, killing them.<sup>25</sup>They destroyed the cities, and on every good piece of land every man threw a rock until it was covered up. They stopped up every spring of water and chopped down all the good trees. Only Kir Hareseth was left with its rocks in place. But the soldiers armed with slings surrounded and attacked it.

<sup>26</sup>When King Mesha of Moab saw that the battle was lost, he took with him seven hundred swordsmen to break through to the king of Edom, but they failed.<sup>27</sup>Then he took his oldest son, who should have reigned after him, and offered him as a burnt offering upon the wall. So there was great anger against Israel, and the Israelite army left King Mesha and returned to their own land.

## Chapter 4

<sup>1</sup>Now the wife of one of the sons of the prophets came crying to Elisha, saying, "Your servant my husband is dead, and you know that your servant feared Yahweh. Now the creditor has come to take my two children to be his slaves."<sup>2</sup>So Elisha said to her, "What can I do for you? Tell me what do you have in the house?" She said, "Your servant has nothing in the house, except a pot of oil."

<sup>3</sup>Then Elisha said, "Go out to borrow jars from your neighbors, empty jars. Borrow as many as possible."<sup>4</sup>Then you must go inside and shut the door behind you and your sons, and pour oil into all those jars; set aside the jars that are full."

<sup>5</sup>So she left Elisha and shut the door behind her and her sons. They brought the jars to her, and she filled them with oil.<sup>6</sup>When the vessels were full, she said to her son, "Bring me another jar." But he said to her, "There are no more jars." Then the oil stopped flowing.

<sup>7</sup>Then she came and told the man of God. He said, "Go, sell the oil; pay your debt, and live with your sons on the rest."

<sup>8</sup>One day Elisha walked to Shunem where an important woman lived; she urged him to eat food with her. So as often as Elisha passed by, he would stop there to eat.<sup>9</sup>The woman said to her husband, "See now, I realize that this is a holy man of God who is always passing by.

<sup>10</sup>Let us make a little room on the roof for Elisha, and let us put in it a bed, a table, a seat, and a lamp. Then when he comes to us, he will stay there."<sup>11</sup>So when the day came again that Elisha stopped there, he stayed in the room and rested there.

<sup>12</sup>Elisha said to Gehazi his servant, "Call this Shunammite." When he had called her, she stood before him.<sup>13</sup>Elisha said to him, "Say to her, 'You have gone to all this trouble to care for us. What can be done for you? Can we speak for you to the king or to the army commander?'" She answered, "I live among my own people."

<sup>14</sup>So Elisha said, "What can we do for her, then?" Gehazi answered, "Indeed, she has no son, and her husband is old."<sup>15</sup>So Elisha answered, "Call her." When he had called her, she stood in the door.<sup>16</sup>Elisha said, "At this time of year, in one year's time, you will be holding a son." She said, "No, my master and man of God, do not lie to your servant."

<sup>17</sup>But the woman conceived and gave birth to a son at the same time in the following year, as Elisha had said to her.<sup>18</sup>When the child had grown, he went out one day to his father, who was with harvesters.<sup>19</sup>He said to his father, "My head, my head." His father said to his servant, "Carry him to his mother."<sup>20</sup>When the servant had picked him up and brought the boy to his mother, the child sat on her knees until noon and then died.

<sup>21</sup>So the woman got up and laid the boy on the bed of the man of God, shut the door, and went out.<sup>22</sup>She called to her husband, and said, "Please send me one of the servants and one of the donkeys so that I may hurry to the man of God and then come back."

<sup>23</sup>Her husband said, "Why do you want to go to him today? It is not a new moon nor a Sabbath." She replied, "It will be all right."<sup>24</sup>Then she saddled a donkey and said to her servant, "Drive on quickly; do not slow down for me unless I say so."

<sup>25</sup>So she went and came to the man of God at Mount Carmel.

So when the man of God saw her in the distance, he said to Gehazi his servant, "Look, here comes the Shunammite woman.

<sup>26</sup>Please run to meet her and say to her, 'Is everything alright with you and with your husband and child?'" She answered, "It is all right."

<sup>27</sup>When she came to the man of God at the mountain, she caught hold of his feet. Gehazi came near to push her away, but the man of God said, "Leave her alone, for she is very upset, and Yahweh has hidden the problem from me, and has told me nothing."

<sup>28</sup>Then she said, "Did I ask you for a son, my master? Did I not say, 'Do not deceive me?'"<sup>29</sup>Then Elisha said to Gehazi, "Gird your loins and take my staff in your hand. Go to her home. If you meet any man, do not greet him, and if anyone greets you, do not answer him. Lay my staff on the young man's face."

<sup>30</sup>But the mother of the young man said, "As Yahweh lives, and as you live, I will not leave you." So Elisha arose and followed her.<sup>31</sup>Gehazi hurried on ahead of them and laid the staff on the young man's face, but the young



man did not speak or hear. So then Gehazi returned to meet Elisha and told him saying, "The young man has not awakened."

<sup>32</sup>When Elisha arrived at the house, the young man was dead and was still on the bed.<sup>33</sup> So Elisha went in and shut the door on the two of them and prayed to Yahweh.<sup>34</sup> He went up and lay on the child; he put his mouth on his mouth, his eyes on his eyes, and his hands on his hands. He stretched himself out on the boy, and the boy's body grew warm.

<sup>35</sup>Then Elisha got up and walked around the room and again went up and stretched himself out on the boy. The child sneezed seven times and then opened his eyes!<sup>36</sup> So Elisha called Gehazi and said, "Call the Shunammite!" So he called her, and when she came into the room, Elisha said, "Pick up your son."<sup>37</sup> Then she lay facedown on the ground at his feet and bowed to the ground, and then picked up her son and went out.

<sup>38</sup>Then Elisha came again to Gilgal. There was famine in the land, and the sons of the prophets were sitting before him. He said to his servant, "Put the large pot on the fire and cook stew for the sons of the prophets."<sup>39</sup> One of them went out into a field to gather vegetables. He found a wild vine and gathered enough wild gourds to fill the fold of his robe. They cut them up and put them into the stew, but did not know what kind they were.

<sup>40</sup>So they poured out the stew for the men to eat. Later, as they were eating, they cried out and said, "Man of God, there is death in the pot!" So they could not eat it anymore.<sup>41</sup> But Elisha said, "Bring some flour." He threw it into the pot and said, "Pour it out for the people, so that they may eat." Then there was no longer anything hurtful in the pot.

<sup>42</sup>A man came from Baal Shalishah to the man of God and brought twenty loaves of barley bread in his sack from the firstfruits and fresh ears of grain. He said, "Give this to the people so they can eat."<sup>43</sup> His servant said, "What, should I set this before a hundred men?" But Elisha said, "Give this to the people, so they can eat, because Yahweh says, 'They will eat and will have some left.'"<sup>44</sup> So his servant set it before them; they ate, and left some remaining, just as the word of Yahweh promised.

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## Chapter 5

<sup>1</sup>Now Naaman, commander of the army of the king of Aram, was a great and honorable man in his master's view, because by him Yahweh had given victory to Aram. He was also a mighty warrior, but he was a leper.<sup>2</sup>The Arameans had gone out in raiding parties and had captured a little girl from the land of Israel. She served Naaman's wife.

<sup>3</sup>The girl said to her mistress, "I wish that my master were with the prophet who is in Samaria! Then he would heal my master of his leprosy."<sup>4</sup>So Naaman went in and told the king what the little girl from the land of Israel had said.

<sup>5</sup>So the king of Aram said, "Go now, and I will send a letter to the king of Israel." Naaman left and took with him ten talents of silver, six thousand pieces of gold, and ten changes of clothes.<sup>6</sup>He also took the letter to the king of Israel that said, "Now when this letter is brought to you, you will see that I have sent Naaman my servant to you, so that you may cure him of his leprosy."

<sup>7</sup>When the king of Israel had read the letter, he tore his clothes and said, "Am I God, to kill and to make alive, that this man wants me to cure a man of his leprosy? It seems he is seeking to start an argument with me."

<sup>8</sup>So when Elisha the man of God heard that the king of Israel had torn his clothes, he sent word to the king saying, "Why have you torn your clothes? Let him come now to me, and he will know that there is a prophet in Israel."<sup>9</sup>So Naaman came with his horses and with his chariots and stood at the door of Elisha's house.<sup>10</sup>Elisha sent a messenger to him, saying, "Go and dip yourself into the Jordan seven times, and your flesh will be restored; you will be clean."

<sup>11</sup>But Naaman was angry and went away and said, "Look, I thought he would surely come out to me and stand and call on the name of Yahweh his God, and wave his hand over the place and heal my leprosy."<sup>12</sup>Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? Can I not bathe in them and be clean?" So he turned and went away in a rage.

<sup>13</sup>Then Naaman's servants came near and spoke to him, "My father, if the prophet had commanded you do some difficult thing, would you not have done it? How much more, then, when he says to you, 'Dip yourself and be clean?'"<sup>14</sup>Then he went down and dipped himself seven times in the Jordan, obeying the instructions of the man of God. His flesh was restored again like the flesh of a little child, and he was healed.

<sup>15</sup>Naaman returned to the man of God, he and all his company, and came and stood before him. He said, "See now, I know that there is no God in all the earth except in Israel. So therefore, please take a gift from your servant."<sup>16</sup>But Elisha replied, "As Yahweh lives, before whom I stand, I will receive nothing." Naaman urged Elisha to take a gift, but he refused.

<sup>17</sup>So Naaman said, "If not, then I ask you to let there be given to your servant two mule loads of earth, for from now on, your servant will offer neither burnt offering nor sacrifice to any god but Yahweh."<sup>18</sup>In this one thing may Yahweh pardon your servant, that is, when my king goes into the house of Rimmon to worship there, and he leans on my hand and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, may Yahweh pardon your servant in this matter."<sup>19</sup>Elisha said to him, "Go in peace." So Naaman left.

<sup>20</sup>He had traveled only a short distance, when Gehazi the servant of Elisha the man of God said to himself, "Look, my master has spared this Naaman the Aramean by not receiving from his hands gifts that he brought. As Yahweh lives, I will run after him and receive something from him."<sup>21</sup>So Gehazi followed after Naaman. When Naaman saw someone running after him, he jumped down from his chariot to meet him and said, "Is everything all right?"<sup>22</sup>Gehazi said, "Everything is all right. My master has sent me, saying, 'See, now two young men of the sons of the prophets have come to me from the hill country of Ephraim. Please give them a talent of silver and two changes of clothes.'"

<sup>23</sup>Naaman replied, "I am very happy to give you two talents." Naaman urged Gehazi and tied two talents of silver in two bags, with two changes of clothes, and laid them on two of his servants, who carried the bags of silver before Gehazi.<sup>24</sup>When Gehazi came to the hill, he took the bags of silver from their hands and hid them in the house; he sent the men away, and they left.<sup>25</sup>When Gehazi went in and stood before his master, Elisha said to him, "Where have you come from, Gehazi?" He answered, "Your servant went nowhere."

<sup>26</sup>Elisha said to Gehazi, "Was not my spirit with you when the man turned his chariot to meet you? Is this a time to accept money and clothes, olive orchards and vineyards, sheep and oxen, and male servants and female

servants?<sup>27</sup> So the leprosy of Naaman will be on you and your descendants forever." So Gehazi went out from his presence, a leper as white as snow.

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## Chapter 6

<sup>1</sup>The sons of the prophets said to Elisha, "See now, the place where we live with you is too small for us all.<sup>2</sup>Please let us go to the Jordan, and let every man cut down a tree there, and let us build us a place there where we may live." Elisha answered, "You may go ahead."<sup>3</sup>One of them said, "Please go with your servants." Elisha answered, "I will go."

<sup>4</sup>So he went with them, and when they came to the Jordan, they began to cut down trees.<sup>5</sup>But as one was chopping, the ax head fell into the water; he cried out and said, "Oh no, my master, it was borrowed!"

<sup>6</sup>So the man of God said, "Where did it fall?" The man showed Elisha the place. He then cut off a stick, threw it in the water, and made the iron float.<sup>7</sup>Elisha said, "Pick it up." So the man reached out his hand and grabbed it.

<sup>8</sup>Now the king of Aram was waging war against Israel. He consulted with his servants, saying, "My camp will be in such and such a place."<sup>9</sup>So the man of God sent to the king of Israel, saying, "Be careful not to pass that place, for the Arameans are going down there."

<sup>10</sup>The king of Israel sent a message to the place about which the man of God had spoken and warned him. More than once or twice, when the king went there, he was on his guard.<sup>11</sup>The king of Aram was enraged about these warnings, and he called his servants and said to them, "Will you not tell me who among us is for the king of Israel?"

<sup>12</sup>So one of his servants said, "No, my master, king, for Elisha the prophet in Israel tells the king of Israel the words that you speak in your own bedroom!"<sup>13</sup>The king replied, "Go and see where Elisha is so I may send men and capture him." It was told him, "See, he is in Dothan."

<sup>14</sup>So the king sent to Dothan horses, chariots, and a large army. They came by night and surrounded the city.

<sup>15</sup>When the servant of the man of God had risen early and gone outside, behold, a large army with horses and chariots surrounded the city. His servant said to him, "Oh, my master! What will we do?"<sup>16</sup>Elisha answered, "Do not fear, for those who are with us are more than those who are with them."

<sup>17</sup>Elisha prayed and said, "Yahweh, I beg that you will open his eyes that he may see." Then Yahweh opened the servant's eyes, and he saw. Behold, the mountain was full of horses and chariots of fire around Elisha!<sup>18</sup>When the Arameans came down to him, Elisha prayed to Yahweh and said, "Strike these people blind, I ask you." So Yahweh made them blind, just as Elisha had asked.<sup>19</sup>Then Elisha told the Arameans, "This is not the way, neither is this the city. Follow me, and I will bring you to the man whom you are looking for." Then he led them to Samaria.

<sup>20</sup>It came about that when they had come into Samaria, Elisha said, "Yahweh, open the eyes of these men that they may see." Yahweh opened their eyes and they saw, and behold, they were in the middle of the city of Samaria.

<sup>21</sup>The king of Israel said to Elisha, when he saw them, "My father, should I kill them? Should I kill them?"

<sup>22</sup>Elisha answered, "You must not kill them. Would you kill those whom you had taken captive with your sword and bow? Put bread and water before them, that they may eat and drink, and go to their master."<sup>23</sup>So the king prepared much food for them, and when they had eaten and drunk, he sent them away, and they went back to their master. Those bands of Aramean soldiers did not return for a long time into the land of Israel.

<sup>24</sup>Later after this Ben-Hadad king of Aram gathered all his army and attacked Samaria and besieged it.<sup>25</sup>So there was a great famine in Samaria. Behold, they besieged it until a donkey's head was sold for eighty pieces of silver, and the fourth part of a kab of dove's dung for five pieces of silver.<sup>26</sup>As the king of Israel was passing by on the wall, a woman cried to him, saying, "Help, my master, king."

<sup>27</sup>He said, "If Yahweh does not help you, how can I help you? Is there anything coming from the threshing floor or winepress?"<sup>28</sup>The king continued, "What is troubling you?" She answered, "This woman said to me, 'Give your son so that we may eat him today, and we will eat my son tomorrow.'"<sup>29</sup>So we boiled my son and ate him, and I said to her on the next day, "Give your son that we may eat him, but she has hidden her son."

<sup>30</sup>So when the king heard the words of the woman, he tore his clothes (now he was passing by on the wall), and the people looked and saw that he had sackcloth underneath, against his skin.<sup>31</sup>Then he said, "May God do so to me, and more also, if the head of Elisha son of Shaphat remains on him today."

<sup>32</sup>But Elisha was sitting in his house, and the elders were sitting with him. The king sent a man from before him, but when the messenger came to Elisha, he said to the elders, "See how this son of a murderer has sent to take

away my head? Look, when the messenger comes, shut the door, and hold the door shut against him. Is not the sound of his master's feet behind him?"<sup>33</sup> While he was still talking with them, behold, the messenger came down to him. The king had said, "Behold, this trouble comes from Yahweh. Why should I wait for Yahweh any longer?"

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## Chapter 7

<sup>1</sup>Elisha said, "Hear the word of Yahweh. This is what Yahweh says: 'Tomorrow about this time a measure of fine flour will be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.'" <sup>2</sup>Then the officer on whose hand the king leaned answered the man of God, and said, "See, even if Yahweh should make windows in heaven, can this thing happen?" Elisha replied, "See, you will watch it happen with your own eyes, but you will not eat any of it."

<sup>3</sup>Now there were four men with leprosy right outside the city gate. They said one to another, "Why should we sit here until we die?" <sup>4</sup>If we say that we should go into the city, then the famine is in the city, and we will die there. But if we still sit here, we will still die. Now then, come, let us go to the army of the Arameans. If they keep us alive, we will live, and if they kill us, we will only die."

<sup>5</sup>So they rose up at twilight to go into the Aramean camp; when they arrived at the outermost part of the camp, there was no one there. <sup>6</sup>For the Lord had made the Aramean army hear a noise of chariots, and a noise of horses—the noise of another large army, and they said to each other, "The king of Israel has hired the kings of the Hittites and Egyptians to come against us."

<sup>7</sup>So the soldiers arose and fled in the twilight; they left their tents, their horses, their donkeys, and the camp as it was, and fled for their lives. <sup>8</sup>When the men with leprosy came to the outermost part of the camp, they went into one tent and ate and drank, and carried away silver and gold and clothes, and went and hid them. They came back and entered into another tent and carried plunder away from there also, and went and hid it.

<sup>9</sup>Then they said to each other, "We are not doing right. This day is a day of good news, but we are keeping quiet about it. If we wait until the morning light, punishment will overtake us. Now then, come, let us go and tell the king's household." <sup>10</sup>So they went and called the gatekeepers of the city. They told them, saying, "We went to the camp of the Arameans, but there was no one there, not the sound of anyone, but there were the horses tied, and the donkeys tied, and the tents as they were." <sup>11</sup>Then the gatekeepers shouted out the news, and then it was told inside the king's household.

<sup>12</sup>Then the king arose at night and said to his servants, "I will tell you now what the Arameans have done to us. They know that we are hungry, so they have gone out of the camp to hide themselves in the fields. They are saying, 'When they come out of the city, we will take them alive, and get into the city.'" <sup>13</sup>One of the king's servants answered and said, "I beg you, let some men take five of the horses that remain, which are left in the city. They are like all the rest of the population of Israel who are left—most are now dead; let us send them and see."

<sup>14</sup>So they took two chariots with horses, and the king sent them after the army of the Arameans, saying, "Go and see." <sup>15</sup>They went after them to the Jordan, and all the road was full of clothes and equipment that the Arameans had cast away in their hurry. So the messengers returned and told the king.

<sup>16</sup>The people went out and plundered the camp of the Arameans. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, just as the word of Yahweh had said. <sup>17</sup>The king had ordered the officer on whose hand he had leaned to be in charge of the gate, and the people trampled him down in the gateway. He died as the man of God had said, who spoke when the king had come down to him.

<sup>18</sup>So it happened as the man of God had said to the king, saying, "About this time in the gate of Samaria, two measures of barley will be available for a shekel, and a measure of fine flour for a shekel." <sup>19</sup>That officer had answered the man of God and said, "See, even if Yahweh should make windows in heaven, can this thing happen?" Elisha had said, "See, you will watch it happen with your own eyes, but you will not eat any of it." <sup>20</sup>That is exactly what happened to him, for the people trampled him in the gate, and he died.

## Chapter 8

<sup>1</sup>Now Elisha had spoken to the woman whose son he had restored to life. He said to her, "Arise, and go with your household, and stay wherever you can in another land, because Yahweh has called for a famine which will come on this land for seven years."<sup>2</sup>So the woman arose and she obeyed the word of the man of God. She went with her household and lived in the land of the Philistines seven years.

<sup>3</sup>It came about at the end of seven years that the woman returned from the land of the Philistines, and she went to the king to cry to him for her house and for her land.<sup>4</sup>Now the king was talking with Gehazi the servant of the man of God, saying, "Please tell me all the great things that Elisha has done."

<sup>5</sup>Then as he was telling the king how Elisha had restored to life the child who was dead, the very woman whose son he had restored to life came to cry to the king for her house and for her land. Gehazi said, "My master, king, this is the woman, and this is her son, whom Elisha restored to life."<sup>6</sup>When the king asked the woman about her son, she explained it to him. So the king ordered a certain officer for her, saying, "Give back to her all that was hers and all the harvests of her fields since the day that she left the land until now."

<sup>7</sup>Elisha came to Damascus where Ben-Hadad the king of Aram was sick. The king was told, "The man of God has come here."<sup>8</sup>The king said to Hazael, "Take a gift in your hand and go meet the man of God, and consult with Yahweh through him, saying, 'Will I revive from this sickness?'"<sup>9</sup>So Hazael went to meet him and took a gift with him of every kind of good thing of Damascus, carried by forty camels. So Hazael came and stood before Elisha and said, "Your son Ben-Hadad king of Aram has sent me to you, saying, 'Will I revive from this sickness?'"

<sup>10</sup>Elisha said to him, "Go, say to Ben-Hadad, 'You will surely revive,' but Yahweh has shown me that he will surely die."<sup>11</sup>Then Elisha stared at Hazael until he was ashamed, and the man of God wept.<sup>12</sup>Hazael asked, "Why do you weep, my master?" He answered, "Because I know the evil that you will do to the people of Israel. You will set their strongholds on fire, and you will kill their young men with the sword, dash in pieces their little ones, and rip open their pregnant women."

<sup>13</sup>Hazael replied, "Who is your servant, that he should do this great thing? He is only a dog." Elisha answered, "Yahweh has shown me that you will be king over Aram."<sup>14</sup>Then Hazael left Elisha and came to his master, who said to him, "What did Elisha say to you?" He answered, "He told me that you would certainly revive."<sup>15</sup>Then the next day Hazael took the blanket and dipped it in water, and spread it on Ben-Hadad's face so that he died. Then Hazael became king in his place.

<sup>16</sup>In the fifth year of Joram son of Ahab, king of Israel, Jehoram began to reign. He was the son of Jehoshaphat king of Judah. He began to reign when Jehoshaphat was king of Judah.<sup>17</sup>Jehoram was thirty-two years old when he began to reign, and he reigned for eight years in Jerusalem.

<sup>18</sup>Jehoram walked in the ways of the kings of Israel, as the house of Ahab was doing; for he had Ahab's daughter as his wife, and he did what was evil in Yahweh's sight.<sup>19</sup>However, because of his servant David, Yahweh did not want to destroy Judah, since he had told David that he would always give him a lamp for his descendants.

<sup>20</sup>In Jehoram's days, Edom rebelled against the hand of Judah, and they set a king over themselves.<sup>21</sup>Then Jehoram crossed over to Zair with all his chariots. When the Edomites surrounded Jehoram, his chariot commanders rose up and attacked them during the night; but Jehoram's army ran away and went back to their tents.

<sup>22</sup>So Edom has been in rebellion against the rule of Judah to this present day. Libnah also revolted at the same time.<sup>23</sup>As for the other matters concerning Jehoram, all that he did, are they not written in the book of the events of the kings of Judah?<sup>24</sup>Jehoram lay down with his fathers and was buried with them in the city of David. Then Ahaziah his son became king in his place.

<sup>25</sup>In the twelfth year of Joram son of Ahab, king of Israel, Ahaziah son of Jehoram, king of Judah, began to reign.

<sup>26</sup>Ahaziah was twenty-two years old when he began to reign; he reigned for one year in Jerusalem. His mother's name was Athaliah; she was the daughter of Omri, king of Israel.<sup>27</sup>Ahaziah walked in the ways of the house of Ahab; he did what was evil in the sight of Yahweh, as the house of Ahab was doing, for Ahaziah was a son-in-law to the house of Ahab.

<sup>28</sup>Ahaziah went with Joram son of Ahab, to fight against Hazael, king of Aram, at Ramoth Gilead. The Arameans wounded Joram.<sup>29</sup>King Joram returned to be healed in Jezreel of the wounds that the Arameans had given him at

Ramah, when he fought against Hazael king of Aram. So Ahaziah son of Jehoram, king of Judah, went down to Jezreel to see Joram son of Ahab, because Joram had been wounded.

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## Chapter 9

<sup>1</sup>Elisha the prophet called one of the sons of the prophets and said to him, "Gird your loins, then take this little bottle of oil in your hand and go to Ramoth Gilead.<sup>2</sup>When you arrive, look for Jehu son of Jehoshaphat son of Nimshi, and go in and make him arise up from among his companions, and conduct him to an inner chamber.<sup>3</sup>Then take the bottle of oil and pour it on his head and say, 'Yahweh says this: "I have anointed you king over Israel."' Then open the door, and run off; do not delay."

<sup>4</sup>So the young man, the young prophet, went to Ramoth Gilead.<sup>5</sup>When he arrived, behold, the captains of the army were sitting. So the young prophet said, "I have come on an errand to you, captain." Jehu replied, "To which of us?" The young prophet answered, "To you, captain."<sup>6</sup>So Jehu arose and went into the house, and the prophet poured the oil on his head and said to Jehu, "Yahweh, the God of Israel, says this: 'I have anointed you king over the people of Yahweh, over Israel.

<sup>7</sup>You must kill the family of Ahab your master so that I may avenge the blood of my servants the prophets and the blood of all the servants of Yahweh who were murdered by the hand of Jezebel.<sup>8</sup>For the whole family of Ahab will perish, and I will cut off from Ahab every male child in Israel, whether he is a slave or a free person.

<sup>9</sup>I will make the house of Ahab like the house of Jeroboam son of Nebat and like the house of Baasha son of Ahijah.<sup>10</sup>The dogs will eat Jezebel in Jezreel, and there will be no one to bury her.'" Then the prophet opened the door and ran off.

<sup>11</sup>Then Jehu came out to the servants of his master, and one said to him, "Is everything all right? Why did this mad fellow come to you?" Jehu answered them, "You know the man and the kinds of things he says."<sup>12</sup>They said, "That is a lie. Tell us." Jehu answered, "He said this and that to me, and he also said, 'This is what Yahweh says: I have anointed you as king over Israel.'"<sup>13</sup>Then each of them quickly took off his outer garment and put it under Jehu at the top of the steps. They blew the ram's horn and said, "Jehu is king."

<sup>14</sup>In this way Jehu son of Jehoshaphat son of Nimshi conspired against Joram. Now Joram had been defending Ramoth Gilead, he and all Israel, because of Hazael king of Aram,<sup>15</sup>but King Joram had gone back to Jezreel to be healed of the wounds that the Arameans had given him, when he had fought against Hazael king of Aram.

Jehu said to the servants of Joram, "If this is your opinion, then let no one escape and go out of the city, in order to go tell this news in Jezreel."

<sup>16</sup>So Jehu rode in a chariot to Jezreel; for Joram was resting there. Now Ahaziah king of Judah had come down to see Joram.

<sup>17</sup>The watchman was standing on the tower in Jezreel, and he saw the company of Jehu as he came at a distance; he said, "I see a group of men coming." Joram said, "Take a horseman, and send him out to meet them; tell him to say, 'Are you coming in peace?'"<sup>18</sup>So a man was sent on horseback to meet him; he said, "The king says this: 'Are you coming in peace?'" So Jehu said, "What have you to do with peace? Turn and ride behind me." Then the watchman told the king, "The messenger has met them, but he is not coming back."

<sup>19</sup>Then he sent out a second man on horseback, who came to them and said, "The king says this: 'Are you coming in peace?'" Jehu answered, "What have you to do with peace? Turn and ride behind me."<sup>20</sup>Again the watchman reported, "He has met them, but he is not coming back. For the way that the chariot is being driven is the way that Jehu son of Nimshi drives; he is driving wildly."

<sup>21</sup>So Joram said, "Get my chariot ready." They prepared his chariot, and Joram king of Israel and Ahaziah king of Judah rode out, each in his chariot, to meet Jehu. They found him at the property of Naboth the Jezreelite.<sup>22</sup>When Joram saw Jehu, he said, "Are you coming in peace, Jehu?" He answered, "What peace is there, when the idolatrous acts of prostitution and witchcraft of your mother Jezebel are so many?"

<sup>23</sup>So Joram turned his chariot and fled and said to Ahaziah, "There is treachery, Ahaziah."<sup>24</sup>Then Jehu drew his bow with his full strength and shot Joram between his shoulders; the arrow went through his heart, and he sank down in his chariot.

<sup>25</sup>Then Jehu said to Bidkar his officer, "Pick him up and throw him in the field of Naboth the Jezreelite. Think about how when you and I rode together after Ahab his father, Yahweh placed this prophecy against him:

<sup>26</sup>"Yesterday I saw the blood of Naboth and the blood of his sons—this is Yahweh's declaration—and I will surely make you pay for it on this field—this is Yahweh's declaration. Now then, pick him up and throw him on this field, according to the word of Yahweh."

<sup>27</sup>When Ahaziah the king of Judah saw this, he fled up the road to Beth Haggan. But Jehu followed him, and said, "Kill him also in the chariot," and they shot him at the ascent of Gur, which is by Ibleam. Ahaziah fled to Megiddo and died there.<sup>28</sup> His servants carried his body in a chariot to Jerusalem and buried him in his tomb with his fathers in the city of David.

<sup>29</sup>Now it was in the eleventh year of Joram son of Ahab that Ahaziah had begun to reign over Judah.

<sup>30</sup>When Jehu came to Jezreel, Jezebel heard of it, and she painted her eyes, arranged her hair, and looked out the window.<sup>31</sup> As Jehu was entering the gate, she said to him, "Are you coming in peace, you Zimri, your master's murderer?"<sup>32</sup> Jehu looked up at the window and said, "Who is on my side? Who?" Then two or three eunuchs looked out.

<sup>33</sup>So Jehu said, "Throw her down." So they threw Jezebel down, and some of her blood spattered on the wall and the horses, and Jehu trampled her underfoot.<sup>34</sup> When Jehu entered the palace, he ate and drank. Then he said, "See now to this cursed woman and bury her, for she is a king's daughter."

<sup>35</sup>They went to bury her, but they found no more of her than the skull, the feet, and the palms of her hands.<sup>36</sup> So they came back and told Jehu. He said, "This is the word of Yahweh which he spoke by his servant Elijah the Tishbite, saying, 'In the land at Jezreel the dogs will eat the flesh of Jezebel,'<sup>37</sup> and the body of Jezebel will be like dung on the surface of the fields in the land at Jezreel, so that no one will be able to say, 'This is Jezebel.'"

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## Chapter 10

<sup>1</sup>Now Ahab had seventy descendants in Samaria. Jehu wrote letters and sent them to Samaria, to the rulers of Jezreel, including the elders and the guardians of Ahab's descendants, saying, <sup>2</sup>"Your master's descendants are with you, and you also have chariots and horses and a fortified city and armor. So then, as soon as this letter comes to you, <sup>3</sup>select the best and most deserving of your master's descendants and set him on his father's throne, and fight for your master's royal line."

<sup>4</sup>But they were terrified and said among themselves, "See, the two kings could not stand before Jehu. So how can we stand?" <sup>5</sup>Then the man who was in charge of the palace, and the man who was over the city, and the elders also, and they who raised the children, sent word back to Jehu, saying, "We are your servants. We will do everything that you command us. We will not make any man king. Do what is good in your eyes."

<sup>6</sup>Then Jehu wrote a letter the second time to them, saying, "If you are on my side, and if you will listen to my voice, you must take the heads of the men of your master's descendants, and come to me to Jezreel by tomorrow this time." Now the king's descendants, seventy in number, were with the important men of the city, who were bringing them up. <sup>7</sup>So when the letter came to them, they took the king's sons and killed them, seventy persons, put their heads in baskets, and sent them to Jehu in Jezreel.

<sup>8</sup>A messenger came to Jehu, saying, "They have brought the heads of the king's sons." So he said, "Put them in two heaps at the entrance of the gate until the morning." <sup>9</sup>In the morning Jehu went out and stood, and said to all the people, "You are innocent. See, I plotted against my master and killed him, but who killed all these?"

<sup>10</sup>Now you should certainly realize that no part of Yahweh's word, the word that he spoke concerning the family of Ahab, will fall to the ground, for Yahweh has done what he spoke about through his servant Elijah." <sup>11</sup>So Jehu killed all who remained in the family of Ahab in Jezreel, and all his important men, his close friends, and his priests, until no survivor remained to him.

<sup>12</sup>Then Jehu arose and left; he went to Samaria. As he was arriving at Beth Eked of the Shepherds, <sup>13</sup>he met brothers of Ahaziah king of Judah. Jehu said to them, "Who are you?" They answered, "We are brothers of Ahaziah, and we are going down to greet the children of the king and the children of Queen Jezebel." <sup>14</sup>Jehu said to his own men, "Take them alive." So they took them alive and killed them at the well of Beth Eked, all forty-two men. He did not leave any of them alive.

<sup>15</sup>When Jehu had left there, he met Jehonadab son of Rekab coming to meet him. Jehu greeted him and said to him, "Is your heart with me, as my heart is with yours?" Jehonadab answered, "It is." Jehu said, "If it is, give me your hand." So he gave Jehu his hand, and Jehu took Jehonadab up with him into the chariot. <sup>16</sup>Jehu said, "Come with me and see my zeal for Yahweh." So he had Jehonadab ride along with him in his chariot. <sup>17</sup>When he came to Samaria, Jehu killed all who remained from Ahab's descendants in Samaria, until he had destroyed Ahab's royal line, just as was told them before by the word of Yahweh, which he had spoken to Elijah.

<sup>18</sup>Then Jehu gathered all the people together and said to them, "Ahab served Baal a little, but Jehu will serve him much. <sup>19</sup>Now therefore call to me all the prophets of Baal, all his worshipers, and all his priests. Let no one be left out, for I have a great sacrifice to offer to Baal. Whoever does not come will not live." But Jehu did this deceitfully, with the intent to kill the worshipers of Baal. <sup>20</sup>Jehu said, "Announce that there will be an assembly for Baal." So they announced it.

<sup>21</sup>Then Jehu sent throughout all Israel and all the worshipers of Baal came, so that there was not a man left who did not come. They came into the temple of Baal, and it was filled from one end to another. <sup>22</sup>Jehu said to the man who kept the priest's wardrobe, "Bring out robes for all the worshipers of Baal." So the man brought out robes to them.

<sup>23</sup>So Jehu went with Jehonadab son of Rekab into the house of Baal, and he said to the worshipers of Baal, "Search and make sure that there is no one here with you from the servants of Yahweh, but the worshipers of Baal alone." <sup>24</sup>Then they went in to offer sacrifices and burnt offerings. Now Jehu had chosen eighty men who were standing outside, and he told them, "If any of the men whom I bring into your hands escapes, whoever lets that man escape, his life will be taken for the life of the one who escaped."

<sup>25</sup>So then as soon as Jehu finished offering the burnt offering, he said to his bodyguards and to the officers, "Go in and kill them. Let no one come out." So they killed them with the edge of the sword, and the bodyguards and the

officers threw them out and went into the inner room of the house of Baal.<sup>26</sup> They dragged out the stone pillars that were in the house of Baal, and they burned them.<sup>27</sup> Then they broke down the pillar of Baal, and destroyed the house of Baal and made it a latrine, which it is to this day.<sup>28</sup> That is how Jehu destroyed Baal worship from Israel.

<sup>29</sup> But Jehu did not leave the sins of Jeroboam son of Nebat, by which he made Israel sin—that is, the worship of the golden calves in Bethel and Dan.<sup>30</sup> So Yahweh said to Jehu, "Because you have done well in executing what was right in my eyes, and have done to the house of Ahab according to all that was in my heart, your descendants will sit on the throne of Israel to the fourth generation."<sup>31</sup> But Jehu took no care to walk in the law of Yahweh, the God of Israel, with all his heart. He did not turn away from the sins of Jeroboam, by which he made Israel sin.

<sup>32</sup> In those days Yahweh began to cut off regions from Israel, and Hazael defeated the Israelites at the borders of Israel,<sup>33</sup> from the Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the Valley of the Arnon, through Gilead to Bashan.

<sup>34</sup> As for the other matters concerning Jehu, and all that he did, and all his power, are they not written in the book of the events of the kings of Israel?<sup>35</sup> Jehu lay down with his ancestors, and they buried him in Samaria. Then Jehoahaz his son became king in his place.<sup>36</sup> The time that Jehu reigned over Israel in Samaria was twenty-eight years.

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## Chapter 11

<sup>1</sup>Now when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and killed all the royal children.<sup>2</sup>But Jehosheba, a daughter of King Jehoram and sister of Ahaziah, took Joash son of Ahaziah, and hid him away from among the king's sons who were killed, along with his nurse; she put them into a bedroom. They hid him from Athaliah so that he was not killed.<sup>3</sup>He remained with her six years, hidden in the house of Yahweh, while Athaliah reigned over the land.

<sup>4</sup>In the seventh year, Jehoiada sent messages and brought the commanders of hundreds of the Carites and of the guard, and brought them to himself, into the temple of Yahweh. He made a covenant with them, and he made them swear an oath in the house of Yahweh. Then he showed them the king's son.<sup>5</sup>He commanded them, saying, "This is what you must do. A third of you who come on the Sabbath will keep watch over the king's house,<sup>6</sup> and a third will be at the Sur Gate, and a third at the gate behind the guardhouse. You shall guard the guardhouse of the temple."

<sup>7</sup>The two other groups who are not serving on the Sabbath, you must keep the watch over the house of Yahweh for the king.<sup>8</sup>You must surround the king, every man with his weapons in his hand. Whoever enters within your ranks, let him be killed. You must stay with the king when he goes out, and when he comes in.

<sup>9</sup>So the commanders of hundreds obeyed everything Jehoiada the priest commanded. Each one took his men, those who were to come in to serve on the Sabbath, and those who were to stop serving on that Sabbath; and they came to Jehoiada the priest.<sup>10</sup>Then Jehoiada the priest gave the commanders of hundreds the spears and shields that belonged to King David and that were in the house of Yahweh.

<sup>11</sup>So the guards stood, each man with his weapon in his hand, from the right side of the temple to the left side, near the altar and the temple, surrounding the king.<sup>12</sup>Then Jehoiada brought out the king's son Joash, put the crown on him, and gave him the covenant decrees. Then they made him king and anointed him. They clapped their hands and said, "Long live the king!"

<sup>13</sup>When Athaliah heard the noise of the guard and of the people, she came to the people in the house of Yahweh.

<sup>14</sup>She looked, and, behold, the king was standing by the pillar, as the custom was, and the captains and the trumpeters were by the king. All the people of the land were rejoicing and blowing trumpets. Then Athaliah tore her clothes and shouted, "Treason! Treason!"

<sup>15</sup>Then Jehoiada the priest ordered the commanders of hundreds who were over the army, saying, "Bring her out between the ranks. Anyone who follows her, kill him with the sword." For the priest had said, "Do not let her be killed in the house of Yahweh."<sup>16</sup>So they seized her as she reached the horses' entrance to the king's house, and there she was killed.

<sup>17</sup>Then Jehoiada made a covenant between Yahweh and the king and people, that they should be Yahweh's people, and also between the king and the people.<sup>18</sup>So all the people of the land went to the house of Baal and tore it down. They smashed Baal's altars and his idol figures to pieces, and they killed Mattan, the priest of Baal, in front of those altars. Then Jehoiada the priest appointed guards over the temple of Yahweh.

<sup>19</sup>Jehoiada took with him the commanders of hundreds, the Carites, the guard, and all the people of the land, and together they brought down the king from the house of Yahweh and they went into the king's house, entering by way of the gate of the guards. Joash took his place on the royal throne.<sup>20</sup>So all the people of the land rejoiced, and the city was quiet after Athaliah had been killed with the sword at the king's house.

<sup>21</sup>Joash was seven years old when he began to reign.

## Chapter 12

<sup>1</sup>In the seventh year of Jehu, the reign of Joash began; he reigned for forty years in Jerusalem. His mother's name was Zibiah, of Beersheba.<sup>2</sup>Joash did what was right in the eyes of Yahweh all the time, because Jehoiada the priest was instructing him.<sup>3</sup>But the high places were not taken away. The people still sacrificed and burned incense on the high places.

<sup>4</sup>Joash said to the priests, "All the money that is brought in as sacred offerings into the house of Yahweh, that money for which each person is assessed—whether it is the money collected in the census, or the money received from personal vows, or the money brought in by people motivated by Yahweh in their hearts to give—<sup>5</sup>the priests should receive the money from one of their treasurers and repair whatever damage is found in the temple."

<sup>6</sup>But by the twenty-third year of King Joash, the priests had not repaired anything in the temple.<sup>7</sup>Then King Joash called for Jehoiada the priest and for the other priests; he said to them, "Why have you not repaired anything in the temple? Now take no more money from your taxpayers, but take what has been collected for repairs of the temple and give it to those who can make the repairs."<sup>8</sup>So the priests consented to take no more money from the people and not repair the temple themselves.

<sup>9</sup>Then, Jehoiada the priest took a chest, bored a hole in its lid, and set it beside the altar, on the right side as one comes into the house of Yahweh. The priests who were guarding the temple entrance put into it all the money that was brought to the house of Yahweh.<sup>10</sup>Whenever they saw that there was much money in the chest, the king's scribe and the high priest would come and put the money in bags and then count it, the money found in the temple of Yahweh.

<sup>11</sup>They gave the money that was weighed out into the hands of men who took care of the temple of Yahweh. They paid it out to the carpenters and the builders who worked on the temple of Yahweh,<sup>12</sup>and to the masons and the stonecutters, for buying timber and cutting stone to repair the temple of Yahweh, and for all that was needed to be paid to repair it.

<sup>13</sup>But the money that was brought into the house of Yahweh did not pay to make for it any silver cups, lamp trimmers, basins, trumpets, or any gold or silver furnishing.<sup>14</sup>They gave this money to those who did the work of repairing the house of Yahweh.

<sup>15</sup>In addition, they did not require the money paid for repairs to be accounted for by the men who received it and paid it to the workmen, because these men practiced faithfulness.<sup>16</sup>But the money for the guilt offerings and the money for the sin offerings was not brought into the temple of Yahweh, because it belonged to the priests.

<sup>17</sup>Then Hazael king of Aram attacked and fought against Gath, and took it. Hazael then turned to attack Jerusalem.

<sup>18</sup>Joash king of Judah took all the things that Jehoshaphat and Jehoram and Ahaziah, his fathers, kings of Judah, had set apart, and what he had set apart, and all the gold that was found in the storerooms of the houses of Yahweh and of the king and he sent them to Hazael king of Aram. Then Hazael went away from Jerusalem.

<sup>19</sup>As for the other matters concerning Joash, all that he did, are they not written in the book of the events of the kings of Judah?<sup>20</sup>His servants arose and plotted together; they attacked Joash in Beth Millo, on the way that goes down to Silla.<sup>21</sup>Jozabad <sup>1</sup>son of Shimeath, and Jehozabad son of Shomer, his servants, attacked him, and he died. They buried Joash with his ancestors in the city of David, and Amaziah, his son, became king in his place.

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<sup>1</sup>Some ancient copies have Jozacar .

## Chapter 13

<sup>1</sup>In the twenty-third year of Joash son of Ahaziah king of Judah, Jehoahaz son of Jehu began to reign over Israel in Samaria; he reigned seventeen years.<sup>2</sup>He did what was evil in the sight of Yahweh and followed the sins of Jeroboam son of Nebat, who caused Israel to sin; and Jehoahaz did not turn away from them.

<sup>3</sup>The anger of Yahweh burned against Israel, and he gave them continually into the hand of Hazael king of Aram and into the hand of Ben-Hadad son of Hazael.<sup>4</sup>So Jehoahaz implored Yahweh, and Yahweh listened to him because he saw the oppression of Israel, how the king of Aram was oppressing them.<sup>5</sup>So Yahweh gave Israel a rescuer, and they escaped from the hand of the Arameans, and the people of Israel began to live in their tents as they had before.

<sup>6</sup>Nevertheless, they did not depart from the sins of the house of Jeroboam, who caused Israel to sin, and they continued in them; and the Asherah pole remained in Samaria.<sup>7</sup>The Arameans left Jehoahaz with only fifty horsemen, ten chariots, and ten thousand footmen, for the king of Aram had destroyed them and made them like the chaff at threshing time.

<sup>8</sup>As for the other matters concerning Jehoahaz, and all that he did and his power, are they not written in the book of the events of the kings of Israel?<sup>9</sup>So Jehoahaz lay down with his ancestors, and they buried him in Samaria. Jehoash his son became king in his place.

<sup>10</sup>In the thirty-seventh year of Joash king of Judah, the reign of Jehoash son of Jehoahaz began over Israel in Samaria; he reigned sixteen years.<sup>11</sup>He did what was evil in the sight of Yahweh. He did not leave behind any of the sins of Jeroboam son of Nebat, by which he had made Israel to sin, but he walked in them.

<sup>12</sup>As for the other matters concerning Jehoash, and all that he did, and his might by which he fought against Amaziah king of Judah, are they not written in the book of the events of the kings of Israel?<sup>13</sup>Jehoash lay down with his ancestors, and Jeroboam sat on his throne. Jehoash was buried in Samaria with the kings of Israel.

<sup>14</sup>Now Elisha became sick with an illness by which he later died, so Jehoash the king of Israel came down to him and wept over him. He said, "My father, my father, the chariots of Israel and the horsemen are taking you away!"<sup>15</sup>Elisha said to him, "Pick up a bow and some arrows," so Joash picked up a bow and some arrows.<sup>16</sup>Elisha said to the king of Israel, "Put your hand on the bow," so he put his hand on it. Then Elisha laid his hands on the king's hands.

<sup>17</sup>Elisha said, "Open the window eastward," so he opened it. Then Elisha said, "Shoot!", and he shot. Elisha said, "This is Yahweh's arrow of victory, the arrow of victory over Aram, for you will attack the Arameans in Aphek until you have consumed them."<sup>18</sup>Then Elisha said, "Take the arrows," so Joash took them. He said to the king of Israel, "Strike the ground with them," and he struck the ground three times, then stopped.<sup>19</sup>But the man of God was angry with him and said, "You should have hit the ground five or six times. Then you would have attacked Aram until you annihilated it, but now you will attack Aram only three times."

<sup>20</sup>Then Elisha died, and they buried him. Now marauding bands of Moabites invaded the land at the beginning of the year.<sup>21</sup>As they were burying a certain man, they saw a marauding band of Moabites, so they threw the body into Elisha's grave. As soon as the man touched Elisha's bones, he revived and stood up on his feet.

<sup>22</sup>Hazael king of Aram oppressed Israel all the days of Jehoahaz.<sup>23</sup>But Yahweh was gracious to Israel, and had compassion on them and concern for them, because of his covenant with Abraham, Isaac, and Jacob. So Yahweh did not destroy them, and he still has not driven them away from his presence.

<sup>24</sup>Hazael king of Aram died, and Ben-Hadad his son became king in his place.<sup>25</sup>Jehoash son of Jehoahaz took back from Ben-Hadad son of Hazael the cities that had been taken from Jehoahaz his father by war. Jehoash attacked him three times, and he recovered those cities of Israel.

## Chapter 14

<sup>1</sup>In the second year of Jehoash son of Jehoahaz, king of Israel, Amaziah son of Joash, king of Judah, began to reign.

<sup>2</sup>He was twenty-five years old when he began to reign; he reigned twenty-nine years in Jerusalem. His mother's name was Jehoaddan, of Jerusalem.<sup>3</sup>He did what was right in the eyes of Yahweh, yet not like David his father. He did everything that Joash, his father, had done.

<sup>4</sup>But the high places were not taken away. The people still sacrificed and burned incense at the high places.<sup>5</sup>It came about that as soon as his rule was well established, he killed the servants who had murdered his father, the king.

<sup>6</sup>Yet he did not put to death the sons of the murderers, according to what was written in the book of the law of Moses, as Yahweh had commanded, saying, "Fathers must not be put to death because of their children, neither must the children be put to death because of their fathers. But each one must die for his own sin."<sup>7</sup>He killed ten thousand soldiers of Edom in the Valley of Salt; he also took Sela in war and called it Joktheel, which is what it is called to this day.

<sup>8</sup>Then Amaziah sent messengers to Jehoash son of Jehoahaz son of Jehu king of Israel, saying, "Come, let us meet each other face to face in battle."<sup>9</sup>But Jehoash the king of Israel sent messengers back to Amaziah king of Judah, saying, "A thistle that was in Lebanon sent a message to a cedar in Lebanon, saying, 'Give your daughter to my son for a wife,' but a wild beast in Lebanon walked by and trampled down the thistle."<sup>10</sup>You have indeed attacked Edom, and your heart has lifted you up. Take pride in your victory, but stay at home, for why should you cause yourself trouble and fall, both you and Judah with you?"

<sup>11</sup>But Amaziah would not listen. So Jehoash king of Israel attacked and he and Amaziah king of Judah met each other face to face at Beth Shemesh, which belongs to Judah.<sup>12</sup>Judah was defeated by Israel, and every man fled to his tent.

<sup>13</sup>Jehoash king of Israel, captured Amaziah, king of Judah son of Jehoash son of Ahaziah, at Beth Shemesh. He came to Jerusalem and tore down the wall of Jerusalem from the Ephraim Gate to the Corner Gate, four hundred cubits in distance.<sup>14</sup>He took all the gold and silver, all the objects that were found in the house of Yahweh, and the valuable things in the king's palace, with hostages also, and returned to Samaria.

<sup>15</sup>As for the other matters concerning Jehoash, all that he did, his power, and how he fought with Amaziah king of Judah, are they not written in the book of the events of the kings of Israel?<sup>16</sup>Then Jehoash lay down with his ancestors and was buried in Samaria with the kings of Israel, and Jeroboam, his son, became king in his place.

<sup>17</sup>Amaziah son of Joash, king of Judah, lived fifteen years after the death of Jehoash son of Jehoahaz, king of Israel.

<sup>18</sup>As for the other matters concerning Amaziah, are they not written in the book of the events of the kings of Judah?<sup>19</sup>They made a conspiracy against Amaziah in Jerusalem, and he fled to Lachish. He fled to Lachish, but they sent men after him to Lachish and killed him there.

<sup>20</sup>They brought him back on horses, and he was buried with his ancestors in Jerusalem in the city of David.<sup>21</sup>All the people of Judah took Azariah, who was sixteen years old, and made him king in place of his father Amaziah.

<sup>22</sup>It was Azariah who rebuilt Elath and restored it to Judah, after King Amaziah lay down with his ancestors.

<sup>23</sup>In the fifteenth year of Amaziah son of Joash king of Judah, Jeroboam son of Jehoash king of Israel began to reign in Samaria; he reigned forty-one years.<sup>24</sup>He did what was evil in the sight of Yahweh. He did not depart from any of the sins of Jeroboam son of Nebat, who had caused Israel to sin.<sup>25</sup>He restored the border of Israel from Lebo Hamath to the Sea of the Arabah, following the commands of the word of Yahweh, the God of Israel, which he had spoken through his servant Jonah son of Amittai, the prophet, who was from Gath Hepher.

<sup>26</sup>For Yahweh saw the suffering of Israel, that it was very bitter for everyone, both slave and free, and that there was no rescuer for Israel.<sup>27</sup>But Yahweh had not said that he would blot out the name of Israel from under heaven, so he delivered them by the hand of Jeroboam son of Jehoash.

<sup>28</sup>As for the other matters concerning Jeroboam, all that he did, his power, how he waged war and recovered Damascus and Hamath, which had belonged to Judah, for Israel, are they not written in the book of the events of



the kings of Israel?<sup>29</sup> Jeroboam lay down with his ancestors, with the kings of Israel, and Zechariah his son became king in his place.

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## Chapter 15

<sup>1</sup>In the twenty-seventh year of Jeroboam king of Israel, Azariah son of Amaziah king of Judah began to reign.

<sup>2</sup>Azariah was sixteen years old when he began to reign, and he reigned for fifty-two years in Jerusalem. His mother's name was Jekoliah, and she was from Jerusalem.<sup>3</sup>He did what was right in the eyes of Yahweh, just as his father Amaziah had done.

<sup>4</sup>However, the high places were not taken away. The people still sacrificed and burned incense at the high places.

<sup>5</sup>Yahweh afflicted the king so that he was a leper to the day of his death and lived in a separate house. Jotham, the king's son, was over the household and ruled the people of the land.

<sup>6</sup>As for the other matters concerning Azariah, all that he did, are they not written in the book of the events of the kings of Judah?<sup>7</sup>So Azariah lay down with his ancestors; they buried him with his ancestors in the city of David. Jotham, his son, became king in his place.

<sup>8</sup>In the thirty-eighth year of Azariah king of Judah, Zechariah son of Jeroboam reigned over Israel in Samaria for six months.<sup>9</sup>He did what was evil in the sight of Yahweh, as his fathers had done. He did not depart from the sins of Jeroboam son of Nebat, who had caused Israel to sin.

<sup>10</sup>Shallum son of Jabesh conspired against Zechariah, attacked him in Ibleam, and put him to death. Then he became king in his place.<sup>11</sup>As for the other matters concerning Zechariah, they are written in the book of the events of the kings of Israel.<sup>12</sup>This was the word of Yahweh that he spoke to Jehu, saying, "Your descendants will sit on the throne of Israel to the fourth generation." That is what happened.

<sup>13</sup>Shallum son of Jabesh began to reign in the thirty-ninth year of Uzziah king of Judah, and he reigned only one month in Samaria.<sup>14</sup>Menahem son of Gadi went up from Tirzah to Samaria. There he attacked Shallum son of Jabesh, in Samaria. He put him to death and became king in his place.

<sup>15</sup>As for the other matters concerning Shallum and the conspiracy that he formed, they are written in the book of the events of the kings of Israel.<sup>16</sup>Then Menahem attacked Tiphseh and all who were there, and the borders around Tirzah, because they did not open up the city to him. So he attacked it, and he ripped open all the pregnant women in that village. [1](#)

<sup>17</sup>In the thirty-ninth year of Azariah king of Judah, Menahem son of Gadi began to reign over Israel; he reigned ten years in Samaria.<sup>18</sup>He did what was evil in the sight of Yahweh. For his whole life, he did not depart from the sins of Jeroboam son of Nebat, who had caused Israel to sin.

<sup>19</sup>Then Pul the king of Assyria came against the land, and Menahem gave Pul one thousand talents of silver, so that Pul's support might be with him to strengthen the kingdom of Israel in his hand.<sup>20</sup>Menahem exacted this money from Israel by requiring each of the wealthy, powerful men to pay fifty shekels of silver to him to give to the king of Assyria. So the king of Assyria turned back and did not stay there in the land.

<sup>21</sup>As for the other matters concerning Menahem, and all that he did, are they not written in the book of the events of the kings of Israel?<sup>22</sup>So Menahem lay down with his ancestors, and Pekahiah his son became king in his place.

<sup>23</sup>In the fiftieth year of Azariah king of Judah, Pekahiah son of Menahem began to reign over Israel in Samaria; he reigned two years.<sup>24</sup>He did what was evil in the sight of Yahweh. He did not leave behind the sins of Jeroboam son of Nebat, by which he had caused Israel to sin.

<sup>25</sup>Pekahiah had an officer named Pekah son of Remaliah, who conspired against him. Along with fifty men of Gilead, Pekah killed Pekahiah as well as Argob and Arieah in Samaria, in the citadel of the king's palace. Pekah killed Pekahiah and became king in his place.<sup>26</sup>As for the other matters concerning Pekahiah, all that he did, they are written in the book of the events of the kings of Israel.

<sup>27</sup>In the fifty-second year of Azariah king of Judah, Pekah son of Remaliah began to reign over Israel in Samaria; he reigned twenty years.<sup>28</sup>He did what was evil in the sight of Yahweh. He did not depart from the sins of Jeroboam son of Nebat, who had caused Israel to sin.

<sup>29</sup>In the days of Pekah king of Israel, Tiglath-Pileser king of Assyria came and took Ijon, Abel Beth Maakah, Janoah, Kedesh, Hazor, Gilead, Galilee, and all the land of Naphtali. He carried away the people to Assyria.<sup>30</sup>So Hoshea son of Elah formed a conspiracy against Pekah son of Remaliah. He attacked him and put him to death. Then he

became king in his place, in the twentieth year of Jotham son of Uzziah.<sup>31</sup> As for the other matters concerning Pekah, all that he did, they are written in the book of the events of the kings of Israel.

<sup>32</sup>In the second year of Pekah son of Remaliah, king of Israel, Jotham son of Uzziah, king of Judah began to reign.

<sup>33</sup>He was twenty-five years old when he began to reign; he reigned sixteen years in Jerusalem. His mother's name was Jerushah; she was the daughter of Zadok.

<sup>34</sup>Jotham did what was right in the eyes of Yahweh, just as his father Uzziah had done.<sup>35</sup> However, the high places were not taken away. The people still sacrificed and burned incense at the high places. Jotham built the upper gate of the house of Yahweh.<sup>36</sup> As for the other matters concerning Jotham, and all that he did, are they not written in the book of the events of the kings of Judah?

<sup>37</sup>In those days Yahweh began to send against Judah Rezin the king of Aram, and Pekah son of Remaliah.<sup>38</sup> Jotham lay down with his ancestors and was buried with his ancestors in the city of David, his ancestor. Then Ahaz, his son, became king in his place.

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<sup>31</sup>Instead of Tiphshah, one ancient translation and some modern translations read Tappuah.

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## Chapter 16

<sup>1</sup>In the seventeenth year of Pekah son of Remaliah, Ahaz son of Jotham king of Judah, began to reign.<sup>2</sup>Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. He did not do what was right in the eyes of Yahweh his God, as David his ancestor had done.

<sup>3</sup>Instead, he walked in the way of the kings of Israel. He even made his son pass through the fire, following the detestable practices of the nations whom Yahweh had driven out before the people of Israel.<sup>4</sup>He offered sacrifices and burned incense at the high places, on the hilltops, and under every green tree.

<sup>5</sup>Then Rezin, king of Aram and Pekah son of Remaliah, king of Israel, came up to Jerusalem to attack. They besieged Ahaz, but they could not conquer him.<sup>6</sup>At that time, Rezin king of Aram recovered Elath for Aram and drove the Jews out of Elath. Then the Arameans came to Elath, where they have lived to this day.

<sup>7</sup>So Ahaz sent messengers to Tiglath-Pileser king of Assyria, saying, "I am your servant and your son. Come up and save me from the hand of the king of Aram and from the hand of the king of Israel, who have attacked me."<sup>8</sup>So Ahaz took the silver and gold that was found in the house of Yahweh and among the treasures of the king's palace and he sent it as a gift to the king of Assyria.<sup>9</sup>Then the king of Assyria listened to him, and the king of Assyria went up against Damascus, conquered it and carried off its people as prisoners to Kir. He also killed Rezin the king of Aram.

<sup>10</sup>King Ahaz went to Damascus to meet Tiglath-Pileser king of Assyria. At Damascus he saw an altar. He sent to Uriah the priest a model of the altar and its pattern and the design for all the workmanship needed.<sup>11</sup>So Uriah the priest built an altar to be just like the plans that King Ahaz had sent from Damascus. He finished it before King Ahaz arrived back from Damascus.<sup>12</sup>When the king came from Damascus he saw the altar; the king approached the altar and made offerings on it.

<sup>13</sup>He made his burnt offering and his grain offering, poured out his drink offering, and sprinkled the blood of his fellowship offerings on the altar.<sup>14</sup>The bronze altar that was before Yahweh—he brought it from the front of the temple, from between his altar and the temple of Yahweh and put it on the north side of his altar.

<sup>15</sup>Then King Ahaz commanded Uriah the priest, saying, "On the large altar burn the morning burnt offering and the evening grain offering, and the king's burnt offering and his grain offering, with the burnt offering of all the people of the land, and their grain offering and their drink offerings. Sprinkle on it all the blood of the burnt offering, and all the blood of the sacrifice. But the bronze altar will be for me to consult for guidance."<sup>16</sup>Uriah the priest did just what King Ahaz commanded.

<sup>17</sup>Then King Ahaz removed the panels and the basins from the portable stands; he also took down the sea from off the bronze oxen that were under it and put it on a stone pavement.<sup>18</sup>He removed the covered walkway for the Sabbath that they had built at the temple, along with the king's entry outside the temple of Yahweh, because of the king of Assyria.

<sup>19</sup>As for the other matters concerning Ahaz and what he did, are they not written in the book of the events of the kings of Judah?<sup>20</sup>Ahaz lay down with his ancestors and was buried with his ancestors in the city of David. Hezekiah his son became king in his place.

## Chapter 17

<sup>1</sup>In the twelfth year of Ahaz king of Judah, the reign of Hoshea son of Elah began. He ruled in Samaria over Israel for nine years.<sup>2</sup>He did what was evil in the sight of Yahweh, yet not as the kings of Israel who were before him.

<sup>3</sup>Shalmaneser king of Assyria attacked him, and Hoshea became his servant and brought him tribute.

<sup>4</sup>Then the king of Assyria realized that Hoshea had been plotting against him, for Hoshea had sent messengers to So king of Egypt; also, he offered no tribute to the king of Assyria, as he had done year by year. So the king of Assyria shut him up and bound him in prison.<sup>5</sup>Then the king of Assyria attacked throughout all the land, and attacked Samaria and besieged it for three years.<sup>6</sup>In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away to Assyria. He put them in Halah, at the Habor River of Gozan, and in the cities of the Medes.

<sup>7</sup>This captivity happened because the people of Israel had sinned against Yahweh their God, who had brought them up from the land of Egypt, from under the hand of Pharaoh king of Egypt. The people had been worshiping other gods<sup>8</sup>and walking in the customs of the nations whom Yahweh had driven out before the people of Israel, and in the customs of the kings of Israel that they had done.

<sup>9</sup>The people of Israel did secretly—against Yahweh their God—things that were not right. They built for themselves high places in all their cities, from the watchtower to the fortress.<sup>10</sup>They also set up stone pillars and Asherah poles on every high hill and under every green tree.

<sup>11</sup>There they burned incense in all the high places, as the nations had done, those whom Yahweh had carried away before them. The Israelites performed wicked things to provoke Yahweh to anger;<sup>12</sup>they worshiped idols, about which Yahweh had said to them, "You will not do this thing."

<sup>13</sup>Yet Yahweh had testified to Israel and to Judah by every prophet and every seer, saying, "Turn from your evil ways and keep my commandments and my statutes, and be careful to keep all the law I commanded your fathers, and that I sent to you by my servants the prophets."

<sup>14</sup>But they would not listen; instead they stiffened their necks like their fathers, who did not trust in Yahweh their God.<sup>15</sup>They rejected his statutes and the covenant that he had made with their ancestors, and the covenant decrees that he had given to them. They followed useless practices and they themselves became useless. They followed the pagan nations who were around them, those that Yahweh had commanded them not to imitate.

<sup>16</sup>They ignored all the commandments of Yahweh their God. They made cast metal figures of two calves to worship. They made an Asherah pole, and they worshiped all the host of the heavens and Baal.<sup>17</sup>They made their sons and daughters pass through the fire, they used divination and enchantments, they sold themselves to do that which was evil in the sight of Yahweh, and they provoked him to anger.<sup>18</sup>Therefore Yahweh was very angry with Israel and removed them out of his sight. There was no one left but the tribe of Judah alone.

<sup>19</sup>Even Judah did not keep the commandments of Yahweh their God, and they followed the customs that Israel had practiced.<sup>20</sup>So Yahweh rejected all the descendants of Israel; he afflicted them and gave them into the hand of those who would take the possession as spoil, until he had cast them out of his sight.

<sup>21</sup>He tore Israel from the royal line of David, and they made Jeroboam son of Nebat king. Jeroboam drove Israel away from following Yahweh and made them commit a great sin.<sup>22</sup>The people of Israel followed all the sins of Jeroboam and they did not depart from them,<sup>23</sup>so Yahweh removed Israel from his sight, as he had said through all his servants the prophets that he would. So Israel was carried away out of their own land to Assyria, and it is this way to this present day.

<sup>24</sup>The king of Assyria brought people from Babylon and from Kuthah, and from Avva, and from Hamath and Sepharvaim, and placed them in the cities of Samaria in place of the people of Israel. They took over Samaria and lived in its cities.<sup>25</sup>It happened at the beginning of their residence there that they did not honor Yahweh. So Yahweh sent lions among them which killed some of them.<sup>26</sup>So they spoke to the king of Assyria, saying, "The nations that you have carried away and placed in the cities of Samaria do not know the practices required by the god of the land. So he has sent lions among them, and, see, the lions are killing people there because they do not know the practices required by the god of the land."

<sup>27</sup>Then the king of Assyria commanded, saying, "Take one of the priests there whom you brought from there, and let him go and live there, and let him teach them the practices required by the god of the land."<sup>28</sup>So one of the

priests whom they had carried away from Samaria came and lived in Bethel; he taught them how they should honor Yahweh.

<sup>29</sup>Every ethnic group made gods of their own, and put them in the high places that the Samaritans had made—every ethnic group in the cities where they lived.<sup>30</sup>The people of Babylon made Sukkoth Benoth; the people of Kuthah made Nergal; the people of Hamath made Ashima;<sup>31</sup>the Avvites made Nibhaz and Tartak. The Sepharvites burned their children in the fire to Adrammelek and Anammelek, the gods of the Sepharvites.

<sup>32</sup>They also honored Yahweh, and appointed from among themselves priests of the high places, who sacrificed for them in the temples at the high places.<sup>33</sup>They honored Yahweh and also worshiped their own gods, in the customs of the nations from among whom they had been taken away.

<sup>34</sup>To this day they persist in their old customs. They neither honor Yahweh, nor do they follow the statutes, the customs, the law, or the commandments that Yahweh gave to the descendants of Jacob, whom he named Israel.

<sup>35</sup>When Yahweh made a covenant with them, he commanded them, "You will not fear other gods, nor bow yourselves to them, nor worship them, nor sacrifice to them.

<sup>36</sup>But Yahweh, who brought you up from the land of Egypt with great power and with an outstretched arm, it is him you will honor, it is to him you will bow down, and it is to him that you will sacrifice.<sup>37</sup>The statutes and the decrees, the law and the commandments that he wrote for you, you will keep them forever. So you must not fear other gods,<sup>38</sup> and the covenant that I have made with you, you will not forget; neither will you honor other gods.

<sup>39</sup>But Yahweh your God is who you will honor. He will rescue you from the might of your enemies."<sup>40</sup>They would not listen, because they continued to do what they had done in the past.<sup>41</sup>So these nations feared Yahweh and they also worshiped their carved figures, and their children did the same—as did their children's children. They continue to do what their ancestors did, up to this day.

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## Chapter 18

<sup>1</sup>Now in the third year of Hoshea son of Elah, king of Israel, Hezekiah son of Ahaz, king of Judah began to reign.

<sup>2</sup>He was twenty-five years old when he began to reign; he reigned twenty-nine years in Jerusalem. His mother's name was Abijah; she was the daughter of Zechariah.<sup>3</sup>He did what was right in the eyes of Yahweh, just as David, his ancestor, had done.

<sup>4</sup>He removed the high places, destroyed the stone pillars, and cut down the Asherah poles. He broke to pieces the bronze serpent that Moses had made, because in those days the people of Israel were burning incense to it; it was called "Nehushtan."<sup>5</sup>Hezekiah trusted in Yahweh, the God of Israel, so that after him there was no one like him among all the kings of Judah, nor among the kings who were before him.

<sup>6</sup>For he held on to Yahweh. He did not stop following him but kept his commandments, which Yahweh commanded Moses.<sup>7</sup>So Yahweh was with Hezekiah, and wherever he went he prospered. He rebelled against the king of Assyria and did not serve him.<sup>8</sup>He attacked the Philistines to Gaza and the borders around, from the tower of the watchmen to the fortified city.

<sup>9</sup>In the fourth year of King Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, Shalmaneser king of Assyria came up against Samaria and besieged it.<sup>10</sup>At the end of three years they took it, in the sixth year of Hezekiah, which was the ninth year of Hoshea king of Israel; in this way Samaria was captured.

<sup>11</sup>So the king of Assyria carried Israel away to Assyria and put them in Halah, and at the Habor River in Gozan, and in the cities of the Medes.<sup>12</sup>He did this because they did not obey the voice of Yahweh their God, but they violated the terms of his covenant, all that Moses the servant of Yahweh commanded. They refused to listen to it or do it.

<sup>13</sup>Then in the fourteenth year of King Hezekiah, Sennacherib king of Assyria attacked all the fortified cities of Judah and captured them.<sup>14</sup>So Hezekiah king of Judah sent word to the king of Assyria, who was at Lachish, saying, "I have offended you. Withdraw from me. Whatever you put on me I will bear." The king of Assyria required Hezekiah king of Judah to pay three hundred talents of silver and thirty talents of gold.<sup>15</sup>So Hezekiah gave him all the silver that was found in the house of Yahweh and in the treasuries of the king's palace.

<sup>16</sup>Then Hezekiah cut off the gold from the doors of the temple of Yahweh and from the pillars that he had overlaid; he gave the gold to the king of Assyria.<sup>17</sup>But the king of Assyria mobilized his great army, sending Tartan and Rabsaris and the chief commander from Lachish to King Hezekiah at Jerusalem. They traveled up the roads and arrived outside Jerusalem. They approached the conduit of the upper pool, on the highway of the launderers' field, and stood by it.<sup>18</sup>When they had called to King Hezekiah, Eliakim son of Hilkiyah, who was over the household, and Shebna the scribe, and Joah son of Asaph, the recorder, went out to meet them.

<sup>19</sup>So the chief commander said to them to tell Hezekiah what the great king, the king of Assyria, said: "What is the source of your confidence?"<sup>20</sup>You speak only useless words, saying you have counsel and strength for war. In whom are you trusting, that you should rebel against me?<sup>21</sup>Look, you trust in Egypt, this walking stick of crushed reed; if a man leans on it, it will stick into his hand and pierce it. That is what Pharaoh king of Egypt is to anyone who trusts in him.

<sup>22</sup>But if you say to me, 'We are trusting in Yahweh our God,' is not he the one whose high places and altars Hezekiah has taken away, and has said to Judah and to Jerusalem, 'You must worship before this altar in Jerusalem'?<sup>23</sup>Now therefore, I want to make you a good offer from my master the king of Assyria. I will give you two thousand horses, if you are able to find riders for them.

<sup>24</sup>How could you resist even one captain of the least of my master's servants? You have put your trust in Egypt for chariots and horsemen!<sup>25</sup>Have I traveled up here without Yahweh to fight against this place and destroy it? Yahweh said to me, 'Attack this land and destroy it.'"

<sup>26</sup>Then Eliakim son of Hilkiyah, and Shebna, and Joah said to the chief commander, "Please speak to your servants in the Aramaic language, for we understand it. Do not speak with us in the language of Judah in the ears of the people who are on the wall."<sup>27</sup>But the chief commander said to them, "Has my master sent me to your master and to you to speak these words? Has he not sent me to the men who sit on the wall, who will have to eat their own dung and drink their own urine with you?"

<sup>28</sup>Then the chief commander stood and shouted in a loud voice in the language of Judah, saying, "Listen to the word of the great king, the king of Assyria." <sup>29</sup>The king says, 'Do not let Hezekiah deceive you, for he will not be able to rescue you from my power.' <sup>30</sup>Do not let Hezekiah make you trust in Yahweh, saying, "Yahweh will surely rescue us, and this city will not be given into the hand of the king of Assyria."

<sup>31</sup>Do not listen to Hezekiah, for this is what the king of Assyria says: 'Make peace with me and come out to me. Then every one of you will eat from his own vine and from his own fig tree, and drink from the water in his own cistern.' <sup>32</sup>You will do this until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive trees and honey, so that you may live and not die.' Do not listen to Hezekiah when he tries to persuade you, saying, 'Yahweh will rescue us.'

<sup>33</sup>Has any of the gods of the peoples rescued them out of the hand of the king of Assyria? <sup>34</sup>Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena, and Ivvah? Have they rescued Samaria out of my hand? <sup>35</sup>Among all the gods of the lands, is there any god who has rescued his land from my power? How could Yahweh save Jerusalem from my might?"

<sup>36</sup>But the people remained silent and did not respond, for the king had commanded, "Do not answer him." <sup>37</sup>Then Eliakim son of Hilkiah, who was over the household; Shebna the scribe; and Joah son of Asaph, the recorder, came to Hezekiah with their clothes torn, and reported to him the words of the chief commander.

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## Chapter 19

<sup>1</sup>It came about that when King Hezekiah heard their report, he tore his clothes, covered himself with sackcloth, and went into the house of Yahweh.<sup>2</sup>He sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, all covered with sackcloth, to Isaiah son of Amoz, the prophet.

<sup>3</sup>They said to him, "Hezekiah says, 'This day is a day of distress, rebuke, and disgrace, for the children have come to the time of birth, but there is no strength for them to be born.'<sup>4</sup>It may be that Yahweh your God will hear all the words of the chief commander, whom the king of Assyria his master has sent to defy the living God, and will rebuke the words which Yahweh your God has heard. Now lift up your prayer for the remnant that is still here.'"

<sup>5</sup>So the servants of King Hezekiah came to Isaiah,<sup>6</sup>and Isaiah said to them, "Say to your master: 'Yahweh says, "Do not be afraid of the words that you have heard, with which the servants of the king of Assyria have insulted me.

<sup>7</sup>Look, I will put a spirit in him, and he will hear a certain report and go back to his own land. I will cause him to fall by the sword in his own land.'"

<sup>8</sup>Then the chief commander returned and found the king of Assyria fighting against Libnah, for he had heard that the king had gone away from Lachish.<sup>9</sup>Then Sennacherib heard that Tirhakah king of Cush and Egypt had mobilized to fight against him, so he sent messengers again to Hezekiah with a message:

<sup>10</sup>"Say to Hezekiah king of Judah, 'Do not let your God in whom you trust deceive you, saying, "Jerusalem will not be given over into the hand of the king of Assyria."<sup>11</sup>See, you have heard what the kings of Assyria have done to all lands by destroying them completely. So will you be rescued?

<sup>12</sup>Have the gods of the nations rescued them, the nations that my fathers destroyed: Gozan, Haran, Rezeph, and the people of Eden in Tel Assar?<sup>13</sup>Where are the king of Hamath, the king of Arpad, the king of the cities of Sepharvaim, of Hena, and Ivvah?"

<sup>14</sup>Hezekiah received this letter from the messengers and read it. Then he went up to the house of Yahweh and spread it before him.<sup>15</sup>Then Hezekiah prayed before Yahweh and said, "Yahweh of hosts, God of Israel, you who sit above the cherubim, you are God alone over all the kingdoms of the earth. You made the heavens and the earth.

<sup>16</sup>Incline your ear, Yahweh, and listen. Open your eyes, Yahweh, and see, and hear the words of Sennacherib, which he has sent to mock the living God.<sup>17</sup>Truly, Yahweh, the kings of Assyria have destroyed the nations and their lands.<sup>18</sup>They have put their gods into the fire, for they were not gods but the work of men's hands, just wood and stone. So the Assyrians have destroyed them.

<sup>19</sup>Now then, Yahweh our God, save us, I implore you, from his power, so that all the kingdoms of the earth may know that you, Yahweh, are God alone."

<sup>20</sup>Then Isaiah son of Amoz sent a message to Hezekiah, saying, "Yahweh, the God of Israel says, 'Because you have prayed to me concerning Sennacherib king of Assyria, I have heard you.'<sup>21</sup>This is the word that Yahweh has spoken about him:

"The virgin daughter of Zion  
despises you and mocks you.  
The daughter of Jerusalem  
shakes her head at you.

<sup>22</sup> Whom have you defied and slandered?  
Against whom have you exalted your voice  
and lifted up your eyes in pride?  
Against the Holy One of Israel!

<sup>23</sup> By your messengers  
you have defied the Lord,  
and have said,  
'With the multitude of my chariots  
I have gone up to the heights of the mountains,  
to the highest elevations of Lebanon.  
I will cut down the tall cedars  
and the choice cypress trees there.

I will enter into its farthest parts,  
 its most fruitful forest.

<sup>24</sup> I have dug wells  
 and have drunk foreign waters.  
 I dried up all the rivers of Egypt  
 under the soles of my feet.'

<sup>25</sup> Have you not heard how I  
 determined it long ago,  
 and worked it out in ancient times?  
 Now I am bringing it to pass.  
 You are here to reduce impregnable cities  
 into heaps of ruins.

<sup>26</sup> Their inhabitants, of little strength,  
 are shattered and ashamed.  
 They are plants in the field,  
 green grass,  
 the grass on the roof or in the field,  
 burned before it has grown up.

<sup>27</sup> But I know your sitting down,  
 your going out, your coming in,  
 and your raging against me.

<sup>28</sup> Because of your raging against me,  
 and because your arrogance has reached my ears,  
 I will put my hook in your nose,  
 and my bit in your mouth;  
 I will turn you back  
 the way you came."

<sup>29</sup> This will be the sign for you:  
 This year you will eat what grows wild,  
 and in the second year what grows from that.  
 But in the third year you must plant and harvest,  
 plant vineyards and eat their fruit.

<sup>30</sup> The remnant of the house of Judah that survives  
 will again take root and bear fruit.

<sup>31</sup> For from Jerusalem a remnant will come out,  
 from Mount Zion an escaped remnant will come. The zeal of Yahweh of hosts will do this.

<sup>32</sup> Therefore Yahweh says this about the king of Assyria:  
 "He will not come into this city  
 nor shoot an arrow here.  
 Neither will he come before it with shield  
 or build up a siege ramp against it.

<sup>33</sup> The way by which he came  
 will be the same way he will leave;  
 he will not enter this city—  
 this is Yahweh's declaration."

<sup>34</sup> For I will defend this city and rescue it,  
 for my own sake and for my servant David's sake."

<sup>35</sup> It came about that night that the angel of Yahweh went out and attacked the camp of the Assyrians, putting to death 185,000 soldiers. When the men arose early in the morning, dead bodies lay everywhere.<sup>36</sup> So Sennacherib king of Assyria left Israel and went home and stayed in Nineveh.<sup>37</sup> Later, as he was worshiping in the house of Nisrok his god, his sons Adrammelek and Sharezer killed him with the sword. Then they escaped into the land of Ararat. Then Esarhaddon his son became king in his place.

## Chapter 20

<sup>1</sup>In those days Hezekiah was sick to the point of dying. So Isaiah son of Amoz, the prophet came to him, and said to him, "Yahweh says, 'Set your house in order; for you will die, and not live.'"<sup>2</sup>Then Hezekiah turned his face to the wall and prayed to Yahweh, saying,<sup>3</sup>"Please, Yahweh, I beg you, call to mind how I have faithfully walked before you with my whole heart, and how I have done what was good in your sight." Then Hezekiah wept loudly.

<sup>4</sup>Before Isaiah had gone out into the middle courtyard, the word of Yahweh came to him, saying,<sup>5</sup>"Turn back, and say to Hezekiah, the leader of my people, 'This is what Yahweh, the God of David your ancestor, says: "I have heard your prayer, and I have seen your tears. I am about to heal you on the third day, and you will go up to the house of Yahweh.

<sup>6</sup>I will add fifteen years to your life, and I will rescue you and this city from the hand of the king of Assyria, and I will defend this city for my own sake and for my servant David's sake.'"<sup>7</sup>So Isaiah said, "Take a lump of figs." They did so and put it on his boil, and he recovered.

<sup>8</sup>Hezekiah said to Isaiah, "What will be the sign that Yahweh will heal me, and that I should go up to the temple of Yahweh on the third day?"<sup>9</sup>Isaiah replied, "This will be the sign for you from Yahweh, that Yahweh will do the thing that he has spoken. Will the shadow go forward ten steps, or go back ten steps?"

<sup>10</sup>Hezekiah answered, "It is an easy thing for the shadow to go forward ten steps. No, let the shadow go backward ten steps."<sup>11</sup>So Isaiah the prophet cried out to Yahweh, and he brought the shadow ten steps backward, from where it had moved on the stairway of Ahaz.

<sup>12</sup>At that time Marduk-Baladan son of Baladan king of Babylon sent letters and a gift to Hezekiah, for he had heard that Hezekiah had been sick.<sup>13</sup>Hezekiah listened to those letters, and then showed the messengers all the palace and his valuable things, the silver, the gold, the spices and precious oil, and the storehouse of his weapons, and all that was found in his storehouses. There was nothing in his house, nor in all his kingdom, that Hezekiah did not show them.

<sup>14</sup>Then Isaiah the prophet came to King Hezekiah and asked him, "What did these men say to you? Where did they come from?" Hezekiah said, "They came from the distant country of Babylon."<sup>15</sup>Isaiah asked, "What have they seen in your house?" Hezekiah answered, "They have seen everything in my house. There is nothing among my valuable things that I have not shown them."

<sup>16</sup>So Isaiah said to Hezekiah, "Listen to the word of Yahweh:<sup>17</sup>Look, the days are about to come when everything in your palace, the things that your ancestors stored away until this present day, will be carried to Babylon. Nothing will be left, says Yahweh.<sup>18</sup>Some of your descendants whom you will father will be taken away from you, and they will become eunuchs in the palace of the king of Babylon."

<sup>19</sup>Then Hezekiah said to Isaiah, "The word of Yahweh that you have spoken is good." For he thought, "Will there not be peace and stability in my days?"<sup>20</sup>As for the other matters concerning Hezekiah, and all his power, and how he constructed the pool and the conduit, and how he brought water into the city—are they not written in the book of the events of the kings of Judah?<sup>21</sup>Hezekiah lay down with his ancestors, and Manasseh his son became king in his place.

## Chapter 21

<sup>1</sup>Manasseh was twelve years old when he began to reign; he reigned fifty-five years in Jerusalem. His mother's name was Hephzibah.<sup>2</sup>He did what was evil in the sight of Yahweh, like the disgusting things of the nations whom Yahweh had driven out before the people of Israel.<sup>3</sup>For he rebuilt the high places that Hezekiah his father had destroyed, and he built altars for Baal, made an Asherah pole, as Ahab king of Israel had done, and he bowed down to all the host of heaven and worshiped them.

<sup>4</sup>Manasseh built altars in the house of Yahweh, although Yahweh had commanded, "It is in Jerusalem that my name will be forever."<sup>5</sup>He built altars for all the host of heaven in the two courtyards of the house of Yahweh.<sup>6</sup>He caused his son to pass through the fire, he performed sorcery and divination and consulted with sorcerers and spiritists. He did much evil in the sight of Yahweh, provoking him to anger.

<sup>7</sup>The carved figure of Asherah that he had made, he placed it in the house of Yahweh. It was about this house that Yahweh had spoken to David and Solomon his son; he had said: "It is in this house and in Jerusalem, which I have chosen from all the tribes of Israel, that I will put my name forever."<sup>8</sup>I will not cause the feet of Israel to wander any more out of the land that I gave to their ancestors, if they will only be careful to obey all that I have commanded them, and to follow all the law that my servant Moses commanded them."<sup>9</sup>But the people did not listen, and Manasseh led them to do evil even more than the nations that Yahweh had destroyed before the people of Israel.

<sup>10</sup>So Yahweh spoke by his servants the prophets, saying,<sup>11</sup>"Because Manasseh king of Judah has done these disgusting things, and has acted wickedly more than all that the Amorites who were before him did, and has also made Judah sin with his idols,<sup>12</sup>therefore Yahweh, the God of Israel, says this: Look, I am about to bring such evil on Jerusalem and Judah that whoever hears of it, both his ears will tingle.

<sup>13</sup>I will stretch over Jerusalem the measuring line used against Samaria, and the plumb line used against the house of Ahab; I will wipe Jerusalem clean, as a man wipes a dish, wiping it and turning it upside down.<sup>14</sup>I will throw off the remnant of my inheritance and give them into the hand of their enemies. They will become victims and plunder for all their enemies,<sup>15</sup>because they have done what is evil in my sight, and have provoked me to anger, since the day their ancestors came out of Egypt, to this day."

<sup>16</sup>Moreover, Manasseh shed much innocent blood, until he had filled Jerusalem from one end to another with death. This was in addition to the sin by which he made Judah to sin, when they did what was evil in the sight of Yahweh.<sup>17</sup>As for the other matters concerning Manasseh, all that he did, and the sin that he committed, are they not written in the book of the events of the kings of Judah?<sup>18</sup>Manasseh lay down with his ancestors and was buried in the garden of his own house, in the garden of Uzza. Amon his son became king in his place.

<sup>19</sup>Amon was twenty-two years old when he began to reign; he reigned two years in Jerusalem. His mother's name was Meshullemeth; she was the daughter of Haruz of Jotbah.<sup>20</sup>He did what was evil in the sight of Yahweh, as Manasseh his father had done.

<sup>21</sup>Amon followed in all the way that his father had walked in and worshiped the idols that his father worshiped, and bowed down to them.<sup>22</sup>He abandoned Yahweh, the God of his fathers, and did not walk in the way of Yahweh.

<sup>23</sup>The servants of Amon conspired against him and put the king to death in his own house.

<sup>24</sup>But the people of the land killed all those who had conspired against King Amon, and they made Josiah his son king in his place.<sup>25</sup>As for the other matters concerning Amon that he did, are they not written in the book of the events of the kings of Judah?<sup>26</sup>The people buried him in his tomb in the garden of Uzza, and Josiah his son became king in his place.

## Chapter 22

<sup>1</sup>Josiah was eight years old when he began to reign; he reigned thirty-one years in Jerusalem. His mother's name was Jedidah (she was the daughter of Adaiah of Bozkath).<sup>2</sup>He did what was right in the eyes of Yahweh. He walked in all the way of David his ancestor, and he did not turn away either to the right or to the left.

<sup>3</sup>It came about that in the eighteenth year of King Josiah, he sent Shaphan son of Azaliah son of Meshullam, the scribe, to the house of Yahweh, saying,<sup>4</sup>"Go up to Hilkiah the high priest and tell him to count the money that has been brought into the house of Yahweh, which the temple guards have gathered from the people.<sup>5</sup>Let it be given into the hand of the workmen who are in charge of the house of Yahweh, and let them give it to the workmen who are in the house of Yahweh, for them to make repairs to damage in the temple.

<sup>6</sup>Let them give money to the carpenters, the builders, and the masons, and also to buy timber and cut stone to repair the temple."<sup>7</sup>But no accounting was required for the money that was given to them, because they handled it faithfully.

<sup>8</sup>Hilkiah the high priest said to Shaphan the scribe, "I have found the book of the law in the house of Yahweh." So Hilkiah gave the book to Shaphan, and he read it.<sup>9</sup>Shaphan went and took the book to the king, and also reported to him, saying, "Your servants have spent the money that was found in the temple and they have given it into the hand of the workmen who supervise the care for the house of Yahweh."<sup>10</sup>Then Shaphan the scribe said to the king, "Hilkiah the priest has given me a book." Then Shaphan read it to the king.

<sup>11</sup>It came about that when the king had heard the words of the book of the law, he tore his clothes.<sup>12</sup>The king commanded Hilkiah the priest, Ahikam son of Shaphan, Akbor son of Micaiah, Shaphan the scribe, and Asaiah, his own servant, saying,<sup>13</sup>"Go and consult with Yahweh for me, and for the people and for all Judah, because of the words of this book that has been found. For great is the anger of Yahweh that has been kindled against us because our ancestors have not listened to the words of this book so as to obey all that was written concerning us."

<sup>14</sup>So Hilkiah the priest, Ahikam, Akbor, Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum son of Tikvah son of Harhas, keeper of the wardrobe (she lived in Jerusalem in the second quarter), and they spoke with her.<sup>15</sup>She said to them, "This is what Yahweh, the God of Israel, says: 'Tell the man who sent you to me,

<sup>16</sup>"This is what Yahweh says: 'See, I will bring disaster to this place and to its inhabitants, according to everything written in the book that the king of Judah has read.

<sup>17</sup>Because they have abandoned me and have burned incense to other gods, so that they might provoke me to anger with all the deeds they have committed—therefore my anger has been kindled against this place, and it will not be extinguished.'"<sup>18</sup>But to the king of Judah, who sent you to ask Yahweh's will, this is what you will say to him: "Yahweh, the God of Israel says this: 'About the words that you heard,<sup>19</sup>because your heart was tender, and because you have humbled yourself before Yahweh, when you heard what I said against this place and its inhabitants, that they would become a desolation and a curse, and because you have torn your clothes and wept before me, I also have listened to you—this is Yahweh's declaration.

<sup>20</sup>"See, I will gather you to your ancestors, and you will be gathered to your grave in peace. Your eyes will not see all the disaster that I will bring upon this place.'"" So the men took this message back to the king.

## Chapter 23

<sup>1</sup>So the king sent messengers who gathered to him all the elders of Judah and of Jerusalem.<sup>2</sup>Then the king went up to the house of Yahweh, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, prophets, and all the people, from small to great. He then read in their hearing all the words of the book of the Covenant that had been found in the house of Yahweh.

<sup>3</sup>The king stood by the pillar and made a covenant before Yahweh, to walk after Yahweh and to keep his commandments, his regulations, and his statutes, with all his heart and all his soul, to confirm the words of this covenant that were written in this book. So all the people agreed to stand by the covenant.

<sup>4</sup>The king commanded Hilkiah the high priest, the priests under him, and the gatekeepers to bring out of the temple of Yahweh all the vessels that were made for Baal and Asherah, and for all the host of heaven. He burned them outside Jerusalem in the fields in the Kidron Valley and carried their ashes to Bethel.<sup>5</sup>He got rid of the idolatrous priests whom the kings of Judah had chosen to burn incense at the high places in the cities of Judah and in the places around Jerusalem—those who burned incense to Baal, to the sun and the moon, to the planets, and to all the host of heaven.

<sup>6</sup>He brought out the Asherah pole from the temple of Yahweh, outside Jerusalem to the Kidron Valley and burned it there. He crushed it to dust and threw that dust onto the graves of the common people.<sup>7</sup>He broke down the houses of the cultic prostitutes in the temple of Yahweh, where the women wove garments for Asherah.

<sup>8</sup>Josiah brought all the priests out of the cities of Judah and defiled the high places where the priests had burned incense, from Geba to Beersheba. He destroyed the high places at the gates that were at the entrance to the gate of Joshua (the city governor), on the left side of the city gate.<sup>9</sup>Although the priests of those high places were not allowed to serve at the altar of Yahweh in Jerusalem, they ate unleavened bread among their brothers.

<sup>10</sup>Josiah defiled Topheth, which is in the Valley of Ben Hinnom, so that no one might cause his son or his daughter to pass through the fire as a sacrifice to Molech.<sup>11</sup>He took away the horses that the kings of Judah had given to the sun. They had been in an area at the entrance to the temple of Yahweh, near the room of Nathan-Melek, the chamberlain. Josiah burned the chariots of the sun.

<sup>12</sup>Josiah the king destroyed the altars that were on the roof of the upper chamber of Ahaz, which the kings of Judah had made, and the altars that Manasseh had made in the two courts of the temple of Yahweh. Josiah smashed them into pieces and threw them into the Kidron Valley.<sup>13</sup>The king ruined the high places east of Jerusalem, south of the mount of corruption that Solomon the king of Israel had built for Ashtoreth, the detestable idol of the Sidonians; for Chemosh, the detestable idol of Moab; and for Molech, the detestable idol of the people of Ammon.<sup>14</sup>He broke the stone pillars into pieces and cut down the Asherah poles and he filled those places with the bones of human beings.

<sup>15</sup>Josiah also completely destroyed the altar that was at Bethel and the high place that Jeroboam son of Nebat (the one who made Israel to sin) had constructed. He also burned that altar and the high place and crushed it to dust. He also burned the Asherah pole.<sup>16</sup>As Josiah looked over the area, he noticed the graves that were on the hillside. He sent men to take the bones from the graves; then he burned them on the altar, which defiled it. This was according to the word of Yahweh which the man of God had spoken, the man who spoke of these things beforehand.

<sup>17</sup>Then he said, "What monument is that I see?" The men of the city told him, "That is the grave of the man of God who came from Judah and spoke about these things that you have just done against the altar of Bethel."<sup>18</sup>So Josiah said, "Let it alone. No one should move his bones." So they let his bones alone, along with the bones of the prophet who had come from Samaria.

<sup>19</sup>Then Josiah removed all the houses on the high places that were in the cities of Samaria, which the kings of Israel had made, and that provoked Yahweh to anger. He did to them exactly what had been done at Bethel.<sup>20</sup>He slaughtered all the priests of the high places on the altars and he burned human bones on them. Then he returned to Jerusalem.

<sup>21</sup>Then the king commanded all the people, saying, "Keep the Passover to Yahweh your God, as it is written in this book of the covenant."<sup>22</sup>Such a Passover celebration had never been held from the days of the judges who ruled Israel, nor in all the days of the kings of Israel or Judah.<sup>23</sup>But in the eighteenth year of King Josiah this Passover of Yahweh was celebrated in Jerusalem.

<sup>24</sup>Josiah also completely removed the sorcerers and spiritists. He also completely removed the fetishes, the idols, and all the disgusting things that were seen in the land of Judah and in Jerusalem, so as to confirm the words of the law which were written in the book that Hilkiah the priest had found in the house of Yahweh.<sup>25</sup> Before Josiah, there had been no king like him, who turned to Yahweh with all his heart, all his soul, and all his might, who followed all the law of Moses. Nor did any king like Josiah arise after him.

<sup>26</sup>Nevertheless, Yahweh did not turn away from the burning of his raging anger, which burned against Judah because of all that Manasseh had done to provoke him to anger.<sup>27</sup> So Yahweh said, "I will also remove Judah out of my sight, as I have removed Israel, and I will throw away this city that I have chosen, Jerusalem, and the house of which I said, 'My name will be there.'"

<sup>28</sup>As for the other matters concerning Josiah, everything that he did, are they not written in the book of the events of the kings of Judah?<sup>29</sup> In his days, Pharaoh Necho, king of Egypt, went to fight against the king of Assyria at the Euphrates River. King Josiah went to meet Necho in battle, and Necho killed him at Megiddo.<sup>30</sup> Josiah's servants carried him dead in a chariot from Megiddo, brought him to Jerusalem, and buried him in his own grave. Then the people of the land took Jehoahaz son of Josiah, anointed him, and made him king in his father's place.

<sup>31</sup>Jehoahaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem. His mother's name was Hamutal; she was the daughter of Jeremiah of Libnah.<sup>32</sup> Jehoahaz did what was evil in the sight of Yahweh, like everything that his ancestors had done.<sup>33</sup> Pharaoh Necho put him in chains at Riblah in the land of Hamath, so that he might not reign in Jerusalem. Then Necho imposed a fine on Judah of one hundred talents of silver and one talent of gold.

<sup>34</sup>Pharaoh Necho made Eliakim son of Josiah king in the place of Josiah his father, and changed his name to Jehoiakim. But he took Jehoahaz away to Egypt, and Jehoahaz died there.<sup>35</sup> Jehoiakim paid the silver and gold to Pharaoh. In order to meet the demand of Pharaoh, Jehoiakim taxed the land and he forced each man among the people of the land to pay him the silver and gold according to their assessments.

<sup>36</sup>Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. His mother's name was Zebidah; she was the daughter of Pedaiah of Rumah.<sup>37</sup> Jehoiakim did what was evil in the sight of Yahweh, just as his ancestors had done.

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## Chapter 24

<sup>1</sup>In Jehoiakim's days, Nebuchadnezzar king of Babylon attacked Judah; Jehoiakim became his servant for three years. Then Jehoiakim turned back and rebelled against Nebuchadnezzar.<sup>2</sup>Yahweh sent against Jehoiakim marauding bands of Chaldeans, Arameans, Moabites, and Ammonites; he sent them against Judah to destroy it. This was in conformity with the word of Yahweh that had been spoken through his servants the prophets.

<sup>3</sup>It was certainly at the mouth of Yahweh that this came on Judah, to remove them out of his sight, because of the sins of Manasseh, all that he did, <sup>4</sup>and also because of the innocent blood that he shed, for he filled Jerusalem with innocent blood. Yahweh was not willing to pardon that.

<sup>5</sup>As for the other matters concerning Jehoiakim, and all that he did, are they not written in the book of the events of the kings of Judah?<sup>6</sup>Jehoiakim lay down with his ancestors, and Jehoiachin his son became king in his place.

<sup>7</sup>The king of Egypt did not attack any more out of his land, because the king of Babylon had conquered all the lands that had been controlled by the king of Egypt, from the brook of Egypt to the Euphrates River.

<sup>8</sup>Jehoiachin was eighteen years old when he began to reign; he reigned in Jerusalem three months. His mother's name was Nehushta; she was the daughter of Elnathan of Jerusalem.<sup>9</sup>He did what was evil in the sight of Yahweh; he did all that his father had done.

<sup>10</sup>At that time the servants of Nebuchadnezzar king of Babylon attacked Jerusalem and besieged the city.

<sup>11</sup>Nebuchadnezzar king of Babylon came to the city while his servants were besieging it,<sup>12</sup>and Jehoiachin the king of Judah went out to the king of Babylon, he, his mother, his servants, his princes, and his officers. The king of Babylon captured him in the eighth year of his own reign.

<sup>13</sup>Nebuchadnezzar took out from there all the valuable things in the house of Yahweh, and those in the king's palace. He cut into pieces all the golden objects that Solomon king of Israel had made in the temple of Yahweh, as Yahweh had said would happen.<sup>14</sup>He took into exile all Jerusalem, all the leaders, and all the mighty warriors, ten thousand captives, and all the craftsmen and the smiths. No one was left except the poorest people in the land.

<sup>15</sup>Nebuchadnezzar took Jehoiachin into exile at Babylon, as well as the king's mother, wives, officers, and the nobles of the land. He took them into exile from Jerusalem to Babylon.<sup>16</sup>All the fighting men, seven thousand in number, and one thousand craftsmen and blacksmiths, all of them strong and fit for fighting—the king of Babylon brought these men into exile at Babylon.<sup>17</sup>The king of Babylon made Mattaniah, Jehoiachin's father's brother, king in his place, and changed his name to Zedekiah.

<sup>18</sup>Zedekiah was twenty-one years old when he began to reign; he reigned eleven years in Jerusalem. His mother's name was Hamutal; she was the daughter of Jeremiah from Libnah.<sup>19</sup>He did what was evil in the sight of Yahweh; he did all that Jehoiakim had done.<sup>20</sup>Through Yahweh's anger, all these events happened in Jerusalem and Judah, until he drove them out of his presence. Then Zedekiah rebelled against the king of Babylon.

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<sup>4</sup>Some ancient Hebrew copies read, It was certainly because of the wrath of Yahweh .

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## Chapter 25

<sup>1</sup>It happened that in the ninth year of the reign of King Zedekiah, in the tenth month, and on the tenth day of the month, Nebuchadnezzar king of Babylon came with all his army against Jerusalem. He camped opposite it, and they built a siege wall around it.<sup>2</sup>So the city was besieged until the eleventh year of King Zedekiah's reign.<sup>3</sup>On the ninth day of the fourth month of that year, the famine was so severe in the city that there was no food for the people of the land.

<sup>4</sup>Then the city was broken into, and all the fighting men fled at night by the way of the gate between the two walls, by the king's garden, although the Chaldeans were all around the city. The king went in the direction of the Arabah.<sup>5</sup>But the army of Chaldeans pursued King Zedekiah and overtook him in the plains of the Jordan River valley near Jericho. All his army was scattered away from him.

<sup>6</sup>They captured the king and brought him up to the king of Babylon at Riblah, where they passed sentence on him.

<sup>7</sup>As for Zedekiah's sons, they slaughtered them before his eyes. Then he put out his eyes, bound him in bronze chains, and brought him to Babylon.

<sup>8</sup>Now in the fifth month, on the seventh day of the month, which was the nineteenth year of the reign of Nebuchadnezzar king of Babylon, Nebuzaradan, a servant of the king of Babylon and commander of his bodyguards, came to Jerusalem.<sup>9</sup>He burned the house of Yahweh, the king's palace, and all the houses of Jerusalem; also every important building in the city he burned.<sup>10</sup>As for all the walls around Jerusalem, all the army of the Chaldeans who were under the commander of the bodyguard destroyed them.

<sup>11</sup>As for the rest of the people who were left in the city, those who had deserted to the king of Babylon, and the remainder of the population—Nebuzaradan, the commander of the bodyguard, took them away into exile.<sup>12</sup>But the commander of the bodyguard did leave some of the poorest of the land to work the vineyards and fields.

<sup>13</sup>As for the bronze pillars that were in the house of Yahweh, and the stands and the bronze sea that were in the house of Yahweh, the Chaldeans broke them into pieces and carried the bronze back to Babylon.<sup>14</sup>The pots, shovels, lamp trimmers, spoons, and all the utensils of bronze with which the priests had served in the temple—the Chaldeans took them all away.<sup>15</sup>The censers and the bowls that were made of gold and those made of silver—the captain of the king's guard took them away as well.

<sup>16</sup>The two pillars, the sea, and the stands that Solomon had made for the house of Yahweh contained more bronze than could be weighed.<sup>17</sup>The height of the first pillar was eighteen cubits, and a capital of bronze was on top of it. The capital was three cubits high, with latticework and pomegranates all around on the capital, all made of bronze. The other pillar and its latticework were the same as the first.

<sup>18</sup>The commander of the bodyguard took Seraiah the chief priest, together with Zephaniah, the second priest, and the three gatekeepers.<sup>19</sup>From the city he took prisoner an officer who was in charge of soldiers, and five men of those who advised the king, who were still in the city. He also took prisoner the king's army officer responsible for drafting men into the army, along with sixty important men from the land who were in the city.

<sup>20</sup>Then Nebuzaradan, the commander of the bodyguard, took them and brought them to the king of Babylon at Riblah.<sup>21</sup>The king of Babylon put them to death at Riblah in the land of Hamath. In this way, Judah went out of its land into exile.

<sup>22</sup>As for the people who remained in the land of Judah, those whom Nebuchadnezzar king of Babylon had left, he put Gedaliah son of Ahikam, son of Shaphan, in charge of them.<sup>23</sup>Now when all the commanders of the soldiers, they and their men, heard that the king of Babylon had made Gedaliah governor, they went to Gedaliah at Mizpah. These men were Ishmael son of Nethaniah, Johanan son of Kareah, Seraiah son of Tanhumeth the Netophathite, and Jaazaniah son of the Maakathite—they and their men.<sup>24</sup>Gedaliah made an oath to them and to their men, and said to them, "Do not be afraid of the Chaldean officials. Live in the land and serve the king of Babylon, and it will go well with you."

<sup>25</sup>But it happened that in the seventh month Ishmael son of Nethaniah son of Elishama, from the royal family, came with ten men and attacked Gedaliah. Gedaliah died, along with the Jews and the Chaldeans who were with him at Mizpah.<sup>26</sup>Then all the people, from the least to the greatest, and the commanders of the soldiers, arose and went to Egypt, because they were afraid of the Chaldeans.

<sup>27</sup>It happened later in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month, that Awel-Marduk king of Babylon released Jehoiachin king of Judah from prison. This happened in the year that Awel-Marduk began to reign.

<sup>28</sup>He spoke kindly to him and gave him a seat more honorable than that of the other kings who were with him in Babylon. <sup>29</sup>Awel-Marduk removed Jehoiachin's prison clothes, and Jehoiachin ate regularly at the king's table for the rest of his life. <sup>30</sup>A regular food allowance was given to him by the king every day for the rest of his life.

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## 1 Chronicles

### Chapter 1

<sup>1</sup>Adam, Seth, Enosh, <sup>2</sup>Kenan, Mahalalel, Jared, <sup>3</sup>Enoch, Methuselah, Lamech.

<sup>4</sup>The sons of Noah were Shem, Ham, and Japheth. [1](#)

<sup>5</sup>The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

<sup>6</sup>The sons of Gomer were Ashkenaz, Riphath, and Togarmah. [2](#)

<sup>7</sup>The sons of Javan were Elishah, Tarshish, the Kittites, and the Rodanites.

<sup>8</sup>The sons of Ham were Cush, Egypt, Put, and Canaan.

<sup>9</sup>The sons of Cush were Seba, Havilah, Sabta, Raamah, and Sabteka. The sons of Raamah were Sheba and Dedan.

<sup>10</sup>Cush became the father of Nimrod, who began to be a mighty man on the earth.

<sup>11</sup>Egypt became the ancestor of the Ludites, Anamites, Lehabites, Naphtuhites, <sup>12</sup>Pathrusites, Kasluhites (from whom the Philistines came), and the Caphtorites.

<sup>13</sup>Canaan became the father of Sidon, his firstborn, and of the Hittites. <sup>14</sup>He also became the ancestor of the Jebusites, Amorites, Girgashites, <sup>15</sup>Hivites, Arkites, Sinites, <sup>16</sup>Arvadites, Zemarites, and the Hamathites.

<sup>17</sup>The sons of Shem were Elam, Ashur, Arphaxad, Lud, Aram, Uz, Hul, Gether, and Meshech.

<sup>18</sup>Arphaxad became the father of Shelah, and Shelah became the father of Eber.

<sup>19</sup>Eber had two sons. The name of the one was Peleg, for in his days the earth was divided. His brother's name was Joktan.

<sup>20</sup>Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah, <sup>21</sup>Hadoram, Uzal, Diklah, <sup>22</sup>Obal, Abimael, Sheba, <sup>23</sup>Ophir, Havilah, and Jobab; all these were descendants of Joktan.

<sup>24</sup>Shem, Arphaxad, Shelah,

<sup>25</sup>Eber, Peleg, Reu,

<sup>26</sup>Serug, Nahor, Terah,

<sup>27</sup>Abram, who was Abraham.

<sup>28</sup>The sons of Abraham were Isaac and Ishmael.

<sup>29</sup>These are their descendants: the firstborn of Ishmael was Nebaioth, then Kedar, Adbeel, Mibsam, <sup>30</sup>Mishma, Dumah, Massa, Hadad, Tema, <sup>31</sup>Jetur, Naphish, and Kedemah. These were Ishmael's sons.

<sup>32</sup>The sons of Keturah, Abraham's concubine, were Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The sons of Jokshan were Sheba and Dedan.

<sup>33</sup>Midian's sons were Ephah, Ephher, Hanok, Abida, and Eldaah. All these were Keturah's descendants.

<sup>34</sup>Abraham became the father of Isaac. The sons of Isaac were Esau and Israel.

<sup>35</sup>The sons of Esau were Eliphaz, Reuel, Jeush, Jalam, and Korah.

<sup>36</sup>The sons of Eliphaz were Teman, Omar, Zepho, Gatam, Kenaz, Timna, and Amalek.

<sup>37</sup>The sons of Reuel were Nahath, Zerah, Shammah, and Mizzah.

<sup>38</sup>The sons of Seir were Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.

<sup>39</sup>The sons of Lotan were Hori and Homam, and Timna was Lotan's sister.

<sup>40</sup>The sons of Shobal were Alvan, Manahath, Ebal, Shepho, and Onam. The sons of Zibeon were Aiah and Anah.

<sup>41</sup>The son of Anah was Dishon. The sons of Dishon were Hemdan, Eshban, Ithran, and Keran.

<sup>42</sup>The sons of Ezer were Bilhan, Zaavan, and Akan. The sons of Dishan were Uz and Aran.

<sup>43</sup>These were the kings who reigned in the land of Edom before any king reigned over the people of Israel: Bela son of Beor, and the name of his city was Dinhabah.

<sup>44</sup>When Bela died, Jobab son of Zerah of Bozrah reigned in his place.

<sup>45</sup>When Jobab died, Husham of the land of the Temanites reigned in his place.

<sup>46</sup>When Husham died, Hadad son of Bedad, who defeated Midian in the land of Moab, reigned in his place. The name of his city was Avith.

<sup>47</sup>When Hadad died, Samlah of Masrekah reigned in his place.

<sup>48</sup>When Samlah died, Shaul of Rehoboth on the river reigned in his place.

<sup>49</sup>When Shaul died, Baal-Hanan son of Akbor reigned in his place.

<sup>50</sup>When Baal-Hanan died, Hadad reigned in his place, and the name of his city was Pau. His wife's name was Mehetabel daughter of Matred daughter of Me-Zahab.

<sup>51</sup>Hadad died.

The chiefs in Edom were Chief Timna, Chief Alvah, Chief Jetheth,

<sup>52</sup>Chief Oholibamah, Chief Elah, Chief Pinon, <sup>53</sup>Chief Kenaz, Chief Teman, Chief Mibzar, <sup>54</sup>Chief Magdiel, and Chief Iram. These were the chiefs of Edom.

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<sup>1</sup>The Hebrew copies do not have the expression, The sons of Noah, but the ancient Greek translation includes this expression.

<sup>2</sup>Most Hebrew copies have Diphath instead of Riphath. However Diphath was probably a misspelling and other ancient copies corrected it to read Riphath. This last name is found in Genesis 10:3.

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## Chapter 2

<sup>1</sup>These were the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun,<sup>2</sup>Dan, Joseph, Benjamin, Naphtali, Gad, and Asher.

<sup>3</sup>Judah's sons were Er, Onan, and Shelah, who were born to him by Shua's daughter, a Canaanite woman. Er, Judah's firstborn, was wicked in the sight of Yahweh, and Yahweh killed him.<sup>4</sup>Tamar, his daughter-in-law, bore him Perez and Zerah. Judah had five sons.

<sup>5</sup>Perez's sons were Hezron and Hamul.

<sup>6</sup>Zerah's sons were Zimri, Ethan, Heman, Kalkol, and Darda, five in all.

<sup>7</sup>Karmi's son was Achar, who brought trouble on Israel when he acted faithlessly in regard to what was devoted to God. [1](#)

<sup>8</sup>Ethan's son was Azariah.

<sup>9</sup>Hezron's sons were Jerahmeel, Ram, and Caleb.

<sup>10</sup>Ram became the father of Amminadab, and Amminadab became the father of Nahshon, a leader among Judah's descendants.<sup>11</sup>Nahshon became the father of Salmon, and Salmon became the father of Boaz.<sup>12</sup>Boaz became the father of Obed, and Obed became the father of Jesse.

<sup>13</sup>Jesse became the father of his firstborn Eliab, Abinadab the second, Shimea the third,<sup>14</sup>Nethanel the fourth, Raddai the fifth,<sup>15</sup>Ozem the sixth, and David the seventh.

<sup>16</sup>Their sisters were Zeruiah and Abigail. The sons of Zeruiah were Abishai, Joab, and Asahel, three of them.

<sup>17</sup>Abigail bore Amasa, whose father was Jether the Ishmaelite.

<sup>18</sup>Caleb son of Hezron became the father of children by Azubah, his wife, and by Jerioth. His sons were Jeshur, Shobab, and Ardon.<sup>19</sup>Azubah died, and then Caleb married Ephrath, who bore him Hur.<sup>20</sup>Hur became the father of Uri, and Uri became the father of Bezalel.

<sup>21</sup>Later Hezron (when he was sixty years old) married the daughter of Makir, the father of Gilead. She bore him Segub.<sup>22</sup>Segub became the father of Jair, who controlled twenty-three cities in the land of Gilead.

<sup>23</sup>Geshur and Aram took Havvoth Jair and Kenath, as well as sixty surrounding towns. All these inhabitants were descendants of Makir, the father of Gilead.

<sup>24</sup>After the death of Hezron, Caleb went to Ephrathah, the wife of his father Hezron. She bore him Ashhur, the father of Tekoa. [2](#)

<sup>25</sup>The sons of Jerahmeel, the firstborn of Hezron, were Ram the firstborn, Bunah, Oren, Ozem, and Ahijah.

<sup>26</sup>Jerahmeel had another wife, whose name was Atarah. She was the mother of Onam.

<sup>27</sup>The sons of Ram, the firstborn of Jerahmeel, were Maaz, Jamin, and Eker.

<sup>28</sup>The sons of Onam were Shammai and Jada. The sons of Shammai were Nadab and Abishur.

<sup>29</sup>The name of the wife of Abishur was Abihail, and she bore him Ahban and Molid.

<sup>30</sup>The sons of Nadab were Seled and Appaim, but Seled died without children.

<sup>31</sup>The son of Appaim was Ishi. The son of Ishi was Sheshan. The son of Sheshan was Ahlai.

<sup>32</sup>The sons of Jada, the brother of Shammai, were Jether and Jonathan. Jether died without children.

<sup>33</sup>The sons of Jonathan were Peleth and Zaza. These were the descendants of Jerahmeel.

<sup>34</sup>Now Sheshan had no sons, only daughters. Sheshan had a servant, an Egyptian, whose name was Jarha.

<sup>35</sup>Sheshan gave his daughter to Jarha his servant as his wife. She bore him Attai.

<sup>36</sup>Attai became the father of Nathan, and Nathan became the father of Zabad.

<sup>37</sup>Zabad became the father of Ephlal, and Ephlal became the father of Obed.

<sup>38</sup>Obed became the father of Jehu, and Jehu became the father of Azariah.

<sup>39</sup>Azariah became the father of Helez, and Helez became the father of Eleasah.

<sup>40</sup>Eleasah became the father of Sismai, and Sismai became the father of Shallum.

<sup>41</sup>Shallum became the father of Jekamiah, and Jekamiah became the father of Elishama.

<sup>42</sup>The sons of Caleb, the brother of Jerahmeel, were Mesha his firstborn, who was the father of Ziph. His second son, Mareshah, was the father of Hebron.

<sup>43</sup>The sons of Hebron were Korah, Tappuah, Rekem, and Shema. <sup>44</sup>Shema became the father of Raham, the father of Jorkeam. Rekem became the father of Shammai.

<sup>45</sup>The son of Shammai was Maon, and Maon was the father of Beth Zur.

<sup>46</sup>Ephah, Caleb's concubine, bore Haran, Moza, and Gazez. Haran became the father of Gazez.

<sup>47</sup>The sons of Jahdai were Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph.

<sup>48</sup>Maakah, Caleb's concubine, bore Sheber and Tirhanah. <sup>49</sup>She also bore Shaaph the father of Madmannah, Sheva the father of Makbenah and the father of Gibeaz. The daughter of Caleb was Aksah.

<sup>50</sup>These were the descendants of Caleb. The sons of Hur the firstborn of Ephrathah: Shobal the father of Kiriath Jearim, <sup>51</sup>Salma the father of Bethlehem, and Hareph the father of Beth Gader.

<sup>52</sup>Shobal the father of Kiriath Jearim had descendants: Haroeh, half of the Manahathites, <sup>53</sup>and the clans of Kiriath Jearim: the Ithrites, Puthites, Shumathites, and Mishraites. The Zorathites and Eshtaulites descended from these.

<sup>54</sup>The descendants of Salma were Bethlehem, the Netophathites, Atroth Beth Joab, and half of the Manahathites—the Zorites, <sup>55</sup>and the clans of the scribes who lived at Jabez: the Tirathites, Shimeathites, and Sucathites. These were the Kenites who came from Hammath, father of the house of Rekab.

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<sup>1</sup>Some Hebrew copies spell the name: Achan instead of Achar, a name which means trouble .

<sup>2</sup>Some translate the Hebrew to read, After Hezron's death in Caleb Ephrathah, his wife Abijah bore him a son, Ashhur the father of Tekoa .

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## Chapter 3

<sup>1</sup>Now these are the sons of David who were born to him in Hebron: the firstborn was Amnon, by Ahinoam from Jezreel; the second was Daniel, by Abigail from Carmel;

<sup>2</sup>the third was Absalom, whose mother was Maakah, daughter of Talmai king of Geshur. The fourth was Adonijah son of Haggith;

<sup>3</sup>the fifth was Shephatiah by Abital; the sixth was Ithream by Eglah his wife.

<sup>4</sup>These six were born to David in Hebron, where he reigned seven years and six months. He then ruled thirty-three years in Jerusalem. <sup>5</sup>These four sons, by Bathsheba daughter of Ammiel, were born to him in Jerusalem: Shammua, Shobab, Nathan, and Solomon. <sup>1</sup>

<sup>6</sup>David's other nine sons were: Ibhar, Elishua, Eliphelet, <sup>7</sup>Nogah, Nepheg, Japhia, <sup>8</sup>Elishama, Eliada, and Eliphelet.

<sup>9</sup>These were David's sons, not including the sons by his concubines. Tamar was their sister.

<sup>10</sup>Solomon's son was Rehoboam. Rehoboam's son was Abijah. Abijah's son was Asa. Asa's son was Jehoshaphat.

<sup>11</sup>Jehoshaphat's son was Jehoram. Jehoram's son was Ahaziah. Ahaziah's son was Joash.

<sup>12</sup>Joash's son was Amaziah. Amaziah's son was Azariah. Azariah's son was Jotham.

<sup>13</sup>Jotham's son was Ahaz. Ahaz's son was Hezekiah. Hezekiah's son was Manasseh.

<sup>14</sup>Manasseh's son was Amon. Amon's son was Josiah.

<sup>15</sup>Josiah's sons were his firstborn Johanan, his second son Jehoiachim, his third son Zedekiah, and his fourth son Shallum.

<sup>16</sup>Jehoiachim's sons were Jehoiachin and Zedekiah.

<sup>17</sup>The descendants of Jehoiachin the captive, were Shealtiel, <sup>18</sup>Malkiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah.

<sup>19</sup>Pedaiah's sons were Zerubbabel and Shimei. Zerubbabel's sons were Meshullam and Hananiah; Shelomith was their sister.

<sup>20</sup>His other five sons were Hashubah, Ohel, Berekiah, Hasadiah, and Jushab-Hesed.

<sup>21</sup>Hananiah's sons were Pelatiah and Jeshaiah. His son was Rephaiah, and further descendants were Arnan, Obadiah, and Shekaniah.

<sup>22</sup>The descendants of Shekaniah were Shemaiah and his sons: Hattush, Igal, Bariah, Neariah, and Shaphat.

<sup>23</sup>Neariah's three sons were Elioenai, Hizkiah, and Azrikam.

<sup>24</sup>Elioenai's seven sons were Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani.

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<sup>1</sup>One ancient Hebrew copy and the ancient Latin translation have Bathseba, however, most ancient Hebrew copies have Bathshua. 1 Samuel 12:24 is clear that Bathsheba was Solomon's mother and so her name is spelled here, "Bathsheba," so as to avoid confusion.

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## Chapter 4

<sup>1</sup>Judah's descendants were Perez, Hezron, Karmi, Hur, and Shobal.

<sup>2</sup>Reaiah, the son of Shobal, was the father of Jahath. Jahath was the father of Ahumai and Lahad. These were of the clans of the Zorathites.

<sup>3</sup>These were the sons of Etam: Jezreel, Ishma, and Idbash. Their sister's name was Hazzelelponi. <sup>4</sup>Penuel was the father of Gedor. Ezer was the father of Hushah. These were descendants of Hur, the firstborn of Ephrathah, the father of Bethlehem.

<sup>5</sup>Ashhur the father of Tekoa had two wives, Helah and Naarah.

<sup>6</sup>Naarah bore him Ahuzzam, Hepher, Temeni, and Haahashtari. These were the descendants of Naarah.

<sup>7</sup>Helah's sons were Zereth, Zohar, Ethnan, <sup>8</sup>and Koz, who became the father of Anub and Hazzobebah, and of the clans descended from Aharhel son of Harum.

<sup>9</sup>Jabez was more respected than his brothers. His mother named him Jabez. She said, "Because I bore him in pain." <sup>10</sup>Jabez called out to the God of Israel and said, "If only you would truly bless me, expand my territory, and your hand will be with me. When you do this you will keep me from harm, so that I may be free from pain!" So God granted him his prayer.

<sup>11</sup>Kelub brother of Shuhah became the father of Mehir, who was the father of Eshton. <sup>12</sup>Eshton became the father of Beth Rapha, Paseah, and Tehinnah, the father of Ir Nahash. <sup>1</sup> These were men who lived in Rekah.

<sup>13</sup>Kenaz's sons were Othniel and Seraiah. Othniel's sons were Hathath and Meonothai. <sup>2</sup> <sup>14</sup>Meonothai became the father of Ophrah, and Seraiah became the father of Joab, the originator of Ge Harashim, whose people were craftsmen.

<sup>15</sup>The sons of Caleb son of Jephunneh were Iru, Elah and Naam. Elah's son was Kenaz.

<sup>16</sup>Jehallelel's sons were Ziph, Ziphah, Tiria, and Asarel.

<sup>17</sup>Ezrah's sons were Jether, Mered, Ephraim, and Jalon. Mered's Egyptian wife <sup>3</sup> conceived and bore Miriam, Shammai, and Ishbah, who became the father of Eshtemoa. <sup>18</sup>These were the sons of Bithiah, daughter of Pharaoh, whom Mered married. Mered's Judahite wife bore Jered, who became the father of Gedor; Heber, who became the father of Soko; and Jekuthiel, who became the father of Zanoah.

<sup>19</sup>Of the two sons of Hodiahs wife, sister of Naham, one became the father of Keilah the Garmite. The other was Eshtemoa the Maakathite.

<sup>20</sup>The sons of Shimon were Amnon, Rinnah, Ben-Hanan, and Tilon. The descendants of Ishi were Zoheth and Ben-Zoheth.

<sup>21</sup>The descendants of Shelah son of Judah, were Er father of Lekah, Laadah father of Mareshah and the clans of the linen workers at Beth Ashbea, <sup>22</sup>Jokim, the men of Kozeba, and Joash and Saraph, who ruled in Moab and Jashubi Lehem. (This information is from ancient records.) <sup>23</sup>These were the potters who lived in Netaim and Gederah and worked for the king.

<sup>24</sup>Simeon's descendants were Nemuel, Jamin, Jarib, Zerach, and Shaul.

<sup>25</sup>Shallum was Shaul's son, Mibsam was Shallum's son, and Mishma was Mibsam's son.

<sup>26</sup>Mishma's descendants were Hammuel his son, Zakkur his grandson, and Shimei his great-grandson.

<sup>27</sup>Shimei had sixteen sons and six daughters. His brothers did not have many children, so their clans did not increase greatly in numbers as the people of Judah did. <sup>28</sup>They lived at Beersheba, Moladah, and at Hazar Shual.

<sup>29</sup>They also live at Bilhah, Ezem, Tolad,<sup>30</sup>Bethuel, Hormah, Ziklag,<sup>31</sup>Beth Markaboth, Hazar Susim, Beth Biri, and Shaaraim. These were their cities until the reign of David.

<sup>32</sup>Their five villages were Etam, Ain, Rimmon, Token, and Ashan,<sup>33</sup>together with the outlying villages as far as Baalath. These were their settlements, and they kept the genealogical records.

<sup>34</sup>Clan leaders were Meshobab, Jamlech, Joshah son of Amaziah,<sup>35</sup>Joel, Jehu son of Joshibiah son of Seraiah son of Asiel,<sup>36</sup>Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah,<sup>37</sup>and Ziza son of Shiphi son of Allon son of Jedaiah son of Shimri son of Shemaiah.

<sup>38</sup>These mentioned by name were leaders in their clans, and their fathers' houses increased greatly.

<sup>39</sup>They went near Gedor, on the east side of the valley, to seek pasture for their flocks.<sup>40</sup>They found abundant and good pasture. The land was broad, quiet, and peaceable. The Hamites had formerly lived there.<sup>41</sup>These just listed by name came in the days of Hezekiah king of Judah, and attacked the Hamite tents and the Meunites, who were there also. They completely destroyed them and lived there because they found pasture for their flocks.

<sup>42</sup>From them, from the sons of Simeon, five hundred men went to Mount Seir with Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi, as their leader.<sup>43</sup>They defeated the rest of the escaped remnant of Amalekites, and have lived there to this day.

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<sup>1</sup>Some modern translations read who settled in the town of Nahash .

<sup>2</sup>Most copies of the ancient Greek translation of the Hebrew, and the ancient Latin translation of the Hebrew, insert: Meonothai into this verse, believing that it was omitted through a copyist's mistake.

<sup>3</sup>The Hebrew does not indicate here who the woman was. We understand from 4:18 that it was Mered's Egyptian wife.

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## Chapter 5

<sup>1</sup>The sons of Reuben the firstborn of Israel—now Reuben was Israel's firstborn, but his birthright was given to the sons of Joseph son of Israel because Reuben had defiled his father's couch. So he is not recorded in the genealogy as having the birthright.<sup>2</sup>Judah was the strongest of his brothers, and the leader would come from him. But the birthright was Joseph's—<sup>3</sup>the sons of Reuben, the firstborn of Israel were Hanok, Pallu, Hezron, and Karmi.

<sup>4</sup>The descendants of Joel were these: Joel's son was Shemaiah. Shemaiah's son was Gog. Gog's son was Shimei.

<sup>5</sup>Shimei's son was Micah. Micah's son was Reaiah. Reaiah's son was Baal.

<sup>6</sup>Baal's son was Beerah, whom Tiglath-Pileser king of Assyria took into exile. Beerah was a leader in the tribe of Reuben.

<sup>7</sup>His kinsmen according to their clans, enrolled in the genealogy by their generations: Jeiel the leader, Zechariah,<sup>8</sup>and Bela son of Azaz son of Shema son of Joel. They lived in Aroer, as far as Nebo and Baal Meon,<sup>9</sup>and eastward to the start of the wilderness that extends to the Euphrates River, because their livestock had increased in the land of Gilead.

<sup>10</sup>In the days of Saul, the tribe of Reuben attacked the Hagrites and defeated them. They lived in the Hagrites' tents throughout all the land east of Gilead.

<sup>11</sup>The members of the tribe of Gad lived near them, in the land of Bashan as far as Salekah.

<sup>12</sup>Joel was their leader; Shapham was second; and Janai and Shaphat in Bashan.

<sup>13</sup>Their relatives, by their clans, were Michael, Meshullam, Sheba, Jorai, Jakan, Zia, and Eber—seven in all.

<sup>14</sup>These persons named above were the descendants of Abihail, and Abihail was the son of Huri. Huri was the son of Jaroah. Jaroah was the son of Gilead. Gilead was the son of Michael. Michael was the son of Jeshishai. Jeshishai was the son of Jahdo. Jahdo was the son of Buz.

<sup>15</sup>Ahi son of Abdiel son of Guni, was head of their clan.

<sup>16</sup>They lived in Gilead, in Bashan, in its towns, and in all the pasturelands of Sharon as far as its borders.<sup>17</sup>All these were listed by genealogical records in the days of Jotham king of Judah and of Jeroboam king of Israel.

<sup>18</sup>The Reubenites, the Gadites, and the half tribe of Manasseh had 44,760 soldiers skilled in battle, who carried shield and sword and who drew the bow, who could go out to war.<sup>19</sup>They attacked the Hagrites, Jetur, Naphish, and Nodab.

<sup>20</sup>They received divine help against them. In this way, the Hagrites and all who were with them were defeated. This was because the Israelites cried out to God in the battle, and he responded to them, because they put their trust in him.<sup>21</sup>They captured their animals, including fifty thousand camels, 250,000 sheep, two thousand donkeys, and 100,000 men.<sup>22</sup>Many fell because the battle was from God. They lived in their land until the captivity.

<sup>23</sup>The sons of the half tribe of Manasseh lived in the land of Bashan as far as Baal Hermon and Senir (that is, Mount Hermon).<sup>24</sup>These were the heads of their clans: Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel. They were mighty warriors, famous men, heads of their fathers' houses.

<sup>25</sup>But they were unfaithful to their ancestors' God. They acted like prostitutes with the gods of the peoples of the land, whom God had destroyed before them.<sup>26</sup>The God of Israel stirred up Pul king of Assyria (also called Tiglath-Pileser, king of Assyria). He took into exile the Reubenites, Gadites, and the half tribe of Manasseh. He brought them to Halah, Habor, Hara, and to the river of Gozan, where they remain to this day.

Chapter 6

<sup>1</sup>The sons of Levi were Gershon, Kohath, and Merari.

<sup>2</sup>The sons of Kohath were Amram, Izhar, Hebron, and Uzziel.

<sup>3</sup>The children of Amram were Aaron, Moses, and Miriam. The sons of Aaron were Nadab, Abihu, Eleazar, and Ithamar.

<sup>4</sup>Eleazar became the father of Phinehas, and Phinehas became the father of Abishua.

<sup>5</sup>Abishua became the father of Bukki, and Bukki became the father of Uzzi.

<sup>6</sup>Uzzi became the father of Zerahiah, and Zerahiah became the father of Meraioth.

<sup>7</sup>Meraioth became the father of Amariah, and Amariah became the father of Ahitub.

<sup>8</sup>Ahitub became the father of Zadok, and Zadok became the father of Ahimaaz.

<sup>9</sup>Ahimaaz became the father of Azariah, and Azariah became the father of Johanan.

<sup>10</sup>Johanan became the father of Azariah, who served as a priest in the temple that Solomon built in Jerusalem.

<sup>11</sup>Azariah became the father of Amariah, and Amariah became the father of Ahitub.

<sup>12</sup>Ahitub became the father of Zadok, and Zadok became the father of Shallum.

<sup>13</sup>Shallum became the father of Hilkiah, and Hilkiah became the father of Azariah.

<sup>14</sup>Azariah became the father of Seraiah, and Seraiah became the father of Jozadak.

<sup>15</sup>Jozadak went into captivity when Yahweh exiled Judah and Jerusalem by the hand of Nebuchadnezzar.

<sup>16</sup>The sons of Levi were Gershon, Kohath, and Merari.

<sup>17</sup>The sons of Gershon were named Libni and Shimei.

<sup>18</sup>The sons of Kohath were Amram, Izhar, Hebron, and Uzziel.

<sup>19</sup>The sons of Merari were Mahli and Mushi. These are the clans of the Levites listed according to their fathers.

<sup>20</sup>The descendants of Gershon: Libni his son, Jahath his son, Zimmah his son, <sup>21</sup>Joah his son, Iddo his son, Zerah his son, and Jeatherai his son.

<sup>22</sup>The descendants of Kohath: Amminadab his son, Korah his son, Assir his son, <sup>23</sup>Elkanah his son, Ebiasaph his son, Assir his son,

<sup>24</sup>Tahath his son, Uriel his son, Uzziash his son, and Shaul his son.

<sup>25</sup>The descendants of Elkanah were Amasai, Ahimoth,

<sup>26</sup>Elkanah his son, Zophai his son, Nahath his son, <sup>27</sup>Eliab his son, Jeroham his son, and Elkanah his son. [1](#)

<sup>28</sup>The sons of Samuel were the firstborn, Joel, and Abijah, the second-born.

<sup>29</sup>The descendants of Merari were Mahli, Libni his son, Shimei his son, Uzzah his son,

<sup>30</sup>Shimea his son, Haggiah his son, and Asaiah his son.

<sup>31</sup>These are the names of the men whom David put in charge of music in the house of Yahweh, after the ark came to rest there.<sup>32</sup> They served by singing before the tabernacle, the tent of meeting, until Solomon had built the house of Yahweh in Jerusalem. They fulfilled their duties according to the instructions given to them.

<sup>33</sup>These were those who served with their sons. From the clans of the Kohathites came Heman the musician. Here were his ancestors, going back in time: Heman was the son of Joel. Joel was the son of Samuel.

<sup>34</sup>Samuel was the son of Elkanah. Elkanah was the son of Jeroham. Jeroham was the son of Eliel. Eliel was the son of Toah.

<sup>35</sup>Toah was the son of Zuph. Zuph was the son of Elkanah. Elkanah was the son of Mahath. Mahath was the son of Amasai. Amasai was son of Elkanah.

<sup>36</sup>Amasai was the son of Elkanah. Elkanah was the son of Joel. Joel was the son of Azariah. Azariah was the son of Zephaniah.

<sup>37</sup>Zephaniah was the son of Tahath. Tahath was the son of Assir. Assir was the son of Ebiasaph. Ebiasaph was the son of Korah.

<sup>38</sup>Korah was the son of Izhar. Izhar was the son of Kohath. Kohath was the son of Levi. Levi was the son of Israel.

<sup>39</sup>Heman's fellow worker was Asaph, who stood at his right hand. Asaph was the son of Berekiah. Berekiah was the son of Shimea.

<sup>40</sup>Shimea was the son of Michael. Michael was the son of Baaseiah. Baaseiah was the son of Malkijah.<sup>41</sup> Malkijah was the son of Ethni. Ethni was the son of Zerah. Zerah was the son of Adaiah.

<sup>42</sup>Adaiah was the son of Ethan. Ethan was the son of Zimmah. Zimmah was the son of Shimei.<sup>43</sup> Shimei was the son of Jahath. Jahath was the son of Gershon. Gershon was the son of Levi.

<sup>44</sup>At Heman's left hand were his fellow workers the sons of Merari. They included Ethan son of Kishi. Kishi was the son of Abdi. Abdi was the son of Malluk.<sup>45</sup> Malluk was the son of Hashabiah. Hashabiah was the son of Amaziah. Amaziah was the son of Hilkiiah.

<sup>46</sup>Hilkiiah was the son of Amzi. Amzi was the son of Bani. Bani was the son of Shemer.<sup>47</sup> Shemer was the son of Mahli. Mahli was the son of Mushi. Mushi was the son of Merari. Merari was the son of Levi.

<sup>48</sup>Their associates, the Levites, were assigned to do all the labor for the tabernacle, the house of God.

<sup>49</sup>But Aaron and his descendants made the offerings on the altar for burnt offerings; and the offering on the incense altar for all the work on the most holy place. These offerings made atonement for Israel, according to all that Moses the servant of God had commanded.

<sup>50</sup>Aaron's descendants are reckoned as follows: Aaron's son was Eleazar. Eleazar's son was Phinehas. Phinehas' son was Abishua.<sup>51</sup> Abishua's son was Bukki. Bukki's son was Uzzi. Uzzi's son was Zerahiah.

<sup>52</sup>Zerahiah's son was Meraioth. Meraioth's son was Amariah. Amariah's son was Ahitub.<sup>53</sup> Ahitub's son was Zadok. Zadok's son was Ahimaaz.

<sup>54</sup>These are the locations where Aaron's descendants were assigned to live, that is, for the descendants of Aaron who were from the clans of the Kohathites (the first lot was theirs).<sup>55</sup> To them they gave Hebron in the land of Judah and its pasturelands,<sup>56</sup> but the fields of the city and its villages they gave to Caleb son of Jephunneh.

<sup>57</sup>To the descendants of Aaron they gave: Hebron (a city of refuge), and Libnah with its pasturelands, Jattir, Eshtemoa with its pasturelands,<sup>58</sup> Hilen with its pasturelands, and Debir with its pasturelands.

<sup>59</sup>They also gave to the descendants of Aaron: Ashan with its pasturelands, Juttah,<sup>2</sup> and Beth Shemesh with its pasturelands;<sup>60</sup> and from the tribe of Benjamin, Geba with its pasturelands, Alemeth with its pasturelands, and Anathoth with its pasturelands.

All their cities throughout their clans were thirteen cities.

<sup>61</sup>To the rest of Kohath's descendants were given by lot ten cities from the half tribe of Manasseh.<sup>62</sup>To Gershon's descendants in their various clans were given thirteen cities from the tribes of Issachar, Asher, Naphtali, and the half tribe of Manasseh in Bashan.

<sup>63</sup>To Merari's descendants they gave by lot twelve cities, clan by clan, from the tribes of Reuben, Gad, and Zebulun.

<sup>64</sup>So the people of Israel gave these cities with their pasturelands to the Levites.<sup>65</sup>They assigned by lot these towns mentioned by name from the tribes of the sons of Judah, Simeon, and Benjamin.

<sup>66</sup>Some of the clans of the descendants of Kohath were given cities from the territory of the tribe of Ephraim.

<sup>67</sup>They gave them: Shechem (a city of refuge) with its pasturelands in the hill country of Ephraim, Gezer with its pasturelands,<sup>68</sup>Jokmeam with its pasturelands, Beth Horon with its pasturelands,<sup>69</sup>Aijalon with its pasturelands, and Gath Rimmon with its pasturelands.

<sup>70</sup>The half tribe of Manasseh gave the Kohathites Aner with its pasturelands and Bileam with its pasturelands. These became the possessions of the rest of the Kohathite clans.

<sup>71</sup>To Gershon's descendants out of the clans of the half tribe of Manasseh, they gave Golan in Bashan with its pasturelands and Ashtaroth with its pasturelands.

<sup>72</sup>The tribe of Issachar gave to Gershon's descendants Kedesh with its pasturelands, Daberath with its pasturelands,<sup>73</sup>Ramoth with its pasturelands, and Anem with its pasturelands.

<sup>74</sup>Issachar received from the tribe of Asher: Mashal with its pasturelands, Abdon with its pasturelands,<sup>75</sup>Hukok with its pasturelands, and Rehob with its pasturelands.

<sup>76</sup>They received from the tribe of Naphtali: Kedesh in Galilee with its pasturelands, Hammon with its pasturelands, and Kiriathaim with its pasturelands.

<sup>77</sup>The rest of Merari's descendants received from the tribe of Zebulun: Jokneam, Kartah, <sup>3</sup> and Rimmono with its pasturelands and Tabor with its pasturelands;

<sup>78</sup>and from the tribe of Reuben, across the Jordan on the east side of Jericho, they received Bezer in the desert, Jahzah,<sup>79</sup>Kedemoth and its pasturelands, and Mephaath and its pasturelands.

<sup>80</sup>The Levites received from the tribe of Gad: Ramoth in Gilead with its pasturelands, Mahanaim with its pasturelands,<sup>81</sup>Heshbon with its pasturelands, and Jazer with its pasturelands.

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<sup>1</sup>The ancient Greek translation taken from the Hebrew copies adds to the list Samuel his son .

<sup>2</sup>The place name Juttah is not in the ancient Hebrew copies but is found in the Syriac translation of the Hebrew copies; also see Joshua 21:16.

<sup>3</sup>The names Jokneam and Kartah are not found in the Hebrew copies but are found in the ancient Greek translation taken from the Hebrew copies. Compare the list in Joshua 21:34.

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## Chapter 7

<sup>1</sup>Issachar's four sons were Tola, Puah, Jashub, and Shimron.

<sup>2</sup>The sons of Tola were Uzzi, Rephaiah, Jeriel, Jahmai, Ibsam, and Samuel. They were the heads of their clans, from the descendants of Tola and they were listed as mighty warriors among their generations. They numbered 22,600 in the days of David.

<sup>3</sup>Uzzi's son was Izrahiah. His sons were Michael, Obadiah, Joel, and Ishiah; all five of them were clan leaders.

<sup>4</sup>Along with them, according to the genealogical records of their clans, they had thirty-six thousand troops of the army for battle, for they had many wives and sons.

<sup>5</sup>Their relatives from all the clans of Issachar numbered in all eighty-seven thousand mighty warriors, as listed in their genealogy.

<sup>6</sup>Benjamin's three sons were Bela, Beker, and Jediahel.

<sup>7</sup>Bela's sons were Ezbon, Uzzi, Uzziel, Jerimoth, and Iri, five heads of clans and mighty warriors. There were 22,034 of them recorded in their genealogy.

<sup>8</sup>Beker's sons were Zemirah, Joash, Eliezer, Elieonai, Omri, Jeremoth, Abijah, Anathoth, and Alemeth. All these were his sons.<sup>9</sup>Recorded in their genealogy, according to their generations, were 20,200 heads of their clans, mighty warriors.

<sup>10</sup>The son of Jediahel was Bilhan. Bilhan's sons were Jeush, Benjamin, Ehud, Kenaanah, Zethan, Tarshish, and Ahishahar.

<sup>11</sup>All these were sons of Jediahel. Listed in their clan lists were 17,200 heads of houses and mighty warriors fit for military service.

<sup>12</sup>The Shuppites and the Huppites were descendants of Ir, and the Hushites were descendants of Aher.

<sup>13</sup>The sons of Naphtali were Jahziel, Guni, Jezer, and Shillem—the descendants of Bilhah.

<sup>14</sup>The descendants of Manasseh were Asriel, who was his descendant through his Aramean concubine. (She gave birth to Makir, the father of Gilead.<sup>15</sup>Then Makir took a wife from the Huppites and Shuppites, and his sister's name was Maakah.) The name of the second was Zelophehad, who had only daughters.

<sup>16</sup>Then Maakah, wife of Makir, bore a son and she called him Peresh, and his brother's name was Sheresh, and his sons were Ulam and Rakem.

<sup>17</sup>The son of Ulam was Bedan. These were the descendants of Gilead, who was the son of Makir, who was the son of Manasseh.<sup>18</sup>Gilead's sister Hammoleketh gave birth to Ishhod, Abiezer, and Mahlah.

<sup>19</sup>The sons of Shemida were Ahian, Shechem, Likhi, and Aniam.

<sup>20</sup>The descendants of Ephraim were Shuthelah, Bered his son, Tahath his son, Eleadah his son, Tahath his son,

<sup>21</sup>Zabad his son, and Shuthelah his son. Ezer and Elead were killed by men of Gath, natives in the land, when they went to steal their livestock.<sup>22</sup>Ephraim their father mourned for them many days, and his brothers came to comfort him.

<sup>23</sup>He went to his wife. She conceived and bore a son. Ephraim named him Beriah, because tragedy had come to his family.<sup>24</sup>His daughter was Sheerah, who built Lower and Upper Beth Horon and Uzen Sheerah.

<sup>25</sup>Rephah was his son, Resheph his son, Telah his son, Tahan his son,

<sup>26</sup>Ladan his son, Ammihud his son, Elishama his son,<sup>27</sup>Nun his son, and Joshua was his son.

<sup>28</sup>Their possessions and residences were Bethel and its surrounding villages. They extended eastward to Naaran and westward to Gezer and its villages, and to Shechem and its villages to Ayyah and its villages.<sup>29</sup>On the border

with Manasseh were Beth Shan and its villages, Taanach and its villages, Megiddo and its villages, and Dor and its villages. In these towns the descendants of Joseph son of Israel lived.

<sup>30</sup> Asher's sons were Imnah, Ishvah, Ishvi, and Beriah. Serah was their sister.

<sup>31</sup> Beriah's sons were Heber and Malkiel, who was the father of Birzaith.

<sup>32</sup> Heber's sons were Japhlet, Shomer, and Hotham. Shua was their sister.

<sup>33</sup> Japhlet's sons were Pasak, Bimhal, and Ashvath. These were Japhlet's children.

<sup>34</sup> Shomer, Japhlet's brother, had these sons: Rohgah, Hubbah, and Aram.

<sup>35</sup> Shemer's brother, Helem, had these sons: Zophah, Imna, Shelesh, and Amal.

<sup>36</sup> Zophah's sons were Suah, Harnepher, Shual, Beri, Imrah, <sup>37</sup> Bezer, Hod, Shamma, Shilshah, Ithran, and Beera.

<sup>38</sup> Jether's sons were Jephunneh, Pispah, and Ara.

<sup>39</sup> Ulla's sons were Arah, Hanniel, and Rizia. <sup>40</sup> All these were descendants of Asher. They were heads of clans, distinguished men, mighty warriors, and chief among the leaders. There were twenty-six thousand men listed who were fit for military service recorded in their genealogy.

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## Chapter 8

<sup>1</sup>Benjamin's five sons were Bela his firstborn, Ashbel, Aharah,

<sup>2</sup>Nohah, and Rapha.

<sup>3</sup>Bela's sons were Addar, Gera, Abihud,<sup>4</sup>Abishua, Naaman, Ahoah,<sup>5</sup>Gera, Shephuphan, and Huram.

<sup>6</sup>These were the descendants of Ehud who were heads of fathers' houses for the inhabitants of Geba, who were compelled to move to Manahath:

<sup>7</sup>Naaman, Ahijah, and Gera. The last, Gera, led them in their move. He was the father of Uzza and Ahihud.

<sup>8</sup>Shaharaim became the father of children in the land of Moab, after he had divorced his wives Hushim and Baara.<sup>9</sup>By his wife Hodesh, Shaharaim became the father of Jobab, Zibia, Mesha, Malkam,<sup>10</sup>Jeuz, Sakia, and Mirmah. These were his sons, heads of fathers' houses.<sup>11</sup>He had already become the father of Abitub and Elpaal by Hushim.

<sup>12</sup>Elpaal's sons were Eber, Misham, and Shemed (who built Ono and Lod with its surrounding villages).<sup>13</sup>There were also Beriah and Shema. They were heads of the fathers' houses of those living in Aijalon, who drove out the inhabitants of Gath.

<sup>14</sup>Ahio, Shashak, Jeremoth,<sup>15</sup>Zebadiah, Arad, Eder,<sup>16</sup>Michael, Ishpah, and Joha were the sons of Beriah.

<sup>17</sup>Zebadiah, Meshullam, Hizki, Heber,<sup>18</sup>Ishmerai, Izliah, and Jobab were the sons of Elpaal.

<sup>19</sup>Jakim, Zikri, Zabdi,<sup>20</sup>Elienai, Zillethai, Eliel,<sup>21</sup>Adaiah, Beraiah, and Shimrath were the sons of Shimei.

<sup>22</sup>Ishpan, Eber, Eliel,<sup>23</sup>Abdon, Zikri, Hanan,<sup>24</sup>Hananiah, Elam, Anthothijah,<sup>25</sup>Iphdeiah, and Penuel were the sons of Shashak.

<sup>26</sup>Shamsherai, Shehariah, Athaliah,<sup>27</sup>Jareshiah, Elijah, and Zikri were the sons of Jeroham.<sup>28</sup>These were heads of clans—according to the genealogical records they were heads. These were the chief men who dwelled in Jerusalem.

<sup>29</sup>The father of Gibeon, Jeiel, whose wife's name was Maakah, lived in Gibeon.<sup>30</sup>His firstborn son was Abdon, followed by Zur, Kish, Baal, Nadab,<sup>31</sup>Gedor, Ahio, and Zeker.

<sup>32</sup>Another of Jeiel's sons was Mikloth, who became the father of Shimeah. They also lived near their relatives in Jerusalem.

<sup>33</sup>Ner was the father of Kish. Kish was the father of Saul. Saul was the father of Jonathan, Malki-Shua, Abinadab, and Esh-Baal.

<sup>34</sup>The son of Jonathan was Merib-Baal. Merib-Baal was the father of Micah.

<sup>35</sup>The sons of Micah were Pithon, Melek, Tarea, and Ahaz.

<sup>36</sup>Ahaz became the father of Jehoaddah. Jehoaddah was the father of Alemeth, Azmaveth, and Zimri. Zimri was the father of Moza.<sup>37</sup>Moza was the father of Binea. Binea was the father of Raphah. Raphah was the father of Eleasah. Eleasah was the father of Azel.

<sup>38</sup>Azel had six sons, and these were their names: Azrikam, Bokeru, Ishmael, Sheariah, Obadiah, and Hanan. All these were sons of Azel.

<sup>39</sup>The sons of Eshek, his brother, were Ulam his firstborn, Jeush the second, and Eliphelet the third.<sup>40</sup>Ulam's sons were mighty warriors and archers. They had many sons and grandsons, a total of 150. All these belonged to the descendants of Benjamin.

## Chapter 9

<sup>1</sup>So all Israel was recorded in genealogies. They were recorded in the book of the kings of Israel. As for Judah, they were carried away in exile to Babylon because of their faithlessness.<sup>2</sup>The first to resettle in their possessions, in their cities, were some Israelites, priests, Levites, and temple servants.<sup>3</sup>Some descendants of Judah, Benjamin, Ephraim, and Manasseh lived in Jerusalem.

<sup>4</sup>The settlers included Uthai son of Ammihud son of Omri son of Imri son of Bani, one of the descendants of Perez son of Judah.

<sup>5</sup>Among the Shelanites were Asaiah the firstborn and his sons.

<sup>6</sup>Among the descendants of Zerah was Jeuel. Their relatives numbered 690.

<sup>7</sup>Among the descendants of Benjamin was Sallu son of Meshullam son of Hodaviah son of Hassenuah.

<sup>8</sup>There were also Ibneiah son of Jeroham; Elah son of Uzzi son of Mikri; and Meshullam son of Shephatiah son of Reuel son of Ibnijah.

<sup>9</sup>Their kinsmen, according to the genealogical records, numbered 956. All these men were heads of fathers' houses for their fathers' houses.

<sup>10</sup>The priests were Jedaiah, Jehoiarib, and Jakin.

<sup>11</sup>There was also Azariah son of Hilkiah son of Meshullam son of Zadok son of Meraioth son of Ahitub, the one in charge of the house of God.

<sup>12</sup>There was Adaiah son of Jeroham son of Pashhur son of Malkijah. There was also Maasai son of Adiel son of Jahzerah son of Meshullam son of Meshillemith son of Immer.

<sup>13</sup>Their relatives, who were leaders of their clans, numbered 1,760. They were very capable men for the work of service in the house of God.

<sup>14</sup>Among the Levites, there was Shemaiah son of Hasshub son of Azrikam son of Hashabiah, among the descendants of Merari.<sup>15</sup>There were also Bakbakkar, Heresh, Galal, and Mattaniah son of Mika son of Zikri son of Asaph.<sup>16</sup>There were also Obadiah son of Shemaiah son of Galal son of Jeduthun; and Berekiah son of Asa son of Elkanah, who lived in the villages of the Netophathites.

<sup>17</sup>The doorkeepers were Shallum, Akkub, Talmon, Ahiman, and their relatives. Shallum was their leader.

<sup>18</sup>Previously they stood guard at the king's gate on the east side for the camp of Levi's descendants.<sup>19</sup>Shallum son of Kore son of Ebiasaph, <sup>1</sup>son of Korah, and his relatives from his clan, the Korahites, were in charge of the work of the guard service. They guarded the door to the tent, as their ancestors had guarded the camp of Yahweh, and they also had guarded the entrance.

<sup>20</sup>Phinehas son of Eleazar had been in charge of them in the past, and Yahweh had been with him.<sup>21</sup>Zechariah son of Meshelemiah was guard of the entrance to the tent of meeting.

<sup>22</sup>All those who were chosen as gatekeepers at the entrances numbered 212. Their names were recorded in the people's genealogies in their villages. David and Samuel the seer had appointed them to their positions of trust.

<sup>23</sup>So they and their descendants were assigned to guard the gates of the house of Yahweh, that is called the house of the tabernacle.<sup>24</sup>The gatekeepers were posted on all four sides, toward the east, west, north, and south.

<sup>25</sup>Their brothers, who lived in their villages, came in for seven-day rotations, in turn.<sup>26</sup>But the four leaders of the gatekeepers, who were Levites, were entrusted with the rooms and with the storerooms in the house of God.

<sup>27</sup>They would stay overnight in their posts all around the house of God, for they were responsible for guarding it. They would open it each morning.

<sup>28</sup>Some of them were in charge of the temple's equipment; they counted the articles when they were brought in and when they were taken out.<sup>29</sup>Some of them also were assigned to take care of the holy things, the equipment, and the supplies, including the fine flour, the wine, the oil, the frankincense, and the spices.



<sup>30</sup>Some of the priests' sons mixed the spices.<sup>31</sup>Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, was in charge of preparing bread for the offerings.<sup>32</sup>Some of their brothers, descendants of the Kohathites, were in charge of the bread of the presence, to prepare it every Sabbath.

<sup>33</sup>The singers and heads of the Levites' clans lived in rooms at the sanctuary when they were free from work, because they had to carry out their assigned tasks day and night.<sup>34</sup>These were leaders of the clans of the Levites, according to the genealogical records, chief men. They lived in Jerusalem.

<sup>35</sup>The father of Gibeon, Jeiel, whose wife's name was Maakah, lived in Gibeon.<sup>36</sup>His firstborn son was Abdon, then his sons Zur, Kish, Baal, Ner, Nadab,<sup>37</sup>Gedor, Ahio, Zechariah, and Mikloth.

<sup>38</sup>Mikloth was the father of Shimeam. They also lived near their brothers in Jerusalem.

<sup>39</sup>Ner was the father of Kish. Kish was the father of Saul. Saul was the father of Jonathan, Malki-Shua, Abinadab, and Esh-Baal.

<sup>40</sup>The son of Jonathan was Merib-Baal. Merib-Baal was the father of Micah.

<sup>41</sup>The sons of Micah were Pithon, Melek, Tahrea, and Ahaz.

<sup>42</sup>Ahaz was the father of Jadah. Jadah was the father of Alemeth, Azmaveth, and Zimri. Zimri was the father of Moza.<sup>43</sup>Moza became the father of Binea; and Rephaiah his son, Eleasah his son, Azel his son.

<sup>44</sup>Azel had six sons, and their names were Azrikam, Bokeru, Ishmael, Sheariah, Obadiah, and Hanan. These were Azel's sons.

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<sup>1</sup>Ebiasaph is the same person referred to as Asaph in 1 Chronicles 26:1.

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Chapter 10

<sup>1</sup>Now the Philistines fought against Israel. Every man of Israel fled from before the Philistines and fell down dead on Mount Gilboa.<sup>2</sup>The Philistines closely pursued Saul and his son. The Philistines killed Jonathan, Abinadab, and Malki-Shua, his sons.<sup>3</sup>The battle went heavily against Saul, and the archers overtook him, and they wounded him.

<sup>4</sup>Then said Saul to his armor bearer, "Draw your sword and thrust me through with it. Otherwise, these uncircumcised will come and abuse me." But his armor bearer would not, for he was very afraid. So Saul took his own sword and fell on it.

<sup>5</sup>When his armor bearer saw that Saul was dead, he fell on his sword in the same way and died.<sup>6</sup>So Saul died, and his three sons, so all his household members died together.

<sup>7</sup>When all the men of Israel in the valley saw that they had fled and that Saul and his sons were dead, they abandoned their cities and fled. Then the Philistines came and lived in them.<sup>8</sup>It came about on the next day, when the Philistines came to strip the dead, that they found Saul and his sons fallen on Mount Gilboa.

<sup>9</sup>They stripped him and took his head and his armor. They sent messengers throughout Philistia to carry the news to their idols and to the people.<sup>10</sup>They put his armor in the temple of their gods, and fastened his skull to the temple of Dagon.

<sup>11</sup>When all Jabesh Gilead heard of all that the Philistines had done to Saul,<sup>12</sup>all the fighting men went and took away the body of Saul and those of his sons, and brought them to Jabesh. They buried their bones under the oak in Jabesh and fasted seven days.

<sup>13</sup>So Saul died for the faithless act with which he acted faithlessly against Yahweh. He did not obey Yahweh's instructions, but asked for advice from someone who talked with the dead.<sup>14</sup>He did not seek guidance from Yahweh, so Yahweh killed him and turned over the kingdom to David son of Jesse.

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## Chapter 11

<sup>1</sup>Then all Israel gathered together with David at Hebron and said, "Look, we are your flesh and bone."<sup>2</sup>In the recent past, when Saul was king over us, it was you who led the Israelite army. Yahweh your God said to you, 'You will shepherd my people Israel, and you will become a ruler over my people Israel.'"<sup>3</sup>So all the elders of Israel came to the king at Hebron, and David made a covenant with them before Yahweh. They anointed David king over Israel. In this way, the word of Yahweh that had been declared by Samuel came true.

<sup>4</sup>David and all Israel went to Jerusalem (that is, Jebus). Now the Jebusites, the inhabitants of the land, were there.

<sup>5</sup>The inhabitants of Jebus said to David, "You will not come in here." But David took the stronghold of Zion, that is, the city of David.<sup>6</sup>David had said, "Whoever attacks the Jebusites first will become chief and commander." So Joab son of Zeruiah attacked first, so he was made the chief.

<sup>7</sup>Then David began to live in the stronghold. So they called it the city of David.<sup>8</sup>He built the city all around from the Millo and back to the surrounding wall. Joab restored the rest of the city.<sup>9</sup>David became greater and greater because Yahweh of hosts was with him.

<sup>10</sup>These were the leaders David had, who showed themselves strong with him in his kingdom, together with all Israel, to make him king, obeying the word of Yahweh concerning Israel.<sup>11</sup>This is a list of David's mighty men: Jashobeam, the son of a Hakmonite, was commander of the officers. <sup>1</sup> He killed three hundred men with his spear on one occasion.

<sup>12</sup>After him was Eleazar son of Dodo, the Ahohite, who was one of the three mighty men.<sup>13</sup>He was with David at Pas Dammim, and there the Philistines assembled together for battle, where there was a barley field and the army fled from the Philistines.<sup>14</sup>They stood in the middle of the field. They defended it and cut down the Philistines and Yahweh rescued them with a great victory.

<sup>15</sup>Then three of the thirty leaders went down to the rock to David, to the cave of Adullam. The army of the Philistines was camped in the Valley of Rephaim.<sup>16</sup>At that time David was in his stronghold, a cave, while the Philistines had established their camp at Bethlehem.<sup>17</sup>David was longing for water and said, "If only someone would give me water to drink from the well at Bethlehem, the well that is by the gate!"

<sup>18</sup>So these three mighty men broke through the army of the Philistines and drew water out of the well of Bethlehem, the well at the gate. They took the water and brought it to David, but he refused to drink it. Instead, he poured it out to Yahweh.<sup>19</sup>Then he said, "Far be it for me before God that I should ever do this! Should I drink the blood of these men who have risked their lives?" Because they had put their lives at risk, David refused to drink it. These were the deeds of the three mighty men.

<sup>20</sup>Abishai brother of Joab was captain over the Three. He once used his spear against three hundred and killed them. He had a name along with the Three.<sup>21</sup>Of the Three, he was given double honor and became their captain, even though he was not one of them.

<sup>22</sup>Benaiah son of Jehoiada was a brave warrior from Kabzeel, who did great deeds. He killed the two sons of Ariel of Moab. He also went down into a pit and killed a lion on a day when the snow was falling.<sup>23</sup>He even killed an Egyptian, a man five cubits tall. The Egyptian had a spear like a weaver's beam, but he went down to him with only a staff. He seized the spear out of the Egyptian's hand and killed him with his own spear.

<sup>24</sup>Benaiah son of Jehoiada did these feats, and he was named alongside the three mighty men.<sup>25</sup>He was more highly regarded than the thirty soldiers in general, but he was not regarded quite as highly as the three mighty men. Yet David put him in charge of his bodyguard.

<sup>26</sup>The mighty warriors were Asahel brother of Joab, Elhanan son of Dodo of Bethlehem,

<sup>27</sup>Shammoth the Harorite, Helez the Pelonite,

<sup>28</sup>Ira son of Ikkeish the Tekoite, Abiezer the Anathothite,

<sup>29</sup>Sibbekai the Hushathite, Ilai the Ahohite,

<sup>30</sup>Maharai the Netophathite, Heled son of Baanah the Netophathite,

- <sup>31</sup>Ithai son of Ribai of Gibeah of Benjamin's descendants, Benaiah the Pirathonite,  
<sup>32</sup>Hurai of the valleys of Gaash, Abiel the Arbathite,  
<sup>33</sup>Azmaveth the Baharumite, Eliahba the Shaalbonite,  
<sup>34</sup>the sons of Hashem the Gizonite, Jonathan son of Shagee the Hararite,  
<sup>35</sup>Ahiam son of Sakar the Hararite, Eliphal son of Ur,  
<sup>36</sup>Hepher the Mekerathite, Ahijah the Pelonite,  
<sup>37</sup>Hezro the Carmelite, Naarai son of Ezbai,  
<sup>38</sup>Joel brother of Nathan, Mibhar son of Hagri,  
<sup>39</sup>Zelek the Ammonite, Naharai the Berothite (the armor bearer of Joab son of Zeruiah),  
<sup>40</sup>Ira the Ithrite, Gareb the Ithrite,  
<sup>41</sup>Uriah the Hittite, Zabad son of Ahlai,  
<sup>42</sup>Adina son of Shiza the Reubenite (a chief of the Reubenites) and thirty with him,  
<sup>43</sup>Hanan son of Maakah, and Joshaphat the Mithnite,  
<sup>44</sup>Uzzia the Ashterathite, Shama and Jeiel sons of Hotham the Aroerite,  
<sup>45</sup>Jediael son of Shimri, Joha (his brother the Tizite),  
<sup>46</sup>Eliel the Mahavite, Jeribai and Joshaviah sons of Elnaam, Ithmah the Moabite,  
<sup>47</sup>Eliel, Obed, and Jaasiel the Mezobaite.

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<sup>1</sup>The Hebrew could also read, of the thirty, or, of the three .

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## Chapter 12

<sup>1</sup>These were the men who came to David to Ziklag, while he was still banished from the presence of Saul son of Kish. They were among the soldiers, his helpers in battle.<sup>2</sup>They were armed with bows and could use both the right hand and the left in slinging stones and in shooting arrows from the bow. They were Benjamites, Saul's kinsmen.

<sup>3</sup>The chief was Ahiezer, then Joash, both sons of Shemaah the Gibeathite. There were Jeziel and Pelet, sons of Azmaveth. There were also Berakah, Jehu the Anathothite,<sup>4</sup>Ishmaiah the Gibeonite, a soldier among the thirty (and in command of the thirty); Jeremiah, Jahaziel, Johanan, Jozabad the Gederathite,

<sup>5</sup>Eluzai, Jerimoth, Bealiah, Shemariah, Shephatiah the Haruphite,<sup>6</sup>the Korahites Elkanah, Ishiah, Azarel, Joezer, Jashobeam, and<sup>7</sup>Joelah and Zebadiah, sons of Jeroham of Gedor.

<sup>8</sup>Some Gadites joined David at the stronghold in the wilderness. They were mighty warriors, men of war, ready for battle, who could handle shield and spear; whose faces were as fierce as the faces of lions. They were as swift as gazelles on the mountains.

<sup>9</sup>There were Ezer the leader, Obadiah the second, Eliab the third,

<sup>10</sup>Mishmannah the fourth, Jeremiah the fifth,

<sup>11</sup>Attai the sixth, Eliel the seventh,

<sup>12</sup>Johanan the eighth, Elzabad the ninth,

<sup>13</sup>Jeremiah the tenth, Makbannai the eleventh.

<sup>14</sup>These sons of Gad were leaders of the army. The least led a hundred, and the greatest led a thousand.<sup>15</sup>They crossed the Jordan in the first month, when it overflowed its banks, and caused all those living in the valleys to flee, both toward the east and toward the west.

<sup>16</sup>Some of the men of Benjamin and Judah came to the stronghold to David.<sup>17</sup>David went out to meet them and addressed them: "If you have come in peace to me to help me, my heart will be joined with you. But if you have come to betray me to my adversaries, may the God of our ancestors see and rebuke you, since I have done no wrong."

<sup>18</sup>Then the Spirit clothed Amasai, who was chief of the thirty. Amasai said, "We are yours, David. We are on your side, son of Jesse. Peace, may peace be to whoever helps you. May peace be to your helpers, for your God is helping you." Then David received them and made them commanders over his men.

<sup>19</sup>Some from Manasseh also deserted to David when he came with the Philistines against Saul to battle. Yet they did not help the Philistines, because the Philistine lords consulted with each other and sent David away. They said, "He will desert to his master Saul at the risk of our lives."<sup>20</sup>When he went to Ziklag, the men of Manasseh who joined him were Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, and Zillethai, captains over thousands of Manasseh.

<sup>21</sup>They helped David fight against the roving bands, for they were mighty warriors. Later they became commanders in the army.<sup>22</sup>Day after day, men came to David to help him, until there was a great army, like the army of God.

<sup>23</sup>This is the record of the armed soldiers for war, who came to David to Hebron, to turn the kingdom of Saul over to him, which carried out Yahweh's word.

<sup>24</sup>The men of Judah who carried shield and spear were 6,800, armed for war.

<sup>25</sup>From the Simeonites there were 7,100 mighty warriors trained for war.

<sup>26</sup>From the Levites there were 4,600 fighting men.<sup>27</sup>Jehoiada was the leader of Aaron's descendants, and with him were 3,700.<sup>28</sup>With Zadok, a young man, a mighty warrior, were twenty-two leaders from his clan.

<sup>29</sup>From Benjamin, Saul's kinsmen, were three thousand. Most of them had kept watch over the house of Saul until this time.

<sup>30</sup>From the Ephraimites there were 20,800 mighty warriors, men who were famous in their clans.

<sup>31</sup>From the half tribe of Manasseh there were eighteen thousand famous men who came to make David king.

<sup>32</sup>From Issachar, there were two hundred leaders who had understanding of the times and knew what Israel ought to do. All their relatives were under their command.

<sup>33</sup>From Zebulun there were fifty thousand fighting men, prepared for battle, with all the weapons of war, and ready to give undivided loyalty.

<sup>34</sup>From Naphtali there were one thousand officers, and with them thirty-seven thousand men with shields and spears.

<sup>35</sup>From the Danites there were 28,600 men prepared for battle.

<sup>36</sup>From Asher there were forty thousand men of war prepared for battle.

<sup>37</sup>From the other side of the Jordan, from the Reubenites, Gadites, and the half tribe of Manasseh, there were 120,000 men armed with all kinds of weapons for war.

<sup>38</sup>All these soldiers, equipped for battle, came to Hebron with a whole heart to make David king over all Israel. All the rest of Israel were in agreement to make David king also.<sup>39</sup>They were there with David three days, eating and drinking, for their relatives had sent them with provisions.<sup>40</sup>In addition, those who were near to them, as far as Issachar and Zebulun and Naphtali, brought bread on donkeys, camels, mules, and oxen, and cakes of figs, clusters of raisins, wine, oil, cattle and sheep, for there was joy in Israel.

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## Chapter 13

<sup>1</sup>David consulted with the commanders of thousands and of hundreds, with every leader.<sup>2</sup>David said to all the assembly of Israel, "If it seems good to you, and if this comes from Yahweh our God, let us send messengers everywhere to our brothers who remain in all the regions of Israel, and to the priests and Levites who are in their cities. Let them be told to come together with us."<sup>3</sup>Let us bring the ark of our God back to ourselves, for we did not seek his will in the days of Saul's reign."<sup>4</sup>The whole assembly agreed to do these things, because in the eyes of all the people they seemed to be what was right.

<sup>5</sup>So David assembled all Israel together, from the Shihor River in Egypt to Lebo Hamath, to bring the ark of God from Kiriath Jearim.<sup>6</sup>David and all Israel went up to Baalah, that is, Kiriath Jearim, which belongs to Judah, to bring up from there the ark of God, which is called by Yahweh's name, Yahweh, who sits enthroned over the cherubim.

<sup>7</sup>So they set the ark of God on a new cart. They brought it out of Abinadab's house. Uzzah and Ahio were guiding the cart.<sup>8</sup>David and all Israel were celebrating before God with all their might. They were singing with harps and lutes, tambourines, cymbals, and trumpets.

<sup>9</sup>When they came to the threshing floor of Kidon, Uzzah reached out with his hand to grab the ark, because the oxen stumbled.<sup>10</sup>Then the anger of Yahweh burned against Uzzah, and Yahweh killed him because Uzzah had reached out with his hand to the ark. He died there before God.<sup>11</sup>David was angry because Yahweh had attacked Uzzah. That place is called Perez Uzzah to this day.

<sup>12</sup>David was afraid of God that day. He said, "How can I bring the ark of God home to me?"<sup>13</sup>So David did not move the ark to the city of David, but put it aside in the house of Obed-Edom the Gittite.<sup>14</sup>The ark of God remained in Obed-Edom's household in his house for three months. So Yahweh blessed his house and all that he possessed.

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## Chapter 14

<sup>1</sup>Then Hiram king of Tyre sent messengers to David, and cedar trees, carpenters, and masons. They built a house for him.<sup>2</sup>David knew that Yahweh had established him as king over Israel, and that his kingdom was exalted on high for the sake of his people Israel.

<sup>3</sup>In Jerusalem, David took more wives, and he became the father of more sons and daughters.<sup>4</sup>These were the names of the children who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon,<sup>5</sup>Ibhar, Elishua, Elpelet,<sup>6</sup>Nogah, Nepheg, Japhia,<sup>7</sup>Elishama, Beeliada, and Eliphelet.

<sup>8</sup>Now when the Philistines heard that David had been anointed as king over all Israel, they all went out looking for him. But David heard about it and went out against them.<sup>9</sup>Now the Philistines had come and made a raid in the Valley of Rephaim.

<sup>10</sup>Then David asked for help from God. He said, "Should I attack the Philistines? Will you give victory over them?" Yahweh said to him, "Attack, for I will certainly give them to you."<sup>11</sup>So they came up to Baal Perazim, and there he defeated them. He commented, "God has burst through my enemies by my hand like a bursting flood of water." So the name of that place became Baal Perazim.<sup>12</sup>The Philistines abandoned their gods there, and David gave an order that they should be burned.

<sup>13</sup>Then the Philistines raided the valley yet again.<sup>14</sup>So David asked for help from God again. God said to him, "You must not attack their front, but rather circle around behind them and come on them through the balsam woods.

<sup>15</sup>When you hear the sound of marching in the wind blowing through the balsam treetops, then attack with force. Do this because God will have gone out before you to attack the army of the Philistines."<sup>16</sup>So David did as God had commanded him. He defeated the army of the Philistines from Gibeon all the way to Gezer.<sup>17</sup>Then David's fame went out into all lands, and Yahweh caused all nations to fear him.

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## Chapter 15

<sup>1</sup>David built houses for himself in the city of David. He prepared a place for the ark of God and set up a tent for it.

<sup>2</sup>Then David said, "Only the Levites may carry the ark of God, for they had been chosen by Yahweh to carry the ark of Yahweh, and to serve him forever."<sup>3</sup>Then David assembled all Israel at Jerusalem, to bring up the ark of Yahweh to the place he had prepared for it.

<sup>4</sup>David gathered together Aaron's descendants and the Levites.

<sup>5</sup>From the descendants of Kohath, there was Uriel the leader and his relatives, 120 men.

<sup>6</sup>From the descendants of Merari, there was Asaiah the leader and his relatives, 220 men.

<sup>7</sup>From the descendants of Gershon, there was Joel the leader and his relatives, 130 men.

<sup>8</sup>From the descendants of Elizaphan, there was Shemaiah the leader and his relatives, 200 men.

<sup>9</sup>From the descendants of Hebron, there was Eliel the leader and his relatives, eighty men.

<sup>10</sup>From the descendants of Uzziel, there was Amminadab the leader and his relatives, 112 men.

<sup>11</sup>David called for Zadok and Abiathar the priests, and the Levites Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab.<sup>12</sup>He said to them, "You are the leaders of the Levite families. Consecrate yourselves, both you and your brothers, so that you may bring up the ark of Yahweh, the God of Israel, to the place that I have prepared for it.

<sup>13</sup>You did not carry it the first time. That is why Yahweh our God broke out against us, for we did not seek him or obey his decree."<sup>14</sup>So the priests and the Levites consecrated themselves so they could bring up the ark of Yahweh, the God of Israel.<sup>15</sup>So the Levites carried the ark of God on their shoulders with the poles, as Moses had commanded—following the rules given by the word of Yahweh.

<sup>16</sup>David spoke to the leaders of the Levites to assign their brothers as singers who would play loudly on musical instruments, lutes and lyres and loud cymbals, to lift up sounds of joy.<sup>17</sup>So the Levites appointed Heman son of Joel and one of his brothers, Asaph son of Berekiah. They also appointed kinsmen from Merari's descendants and Ethan son of Kushaiah.<sup>18</sup>With them were their kinsmen of second rank: Zechariah, <sup>1</sup>Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, Mikneiah, Obed-Edom, and Jeiel, the gatekeepers.

<sup>19</sup>The musicians Heman, Asaph, and Ethan were appointed to play loud bronze cymbals.<sup>20</sup>Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah played the lutes, set to Alamothe.<sup>21</sup>Mattithiah, Eliphelehu, Mikneiah, Obed-Edom, Jeiel, and Azaziah led the way with harps set to the Sheminith.

<sup>22</sup>Kenaniah, leader of the Levites, was the director of the singing because he was a teacher of music.<sup>23</sup>Berekiah and Elkanah were guards for the ark.<sup>24</sup>Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer, the priests, were to blow the trumpets before the ark of God. Obed-Edom and Jehiah were guards for the ark.

<sup>25</sup>So David, the elders of Israel, and the commanders over thousands went to bring up the ark of the covenant of Yahweh out of Obed-Edom's house with rejoicing.<sup>26</sup>While God helped the Levites who carried the ark of the covenant of Yahweh, they sacrificed seven bulls and seven rams.

<sup>27</sup>David was clothed with a robe of fine linen, as were the Levites who carried the ark, the singers, and Kenaniah, the leader of the song with the singers. David was wearing a linen ephod.<sup>28</sup>So all Israel brought up the ark of the covenant of Yahweh with joyful shouting, and with the sound of horns and trumpets, with cymbals, and with lutes and harps.

<sup>29</sup>But as the ark of the covenant of Yahweh came to the city of David, Michal daughter of Saul, looked out the window. She saw King David dancing and celebrating. Then she despised him in her heart.

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<sup>1</sup>Some ancient copies add the name or prefix, "ben," assuming perhaps the name of Zechariah's father was left out.

## Chapter 16

<sup>1</sup>They brought in the ark of God and put it in the middle of the tent that David had set up for it. Then they offered burnt offerings and fellowship offerings before God.<sup>2</sup>When David had finished offering up the burnt offering and the fellowship offerings, he blessed the people in the name of Yahweh.<sup>3</sup>He distributed to every man of Israel, to both men and women, a loaf of bread, and a piece of meat, and a cake of raisins.

<sup>4</sup>David appointed certain Levites to serve before the ark of Yahweh, and to celebrate, thank and praise Yahweh, the God of Israel.<sup>5</sup>These Levites were Asaph the leader, and second to him Zechariah, Jaaziel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom, and Jeiel. These were to play with lutes and harps. Asaph was to sound the cymbals, sounding loudly.<sup>6</sup>Benaiah and Jahaziel the priests were to blow the trumpets regularly, before the ark of the covenant of God.

<sup>7</sup>Then on that day David first appointed Asaph and his brothers to sing this song of thanksgiving to Yahweh.

<sup>8</sup> Give thanks to Yahweh, call on his name;  
make known his deeds among the nations.  
<sup>9</sup> Sing to him, sing praises to him;  
speak of all his marvelous deeds.  
<sup>10</sup> Boast in his holy name;  
let the heart of those who seek Yahweh rejoice.  
<sup>11</sup> Seek Yahweh and his strength;  
seek his presence continually.  
<sup>12</sup> Recall the marvelous things he has done,  
his miracles and the decrees from his mouth,  
<sup>13</sup> you descendants of Israel his servant,  
you people of Jacob, his chosen ones.  
<sup>14</sup> He is Yahweh, our God.  
His decrees are on all the earth.  
<sup>15</sup> Keep his covenant in mind forever,  
the word that he commanded for a thousand generations.  
<sup>16</sup> He calls to mind the covenant that he made with Abraham,  
and his oath to Isaac.  
<sup>17</sup> This is what he confirmed to Jacob as a statute,  
and to Israel as an everlasting covenant.  
<sup>18</sup> He said, "I will give you the land of Canaan  
as the assigned portion of your inheritance."  
<sup>19</sup> When they were only few in number,  
so very few, and they were strangers in the land,  
<sup>20</sup> they wandered from nation to nation,  
from one kingdom to another.  
<sup>21</sup> He did not allow anyone to oppress them;  
he punished kings for their sakes.  
<sup>22</sup> He said, "Do not touch my anointed ones,  
and do not harm my prophets."  
<sup>23</sup> Sing to Yahweh, all the earth;  
announce his salvation day after day.  
<sup>24</sup> Declare his glory among the nations,  
his marvelous deeds among all the nations.  
<sup>25</sup> For Yahweh is great and is to be praised greatly,  
and he is to be feared above all other gods.  
<sup>26</sup> For all the gods of the nations are idols,  
but it is Yahweh who made the heavens.  
<sup>27</sup> Splendor and majesty are in his presence.  
Strength and joy are in his place.

<sup>28</sup> Ascribe to Yahweh, you clans of peoples,  
 ascribe to Yahweh glory and strength!

<sup>29</sup> Ascribe to Yahweh the glory his name deserves.  
 Bring an offering and come before him.  
 Bow down to Yahweh in the splendor of holiness.

<sup>30</sup> Tremble before him, all the earth.  
 The world also is established; it cannot be shaken.

<sup>31</sup> Let the heavens be glad, and let the earth rejoice;  
 let them say among the nations, "Yahweh reigns."

<sup>32</sup> Let the sea roar, and that which fills it shout with joy.  
 Let the fields be joyful, and all that is in them.

<sup>33</sup> Then let the trees in the forest shout for joy before Yahweh,  
 for he is coming to judge the earth.

<sup>34</sup> Give thanks to Yahweh, for he is good,  
 for his covenant faithfulness endures forever.

<sup>35</sup> Then say, "Save us, God of our salvation.  
 Gather us together and rescue us from the other nations,  
 so that we may give thanks to your holy name  
 and glory in your praises."

<sup>36</sup> May Yahweh, the God of Israel, be praised  
 from everlasting to everlasting.  
 All the people said, "Amen" and praised Yahweh.

<sup>37</sup> So David left Asaph and his brothers there before the ark of the covenant of Yahweh, to serve continually before the ark, as every day's work required. <sup>38</sup> Obed-Edom with those sixty-eight relatives were included. Obed-Edom son of Jeduthun, along with Hosah, were to be gatekeepers. <sup>39</sup> Zadok the priest and his fellow workers were to serve before the tabernacle of Yahweh at the high place in Gibeon.

<sup>40</sup> They were to offer burnt offerings to Yahweh on the altar for burnt offerings continually morning and evening, according to all that is written in the law of Yahweh, which he gave as a command to Israel. <sup>41</sup> Heman and Jeduthun were with them, together with the rest who were chosen by name, to give thanks to Yahweh, because his covenant faithfulness endures forever.

<sup>42</sup> Heman and Jeduthun were in charge of those who played trumpets, cymbals, and the other instruments for the sacred music. The sons of Jeduthun guarded the gate. <sup>43</sup> Then all the people returned to their homes, and David returned to bless his own household.

## Chapter 17

<sup>1</sup>It happened that after David had settled in his house, he said to Nathan the prophet, "Look, I am living in a house of cedar, but the ark of the covenant of Yahweh is staying under a tent."<sup>2</sup>Then Nathan said to David, "Go, do what is in your heart, for God is with you."

<sup>3</sup>But that same night the word of God came to Nathan, saying,<sup>4</sup>"Go and tell David my servant, 'This is what Yahweh says: You will not build me a house in which to live.'<sup>5</sup>For I have not lived in a house from the day that I brought up Israel to this present day. Rather, I have been living in a tent, a tabernacle, in various places.<sup>6</sup>In all places I have moved among all Israel, did I ever say anything to any of Israel's judges, whom I appointed to shepherd my people, saying, 'Why have you not built me a house of cedar?'"

<sup>7</sup>"Now then, tell my servant David, 'This is what Yahweh of hosts says: I took you from the pasture, from following the sheep, so that you would be ruler over my people Israel.'<sup>8</sup>I have been with you wherever you went and have cut off all your enemies from before you, and I will make you a name, like the name of the great ones who are on the earth.

<sup>9</sup>I will appoint a place for my people Israel and will plant them there, so that they may live in their own place and be troubled no more. No longer will wicked people oppress them, as they did before,<sup>10</sup>as they were doing from the days that I commanded judges to be over my people Israel. Then I will subdue all your enemies. Moreover I tell you that I, Yahweh, will build you a house.

<sup>11</sup>It will come about that when your days are fulfilled for you to go to your fathers, I will raise up your descendant after you, and for one of your own descendants, I will establish his kingdom.<sup>12</sup>He will build me a house, and I will establish his throne forever.

<sup>13</sup>I will be a Father to him, and he will be my son. I will not take my covenant faithfulness away from him, as I took it from Saul, who ruled before you.<sup>14</sup>I will set him over my house and in my kingdom forever, and his throne will be established forever."

<sup>15</sup>Nathan spoke to David and reported to him all these words, and he told him about the entire vision.

<sup>16</sup>Then David the king went in and sat before Yahweh; he said, "Who am I, Yahweh God, and what is my family, that you have brought me to this point?"<sup>17</sup>For this was a small thing in your sight, God. You have spoken of your servant's family for a great while to come, and have shown me future generations, Yahweh God.<sup>18</sup>What more can I, David, say to you? You have honored your servant. You have given your servant special recognition.

<sup>19</sup>Yahweh, for your servant's sake, and to fulfill your own purpose, you have done this great thing to reveal all your great deeds.<sup>20</sup>Yahweh, there is none like you, and there is no God besides you, just as we have always heard.

<sup>21</sup>For what nation on earth is like your people Israel, whom you, God, rescued from Egypt as a people for yourself, to make a name for yourself by great and awesome deeds? You drove out nations from before your people, whom you rescued from Egypt.

<sup>22</sup>You made Israel your own people forever, and you, Yahweh, became their God.<sup>23</sup>So now, Yahweh, may the promise that you made concerning your servant and his family be established forever. Do as you have spoken.

<sup>24</sup>May your name be established forever and be great, so the people will say, 'Yahweh of hosts is the God of Israel,' while the house of me, David, your servant is established before you.

<sup>25</sup>For you, my God, have revealed to your servant that you will build him a house. That is why I, your servant, have found courage to pray to you.<sup>26</sup>Now, Yahweh, you are God, and have made this good promise to your servant:<sup>27</sup>Now it has pleased you to bless your servant's house, that it may continue forever before you. You, Yahweh, have blessed it, and it will be blessed forever."

## Chapter 18

<sup>1</sup>After this it came about that David attacked the Philistines and subdued them. He took Gath and its villages out of the Philistines' control.<sup>2</sup>Then he defeated Moab, and the Moabites became servants to David and paid him tribute.

<sup>3</sup>David then defeated Hadadezer, king of Zobah at Hamath, as Hadadezer was traveling to establish his rule by the Euphrates River.<sup>4</sup>David captured from him a thousand chariots, seven thousand horsemen, and twenty thousand footmen. David hamstringed all the chariot horses, but reserved enough of them for a hundred chariots.

<sup>5</sup>When the Arameans of Damascus came to help Hadadezer king of Zobah, David killed twenty-two thousand Aramean men.<sup>6</sup>Then David put garrisons in Aram of Damascus, and the Arameans became servants to him and brought him tribute. Yahweh gave victory to David wherever he went.

<sup>7</sup>David took the golden shields that were on Hadadezer's servants and brought them to Jerusalem.<sup>8</sup>From Tebah and Kun, cities of Hadadezer, David took very much bronze. It was with this bronze that Solomon later made the bronze basin called "The Sea," the pillars, and the bronze equipment.

<sup>9</sup>When Tou, king of Hamath, heard that David had defeated all the army of Hadadezer king of Zobah,<sup>10</sup>Tou sent Hadoram his son to King David to greet him and to bless him. He did this because David had fought against Hadadezer and defeated him, and because Tou had often been at war with Hadadezer. Tou also sent David many different sorts of articles made of gold and silver and bronze.<sup>11</sup>King David set these objects apart to Yahweh, together with the silver and the gold that he carried away from all the nations: Edom, Moab, the people of Ammon, the Philistines, and Amalek.

<sup>12</sup>Abishai son of Zeruiah killed eighteen thousand Edomites in the Valley of Salt.<sup>13</sup>He placed garrisons in Edom, and all the Edomites became David's servants. Yahweh gave victory to David wherever he went.

<sup>14</sup>David reigned over all Israel, and he administered justice and righteousness to all his people.<sup>15</sup>Joab son of Zeruiah was the commander of the army, and Jehoshaphat son of Ahilud was recorder.<sup>16</sup>Zadok son of Ahitub and Ahimelek son of Abiathar were priests, and Shavsha was scribe.<sup>17</sup>Benaiah son of Jehoiada was over the Kerethites and Pelethites, and David's sons were the chief officials at the hand of the king.

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## Chapter 19

<sup>1</sup>It came about later that Nahash, king of the people of Ammon, died, and that his son became king in his place.

<sup>2</sup>David said, "I will show kindness to Hanun son of Nahash, because his father showed kindness to me." So David sent messengers to console him concerning his father. David's servants entered the land of the Ammonites and went to Hanun, in order to comfort him.<sup>3</sup>But the Ammonite princes said to Hanun, "Do you think that David is honoring your father because he has sent men to comfort you? Do not his servants come to you to explore and examine the land in order to overthrow it?"

<sup>4</sup>So Hanun seized David's servants, shaved them, cut off their robes in the middle at their buttocks, and sent them away.<sup>5</sup>When they explained this to David, he sent to meet with them, for the men were deeply ashamed. The king said, "Stay at Jericho until your beards have grown back, and then return."

<sup>6</sup>When the Ammonites saw that they had become a stench to David, Hanun and the Ammonites sent a thousand talents of silver to hire Aramean chariots and horsemen from Naharaim, Maakah, and Zobah.<sup>7</sup>They hired thirty-two thousand chariots and the king of Maakah and his army, who came and encamped before Medeba. Then the Ammonites gathered themselves together from their cities and came out to battle.

<sup>8</sup>When David heard of it, he sent Joab and his entire host of mighty men.<sup>9</sup>The people of Ammon came out and lined up for battle at the city gate, while the kings who had come were by themselves in the field.

<sup>10</sup>When Joab saw the battle lines facing him both in front and behind, he chose some of Israel's best fighters and arranged them against the Arameans.<sup>11</sup>As for the rest of the army, he gave it into the command of Abishai his brother, and he put them into battle lines against the army of Ammon.

<sup>12</sup>Joab said, "If the Arameans are too strong for me, then you, Abishai, must rescue me. But if the army of Ammon is too strong for you, then I will come and rescue you."<sup>13</sup>Be strong, and let us show ourselves to be strong for our people and for the cities of our God, for Yahweh will do what is good in his eyes."

<sup>14</sup>So Joab and the soldiers of his army advanced to the battle against the Arameans, who were forced to flee before the army of Israel.<sup>15</sup>When the army of Ammon saw that the Arameans had fled, they also fled from Joab's brother Abishai and went back into the city. Then Joab returned from the people of Ammon and went back to Jerusalem.

<sup>16</sup>When the Arameans saw that they were being defeated by Israel, they sent messengers and brought back Arameans from beyond the Euphrates River, with Shophak the commander of Hadadezer's army.<sup>17</sup>When David was told this, he gathered all Israel together, crossed the Jordan, and came upon them. He arranged the army for battle against the Arameans, and they fought him.

<sup>18</sup>The Arameans fled from Israel, and David killed seven thousand Aramean charioteers and forty thousand foot soldiers. He also killed Shophak, the commander of the army.<sup>19</sup>When all the kings who were servants of Hadadezer saw that they were defeated by Israel, they made peace with David and served him. So the people of Aram were no longer willing to rescue the Ammonites.

Chapter 20

<sup>1</sup>It came about in the spring of the year, at the time when kings normally go to war, that Joab led the army into battle and devastated the land of the Ammonites. He went and besieged Rabbah. David remained in Jerusalem. Joab attacked Rabbah and completely destroyed it.

<sup>2</sup>David took the crown of their king from off his head, and he found that it weighed a talent of gold, and in it were precious stones. The crown was set on David's head, and he brought out the plunder of the city in large quantities.<sup>3</sup>He brought out the people who were in the city and forced them to work with saws and iron picks and axes. David required all the cities of the descendants of Ammon to do this labor. Then David and all the people returned to Jerusalem.

<sup>4</sup>It came about after this that there was a battle at Gezer with the Philistines. Sibbekai the Hushathite killed Sippai, one of the descendants of the Rephaim, and the Philistines were subdued.<sup>5</sup>It came about again in a battle with the Philistines at Gob, that Elhanan son of Jair the Bethlehemite killed Lahmi brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

<sup>6</sup>It came about in another battle at Gath that there was a man of great height who had six fingers on each hand and six toes on each foot. He also was descended from the Rapha.<sup>7</sup>When he mocked the army of Israel, Jonathan son of Shimea, David's brother, killed him.<sup>8</sup>These were descendants of the Rapha of Gath, and they were killed by the hand of David and by the hand of his servants.

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## Chapter 21

<sup>1</sup>An adversary arose against Israel and incited David to count Israel.<sup>2</sup>David said to Joab and to the commanders of the army, "Go, count the people of Israel from Beersheba to Dan and report back to me, that I may know their number."<sup>3</sup>Joab said, "May Yahweh make his army a hundred times greater than it is. But my master the king, do they not all serve my master? Why does my master want this? Why bring guilt on Israel?"

<sup>4</sup>But the king's word was enforced against Joab. So Joab left and went throughout all Israel. Then he came back to Jerusalem.<sup>5</sup>Then Joab reported the total of the census of the fighting men to David. There were in Israel 1,100,000 men who drew the sword. Judah alone had 470,000 soldiers.

<sup>6</sup>But Levi and Benjamin were not counted among them, for the king's command had disgusted Joab.<sup>7</sup>God was offended by this action, so he attacked Israel.<sup>8</sup>David said to God, "I have greatly sinned by doing this. Now take away your servant's guilt, for I have acted very foolishly."

<sup>9</sup>Yahweh told Gad, David's prophet,<sup>10</sup>"Go say to David, 'This is what Yahweh says: I am giving you three choices. Choose one of them.'"

<sup>11</sup>So Gad went to David and said to him, "Yahweh says this, 'Choose one of these:<sup>12</sup>either three years of famine, three months being pursued by your enemies and being caught by their swords, or else three days of Yahweh's sword, that is, a plague in the land, with the angel of Yahweh destroying throughout all the land of Israel.' Now then, decide what answer I should take to the one who sent me."

<sup>13</sup>Then David said to Gad, "I am in great distress! Let me fall into the hand of Yahweh rather than into the hand of man, for his merciful actions are very great."<sup>14</sup>So Yahweh sent a plague on Israel, and seventy thousand people died.<sup>15</sup>God sent an angel to Jerusalem to destroy it. As he was about to destroy it, Yahweh watched and changed his mind about the harm. He said to the destroying angel, "Enough! Now draw back your hand." At that time the angel of Yahweh was standing at the threshing floor of Ornan the Jebusite.

<sup>16</sup>David looked up and saw the angel of Yahweh standing between earth and heaven, having a drawn sword in his hand raised over Jerusalem. Then David and the elders, clothed in sackcloth, lay facedown on the ground.<sup>17</sup>David said to God, "Is it not I that commanded that the army be numbered? I did this wicked thing. But these sheep, what have they done? Yahweh my God! Let your hand strike me and my clan, but do not let the plague remain on your people."

<sup>18</sup>So the angel of Yahweh commanded Gad to say to David, that David should go up and build an altar for Yahweh at the threshing floor of Ornan the Jebusite.<sup>19</sup>So David went up as Gad instructed him to do in the name of Yahweh.<sup>20</sup>While Ornan was threshing wheat, he turned and saw the angel. He and his four sons with him hid themselves.

<sup>21</sup>When David came to Ornan, Ornan looked and saw David. He left the threshing floor and bowed to David with his face to the ground.<sup>22</sup>Then David said to Ornan, "Sell me this threshing floor, so I can build an altar for Yahweh. I will pay the full price, so that the plague may be removed from the people."

<sup>23</sup>Ornan said to David, "Take it as your own, my master the king. Do with it what is good in your sight. Look, I will give you oxen for burnt offerings, threshing sledges for wood, and wheat for the grain offering; I will give it all to you."<sup>24</sup>King David said to Ornan, "No, I insist on buying it for the full price. I will not take what is yours and offer it as a burnt offering to Yahweh if it costs me nothing."

<sup>25</sup>So David paid six hundred shekels of gold for the place.<sup>26</sup>David built an altar for Yahweh there and offered on it burnt offerings and fellowship offerings. He called on Yahweh, who answered him with fire from heaven on the altar for burnt offerings.<sup>27</sup>Then Yahweh gave an order to the angel, and the angel put his sword back into its sheath.

<sup>28</sup>When David saw that Yahweh had answered him at the threshing floor of Ornan the Jebusite, he performed the sacrifice there at that same time.<sup>29</sup>Now at that time, Yahweh's tabernacle, which Moses had made in the wilderness, and the altar for burnt offerings, were at the high place at Gibeon.<sup>30</sup>However, David could not go there to ask for God's direction, because he was afraid of the sword of the angel of Yahweh.



## Chapter 22

<sup>1</sup>Then David said, "This is where the house of Yahweh God will be, with the altar for the burnt offerings of Israel."

<sup>2</sup>So David ordered his servants to gather together the foreigners living in the land of Israel. He assigned them to be stonecutters, to cut stone blocks, in order to build the house of God.

<sup>3</sup>David supplied a large amount of iron for the nails for the doors to go in the gateways, and for braces. He also supplied more bronze than could be weighed,<sup>4</sup> and more cedar trees than could be counted. (The Sidonians and the Tyrians brought too many cedar logs to David to count.)<sup>5</sup> David said, "My son Solomon is a young and inexperienced man, and the house that is to be built for Yahweh must be especially magnificent, so that it will be famous and glorious in all other lands. So I will prepare for its building." So David made extensive preparations before his death.

<sup>6</sup>Then he called for Solomon his son and commanded him to build a house for Yahweh, the God of Israel.<sup>7</sup> David said to Solomon, "My son, it was my intention to build a house myself, for the name of Yahweh my God.<sup>8</sup> But Yahweh came to me and said, 'You have shed much blood and have fought many battles. You will not build a house for my name, because you have shed much blood on the earth in my sight.

<sup>9</sup>However, you will have a son who will be a peaceful man. I will give him rest from all his enemies on every side. For his name will be Solomon, and I will give peace and quiet to Israel in his days.<sup>10</sup> He will build a house for my name. He will be my son, and I will be his Father. I will establish the throne of his kingdom over Israel forever.'

<sup>11</sup>Now, my son, may Yahweh be with you and enable you to succeed. May you build the house of Yahweh your God, as he said you would.<sup>12</sup> Only may Yahweh give you insight and understanding, so that you may obey the law of Yahweh your God, when he places you in charge over Israel.<sup>13</sup> Then you will succeed, if you carefully obey the statutes and the decrees that Yahweh gave to Moses concerning Israel. Be strong and courageous. Do not fear or be discouraged.

<sup>14</sup>Now, see, with great pains I have prepared for the house of Yahweh 100,000 talents of gold, one million talents of silver, and bronze and iron in large quantities. I have also provided timber and stone. You must add more to all this.

<sup>15</sup>You have many workmen with you: stonecutters, masons, carpenters, and skillful craftsmen without number of every kind,<sup>16</sup> who can work with gold, silver, bronze, and iron. Arise and begin the work, and may Yahweh be with you."

<sup>17</sup>David also ordered all the leaders of Israel to help Solomon his son, saying,<sup>18</sup> "Yahweh your God is with you and has given you peace on every side. He has given the region's inhabitants into my hand. The region is subdued before Yahweh and his people.<sup>19</sup> Now seek Yahweh your God with all your heart and your soul. Get up and build the holy place of Yahweh God. Then you can bring the ark of the covenant of Yahweh and the holy things that belong to God into the house built for Yahweh's name."

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## Chapter 23

<sup>1</sup>When David was old and near the end of his life, he made Solomon his son king over Israel.<sup>2</sup>He gathered together all the leaders of Israel, with the priests and Levites.<sup>3</sup>The Levites who were thirty years old and older were counted in a census, and they numbered thirty-eight thousand.

<sup>4</sup>"Of these, twenty-four thousand were to oversee the work on the house of Yahweh, and six thousand were officers and judges.<sup>5</sup>Four thousand were gatekeepers, and four thousand were to praise Yahweh with the instruments that I made to give praise," David said.<sup>6</sup>David divided them into groups that corresponded to Levi's sons: Gershon, Kohath, and Merari.

<sup>7</sup>From the clans descended from Gershon, there were Ladan and Shimei.

<sup>8</sup>There were three of Ladan's sons: Jehiel the leader, Zetham, and Joel.

<sup>9</sup>There were three of Shimei's sons: Shelomoth, Haziël, and Haran. These were the leaders of the clans of Ladan.

<sup>10</sup>There were four of Shimei's sons: Jahath, Ziza, Jeush, and Beriah.

<sup>11</sup>Jahath was the oldest, and Ziza the second, but Jeush and Beriah did not have many sons, so they were considered as one clan with the same duties.

<sup>12</sup>There were four of Kohath's sons: Amram, Izhar, Hebron, and Uzziel.

<sup>13</sup>These were Amram's sons: Aaron and Moses. Aaron was chosen to set apart the most holy things, that he and his descendants would offer incense before Yahweh, to serve him and to give blessings in his name forever.<sup>14</sup>But as for Moses the man of God, his descendants were counted with the tribe of Levi.

<sup>15</sup>Moses' sons were Gershom and Eliezer.

<sup>16</sup>Gershom's descendant was Shubael the oldest.

<sup>17</sup>Eliezer's descendant was Rehabiah. Eliezer had no other sons, but Rehabiah had many descendants.

<sup>18</sup>Izhar's son was Shelomith the leader.

<sup>19</sup>Hebron's descendants were Jeriah the oldest, Amariah the second, Jahaziel the third, and Jekameam the fourth.

<sup>20</sup>Uzziel's sons were Micah the oldest, and Ishiah the second.

<sup>21</sup>Merari's sons were Mahli and Mushi. Mahli's sons were Eleazar and Kish.

<sup>22</sup>Eleazar died without having any sons. He had only daughters. So their kinsmen, the sons of Kish, married them.

<sup>23</sup>Mushi's three sons were Mahli, Eder, and Jerimoth.

<sup>24</sup>These were Levi's descendants corresponding to their clans. They were the leaders, counted and listed by name in the census, of the clans that did the work in the service of the house of Yahweh, from twenty years old and upward.<sup>25</sup>For David said, "Yahweh, the God of Israel, has given rest to his people. He makes his home in Jerusalem forever.<sup>26</sup>The Levites will no longer need to carry the tabernacle and all the equipment used in its service."

<sup>27</sup>For by David's last words the Levites were counted, from twenty years old and upward.<sup>28</sup>Their duty was to assist Aaron's descendants in the service of the house of Yahweh. They were to care for the courtyards, the rooms, the ceremonial purification of all the things that belong to Yahweh, and other work in the service of the house of God.

<sup>29</sup>They also took care of the bread of the presence, the fine flour for grain offerings, the unleavened wafers, the baked offerings, the offerings mixed with oil, and all the measuring of the amounts and sizes of things.

<sup>30</sup>They also stood every morning to thank and praise Yahweh. They also did this in the evening<sup>31</sup>and whenever burnt offerings were offered to Yahweh, on the Sabbath and at the new moon festivals and feast days. A fixed number, assigned by decree, always had to be present before Yahweh.

<sup>32</sup>They were in charge of the tent of meeting, the holy place, and helped their kinsmen the descendants of Aaron in the service of the house of Yahweh.

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## Chapter 24

<sup>1</sup>The work groups based on Aaron's descendants were these: Nadab, Abihu, Eleazar and Ithamar.<sup>2</sup>Nadab and Abihu died before their father died. They had no children, so Eleazar and Ithamar served as priests.<sup>3</sup>David, together with Zadok, a descendant of Eleazar, and Ahimelek, a descendant of Ithamar, divided them into groups for their labor as priests.

<sup>4</sup>There were more leading men among Eleazar's descendants than among Ithamar's descendants, so they divided Eleazar's descendants into sixteen groups. They did this by heads of clans and by Ithamar's descendants. These divisions were eight in number, corresponding to their clans.<sup>5</sup>They divided them impartially by lot, for there were holy officials and officials of God, from both Eleazar's descendants and Ithamar's descendants.

<sup>6</sup>Shemaiah son of Nethanel the scribe, a Levite, wrote down their names in the presence of the king, the officials, Zadok the priest, Ahimelek son of Abiathar, and the leaders of the priestly and Levite families. One clan was drawn by lot from Eleazar's descendants, and then the next would be drawn from Ithamar's descendants.

<sup>7</sup>The first lot went to Jehoiarib, the second to Jedaiah,

<sup>8</sup>the third to Harim, the fourth to Seorim,

<sup>9</sup>the fifth to Malkijah, the sixth to Mijamin,

<sup>10</sup>the seventh to Hakkoz, the eighth to Abijah,

<sup>11</sup>the ninth to Jeshua, the tenth to Shekaniah,

<sup>12</sup>the eleventh to Eliashib, the twelfth to Jakim,

<sup>13</sup>the thirteenth to Huppah, the fourteenth to Jeshebeab,

<sup>14</sup>the fifteenth to Bilgah, the sixteenth to Immer,

<sup>15</sup>the seventeenth to Hezir, the eighteenth to Happizzetz,

<sup>16</sup>the nineteenth to Pethahiah, the twentieth to Jehezkel,

<sup>17</sup>the twenty-first to Jakin, the twenty-second to Gamul,

<sup>18</sup>the twenty-third to Delaiah, and the twenty-fourth to Maaziah.

<sup>19</sup>This was the order of their service, when they came into the house of Yahweh, following the ordinance given to them by Aaron their ancestor, as Yahweh, the God of Israel, had commanded him.

<sup>20</sup>These were the rest of the descendants of Levi: Of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah.

<sup>21</sup>As for Rehabiah, the sons of Rehabiah: Ishiah the leader.

<sup>22</sup>From the Izharites: Shelomoth; from the sons of Shelomoth: Jahath.

<sup>23</sup>The sons of Hebron: Jeriah the leader, Amariah the second, Jahaziel the third, and Jekameam the fourth.

<sup>24</sup>The son of Uzziel: Micah; from the sons of Micah: Shamir.

<sup>25</sup>The brother of Micah: Ishiah. From the sons of Ishiah: Zechariah.

<sup>26</sup>The sons of Merari: Mahli and Mushi; from the son of Jaaziah: Beno.

<sup>27</sup>The sons of Merari from Jaaziah: Beno, Shoham, Zakkur, and Ibri.

<sup>28</sup>From Mahli: Eleazar, who had no sons.

<sup>29</sup>From Kish: The son of Kish: Jerahmeel.

<sup>30</sup>The sons of Mushi: Mahli, Eder, and Jerimoth. These were the Levites, listed by their clans. <sup>31</sup>These men who were the head of each clan and each of their younger brothers, cast lots in the presence of King David, and Zadok and Ahimelek, along with the leaders of the families of the priests and Levites. They cast lots just as Aaron's descendants had done.

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## Chapter 25

<sup>1</sup>David and the leaders of the army selected some of the sons of Asaph, Heman, and Jeduthun to prophesy with lutes and harps, and with cymbals. Here is the list of the men who performed this service:

<sup>2</sup>From the sons of Asaph: Zakkur, Joseph, Nethaniah, and Asharelah, <sup>1</sup> the sons of Asaph, under the direction of Asaph, who prophesied under the king's supervision.

<sup>3</sup>From the sons of Jeduthun: Gedaliah, Zeri, <sup>2</sup> Jeshaiah, Shimei, Hashabiah, and Mattithiah, six in all, under the direction of their father Jeduthun, who prophesied, playing the harp for giving thanks and praising Yahweh.

<sup>4</sup>From the sons of Heman: Bukkiah, Mattaniah, Uzziel, <sup>3</sup> Shubael, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamti-Ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth.<sup>5</sup>All these were the sons of Heman the king's prophet. God gave Heman fourteen sons and three daughters to lift up his horn.

<sup>6</sup>All these were under the direction of their fathers. They were musicians in the house of Yahweh with cymbals, lutes and lyres, as they served in the house of God. Asaph, Jeduthun, and Heman were under the king's supervision.<sup>7</sup>They and their brothers who were skilled and trained to make music to Yahweh numbered 288.

<sup>8</sup>They cast lots for their duties, all alike, the same for the young as well as the old, the teacher as well as the student.

<sup>9</sup>Now regarding Asaph's sons: The first lot fell to Joseph's family; the second fell to Gedaliah's family, twelve persons in number;<sup>10</sup>the third fell to Zakkur, his sons and his relatives, twelve persons in number;<sup>11</sup>the fourth fell to Izri, <sup>4</sup> his sons and his relatives, twelve persons in number;<sup>12</sup>the fifth fell to Nethaniah, his sons and his relatives, twelve persons in number;

<sup>13</sup>the sixth fell to Bukkiah, his sons and his relatives, twelve persons in number;<sup>14</sup>the seventh fell to Jesarelah, <sup>5</sup> his sons and his relatives, twelve persons in number;<sup>15</sup>the eighth fell to Jeshaiah, his sons and his relatives, twelve persons in number;<sup>16</sup>the ninth fell to Mattaniah, his sons and his relatives, twelve persons in number;

<sup>17</sup>the tenth fell to Shimei, his sons and his relatives, twelve persons in number;<sup>18</sup>the eleventh fell to Azarel, <sup>6</sup> his sons and his relatives, twelve persons in number;<sup>19</sup>the twelfth fell to Hashabiah, his sons and his relatives, twelve persons in number;<sup>20</sup>the thirteenth fell to Shubael, his sons and his relatives, twelve persons in number;

<sup>21</sup>the fourteenth fell to Mattithiah, his sons and his relatives, twelve persons in number;<sup>22</sup>the fifteenth fell to Jerimoth, his sons and his relatives, twelve persons in number;<sup>23</sup>the sixteenth fell to Hananiah, his sons and his relatives, twelve persons in number;<sup>24</sup>the seventeenth fell to Joshbekashah, his sons and his relatives, twelve persons in number;

<sup>25</sup>the eighteenth fell to Hanani, his sons and his relatives, twelve persons in number;<sup>26</sup>the nineteenth fell to Mallothi, his sons and his relatives, twelve persons in number;<sup>27</sup>the twentieth fell to Eliathah, his sons and his relatives, twelve persons in number;<sup>28</sup>the twenty-first fell to Hothir, his sons and his relatives, twelve persons in number;

<sup>29</sup>the twenty-second fell to Giddalti, his sons and his relatives, twelve persons in number;<sup>30</sup>the twenty-third fell to Mahazioth, his sons and his relatives, twelve persons in number;<sup>31</sup>the twenty-fourth fell to Romamti-Ezer, his sons and his relatives, twelve persons in number.

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<sup>1</sup>This is the same person referred to in 1 Chronicles 25:14 as Jesarelah.

<sup>2</sup>This is a variant of the name Izri, which is found in 1 Chronicles 25:11, and refers to the same person.

<sup>3</sup>Uzziel is the same person referred to in 1 Chronicles 25:18 as Azarel.

<sup>4</sup>This is a variant of Zeri, found in 1 Chronicles 25:3, and refers to the same person.

<sup>5</sup>This is the same person referred to in 1 Chronicles 25:2 as Asharelah.

<sup>6</sup>This is the same person referred to in 1 Chronicles 25:4 as Uzziel.

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## Chapter 26

<sup>1</sup>Here were the divisions of the gatekeepers: From the Korahites, Meshelemiah son of Kore, a descendant of Asaph <sup>1</sup>.

<sup>2</sup>Meshelemiah <sup>2</sup> had sons: Zechariah the firstborn, Jediahel the second, Zebadiah the third, Jathniel the fourth,

<sup>3</sup>Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh.

<sup>4</sup>Obed-Edom had sons: Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sakar the fourth, and Nethanel the fifth,

<sup>5</sup>Ammiel the sixth, Issachar the seventh, Peullethai the eighth, for God had blessed Obed-Edom.

<sup>6</sup>To Shemaiah his son were born sons who ruled over their clans; they were men of great ability.

<sup>7</sup>The sons of Shemaiah were Othni, Rephael, Obed, and Elzabad. His relatives Elihu and Semakiah were also men with many abilities.<sup>8</sup> All these were descendants of Obed-Edom. They and their sons and relatives were men capable of doing their duties in the tabernacle service. There were sixty-two of them related to Obed-Edom.

<sup>9</sup>Meshelemiah had sons and relatives, capable men, eighteen in all.

<sup>10</sup>Hosah, a descendant of Merari, had sons: Shimri the leader (although he was not the firstborn, his father made him leader),<sup>11</sup>Hilkiah the second, Tabaliah the third, Zechariah the fourth. All of Hosah's sons and kinsmen were thirteen in number.

<sup>12</sup>These divisions of the gatekeepers, corresponding to their leaders, had responsibilities, like their relatives, to serve in the house of Yahweh.<sup>13</sup> They threw lots, both young and old, corresponding to their clans, for every gate.

<sup>14</sup>When the lot was cast for the east gate, it fell to Shelemiah <sup>3</sup>. They then cast lots for Zechariah his son, a prudent advisor, and his lot came out for the north gate.

<sup>15</sup>To Obed-Edom was assigned the south gate, and his sons were assigned the storehouses.<sup>16</sup> Shuppim and Hosah were assigned the west gate along with the gate of Shalleketh, on the upper road. The guards were very close to each other.

<sup>17</sup>On the east were six Levites, on the north four a day, on the south four a day, and at the storehouses two pairs.

<sup>18</sup>At the pillar to the west there were four stationed at the road and two at the pillar <sup>4</sup>.<sup>19</sup> These were the divisions of the gatekeepers who were the descendants of Korah and Merari.

<sup>20</sup>Among the Levites, Ahijah was in charge of the treasuries of the house of God, and of the treasuries of the things that belong to Yahweh.<sup>21</sup> The descendants of Ladan, who were descendants of the Gershonites through Ladan, who were heads of families belonging to Ladan the Gershonite, were Jehieli<sup>22</sup> and the sons of Jehieli: Zetham and Joel his brother. They were in charge of the treasuries of the house of Yahweh.

<sup>23</sup>From the clans of Amram, the clans of Izhar, the clans of Hebron, and the clans of Uzziel:

<sup>24</sup>Shubael, a descendant of Gershom son of Moses, was supervisor over the treasuries.<sup>25</sup> His relatives from the clan of Eliezer were his son Rehabiah, Rehabiah's son Jeshaiiah, Jeshaiiah's son Joram, Joram's son Zikri, and Zikri's son Shelomith.

<sup>26</sup>Shelomith and his relatives were over all the treasuries holding the dedicated things that David the king, the family leaders, commanders over thousands and hundreds, and the army commanders had dedicated.<sup>27</sup> They set apart the plunder won in battles for the upkeep of the house of Yahweh.<sup>28</sup> They were also in charge of everything that was set apart to Yahweh by Samuel the prophet, Saul son of Kish, Abner son of Ner, and Joab son of Zeruiah. Everything that was set apart to Yahweh was under the guard of Shelomith and his relatives.

<sup>29</sup>Of Izhar's descendants, Kenaniah and his sons were in charge of the civil affairs of Israel. They were officers and judges.

<sup>30</sup>Of Hebron's descendants, Hashabiah and his brothers, 1,700 capable men, were in charge of Yahweh's work and the king's work. They were on the west side of the Jordan.

<sup>31</sup>As for the Hebronites, Jeriah was the head of the clans, according to the genealogical records. In the fortieth year of the reign of David they examined the records and found among them men of great ability in Jazer of Gilead.<sup>32</sup> Jeriah had 2,700 relatives, who were capable family leaders. David made them overseers over the tribes of Reuben and Gad, and the half tribe of Manasseh, for every matter pertaining to God, and for the king's affairs.

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<sup>1</sup>Asaph is the same person referred to as Ebiasaph in 1 Chronicles 9:19.

<sup>2</sup>Meshelemiah is the same person referred to as Shelemiah in 1 Chronicles 26:14.

<sup>3</sup>Shelemiah is the same person referred to as Meshelemiah in 1 Chronicles 26:2.

<sup>4</sup>The Hebrew word translated here as pillar is uncertain. Some translations simply write the Hebrew word as parbar . This word appears only here and in 2 Kings 23:11 in the Old Testament.

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## Chapter 27

<sup>1</sup>This is the list of the family leaders of the people of Israel, commanders of thousands and hundreds, as well as army officers who served the king in various ways. Each military division served month by month throughout the year. Each division had twenty-four thousand men.

<sup>2</sup>Over the division for the first month was Jashobeam son of Zabdiel. In his division were twenty-four thousand men.<sup>3</sup>He was among the descendants of Perez and in charge of all the army officers for the first month.

<sup>4</sup>Over the division for the second month was Dodai, from the clan descended from Ahoah. Mikloth was second in rank. In his division were twenty-four thousand men.

<sup>5</sup>The commander of the army for the third month was Benaiah son of Jehoiada, a priest and leader. In his division were twenty-four thousand men.<sup>6</sup>This is the Benaiah who was the leader of the thirty, and over the thirty. Ammizabad his son was in his division.

<sup>7</sup>The commander for the fourth month was Asahel brother of Joab. Zebadiah his son became commander after him. In his division were twenty-four thousand men.

<sup>8</sup>The commander for the fifth month was Shamhuth, a descendant of Izrah. In his division were twenty-four thousand men.

<sup>9</sup>The commander for the sixth month was Ira son of Ikkesh, from Tekoa. In his division were twenty-four thousand men.

<sup>10</sup>The commander for the seventh month was Helez the Pelonite, from the people of Ephraim. In his division were twenty-four thousand men.

<sup>11</sup>The commander for the eighth month was Sibbekai the Hushathite, from the clan descended from Zerah. In his division were twenty-four thousand men.

<sup>12</sup>The commander for the ninth month was Abiezer the Anathothite, from the tribe of Benjamin. In his division were twenty-four thousand men.

<sup>13</sup>The commander for the tenth month was Maharai from the city of Netophah, from the clan descended from Zerah. In his division were twenty-four thousand men.

<sup>14</sup>The commander for the eleventh month was Benaiah from the city of Pirathon, from the tribe of Ephraim. In his division were twenty-four thousand men.

<sup>15</sup>The commander for the twelfth month was Heldai from the city of Netophah, from the clan descended from Othniel. In his division were twenty-four thousand men.

<sup>16</sup>These were the leaders of the tribes of Israel: For the tribe of Reuben, Eliezer son of Zichri was the leader. For the tribe of Simeon, Shephatiah son of Maakah was the leader.

<sup>17</sup>For the tribe of Levi, Hashabiah son of Kemuel was the leader, and Zadok led Aaron's descendants.

<sup>18</sup>For the tribe of Judah, Elihu, one of David's brothers, was the leader. For the tribe of Issachar, Omri son of Michael was the leader.

<sup>19</sup>For the tribe of Zebulun, Ishmaiah son of Obadiah was the leader. For the tribe of Naphtali, Jerimoth son of Azriel was the leader.

<sup>20</sup>For the tribe of Ephraim, Hoshea son of Azaziah was the leader. For the half tribe of Manasseh, Joel son of Pedaiah was the leader.

<sup>21</sup>For the half tribe of Manasseh in Gilead, Iddo son of Zechariah was the leader. For the tribe of Benjamin, Jaasiel son of Abner was the leader.

<sup>22</sup>For the tribe of Dan, Azarel son of Jeroham was the leader. These were the leaders of the tribes of Israel.

<sup>23</sup>David did not count those twenty years old or younger, because Yahweh had promised to increase Israel like the stars of heaven. <sup>24</sup>Joab son of Zeruiah began to count the men, but did not finish. Wrath fell on Israel for this. This number was not written down in the Chronicles of King David.

<sup>25</sup>Azmaveth son of Adiel was in charge of the king's treasuries. Jonathan son of Uzziah was over the storehouses in the fields, in the cities, and in the villages, and in the fortified towers. <sup>26</sup>Ezri son of Kelub was over the farmers, those who plowed the land. <sup>27</sup>Shimei the Ramathite was over the vineyards, and Zabdi the Shiphmite was over the grapes and the wine cellars.

<sup>28</sup>Over the olive trees and the sycamore trees that were in the lowlands was Baal-Hanan from Geder, and over the storehouses of oil was Joash. <sup>29</sup>Over the herds that were pastured in Sharon was Shitrai from Sharon, and over the herds that were in the valleys was Shaphat son of Adlai.

<sup>30</sup>Over the camels was Obil the Ishmaelite, and over the female donkeys was Jehdeiah from Meronoth. Over the flocks was Jaziz the Hagrite. <sup>31</sup>Jaziz the Hagrite was in charge of the flocks. All these officials were in charge of the property of King David.

<sup>32</sup>Jonathan, David's uncle, was an advisor, since he was a wise man and a scribe. Jehiel son of Hakmoni cared for the king's sons. <sup>33</sup>Ahithophel was the king's advisor, and Hushai from the Arkite people was the king's private advisor. <sup>34</sup>Ahithophel's position was taken by Jehoiada son of Benaiah, and by Abiathar. Joab was commander of the king's army.

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## Chapter 28

<sup>1</sup>David assembled all the officials of Israel at Jerusalem: the officials of the tribes, the officers of the divisions that served the king in their scheduled work, the commanders of thousands and of hundreds, the managers over all the property and possessions of the king and of his sons, and the officers and fighting men, including the most skilled of them.

<sup>2</sup>Then David the king rose to his feet and said, "Listen to me, my brothers and my people. It was my intention to build a house as a resting place for the ark of the covenant of Yahweh; a footstool for our God, and I have made preparations to build it.<sup>3</sup>But God said to me, 'You will not build a temple for my name, because you are a man of war and have shed blood.'

<sup>4</sup>Yet Yahweh, the God of Israel, chose me from all my father's house to be king over Israel forever. He has chosen Judah as leader, and from the house of Judah he chose my father's house, and from all my father's sons he was pleased to make me king over all Israel.<sup>5</sup>From the many sons whom Yahweh has given me, he chose Solomon, my son, to sit on the throne of the kingdom of Yahweh, over Israel.

<sup>6</sup>He said to me, 'Solomon your son will build my house and my courtyards, for I have chosen him to be my son, and I will be his Father.'<sup>7</sup>I will establish his kingdom forever, if he remains committed to obey my commandments and decrees, as you are this day.'

<sup>8</sup>Now then, in the sight of all Israel, this assembly for Yahweh, and in the presence of our God, all of you must keep and try to carry out all the commandments of Yahweh your God. Do this so that you may possess this good land and leave it as an inheritance to your descendants after you forever.

<sup>9</sup>As for you, Solomon my son, obey the God of your father, and serve him with your whole heart and a willing spirit. Do this because Yahweh searches all hearts and understands every motivation of everyone's thoughts. If you seek him, he will be found by you, but if you abandon him, he will reject you forever.<sup>10</sup>Realize that Yahweh has chosen you to build this temple as his sanctuary. Be strong and do it."

<sup>11</sup>Then David gave to Solomon his son the plans for the temple portico, the temple buildings, the storerooms, the upper rooms, the inner rooms, and the room with the atonement lid.<sup>12</sup>He gave him the plans he had drawn for the courtyards of the house of Yahweh, all the surrounding rooms, the storerooms in the house of God, and the treasuries for the things that belong to Yahweh.

<sup>13</sup>He gave him regulations for the divisions of the priests and Levites, for the assigned responsibilities for the service of the house of Yahweh, and for all the objects for the service in the house of Yahweh.<sup>14</sup>He determined the weight of all the gold vessels for each service, the weight of silver vessels for each service,<sup>15</sup> the weight of the gold for all the gold articles, to be lampstands and gold lamps, the weight of gold for each lampstand, the weight of silver for each silver lampstand, according to the use of each lampstand in the service.

<sup>16</sup>He gave the weight of the gold for the tables of the bread of the presence, for every table, and the weight of the silver for the silver tables.<sup>17</sup>He gave the weight of pure gold for the meat forks, basins, and cups. He gave the weight for each of the gold bowls, and the weight of each of the silver bowls.

<sup>18</sup>He gave the weight of refined gold for the incense altar, and of the gold for the design of the chariot, the cherubim that spread out their wings and covered the ark of the covenant of Yahweh.<sup>19</sup>David said, "I have put all this in writing as Yahweh directed me and gave me to understand regarding the design."

<sup>20</sup>David said to Solomon his son, "Be strong and brave. Do the work. Do not be afraid or dismayed, for Yahweh God, my God, is with you. He will not leave you nor abandon you until all the work for the service of the house of Yahweh is finished.<sup>21</sup>See, here are the divisions of the priests and Levites for all the service in the house of God. They will be with you, together with all willing and skillful men, to assist you in the work and to perform the service. The officials and all the people are ready to follow your commands."

## Chapter 29

<sup>1</sup>King David said to the whole assembly, "Solomon my son, whom alone God has chosen, is still young and inexperienced, and the task is great. For the temple is not for people but for Yahweh God.<sup>2</sup> So I have done my best to provide for the temple of my God. I am giving gold for the things to be made of gold, silver for the things to be made of silver, bronze for the things to be made of bronze, iron for the things to be made of iron, and wood for the things to be made of wood. I am also giving onyx stones, stones to be set, stones for inlaid work of various colors—all kinds of precious stones—and marble stone in abundance.

<sup>3</sup>Now, because of my delight in the house of my God, I am giving my personal treasure of gold and silver for it. I am doing this in addition to all that I have prepared for this holy temple:<sup>4</sup>three thousand talents of gold from Ophir, and seven thousand talents of refined silver, in order to overlay the walls of the buildings.<sup>5</sup>I am donating gold for the things to be made of gold, and silver for the things to be made of silver, and things for all kinds of work to be done by craftsmen. Who else wants to make a contribution to Yahweh today and give himself to him?"

<sup>6</sup>Then freewill offerings were made by the leaders of their ancestors' families, the leaders of the tribes of Israel, the commanders of thousands and hundreds, and by the officials over the king's work.<sup>7</sup>They gave for the service of the house of God five thousand talents and ten thousand darics of gold, ten thousand talents of silver, eighteen thousand talents of bronze, and 100,000 talents of iron.

<sup>8</sup>Those who had precious stones gave them to the treasury of the house of Yahweh, under the supervision of Jehiel, a descendant of Gershon.<sup>9</sup>The people rejoiced because of these freewill offerings, because they had contributed wholeheartedly to Yahweh. King David also rejoiced greatly.

<sup>10</sup>David blessed Yahweh in front of all the assembly. He said, "May you be praised, Yahweh, God of Israel our ancestor, forever and ever.<sup>11</sup>Yours, Yahweh, is the greatness, the power, the glory, the victory, and the majesty. For all that is in the heavens and on the earth is yours. Yours is the kingdom, Yahweh, and you are exalted as ruler over all.

<sup>12</sup>Both riches and honor come from you, and you rule over all people. In your hand is power and might. You possess the strength and might to make people great and to give strength to anyone.<sup>13</sup>Now then, our God, we thank you and praise your glorious name.

<sup>14</sup>But who am I, and who are my people, that we should have the ability to offer so willingly these things? Indeed, all things come from you, and we have simply given back to you what is yours.<sup>15</sup>For we are sojourners and tenants before you, as all our ancestors were. Our days on the earth are like a shadow, and there is no hope of remaining on earth.

<sup>16</sup>Yahweh our God, all this wealth that we have collected in order to build a temple to honor your holy name—it comes from you and belongs to you.<sup>17</sup>I know also, my God, that you examine the heart and have pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things, and now I look with joy as your people who are present here willingly offer gifts to you.

<sup>18</sup>Yahweh, the God of Abraham, Isaac, and Israel—our ancestors—keep this forever in the thoughts of the minds of your people. Direct their hearts toward you.<sup>19</sup>Give to Solomon my son a whole heart to keep your commandments, your covenant decrees, and your statutes, and to carry out all these plans to build the palace for which I have made provision."

<sup>20</sup>David said to all the assembly, "Now bless Yahweh your God." All the assembly blessed Yahweh, the God of their ancestors, and they bowed down and showed honor to Yahweh and to the king.<sup>21</sup>On the next day, they made sacrifices to Yahweh and offered burnt offerings to him. They offered a thousand bulls, a thousand rams, and a thousand lambs, with their drink offerings and sacrifices in abundance for all Israel.

<sup>22</sup>On that day, they ate and drank before Yahweh with great joy.

They made Solomon, David's son, king a second time, and anointed him with Yahweh's authority to be ruler. They also anointed Zadok to be priest.

<sup>23</sup>Then Solomon sat on Yahweh's throne as king in place of David his father. He prospered, and all Israel obeyed him.

<sup>24</sup>All the leaders, soldiers, and King David's sons gave allegiance to King Solomon.<sup>25</sup>Yahweh greatly honored Solomon before all Israel and bestowed on him royal majesty such as had never been given to any king before him in Israel.

<sup>26</sup>David son of Jesse reigned over all Israel.<sup>27</sup>David had been king of Israel for forty years. He ruled for seven years in Hebron and for thirty-three years in Jerusalem.<sup>28</sup>He died at a good old age, after enjoying a long life, wealth and honor. Solomon his son reigned after him.

<sup>29</sup>King David's accomplishments are written in the chronicles of Samuel the seer, in the chronicles of Nathan the prophet, and in the chronicles of Gad the seer.<sup>30</sup>Recorded there are the deeds of his rule, his power and the events that affected him, Israel, and all the kingdoms of the other lands.

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## 2 Chronicles

### Chapter 1

<sup>1</sup>Solomon son of David was strengthened in his rule, and Yahweh his God was with him and made him very powerful.

<sup>2</sup>Solomon spoke to all Israel, to the commanders of thousands and of hundreds, and to the judges, and to every prince in all Israel, the heads of the fathers' houses.<sup>3</sup>So Solomon and all the assembly with him went to the high place that was at Gibeon, for there was the tent of meeting of God, which Moses the servant of Yahweh, had made in the wilderness.<sup>4</sup>But David had brought up the ark of God from Kiriath Jearim to the place that he had prepared for it, for he had pitched a tent for it in Jerusalem.<sup>5</sup>In addition, the bronze altar made by Bezalel son of Uri son of Hur was there before the tabernacle of Yahweh; Solomon and the assembly went to it. <sup>1</sup>

<sup>6</sup>Solomon went up there to the bronze altar before Yahweh, which was at the tent of meeting, and offered one thousand burnt offerings on it.

<sup>7</sup>God appeared to Solomon that night and said to him, "Ask! What should I give you?"

<sup>8</sup>Solomon said to God, "You have shown great covenant faithfulness to David my father, and have made me king in his place.<sup>9</sup>Now, Yahweh God, let your promise to David my father be carried out, for you have made me king over a people as numerous as the dust of the earth.<sup>10</sup>Now give me wisdom and knowledge, so that I may lead this people, for who can judge your people, who are so many in number?"<sup>11</sup>God said to Solomon, "Because this was in your heart, and because you have not asked for riches, wealth, or honor, nor for the life of those who hate you, nor for long life for yourself, but you have asked for wisdom and knowledge for yourself, so that you might rule my people, over whom I have made you king, this is what I will do.

<sup>12</sup>I will now give you wisdom and knowledge. I will also give you riches, wealth, and honor, as none of the kings had before you, and none after you will have."<sup>13</sup>So Solomon came to Jerusalem from the high place that was at Gibeon, from before the tent of meeting; he reigned over Israel.

<sup>14</sup>Solomon gathered chariots and horsemen, and he had 1,400 chariots and twelve thousand horsemen that he placed in the chariot cities, and with himself, the king in Jerusalem.<sup>15</sup>The king made silver and gold as common in Jerusalem as the stones, and he made cedar wood as common as the sycamore trees that are in the lowlands.

<sup>16</sup>As for the importation of horses from Egypt and Kue for Solomon, the king's merchants bought them from Kue at a price.<sup>17</sup>They imported a chariot from Egypt for six hundred shekels of silver, and a horse for 150 shekels. They also exported them to the kings of the Hittites and the Arameans.

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<sup>1</sup>Some of the ancient Hebrew copies have, the bronze altar made by Bezalel son of Uri son of Hur, he placed there before the tabernacle of Yahweh, where he refers to David.

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## Chapter 2

<sup>1</sup>Now Solomon commanded the building of a house for Yahweh's name and the building of a palace for his kingdom.<sup>2</sup>Solomon assigned seventy thousand men to carry loads, and eighty thousand men as stonecutters in the mountains, and 3,600 men to supervise them.<sup>3</sup>Solomon sent a message to Hiram, the king of Tyre, saying, "As you did with David my father, sending him cedar logs to build a house to live in, do the same with me.

<sup>4</sup>See, I am about to build a house for the name of Yahweh my God, to set it apart to him, to burn incense of sweet spices before him, to set out the bread of the presence, and for the burnt offerings morning and evening, on the Sabbaths and on the new moons, and on the appointed feasts for Yahweh our God. This is forever, for Israel.<sup>5</sup>The house that I will build will be very large, for our God is greater than all other gods.

<sup>6</sup>But who is able to build God a house, since the entire universe and even heaven itself cannot contain him? Who am I to build him a house, except to burn sacrifices before him?<sup>7</sup>So send me a man who is skilled at work in gold, silver, bronze, iron, and in purple, crimson, and blue wool, a man who knows how to make all kinds of engraved wood. He will be with the skilled men who are with me in Judah and Jerusalem, whom David my father provided.

<sup>8</sup>Send me also cedar, cypress, and algum trees from Lebanon, for I know that your servants know how to cut timber in Lebanon. See, my servants will be with your servants,<sup>9</sup>in order to prepare for me timber in abundance, for the house which I am about to build will be great and marvelous.<sup>10</sup>See, I will give to your servants, the men who will cut the timber, twenty thousand cors of ground wheat, twenty thousand cors of barley, twenty thousand baths of wine, and twenty thousand baths of oil." [1](#)

<sup>11</sup>Then Hiram, the king of Tyre, answered in writing, which he sent to Solomon: "Because Yahweh loves his people, he has made you king over them."

<sup>12</sup>In addition, Hiram said, "Blessed be Yahweh, the God of Israel, who made heaven and earth, who has given to David the king a wise son, gifted with prudence and understanding, who will build a house for Yahweh and a royal palace for himself.

<sup>13</sup>Now I have sent a skillful man, Hiram-Abi, who is gifted with understanding.<sup>14</sup>He is the son of a woman of the daughters of Dan. His father was a man from Tyre. He is skilled at work in gold, silver, bronze, iron, stone, and in timber, and in purple, blue, and crimson wool, and fine linen. He is also skilled in making any kind of engraving and in making any kind of design. Let a place be made for him among your skilled workers, and with those of my master, David, your father.

<sup>15</sup>Now then, the wheat and the barley, the oil and the wine, of which my master has spoken, let him send these things to his servants.<sup>16</sup>We will cut wood from Lebanon, as much wood as you need. We will take it to you as rafts by sea to Joppa, and you will carry it up to Jerusalem."

<sup>17</sup>Solomon counted all the foreigners who were in the land of Israel, following the method that David, his father, had counted them. They were found to be 153,600.<sup>18</sup>He assigned seventy thousand of them to carry loads, eighty thousand to be stonecutters in the mountains, and 3,600 to be supervisors to put the people to work.

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[1](#)Some translations compare this section with 1 Kings 5:11 where the Hebrew reads: twenty thousand cors of wheat as food .

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## Chapter 3

<sup>1</sup>Then Solomon began to build the house of Yahweh at Jerusalem on Mount Moriah, where Yahweh had appeared to David his father. He prepared the place that David had planned for it, at the threshing floor of Ornan the Jebusite.<sup>2</sup>He began to build on the second day of the second month, in the fourth year of his reign.<sup>3</sup>Now these are the dimensions of the foundation that Solomon laid for the house of God. Using the old style cubit, the length was sixty cubits, and the width was twenty cubits.

<sup>4</sup>The length of the portico at the front of the house was twenty cubits, matching the building's width. Its height was also twenty cubits, and Solomon overlaid its interior with pure gold.<sup>5</sup>He fashioned the ceiling of the main hall with cypress, which he overlaid with fine gold, and which he carved with palm trees and chains.

<sup>6</sup>He decorated the house with precious stones; the gold was gold from Parvaim.<sup>7</sup>He also overlaid its beams, thresholds, walls, and doors with gold; he carved cherubim on its walls.

<sup>8</sup>He built the most holy place. Its length matched the house's width, twenty cubits, and its width was also twenty cubits. He overlaid it with fine gold, amounting to six hundred talents.<sup>9</sup>The weight of the nails was fifty shekels of gold. He overlaid its high surfaces with gold.

<sup>10</sup>He made two images of cherubim for the most holy place; craftsmen overlaid them with gold. <sup>11</sup>The wings of the cherubim were twenty cubits long all together; the wing of one cherub was five cubits long, reaching to the wall of the room, and the other wing was five cubits, reaching to the wing of the other cherub.<sup>12</sup>The wing of the other cherub was also five cubits, reaching to the wall of the room; its other wing was also five cubits, touching the wing of the first cherub.

<sup>13</sup>The wings of these cherubim spread a total of twenty cubits. The cherubim stood on their feet, with their faces toward the main hall.<sup>14</sup>He made the curtain of blue, purple, and crimson wool and fine linen, and he fashioned cherubim on it.

<sup>15</sup>Solomon also made two pillars, each thirty-five cubits high, for in front of the house; the capitals that were on the top of them were five cubits high.<sup>16</sup>He made chains for the pillars and put them on top of them; he also made one hundred pomegranates and joined them to the chains.<sup>17</sup>He set up the pillars in front of the temple, one on the right hand, and the other on the left; he named the pillar on the right Jakin, and the pillar on the left Boaz.

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<sup>1</sup>The copies of the ancient Hebrew texts can be rendered in two ways. Some translate as: two forged metal images of cherubim ; and another as: two carved wooden images of cherubim.

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## Chapter 4

<sup>1</sup>Moreover he made an altar of bronze; its length was twenty cubits, and its width was twenty cubits. Its height was ten cubits.<sup>2</sup>He also made the round sea of cast metal, ten cubits from brim to brim. Its height was five cubits, and the sea was thirty cubits in circumference.<sup>3</sup>Under the brim encircling the sea were bulls, ten to each cubit, cast in one piece with the sea when the sea itself was cast.

<sup>4</sup>The large basin known as "The Sea" was set upon twelve oxen, three looking toward the north, three looking toward the west, three looking toward the south, and three looking toward the east. "The Sea" was set on top of them, and all their hindquarters were toward the inside.<sup>5</sup>"The Sea" was as thick as the width of a hand, and its brim was forged like the brim of a cup, like a lily blossom. "The Sea" held three thousand baths of water.<sup>6</sup>He made also ten basins for washing things; he put five on the south side, and five on the north; items used in performing the burnt offering were to be washed in them. The large basin known as "The Sea" was used by the priests for them to wash.

<sup>7</sup>He made the ten lampstands of gold that were made from the instructions for their design; he placed them in the temple, five on the right hand, and five on the left.<sup>8</sup>He made ten tables and placed them in the temple, five on the right side, and five on the left. He made one hundred basins of gold.

<sup>9</sup>Furthermore he made the courtyard of the priests, and the great court and the doors for the court and overlaid their doors with bronze.<sup>10</sup>He placed the basin known as "The Sea" on the east side of the temple, facing toward the south.

<sup>11</sup>Huram made the pots, the shovels, and the sprinkling bowls.

So Hiram finished the work that he did for King Solomon in the house of God:

<sup>12</sup>the two pillars, the bowl-like capitals that were on top of the two pillars, and the two sets of decorative latticework to cover the two bowl-like capitals that were on top of the pillars.

<sup>13</sup>He had made the four hundred pomegranates for the two sets of decorative latticework: two rows of pomegranates for each set of latticework to cover the two bowl-like capitals that were on the pillars.

<sup>14</sup>He also made the stands and the basins to go on the stands;

<sup>15</sup>one sea and the twelve bulls under it,

<sup>16</sup>also the pots, shovels, meat forks, and all the other implements that Hiram-Abi made of polished bronze for King Solomon, for the house of Yahweh. <sup>1</sup>

<sup>17</sup>The king had cast them in the plain of the Jordan, in the clay ground between Sukkoth and Zarethan.<sup>18</sup>Thus Solomon made all these vessels in great abundance; indeed, the weight of the bronze could not be known.

<sup>19</sup>Solomon made all the furnishings that were in the house of God, the golden altar also, and the tables on which the bread of the presence was to be placed;

<sup>20</sup>the lampstands with their lamps, that were designed to burn before the inner room—these were made of pure gold;

<sup>21</sup>and the flowers, the lamps, and the tongs, of gold, pure gold.

<sup>22</sup>Also the lamp trimmers, basins, spoons, and incense burners were all made of pure gold. As for the entrance into the house, its inner doors into the most holy place and the doors of the house, that is, of the temple, were made of gold.

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<sup>1</sup>Instead of meat forks , some modern translations have bowls , which follows 1 Kings 7:45.

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Chapter 5

<sup>1</sup>When all the work that Solomon did for the house of Yahweh was completed, Solomon brought in the things that David, his father, had set apart for this purpose, including the silver, the gold, and all the furnishings—he placed them into the treasuries of the house of God.

<sup>2</sup>Then Solomon assembled the elders of Israel, all the heads of the tribes, and the leaders of the families of the people of Israel, in Jerusalem, to bring up the ark of the covenant of Yahweh from the city of David, that is, Zion.

<sup>3</sup>All the men of Israel assembled before the king at the feast, which was in the seventh month.

<sup>4</sup>All the elders of Israel came, and the Levites took up the ark.<sup>5</sup>They brought up the ark, the tent of meeting, and all the holy furnishings that were in the tent. The priests who were of the tribe of Levi brought these things up.

<sup>6</sup>King Solomon and all the assembly of Israel came together before the ark, sacrificing sheep and cattle that could not be counted.

<sup>7</sup>The priests brought in the ark of the covenant of Yahweh to its place, into the inner room of the house, to the most holy place, under the wings of the cherubim.<sup>8</sup>For the cherubim spread out their wings over the place of the ark, and they covered the ark and the poles by which it was carried.

<sup>9</sup>The poles that extended from the ark were so long that their ends were seen from the holy place in front of the inner room, but they could not be seen from outside. They are there to this day.<sup>10</sup>There was nothing in the ark except the two tablets that Moses had put there at Horeb, when Yahweh made a covenant with the people of Israel, when they came out of Egypt.

<sup>11</sup>It came about that the priests came out of the holy place. All the priests who were present had consecrated themselves to Yahweh, regardless of their divisions.<sup>12</sup>Also the Levites who were the singers, all of them, including Asaph, Heman, Jeduthun, and their sons and brothers, clothed in fine linen and playing cymbals, lutes and harps, stood at the east end of the altar. With them were 120 priests blowing trumpets.

<sup>13</sup>It came about that the trumpeters and singers made music together, making one sound to be heard for praising and thanking Yahweh. They raised their voices with the trumpets and cymbals and other instruments, and they praised Yahweh. They sang, "For he is good, for his covenant loyalty endures forever." Then the house, the house of Yahweh, was filled with a cloud.<sup>14</sup>The priests could not stand in order to serve because of the cloud, for the glory of Yahweh filled his house.

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## Chapter 6

<sup>1</sup>Then Solomon said, "Yahweh has said that he would live in thick darkness,<sup>2</sup>but I have built you a lofty residence, a place for you to live in forever."<sup>3</sup>Then the king turned around and blessed all the assembly of Israel, while all the assembly of Israel was standing.

<sup>4</sup>He said, "May Yahweh, the God of Israel, be praised, who spoke to David my father, and has fulfilled it with his own hands, saying,<sup>5</sup>Since the day that I brought my people out of the land of Egypt, I chose no city out of all the tribes of Israel in which to build a house, in order for my name to be there. Neither did I choose any man to be prince over my people Israel.<sup>6</sup>However, I have chosen Jerusalem, so that my name might be there, and I have chosen David to be over my people Israel.'

<sup>7</sup>Now it was in the heart of David my father, to build a house for the name of Yahweh, the God of Israel.<sup>8</sup>But Yahweh said to David my father, 'In that it was in your heart to build a house for my name, you did well for it to be in your heart.<sup>9</sup>Nevertheless, you are not to build the house; instead, your son, one who will come from your loins, will build the house for my name.'

<sup>10</sup>Yahweh has carried out the word that he had said, for I have arisen in the place of David my father, and I sit on the throne of Israel, as Yahweh promised. I have built the house for the name of Yahweh, the God of Israel.<sup>11</sup>I have placed the ark there, in which is Yahweh's covenant, which he made with the people of Israel."

<sup>12</sup>Solomon stood before the altar of Yahweh in the presence of all the assembly of Israel, and spread out his hands.

<sup>13</sup>For he had made a bronze platform, five cubits long, five cubits wide, and three cubits high. He had placed it in the middle of the courtyard. He stood on it and knelt down before all the assembly of Israel, and then he spread out his hands toward the heavens.

<sup>14</sup>He said, "Yahweh, God of Israel, there is no God like you in the heavens or on the earth, who keeps covenant and steadfast love with your servants who walk before you with all their heart;<sup>15</sup>you who have kept with your servant David my father, what you promised him. Yes, you spoke with your mouth and have fulfilled it with your hand, as it is today.

<sup>16</sup>Now then, Yahweh, God of Israel, carry out what you have promised to your servant David my father, when you said, 'You will not fail to have a man in my sight to sit on the throne of Israel, if only your descendants are careful to walk in my law, as you have walked before me.'<sup>17</sup>Now then, Yahweh, God of Israel, let your word be confirmed, which you have spoken to your servant David.

<sup>18</sup>But will God actually live with mankind on the earth? Look, the entire universe and heaven itself cannot contain you—how much less can this temple that I have built!<sup>19</sup>Yet please respect this prayer of your servant and his plea, Yahweh my God; listen to the cry and prayer that your servant prays before you.<sup>20</sup>May your eyes be open toward this temple day and night, the place where you promised to put your name. May you listen to the prayer your servant prays toward this place.

<sup>21</sup>So listen to the pleas of your servant and of your people Israel when we pray toward this place. Yes, listen from the place where you live, from the heavens; and when you listen, forgive.

<sup>22</sup>If a man sins against his neighbor and is required to swear an oath, and if he comes and swears an oath before your altar in this house,<sup>23</sup>listen from the heavens and act. Judge your servants, condemning the wicked and bringing what he has done upon his own head. Declare the innocent not guilty and give to him according to his righteousness.

<sup>24</sup>When your people Israel are defeated by an enemy because they have sinned against you, if they turn back to you, confess your name, pray, and seek favor before you in this temple—<sup>25</sup>then please listen from the heavens and forgive the sin of your people Israel; bring them back to the land that you gave to them and to their ancestors.

<sup>26</sup>When the skies are shut up and there is no rain because the people have sinned against you—if they pray toward this place, confess your name, and turn from their sin when you have afflicted them—<sup>27</sup>then listen in heaven and forgive the sin of your servants and of your people Israel, when you direct them to the good way in which they should walk. Send rain on your land, which you have given to your people as an inheritance.

<sup>28</sup>Suppose there is famine in the land, or suppose that there is disease, blight or mildew, locusts or caterpillars; or suppose that its enemies attack the city gates in their land, or that there is any plague or sickness—<sup>29</sup>and suppose then that prayers and pleas are made by a person or by all your people Israel—each knowing the plague and sorrow in his own heart as he spreads out his hands toward this temple.<sup>30</sup>Then listen from heaven, the place where you live; forgive, and reward every person for all his ways; you know his heart, because you and you only know the hearts of human beings.<sup>31</sup>Do this so that they may fear you, so that they may walk in your ways all the days that they live on the land that you gave to our ancestors.

<sup>32</sup>As for the foreigner who does not belong to your people Israel, but who—because of your great name, your mighty hand, and your outstretched arm—comes and prays toward this house,<sup>33</sup>then please listen from heaven, the place where you live, and do all that the foreigner asks of you, so that all the people of the earth may know your name and fear you, as do your own people Israel, and that they might know that this house I have built is called by your name.

<sup>34</sup>Suppose that your people go out to battle against their enemies, by whatever way you may send them, and suppose that they pray to you toward this city that you have chosen, and toward the house that I have built for your name.<sup>35</sup>Then listen from the heavens to their prayer, their request, and help their cause.

<sup>36</sup>Suppose they sin against you—since there is no one who does not sin—and suppose that you are angry with them and hand them over to the enemy, so that the enemy carries them away and takes them as captives to their land, whether distant or near.<sup>37</sup>Then suppose they realize they are in the land where they have been exiled, and suppose that they repent and seek favor from you in the land of their captivity. Suppose that they say, 'We have acted perversely and sinned. We have behaved wickedly.'<sup>38</sup>Suppose that they return to you with all their heart and with all their soul in the land of their captivity, where they took them as captives, and suppose that they pray toward their land, which you gave to their ancestors, and toward the city that you chose, and toward the house that I have built for your name.<sup>39</sup>Then listen from the heavens, the place where you live, to their prayer and to their pleas, and help their cause. Forgive your people, who have sinned against you.

<sup>40</sup>Now, my God, I beg you, let your eyes be open, and let your ears be attentive to the prayer that is made in this place.

<sup>41</sup>Now then arise, Yahweh God, to your resting place, you and the ark of your strength. Let your priests, Yahweh God, be clothed with salvation, and let your faithful ones rejoice in your goodness.<sup>42</sup>Yahweh God, do not turn the face of your anointed away from you. Keep in mind your acts of covenant loyalty for David, your servant."

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## Chapter 7

<sup>1</sup>Now when Solomon had finished praying, fire came down from heaven and consumed the burnt offerings and sacrifices, and the glory of Yahweh filled the house.<sup>2</sup>The priests could not enter the house of Yahweh, because his glory filled his house.<sup>3</sup>When all the people of Israel saw the fire come down and the glory of Yahweh over the house, they bowed down with their faces to the ground on the stone pavement and worshiped and gave thanks to Yahweh. They said, "For he is good, for his covenant loyalty endures forever."

<sup>4</sup>So the king and all the people offered sacrifices to Yahweh.<sup>5</sup>King Solomon offered a sacrifice of twenty-two thousand head of cattle and 120,000 sheep and goats. So the king and all the people dedicated the house of God.

<sup>6</sup>The priests stood, each standing where they serve; the Levites also with instruments of music of Yahweh, which David the king had made to give thanks to Yahweh in the song, "For his covenant faithfulness endures for ever." All the priests sounded trumpets before them, and all Israel stood.

<sup>7</sup>Solomon set apart the middle of the courtyard in front of the house of Yahweh. There he offered the burnt offerings and the fat of the fellowship offerings, because the bronze altar that he had made was not able to hold the burnt offerings, the grain offerings, and the fat.

<sup>8</sup>So Solomon held the festival at that time for seven days, and all Israel with him, a very great assembly, from Lebo Hamath to the brook of Egypt.<sup>9</sup>On the eighth day they held a solemn assembly, for they kept the dedication of the altar for seven days, and the feast for seven days.<sup>10</sup>On the twenty-third day of the seventh month, Solomon sent the people away to their tents with glad and joyful hearts because of the goodness that Yahweh had shown to David, Solomon, and Israel, his people.

<sup>11</sup>Thus Solomon finished the house of Yahweh and the king's house. Everything that came into Solomon's heart to make in the house of Yahweh and in his own house, he successfully carried out.<sup>12</sup>Yahweh appeared to Solomon by night and said to him, "I have heard your prayer, and I have chosen this place for myself as a house of sacrifice.

<sup>13</sup>Suppose that I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send plague among my people,<sup>14</sup>then if my people, who are called by my name, will humble themselves, pray, seek my face, and turn from their wicked ways, I will hear from heaven, forgive their sin, and heal their land.

<sup>15</sup>Now my eyes will be open and my ears attentive to the prayers that are made in this place.

<sup>16</sup>For I have now chosen and set apart this house that my name may be there forever. My eyes and my heart will be there every day.<sup>17</sup>As for you, if you walk before me as David your father walked, obeying all that I have commanded you and keeping my statutes and my decrees,<sup>18</sup>then I will establish the throne of your kingdom, as I said in a covenant with David your father, when I said, 'A descendant of yours will never fail to be ruler in Israel.'

<sup>19</sup>But if you turn away, and abandon my statutes and my commandments that I have placed before you, and if you go worship other gods and bow down to them,<sup>20</sup>then I will uproot them from out of my ground that I have given them. This house that I have set apart for my name, I will cast away from before me, and I will make it a proverb and a joke among all the peoples.

<sup>21</sup>Even though this temple is so lofty now, everyone who passes by it will be appalled and will hiss. They will ask, 'Why has Yahweh done this to this land and to this house?'<sup>22</sup>Others will answer, 'Because they abandoned Yahweh, their God, who had brought their ancestors out of the land of Egypt, and they laid hold of other gods and bowed down to them and worshiped them. That is why Yahweh has brought all this disaster on them.'

## Chapter 8

<sup>1</sup>It came about at the end of twenty years, during which Solomon had built the house of Yahweh and his own house,<sup>2</sup>that Solomon rebuilt the towns that Hiram had given to him, and he settled the people of Israel in them.

<sup>3</sup>Solomon attacked Hamath Zobah and defeated it.<sup>4</sup>He built Tadmor in the wilderness, and all the storage cities, which he built in Hamath.

<sup>5</sup>Also he built Beth Horon the Upper and Beth Horon the Lower, cities fortified with walls, gates, and bars.

<sup>6</sup>Solomon built Baalath and all the storage cities that he possessed, and all the cities for his chariots and the cities for his horsemen, and whatever he wished to build for his pleasure in Jerusalem, in Lebanon, and in all the lands under his rule.

<sup>7</sup>As for all the people who were left of the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, who did not belong to Israel,<sup>8</sup>their descendants who were left after them in the land, whom the people of Israel had not destroyed—Solomon made them into forced laborers, which they are to this day.

<sup>9</sup>However, Solomon did not make slaves of the people of Israel for his work. Instead, they were soldiers, commanders of his officers, and commanders of his chariots and horsemen.<sup>10</sup>These were also the chief officers managing the supervisors who belonged to King Solomon, 250 of them, who ruled over the people who did the work.

<sup>11</sup>Solomon brought the daughter of Pharaoh out of the city of David to the house that he had built for her, for he said, "My wife must not live in the house of David king of Israel, because wherever the ark of Yahweh has come is holy."

<sup>12</sup>Then Solomon offered burnt offerings to Yahweh on his altar that he had built in front of the portico.<sup>13</sup>He offered sacrifices just as the daily schedule required; he offered them, following the directions found in the commandment of Moses, on the Sabbath days, the new moons, and on the set festivals three times every year: the Festival of Unleavened Bread, the Festival of Weeks, and the Festival of Shelters.

<sup>14</sup>In keeping with the decrees of his father David, Solomon appointed the divisions of the priests to their work, and the Levites to their positions, in order to praise God and to serve before the priests, as the daily schedule required. He also appointed the gatekeepers by their divisions to every gate, for David, the man of God, had also commanded this.<sup>15</sup>These people did not deviate from the commands of the king to the priests and Levites concerning any matter, or concerning the storerooms.

<sup>16</sup>All the work ordered by Solomon was completed, from the day the foundation of the house of Yahweh was laid until it was finished. The house of Yahweh was completed.

<sup>17</sup>Then Solomon went to Ezion Geber and then to Elath on the coast, in the land of Edom.<sup>18</sup>Hiram sent him ships commanded by his own officers, men who knew the sea, and with the servants of Solomon they went to Ophir and they took from there 450 talents of gold and brought it to King Solomon.

## Chapter 9

<sup>1</sup>When the queen of Sheba heard the report about Solomon, she came to Jerusalem to test him with hard questions. She came with a very long caravan, with camels loaded with spices, much gold, and many precious gemstones. When she had come to Solomon, she told him all that was in her heart.<sup>2</sup>Solomon answered her all her questions; nothing was too difficult for Solomon; there was no question that he did not answer.

<sup>3</sup>When the queen of Sheba saw Solomon's wisdom and the palace that he had built,<sup>4</sup>the food on his table, the seating of his servants, the work of his servants and their clothing, also his cupbearers and their clothing, and the burnt offerings he made at <sup>1</sup>the house of Yahweh, there was no more breath in her.

<sup>5</sup>She said to the king, "It is true, the report that I heard in my own land of your words and your wisdom.<sup>6</sup>I did not believe what I heard until I came here, and now my eyes have seen it. Not half was told me about the greatness of your wisdom and wealth! You have exceeded the report that I heard.

<sup>7</sup>How blessed are your men, and how blessed are your servants who constantly stand before you, because they hear your wisdom. <sup>8</sup>Blessed be Yahweh your God, who has taken pleasure in you, who placed you on his throne, to be king for Yahweh your God. Because your God loved Israel, in order to establish them forever, he had made you king over them, for you to do justice and righteousness!"

<sup>9</sup>She gave the king 120 talents of gold and a large amount of spices and precious stones. There had never been such spices as these that the queen of Sheba gave to King Solomon.

<sup>10</sup>The servants of Hiram and the servants of Solomon, who brought gold from Ophir, also brought algum wood and precious stones.<sup>11</sup>With the algum wood, the king made steps for the house of Yahweh and for his house, as well as harps and lutes for the musicians. No wood like this had been seen before in the land of Judah.<sup>12</sup>King Solomon gave to the queen of Sheba everything she desired and whatever she asked for; he gave her more than what she had brought to the king. So she left and went back to her own land, she and her servants.

<sup>13</sup>Now the weight of gold that came to Solomon in one year was 666 talents of gold,<sup>14</sup>besides the gold that the traders and merchants brought. All the kings of Arabia and the governors in the country also brought gold and silver to Solomon.

<sup>15</sup>King Solomon made two hundred large shields of beaten gold. Six hundred shekels of gold went into each one.

<sup>16</sup>He also made three hundred shields of beaten gold. Three minas of gold went into each shield; the king put them into the House of the Forest of Lebanon.

<sup>17</sup>Then the king made a great throne of ivory and overlaid it with pure gold.<sup>18</sup>There were six steps to the throne, and a footstool of gold was attached to the throne. On each side of the throne there were armrests with two lions standing beside each of them.

<sup>19</sup>Twelve lions stood on the steps, one on each side of each of the six steps. There was no throne like it in any other kingdom.<sup>20</sup>All King Solomon's drinking cups were gold, and all the drinking cups in the House of the Forest of Lebanon were of pure gold. None were silver because silver was not considered valuable in Solomon's days.<sup>21</sup>The king had at sea a fleet of ships of Tarshish, along with the servants of Hiram. Once every three years the ships of Tarshish brought gold, silver, and ivory, as well as apes and baboons.

<sup>22</sup>So King Solomon exceeded all the kings of the world in riches and in wisdom.<sup>23</sup>All the kings of the earth sought the presence of Solomon in order to hear his wisdom, which God had put in his heart.<sup>24</sup>Those who visited brought tribute, vessels of silver and of gold, clothes, weapons, and spices, as well as horses and mules, year after year.

<sup>25</sup>Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen, which he stationed in the chariot cities and with himself in Jerusalem.<sup>26</sup>He ruled over all the kings from the Euphrates River to the land of the Philistines, and to the border of Egypt.

<sup>27</sup>The king had silver in Jerusalem, as much as the stones on the ground. He made cedar wood to be as abundant as the sycamore fig trees that are in the lowlands.<sup>28</sup>They brought horses for Solomon from Egypt and from all the lands.

<sup>29</sup>As for the other matters concerning Solomon, first and last, are they not written in The History of Nathan the Prophet, in The Prophecy of Ahijah the Shilonite, and in The Visions of Iddo the Seer (which also had information about Jeroboam son of Nebat)?<sup>30</sup>Solomon reigned in Jerusalem over all Israel for forty years.<sup>31</sup>He lay down with

his ancestors and the people buried him in the city of David his father. Rehoboam, his son, became king in his place.

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<sup>1</sup>Some scholars suggest an alternative reading of the phrase the burnt offerings he made at to say, the ascent by which he went up to .

<sup>2</sup>Some translations have: How blessed are your wives , following 1 Kings 10:8. The spelling of "men" and "wives" is very close in Hebrew.

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## Chapter 10

<sup>1</sup>Rehoboam went to Shechem, for all Israel was coming to Shechem to make him king.<sup>2</sup>When Jeroboam the son of Nebat heard this (for he was in Egypt, where he had fled from King Solomon), he returned from Egypt.

<sup>3</sup>So they sent and called him, and Jeroboam and all Israel came; they spoke to Rehoboam and said,<sup>4</sup>"Your father made our yoke difficult. Now therefore, make your father's hard work easier, and lighten the heavy yoke that he put on us, and we will serve you."<sup>5</sup>Rehoboam said to them, "Come again to me after three days." So the people left.

<sup>6</sup>King Rehoboam consulted with the old men who had stood before Solomon his father while he was alive; he said, "How would you advise me to bring an answer to these people?"<sup>7</sup>They spoke to him and said, "If you are good to this people and please them, and say good words to them, then they will always be your servants."

<sup>8</sup>But Rehoboam ignored the advice of the old men that they had given him, and consulted with the young men who had grown up with him, who stood before him.<sup>9</sup>He said to them, "What advice do you give me, so that we may answer the people who spoke to me and said, 'Lighten the yoke that your father put on us'?"

<sup>10</sup>The young men who had grown up with Rehoboam spoke to him, saying, "This is how you should speak to the people who told you that your father Solomon made their yoke heavy, but that you must make it lighter. This is what you should say to them, 'My little finger is thicker than my father's waist.'<sup>11</sup>So now, although my father burdened you with a heavy yoke, I will add to your yoke. My father punished you with whips, but I will punish you with scorpions."

<sup>12</sup>So Jeroboam and all the people came to Rehoboam on the third day, as the king said, "Come back to me on the third day."<sup>13</sup>King Rehoboam spoke to them harshly, ignoring the advice of the old men.<sup>14</sup>He spoke to them following the advice of the young men, saying, "My father made your yoke heavy, but I will add to it. My father punished you with whips, but I will punish you with scorpions."

<sup>15</sup>So the king did not listen to the people, for it was a turn in events brought about by God, that Yahweh might carry out his word that Ahijah the Shilonite had spoken to Jeroboam son of Nebat.

<sup>16</sup>When all Israel saw that the king did not listen to them, the people answered him and said, "What share do we have in David? We have no inheritance in the son of Jesse! Each of you should go back to his tent, Israel. Now see to your own house, David." So all Israel returned to their tents.

<sup>17</sup>But as for the people of Israel who lived in the cities of Judah, Rehoboam reigned over them.<sup>18</sup>Then King Rehoboam sent Adoniram, who was over the forced laborers, but the people of Israel stoned him to death with stones. King Rehoboam fled quickly in his chariot to Jerusalem.<sup>19</sup>So Israel has been in rebellion against the house of David to this day.

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## Chapter 11

<sup>1</sup>When Rehoboam arrived in Jerusalem, he assembled the house of Judah and Benjamin, 180,000 chosen men who were soldiers, to fight against Israel, to restore the kingdom to Rehoboam.

<sup>2</sup>But the word of Yahweh came to Shemaiah the man of God, saying, <sup>3</sup>"Say to Rehoboam son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, <sup>4</sup>"Yahweh says this, "You must not attack or make war against your brothers. Everyone must return to his own house, for I have caused this to happen.""" So they obeyed the words of Yahweh and turned back from attacking Jeroboam.

<sup>5</sup>Rehoboam lived in Jerusalem and built cities in Judah for defense. <sup>6</sup>He built Bethlehem, Etam, Tekoa, <sup>7</sup>Beth Zur, Soko, Adullam, <sup>8</sup>Gath, Mareshah, Ziph, <sup>9</sup>Adoraim, Lachish, Azekah, <sup>10</sup>Zorah, Aijalon, and Hebron. These are fortified cities in Judah and Benjamin.

<sup>11</sup>He fortified the fortresses and put commanders in them, with stores of food, oil, and wine. <sup>12</sup>He put shields and spears in all the cities and made them very strong. So Judah and Benjamin belonged to him.

<sup>13</sup>The priests and the Levites who were in all Israel went over to him from within their borders. <sup>14</sup>For the Levites left their pasturelands and property in order to come to Judah and Jerusalem, for Jeroboam and his sons had driven them away, so that they could no longer act as the priests of Yahweh. <sup>15</sup>Jeroboam appointed for himself priests for the high places and the goat and calf idols he had made.

<sup>16</sup>People from all the tribes of Israel came after them, those who set their hearts to seek Yahweh, the God of Israel; they came to Jerusalem to sacrifice to Yahweh, the God of their fathers. <sup>17</sup>So they strengthened the kingdom of Judah and made Rehoboam son of Solomon strong during three years, and they walked for three years in the way of David and Solomon.

<sup>18</sup>Rehoboam took a wife for himself: Mahalath, the daughter of Jerimoth, David's son, and of Abihail, the daughter of Eliab, Jesse's son. <sup>19</sup>She bore him sons: Jeush, Shemariah, and Zaham.

<sup>20</sup>After Mahalath, Rehoboam took Maakah, Absalom's daughter; she bore him Abijah, Attai, Ziza, and Shelomith.

<sup>21</sup>Rehoboam loved Maakah, Absalom's daughter, more than all his other wives and his concubines (he took eighteen wives and sixty concubines, and became the father of twenty-eight sons and sixty daughters).

<sup>22</sup>Rehoboam appointed Abijah son of Maakah to be chief, a leader among his brothers; he had the thought of making him king. <sup>23</sup>Rehoboam ruled wisely; he scattered all his sons throughout all the land of Judah and Benjamin to every fortified city. He also gave them food in abundance and looked for many wives for them.

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## Chapter 12

<sup>1</sup>It came about, when Rehoboam's reign was established and he was strong, that he abandoned the law of Yahweh—and all Israel with him.

<sup>2</sup>It happened in the fifth year of King Rehoboam, that Shishak, king of Egypt, came up against Jerusalem, because the people had been unfaithful to Yahweh.<sup>3</sup>He came with twelve hundred chariots and sixty thousand horsemen. Soldiers without number came with him from Egypt: Libyans, Sukkites, and Cushites.<sup>4</sup>He captured the fortified cities that belonged to Judah and came to Jerusalem.

<sup>5</sup>Now Shemaiah the prophet came to Rehoboam and to the leaders of Judah who had gathered together to Jerusalem because of Shishak. Shemaiah said to them, "This is what Yahweh says: You have abandoned me, so I have also given you over into Shishak's hand."<sup>6</sup>Then the princes of Israel and the king humbled themselves and said, "Yahweh is righteous."

<sup>7</sup>When Yahweh saw that they had humbled themselves, the word of Yahweh came to Shemaiah, saying, "They have humbled themselves. I will not ruin them; I will deliver them to some extent, and my anger will not pour out on Jerusalem by means of Shishak's hand."<sup>8</sup>Nevertheless, they will be his servants, so that they may understand what it is to serve me and to serve the rulers of the other countries."

<sup>9</sup>So Shishak, king of Egypt came up against Jerusalem and took away the treasures in the house of Yahweh, and the treasures in the king's house. He took everything away; he also took the shields of gold that Solomon had made.<sup>10</sup>King Rehoboam made shields of bronze in their place and entrusted them into the hands of the commanders of the guard, who guarded the doors to the king's house.

<sup>11</sup>It happened that whenever the king entered the house of Yahweh, the guards would carry them; then they would bring them back into the guards' room.<sup>12</sup>When Rehoboam humbled himself, Yahweh's anger turned away from him, so as not to destroy him completely; besides, there was still some good to be found in Judah.

<sup>13</sup>So King Rehoboam made his kingship strong in Jerusalem, and thus he reigned. Rehoboam was forty-one years old when he began to reign, and he reigned for seventeen years in Jerusalem, the city that Yahweh had chosen from all the tribes of Israel so that he might put his name there. His mother's name was Naamah the Ammonite woman.<sup>14</sup>He did what was evil, because he did not fix his heart to seek Yahweh.

<sup>15</sup>As for the other matters concerning Rehoboam, first and last, are they not written in the writings of Shemaiah the prophet and of Iddo the seer, which also have records of genealogies and the constant wars between Rehoboam and Jeroboam?<sup>16</sup>Rehoboam lay down with his ancestors and was buried in the city of David; Abijah his son became king in his place.

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## Chapter 13

<sup>1</sup>In the eighteenth year of King Jeroboam, Abijah began to reign over Judah.<sup>2</sup>He reigned for three years in Jerusalem; his mother's name was Macaiah, the daughter of Uriel of Gibeah. There was war between Abijah and Jeroboam.<sup>3</sup>Abijah went into battle with an army of strong, courageous warriors, 400,000 chosen men. Jeroboam placed battle lines against him with 800,000 chosen men, mighty warriors.

<sup>4</sup>Abijah stood on Mount Zemaraim, which is in the hill country of Ephraim, and said, "Listen to me, Jeroboam and all Israel!<sup>5</sup>Do you not know that Yahweh the God of Israel gave the dominion over Israel to David and his descendants forever by a covenant of salt?

<sup>6</sup>Yet Jeroboam son of Nebat, the servant of Solomon son of David, rose up and rebelled against his master.

<sup>7</sup>Worthless men, base fellows, gathered to him. They came against Rehoboam son of Solomon, when Rehoboam was young and timid at heart, and they were too strong for him.

<sup>8</sup>So now you plan to resist the kingdom of Yahweh that is held within the hand of the descendants of David, because you are a large army, and you have the golden calves that Jeroboam made to be your gods.<sup>9</sup>But did you not drive out the priests of Yahweh, the descendants of Aaron, and the Levites, and make priests of your own in the same way as the people of other lands do? Whoever comes to serve as a priest, sacrificing a young bull and seven rams, he becomes a priest of what are not gods.

<sup>10</sup>But as for us, Yahweh is our God, and we have not abandoned him. We have priests, descendants of Aaron, serving Yahweh, and the Levites, who are at their work.<sup>11</sup>Every morning and evening they burn for Yahweh burnt offerings and sweet incense. They also arrange the bread of the presence on the pure table; they also tend the lampstand of gold with its lamps, for them to burn every evening. We keep the commandments of Yahweh, our God, but you have abandoned him.

<sup>12</sup>See, God is with us at our head, and his priests are here with the trumpets to sound an alarm against you. Sons of Israel, do not fight against Yahweh, the God of your ancestors, for you will not succeed."

<sup>13</sup>But Jeroboam prepared an ambush behind them; his army was in front of Judah, and the ambush was behind them.<sup>14</sup>When Judah looked back, behold, the fighting was both in front of them and behind them. They cried out to Yahweh, and the priests blew the trumpets.<sup>15</sup>Then the men of Judah gave a shout; as they shouted, it came about that God struck Jeroboam and all Israel before Abijah and Judah.

<sup>16</sup>The people of Israel fled before Judah, and God gave them into the hand of Judah.<sup>17</sup>Abijah and his army killed them with great slaughter; 500,000 chosen men of Israel fell dead.<sup>18</sup>In this way, the people of Israel were subdued at that time; the people of Judah won because they relied on Yahweh, the God of their ancestors.

<sup>19</sup>Abijah pursued Jeroboam; he took cities from him: Bethel with its villages, Jeshanah with its villages, and Ephron with its villages.<sup>20</sup>Jeroboam never recovered power again during the days of Abijah; Yahweh struck him, and he died.<sup>21</sup>But Abijah became powerful; he took fourteen wives for himself and became the father of twenty-two sons and sixteen daughters.<sup>22</sup>The rest of Abijah's deeds, his behavior, and words are written in the history of the prophet Iddo.

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## Chapter 14

<sup>1</sup>Abijah lay down with his ancestors, and they buried him in the city of David. Asa, his son, became king in his place. In his days the land was quiet ten years.<sup>2</sup>Asa did what was good and right in the eyes of Yahweh his God,<sup>3</sup>for he took away the foreign altars and the high places. He broke down the stone pillars and cut down the Asherah poles.<sup>4</sup>He commanded Judah to seek Yahweh, the God of their ancestors, and to carry out the law and the commandments.

<sup>5</sup>Also he took away the high places and the incense altars from all the cities of Judah. The kingdom had rest under him.<sup>6</sup>He built fortified cities in Judah, for the land was quiet, and he had no war in those years, because Yahweh had given him peace.

<sup>7</sup>For Asa said to Judah, "Let us build these cities and make walls around them, and towers, gates, and bars; the land is still ours because we have sought Yahweh our God. We have sought him, and he has given us peace on every side." So they built and succeeded.<sup>8</sup>Asa had an army that carried shields and spears; from Judah he had 300,000 men, and from Benjamin, 280,000 men who carried shields and drew bows. All of these were mighty warriors.

<sup>9</sup>Zerah the Cushite came against them with an army of one million soldiers and three hundred chariots; he came to Mareshah.<sup>10</sup>Then Asa went out to meet him, and they set the battle lines in order in the Valley of Zephathah at Mareshah.<sup>11</sup>Asa cried to Yahweh, his God, and said, "Yahweh, there is no one but you to help one who has no strength when he is facing many. Help us, Yahweh our God, for we rely on you, and in your name we have come against this vast number. Yahweh, you are our God; do not let man defeat you."

<sup>12</sup>So Yahweh struck the Cushites before Asa and Judah; the Cushites fled.<sup>13</sup>Asa and the soldiers with him pursued them to Gerar. So many Cushites fell that they could not recover, for they were completely destroyed before Yahweh and his army. The army carried away very much plunder.

<sup>14</sup>The army destroyed all the villages around Gerar, for terror of Yahweh had come on the inhabitants. The army plundered all the villages, and there was much booty in them.<sup>15</sup>The army also destroyed the tents of those who owned livestock; they carried away sheep in abundance, as well as camels, and then they returned to Jerusalem.

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## Chapter 15

<sup>1</sup>The Spirit of God came on Azariah son of Oded.<sup>2</sup>He went out to meet Asa and said to him, "Listen to me, Asa, and all Judah and Benjamin: Yahweh is with you, while you are with him. If you seek him, he will be found by you; but if you abandon him, he will abandon you.

<sup>3</sup>Now for a long period, Israel was without the true God, without a teaching priest, and without the law.<sup>4</sup>But when in their distress they turned to Yahweh, the God of Israel, and sought him, he was found by them.<sup>5</sup>In those times there was no peace for him who went out or for him who came in, for there were great disturbances on all the inhabitants of the lands.

<sup>6</sup>They were broken in pieces, nation against nation, and city against city, for God troubled them with all kinds of suffering.<sup>7</sup>But be strong, and do not let your hands be weak, for your work will be rewarded."

<sup>8</sup>When Asa heard these words, the prophecy of Oded the prophet, he took courage and drove away the disgusting figures from all the land of Judah and Benjamin, and from the cities that he had captured from the hill country of Ephraim, and he rebuilt Yahweh's altar, which was in front of the portico of the house of Yahweh.<sup>9</sup>He gathered all Judah and Benjamin, and those who stayed with them—people from Ephraim and Manasseh, and from Simeon. For they came from Israel to him in great numbers, when they saw that Yahweh his God was with him.

<sup>10</sup>So they gathered together at Jerusalem in the third month, in the fifteenth year of Asa's reign.<sup>11</sup>They sacrificed to Yahweh in that day some of the plunder that they had brought: seven hundred head of cattle and seven thousand sheep and goats.

<sup>12</sup>They entered into a covenant to seek Yahweh, the God of their ancestors, with all their heart and with all their soul.<sup>13</sup>They agreed that whoever refused to seek Yahweh, the God of Israel, should be put to death, whether the person was small or great, whether man or woman.

<sup>14</sup>They swore to Yahweh with a loud voice, with shouting, and with trumpets and rams' horns.<sup>15</sup>All Judah rejoiced at the oath, for they had sworn with all their heart, and they sought God with their whole desire, and he was found by them. Yahweh gave them peace all around them.

<sup>16</sup>King Asa also removed Maakah, his grandmother, from being queen mother because she had made a disgusting figure out of an Asherah pole. He cut down the disgusting figure, crushed it to dust, and burned it at the Kidron Brook.<sup>17</sup>But the high places were not taken out of Israel. Nevertheless, Asa's heart was completely devoted all his days.

<sup>18</sup>He brought into the house of God his father's sacred gifts and his own sacred gifts, silver and gold and utensils.

<sup>19</sup>There was no more war until the thirty-fifth year of Asa's reign.

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## Chapter 16

<sup>1</sup>In the thirty-sixth year of Asa's reign, Baasha, king of Israel, acted aggressively against Judah and built up Ramah, so that he might not allow anyone to leave or enter into the land of Asa, king of Judah.

<sup>2</sup>Then Asa brought the silver and gold out of the storerooms in the house of Yahweh and of the king's house, and sent it to Ben-Hadad king of Aram, who lived in Damascus. He said,<sup>3</sup>"Let there be a covenant between me and you, as there was between my father and your father. Look, I have sent to you silver and gold. Break your covenant with Baasha, king of Israel, so that he may leave me alone."

<sup>4</sup>Ben-Hadad listened to King Asa and sent the commanders of his armies against the cities of Israel. They attacked Ijon, Dan, Abel Maim <sup>1</sup>, and all the storage cities of Naphtali.<sup>5</sup>It came about that when Baasha heard this, he stopped building up Ramah and let his work cease.<sup>6</sup>Then Asa the king took all Judah with him. They carried away the stones and timbers of Ramah with which Baasha had been building up the city. Then King Asa used that building material to build up Geba and Mizpah.

<sup>7</sup>At that time Hanani the seer went to Asa, king of Judah, and said to him, "Because you have relied on the king of Aram, and have not relied on Yahweh your God, the army of the king of Aram has escaped out of your hand.

<sup>8</sup>Were not the Cushites and the Libyans a huge army, with very many chariots and horsemen? Yet, because you relied on Yahweh, he gave you victory over them.

<sup>9</sup>For the eyes of Yahweh run everywhere throughout the whole earth, so that he might show himself strong on behalf of those whose hearts are perfect toward him. But you have acted foolishly in this matter. From now on, you will have war."<sup>10</sup>Then Asa was angry with the seer; he put him into prison, for he was enraged with him over this matter. At the same time, Asa oppressed some of the people.

<sup>11</sup>Behold, the deeds of Asa, from first to last, behold, they are written in the book of the kings of Judah and Israel.

<sup>12</sup>In the thirty-ninth year of his reign, Asa was afflicted with a disease in his feet. Though his disease was very severe, he did not seek help from Yahweh, but only from the healers.

<sup>13</sup>So Asa lay down with his ancestors, dying in the forty-first year of his reign.<sup>14</sup>They buried him in his own tomb, which he had dug out for himself in the city of David. They laid him on a bier that was filled with sweet odors and various kinds of spices prepared by skilled perfumers. Then they made a very great fire in his honor.

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<sup>1</sup>The place named Abel Maim is the same as Abel Beth Maakah. See 2 Samuel 20:14-15.

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## Chapter 17

<sup>1</sup>Jehoshaphat son of Asa became king in his place. Jehoshaphat strengthened himself against Israel.<sup>2</sup>He placed forces in all the fortified cities of Judah, and set garrisons in the land of Judah and in the cities of Ephraim, which Asa his father had captured.

<sup>3</sup>Yahweh was with Jehoshaphat because he walked in the earlier ways of his father David, and did not seek the Baals. <sup>4</sup>Instead, he relied on the God of his father, and walked in his commandments, not according to the practices of Israel.

<sup>5</sup>So Yahweh established the rule in his hand; all Judah brought tribute to Jehoshaphat. He had riches and honor in abundance.<sup>6</sup>His heart was committed to Yahweh's ways. He also removed the high places and the Asherah poles from Judah.

<sup>7</sup>In the third year of his reign he sent his officials Ben-Hail, Obadiah, Zechariah, Nethanel, and Micaiah, to teach in the cities of Judah.<sup>8</sup>With them were Levites: Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tob-Adonijah; and with them were the priests Elishama and Jehoram.<sup>9</sup>They taught in Judah, having the book of the law of Yahweh with them. They went about throughout all the cities of Judah and taught among the people.

<sup>10</sup>Terror of Yahweh fell on all the kingdoms of the lands that were around Judah, so that they made no war against Jehoshaphat.<sup>11</sup>Some of the Philistines brought Jehoshaphat presents, and silver as tribute. Arabians also brought him flocks, 7,700 rams, and 7,700 goats.

<sup>12</sup>Jehoshaphat became very powerful. He built fortresses and storage cities in Judah.<sup>13</sup>He had many supplies in the cities of Judah, and soldiers—mighty warriors—in Jerusalem.

<sup>14</sup>These were their divisions listed by the name of their fathers' houses: From Judah, the commanders of thousands; Adnah the commander, and with him 300,000 mighty warriors;

<sup>15</sup>next to him Jehohanan the commander, and with him 280,000 men;

<sup>16</sup>next to him Amasiah son of Zikri, who volunteered to serve Yahweh; and with him 200,000 mighty warriors.

<sup>17</sup>From Benjamin: Eliada, a mighty warrior, and with him 200,000 armed with bows and shields;

<sup>18</sup>next to him Jehozabad, and with him 180,000 ready prepared for war.

<sup>19</sup>These were those who served the king, besides those whom the king put in the fortified cities throughout all Judah.

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<sup>1</sup>Some ancient copies do not have David, therefore, some modern translations leave it out.

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## Chapter 18

<sup>1</sup>Now Jehoshaphat had great riches and honor; he allied himself with Ahab by having one of his family marry his daughter.<sup>2</sup>After some years, he went down to Ahab in Samaria. Ahab killed many sheep and cattle for him and the people who were with him. Ahab also persuaded him to attack Ramoth Gilead with him.<sup>3</sup>Ahab, king of Israel, said to Jehoshaphat, king of Judah, "Will you go with me to Ramoth Gilead?" Jehoshaphat answered him, "I am like you, and my people are like your people. We will be with you in the war."

<sup>4</sup>Jehoshaphat said to the king of Israel, "Please first seek the word of Yahweh for your answer."<sup>5</sup>Then the king of Israel gathered the prophets together, four hundred men, and said to them, "Should we go to Ramoth Gilead to battle, or should I not?" They said, "Attack, for God will give it into the hand of the king."

<sup>6</sup>But Jehoshaphat said, "Is there not here still another prophet of Yahweh with whom we might seek advice?"<sup>7</sup>The king of Israel said to Jehoshaphat, "There is still one man by whom we may seek the advice of Yahweh, Micaiah son of Imlah, but I hate him because he never prophesies good concerning me, but always evil." But Jehoshaphat said, "The king should not say that."<sup>8</sup>Then the king of Israel called an officer and said, "Quickly bring Micaiah son of Imlah."

<sup>9</sup>Now Ahab the king of Israel and Jehoshaphat the king of Judah were sitting each on a throne, clothed in their robes, on a threshing floor at the entrance of the gate of Samaria, and all the prophets were prophesying before them.<sup>10</sup>Zedekiah son of Kenaanah made himself horns of iron and said, "Yahweh says this: With these you will push the Arameans until they are consumed."<sup>11</sup>All the prophets prophesied the same, saying, "Attack Ramoth Gilead and win, for Yahweh has given it into the hand of the king."

<sup>12</sup>The messenger who went to summon Micaiah said to him, "Look, the words of the prophets with one mouth are favorable to the king. Let your words agree with theirs, and speak favorably."<sup>13</sup>Micaiah replied, "As Yahweh lives, it is what God says that I will say."<sup>14</sup>When he came to the king, the king said to him, "Micaiah, should we go to Ramoth Gilead for battle, or not?" Micaiah answered him, "Attack and be victorious! For it will be a great victory."

<sup>15</sup>Then the king said to him, "How many times must I require you to swear to tell me nothing but the truth in the name of Yahweh?"<sup>16</sup>So Micaiah said, "I saw all Israel scattered on the mountains, like sheep who have no shepherd, and Yahweh said, 'These have no shepherd. Let every man return to his house in peace.'"

<sup>17</sup>So the king of Israel said to Jehoshaphat, "Did I not tell you that he would not prophesy good concerning me, but only disaster?"<sup>18</sup>Then Micaiah said, "Therefore all of you should hear the word of Yahweh: I saw Yahweh sitting on his throne, and all the host of heaven were standing on his right hand and on his left."

<sup>19</sup>Yahweh said, 'Who will entice Ahab, king of Israel, so that he may go up and fall at Ramoth Gilead?' One said this and another that.

<sup>20</sup>Then a spirit came forward and it stood before Yahweh and said, 'I will entice him.' Yahweh said to him, 'How?'<sup>21</sup>The spirit replied, 'I will go out and I will become a lying spirit in the mouth of all his prophets.' Yahweh replied, 'You will entice him, and you will also be successful. Go now and do so.'

<sup>22</sup>Now see, Yahweh has put a lying spirit in the mouth of these prophets of yours, and Yahweh has decreed disaster for you."

<sup>23</sup>Then Zedekiah son of Kenaanah, came up, slapped Micaiah on the cheek, and said, "Which way did the Spirit of Yahweh take to go from me to speak to you?"<sup>24</sup>Micaiah said, "Look, you will know that on that day, when you run into some inner room to hide."

<sup>25</sup>The king of Israel said to some servants, "You people seize Micaiah and take him to Amon, the governor of the city, and to Joash, my son."<sup>26</sup>You people will say to him, "The king says: Put this man in prison and feed him with only a little bread and only a little water, until I return safely."<sup>27</sup>Then Micaiah said, "If you return safely, then Yahweh has not spoken by me." Then he added, "Listen to this, all you people."

<sup>28</sup>So Ahab, the king of Israel, and Jehoshaphat, the king of Judah, went up against Ramoth Gilead.<sup>29</sup>The king of Israel said to Jehoshaphat, "I will disguise myself and go into the battle, but you put on your royal robes." So the king of Israel disguised himself, and they went into the battle.<sup>30</sup>Now the king of Aram had commanded the captains of his chariots, saying, "Fight with neither small nor great, but only with the king of Israel."

<sup>31</sup>It came about that when the captains of the chariots saw Jehoshaphat they said, "That is the king of Israel." They turned around to attack him, but Jehoshaphat cried out, and Yahweh helped him. God turned them away from



him.<sup>32</sup>It came about that when the commanders of the chariots saw that it was not the king of Israel, they turned back from pursuing him.

<sup>33</sup>But a certain man drew his bow at random and shot the king of Israel between the joints of his armor. Then Ahab said to the driver of his chariot, "Turn around and carry me out of the battle, for I am badly wounded."<sup>34</sup>The battle grew worse that day, and the king of Israel was held up in his chariot facing the Arameans until the evening. About the time that the sun was going down, he died.

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## Chapter 19

<sup>1</sup>Jehoshaphat the king of Judah safely returned to his house in Jerusalem.<sup>2</sup>Then Jehu son of Hanani, the seer, went out to meet him and said to King Jehoshaphat, "Should you be helping the wicked? Should you be loving those who hate Yahweh? For this deed, anger from Yahweh is on you.<sup>3</sup>However, there is some good to be found in you, in that you have taken the Asherah poles out of the land, and you have fixed your heart to seek God."

<sup>4</sup>Jehoshaphat lived in Jerusalem; and he went out again among the people from Beersheba to the hill country of Ephraim and brought them back to Yahweh, the God of their fathers.<sup>5</sup>He placed judges in the land throughout all the fortified cities of Judah, city by city.

<sup>6</sup>He said to the judges, "Consider what you should do, because you are not judging for man, but for Yahweh; he is with you in the act of judging.<sup>7</sup>Now then, let the fear of Yahweh be upon you. Be careful when you judge, for there is no iniquity with Yahweh our God, nor is there any favoritism or bribe taking."

<sup>8</sup>Moreover, in Jerusalem Jehoshaphat appointed some of the Levites and the priests, and some of the heads of the families of Israel, for carrying out judgment for Yahweh, and for the sake of disputes. They lived in Jerusalem.<sup>9</sup>He instructed them, saying, "You must serve in reverence for Yahweh, faithfully, and with your whole heart.

<sup>10</sup>"Whenever any dispute comes to you from your brothers who live in their cities, whether concerning bloodshed, whether about laws and commands, statutes or decrees, you must warn them, so they do not become guilty before Yahweh, or anger will come toward you and toward your brothers. If you do this, you will not be guilty.

<sup>11</sup>"See, Amariah the chief priest is over you in all the matters of Yahweh. Zebadiah son of Ishmael, the leader of the house of Judah, is in charge of all the matters of the king. Also, the Levites will be officers serving you. Be strong and obey your instructions, and may Yahweh be with those who are good."

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## Chapter 20

<sup>1</sup>It came about after this, that the people of Moab and Ammon, and with them some Meunites came against Jehoshaphat to do battle. <sup>2</sup>Then some came who told Jehoshaphat, saying, "A large multitude is coming against you from beyond the Dead Sea, from Edom. See, they are in Hazezon Tamar," that is, En Gedi. <sup>2</sup>

<sup>3</sup>Jehoshaphat became afraid and set himself to seek Yahweh. He proclaimed a fast throughout all Judah. <sup>4</sup>Judah gathered together to seek Yahweh; they came to seek Yahweh from all the cities of Judah.

<sup>5</sup>Jehoshaphat stood in the assembly of Judah and Jerusalem, at the house of Yahweh, in front of the new courtyard. <sup>6</sup>He said, "Yahweh, the God of our ancestors, are you not God in heaven? Are you not the ruler over all the kingdoms of the nations? Power and might are in your hand, so no one is able to resist you. <sup>7</sup>Our God, did you not drive out the inhabitants of this land before your people Israel, and give it forever to the descendants of Abraham?

<sup>8</sup>They lived in it and built you a holy place in it for your name, saying, <sup>9</sup>'If disaster comes on us—the sword, judgment, or plague, or famine—we will stand before this house, and before you (for your name is in this house), and we will cry to you in our distress, and you will hear us and save us.' <sup>3</sup>

<sup>10</sup>See now, here are the people of Ammon, Moab, and Mount Seir whom you would not let Israel invade when they came out of the land of Egypt; so, Israel turned away from them and did not destroy them. <sup>11</sup>See how they are rewarding us; they are coming to drive us out of your land that you have given us to inherit.

<sup>12</sup>Our God, will you not judge them? For we have no power against this great army that is coming against us. We do not know what to do, but our eyes are on you."

<sup>13</sup>All Judah stood before Yahweh, with their little ones, wives, and children.

<sup>14</sup>Then in the middle of the assembly the Spirit of Yahweh came on Jahaziel, son of Zechariah, son of Benaiah, son of Jeiel, son of Mattaniah, a Levite and a descendant of Asaph. <sup>15</sup>Jahaziel said, "Listen, all Judah and you inhabitants of Jerusalem, and King Jehoshaphat. This is what Yahweh says to you, 'Do not fear; do not be discouraged because of this great army, for the battle does not belong to you, but to God.

<sup>16</sup>You must go down against them tomorrow. See, they are coming up by way of the pass of Ziz. You will find them at the end of the valley, before the wilderness of Jeruel. <sup>17</sup>You will not need to fight in this battle. Stand in your positions, stand still, and see the rescue of Yahweh with you, Judah and Jerusalem. Do not fear nor be discouraged. Go out against them tomorrow, for Yahweh is with you.'"

<sup>18</sup>Jehoshaphat bowed his head with his face to the ground. All Judah and the inhabitants of Jerusalem fell down before Yahweh, worshipping him. <sup>19</sup>The Levites, those of the descendants of the Kohathites and Korahites, stood up to praise Yahweh, the God of Israel, with a very loud voice.

<sup>20</sup>Early in the morning they arose and went out into the wilderness of Tekoa. As they went out, Jehoshaphat stood and said, "Listen to me, Judah, and you inhabitants of Jerusalem! Trust in Yahweh your God, and you will be supported. Trust in his prophets, and you will succeed." <sup>21</sup>After he consulted with the people, he appointed those who sang to Yahweh and who praised him for his majestic splendor as they went out before the army, saying, "Give thanks to Yahweh, for his covenant faithfulness endures forever."

<sup>22</sup>When they began to sing and to praise, Yahweh set men in ambush against the people of Ammon, Moab, and Mount Seir, who were coming against Judah. They were defeated. <sup>23</sup>For the people of Ammon and Moab rose to fight the inhabitants of Mount Seir, in order to completely kill them and destroy them. When they had finished with the inhabitants of Mount Seir, they all helped to destroy each other.

<sup>24</sup>When Judah came to a place overlooking the wilderness, they looked out on the army. Behold, they were dead, fallen to the ground; none had escaped.

<sup>25</sup>When Jehoshaphat and his people came to take plunder from them, they found among them abundant goods, clothing, and valuable articles, which they took for themselves, more than they could carry away. It took them three days to carry off the plunder, there was so much of it. <sup>26</sup>On the fourth day they assembled in the Valley of Berakah. There they praised Yahweh, so the name of that place is the "Valley of Berakah" to this day.

<sup>27</sup>Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in their lead, to go again to Jerusalem with joy, for Yahweh had made them rejoice over their enemies.<sup>28</sup>They came to Jerusalem and to the house of Yahweh with lutes and harps and trumpets.

<sup>29</sup>The terror of God was on all the kingdoms of the nations when they heard that Yahweh had fought against Israel's enemies.<sup>30</sup>So Jehoshaphat's kingdom was quiet, for his God gave him peace all around him.

<sup>31</sup>Jehoshaphat reigned over Judah: He was thirty-five years old when he began to reign, and he reigned in Jerusalem for twenty-five years. His mother's name was Azubah, the daughter of Shilhi.<sup>32</sup>He walked in the ways of Asa, his father; he did not turn away from them; he did what was right in the eyes of Yahweh.<sup>33</sup>However, the high places were not taken away. The people still had not directed their hearts to the God of their ancestors.

<sup>34</sup>As for the other matters concerning Jehoshaphat, first and last, behold, they are written in the history of Jehu son of Hanani, which is recorded in the book of the kings of Israel.

<sup>35</sup>After this Jehoshaphat, king of Judah, allied himself with Ahaziah, king of Israel, who committed much wickedness.<sup>36</sup>He allied himself with him to build ships to go to Tarshish. They built the ships at Ezion Geber.<sup>37</sup>Then Eliezer son of Dodavahu of Mareshah, prophesied against Jehoshaphat; he said, "Because you have allied yourself with Ahaziah, Yahweh has destroyed your works." The ships were wrecked so that they could not go to Tarshish.

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<sup>1</sup>The reading Meunites represents a correction to the Hebrew text, as was suggested by the ancient Greek translation. The ancient Hebrew copies read: Ammonites . Most modern translations agree that Meunites was original.

<sup>2</sup>Instead of Edom , the ancient Greek and Latin translations and some modern translations read Aram .

<sup>3</sup>Instead of judgment , some ancient and modern translations read flood .

<sup>4</sup>Instead of among them , some ancient and modern translations read cattle . Instead of clothing , some ancient and modern translations read dead bodies .

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## Chapter 21

<sup>1</sup>Jehoshaphat lay down with his ancestors and was buried with them in the city of David; Jehoram, his son, became king in his place.<sup>2</sup>Jehoram had brothers, sons of Jehoshaphat: Azariah, Jehiel, Zechariah, Azariahu, Michael, and Shephatiah. All these were sons of Jehoshaphat, king of Israel.<sup>3</sup>Their father had given them large gifts of silver, gold, and other precious things, and also fortified cities in Judah, but he gave the kingdom to Jehoram.

<sup>4</sup>Now when Jehoram had risen up over his father's kingdom and had firmly established himself as king, he killed all his brothers with the sword, and also various other leaders of Israel.<sup>5</sup>Jehoram was thirty-two years old when he began to reign, and he reigned for eight years in Jerusalem.

<sup>6</sup>He walked in the ways of the kings of Israel, as the house of Ahab was doing, for he had Ahab's daughter as his wife, and he did what was evil in the sight of Yahweh.<sup>7</sup>However, Yahweh did not wish to destroy the house of David, because of the covenant that he had made with David; he had promised that he would always give a lamp to him and his descendants.

<sup>8</sup>In Jehoram's days, Edom rebelled against the control of Judah, and they set a king to reign over themselves.<sup>9</sup>Then Jehoram crossed over with his commanders and all his chariots. It was night when he rose up and fought against the Edomites who had surrounded him and his chariot commanders.<sup>10</sup>So Edom has been in rebellion from the control of Judah to this present day. Libnah also revolted at the same time from his control, because Jehoram had abandoned Yahweh, the God of his ancestors.

<sup>11</sup>In addition, Jehoram had also built high places in the mountains of Judah and he made the inhabitants of Jerusalem to live like prostitutes, and he led Judah astray.

<sup>12</sup>A letter from the prophet Elijah came to Jehoram. It said, "This is what Yahweh, the God of David, your ancestor, says: Because you have not walked in the ways of Jehoshaphat, your father, nor in the ways of Asa, king of Judah,<sup>13</sup>but have walked in the ways of the kings of Israel, and have made Judah and the inhabitants of Jerusalem to act like a prostitute, as the house of Ahab did—and because you have also killed your brothers in your father's house, men who were better than yourself—<sup>14</sup>see, Yahweh will strike your people, your children, your wives, and all your possessions with a heavy blow.<sup>15</sup>You yourself will have much sickness with a disease in your intestines, until the disease causes your intestines to come out, and this will continue day after day."

<sup>16</sup>Yahweh stirred up against Jehoram the spirit of the Philistines and of the Arabians who were near the Cushites.

<sup>17</sup>They attacked Judah, invaded it, and carried away all the wealth that was found in the king's house. They also carried away his sons and his wives. No son was left to him except Jehoahaz, his youngest son.

<sup>18</sup>After all this, Yahweh struck him in his intestines with an incurable disease.<sup>19</sup>It came about in due time, at the end of two years, that his intestines fell out because of his sickness, and that he died of severe disease. His people made no fire in his honor as they had done for his ancestors.<sup>20</sup>He had begun to reign when he was thirty-two years old; he reigned in Jerusalem for eight years, and when he departed no one mourned him. They buried him in the city of David, but not in the royal tombs.

## Chapter 22

<sup>1</sup>The inhabitants of Jerusalem made Ahaziah, Jehoram's youngest son, king in his place, for the marauding band that came with the Arabians into the camp had killed all his older sons. So Ahaziah son of Jehoram, king of Judah, became king.<sup>2</sup>Ahaziah was twenty-two years old when he began to reign; he reigned for one year in Jerusalem. His mother's name was Athaliah; she was the daughter of Omri.<sup>3</sup>He also walked in the ways of the house of Ahab for his mother was his advisor in doing wicked things.

<sup>4</sup>Ahaziah did what was evil in the sight of Yahweh, as the house of Ahab was doing, for they were his advisors after the death of his father, to his destruction.<sup>5</sup>He also followed their advice; he went with Joram son of Ahab, king of Israel, to fight against Hazael, king of Aram, at Ramoth Gilead. The Arameans wounded Joram.

<sup>6</sup>Joram returned to be healed in Jezreel of the wounds that they had given him at Ramah, when he fought against Hazael, king of Aram. So Ahaziah son of Jehoram, king of Judah, went down to Jezreel to see Joram son of Ahab, because Joram had been wounded.

<sup>7</sup>Now the destruction of Ahaziah was brought about by God through Ahaziah's visit to Joram. When he had arrived, he went with Jehoram to attack Jehu son of Nimshi, whom Yahweh had anointed to destroy the house of Ahab.<sup>8</sup>It came about, when Jehu was carrying out God's judgment on the house of Ahab, that he found the leaders of Judah and the sons of Ahaziah's brothers serving Ahaziah. Jehu killed them.

<sup>9</sup>Jehu looked for Ahaziah; they caught him hiding in Samaria, brought him to Jehu, and killed him. Then they buried him, for they said, "He is a son of Jehoshaphat, who sought Yahweh with all his heart." So the house of Ahaziah had no more power to rule the kingdom.

<sup>10</sup>Now when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and killed all the royal children in the house of Judah.<sup>11</sup>But Jehosheba, <sup>1</sup>a daughter of the king, secretly took Joash son of Ahaziah away from the king's sons who were about to be killed. She put him and his nurse into a bedroom. So Jehosheba, a daughter of King Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah), hid him from Athaliah, so that Athaliah did not kill him.<sup>12</sup>He was with them, hidden in the house of God for six years, while Athaliah reigned over the land.

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<sup>1</sup>Jehosheba may be spelled differently in other translations, as: Jehoshaba .

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## Chapter 23

<sup>1</sup>In the seventh year, Jehoiada showed his strength and entered into a covenant with the commanders of hundreds, Azariah son of Jeroham, Ishmael son of Jehohanan, Azariah son of Obed, Maaseiah son of Adaiah, and Elishaphat son of Zikri.<sup>2</sup>They went about in Judah and gathered the Levites from all the cities of Judah, as well as the heads of the families of Israel, and they came to Jerusalem.<sup>3</sup>All the assembly made a covenant with the king in the house of God. Jehoiada said to them, "See, the king's son will reign, as Yahweh has said concerning the descendants of David.

<sup>4</sup>This is what you must do: A third of you priests and Levites who come to serve on the Sabbath will be guards at the doors.<sup>5</sup>Another third will be at the king's house, and the other third will be at the Foundation Gate. All the people will be in the courtyard of the house of Yahweh.

<sup>6</sup>Allow no one to come into the house of Yahweh, except for the priests and the Levites who are serving. They may enter because they are consecrated. But all the other people must obey the commands of Yahweh.<sup>7</sup>The Levites must surround the king on all sides, every man with his weapons in his hand. Whoever comes into the house, let him be killed. Stay with the king when he comes in and when he goes out."

<sup>8</sup>So the Levites and all Judah served in every way in the manner in which Jehoiada the priest commanded. Each one took his men, those who were to come in to serve on the Sabbath, and those who were to leave off serving on the Sabbath, for Jehoiada the priest had not dismissed any of their divisions.<sup>9</sup>Then Jehoiada the priest brought to the commanders spears and small and large shields that had been King David's that were in the house of God.

<sup>10</sup>Jehoiada placed all the soldiers, each man with his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, surrounding the king.<sup>11</sup>Then they brought out the king's son, put the crown on him, and gave him the covenant decrees. Then they made him king, and Jehoiada and his sons anointed him. Then they said, "Long live the king."

<sup>12</sup>When Athaliah heard the noise of the people running and praising the king, she came to the people in the house of Yahweh,<sup>13</sup>and she looked, and, behold, the king was standing by his pillar at the entrance, and the commanders and the trumpeters were by the king. All the people of the land were rejoicing and blowing trumpets, and the singers were playing musical instruments and leading the singing of praise. Then Athaliah tore her clothes and shouted, "Treason! Treason!"

<sup>14</sup>Then Jehoiada the priest brought out the commanders of hundreds who were over the army and said to them, "Bring her out between the ranks; anyone who follows her, let him be killed with the sword." For the priest had said, "Do not kill her in the house of Yahweh."<sup>15</sup>So they seized her as she went into the entrance of the Horse Gate of the king's house, and there they killed her.

<sup>16</sup>Then Jehoiada made a covenant between himself, all the people, and the king, that they should be Yahweh's people.<sup>17</sup>So all the people went to the house of Baal and tore it down. They smashed Baal's altars and his images to pieces, and they killed Mattan, the priest of Baal, in front of those altars.

<sup>18</sup>Jehoiada appointed officers for the house of Yahweh under the hand of the priests, who were Levites, whom David had assigned to the house of Yahweh, to offer the burnt offerings to Yahweh, as it was written in the law of Moses, together with rejoicing and singing, as David had given direction.<sup>19</sup>Jehoiada set guards at the gates of the house of Yahweh, so that no one that was unclean in any way should enter.

<sup>20</sup>Jehoiada took with him the commanders of hundreds, the noblemen, the rulers of the people, and all the people of the land. He brought down the king from the house of Yahweh; the people came through the Upper Gate to the king's house and sat the king on the throne of the kingdom. <sup>21</sup><sup>1</sup>So all the people of the land rejoiced, and the city was quiet. As for Athaliah, they had killed her with the sword.

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<sup>1</sup>Some modern translations have, they brought down the king .

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## Chapter 24

<sup>1</sup>Joash was seven years old when he began to reign; he reigned for forty years in Jerusalem. His mother's name was Zibiah, of Beersheba.<sup>2</sup>Joash did what was right in the eyes of Yahweh all the days of Jehoiada, the priest.

<sup>3</sup>Jehoiada took for him two wives, and he became the father of sons and daughters.

<sup>4</sup>It came about after this, that Joash decided to restore the house of Yahweh.<sup>5</sup>He gathered together the priests and the Levites, and he said to them, "Go out every year to the cities of Judah and gather from all Israel money to repair the house of your God. Make sure that you start right away." The Levites did nothing at first.

<sup>6</sup>So the king called for Jehoiada the high priest and said to him, "Why have you not required the Levites to bring in from Judah and Jerusalem the tax levied by Moses the servant of Yahweh and by the assembly of Israel for the tent of the covenant decrees?"<sup>7</sup>For the sons of Athaliah, that wicked woman, had broken up the house of God and had given all the holy things of the house of Yahweh to the Baals.

<sup>8</sup>So the king commanded, and they made a chest and placed it outside at the entrance to the house of Yahweh.

<sup>9</sup>Then they made a proclamation through Judah and Jerusalem, for the people to bring in for Yahweh the tax that Moses the servant of God levied on Israel in the wilderness.<sup>10</sup>All the leaders and all the people rejoiced and brought money in and put it into the chest until they finished filling it.

<sup>11</sup>It happened that whenever the chest was brought to the king's officials by the hand of the Levites, and whenever they saw that there was much money in it, the king's scribe and the high priest's official would come, empty the chest, and take it and carry it back to its place. They did this day after day, gathering large amounts of money.

<sup>12</sup>The king and Jehoiada gave the money to those who did the work of serving in the house of Yahweh. These men hired stonemasons and carpenters to restore the house of Yahweh, and also those who worked in iron and bronze.

<sup>13</sup>So the workmen labored, and the work of repairing went forward in their hands; they set up the house of God in its original design and strengthened it.<sup>14</sup>When they finished, they brought the rest of the money to the king and Jehoiada. This money was used to make furnishings for the house of Yahweh, utensils with which to serve and make offerings—spoons and utensils of gold and silver. They offered burnt offerings in the house of Yahweh continually for all the days of Jehoiada.

<sup>15</sup>Jehoiada grew old and was full of days, and then he died; he was 130 years old when he died.<sup>16</sup>They buried him in the city of David among the kings, because he had done good in Israel, toward God, and to the house of God.

<sup>17</sup>Now after the death of Jehoiada, the leaders of Judah came and did honor to the king. Then the king listened to them.<sup>18</sup>They abandoned the house of Yahweh, the God of their ancestors, and worshiped the Asherah gods and the idols. God's anger came on Judah and Jerusalem for this guilt of theirs.<sup>19</sup>Yet he sent prophets to them to bring them again to himself, Yahweh; the prophets testified against the people, but they refused to listen.

<sup>20</sup>The Spirit of God clothed Zechariah son of Jehoiada, the priest; Zechariah stood above the people and said to them, "God says this: Why do you transgress the commandments of Yahweh, so that you cannot prosper? Since you have abandoned Yahweh, he has also abandoned you."<sup>21</sup>But they plotted against him; at the king's command, they stoned him with stones in the courtyard of the house of Yahweh.<sup>22</sup>Joash the king, did not remember the kindness that Jehoiada, Zechariah's father, had done to him, and so he killed Jehoiada's son. As Zechariah was dying, he said, "May Yahweh see this and call you to account."

<sup>23</sup>It came about at the end of the year, that the army of Aram came up against Joash. They came to Judah and Jerusalem; they destroyed all the leaders of the people and sent all the plunder from them to the king of Damascus.<sup>24</sup>Although the army of the Arameans had come with only a few soldiers, Yahweh gave them victory over a very great army, because Judah had abandoned Yahweh, the God of their ancestors. In this way the Arameans brought judgment on Joash.

<sup>25</sup>By the time that the Arameans had gone, Joash had been severely wounded. His own servants plotted against him because of the blood of the sons of Jehoiada, the priest. They killed him in his bed, and he died; they buried him in the city of David, but not in the tombs of the kings.<sup>26</sup>These were the persons who plotted against him: Zabad son of Shimeath, an Ammonite woman; and Jehozabad son of Shimrith, a Moabite woman.



<sup>27</sup>Now the accounts about his sons, the important prophecies that were spoken about him, and the rebuilding of the house of God, see, they are written in the commentary on the book of the kings. Amaziah his son became king in his place.

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## Chapter 25

<sup>1</sup>Amaziah was twenty-five years old when he began to reign; he reigned twenty-nine years in Jerusalem. His mother's name was Jehoaddan, of Jerusalem.<sup>2</sup>He did what was right in the eyes of Yahweh, but not with a whole heart.

<sup>3</sup>It came about that as soon as his rule was well established, he killed the servants who had murdered his father, the king.<sup>4</sup>But he did not put their children to death, according to what was written in the law, in the book of Moses, as Yahweh had commanded, "The fathers must not be put to death for their children, and children must not be put to death for their fathers. But, each one must die for his own sin."

<sup>5</sup>Moreover, Amaziah gathered Judah together, and registered them by their ancestors' houses, under commanders of thousands and commanders of hundreds—all of Judah and Benjamin. He numbered them from twenty years old and upward, and found them to be 300,000 chosen men, able to go to war, who could handle spear and shield.

<sup>6</sup>He hired also 100,000 mighty warriors from Israel for one hundred talents of silver.

<sup>7</sup>But a man of God came to him and said, "King, do not let the army of Israel go with you, for Yahweh is not with Israel—none of the people of Ephraim.<sup>8</sup>But even if you do go and are courageous and strong in battle, God will throw you down before the enemy, for God has power to help, and power to throw down."

<sup>9</sup>Amaziah said to the man of God, "But what will we do about the one hundred talents that I have given to the army of Israel?" The man of God answered, "Yahweh is able to give you much more than that."<sup>10</sup>So Amaziah separated the army that had come to him from Ephraim; he sent them home again. So their anger was greatly kindled against Judah, and they returned home in fierce anger.

<sup>11</sup>Amaziah took courage and led his people to go out to the Valley of Salt; there he defeated ten thousand men of Seir.<sup>12</sup>The army of Judah carried away alive another ten thousand. They took them to the top of the cliff and threw them down from there, so that they were all broken in pieces.

<sup>13</sup>But the men of the army which Amaziah sent back, so that they should not go with him to battle, attacked the cities of Judah from Samaria to Beth Horon. They struck down three thousand of the people and took much plunder.

<sup>14</sup>Now it came about, after that Amaziah had returned from the slaughter of the Edomites, that he brought the gods of the people of Seir, and set them up to be his own gods. He bowed down before them and burned incense to them.<sup>15</sup>So Yahweh's anger was kindled against Amaziah. He sent a prophet to him, who said, "Why have you sought after the gods of a people who did not even save their own people from your hand?"

<sup>16</sup>It came about that as the prophet was speaking with him, the king said to him, "Have we made you an advisor to the king? Stop! Why should you be killed?" Then the prophet stopped and said, "I know that God has decided to destroy you because you have done this deed and have not listened to my advice."

<sup>17</sup>Then Amaziah king of Judah consulted with advisors and sent messengers to Jehoash son of Jehoahaz son of Jehu, king of Israel, saying, "Come, let us meet each other face to face in battle."

<sup>18</sup>But Jehoash the king of Israel sent messengers back to Amaziah king of Judah, saying, "A thistle that was in Lebanon sent a message to a cedar in Lebanon, saying, 'Give your daughter to my son for a wife,' but a wild beast in Lebanon walked by and trampled down the thistle.<sup>19</sup>You have said, 'See, I have struck down Edom,' and your heart has lifted you up. Take pride in your victory, but stay at home, for why should you cause yourself trouble and fall, both you and Judah with you?"

<sup>20</sup>But Amaziah would not listen, because this event was from God, so he might put the people of Judah into the hand of their enemies, because they had sought advice from the gods of Edom.<sup>21</sup>So Jehoash, king of Israel, attacked; he and Amaziah, king of Judah, met each other face to face at Beth Shemesh, which belongs to Judah.

<sup>22</sup>Judah was struck down before Israel, and every man fled to his tent.

<sup>23</sup>Jehoash, king of Israel, captured Amaziah son of Jehoash son of Ahaziah, king of Judah, at Beth Shemesh. He brought him to Jerusalem and tore down the wall of Jerusalem from the Ephraim Gate to the Corner Gate, four hundred cubits in distance.<sup>24</sup>He took all the gold and silver, all the objects that were found in the house of God with Obed-Edom, and the valuable things in the king's house, with hostages also, and returned to Samaria.

<sup>25</sup>Amaziah son of Joash, king of Judah, lived fifteen years after the death of Jehoash, son of Jehoahaz, king of Israel. <sup>26</sup>As for the other matters concerning Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel?

<sup>27</sup>Now from the time that Amaziah turned away from following Yahweh, they began to make a conspiracy against him in Jerusalem. He fled to Lachish, but they sent men after him to Lachish and killed him there. <sup>28</sup>They brought him back on horses and buried him with his ancestors in the city of Judah.

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## Chapter 26

<sup>1</sup>All the people of Judah took Uzziah, who was sixteen years old, and made him king in place of his father Amaziah.<sup>2</sup>It was he who rebuilt Elath and restored it to Judah. After that the king lay down with his ancestors.

<sup>3</sup>Uzziah was sixteen years old when he began to reign. He reigned for fifty-two years in Jerusalem. His mother's name was Jekoliah; she was from Jerusalem.

<sup>4</sup>He did what was right in the eyes of Yahweh, just as his father Amaziah had done.<sup>5</sup>He set himself to seek God in the days of Zechariah, who taught him to honor God. <sup>1</sup> As long as he sought Yahweh, God made him prosper.

<sup>6</sup>Uzziah went out and fought against the Philistines. He broke down the city walls of Gath, Jabneh, and Ashdod; he built cities in the country of Ashdod and among the Philistines.<sup>7</sup>God helped him against the Philistines, against the Arabians who lived in Gurbaal, and against the Meunites.<sup>8</sup>The Ammonites paid tribute to Uzziah, and his fame spread, even to the entrance of Egypt, because he was becoming more powerful.

<sup>9</sup>In addition, Uzziah built towers in Jerusalem at the Corner Gate, at the Valley Gate, and at the turning of the wall, and fortified them.<sup>10</sup>He built watchtowers in the wilderness and dug many cisterns, for he had many herds in the lowlands and in the plains. He had farmers and vine growers in the hill country and in the fruitful fields, for he loved the soil.

<sup>11</sup>In addition, Uzziah had an army of fighting men who went out to war in groups which were organized by their number that were counted by Jeiel, the scribe, and Maaseiah, the officer, under the authority of Hananiah, one of the king's commanders.<sup>12</sup>The whole number of the leaders of the families who led the mighty warriors was 2,600.

<sup>13</sup>Under their hand was an army of 307,500 men that made war with mighty power to help the king against the enemy.

<sup>14</sup>Uzziah prepared for them—for all the army—shields, spears, helmets, body armor, bows, and stones for slinging.<sup>15</sup>In Jerusalem he built machines that were designed by skillful men to be on the towers and on the battlements to shoot arrows and large stones. His fame spread to distant lands, for he was greatly helped and so he became very powerful.

<sup>16</sup>But when Uzziah had become powerful, his heart was lifted up so that he acted corruptly; he acted faithlessly against Yahweh, his God, for he went into the temple of Yahweh to burn incense on the altar of incense.<sup>17</sup>Azariah, the priest, went in after him, and with him eighty priests of Yahweh, who were brave men.<sup>18</sup>They confronted Uzziah the king, and said to him, "It is not for you, Uzziah, to burn incense to Yahweh, but for the priests, the descendants of Aaron, who are consecrated to burn incense. Go out of the holy place, for you have been unfaithful and you will not be honored by Yahweh God."

<sup>19</sup>Then Uzziah became angry. He was holding a censer in his hand to burn incense. While he was enraged against the priests, leprosy broke out on his forehead before the priests in the house of Yahweh, beside the altar of incense.<sup>20</sup>Azariah the chief priest and all the priests looked at him, and, behold, he had become leprous on his forehead. They quickly drove him out of there. Indeed, he hurried to go out, because Yahweh had struck him.

<sup>21</sup>Uzziah, the king, was a leper to the day of his death and lived in a separate house since he was a leper, for he was cut off from the house of Yahweh. Jotham, his son, was over the king's house and ruled the people of the land.

<sup>22</sup>The other matters concerning Uzziah, from first to last, were recorded by the prophet Isaiah son of Amoz.<sup>23</sup>So Uzziah lay down with his ancestors; they buried him with his ancestors in a burial ground that belonged to the kings, for they said, "He is a leper." Jotham, his son, became king in his place.

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<sup>1</sup>The copies of the ancient Hebrew text can be read either, to honor God , or in the fear of God or in seeing God . Scholars are divided.

Chapter 27

<sup>1</sup>Jotham was twenty-five years old when he began to reign; he reigned sixteen years in Jerusalem. His mother's name was Jerushah; she was the daughter of Zadok.<sup>2</sup>He did what was right in the eyes of Yahweh, just as his father Uzziah had done. He also refrained from going into the temple of Yahweh. But the people were still behaving corruptly.

<sup>3</sup>He built the upper gate of the house of Yahweh, and on the hill of Ophel he built much.<sup>4</sup>Moreover he built cities in the hill country of Judah, and in the forests he built fortresses and towers.

<sup>5</sup>He fought also with the king of the people of Ammon and defeated them. In that same year, the people of Ammon gave him one hundred talents of silver, ten thousand measures of wheat, and ten thousand measures of barley. The people of Ammon gave him the same in the second and third years.

<sup>6</sup>So Jotham became powerful because he walked firmly before Yahweh his God.<sup>7</sup>As for the other matters concerning Jotham, all his wars, and his ways, see, they are written in the book of the kings of Israel and Judah.

<sup>8</sup>He was twenty-five years old when he began to reign; he reigned for sixteen years in Jerusalem.<sup>9</sup>Jotham lay down with his ancestors, and they buried him in the city of David. Ahaz, his son, became king in his place.

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## Chapter 28

<sup>1</sup>Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. He did not do what was right in the eyes of Yahweh, as David his ancestor had done.<sup>2</sup>Instead, he walked in the ways of the kings of Israel; he also made cast metal figures for the Baals.

<sup>3</sup>In addition, he burned incense in the Valley of Ben Hinnom and he caused his children to pass through the fire, according to the idolatrous practices of the people that Yahweh forced out of their land before the people of Israel.<sup>4</sup>He sacrificed and burned incense at the high places and on the hills and under every green tree.

<sup>5</sup>Therefore Yahweh the God of Ahaz gave him into the hand of the king of Aram. The Arameans defeated him and carried away from him a great crowd of captives, bringing them to Damascus. Ahaz was also given into the hand of the king of Israel who defeated him in a great slaughter.<sup>6</sup>For Pekah son of Remaliah in one day killed 120,000 soldiers in Judah and all of them were powerful men, because they had abandoned Yahweh the God of their ancestors.

<sup>7</sup>Zikri, a powerful man from Ephraim, killed Maaseiah the king's son, Azrikam, the official over the palace, and Elkanah, who was next to the king.<sup>8</sup>The army of Israel took captive from their relatives 200,000 wives, sons, and daughters. They also took much plunder, which they carried back to Samaria.

<sup>9</sup>But a prophet of Yahweh was there, his name was Oded. He went out to meet the army coming into Samaria. He said to them, "Because Yahweh, the God of your ancestors, was angry with Judah, he gave them into your hand. But you have slaughtered them in a rage that reached up to heaven.<sup>10</sup>And now you, people of Judah and Jerusalem, intend to make them your male slaves and female slaves. But are you not guilty of sins of your own against Yahweh your God?"<sup>11</sup>Now then, listen to me: Send the captives back, those whom you have captured of your own brothers, for Yahweh's burning anger is on you."

<sup>12</sup>Then certain leaders of the people of Ephraim—Azariah son of Jehohanan, Berekiah son of Meshillemoth, Jehizkiah son of Shallum, and Amasa son of Hadlai, stood up against those who came back from the war.<sup>13</sup>They said to them, "You must not bring the captives here, for you intend something that will bring on us sin against Yahweh, to add to our sins and trespasses, for our trespass is great, and there is burning anger against Israel."

<sup>14</sup>So the armed men left the captives and the plunder before the leaders and all the assembly.<sup>15</sup>The men who were assigned by name got up and took the captives, and clothed all who were naked among them with the plunder. They clothed them and gave them sandals. They gave them food to eat and drink. They anointed them and put the weak ones on donkeys. They took them back to their families in Jericho, (called the City of Palms). Then they returned to Samaria.

<sup>16</sup>At that time King Ahaz sent messengers to the kings of Assyria to ask them to help him.<sup>17</sup>For once again the Edomites had come and attacked Judah, carrying captives away.<sup>18</sup>The Philistines also invaded the cities of the lowlands and of the Negev of Judah. They took Beth Shemesh, Aijalon, Gederot, Soko with its villages, Timnah with its villages, and also Gimzo with its villages. They went to live in those places.

<sup>19</sup>For Yahweh humbled Judah because of Ahaz, king of Israel; for he had acted wickedly in Judah and had been very faithless against Yahweh.<sup>20</sup>Tiglath-Pileser, king of Assyria, came to him and troubled him instead of strengthening him.<sup>21</sup>For Ahaz plundered the house of Yahweh and the houses of the king and the leaders, to give the valuable things to the kings of Assyria. But doing this did not benefit him.

<sup>22</sup>This same King Ahaz became even more faithless against Yahweh in his time of suffering.<sup>23</sup>For he sacrificed to the gods of Damascus, gods that had defeated him. He said, "Because the gods of the kings of Aram helped them, I will sacrifice to them, so that they might help me." But they were the ruin of him and of all Israel.

<sup>24</sup>Ahaz gathered together the furnishings of the house of God and cut them to pieces. He shut the doors of the house of Yahweh and he made for himself altars in every corner of Jerusalem.<sup>25</sup>In every city of Judah he made high places to burn sacrifices to other gods. He provoked Yahweh, the God of his ancestors, to anger.

<sup>26</sup>Now the rest of his deeds, and all his ways, first and last, see, they are written in the book of the kings of Judah and Israel.<sup>27</sup>Ahaz lay down with his ancestors, and they buried him in the city, in Jerusalem, but they did not bring him into the tombs of the kings of Israel. Hezekiah, his son, became king in his place.

## Chapter 29

<sup>1</sup>Hezekiah began to reign when he was twenty-five years old; he reigned twenty-nine years in Jerusalem. His mother's name was Abijah; she was the daughter of Zechariah.<sup>2</sup>He did what was right in the eyes of Yahweh, just as David his father had done.

<sup>3</sup>In the first year of his reign, in the first month, Hezekiah opened the doors of the house of Yahweh and repaired them.<sup>4</sup>He brought in the priests and the Levites, and gathered them together into the courtyard on the east side.

<sup>5</sup>He said to them, "Listen to me, you Levites! Consecrate yourselves, and consecrate the house of Yahweh, the God of your ancestors, and carry away the filthiness from the holy place.

<sup>6</sup>For our ancestors were faithless and did what was evil in the sight of Yahweh our God; they abandoned him, turned away their faces from the place where Yahweh lives, and turned their backs on it.<sup>7</sup>Also they shut up the doors of the porch and put out the lamps; they did not burn incense or offer burnt offerings in the holy place to the God of Israel.

<sup>8</sup>Therefore the wrath of Yahweh had fallen on Judah and Jerusalem, and he has made them to be an object of terror, of horror, and of scorn, as you can see with your own eyes.<sup>9</sup>This is why our fathers have fallen by the sword, and our sons, our daughters, and our wives are in captivity for this.

<sup>10</sup>Now it is in my heart to make a covenant with Yahweh, the God of Israel, so that his burning anger may turn away from us.<sup>11</sup>My sons, do not be lazy now, for Yahweh has chosen you to stand before him, to worship him, and that you should be his servants and burn incense."

<sup>12</sup>Then the Levites arose: Mahath son of Amasai, and Joel son of Azariah, of the people of the Kohathites; and of the people of Merari, Kish son of Abdi, and Azariah son of Jehallelel; and of the Gershonites, Joah son of Zimmah, and Eden son of Joah;

<sup>13</sup>of the descendants of Elizaphan, Shimri and Jeuel; and of the descendants of Asaph, Zechariah and Mattaniah;

<sup>14</sup>of the descendants of Heman, Jehuel and Shimei; and of the descendants of Jeduthun, Shemaiah and Uzziel.

<sup>15</sup>They gathered their brothers, they consecrated themselves, and they went in, as the king commanded, following the words of Yahweh, to cleanse the house of Yahweh.<sup>16</sup>The priests went in to the inner part of the house of Yahweh to cleanse it; they brought out everything unclean that they found in the temple of Yahweh into the courtyard of the house. The Levites took it to carry it out to the Kidron Brook.<sup>17</sup>Now they began the consecration on the first day of the first month. By the eighth day of the month they reached the porch of Yahweh. Then for eight more days they consecrated the house of Yahweh. On the sixteenth day of the first month they finished.

<sup>18</sup>Then they went to Hezekiah, the king, inside the palace and said, "We have cleansed all the house of Yahweh, the altar for burnt offerings with all its implements, and the table of the bread of the presence, with all its implements.<sup>19</sup>So we have prepared and we have consecrated all the items that King Ahaz removed when he acted unfaithfully during his reign. See, they are in front of the altar of Yahweh."

<sup>20</sup>Then Hezekiah the king rose early in the morning and gathered the leaders of the city; he went up to the house of Yahweh.<sup>21</sup>They brought seven bulls, seven rams, seven lambs, and seven male goats as a sin offering for the kingdom, for the sanctuary, and for Judah. He commanded the priests, the descendants of Aaron, to offer them on the altar of Yahweh.

<sup>22</sup>So they killed the bulls, and the priests received the blood and sprinkled it on the altar. Then they killed the rams and sprinkled their blood on the altar; and they also killed the lambs and sprinkled their blood on the altar.

<sup>23</sup>They brought the male goats for the sin offering before the king and the assembly; they laid their hands on them.<sup>24</sup>The priests killed them, and they made a sin offering with their blood on the altar to make atonement for all Israel, for the king had commanded that a burnt offering and a sin offering should be made for all Israel.

<sup>25</sup>Hezekiah placed the Levites in the house of Yahweh with cymbals, lutes and harps, arranging them by the command of David, Gad, the king's seer, and Nathan, the prophet, for the command was from Yahweh by means of his prophets.<sup>26</sup>The Levites stood with the instruments of David, and the priests with the trumpets.

<sup>27</sup>Hezekiah commanded them to offer the burnt offering on the altar. When the burnt offering began, the song of Yahweh began also, with the trumpets, together with the instruments of David, king of Israel.<sup>28</sup>All the assembly worshiped, the singers sang, and the trumpeters played; all this continued until the burnt offering was finished.

<sup>29</sup>When they had finished the offerings, the king and all who were present with him bowed and worshiped.

<sup>30</sup>Moreover, Hezekiah, the king, and the leaders commanded the Levites to sing praises to Yahweh with the words of David and of Asaph, the seer. They sang praises with gladness, and they bowed down and worshiped.

<sup>31</sup>Then Hezekiah said, "Now you have consecrated yourselves to Yahweh. Come here and bring sacrifices and thank offerings into the house of Yahweh." The assembly brought sacrifices and thank offerings, and all who had a willing heart brought burnt offerings.

<sup>32</sup>The number of the burnt offerings that the assembly brought was seventy bulls, one hundred rams, and two hundred male lambs. All these were for a burnt offering to Yahweh. <sup>33</sup>The consecrated offerings were six hundred oxen and three thousand sheep.

<sup>34</sup>But the priests were too few to skin all the burnt offerings, so their brothers, the Levites, helped them until the work was done, and until the priests could consecrate themselves, for the Levites had been more careful to consecrate themselves than the priests.

<sup>35</sup>In addition, there were very many burnt offerings; they were performed with the fat of the fellowship offerings, and there were drink offerings for every burnt offering. So the service of the house of Yahweh was set in order.

<sup>36</sup>Hezekiah rejoiced, and all the people also, because of what God had prepared for the people, for the work had been done quickly.

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## Chapter 30

<sup>1</sup>Hezekiah sent messengers to all Israel and Judah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of Yahweh in Jerusalem, to celebrate the Passover to Yahweh, the God of Israel.<sup>2</sup>For the king, his leaders, and all the assembly in Jerusalem had consulted together, deciding to celebrate the Passover in the second month.<sup>3</sup>They could not celebrate at the regular time, because not enough priests had consecrated themselves for the celebration and the people had not gathered together in Jerusalem.

<sup>4</sup>This proposal seemed right in the eyes of the king and of all the assembly.<sup>5</sup>So they agreed to make a proclamation throughout all Israel, from Beersheba to Dan, that the people should come to celebrate the Passover to Yahweh, the God of Israel, in Jerusalem. For they had not observed it with large numbers of people according to what was written.<sup>6</sup>So couriers went with the letters from the king and his leaders throughout all Israel and Judah, by the command of the king. They said, "You people of Israel, turn back to Yahweh, the God of Abraham, Isaac, and Israel, so that he may turn back to the remnant of you who have escaped from the hand of the kings of Assyria.<sup>7</sup>Do not be like your ancestors or your brothers, who were faithless against Yahweh, the God of their ancestors, so that he made them an object of horror, as you see.<sup>8</sup>Now do not stiffen your necks, as your ancestors did; instead, give yourselves to Yahweh and come into his holy place, which he has consecrated forever, and worship Yahweh your God, so that his burning anger may turn away from you.<sup>9</sup>For if you turn back to Yahweh, your brothers and children will find compassion before those who led them away as prisoners, and they will come back into this land. For Yahweh your God, is gracious and merciful, and will not turn his face away from you, if you return to him."

<sup>10</sup>So the couriers passed from city to city throughout the regions of Ephraim and Manasseh, all the way to Zebulun, but the people laughed at them and mocked them.<sup>11</sup>However, certain men of Asher and Manasseh and of Zebulun humbled themselves and came to Jerusalem.<sup>12</sup>The hand of God also came on Judah, to give them one heart, to carry out the command of the king and leaders by the word of Yahweh.

<sup>13</sup>Many people, a very great assembly, gathered in Jerusalem to celebrate the Festival of Unleavened Bread in the second month.<sup>14</sup>They rose and took away the altars that were in Jerusalem, and all the altars for incense; they threw them into the Kidron Brook.<sup>15</sup>Then they killed the Passover lambs on the fourteenth day of the second month. The priests and Levites were ashamed, so they consecrated themselves and brought burnt offerings into the house of Yahweh.

<sup>16</sup>They stood in their place by their divisions, following the directions given in the law of Moses, the man of God. The priests sprinkled the blood that they received from the hand of the Levites.<sup>17</sup>For there were many in the assembly who had not consecrated themselves. Therefore the Levites slaughtered the Passover lambs for everyone who was not purified and could not consecrate their sacrifice to Yahweh.

<sup>18</sup>For a great many of the people, many of them from Ephraim and Manasseh, Issachar and Zebulun, had not purified themselves, yet they ate the Passover meal, against the written instructions. For Hezekiah had prayed for them, saying, "May the good Yahweh pardon everyone<sup>19</sup>who sets his heart to seek God, Yahweh, the God of his ancestors, even though he is not purified by the purification standards of the holy place."<sup>20</sup>So Yahweh listened to Hezekiah and healed the people.

<sup>21</sup>The people of Israel who were present in Jerusalem kept the Festival of Unleavened Bread for seven days with great joy. The Levites and the priests praised Yahweh day after day, singing with loud instruments to Yahweh.

<sup>22</sup>Hezekiah spoke encouragingly to all the Levites who understood the service of Yahweh. So they ate throughout the festival for the seven days, offering sacrifices of fellowship offerings, and making confession to Yahweh, the God of their ancestors.

<sup>23</sup>The whole assembly then decided to celebrate for another seven days, and they did so with joy.<sup>24</sup>For Hezekiah king of Judah gave the assembly one thousand bulls and seven thousand sheep as an offering; and the leaders gave to the assembly one thousand bulls and ten thousand sheep and goats. A large number of priests consecrated themselves.

<sup>25</sup>All the assembly of Judah, with the priests and the Levites, and all the people who came together from Israel, as well as the foreigners who came from the land of Israel and those who lived in Judah—they all rejoiced.<sup>26</sup>So there was great joy in Jerusalem, for since the time of Solomon son of David, king of Israel, there had not been anything

like it in Jerusalem.<sup>27</sup> Then the priests, the Levites, rose and blessed the people. Their voice was heard, and their prayer went up to heaven, the holy place where God lives.

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## Chapter 31

<sup>1</sup>Now when all this was finished, all the people of Israel who were there went out to the cities of Judah and broke to pieces the stone pillars and they cut down the Asherah poles, and they broke down the high places and the altars in all of Judah and Benjamin, and in Ephraim and Manasseh, until they had destroyed them all. Then all the people of Israel returned, every one to his own possession and his own city.

<sup>2</sup>Hezekiah assigned the divisions of the priests and the Levites organized by their divisions, each man assigned to his work, both the priests and the Levites. He assigned them to make the burnt offerings and fellowship offerings, to serve, to give thanks, and to praise at the gates of the house of Yahweh.<sup>3</sup>He also assigned the king's portion for the burnt offerings from his own possessions, that is, for the morning and evening burnt offerings, and the burnt offerings for the Sabbath days, the new moons, and the fixed festivals, as it was written in the law of Yahweh.

<sup>4</sup>Moreover, he commanded the people who lived in Jerusalem to give the portion for the priests and the Levites, so that they might concentrate on obeying the law of Yahweh.<sup>5</sup>As soon as the command was sent out, the people of Israel generously gave the firstfruits of grain, new wine, oil, honey, and from all their harvest of the field. They brought in a tithe of everything, which was a great quantity.

<sup>6</sup>The people of Israel and Judah who lived in the cities of Judah also brought in the tithe of cattle and sheep, and the tithe of the holy things that were set apart to Yahweh their God, and they piled them up in heaps.<sup>7</sup>It was in the third month when they began piling up their contribution in heaps, and they finished in the seventh month.

<sup>8</sup>When Hezekiah and the leaders came and saw the heaps, they blessed Yahweh and his people Israel.

<sup>9</sup>Then Hezekiah questioned the priests and the Levites about the heaps.<sup>10</sup>Azariah, the chief priest, of the house of Zadok, answered him and said, "Since the people began to bring the offerings into the house of Yahweh, we have eaten and had enough, and have plenty left over, for Yahweh has blessed his people. What was left over is this large amount here."

<sup>11</sup>Then Hezekiah commanded storerooms to be prepared in the house of Yahweh, and they prepared them.<sup>12</sup>Then they faithfully brought in the offerings, the tithes and the things that belonged to Yahweh. Konaniah the Levite was the manager in charge of them, and his brother Shimei was second to him.<sup>13</sup>Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismakiah, Mahath, and Benaiah were managers under the hand of Konaniah and Shimei his brother, by appointment of Hezekiah, the king, and Azariah, the official over the house of God.

<sup>14</sup>Kore son of Imnah the Levite, the porter at the east gate, was over the freewill offerings of God, in charge of distributing the offerings to Yahweh and the most holy offerings.<sup>15</sup>Under him were Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shekaniah, in the cities of the priests. They filled offices of trust, in order to give these offerings to their brothers division by division, to both the important and the unimportant.

<sup>16</sup>They also gave to those males three years old and up, who were recorded in the genealogies of their ancestors who entered the house of Yahweh, as required by the daily schedule, to do the work in their offices and their divisions. <sup>1</sup>

<sup>17</sup>They distributed to the priests who were recorded in the genealogies of their ancestors, and the same to the Levites twenty years old and more, according to their offices and their divisions.<sup>18</sup>They recorded in the genealogy all their little ones, their wives, their sons, and their daughters, through the whole community, for they were faithful in keeping themselves holy.<sup>19</sup>For the priests, the descendants of Aaron, who were in the fields of the villages belonging to their cities, or in every city, there were men assigned by name to give portions to all the males among the priests, and to all who were recorded in the genealogies of their ancestors as being among the Levites.

<sup>20</sup>Hezekiah did this throughout all Judah. He accomplished what was good, right, and faithful before Yahweh, his God.<sup>21</sup>In every work that he began in the service of the house of God, the law, and the commandments, to seek his God, he performed it with all his heart, and he succeeded.

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<sup>1</sup>Instead of males three years old and up , some modern translations have males thirty years old and up .

## Chapter 32

<sup>1</sup>After these things and these acts of faithfulness, Sennacherib, king of Assyria, came and entered Judah. He camped to attack the fortified cities, which he intended to capture for himself.

<sup>2</sup>When Hezekiah saw that Sennacherib had come and that he intended to fight against Jerusalem,<sup>3</sup> he consulted with his leaders and his powerful men to stop up the waters of the springs that were outside the city; they helped him do so.<sup>4</sup> So many people gathered together and stopped up all the springs and the stream that was flowing through the middle of the land. They said, "Why should the kings of Assyria come and find a lot of water?"

<sup>5</sup>Hezekiah took courage and built up all the wall that was broken down. He built the towers higher, and also the other wall outside. He also strengthened the Millo in the city of David, and he made large amounts of weapons and shields. <sup>1</sup>

<sup>6</sup>He placed military commanders over the people. He gathered them together to him in the broad place at the city gate and spoke to their hearts. He said,<sup>7</sup> "Be strong and of good courage. Do not be afraid or dismayed because of the king of Assyria and all the army that is with him, for someone is with us who is greater than those with him.

<sup>8</sup>With him is only an arm of flesh, but with us is Yahweh, our God, to help us, and to fight our battles." Then the people comforted themselves with the words of Hezekiah, king of Judah.

<sup>9</sup>After this, Sennacherib, king of Assyria, sent his servants to Jerusalem (now he was in front of Lachish, and all his army was with him), to Hezekiah, king of Judah, and to all of Judah who were in Jerusalem. He said,<sup>10</sup> "This is what Sennacherib, king of Assyria, says: What are you trusting in so you can endure a siege in Jerusalem?

<sup>11</sup>Is not Hezekiah misleading you, that he may give you over to die by famine and by thirst, when he tells you, 'Yahweh our God will rescue us from the hand of the king of Assyria'? <sup>12</sup>Has not this same Hezekiah taken away his high places and his altars and commanded Judah and Jerusalem, 'On one altar you must worship, and on it you must burn your sacrifices'?

<sup>13</sup>Do you not know what I and my ancestors have done to all the peoples of the other lands? Were the gods of the peoples of the surrounding lands able in any way to rescue their land from my power? <sup>14</sup>Among all the gods of those nations that my ancestors completely destroyed, was there any god who could rescue his people out of my hand? Why should your God be able to rescue you from my power? <sup>15</sup>Now do not let Hezekiah deceive you or persuade you in this way. Do not believe him, for no god of any nation or kingdom has been able to rescue his people out of my hand, or out of the hand of my ancestors. How much less will your God rescue you from my hand?"

<sup>16</sup>Sennacherib's servants spoke even more against Yahweh God and against his servant Hezekiah. <sup>17</sup>Sennacherib also wrote letters in order to mock Yahweh, the God of Israel, and to speak against him. He said, "As the gods of the nations of the lands have not rescued their people out of my hand, so the God of Hezekiah will not rescue his people out of my hand."

<sup>18</sup>They cried out in the language of the Jews to the people of Jerusalem who were on the wall, to frighten them and trouble them, in order that they might capture the city. <sup>19</sup>They spoke of the God of Jerusalem as they had spoken of the gods of the other peoples of the earth, which are merely the work of men's hands.

<sup>20</sup>Hezekiah, the king, and Isaiah son of Amoz, the prophet, prayed because of this matter and he cried out to heaven. <sup>21</sup>Yahweh sent an angel, who killed the mighty warriors, the commanders, and the officers of the king of Assyria in the camp. So Sennacherib returned to his own land with shame on his face. When he had gone into the house of his god, some of his own children killed him there with the sword.

<sup>22</sup>In this way, Yahweh saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib, the king of Assyria, and from the hand of all others, and gave them rest on every side. <sup>23</sup>Many were bringing offerings to Yahweh in Jerusalem, and precious gifts to Hezekiah king of Judah, so that he was lifted up in the eyes of all nations from that time forward.

<sup>24</sup>In those days Hezekiah was sick to the point of dying. He prayed to Yahweh, who spoke to him and gave him a sign that he would be healed. <sup>25</sup>But Hezekiah did not pay back Yahweh for the help given to him, for his heart was lifted up. So anger came on him, and on Judah and Jerusalem. <sup>26</sup>Nevertheless, Hezekiah later humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that Yahweh's anger did not come on them during Hezekiah's days.

<sup>27</sup>Hezekiah had very many riches and much honor. He provided himself with storerooms for silver, gold, precious stones, and for spices, as well as for shields and for all kinds of valuable objects.<sup>28</sup>He also had storehouses for the harvest of grain, new wine, and oil, and stalls for various kinds of livestock. He also had flocks in their pens.<sup>29</sup>In addition, he provided himself with cities and possessions of flocks and herds in abundance, for God had given him very much wealth. <sup>3</sup>

<sup>30</sup>It was this same Hezekiah who also stopped up the upper spring of the waters of Gihon, and who brought them straight down on the west side of the city of David. Hezekiah succeeded in all his works.<sup>31</sup>However, in the matter of the ambassadors of the princes of Babylon, who sent to him to ask questions of those who knew, about the miraculous sign that had been done in the land, God left him to himself, in order to test him, and to know all that was in his heart.

<sup>32</sup>As for the other matters concerning Hezekiah, including his actions of covenant loyalty, you can see that they are written in the vision of the prophet Isaiah son of Amoz, and in the book of the kings of Judah and Israel.

<sup>33</sup>Hezekiah lay down with his ancestors, and they buried him on the hill of the tombs of the descendants of David. All Judah and the inhabitants of Jerusalem honored him at his death. Manasseh his son became king in his place.

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<sup>1</sup>Instead of He built the towers higher , some ancient and modern translations have, he built towers on it , that is, on the wall.

<sup>2</sup>Instead of gave them rest on every side , some ancient and modern translations have guided them on every side . The original reading is uncertain.

<sup>3</sup>Instead of cities , some modern translations have donkeys , and some other modern translations leave out the word entirely.

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## Chapter 33

<sup>1</sup>Manasseh was twelve years old when he began to reign; he reigned fifty-five years in Jerusalem.<sup>2</sup>He did what was evil in the sight of Yahweh, like the disgusting things of the nations whom Yahweh had driven out before the people of Israel.<sup>3</sup>For he rebuilt the high places that his father Hezekiah had torn down, and he built altars for the Baals, he made Asherah poles, and he bowed down to all the host of heaven and worshiped them.

<sup>4</sup>Manasseh built altars in the house of Yahweh, although Yahweh had commanded, "It is in Jerusalem that my name will be forever."<sup>5</sup>He built altars for all the host of heaven in the two courtyards of the house of Yahweh.<sup>6</sup>In the Valley of Ben Hinnom he caused his sons to pass through the fire. He practiced sorcery, divination and he read omens, and he consulted with sorcerers and spiritists. Manasseh did much evil in the sight of Yahweh, and he provoked him to anger.

<sup>7</sup>The carved figure he had made, he placed it in the house of God. It was about this house that God had spoken to David and Solomon his son; he had said, "It is in this house and in Jerusalem, which I have chosen from all the tribes of Israel, that I will put my name forever."<sup>8</sup>I will not move the people of Israel any more out of the land that I assigned to their ancestors, if they will only be careful to keep all that I have commanded them, following all the law, statutes, and decrees which I gave them through Moses."<sup>9</sup>Manasseh led Judah and the inhabitants of Jerusalem to do evil even more than the nations that Yahweh had destroyed before the people of Israel.

<sup>10</sup>Yahweh spoke to Manasseh, and to his people, but they paid no attention.<sup>11</sup>So Yahweh brought on them the commanders of the army of the king of Assyria, who took Manasseh in chains, bound him with fetters, and took him off to Babylon.

<sup>12</sup>When Manasseh was in distress, he implored Yahweh, his God, and humbled himself greatly before the God of his ancestors.<sup>13</sup>He prayed to him; and God was moved by his plea, and God heard his humble request and brought him back to Jerusalem, into his kingship. Then Manasseh knew that Yahweh was God.

<sup>14</sup>After this, Manasseh built an outer wall to the city of David, on the west side of Gihon, in the valley, to the entrance at the Fish Gate. He surrounded the hill of Ophel with it and raised the wall up to a very great height. He put courageous commanders in all the fortified cities of Judah.<sup>15</sup>He took away the foreign gods, the idol out of the house of Yahweh, and all the altars that he had built on the mount of the house of Yahweh and in Jerusalem, and threw them out of the city.

<sup>16</sup>He rebuilt the altar of Yahweh and offered on it sacrifices of fellowship offerings and thank offerings; he commanded Judah to serve Yahweh, the God of Israel.<sup>17</sup>However, the people still sacrificed at the high places, but only to Yahweh, their God.

<sup>18</sup>As to the other matters concerning Manasseh, his prayer to his God, and the words of the seers who spoke to him in the name of Yahweh, the God of Israel, behold, they are written among the deeds of the kings of Israel.<sup>19</sup>In that account there is history of his prayer, and how God was moved by his plea. There is also an account of all his sin and his trespasses, and the places where he had built high places and set up the Asherah poles and the carved figures, before he humbled himself—they are written about in the Chronicles of the Seers.<sup>20</sup>So Manasseh lay down with his ancestors, and they buried him in his own house. Amon, his son, became king in his place.

<sup>21</sup>Amon was twenty-two years old when he began to reign; he reigned two years in Jerusalem.<sup>22</sup>He did what was evil in the sight of Yahweh, as Manasseh, his father, had done. Amon sacrificed to all the carved figures that Manasseh his father had made, and he worshiped them.<sup>23</sup>He did not humble himself before Yahweh, as Manasseh his father had done. Instead, Amon trespassed more and more.

<sup>24</sup>His servants conspired against him and put him to death in his own house.<sup>25</sup>But the people of the land killed all those who had conspired against King Amon, and they made Josiah, his son, king in his place.

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<sup>1</sup>Some modern translations have the Chronicles of Hozai, which is the reading of the original text. But many modern translations correct it to read the Chronicles of the Seers. Also, a few modern translations have the Chronicles of his seers.

## Chapter 34

<sup>1</sup>Josiah was eight years old when he began to reign; he reigned thirty-one years in Jerusalem.<sup>2</sup>He did what was right in the eyes of Yahweh, and walked in the ways of David his ancestor, and did not turn away either to the right or to the left.<sup>3</sup>For in the eighth year of his reign, while he was still young, he began to seek after the God of David, his ancestor. In the twelfth year, he began to cleanse Judah and Jerusalem from the high places, the Asherah poles, and the carved figures and the cast metal figures.

<sup>4</sup>The people broke down the altars of the Baals in his presence; he cut apart the incense altars that were above them. He broke the Asherah poles and the carved figures. He crushed the cast metal figures to dust and scattered the dust on the graves of those who had sacrificed to them.<sup>5</sup>He burned the bones of their priests on their altars. In this way, he cleansed Judah and Jerusalem.

<sup>6</sup>He did the same in the cities of Manasseh, Ephraim, and Simeon, all the way to Naphtali, and in the ruins that surrounded them.<sup>7</sup>He broke down the altars, crushed the Asherah poles and the carved images into powder, and cut apart all the incense altars throughout all the land of Israel. Then he returned to Jerusalem.

<sup>8</sup>Now in the eighteenth year of his reign, after Josiah had cleansed the land and the temple, he sent Shaphan son of Azaliah, Maaseiah, the governor of the city, and Joah son of Joahaz the secretary, to repair the house of Yahweh his God.<sup>9</sup>They went to Hilkiah, the high priest, and entrusted to him the money that had been brought into the house of God, that the Levites, the guards of the doors, had gathered from Manasseh and Ephraim, from all the remnant of Israel, from all Judah and Benjamin, and from the inhabitants of Jerusalem.

<sup>10</sup>They entrusted the money to the men who supervised the work on the temple of Yahweh. These men paid the workers who repaired and restored the temple.<sup>11</sup>They paid it to the carpenters and builders to buy cut stone and timber for braces, and to make beams for the structures that some kings of Judah had allowed to become ruined.

<sup>12</sup>The men did the work faithfully. Their supervisors Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, from the sons of the Kohathites. Other Levites, all of whom were very good musicians, closely directed the workmen.<sup>13</sup>These Levites supervised those who carried building material and all other men who worked in any way. There were also Levites who were secretaries, administrators, and gate guards.

<sup>14</sup>When they brought out the money that was brought into the house of Yahweh, Hilkiah the priest found the book of the law of Yahweh that had been given through Moses.<sup>15</sup>Hilkiah said to Shaphan the scribe, "I have found the book of the law in the house of Yahweh." Hilkiah brought the book to Shaphan.<sup>16</sup>Shaphan took the book to the king, and also reported to him, saying, "Your servants are doing everything that has been entrusted to them.

<sup>17</sup>They have emptied out the money that was found in the house of Yahweh, and they gave it into the hand of the supervisors and to the workmen."<sup>18</sup>Shaphan the scribe told the king, "Hilkiah the priest has given me a book." Then Shaphan read in it to the king.<sup>19</sup>It came about that when the king had heard the words of the law, he tore his clothes.

<sup>20</sup>The king commanded Hilkiah, Ahikam son of Shaphan, Abdon son of Micah, Shaphan the scribe, and Asaiah, his own servant, saying,<sup>21</sup>"Go and ask Yahweh's will for me, and for those who are left in Israel and in Judah, because of the words of the book that has been found. For it is great, the anger of Yahweh that has been poured out on us.

<sup>1</sup> It is great, because our ancestors have not listened to the words of this book so as to obey all that was written in it."

<sup>22</sup>So Hilkiah, and those whom the king had commanded, went to Huldah the prophetess, the wife of Shallum son of Tokhath son of Hasrah, keeper of the wardrobe (she lived in Jerusalem in the Second District), and they spoke with her in this way.

<sup>23</sup>She said to them, "This is what Yahweh, the God of Israel, says: Tell the man who sent you to me,<sup>24</sup>"This is what Yahweh says: See, I am about to bring disaster on this place and on its inhabitants, all the curses that have been written in the book that they have read before the king of Judah.<sup>25</sup>This will happen because they have abandoned me and have burned incense to other gods, and they have provoked me to anger by all the works of their hands. Therefore, my anger will be poured out on this place, and it will not be extinguished.'

<sup>26</sup>But to the king of Judah, who sent you to ask Yahweh what he should do, this is what you will say to him, 'Yahweh, the God of Israel says this: About the words that you heard,<sup>27</sup>because your heart was tender, and you humbled yourself before God when you heard his words against this place and its inhabitants, and because you have humbled yourself before me and have torn your clothes and wept before me, I also have listened to you—

this is Yahweh's declaration—<sup>28</sup>see, I will gather you to your ancestors. You will be gathered to your grave in peace, and your eyes will not see any of the disaster I will bring on this place and its inhabitants.'" The men took this message back to the king.

<sup>29</sup>Then the king sent messengers and gathered together all the elders of Judah and Jerusalem. <sup>30</sup>Then the king went up to the house of Yahweh, and all the men of Judah and the inhabitants of Jerusalem, and the priests, Levites, and all the people, from great to small. He then read in their hearing all the words of the book of the Covenant that had been found in the house of Yahweh.

<sup>31</sup>The king stood in his place and made a covenant before Yahweh, to walk after Yahweh, and to keep his commandments, his regulations, and his statutes, with all his heart and all his soul, to obey the words of the covenant that were written in this book. <sup>32</sup>He caused all who were found in Jerusalem and Benjamin to stand by the covenant. The inhabitants of Jerusalem acted in obedience to the covenant of God, the God of their ancestors.

<sup>33</sup>Josiah took away all the disgusting things from the lands that belonged to the people of Israel. He made everyone in Israel worship Yahweh, their God. For all of his days, they did not turn away from following Yahweh, the God of their ancestors.

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<sup>1</sup>Instead of that has been poured out on us , which is followed by most modern translations, some translations follow another rendering of the Hebrew, to read: that has been kindled against us .

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## Chapter 35

<sup>1</sup>Josiah kept a Passover to Yahweh in Jerusalem, and they killed the Passover lambs on the fourteenth day of the first month.<sup>2</sup>He placed the priests in their positions and encouraged them in the service of the house of Yahweh.

<sup>3</sup>He said to the Levites who taught all Israel and who were set apart to Yahweh, "Put the holy ark in the house that Solomon son of David, king of Israel built. It will be a burden on your shoulders no longer. Now worship Yahweh your God, and serve his people Israel.<sup>4</sup>Organize yourselves by your clans and your divisions, following the written instructions of David, king of Israel, and those of Solomon, his son.

<sup>5</sup>Stand in the holy place, taking your position with your divisions within the clans of your brothers, the descendants of the people, and taking your places with your divisions within the clans of the Levites.<sup>6</sup>Kill the Passover lambs, consecrate yourselves, prepare the lambs for your brothers, to do according to the word of Yahweh that was given by the hand of Moses."

<sup>7</sup>Josiah gave thirty thousand lambs and kids from flocks for the Passover offerings to all the people who were present, and he also gave three thousand head of cattle—all of these were from the king's own possessions.<sup>8</sup>His leaders gave a freewill offering to the people, priests, and Levites. Hilkiah, Zechariah, and Jehiel, the officials in charge of the house of God, gave to the priests 2,600 Passover offerings and three hundred head of cattle.<sup>9</sup>Also Konaniah, and Shemaiah and Nethanel, his brothers, and Hashabiah, Jeiel, and Jozabad, the chiefs of the Levites, gave five thousand Passover offerings to the Levites and five hundred head of cattle.

<sup>10</sup>So the service was prepared, and the priests stood in their places, with the Levites by their divisions, in response to the king's command.<sup>11</sup>They killed the Passover lambs, and the priests sprinkled the blood that they received from the Levites' hand, and the Levites skinned the lambs.<sup>12</sup>They removed the burnt offerings, in order to distribute them to the divisions of the clans of the people, to offer them to Yahweh, as it is written in the Book of Moses. They did the same with the cattle.

<sup>13</sup>They roasted the Passover lambs with fire following the instructions. As for the consecrated offerings, they boiled them in pots, cauldrons, and pans, and they quickly carried them to all the people.<sup>14</sup>They later prepared offerings for themselves and for the priests, because the priests, the descendants of Aaron, were occupied in offering the burnt offerings and the fat until nightfall, so the Levites prepared the offerings for themselves and for the priests, the descendants of Aaron.

<sup>15</sup>The singers, the descendants of Asaph, were in their place, according to the command of David, Asaph, Heman, and Jeduthun the king's seer, and the guards were at every gate. They did not have to leave their labors because their brothers the Levites made preparations for them.

<sup>16</sup>So, at that time the entire service of Yahweh was carried out for the celebration of the Passover and to offer burnt offerings on the altar of Yahweh, as King Josiah commanded.<sup>17</sup>The people of Israel who were present kept the Passover at that time, and then the Festival of Unleavened Bread for seven days.

<sup>18</sup>Such a Passover celebration had never been held in Israel from the days of the prophet Samuel, nor had any of the other kings of Israel ever celebrated such a Passover as Josiah did, along with the priests, Levites, and all the people of Judah and Israel who were present, and the inhabitants of Jerusalem.<sup>19</sup>This Passover was kept in the eighteenth year of the reign of Josiah.

<sup>20</sup>After all this, after Josiah had set the temple in order, Necho, king of Egypt, went up to fight against Carchemish at the Euphrates River, and Josiah went to fight against him.<sup>21</sup>But Necho sent ambassadors to him, saying, "What have I to do with you, king of Judah? I am not coming against you today, but against the house with which I am making war. God has commanded me to hurry, so refrain from interfering with God, who is with me, or he might destroy you."

<sup>22</sup>However, Josiah refused to turn away from him. He disguised himself in order to fight with him. He did not listen to the words of Necho that had come from the mouth of God; so he went to fight in the Valley of Megiddo.

<sup>23</sup>Archers shot King Josiah, and the king said to his servants, "Take me away, for I am badly wounded."<sup>24</sup>So his servants took him out of the chariot, and put him in his extra chariot. They took him to Jerusalem, where he died. He was buried in the tombs of his ancestors. All Judah and Jerusalem mourned for Josiah.

<sup>25</sup>Jeremiah lamented for Josiah; all the male and female singers lament about Josiah to this day. These songs became customary in Israel; behold, they are written in the songs of lament.

<sup>26</sup>As for the other matters concerning Josiah, and his good deeds done in obedience to what is written in the law of Yahweh—<sup>27</sup>his deeds, from beginning to end, are written in the book of the kings of Judah and Israel.

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## Chapter 36

<sup>1</sup>Then the people of the land took Jehoahaz son of Josiah, and made him king in his father's place in Jerusalem.

<sup>2</sup>Jehoahaz <sup>1</sup> was twenty-three years old when he began to reign, and he reigned three months in Jerusalem.

<sup>3</sup>The king of Egypt removed him at Jerusalem, and forced him to pay a fine on the land of one hundred talents of silver and one talent of gold. <sup>4</sup>The king of Egypt made Eliakim, who was the brother of Jehoahaz, king over Judah and Jerusalem (and changed Eliakim's name to Jehoiakim). Then Necho took Eliakim's brother Jehoahaz and brought him to Egypt.

<sup>5</sup>Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. He did what was evil in the sight of Yahweh his God. <sup>6</sup>Then Nebuchadnezzar, king of Babylon, attacked him and bound him in chains to lead him away to Babylon. <sup>7</sup>Nebuchadnezzar also carried some of the objects in the house of Yahweh to Babylon, and put them in his palace at Babylon.

<sup>8</sup>As for the other matters concerning Jehoiakim, the disgusting things that he did, and what was found against him, behold, they are written in the book of the kings of Judah and Israel. Then Jehoiachin, his son, became king in his place.

<sup>9</sup>Jehoiachin was eight years old when he began to reign; he reigned three months and ten days in Jerusalem. He did what was evil in the sight of Yahweh. <sup>10</sup>In the spring of the year, King Nebuchadnezzar sent men and brought him to Babylon, with the valuable things from the house of Yahweh, and made Zedekiah, his relative, king over Judah and Jerusalem.

<sup>11</sup>Zedekiah was twenty-one years old when he began to reign; he reigned eleven years in Jerusalem. <sup>12</sup>He did what was evil in the sight of Yahweh his God. He did not humble himself before Jeremiah the prophet, who spoke from the mouth of Yahweh.

<sup>13</sup>Zedekiah also rebelled against King Nebuchadnezzar, who had made him swear loyalty to him by God. But Zedekiah stiffened his neck and hardened his heart against turning to Yahweh, the God of Israel. <sup>14</sup>Moreover, all the leaders of the priests and the people were extremely unfaithful, and they followed the disgusting practices of the nations. They polluted the house of Yahweh which he had consecrated in Jerusalem.

<sup>15</sup>Yahweh, the God of their ancestors, sent word to them by his messengers again and again, because he had compassion on his people and on the place where he lives. <sup>16</sup>But they mocked God's messengers, despised his words, and scoffed at his prophets, until the wrath of Yahweh arose against his people, until there was no help for it.

<sup>17</sup>So God brought on them the king of the Chaldeans, who killed their young men with the sword in the sanctuary, and had no compassion on young men or virgins, old men or the gray-haired. God gave them all into his hand.

<sup>18</sup>All the furnishings of the house of God, great and small, the treasures of the house of Yahweh, and the treasures of the king and his officials—all these he took to Babylon. <sup>19</sup>They burned down the house of God, broke down the wall of Jerusalem, burned all its palaces, and destroyed all the valuable things in it.

<sup>20</sup>The king carried away to Babylon those who had escaped the sword. They became servants for him and his sons until the rule of the kingdom of Persia. <sup>21</sup>This happened to fulfill the word of Yahweh by the mouth of Jeremiah, until the land should have enjoyed its Sabbath rests. It observed its Sabbath for all the time of its desolation so that it might pass seventy years in this way.

<sup>22</sup>Now in the first year of Cyrus, king of Persia, so that the word of Yahweh by the mouth of Jeremiah might be carried out, Yahweh motivated the spirit of Cyrus, king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing. He said,

<sup>23</sup>"This is what Cyrus, king of Persia, says: Yahweh, the God of heaven, has given me all the kingdoms of the earth. He has commanded me to build a house for him in Jerusalem, which is in Judah. Whoever is among you from all his people, may Yahweh your God, be with you. Let him go up to the land."

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<sup>1</sup>Jehoahaz is written in Hebrew as Joahaz, but refers to the same person.

## Ezra

### Chapter 1

<sup>1</sup>In the first year of Cyrus, king of Persia, Yahweh fulfilled his word that came from the mouth of Jeremiah. He stirred Cyrus' spirit, and Cyrus' voice went out over his entire kingdom. This is what was written and spoken:

<sup>2</sup>"Cyrus, king of Persia, says: Yahweh, God of Heaven, gave me all the kingdoms of the earth, and he appointed me to build for him a house in Jerusalem in Judah.

<sup>3</sup>Whoever is from his people (may his God be with him) may go up to Jerusalem, which is in Judah, and build a house for Yahweh, the God of Israel, the God who is in Jerusalem.<sup>4</sup>People of any part of the kingdom where survivors of that land are living as foreigners should provide them with silver and gold, with goods and livestock, as well as a freewill offering for the house of God in Jerusalem."

<sup>5</sup>Then the heads of the ancestors' clans of Judah and Benjamin, the priests and Levites, and everyone whose spirit God stirred to go and build the house of Yahweh, which is in Jerusalem, arose.<sup>6</sup>Those around them supported their work with silver and gold objects, goods, animals, valuables, and freewill offerings.

<sup>7</sup>Cyrus king of Persia also released the objects belonging to the house of Yahweh that Nebuchadnezzar had brought from Jerusalem and put in his own gods' houses.<sup>8</sup>Cyrus, king of Persia, put them into the hand of Mithredath the treasurer, who counted them out for Sheshbazzar, prince of Judah.

<sup>9</sup>This was their number: thirty gold basins, one thousand silver basins, twenty-nine other basins,<sup>10</sup>thirty gold bowls, 410 small silver bowls, and one thousand additional objects.

<sup>11</sup>There were 5,400 gold and silver items in all. Sheshbazzar brought all of them when the exiles went from Babylon to Jerusalem.

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## Chapter 2

<sup>1</sup>These are the people in the province who went up from the captivity of King Nebuchadnezzar, who had exiled them in Babylon, the people who returned to each of their cities of Jerusalem and in Judah. <sup>2</sup>They came with Zerubbabel, Joshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah.

This is the record of the men of the people of Israel.

<sup>3</sup>The descendants of Parosh: 2,172. <sup>4</sup>The descendants of Shephatiah: 372. <sup>5</sup>The descendants of Arah: 775. <sup>6</sup>The descendants of Pahath-Moab, through Jeshua and Joab: 2,812.

<sup>7</sup>The descendants of Elam: 1,254. <sup>8</sup>The descendants of Zattu: 945. <sup>9</sup>The descendants of Zakkai: 760. <sup>10</sup>The descendants of Bani: 642.

<sup>11</sup>The descendants of Bebai: 623. <sup>12</sup>The descendants of Azgad: 1,222. <sup>13</sup>The descendants of Adonikam: 666. <sup>14</sup>The descendants of Bigvai: 2,056.

<sup>15</sup>The descendants of Adin: 454. <sup>16</sup>The men of Ater, through Hezekiah: ninety-eight. <sup>17</sup>The descendants of Bezai: 323.

<sup>18</sup>The descendants of Jorah: 112.

<sup>19</sup>The men of Hashum: 223. <sup>20</sup>The men of Gibbar: ninety-five. <sup>21</sup>The men of Bethlehem: 123. <sup>22</sup>The men of Netophah: fifty-six.

<sup>23</sup>The men of Anathoth: 128. <sup>24</sup>The men of Azmaveth: forty-two. <sup>25</sup>The men of Kiriath Arim, Kephirah, and Beeroth: 743. <sup>26</sup>The men of Ramah and Geba: 621.

<sup>27</sup>The men of Mikdash: 122. <sup>28</sup>The men of Bethel and Ai: 223. <sup>29</sup>The men of Nebo: fifty-two. <sup>30</sup>The men of Magbish: 156.

<sup>31</sup>The men of the other Elam: 1,254. <sup>32</sup>The men of Harim: 320. <sup>33</sup>The men of Lod, Hadid, and Ono: 725.

<sup>34</sup>The men of Jericho: 345. <sup>35</sup>The men of Senaah: 3,630.

<sup>36</sup>The priests: descendants of Jedaiah of the house of Jeshua: 973. <sup>37</sup>Immer's descendants: 1,052. <sup>38</sup>Pashhur's descendants: 1,247. <sup>39</sup>Harim's descendants: 1,017.

<sup>40</sup>The Levites: descendants of Jeshua and Kadmiel, descendants of Hodaviah: seventy-four.

<sup>41</sup>The temple singers, descendants of Asaph: 128.

<sup>42</sup>The descendants of the gatekeepers: descendants of Shallum, Ater, Talmon, Akkub, Hatita, and Shobai: 139 total.

<sup>43</sup>Those who were assigned to serve in the temple: descendants of Ziha, Hasupha, Tabbaoth, <sup>44</sup>Keros, Siaha, Padon,

<sup>45</sup>Lebanah, Hagabah, Akkub, <sup>46</sup>Hagab, Shalmi, and Hanan.

<sup>47</sup>The descendants of Giddel: Gahar, Reaiah, <sup>48</sup>Rezin, Nekoda, Gazzam, <sup>49</sup>Uzza, Paseah, Besai, <sup>50</sup>Asnah, Meunim, and Nephusim.

<sup>51</sup>The descendants of Bakbuk: Hakupha, Harhur, <sup>52</sup>Bazluth, Mehida, Harsha, <sup>53</sup>Barkos, Sisera, Temah, <sup>54</sup>Neziah, and Hatipha.

<sup>55</sup>The descendants of Solomon's servants: descendants of Sotai, Hassophereth, Peruda, <sup>56</sup>Jaala, Darkon, Giddel,

<sup>57</sup>Shephatiah, Hattil, Pokereth-Hazzebaim, and Ami. <sup>58</sup>There were 392 total descendants of those assigned to serve in the temple and descendants of Solomon's servants.

<sup>59</sup>Those who left Tel Melah, Tel Harsha, Kerub, Addon, and Immer—but were not able to prove their ancestry from Israel—<sup>60</sup>included 652 descendants of Delaiah, Tobiah, and Nekoda.

<sup>61</sup>Also, from the priest's descendants: the descendants of Hobaiah, Hakkoz, and Barzillai (who took his wife from the daughters of Barzillai of Gilead and was called by their name). <sup>62</sup>They searched for their genealogical records, but could not find them, so they were excluded from the priesthood as unclean. <sup>63</sup>So the governor told them they must not eat any of the holy sacrifices until a priest with Urim and Thummim approved.

<sup>64</sup>The whole group totaled 42,360, <sup>65</sup>not including their servants and their maidservants (these were 7,337) and their male and female temple singers (two hundred).

<sup>66</sup>Their horses: 736. Their mules: 245. <sup>67</sup>Their camels: 435. Their donkeys: 6,720.

<sup>68</sup>When they went to the house of Yahweh in Jerusalem, the chief patriarchs offered freewill gifts to build the house of God, to put it back on its foundation.<sup>69</sup>They gave according to their ability to the work fund: sixty-one thousand gold darics, five thousand silver minas, and one hundred priestly tunics.

<sup>70</sup>So the priests and Levites, the people, the temple singers and gatekeepers, and those assigned to serve in the temple inhabited their cities. All the people in Israel were in their cities.

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## Chapter 3

<sup>1</sup>It was the seventh month after the descendants of Israel came back to their cities, when the people gathered together as one man in Jerusalem.<sup>2</sup>Jeshua son of Jozadak and his brothers the priests, and Zerubbabel son of Shealtiel, and his brothers rose up and built the altar of the God of Israel to offer burnt offerings as it is written in the law of Moses the man of God.

<sup>3</sup>Then they established the altar on its stand, for terror was on them because of the people of the land. They offered burnt offerings to Yahweh at dawn and evening.<sup>4</sup>They also observed the Festival of Shelters as it is written and offered burnt offerings day by day according to the decree, each day's duty on its day.<sup>5</sup>Accordingly, there were daily burnt offerings, offerings for the new moons, and offerings for all the fixed feasts of Yahweh that had been consecrated, as well as freewill offerings from all those who offered them to Yahweh.

<sup>6</sup>They began to offer up burnt offerings to Yahweh on the first day of the seventh month, although the temple had not been founded.<sup>7</sup>So they gave silver to the stoneworkers and craftsmen, and they gave food, drink, and oil to the people of Sidon and Tyre, so they would bring cedar trees by sea from Lebanon to Joppa, as authorized for them by Cyrus, king of Persia.

<sup>8</sup>Then in the second month of the second year after they came to the house of God in Jerusalem, Zerubbabel son of Shealtiel, Jeshua son of Jozadak, the rest of their brothers the priests and the Levites, and those who came from captivity back to Jerusalem began the work. They assigned the Levites twenty years old and older to oversee the work of the house of Yahweh.<sup>9</sup>Jeshua and his sons and brothers, and Kadmiel and his sons (who were descendants of Hodaviah), and the sons of Henadad and their sons and brothers-all of them were Levites-joined together in overseeing those working on the house of God. <sup>1</sup>

<sup>10</sup>The builders laid a foundation for the temple of Yahweh. This enabled the priests to stand in their garments with trumpets, and the Levites, sons of Asaph, to praise Yahweh with cymbals, just as the hand of David, king of Israel had commanded.<sup>11</sup>They sang with praise and thankfulness to Yahweh, "He is good! His covenant faithfulness to Israel endures forever." All the people cried out with a great shout of joy in praise of Yahweh because the temple's foundations had been laid.

<sup>12</sup>But many of the priests, Levites, and chief patriarchs, those who were old and had seen the first house, when this house's foundations were laid before their eyes, wept loudly. But many people had shouts of joy with gladness and an excited sound.<sup>13</sup>As a result, people were not able to distinguish the joyful and glad sounds from the sound of people weeping, for the people were crying out with great joy, and the sound was heard from far away.

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<sup>1</sup>There are some textual issues here regarding the phrase the sons of Judah or the descendants of Hodaviah and other matters.

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## Chapter 4

<sup>1</sup>Now some enemies of Judah and Benjamin heard that the people who had been exiled were now building a temple for Yahweh, the God of Israel.<sup>2</sup>So they approached Zerubbabel and the heads of their ancestors' clans. They said to them, "Let us build with you, for, like you, we seek your God and have sacrificed to him since the days when Esarhaddon, king of Assyria, brought us to this place."

<sup>3</sup>But Zerubbabel, Jeshua, and the rest of the heads of their ancestors' clans said, "It is not you, but we who must build the house of our God, for it is we who will build for Yahweh, the God of Israel, just as King Cyrus of Persia commanded."

<sup>4</sup>So the people of the land weakened the hands of the people of Judah; they made the Judeans afraid to build.<sup>5</sup>They also bribed counselors to frustrate their plans. They did this during all of the days of Cyrus and into the reign of Darius king of Persia.<sup>6</sup>Then at the beginning of the reign of Xerxes, <sup>1</sup> they wrote an accusation against the inhabitants of Judah and Jerusalem.

<sup>7</sup>It was during the days of Artaxerxes that Bishlam, Mithredath, Tabeel, and their associates wrote to King Artaxerxes of Persia. The letter was written in Aramaic and translated.<sup>8</sup>Rehum the commander and Shimshai the scribe wrote this way to King Artaxerxes about Jerusalem.

<sup>9</sup>Then Rehum the commander, Shimshai the scribe, and their other associates, who were judges and other officers in the government, the Persians, men from Uruk <sup>2</sup> and Babylon, and the men from Susa (that is, the Elamites)—they wrote a letter—<sup>10</sup>and they were joined by the people whom the great and noble Ashurbanipal exiled and forced to settle in Samaria, along with the rest who were in the Province Beyond the River.

<sup>11</sup>This is a copy of the letter that they sent to him: "To King Artaxerxes, your servants, men of the Province Beyond the River, write this:

<sup>12</sup>Let the king know that the Jews who went from you have come against us in Jerusalem to build a rebellious city. They have completed the walls and repaired the foundations.

<sup>13</sup>Now let the king know that if this city is built and the wall is completed, they will not give any tribute, taxes, or tolls, and that will harm the treasury of the kings.

<sup>14</sup>Surely because we have eaten the palace salt, it is not fitting for us to see any dishonor happen to the king. It is because of this that we are sending this to inform to the king<sup>15</sup> to search your father's record books and to learn that this is a rebellious city that will harm kings and provinces. It has caused many problems to the kings and provinces. It has been a center for rebellion from long ago. It was for this reason that the city was destroyed.<sup>16</sup>We are informing the king that if this city and wall are built, then there will be nothing remaining for you in the Province Beyond the River."

<sup>17</sup>So the king sent out a reply to Rehum the commander and Shimshai the scribe and their associates in Samaria and the rest who were in the Province Beyond the River: "May peace be yours.

<sup>18</sup>The letter that you sent me has been translated and read to me.<sup>19</sup>So a decree was issued by me, and they searched and found that for a long time that city has risen up against kings, and rebellion and revolt have been made in it.

<sup>20</sup>Mighty kings have ruled over Jerusalem and had power over everything in the Province Beyond the River. Tribute, taxes, and tolls were paid to them.<sup>21</sup>Now, make a decree for these men to stop and not build this city until I make a decree.<sup>22</sup>Be careful not to neglect this. Why allow this threat to grow and cause more loss for the royal interests?

<sup>23</sup>When King Artaxerxes' decree was read before Rehum, Shimshai the scribe, and their associates, they went out quickly to Jerusalem and forced the Jews to stop building.

<sup>24</sup>So the work on the house of God in Jerusalem stopped until the second year of the reign of Darius king of Persia.

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<sup>1</sup>Also known as Ahasuerus .

<sup>2</sup>Some modern English translations read, Erech .

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## Chapter 5

<sup>1</sup>Then Haggai the prophet and Zechariah the prophet, a descendant of Iddo, prophesied in the name of the God of Israel to the Jews in Judah and Jerusalem.<sup>2</sup>Zerubbabel son of Shealtiel and Jeshua son of Jozadak rose up and began to build the house of God in Jerusalem with the prophets who supported them.

<sup>3</sup>Then Tattenai the governor of the Province Beyond the River, Shethar-Bozenai, and his associates came and said to them, "Who gave you a decree to build this house and complete these walls?"<sup>4</sup>They also said, "What are the names of the men building this building?"<sup>5</sup>But God's eye was on the Jewish elders and their enemies did not stop them. They were waiting for a letter to be sent to Darius and for a decree to be returned to them concerning this.

<sup>6</sup>This is a copy of the letter of Tattenai, governor of the Province Beyond the River, and Shethar-Bozenai and his associates in the Province Beyond the River, which they sent to Darius the king.<sup>7</sup>They sent a report, writing this to King Darius, "May all peace be yours.

<sup>8</sup>Let the king know that we went to the province of Judah to the house of the great God. It is being built with large stones and timbers set in the walls. This work is being done thoroughly and is prospering in their hands.<sup>9</sup>We asked the elders, 'Who issued you a decree to build this house and these walls?'<sup>10</sup>We also asked them their names to make them known to you; so the names of the men who were at their head are written down.

<sup>11</sup>This is how they answered us; they said, 'We are servants of the one who is the God of heaven and earth, and we are rebuilding this house that had been built many years ago when the great king of Israel built it and completed it.

<sup>12</sup>However, when our ancestors enraged the God of heaven, he gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this house and took the people into exile in Babylon.<sup>13</sup>Nevertheless, in the first year when Cyrus was king of Babylon, Cyrus issued a decree to rebuild the house of God.

<sup>14</sup>King Cyrus also returned the gold and silver objects belonging to the house of God that Nebuchadnezzar had brought from the temple in Jerusalem to the temple in Babylon. He restored them to someone named Sheshbazzar, whom he had appointed governor.<sup>15</sup>He said to him, "Take these objects. Go and put them in the temple in Jerusalem. Let the house of God be rebuilt there."

<sup>16</sup>Then this Sheshbazzar came and laid the foundation for the house of God in Jerusalem; and it is being constructed, but is not yet complete.'

<sup>17</sup>Now if it pleases the king, may it be investigated in the house of archives in Babylon if a decree from King Cyrus was issued to build this house of God in Jerusalem. Then let the king send his decision to us.

## Chapter 6

<sup>1</sup>So King Darius issued a decree, and they searched in the house of archives, where the treasuries were stored, there in Babylon.<sup>2</sup>In the fortified city of Ecbatana in the province of Media a scroll was found; this was its record:

<sup>3</sup>"In the first year of King Cyrus, Cyrus issued a decree about the house of God in Jerusalem: 'Let the house be rebuilt as a place for sacrifice, let its foundations be laid, let its height be sixty cubits, and its width sixty cubits, <sup>4</sup>with three rows of large stones and a row of new timber, and let the cost be paid by the king's house.<sup>5</sup>Now bring back the gold and silver objects belonging to the house of God, which Nebuchadnezzar brought to Babylon from the temple in Jerusalem and send them back to the temple in Jerusalem. You are to put them in the house of God.'

<sup>6</sup>Now Tattenai, governor of the Province Beyond the River, Shethar-Bozenai, and your associates who are in the Province Beyond the River, keep away!<sup>7</sup>Leave the work of this house of God alone. The governor and Jewish elders will build this house of God at that place.

<sup>8</sup>I am issuing a decree that you must do this for these Jewish elders who build this house of God: Funds from the king's tribute beyond the River will be used to pay these men so they do not have to stop their work.<sup>9</sup>Whatever is needed—young bulls, rams, or lambs for the burnt offerings to the God of Heaven, grain, salt, wine, or oil according to the command of the priests in Jerusalem—give these things to them every day without fail.<sup>10</sup>Do this so they will bring in sacrifices pleasing to the God of Heaven and pray for the life of the king and his sons.

<sup>11</sup>I have issued a decree that if anyone violates this decree, a beam must be pulled from his house and he must be impaled on it. His house must then be turned into a rubbish heap because of this.<sup>12</sup>May the God who has caused his name to dwell there overthrow any king or people who lifts a hand to violate this decree, or to destroy this house of God in Jerusalem. I, Darius, hereby issue this decree. Let it be done with diligence!"

<sup>13</sup>Then because of the decree sent by Darius the king, Tattenai, the governor of the Province Beyond the River, Shethar-Bozenai, and their associates, did everything that King Darius had ordered.<sup>14</sup>So the Jewish elders built and prospered under the prophesying of Haggai the prophet and Zechariah, the descendant of Iddo. They completed their buildings according to the decree of the God of Israel and by the decree of Cyrus, Darius, and Artaxerxes the king of Persia.<sup>15</sup>The house was completed on the third day of the month of Adar, in the sixth year of King Darius' reign.

<sup>16</sup>The Israelite people, priests, Levites, and the rest of the captives celebrated the dedication of this house of God with joy.<sup>17</sup>They offered one hundred bulls, one hundred rams, and four hundred lambs for the dedication of the house of God. Twelve male goats were also offered as a sin offering for all Israel, one for each tribe in Israel.

<sup>18</sup>They also assigned the priests and Levites to work divisions for the service of God in Jerusalem, as it was written in the book of Moses.

<sup>19</sup>So those who had been in exile celebrated the Passover on the fourteenth day of the first month.<sup>20</sup>The priests and Levites all purified themselves; all of them were clean. Then they slaughtered the Passover sacrifices for all those who had been in exile, including themselves.

<sup>21</sup>The people of Israel who ate some of the Passover meat were those who had returned from exile and had separated themselves from the uncleanness of the nations of the land and sought Yahweh, the God of Israel.<sup>22</sup>They joyfully celebrated the Festival of Unleavened Bread for seven days, for Yahweh had brought them joy and turned the heart of Assyria's king to strengthen their hands in the work of his house, the house of the God of Israel.

## Chapter 7

<sup>1</sup>Now after this, during the reign of Artaxerxes king of Persia, Ezra came up from Babylon. Ezra's ancestors were Seraiah, Azariah, Hilkiah, <sup>2</sup>Shallum, Zadok, Ahitub, <sup>3</sup>Amariah, Azariah, Meraioth, <sup>4</sup>Zerahiah, Uzzi, Bukki, <sup>5</sup>Abishua, Phinehas, Eleazar, who was son of Aaron the high priest.

<sup>6</sup>Ezra came up from Babylon and he was a skilled scribe in the law of Moses that Yahweh, the God of Israel, had given. The king gave him anything he asked since the hand of Yahweh was with him. <sup>7</sup>Some of the descendants of Israel and the priests, Levites, temple singers, gatekeepers, and those assigned to serve in the temple also went up to Jerusalem in the seventh year of King Artaxerxes.

<sup>8</sup>He arrived in Jerusalem in the fifth month, which was the seventh year of the king. <sup>9</sup>He left Babylon on the first day of the first month. It was on the first day of the fifth month that he arrived in Jerusalem, since the good hand of God was with him. <sup>10</sup>Ezra had established his heart to study the law of Yahweh and to carry out and teach its statutes and decrees in Israel.

<sup>11</sup>This was the copy of the letter that King Artaxerxes gave to Ezra the priest, the scribe, an expert in the words of the commandments of Yahweh, and in his statutes for Israel.

<sup>12</sup>"The King of kings Artaxerxes, to the priest Ezra, a scribe of the law of the God of heaven:

<sup>13</sup>I hereby issue a decree that anyone from the people of Israel in my kingdom—along with their priests and Levites—who desires to go to Jerusalem may go with you.

<sup>14</sup>I, the king, and my seven counselors, send you all out to inquire concerning Judah and Jerusalem according to the law of your God, which is in your hand. <sup>15</sup>You are to bring the silver and gold that the king and his counselors have freely offered to the God of Israel, whose dwelling is in Jerusalem. <sup>16</sup>Freely give all the silver and gold that you find in the province of Babylon, along with the freewill offerings that the people and the priests have willingly offered for the house of God in Jerusalem.

<sup>17</sup>So use this money to buy in full the oxen, rams and lambs, and grain offerings and drink offerings. Offer them on the altar that is in the house of your God in Jerusalem. <sup>18</sup>Do with the rest of the silver and gold whatever seems good to you and your brothers, to please your God.

<sup>19</sup>Place the objects that were freely given to you before him for the service of the house of your God in Jerusalem.

<sup>20</sup>Anything else that is needed for the house of your God that you require, take its cost from the royal treasury.

<sup>21</sup>I, King Artaxerxes, hereby issue a decree to all the treasurers in the Province Beyond the River, that anything that Ezra the priest, the scribe of the law of the God of heaven, asks from you should be given in full, <sup>22</sup>up to one hundred silver talents, one hundred cors of grain, one hundred baths of wine, and one hundred baths of oil, also salt without limit. <sup>23</sup>Anything that comes from the decree of the God of Heaven, do it with devotion for his house. For why should his wrath come upon the kingdom of the king and his sons?

<sup>24</sup>We are informing them that there is no authority to impose any tribute or taxes or tolls on any of the priests, Levites, musicians, gatekeepers, or on the people assigned to the service of the temple and servants of the house of this God.

<sup>25</sup>Ezra, with the wisdom that God has given you, you must appoint judges and magistrates to judge all the people in the Province Beyond the River, and to serve all who know the laws of your God. You must also teach those who do not know the law. <sup>26</sup>As for whoever will not obey the law of your God and the law of the king—let judgment be executed speedily upon him, whether death or banishment or confiscation of his goods or imprisonment.

<sup>27</sup>Blessed be Yahweh, our ancestors' God, who placed all this into the king's heart to glorify the house of Yahweh in Jerusalem, <sup>28</sup>and who extended covenant faithfulness to me before the king, his counselors, and all his powerful officials. I have been strengthened by the hand of Yahweh my God, and I gathered prominent men from Israel to go with me.

## Chapter 8

<sup>1</sup>These are the leaders of their ancestors' families, and this is the genealogy of those who left Babylon with me during the reign of King Artaxerxes.

<sup>2</sup>Of the descendants of Phinehas, Gershom. Of the descendants of Ithamar, Daniel. Of the descendants of David, Hattush.<sup>3</sup>Of the descendants of Shekaniah, who was from the descendants of Parosh, Zechariah, and with him there were 150 males listed in his genealogy.

<sup>4</sup>Of the descendants of Pahath-Moab, Eliehoenai son of Zerahiah and with him were two hundred males.

<sup>5</sup>Of the descendants of Zattu, Ben Jahaziel and with him were three hundred males.

<sup>6</sup>Of the descendants of Adin, Ebed son of Jonathan and with him were listed fifty males.

<sup>7</sup>Of the descendants of Elam, Jeshaiah son of Athaliah and with him were listed seventy males.

<sup>8</sup>Of the descendants of Shephatiah, Zebadiah son of Michael and with him were listed eighty males.

<sup>9</sup>Of the descendants of Joab, Obadiah son of Jehiel and with him were listed 218 males.

<sup>10</sup>Of the descendants of Bani, <sup>1</sup>Shelomith son of Josiphiah and with him were listed 160 males.

<sup>11</sup>Of the descendants of Bebai, Zechariah son of Bebai and with him were listed twenty-eight males.

<sup>12</sup>Of the descendants of Azgad, Johanan son of Hakkatan and with him were listed 110 males.

<sup>13</sup>Those of the descendants of Adonikam came later. These were their names: Eliphelet, Jeuel, and Shemaiah and with them came sixty males.

<sup>14</sup>Of the descendants of Bigvai, Uthai and Zakkur and with him were listed seventy males.

<sup>15</sup>I gathered the travelers at the canal that goes to Ahava, and we camped there three days. I examined the people and priests, but could not find any descendants of Levi there.<sup>16</sup>So I sent for Eliezer, Ariel, Shemaiah, Elnathan, Jarib, and Elnathan and Nathan, Zechariah, and Meshullam—who were leaders—and for Joiarib and Elnathan—who were teachers.

<sup>17</sup>Next I sent them to Iddo, the leader in Kasiphia. I told them what to say to Iddo and his relatives, the temple servants living in Kasiphia, that is, to send to us servants for the house of God.

<sup>18</sup>So they sent us by our God's good hand a man named Sherebiah, a prudent man. He was a descendant of Mahli son of Levi son of Israel. He came with eighteen sons and brothers.<sup>19</sup>With him came Hashabiah. There also were Jeshaiah, one of the descendants of Merari, with his brothers and their sons, twenty men in all.<sup>20</sup>Of those assigned to serve in the temple, whom David and his officials gave to serve the Levites: 220, each of them assigned by name.

<sup>21</sup>Then I proclaimed a fast at the Ahava Canal to humble ourselves before God, to seek a straight path from him for us, our little ones, and all our possessions.<sup>22</sup>I was ashamed to ask the king for an army or horsemen to protect us against enemies along the way, since we had said to the king, "The hand of our God is on all who seek him for good, but his might and wrath are on all who forget him."<sup>23</sup>So we fasted and sought God about this, and he heard our prayer.

<sup>24</sup>Next I selected twelve men from the priestly officials: Sherebiah, Hashabiah, and ten of their brothers.<sup>25</sup>I weighed out for them silver, gold, and the objects and offerings for the house of God that the king, his counselors and officials, and all Israel had freely offered.

<sup>26</sup>So I weighed into their hand 650 talents of silver, one hundred talents of silver objects, one hundred talents of gold,<sup>27</sup>twenty gold bowls that were together valued at one thousand darics, and two well-polished bronze vessels as precious as gold.

<sup>28</sup>Then I said to them, "You are consecrated to Yahweh, and these objects also, and the silver and gold are a freewill offering to Yahweh, the God of your ancestors."<sup>29</sup>Watch over them and keep them until you weigh them

out before the priestly officials, Levites, and leaders of the ancestors' clans of Israel in Jerusalem in the rooms of the house of God."<sup>30</sup> The priests and the Levites accepted the weighed silver, gold, and the objects in order to take them to Jerusalem, to the house of our God.

<sup>31</sup>We went out from the Ahava Canal on the twelfth day of the first month to go to Jerusalem. The hand of our God was on us; he protected us from the hand of the enemy and the ones who wished to ambush us along the road.

<sup>32</sup>So we entered Jerusalem and stayed there for three days.

<sup>33</sup>Then on the fourth day the silver, gold, and objects were weighed out in the house of our God, into the hand of Meremoth son of Uriah the priest. With him were Eleazar son of Phinehas, Jozabad son of Jeshua, and Noadiah son of Binnui the Levite.<sup>34</sup> The number and weight of everything was determined. All the weight was written down at that time.

<sup>35</sup>The ones who came back from the captivity, the people of exile, offered burnt offerings to the God of Israel: twelve bulls for all of Israel, ninety-six rams, seventy-seven lambs, and twelve male goats as a sin offering. All were a burnt offering for Yahweh.<sup>36</sup> Then they gave the king's decrees to the king's high officials and the governors in the Province Beyond the River, and they helped the people and the house of God.

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<sup>1</sup>The name Bani was missing in the ancient Hebrew copies, but was restored from the ancient Greek translation of the Hebrew copies.

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## Chapter 9

<sup>1</sup>When these things were done, the officials approached me and said, "The people of Israel, the priests, and the Levites have not separated themselves from the peoples of the lands and their abominations: Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites.<sup>2</sup>For they have taken some of their daughters and sons, and have mixed the holy people with the peoples of the lands, and the leaders and officials have been first in this faithlessness."

<sup>3</sup>When I heard this, I tore apart my clothing and robe and pulled out hair from my head and beard, and I sat down, devastated.<sup>4</sup>All those who trembled at the words of the God of Israel about the faithlessness of the exiles gathered to me while I was sitting devastated until the evening offering.

<sup>5</sup>But at the evening offering I arose from my position of humiliation in my torn clothes and robe, and knelt down and spread my hands to Yahweh my God.<sup>6</sup>I said, "My God, I am ashamed and disgraced to raise my face to you, for our iniquities increase over our head, and our guilt grows to the heavens.

<sup>7</sup>From the days of our ancestors until now we have been in great guilt. In our iniquities we, our kings, and our priests were given into the hand of kings of this world, to the sword, to captivity, and to plunder and ashamed faces, as we are today.

<sup>8</sup>Yet now for a short time, mercy from Yahweh our God has come to leave us an escaped remnant and to give us a foothold in his holy place. This was for our God to enlighten our eyes and to give us a little relief in our slavery.

<sup>9</sup>For we are slaves, but our God has not forgotten us in our slavery. Rather, he has extended covenant faithfulness to us before the king of Persia. He has given us new strength to rebuild the house of our God and raise its ruins, and he has given us a wall of safety in Judah and Jerusalem.

<sup>10</sup>But now, our God, what can we say after this? We have forgotten your commands,<sup>11</sup>the commands that you gave to your servants the prophets, when you said, "This land that you are entering to possess is an unclean land. It is contaminated by the people of the lands with their abominations. They have filled it from one end to the other with their uncleanness."<sup>12</sup>So now, do not give your daughters to their sons; do not take their daughters for your sons, and do not seek their ongoing peace and welfare, so that you will be strong and eat the good of the land, so you will cause your children to possess it for all time."

<sup>13</sup>Yet after everything that came on us for our evil practices and our great guilt—since you, our God, have held back what our iniquities deserve and left us an escaped remnant—<sup>14</sup>should we again break your commandments and make mixed marriages with these abominable people? Will you not be angry and annihilate us so there will be no remnant, no one to escape?

<sup>15</sup>Yahweh, God of Israel, you are righteous, for we have remained as an escaped remnant to this day. Look! We are here before you in our guilt, for there is no one who can stand before you because of this.

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## Chapter 10

<sup>1</sup>As Ezra prayed and confessed, he wept and threw himself down before the house of God. A very great assembly of Israelite men, women, and children gathered to him, for the people were weeping very greatly.<sup>2</sup>Shekariah son of Jehiel of the descendants of Elam said to Ezra, "We have been unfaithful to our God and have married foreign women from the peoples of the land. But in spite of this, there is still hope for Israel.

<sup>3</sup>So now let us make a covenant with our God to send out all the women and their children according to the Lord's instructions and the instructions of those who tremble at the commandments of our God, and let it be done according to the law.<sup>4</sup>Arise, for this thing is for you to carry out, and we are with you. Be strong and do this."

<sup>5</sup>So Ezra rose and made the priestly officials, the Levites, and all of Israel promise to act in this way. So they all took a solemn oath.<sup>6</sup>Then Ezra rose from before the house of God and went to the rooms of Jehohanan son of Eliashib. He did not eat any bread or drink any water, since he was mourning concerning the faithlessness of those who had been in captivity.

<sup>7</sup>So they sent word in Judah and Jerusalem to all the people back from exile to assemble in Jerusalem.<sup>8</sup>Anyone who did not come in three days according to the instructions from the officials and elders—all of his possessions would be forfeited, and he himself would be excluded from the great assembly of the people who had come back from exile.

<sup>9</sup>So all the men of Judah and Benjamin assembled in Jerusalem in three days. It was the ninth month and the twentieth day of the month. All the people sat in the square before the house of God, trembling because of this matter and because of the rains.<sup>10</sup>Ezra the priest arose and said, "You yourselves have committed treason. You lived with foreign women so as to increase Israel's guilt.

<sup>11</sup>But now give confession to Yahweh, your ancestors' God, and do his will. Separate from the people of the land and from the foreign women."

<sup>12</sup>All the assembly answered in a loud voice, "We will do as you have said."<sup>13</sup>However, there are many people, and it is the rainy season. We have no strength to stand outside, and this is not only one or two days of work, since we have greatly transgressed in this matter.

<sup>14</sup>So let our officials represent all the assembly. Let all in our cities who have married foreign women come at an appointed time that will be appointed by the city elders and the city judges until the raging wrath of our God goes away from us."<sup>15</sup>Jonathan son of Asahel and Jahzeiah son of Tikvah opposed this, and Meshullam and Shabbethai the Levite supported them.

<sup>16</sup>So the people who returned from exile did this. Ezra the priest selected men, the leaders in their ancestors' clans and houses—all of them by name, and they investigated the matter on the first day of the tenth month.<sup>17</sup>By the first day of the first month they had finished discovering which men had lived with foreign women.

<sup>18</sup>Among the descendants of the priests there were those who had lived with foreign women. Among the descendants of Jeshua son of Jozadak and his brothers there were Maaseiah, Eliezer, Jarib, and Gedaliah.<sup>19</sup>So they determined to send their wives away. Since they were guilty, they offered a ram from the flock for their guilt.

<sup>20</sup>Among the descendants of Immer: Hanani and Zebadiah.

<sup>21</sup>Among the descendants of Harim: Maaseiah, Elijah, Shemaiah, Jehiel, and Uziah.

<sup>22</sup>Among the descendants of Pashhur: Eliezer, Maaseiah, Ishmael, Nethanel, Jozabad, and Elashah.

<sup>23</sup>Among the Levites: Jozabad, Shimei, Kelaiah—that is, Kelita, Pethahiah, Judah, and Eliezer.

<sup>24</sup>Among the singers: Eliashib. Among the gatekeepers: Shallum, Telem, and Uri.

<sup>25</sup>Among the rest of the Israelites—among the descendants of Parosh: Ramiah, Izziah, Malkijah, Mijamin, Eleazar, Malkijah, and Benaiah. <sup>1</sup>

<sup>26</sup>Among the descendants of Elam: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Elijah.

<sup>27</sup>Among the descendants of Zattu: Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza.

<sup>28</sup>Among the descendants of Bebai: Jehohanan, Hananiah, Zabbai, and Athlai.

<sup>29</sup>Among the descendants of Bani: Meshullam, Malluk, Adaiah, Jashub, Sheal, and Jeremoth. <sup>2</sup>

<sup>30</sup>Among the descendants of Pahath-Moab: Adna, Kelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui, and Manasseh.

<sup>31</sup>Among the descendants of Harim: Eliezer, Ishijah, Malkijah, Shemaiah, Shimeon, <sup>32</sup>Benjamin, Malluk, and Shemariah.

<sup>33</sup>Among the descendants of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.

<sup>34</sup>Among the descendants of Bani: Maadai, Amram, Uel, <sup>35</sup>Benaiah, Bedeiah, Keluhi, <sup>36</sup>Vaniah, Meremoth, Eliashib, <sup>37</sup>Mattaniah, Mattenai, and Jaasu.

<sup>38</sup>Among the descendants of Binnui: Shimei, <sup>39</sup>Shelemiah, Nathan, Adaiah, <sup>40</sup>Maknadebai, Shashai, Sharai, <sup>4</sup>

<sup>41</sup>Azarel, Shelemiah, Shemariah, <sup>42</sup>Shallum, Amariah, and Joseph.

<sup>43</sup>Among the descendants of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jaddai, Joel, and Benaiah.

<sup>44</sup>All of these had taken foreign wives and had children with some of them. <sup>5</sup>

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<sup>1</sup>Instead of the second occurrence of Malkijah , some modern translations substitute Hashabiah .

<sup>2</sup>Instead of Bani , some modern translations have Bigvai .

<sup>3</sup>Instead of Among the descendants of Binnui: Shimei , some modern translations have Bani, Binnui, Shimei .

<sup>4</sup>Instead of Maknadebai , some modern translations have Among the descendants of Zaccai .

<sup>5</sup>Instead of and had children with some of them , some modern translations have but sent them away with their children .

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## Nehemiah

### Chapter 1

<sup>1</sup>The words of Nehemiah son of Hakaliah:

Now it happened in the month of Kislev, in the twentieth year, as I was in the fortress of Susa,

<sup>2</sup>that one of my brothers, Hanani, and some men from Judah came, and I asked them about the Jews, the escaped remnant, those who had escaped from the captivity, and about Jerusalem.

<sup>3</sup>They said to me, "Those in the province who survived the captivity are in great trouble and disgrace because the wall of Jerusalem has been broken open, and its gates have been set on fire."

<sup>4</sup>As soon as I heard these words, I sat down and wept, and for days I continued grieving and fasting and praying before the God of heaven. <sup>5</sup>Then I said, "Please, I beg you, Yahweh, God of heaven, the God who is great and awesome, who keeps the covenant and steadfast love with those who love him and keep his commandments, <sup>6</sup>may your eyes be open and may your ear be attentive so you may hear the prayer of your servant that I now pray before you day and night for the people of Israel your servants. I am confessing the sins of the people of Israel, which we have sinned against you. Both I and my father's house have sinned. <sup>7</sup>We have acted very wickedly against you, and we have not kept the commandments, the statutes, and the rules you commanded your servant Moses.

<sup>8</sup>Please call to mind the word you commanded your servant Moses, 'If you act unfaithfully, I will scatter you among the peoples, <sup>9</sup>but if you return to me and follow my commandments and do them, though your people were scattered under the farthest skies, I will gather them from there and bring them to that place where I have chosen to make my name remain.'

<sup>10</sup>Now they are your servants and your people, whom you have rescued by your great power and by your strong hand. <sup>11</sup>Please, I beg you, Lord, may your ear be attentive to the prayer of your servant and to the prayer of your



servants who delight to honor your name. Now give success to your servant today, and grant him mercy in the sight of this man."

I served as cupbearer to the king.

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## Chapter 2

<sup>1</sup>In the month of Nisan, in the twentieth year of Artaxerxes the king, he selected wine, and I took the wine and gave it to the king. Now I had never before been sad in his presence.<sup>2</sup>But the king said to me, "Why is your face so sad? You do not appear to be ill. This must be sadness of heart." Then I became very much afraid.

<sup>3</sup>I said to the king, "May the king live forever! Why should not my face be sad? The city, the place of my fathers' tombs, lies in ruins, and its gates have been destroyed by fire."

<sup>4</sup>Then the king said to me, "What do you want me to do?" So I prayed to the God of heaven.<sup>5</sup>I replied to the king, "If it seems good to the king, and if your servant has done well in your sight, you could send me to Judah, to the city of my fathers' tombs, that I may rebuild it."<sup>6</sup>The king replied to me (and the queen was also sitting beside him), "How long will you be gone and when will you return?" The king was glad to send me when I gave him an appointed time.

<sup>7</sup>Then I said to the king, "If it pleases the king, may letters be given to me for the governors in the Province Beyond the River so that they may permit me to pass through their territories on my way to Judah.<sup>8</sup>May there also be a letter for Asaph the keeper of the king's forest, so that he may give me timber to make beams for the gates of the fortress next to the temple, and for the wall of the city, and for the house in which I will live."

So because the good hand of God was on me, the king granted me my requests.

<sup>9</sup>I came to the governors in the Province Beyond the River and gave them the king's letters. Now the king had sent with me commanders of the army and horsemen.<sup>10</sup>When Sanballat the Horonite and Tobiah the Ammonite servant heard this, they were greatly displeased that someone had come who was seeking to help the people of Israel.

<sup>11</sup>So I came to Jerusalem and was there three days.<sup>12</sup>I arose in the night, I and a few men with me. I did not tell anyone what my God had put into my heart to do for Jerusalem. There was no animal with me, other than the one I was riding.

<sup>13</sup>I went out by night by the Valley Gate, toward the Jackal's Well and to the Dung Gate, and inspected the walls of Jerusalem, which had been broken open, and the wooden gates were destroyed by fire.<sup>14</sup>Then I went on to the Fountain Gate and to the King's Pool. The place was too narrow for the animal I was riding to pass through.

<sup>15</sup>So I went up that night by the valley and inspected the wall, and I turned back and entered by the Valley Gate, and so returned.<sup>16</sup>The rulers did not know where I went or what I did, and I had not yet informed the Jews, nor the priests, nor the nobles, nor the rulers, nor the rest who did the work.

<sup>17</sup>I said to them, "You see the trouble we are in, how Jerusalem lies in ruins and its gates have been burned by fire. Come, let us rebuild the wall of Jerusalem, so we will no longer be in disgrace."<sup>18</sup>I told them that the good hand of my God was on me and also about the king's words that he had spoken to me. They said, "Let us rise up and build." So they strengthened their hands for the good work.

<sup>19</sup>But when Sanballat the Horonite, and Tobiah the Ammonite servant, and Geshem the Arabian heard about it, they mocked and showed us contempt, and they said, "What are you doing? Are you rebelling against the king?"<sup>20</sup>Then I answered them, "The God of heaven will give us success. We are his servants and we will arise and build. But you have no share, no right, and no historic claim in Jerusalem."

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## Chapter 3

<sup>1</sup>Then Eliashib the high priest rose up with his brother priests, and they built the Sheep Gate. They consecrated it and set its doors in place. They consecrated it as far as the Tower of the Hundred and as far as the Tower of Hananel.<sup>2</sup>Next to him the men of Jericho worked, and next to them Zakkur son of Imri worked.

<sup>3</sup>The sons of Hassenaah built the Fish Gate. They made beams for it, and set its doors, its bolts, and its bars.

<sup>4</sup>Meremoth repaired the next section. He is the son of Uriah son of Hakkoz. Next to them Meshullam repaired. He is the son of Berekiah son of Meshezabel. Next to them Zadok repaired. He is the son of Baana.<sup>5</sup>Next to them the Tekoites repaired, but their nobles refused to do the labor ordered by their supervisors.

<sup>6</sup>Joiada son of Paseah and Meshullam son of Besodeiah repaired the Old Gate. They made beams for it, and set its doors, its bolts, and its bars.<sup>7</sup>Next to them were men from Gibeon and Mizpah—Melatiah the Gibeonite and Jadon the Meronothite—the throne of the governor of the Province Beyond the River.

<sup>8</sup>Next to him Uzziel son of Harhaiah, one of the goldsmiths, repaired, and next to him was Hananiah, a maker of perfumes. They rebuilt Jerusalem as far as the Broad Wall.<sup>9</sup>Next to them Rephaiah son of Hur repaired. He was the official over half the district of Jerusalem.<sup>10</sup>Next to them Jedaiah son of Harumaph repaired next to his house. Next to him Hattush son of Hashabneiah repaired.

<sup>11</sup>Malkijah son of Harim and Hasshub son of Pahath-Moab repaired another section along with the Tower of the Furnaces.<sup>12</sup>Next to them Shallum son of Hallohesh, the official over half the district of Jerusalem, repaired, along with his daughters.

<sup>13</sup>Hanun and the inhabitants of Zanoah repaired the Valley Gate. They rebuilt it and set its doors, its bolts, and its bars. They repaired a thousand cubits as far as the Dung Gate.

<sup>14</sup>Malkijah son of Rekab, the official over the district of Beth Hakkerem, repaired the Dung Gate. He built it and set its doors, its bolts, and its bars.

<sup>15</sup>Shallun son of Kol-Hozeh, the official over the district of Mizpah, rebuilt the Fountain Gate. He built it, and put a cover on it and set its doors, its bolts, and its bars. He also rebuilt the wall of the Pool of Siloam by the king's garden, as far as the stairs leading down from the city of David.

<sup>16</sup>Nehemiah son of Azbuk, the official over half the district of Beth Zur, repaired to the place across from the tombs of David, to the man-made pool, and to the house of the mighty men.<sup>17</sup>After him the Levites repaired, including Rehum son of Bani and next to him, Hashabiah, the official over half the district of Keilah, for his district.

<sup>18</sup>After him their brothers repaired, including Binnui son of Henadad, the official over half the district of Keilah.

<sup>19</sup>Next to him, Ezer son of Jeshua, the official over Mizpah, repaired another section that faced the ascent to the armory at the corner of the wall.

<sup>20</sup>After him Baruch son of Zabbai zealously repaired another section, from the corner of the wall to the door of the house of Eliashib the high priest.<sup>21</sup>After him Meremoth son of Uriah son of Hakkoz repaired another section, from the door of the house of Eliashib to the end of the house of Eliashib.

<sup>22</sup>Next to him the priests, the men from the area around Jerusalem, repaired.<sup>23</sup>After them Benjamin and Hasshub repaired opposite their own house. After them Azariah son of Maaseiah son of Ananiah repaired next to his own house.<sup>24</sup>After him Binnui son of Henadad repaired another section, from the house of Azariah to the corner of the wall.

<sup>25</sup>Palal son of Uzai repaired over against the corner of the wall and the tower that extends upward from the upper house of the king at the courtyard of the guard. After him Pedaiah son of Parosh repaired.<sup>26</sup>Now the temple servants living in Ophel repaired to the point opposite the Water Gate on the east and the projecting tower.<sup>27</sup>After him the Tekoites repaired another section that was opposite the great projecting tower as far as the wall of Ophel.

<sup>28</sup>The priests repaired above the Horse Gate, each opposite his own house.<sup>29</sup>After them Zadok son of Immer repaired the section opposite his own house. Then after him Shemaiah son of Shekaniah, the keeper of the east gate, repaired.<sup>30</sup>After him Hananiah son of Shelemiah, and Hanun the sixth son of Zalaph, repaired another section. After him Meshullam son of Berekiah repaired opposite his living chambers.

<sup>31</sup>After him Malkijah, one of the goldsmiths, repaired to the house of the temple servants and the merchants that was opposite the Appointment Gate and the upper living chambers on the corner.<sup>32</sup>The goldsmiths and the merchants repaired between the upper chamber of the corner and the Sheep Gate.

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## Chapter 4

<sup>1</sup>Now when Sanballat heard we were building the wall, anger burned within him, and he was furiously angry, and he mocked the Jews.<sup>2</sup>In the presence of his brothers and the army of Samaria, he said, "What are these feeble Jews doing? Will they restore the city for themselves? Will they offer sacrifices? Will they finish the work in a day? Will they bring to life the stones from the piles of rubble after they were burned?"<sup>3</sup>Tobiah the Ammonite was with him, and he said, "If only a fox went up on what they are building, it would break down their stone wall!"

<sup>4</sup>Hear, our God, for we are despised. Turn back their taunts on their own heads and give them up to be plundered in a land of captivity.<sup>5</sup>Do not cover over their iniquity and let their sin not be blotted out from before you, for they have provoked the builders to anger.

<sup>6</sup>So we built the wall and all the wall was joined together to half its height, for the people had a desire to work.

<sup>7</sup>But when Sanballat, Tobiah, the Arabians, the Ammonites, and the Ashdodites heard that the work of repairing the walls of Jerusalem was going forward, and that the broken places in the wall were being closed up, a great anger burned within them.<sup>8</sup>They all conspired together, and they came to fight against Jerusalem and to cause confusion in it.<sup>9</sup>But we prayed to our God and set a guard as protection against them day and night because of their threat.

<sup>10</sup>Then the people of Judah said, "The strength of those who carry the burdens is failing. There is too much rubble, and we are not able to rebuild the wall."

<sup>11</sup>Our enemies said, "They will not know or see until we come among them and kill them, and stop the work."

<sup>12</sup>At that time the Jews who lived near them came from all directions and spoke to us ten times, warning us about the schemes they were making against us.<sup>13</sup>So I positioned people in the lowest parts of the wall in the exposed areas. I positioned each family with their swords, spears, and bows.<sup>14</sup>Then I looked, and stood up, and I said to the nobles, and to the rulers, and to the rest of the people, "Do not be afraid of them. Call to mind the Lord, who is great and awesome. Fight for your families, your sons and your daughters, your wives, and your homes."

<sup>15</sup>It came about when our enemies heard that their plans were known to us, and God had frustrated their plans, all of us returned to the wall, each one to his work.<sup>16</sup>So from that time half of my servants worked only on rebuilding the wall, and half of them held spears, shields, bows, and wore armor, while the leaders stood behind all the people of Judah

<sup>17</sup>and those who were building the wall. Those who carried burdens carried their loads such that each did his work with one hand, and with the other hand he held his weapon.<sup>18</sup>Every builder wore his sword girded at his side, and that is how he worked. The one who sounded the ram's horn stayed beside me.

<sup>19</sup>I said to the nobles and to the officials and to the rest of the people, "The work is great and extensive, and we are separated on the wall, far from one another.<sup>20</sup>You must rush to the place where you hear the ram's horn sound and assemble there. Our God will fight for us."

<sup>21</sup>So we were doing the work. Half of them were holding spears from the rising of the dawn until the coming out of the stars.<sup>22</sup>I also said to the people at that time, "Let every man and his servant spend the night in the middle of Jerusalem, so they may be for us a guard during the night and a worker in the day."<sup>23</sup>So neither I, nor my brothers, nor my servants, nor the men of the guard who followed me, none of us changed our clothes, and each of us carried his weapon, even if he went for water.

## Chapter 5

<sup>1</sup>Then the people and their wives raised a great outcry against their fellow Jews.<sup>2</sup>For there were some who said, "With our sons and daughters we are many. So let us get grain that we may eat and stay alive."<sup>3</sup>There were also some who said, "We are mortgaging our fields, our vineyards, and our houses to get grain during the famine."

<sup>4</sup>Some also said, "We have borrowed money to pay the king's tax on our fields and our vineyards."<sup>5</sup>Yet now our flesh and blood is the same as our brothers, and our children are the same as their children. We are forced to sell our sons and our daughters to become slaves. Some of our daughters have already been enslaved. But it is not in our power to help it because other men now own our fields and our vineyards."

<sup>6</sup>I was very angry when I heard their outcry and these words.<sup>7</sup>Then I thought about this, and earnestly appealed to the nobles and officials. I said to them, "You are exacting interest, each from his own brother." I held a great assembly against them<sup>8</sup>and said to them, "As for us, we have, according to our ability, bought back from slavery our Jewish brothers who had been sold to the nations, but you even sell your brothers that they may be sold back to us!" They were silent and never found a word to say.

<sup>9</sup>Also I said, "What you are doing is not good. Should you not walk in the fear of our God to prevent the taunts of the nations that are our enemies?"<sup>10</sup>I and my brothers and my servants are lending them money and grain. But we must stop charging interest on these loans.<sup>11</sup>Return to them this very day their fields, their vineyards, their olive orchards, and their houses and the percentage of the money, the grain, the new wine, and the oil that you exacted from them."

<sup>12</sup>Then they said, "We will return what we took from them, and will require nothing from them. We will do as you say." Then I called the priests, and made them swear to do as they had promised.<sup>13</sup>I shook out the fold of my robe and said, "So may God shake out of his house and possessions every man who does not keep his promise. So may he be shaken out and emptied."

All the assembly said, "Amen," and they praised Yahweh and the people did as they had promised.

<sup>14</sup>So from the time I was appointed to be their governor in the land of Judah, from the twentieth year until the thirty-second year of Artaxerxes the king, twelve years, neither I nor my brothers ate the food provided for the governor.<sup>15</sup>But the former governors who were before me laid heavy burdens on the people, and took from them forty shekels of silver for their daily food and wine. Even their servants were lords over the people. But I did not do so because of the fear of God.

<sup>16</sup>I also continued to work on the wall, and we bought no land, and all my servants were gathered there for the work.<sup>17</sup>At my table were the Jews and the officials, 150 men, besides those who came to us from among the nations who were around us.

<sup>18</sup>Now what was prepared each day was one ox, six choice sheep, and also birds, and every ten days all kinds of wine in abundance, yet for all this I did not demand the food allowance of the governor, because the labor was heavy on this people.

<sup>19</sup>Call me to mind, my God, for good, because of all that I have done for this people.

## Chapter 6

<sup>1</sup>Now when Sanballat, Tobiah, and Geshem the Arabian and the rest of our enemies heard that I had rebuilt the wall and that there were no longer any sections left broken open, although I had not yet set up the doors in the gates,<sup>2</sup>Sanballat and Geshem sent to me saying, "Come, let us meet together in one of the villages in the plain of Ono." But they intended to do harm to me.

<sup>3</sup>I sent messengers to them, saying, "I am doing a great work, and I cannot come down. Why should the work stop while I leave it and come down to you?"<sup>4</sup>They sent me the same message four times, and I answered them the same way each time.

<sup>5</sup>Sanballat sent his servant to me in the same way the fifth time, with an open letter in his hand.<sup>6</sup>In it was written, <sup>7</sup>You have also appointed prophets to make this proclamation about you in Jerusalem, saying, "There is a king in Judah!" You can be sure the king will hear these reports. Therefore come, let us discuss the matter with one another."

<sup>8</sup>Then I sent word to him saying, "No such things have occurred as you say, for within your heart you invented them."<sup>9</sup>For they all wanted to make us afraid, thinking, "Their hands will drop from the work, and the work will not be done." But now, God, please strengthen my hands.

<sup>10</sup>I went to the house of Shemaiah son of Delaiah son of Mehetabel, who was confined in his home. He said, "Let us meet together in the house of God, inside the temple, and let us close the doors of the temple, for they are coming to kill you. At night they are coming to kill you."<sup>11</sup>I replied, "Would a man like me run away? Would a man like me go into the temple just so he could save his own life? I will not go in!"

<sup>12</sup>I realized that it was not God who sent him, but that he had prophesied against me. Tobiah and Sanballat had hired him.<sup>13</sup>They hired him to make me afraid, so that I might do what he said and sin, so they could give me a bad name in order to humiliate me.

<sup>14</sup>Call to mind Tobiah and Sanballat, my God according to their deeds. Also call to mind the prophetess Noadiah and the rest of the prophets who tried to make me be afraid.

<sup>15</sup>So the wall was finished on the twenty-fifth day of the month of Elul, after fifty-two days.<sup>16</sup>When all our enemies heard of it, all the nations around us, they became afraid and they fell greatly in their own eyes. For they knew the work was done with the help of our God.

<sup>17</sup>At this time the nobles of Judah sent many letters to Tobiah, and Tobiah's letters came to them.<sup>18</sup>For there were many in Judah who were bound by an oath to him, because he was the son-in-law of Shekariah son of Arah. His son Jehohanan had taken as his wife the daughter of Meshullam son of Berekiah.<sup>19</sup>They also spoke to me about his good deeds and reported my words back to him.

Letters were sent to me from Tobiah to frighten me.

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## Chapter 7

<sup>1</sup>When the wall was finished and I had set up the doors in place, and the gatekeepers and singers and Levites had been appointed,<sup>2</sup>I put my brother Hanani in charge over Jerusalem, along with Hananiah, the overseer of the fortress, for he was a faithful man and feared God more than many.

<sup>3</sup>I said to them, "Do not open the gates of Jerusalem until the sun is hot. While the gatekeepers are on guard, you may shut the doors and bar them. Appoint guards from those who live in Jerusalem, some at the place of their guard station, and some in front of their own homes."<sup>4</sup>Now the city was wide and large, but there were few people within it, and no houses had yet been rebuilt.

<sup>5</sup>My God put into my heart to gather together the nobles, the officials, and the people to enroll them by families. I found the book of the genealogy of those who returned at the first and found the following written in it.

<sup>6</sup>"These are the people of the province who went up out of the captivity of those exiles whom Nebuchadnezzar the king of Babylon took into exile. They returned to Jerusalem and to Judah, each to his city.<sup>7</sup>They came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, and Baanah.

The number of the men of the people of Israel included the following.

<sup>8</sup>The descendants of Parosh, 2,172.<sup>9</sup>The descendants of Shephatiah, 372.<sup>10</sup>The descendants of Arah, 652.

<sup>11</sup>The descendants of Pahath-Moab, through the descendants of Jeshua and Joab, 2,818.<sup>12</sup>The descendants of Elam, 1,254.<sup>13</sup>The descendants of Zattu, 845.<sup>14</sup>The descendants of Zakkai, 760.

<sup>15</sup>The descendants of Binnui, 648.<sup>16</sup>The descendants of Bebai, 628.<sup>17</sup>The descendants of Azgad, 2,322.<sup>18</sup>The descendants of Adonikam, 667.

<sup>19</sup>The descendants of Bigvai, 2,067.<sup>20</sup>The descendants of Adin, 655.<sup>21</sup>The descendants of Ater, of Hezekiah, 98.<sup>22</sup>The descendants of Hashum, 328.

<sup>23</sup>The descendants of Bezai, 324.<sup>24</sup>The descendants of Hariph, 112.<sup>25</sup>The descendants of Gibeon, 95.<sup>26</sup>The men from Bethlehem and Netophah, 188.

<sup>27</sup>The men from Anathoth, 128.<sup>28</sup>The men of Beth Azmaveth, 42.<sup>29</sup>The men of Kiriath Jearim, Kephirah, and Beeroth, 743.<sup>30</sup>The men of Ramah and Geba, 621.

<sup>31</sup>The men of Mikmash, 122.<sup>32</sup>The men of Bethel and Ai, 123.<sup>33</sup>The men of the other Nebo, 52.<sup>34</sup>The people of the other Elam, 1,254.

<sup>35</sup>The men of Harim, 320.<sup>36</sup>The men of Jericho, 345.<sup>37</sup>The men of Lod, Hadid, and Ono, 721.<sup>38</sup>The men of Senaah, 3,930.

<sup>39</sup>The priests: The descendants of Jedaiah (of the house of Jeshua), 973.<sup>40</sup>The descendants of Immer, 1,052.<sup>41</sup>The descendants of Pashhur, 1,247.<sup>42</sup>The descendants of Harim, 1,017.

<sup>43</sup>The Levites: The descendants of Jeshua, through the descendants of Kadmiel through the line of Hodaviah, 74.

<sup>44</sup>The singers: The descendants of Asaph, 148.

<sup>45</sup>The gatekeepers of the descendants of Shallum, the descendants of Ater, the descendants of Talmon, the descendants of Akkub, the descendants of Hatita, the descendants of Shobai, 138.

<sup>46</sup>The temple servants: The descendants of Ziha, the descendants of Hasupha, the descendants of Tabbaoth,<sup>47</sup>the descendants of Keros, the descendants of Sia, the descendants of Padon,<sup>48</sup>the descendants of Lebona, the descendants of Hagaba, the descendants of Shalmi,<sup>49</sup>the descendants of Hanan, the descendants of Giddel, the descendants of Gahar.

<sup>50</sup>The descendants of Reaiah, the descendants of Rezin, the descendants of Nekoda,<sup>51</sup>the descendants of Gazzam, the descendants of Uzza, the descendants of Paseah,<sup>52</sup>the descendants of Besai, the descendants of Meunim, the descendants of Nephusim.

<sup>53</sup>The descendants of Bakbuk, the descendants of Hakupha, the descendants of Harhur,<sup>54</sup>the descendants of Bazluth, the descendants of Mehida, the descendants of Harsha,<sup>55</sup>the descendants of Barkos, the descendants of Sisera, the descendants of Temah,<sup>56</sup>the descendants of Nezhiah, the descendants of Hatipha.



<sup>57</sup>The descendants of Solomon's servants: the descendants of Sotai, the descendants of Sophereth, the descendants of Perida,<sup>58</sup> the descendants of Jaala, the descendants of Darkon, the descendants of Giddel,<sup>59</sup> the descendants of Shephatiah, the descendants of Hattil, the descendants of Pokereth-Hazzebaim, the descendants of Amon.<sup>60</sup> All the temple servants, and the descendants of Solomon's servants, were 392.

<sup>61</sup>These were the people who went up from Tel Melah, Tel Harsha, Kerub, Addon, and Immer. But they could not prove that they or their ancestors' families were descendants from Israel:<sup>62</sup> the descendants of Delaiah, the descendants of Tobiah, and the descendants of Nekoda, 642.

<sup>63</sup>Those who were from the priests: the descendants of Habaiah, Hakkoz, and Barzillai (who took his wife from the daughters of Barzillai of Gilead and was called by their name).

<sup>64</sup>These sought their records among those enrolled by their families, but they could not be found, so they were excluded from the priesthood as unclean.<sup>65</sup> Then the governor said to them that they should not be allowed to eat the priests' share of food from the sacrifices until there rose up a priest with Urim and Thummim.

<sup>66</sup>The whole assembly together was 42,360,<sup>67</sup> besides their male servants and their female servants, of whom there were 7,337. They had 245 singing men and women.

<sup>68</sup>Their horses were 736 in number, their mules, 245,<sup>69</sup> their camels, 435, and their donkeys, 6,720.

<sup>70</sup>Some from among the heads of ancestors' families gave gifts for the work. The governor gave to the treasury one thousand darics of gold, 50 basins, and 530 priestly garments.<sup>1</sup> <sup>71</sup>Some of the heads of ancestors' families gave into the treasury for the work twenty thousand darics of gold and 2,200 minas of silver.<sup>72</sup> The rest of the people gave twenty thousand darics of gold, and two thousand minas of silver, and sixty-seven priestly garments.

<sup>73</sup>So the priests, the Levites, the gatekeepers, the singers, some of the people, the temple servants, and all Israel lived in their cities.

By the seventh month the people of Israel were settled in their cities."

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<sup>1</sup>The copies of the ancient Hebrew text has thirty priestly garments , but it is difficult to understand. Most modern translations have 530 priestly garments . However, some recommend reading thirty priestly garments and five hundred minas of silver .

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## Chapter 8

<sup>1</sup>All the people gathered as one man in the open area in front of the Water Gate. They asked Ezra the scribe to bring the book of the law of Moses, which Yahweh had commanded Israel.<sup>2</sup>On the first day of the seventh month, Ezra the priest brought the law before the assembly, both men and women, and all who could hear and understand.<sup>3</sup>He faced the open area in front of the Water Gate, and he read from it from early morning until midday, before men and women, and any who could understand, and all the people listened attentively to the book of the law.

<sup>4</sup>Then Ezra the scribe stood on a high wooden platform which the people had made for the purpose. Standing beside him were Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah, on his right side; and Pedaiah, Mishael, Malkijah, Hashum, Hashbaddanah, Zechariah, and Meshullam were standing on his left side.<sup>5</sup>Ezra opened the book in the sight of all the people, for he was standing above the people, and when he opened it all the people stood up.

<sup>6</sup>Ezra blessed Yahweh, the great God, and all the people lifted up their hands and answered, "Amen! Amen!" Then they bowed down and worshiped Yahweh with their faces to the ground.<sup>7</sup>Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah—the Levites—helped the people understand the law, while the people remained in their place. <sup>8</sup>They read in the book, The Law of God, making it clear with interpretation and giving the meaning so the people understood the reading.

<sup>9</sup>Nehemiah the governor, and Ezra the priest and scribe, and the Levites who were interpreting to the people said to all the people, "This day is holy to Yahweh your God. Do not mourn or weep." For all the people wept when they heard the words of the law.<sup>10</sup>Then Nehemiah said to them, "Go your way, eat the fat and have something sweet to drink, and send some of it to one who has nothing prepared, for this day is holy to our Lord. Do not be grieved, for the joy of Yahweh is your strength."

<sup>11</sup>So the Levites made the people be quiet, saying, "Hush! for this day is holy. Do not be grieved."<sup>12</sup>Then all the people went their way to eat and to drink and to share food and to celebrate with great joy because they had understood the words that were made known to them.

<sup>13</sup>On the second day the leaders of the ancestors' families from all the people, the priests and the Levites, came together to Ezra the scribe to gain insight from the words of the law.<sup>14</sup>They found written in the law how Yahweh had commanded through Moses that the people of Israel should live in shelters during the festival of the seventh month.<sup>15</sup>They should make a proclamation in all their cities, and in Jerusalem, saying, "Go out into the hill country, and bring back branches from olive and wild olive trees, and from myrtle, palms and shade trees, to make shelters, as it is written."

<sup>16</sup>So the people went out and brought the branches back and made themselves shelters, each on their own roofs, in their courtyards, in the courts of the house of God, in the open area in front of the Water Gate, and in the square at the Gate of Ephraim.<sup>17</sup>All the assembly of those who had returned from captivity made shelters and lived in them. For since the days of Joshua son of Nun to that day, the people of Israel had not celebrated this festival, and so their joy was very great.

<sup>18</sup>Also day by day, from the first day to the last, Ezra read from the book of the law of God. They kept the festival for seven days and on the eighth day was a solemn assembly, in obedience to the decree.

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<sup>1</sup>Most modern translations identify as Levites all the persons named in this verse. However, some modern translations put the Levites in the same list as the individuals first named.

## Chapter 9

<sup>1</sup>Now on the twenty-fourth day of the same month the people of Israel were assembled and they were fasting, and they were wearing sackcloth, and they put dust on their heads.<sup>2</sup>The descendants of Israel separated themselves from all the foreigners. They stood and confessed their own sins and the iniquities of their ancestors.

<sup>3</sup>They stood up in their places, and for one-fourth of the day they read from the book of the law of Yahweh their God. For another fourth of the day they were confessing and bowing down before Yahweh their God.<sup>4</sup>The Levites, Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Kenani, stood on the stairs and they called out with a loud voice to Yahweh their God.

<sup>5</sup>Then the Levites, Jeshua, and Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah said, "Stand up and give praise to Yahweh your God forever and ever."

"May they bless your glorious name, and may it be exalted above every blessing and praise.

<sup>6</sup>You are Yahweh. You alone. You have made heaven, the highest heavens, with all their host, and the earth and everything on it, and the seas and all that is in them. You give life to them all, and the host of heaven worship you.

<sup>7</sup>You are Yahweh, the God who chose Abram, and brought him out of Ur of the Chaldeans, and gave him the name Abraham.<sup>8</sup>You found his heart was faithful before you, and you made with him the covenant to give to his descendants the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites, and the Girgashites. You have kept your promise because you are righteous.

<sup>9</sup>You saw the affliction of our forefathers in Egypt and you heard their cry by the Sea of Reeds.<sup>10</sup>You gave signs and wonders against Pharaoh, and all his servants, and on all the people of his land, for you knew that the Egyptians acted with arrogance against them. But you made a name for yourself which stands to this day.

<sup>11</sup>Then you divided the sea before them, so that they went through the middle of the sea on the dry land; and threw those who pursued them into the depths, as a stone into deep waters.

<sup>12</sup>You led them by a pillar of cloud during the day, and by a pillar of fire during the night to light the way for them to go.<sup>13</sup>On Mount Sinai you came down and you spoke with them from heaven and gave to them righteous decrees and true laws, good statutes and commandments.

<sup>14</sup>You made your holy Sabbath known to them, and you gave them commandments and statutes and a law through Moses your servant.<sup>15</sup>You gave them bread from heaven for their hunger, and water from a rock for their thirst, and you said to them to go in to possess the land you swore on oath to give them.

<sup>16</sup>But they and our ancestors acted arrogantly, and they stiffened their necks and did not listen to your commandments.<sup>17</sup>They refused to listen, and they did not think about the wonders that you had done among them, but they stiffened their necks, and in their rebellion they appointed a leader to return to their slavery. But you are a God who is full of forgiveness, gracious and compassionate, slow to anger, and abounding in steadfast love. You did not abandon them.

<sup>18</sup>Even when they had cast a calf out of molten metal and said, 'This is your God who brought you up out of Egypt,' and had committed great blasphemies,<sup>19</sup>you, in your compassion, did not abandon them in the wilderness. The pillar of cloud to lead them on the way did not leave them during day, neither did the pillar of fire by night to light the way for them to go.

<sup>20</sup>Your good Spirit you gave them to instruct them, and your manna you did not withhold from their mouths, and water you gave them for their thirst.<sup>21</sup>For forty years you provided for them in the wilderness, and they lacked nothing. Their clothes did not wear out and their feet did not swell.

<sup>22</sup>You gave them kingdoms and peoples, assigning to them every corner of the land. Then they took possession of the land of Sihon king of Heshbon and the land of Og king of Bashan.

<sup>23</sup>You made their children as numerous as the stars of heaven, and you brought them into the land that you told their ancestors to go in and possess.<sup>24</sup>So the people went in and possessed the land and you subdued before them the inhabitants of the land, the Canaanites. You gave them into their hands, with their kings and the peoples of the land, that Israel might do with them as they pleased.

<sup>25</sup>They captured the fortified cities and a productive land, and they took possession of houses full of all good things, cisterns already cut out, vineyards and olive orchards, and fruit trees in abundance. So they ate and were satisfied and grew fat and enjoyed themselves in your great goodness.

<sup>26</sup>Then they became disobedient and they rebelled against you. They threw your law behind their backs. They murdered your prophets who had warned them to turn back to you, and they committed great blasphemies.<sup>27</sup> So you gave them into the hand of their enemies, who made them suffer. In the time of their suffering, they cried out to you, and you heard them from heaven, and because of your great mercies you sent them rescuers who rescued them out of the hand of their enemies.

<sup>28</sup>But after they had rest, they did evil again before you, and you abandoned them to the hand of their enemies, so their enemies ruled over them. Yet when they returned and cried out to you, you heard from heaven, and many times because of your compassion you rescued them.<sup>29</sup> You warned them so they might turn back to your law. Yet they acted arrogantly and did not listen to your commands. They sinned against your decrees which give life to anyone who obeys them. They gave the stubborn shoulder-blade and stiffened their neck and refused to listen.

<sup>30</sup>For many years you put up with them and warned them by your Spirit through your prophets. Yet they did not listen. So you gave them into the hand of the peoples of the lands.<sup>31</sup> But in your great mercies you did not destroy them completely or abandon them, for you are a gracious and merciful God.

<sup>32</sup>Now therefore, our God—you great, mighty, and awesome God who keep your covenant and steadfast love—do not let all this hardship seem little to you that has come on us, on our kings, on our leaders, and on our priests, and on our prophets, and on our ancestors, and on all your people from the days of the kings of Assyria until today.<sup>33</sup> You are just in everything that has come on us, for you have dealt faithfully, but we have acted wickedly.

<sup>34</sup>Our kings, our leaders, our priests, and our ancestors have not kept your law, nor paid attention to your commandments or your laws by which you warned them.

<sup>35</sup>Even in their own kingdom, while they enjoyed your great goodness to them, in the large and productive land you set before them, they did not serve you or turn away from their evil deeds.

<sup>36</sup>Now we are slaves in the land you gave our ancestors to enjoy its fruit and its good gifts, and behold, we are slaves in it!<sup>37</sup> The rich produce of our land goes to the kings you have set over us because of our sins. They rule over our bodies and over our livestock as they please. We are in great distress.

<sup>38</sup>Because of all this, we make a firm covenant in writing. On the sealed document are the names of our leaders, Levites, and priests."

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Chapter 10

<sup>1</sup>On the sealed documents were Nehemiah, the governor, son of Hakaliah and Zedekiah,<sup>2</sup>Seraiah, Azariah, Jeremiah,

<sup>3</sup>Pashhur, Amariah, Malkijah,

<sup>4</sup>Hattush, Shebaniah, Malluk,

<sup>5</sup>Harim, Meremoth, Obadiah,

<sup>6</sup>Daniel, Ginnethon, Baruch,

<sup>7</sup>Meshullam, Abijah, Mijamin,

<sup>8</sup>Maaziah, Bilgai, and Shemaiah. These were the priests.

<sup>9</sup>The Levites were: Jeshua son of Azaniah, Binnui of the family of Henadad, Kadmiel,

<sup>10</sup>and their fellow Levites, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan,

<sup>11</sup>Mika, Rehob, Hashabiah,

<sup>12</sup>Zakkur, Sherebiah, Shebaniah,

<sup>13</sup>Hodiah, Bani, and Beninu.

<sup>14</sup>The leaders of the people were: Parosh, Pahath-Moab, Elam, Zattu, Bani,

<sup>15</sup>Bunni, Azgad, Bebai,

<sup>16</sup>Adonijah, Bigvai, Adin,

<sup>17</sup>Ater, Hezekiah, Azzur,

<sup>18</sup>Hodiah, Hashum, Bezai,

<sup>19</sup>Hariph, Anathoth, Nebai,

<sup>20</sup>Magpiash, Meshullam, Hezir,

<sup>21</sup>Meshezabel, Zadok, Jaddua,

<sup>22</sup>Pelatiah, Hanan, Anaiah,

<sup>23</sup>Hoshea, Hananiah, Hasshub,

<sup>24</sup>Hallohesh, Pilha, Shobek,

<sup>25</sup>Rehum, Hashabnah, Maaseiah,

<sup>26</sup>Ahiah, Hanan, Anan,

<sup>27</sup>Malluk, Harim, and Baanah.

<sup>28</sup>As for the rest of the people, who were priests, Levites, gatekeepers, singers, temple servants, and all who had separated themselves from the peoples of the lands and pledged themselves to the law of God, including their wives, their sons and their daughters, all who have knowledge and understanding,<sup>29</sup> they joined together with their brothers, their nobles, and bound themselves with both a curse and an oath to walk in God's law, which was

given by Moses the servant of God, and to observe and obey all the commandments of Yahweh our Lord and his decrees and his statutes.

<sup>30</sup>We promised that we would not give our daughters to the people of the land or take their daughters for our sons.<sup>31</sup>We also promised that if the people of the land bring goods or any grain to sell on the Sabbath day, we would not buy from them on the Sabbath or on any holy day. Every seventh year we will let our fields rest, and we will cancel all debts.

<sup>32</sup>We accepted the commands to give a third of a shekel each year for the service of the house of our God,<sup>33</sup>to provide for the bread of the presence, and for the regular grain offering, the burnt offerings on the Sabbaths, the new moon festivals and appointed feasts, and for the holy offerings, and for the sin offerings to make atonement for Israel, as well as for all the work of the house of our God.

<sup>34</sup>We—the priests, the Levites, and the people—cast lots for the wood offering. The lots would select which of our families would bring wood into the house of our God at the appointed times each year, to be burned on the altar of Yahweh our God, as it is written in the law.<sup>35</sup>We promised to bring to the house of Yahweh the firstfruits grown from our soil, and each year the firstfruits from each tree.<sup>36</sup>The firstborn of our sons, and of our cattle—according to what is written in the law—and the firstborn of our herds and of our flocks we will bring to the house of our God, to the priests who serve in the house of our God.

<sup>37</sup>We will bring the first of our dough and our grain offerings, and the fruit of every tree and new wine and oil, to the priests, to the storerooms of the house of our God. We will bring to the Levites the tithes from our soil because the Levites collect the tithes in all the towns where we labor.<sup>38</sup>A priest, a descendant of Aaron, must be with the Levites when they receive the tithes. The Levites must bring a tenth of the tithes to the house of our God to the rooms of the storehouse.

<sup>39</sup>For the people of Israel and the descendants of Levi are to bring the contributions of grain, new wine, and oil to the storerooms where the articles of the sanctuary are kept and where the priests who are serving, and the gatekeepers, and the singers stay.

We will not neglect the house of our God.

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## Chapter 11

<sup>1</sup>The leaders of the people lived in Jerusalem, and the rest of the people cast lots to bring one of ten to live in Jerusalem, the holy city, and the other nine remained in other towns.<sup>2</sup>Then the people blessed all those who volunteered to live in Jerusalem.

<sup>3</sup>These are the provincial officials who lived in Jerusalem. However, in the towns of Judah everyone lived on his own property, including some Israelites, priests, Levites, temple servants, and descendants of Solomon's servants.

<sup>4</sup>In Jerusalem lived some of the descendants of Judah and some of the descendants of Benjamin.

The people from Judah included: Athaiah son of Uzziah son of Zechariah son of Amariah son of Shephatiah son of Mahalalel, a descendant of Perez.

<sup>5</sup>There was Maaseiah son of Baruch son of Kol-Hozeh son of Hazaiah son of Adaiah son of Joiarib son of Zechariah, a descendant of Shelah.<sup>6</sup>All the descendants of Perez who lived in Jerusalem were 468. They were outstanding men.

<sup>7</sup>These are the descendants of Benjamin: Sallu son of Meshullam son of Joed son of Pedaiah son of Kolaiah son of Maaseiah son of Ithiel son of Jeshaiiah,<sup>8</sup>and those following him, Gabbai and Sallai, 928 men. <sup>1</sup>Joel son of Zikri was their overseer, and Judah son of Hassenuah was second in command over the city.

<sup>10</sup>From the priests: Jedaiah son of Joiarib, Jakin,<sup>11</sup>Seraiah son of Hilkiah son of Meshullam son of Zadok son of Meraioth son of Ahitub, the chief official of the house of God,<sup>12</sup>and their associates who did the work for the house, 822 men, along with Adaiah son of Jeroham son of Pelaliah son of Amzi son of Zechariah son of Pashhur son of Malkijah.

<sup>13</sup>His brothers were heads of clans, 242 men; and Amashsai son of Azarel son of Ahzai son of Meshillemoth son of Immer,<sup>14</sup>and their brothers, 128 valiant warriors; their overseer was Zabdiel son of Haggedolim.

<sup>15</sup>From the Levites: Shemaiah son of Hasshub son of Azrikam son of Hashabiah son of Bunni,<sup>16</sup>and Shabbethai and Jozabad, who were from the leaders of the Levites and were in charge of the outside work of the house of God.

<sup>17</sup>There was Mattaniah son of Mika son of Zabdi, a descendant of Asaph, who was the director who began the thanksgiving in prayer, and Bakbukiah, the second among his brothers, and Abda son of Shammua son of Galal son of Jeduthun.<sup>18</sup>All the Levites in the holy city numbered 284.

<sup>19</sup>The gatekeepers: Akkub, Talmon, and their brothers, who kept watch at the gates, 172 men.

<sup>20</sup>The remainder of Israel and of the priests and the Levites were in all the towns of Judah. Everyone lived on his own inherited property.<sup>21</sup>The temple workers lived in Ophel, and Ziha and Gishpa were in charge of them.

<sup>22</sup>The chief officer over the Levites in Jerusalem was Uzzi son of Bani son of Hashabiah son of Mattaniah son of Mika, of the descendants of Asaph, singers over the work in the house of God.<sup>23</sup>They were under orders from the king, and firm orders were given for the singers as every day required.<sup>24</sup>Then Pethahiah son of Meshezabel, a descendant of Zerah son of Judah, was at the king's side in all matters concerning the people.

<sup>25</sup>As for the villages and their fields, some of the people of Judah lived in Kiriath Arba and its villages, and in Dibon and its villages, and in Jekabzeel and its villages,<sup>26</sup>and in Jeshua, Moladah, Beth Pelet,<sup>27</sup>Hazar Shual, and Beersheba and its villages.

<sup>28</sup>Some of the people of Judah lived in Ziklag, Mekonah and its villages,<sup>29</sup>En Rimmon, Zorah, Jarmuth,<sup>30</sup>Zanoah, Adullam, and their villages, and in Lachish its fields and Azekah and its villages. So they encamped from Beersheba to the Valley of Hinnom.

<sup>31</sup>The descendants of the Benjamites settled in Geba, Mikdash, Aija, Bethel and its villages,<sup>32</sup>Anathoth, Nob, Ananiah,<sup>33</sup>Hazor, Ramah, Gittaim,<sup>34</sup>Hadid, Zeboim, Neballat,<sup>35</sup>Lod, Ono, and Ge Harashim. <sup>2</sup><sup>36</sup>Some of the Levites who lived in Judah were assigned to the people of Benjamin.

<sup>1</sup>Instead of those following him, some scholars suggest his brothers because that construction appears in Nehemiah 11:13, 14, 17, and 19.

<sup>2</sup>Some modern English translations read, Lod, Ono, and the Valley of the Craftsmen. Others read, Lod and Ono, the valley of the craftsmen.

## Chapter 12

<sup>1</sup>These were the priests and Levites who came up with Zerubbabel son of Shealtiel and with Jeshua: Seraiah, Jeremiah, Ezra,

<sup>2</sup>Amariah, Malluk, Hattush,

<sup>3</sup>Shekaniah, Rehum, and Meremoth.

<sup>4</sup>There were Iddo, Ginnethon, Abijah,

<sup>5</sup>Mijamin, Moadiah, Bilgah,

<sup>6</sup>Shemaiah, and Joiarib, Jedaiah,

<sup>7</sup>Sallu, Amok, Hilkiah, and Jedaiah. These were the leaders of the priests and their associates in the days of Jeshua.

<sup>8</sup>The Levites were Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, who was in charge of the thanksgiving songs, along with his associates.<sup>9</sup>Bakbukiah and Unni, their associates, stood opposite them during the service.

<sup>10</sup>Jeshua was the father of Joiakim, Joiakim was the father of Eliashib, Eliashib was the father of Joiada,<sup>11</sup>Joiada was the father of Jonathan, and Jonathan was the father of Jaddua.

<sup>12</sup>In the days of Joiakim these were the priests, the leaders of the families: Meraiah was the leader of Seraiah, Hananiah was the leader of Jeremiah,

<sup>13</sup>Meshullam was the leader of Ezra, Jehohanan was the leader of Amariah,

<sup>14</sup>Jonathan was the leader of Malluk, and Joseph was the leader of Shebaniah. [1](#)

<sup>15</sup>Adna was the leader of Harim, Helkai the leader of Meremoth,

<sup>16</sup>Zechariah was the leader of Iddo, Meshullam was the leader of Ginnethon, and

<sup>17</sup>Zikri was the leader of Abijah; Piltai was the leader of Miniamin and Moadiah.

<sup>18</sup>Shammua was the leader of Bilgah, Jehonathan was the leader of Shemaiah,

<sup>19</sup>Mattenai was the leader of Joiarib, Uzzi was the leader of Jedaiah,

<sup>20</sup>Kallai was the leader of Sallu, Eber was the leader of Amok,

<sup>21</sup>Hashabiah was the leader of Hilkiah, and Nethanel was the leader of Jedaiah.

<sup>22</sup>In the days of Eliashib, the Levites Eliashib, Joiada, Johanan, and Jaddua were recorded as the heads of families, and the priests were recorded during the reign of Darius the Persian.<sup>23</sup>The descendants of Levi, their leaders of families were recorded in the book of the annals up to the days of Johanan son of Eliashib.

<sup>24</sup>The leaders of the Levites were Hashabiah, Sherebiah, and Jeshua son of Kadmiel, with their associates, who stood opposite them to give praise and to give thanks, responding section by section, in obedience to the command of David, the man of God.<sup>25</sup>Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub were gatekeepers standing guard at the storerooms by the gates.<sup>26</sup>They served in the days of Joiakim son of Jeshua son of Jozadak, and in the days of Nehemiah the governor and of Ezra the priest and scribe.

<sup>27</sup>At the dedication of the wall of Jerusalem, the people sought out the Levites wherever they lived, to bring them to Jerusalem to celebrate the dedication with joy, with thanksgivings and singing with cymbals, lutes, and harps.

<sup>28</sup>The fellowship of singers gathered together from the district around Jerusalem and from the villages of the Netophathites.



<sup>29</sup>They also came from Beth Gilgal and from the fields of Geba and Azmaveth, for the singers had built for themselves villages around Jerusalem.<sup>30</sup>The priests and the Levites purified themselves, and then they purified the people, the gates, and the wall.

<sup>31</sup>Then I had the leaders of Judah go up to the top of the wall, and I appointed two large choirs who gave thanks. One went to the right on the wall toward the Dung Gate.

<sup>32</sup>Hoshaiah and half the leaders of Judah followed them,<sup>33</sup> and after them went Azariah, Ezra, Meshullam,<sup>34</sup> Judah, Benjamin, Shemaiah, Jeremiah,<sup>35</sup> and some of the priests' sons with trumpets, and Zechariah son of Jonathan son of Shemaiah son of Mattaniah son of Micaiah son of Zakkur son of Asaph.

<sup>36</sup>There also were Zechariah's relatives, Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, Hanani, with the musical instruments of David the man of God. Ezra the scribe was in front of them.<sup>37</sup>By the Fountain Gate they went straight up on the stairs of the city of David, by the stairway to the wall above David's palace, to the Water Gate on the east.

<sup>38</sup>The other choir of those who gave thanks went in the other direction. I followed them on the wall with half the people, above the Tower of Ovens, to the Broad Wall,<sup>39</sup> and above the Gate of Ephraim, and by the Old Gate, and by the Fish Gate and the Tower of Hananel and the Tower of the Hundred, to the Sheep Gate, and they stopped at the Gate of the Guard.

<sup>40</sup>So both choirs of those who gave thanks took their place in the house of God, and I also took my place with half of the officials with me.<sup>41</sup>Then the priests took their place: Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, and Hananiah, with the trumpets,<sup>42</sup> and also Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malkijah, Elam, and Ezer, and the singers made themselves heard and Jezrahiah was their leader.

<sup>43</sup>They offered great sacrifices that day, and rejoiced, for God had made them rejoice with great joy. Also the women and the children rejoiced. So the joy of Jerusalem could be heard far away.

<sup>44</sup>On that day men were appointed to be in charge of the storerooms for the contributions, the firstfruits, and the tithes, to gather into them the portions required by the law for the priests and for the Levites. Each was assigned to work the fields near the towns. For Judah rejoiced over the priests and the Levites who were standing before them.<sup>45</sup>They performed the service of their God, and the service of purification, and so did the singers and the gatekeepers, in keeping with the command of David and of Solomon his son.

<sup>46</sup>For long ago, in the days of David and Asaph, there were directors of singers, and there were songs of praise and thanksgiving to God.<sup>47</sup>In the days of Zerubbabel and in the days of Nehemiah, all Israel gave the daily portions for the singers and the gatekeepers. They set aside the consecrated portion that was for the Levites, and the Levites set aside the consecrated portion for the descendants of Aaron.

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<sup>1</sup>Many modern translations have Malluk as a correction for Malluki in the Hebrew text. The correct form of this name appears in Neh. 12:2.

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## Chapter 13

<sup>1</sup>On that day they read in the Book of Moses in the hearing of the people. It was found written in it that no Ammonite or Moabite should come into the assembly of God, forever.<sup>2</sup>This was because they had not come to the people of Israel with bread and with water, but they had hired Balaam to curse Israel. However, our God turned the curse into a blessing.<sup>3</sup>As soon as they heard the law, they separated out from Israel every foreign person.

<sup>4</sup>Now before this Eliashib the priest was appointed over the storerooms of the house of our God. He was related to Tobiah.<sup>5</sup>Eliashib prepared for Tobiah a large storeroom, where previously they kept the grain offering, the incense, the articles, and the tithes of the grain, new wine, and the oil, which were commanded to be for the Levites, the singers, the gatekeepers, and the contributions for the priests.

<sup>6</sup>But in all this time I was not in Jerusalem. For in the thirty-second year of Artaxerxes king of Babylon I went to the king. After some time I asked the king for permission to leave,<sup>7</sup>and I returned to Jerusalem. I understood the evil that Eliashib had done by giving Tobiah a storeroom in the courts of the house of God.

<sup>8</sup>This was very displeasing to me and I threw all Tobiah's household articles out of the storeroom.<sup>9</sup>I ordered that they purify the storerooms, and I put back in them the articles of the house of God, the grain offerings, and the incense.

<sup>10</sup>I learned that the Levites' portions had not been given to them, and they had run away, each to his own field, the Levites and the singers who did the work.<sup>11</sup>So I confronted the officials and said, "Why is the house of God neglected?" I gathered them together and stationed them at their posts.

<sup>12</sup>Then all Judah brought in the tithe of the grain, the new wine, and the oil to the storehouses.<sup>13</sup>I appointed as treasurers over the storehouses Shelemiah the priest and Zadok the scribe, and from the Levites, Pedaiah. Next to them was Hanan son of Zakkur son of Mattaniah, for they were counted as trustworthy. Their duties were to distribute the supplies to their associates.

<sup>14</sup>Call me to mind, my God, concerning this, and do not wipe out the good deeds that I have done for the house of my God and its services.

<sup>15</sup>In those days I saw in Judah people treading winepresses on the Sabbath and bringing in heaps of grain and loading them on donkeys, and also wine, grapes, figs, and all kinds of heavy loads, which they brought into Jerusalem on the Sabbath day. I warned them against selling food on that day.

<sup>16</sup>Men from Tyre living in Jerusalem brought in fish and all kinds of goods, and they sold them on the Sabbath to the people of Judah and in the city!<sup>17</sup>Then I confronted the nobles of Judah, "What is this evil thing you are doing, profaning the Sabbath day?"<sup>18</sup>Did not your fathers do this? Did not our God bring all this evil on us and on this city? Now you are bringing more wrath on Israel by profaning the Sabbath."

<sup>19</sup>As soon as it became dark at the gates of Jerusalem before the Sabbath, I commanded that the doors be shut and that they should not be opened until after the Sabbath. I stationed some of my servants at the gates so no load could be brought in on the Sabbath day.<sup>20</sup>The merchants and sellers of all kinds of wares camped outside Jerusalem once or twice.

<sup>21</sup>But I warned them, "Why do you camp outside the wall? If you do so again, I will lay hands on you!" From that time on they did not come on the Sabbath.<sup>22</sup>Then I commanded the Levites to purify themselves, and come and guard the gates, to sanctify the Sabbath day.

Call me to mind for this also, my God, and have mercy on me because of the covenant loyalty you have toward me.

<sup>23</sup>In those days I also saw Jews that had married women of Ashdod, Ammon, and Moab.<sup>24</sup>Half of their children spoke the language of Ashdod. None of them knew how to speak the language of Judah, but only the language of one of the other peoples.

<sup>25</sup>I confronted them, and I cursed them, and I hit some of them and pulled out their hair. I made them swear by God, saying, "You will not give your daughters to their sons, or take their daughters for your sons, or for yourselves."<sup>26</sup>Did not Solomon king of Israel sin on account of these women? Among many nations there was no king like him, and he was loved by his God, and God made him king over all Israel. Nevertheless, his foreign

wives caused him to sin.<sup>27</sup> Should we then listen to you and do all this great evil, and act unfaithfully against our God by marrying foreign women?"

<sup>28</sup>One of the sons of Joiada son of Eliashib the high priest was son-in-law to Sanballat the Horonite. Therefore I caused him to flee from my presence.

<sup>29</sup>Call them to mind, my God, because they have defiled the priesthood, and the covenant of the priesthood and the Levites.

<sup>30</sup>Thus I cleansed them from everything foreign, and established the duties of the priests and the Levites, each to his own task.<sup>31</sup> I provided for the wood offering at the appointed times and for the firstfruits.

Call me to mind, my God, for good.

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## Esther

### Chapter 1

<sup>1</sup>In the days of Xerxes <sup>1</sup> (this is Xerxes who reigned from India as far as Cush, over 127 provinces),<sup>2</sup> in those days King Xerxes sat on his royal throne in the fortress of Susa.

<sup>3</sup>In the third year of his reign, he gave a feast to all his officials and his servants. The army of Persia and Media, the noblemen, and governors of the provinces were in his presence.<sup>4</sup> He displayed the wealth of the splendor of his kingdom and the honor of the glory of his greatness for many days, for 180 days.

<sup>5</sup>When these days were completed, the king gave a feast lasting seven days. It was for all the people in the fortress of Susa, from the greatest to the least significant. It was held in the courtyard of the garden of the king's palace.

<sup>6</sup>The courtyard of the garden was decorated with curtains of white cotton and violet, with cords of fine linen and purple, hung on silver rings from pillars of marble. There were couches of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl, and colored paving stones.

<sup>7</sup>Drinks were served in golden cups. Each cup was unique and there was much royal wine that came because of the king's generosity.<sup>8</sup> The drinking was carried out in keeping with the decree, "There must be no compulsion," for in this way the king had given orders to all the officials of his palace to do according to the desire of each man.

<sup>9</sup>Also, Queen Vashti gave a feast for the women in the royal palace of King Xerxes.<sup>10</sup> On the seventh day, when the king's heart was feeling happy because of the wine, he told Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Karkas (the seven officials who served before him),<sup>11</sup> to bring Queen Vashti before him with her royal crown. He wanted to show the people and the officials her beauty, for her features were stunning.

<sup>12</sup>But Queen Vashti refused to come at the word of the king that had been brought to her by the officials. Then the king became very angry; his rage burned within him.

<sup>13</sup>So the king conferred with the men who were known to be wise, who understood the times (for this was the king's procedure toward all who were expert in law and judgment).<sup>14</sup> Now the ones close to him were Karshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memukan, seven princes of Persia and Media. They had access to the king, and they held the highest offices within the kingdom.<sup>15</sup> "In compliance with the law, what is to be done to Queen Vashti because she did not obey the command of King Xerxes, which was brought to her by the officials?"

<sup>16</sup>Memukan said in the presence of the king and the officials, "Not only against the king has Vashti the queen done wrong, but also against all the officials and all the people who are in all the provinces of King Xerxes."<sup>17</sup> For the matter of the queen will become known to all women. It will cause them to treat their husbands with contempt. They will say, 'King Xerxes commanded Vashti the queen to be brought before him, but she refused.'<sup>18</sup> Before the end of this very day the noble women of Persia and Media who have heard of the matter of the queen will say the same thing to all the king's officials. There will be much contempt and anger.

<sup>19</sup>If it pleases the king, let a royal decree be sent out from him, and let it be written in the laws of the Persians and the Medes, which cannot be repealed, that Vashti may no longer come before him. Let the king give her position

as queen to another who is better than she.<sup>20</sup>When the king's decree is proclaimed throughout all his vast kingdom, all the wives will honor their husbands, from the greatest to the least significant."

<sup>21</sup>The king and his princes were pleased with this advice, and the king did as Memukan proposed.<sup>22</sup>He sent out letters to all the royal provinces, to each province in its own writing, and to each people in their own language. He ordered that every man should be master of his own household. This decree was given in the language of each people in the empire.

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<sup>20</sup>Xerxes is also known as Ahasuerus .

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## Chapter 2

<sup>1</sup>After these things, when the anger of King Xerxes subsided, he thought about Vashti and what she had done. He also thought about the decree that he had made against her.<sup>2</sup>Then the king's young men who served him said, "Let a search be made on the king's behalf for beautiful young virgins.

<sup>3</sup>Let the king appoint overseers in all the provinces of his kingdom, to gather together all the beautiful young virgins to the harem in the fortress in Susa. Let them be put under the care of Hegai, the king's official, who is in charge of the women, and let him give them their cosmetics.<sup>4</sup>Let the young girl who pleases the king become queen in the place of Vashti." This advice pleased the king, and he did so.

<sup>5</sup>There was a certain Jew in the fortress of Susa whose name was Mordecai son of Jair son of Shimei son of Kish, who was a Benjamite.<sup>6</sup>He had been taken into exile from Jerusalem with the exiles along with those who had been taken into exile with Jehoiachin, king of Judah, whom Nebuchadnezzar king of Babylonia took into exile.

<sup>7</sup>He was caring for Hadassah, that is, Esther, his uncle's daughter, because she had neither father nor mother. The young woman had a beautiful figure and was lovely in appearance. When her father and mother died, Mordecai took her as his own daughter.

<sup>8</sup>When the king's order and decree were proclaimed, many young women were brought to the fortress of Susa. They were put under Hegai's care. Esther also was taken into the king's palace and put under the care of Hegai, the overseer of the women.<sup>9</sup>The young girl pleased him, and she found favor with him. Immediately he provided her with cosmetics and her portion of food. He assigned to her seven servant girls from the king's palace, and he moved her and the servant girls to the best place in the house of the women.

<sup>10</sup>Esther had not told anyone who her people or relatives were, for Mordecai had instructed her not to tell.<sup>11</sup>Every day Mordecai walked back and forth in front of the courtyard outside the house of the women, to learn about Esther's welfare, and about what would be done with her.

<sup>12</sup>When the turn came for each girl to go to King Xerxes—after she had obeyed the regulations for the women for twelve months, for this was how the time of their beauty treatments was completed: six months with oil of myrrh and six with perfumes and cosmetics—<sup>13</sup>when a young woman went to the king, whatever she desired was given to her from the house of the women, for her to take to the palace.

<sup>14</sup>In the evening she would go in, and in the morning she would return to the second house of the women, and to the custody of Shaashgaz, the king's official, who was in charge of the concubines. She would not return to the king again unless he had taken great pleasure in her and called for her by name.

<sup>15</sup>Now when the time came for Esther (daughter of Abihail, the uncle of Mordecai, who had taken her as his own daughter) to go in to the king, she did not ask for anything but what Hegai the king's official, who was in charge of the women, suggested. Now Esther received the favor of all who saw her.

<sup>16</sup>Esther was taken to King Xerxes into the royal residence on the tenth month, which is the month of Tebeth, in the seventh year of his reign.

<sup>17</sup>The king loved Esther more than all the other women and she received favor and kindness before him, more than all the other virgins. So he set the royal crown on her head and made her queen instead of Vashti.<sup>18</sup>The king gave a great feast for all his officials and his servants, "Esther's feast," and he granted relief from taxation to the provinces. He also gave gifts with royal generosity.

<sup>19</sup>Now when the virgins had been gathered together a second time, Mordecai was sitting at the king's gate.<sup>20</sup>Esther had not yet told anyone about her relatives or her people, as Mordecai had instructed her. She continued to follow Mordecai's advice, as she had done when she was raised by him.<sup>21</sup>In those days, while Mordecai was sitting at the king's gate, two of the king's officials, Bigthana and Teresh, who guarded the doorway, became angry and sought to do harm to King Xerxes.

<sup>22</sup>When the matter was made known to Mordecai, he told Queen Esther, and Esther spoke to the king in the name of Mordecai.<sup>23</sup>The report was investigated and confirmed, and both the men were hanged from a gallows. This account was written, in the presence of the king, in the book of the events of his reign.

## Chapter 3

<sup>1</sup>After these things, King Xerxes promoted Haman son of Hammedatha the Agagite, and placed his seat of authority above all the officials who were with him.<sup>2</sup>All the king's servants who were at the king's gate knelt down and bowed down to Haman, as the king had ordered them to do. But Mordecai did not kneel or bow down.

<sup>3</sup>Then the king's servants who were at the king's gate said to Mordecai, "Why do you disobey the king's command?"<sup>4</sup>They spoke with him day after day, but he refused to comply with their demands. So they spoke with Haman to see if the matter about Mordecai would remain like that, for he had told them that he was a Jew.

<sup>5</sup>When Haman saw that Mordecai did not kneel and show him respect, Haman was filled with rage.<sup>6</sup>He had contempt for the idea of killing only Mordecai, for the king's servants had told him who Mordecai's people were. Haman sought to exterminate all the Jews, the people of Mordecai, who were in the entire kingdom of Xerxes.

<sup>7</sup>In the first month (which is the month of Nisan), in the twelfth year of King Xerxes, the Pur—that is the lot—was thrown before Haman, to select a day and month. They cast the lot over and over until the lot fell on the twelfth month (which is the month of Adar).

<sup>8</sup>Then Haman said to King Xerxes, "There is a certain people scattered and distributed among all the provinces of your kingdom. Their laws are different from those of other people, and they do not keep the king's laws, so it is not suitable for the king to let them stay.<sup>9</sup>If it is pleasing to the king, give a command to kill them, and I will weigh out ten thousand talents of silver into the hands of those who are in charge of the king's business, for them to put it into the king's treasury."

<sup>10</sup>Then the king took the signet ring from his hand and gave it to Haman son of Hammedatha the Agagite, the enemy of the Jews.<sup>11</sup>The king said to Haman, "I will see that the money is given back to you and your people. You will do with it whatever you wish."

<sup>12</sup>Then the king's scribes were summoned on the thirteenth day of the first month, and a decree containing all that Haman had commanded was written to the king's provincial governors, those who were over all the provinces, to the governors of all the various peoples, and to the officials of all the people, to every province in their own writing, and to every people in their own language. It was written in the name of King Xerxes and was sealed with his ring.<sup>13</sup>Letters were delivered by the hand of couriers to all the king's provinces, to annihilate, kill, and destroy all Jews, from young to old, children and women, in one day—on the thirteenth day of the twelfth month (which is the month of Adar)—and to plunder their possessions.

<sup>14</sup>A copy of the letter was made law in every province. In every province it was made known to all the people that they should prepare for this day.<sup>15</sup>The couriers went out and hurried to distribute the king's order. The decree was also distributed within the fortress of Susa. The king and Haman sat down to drink, but the city of Susa was in confusion.

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## Chapter 4

<sup>1</sup>When Mordecai learned of all that had been done, he tore his clothes and put on sackcloth and ashes. He went out into the middle of the city, and cried out with a loud and a bitter cry.<sup>2</sup>He went up only as far as the king's gate, because no one was allowed to go through it clothed in sackcloth.<sup>3</sup>In every province, wherever the king's command and decree reached, there was great mourning among the Jews, with fasting, weeping, and wailing. Many of them lay in sackcloth and ashes.

<sup>4</sup>When Esther's young women and her servants came and told her, the queen was in great distress. She sent garments to clothe Mordecai (so he could take off his sackcloth), but he would not accept them.<sup>5</sup>Then Esther called for Hathak, one of the king's officials who had been assigned to serve her. She ordered him to go to Mordecai to learn what had happened and what it meant.

<sup>6</sup>So Hathak went to Mordecai in the city square in front of the king's gate.<sup>7</sup>Mordecai reported to him all that had happened to him, and the total amount of the silver that Haman had promised to weigh out and put into the king's treasuries in order to put the Jews to death.<sup>8</sup>He also gave him a copy of the decree that was issued in Susa for the Jews' destruction. He did this so that Hathak could show it to Esther, and that he should make it known to her and give her a solemn command to go to the king to beg for his favor, and to plead with him on behalf of her people.

<sup>9</sup>So Hathak went and told Esther what Mordecai had said.<sup>10</sup>Then Esther spoke to Hathak and ordered him to go back to Mordecai.<sup>11</sup>She said, "All the king's servants and the people of the king's provinces know that if any man or woman goes to the king inside the inner courtyard without being summoned, there is only one law: That he must be put to death—except for anyone to whom the king holds out the golden scepter so that he may live. I have not been called to come to the king these thirty days."<sup>12</sup>So Hathak reported Esther's words to Mordecai.

<sup>13</sup>Mordecai sent back this message to Esther: "You must not think that in the king's palace, you will escape any more than all the other Jews.<sup>14</sup>If you remain silent at this time, relief and rescue will rise up for the Jews from another place, but you and your father's house will perish. Who knows whether you have come to this royal position for such a time as this?"

<sup>15</sup>Then Esther sent this message to Mordecai,<sup>16</sup>"Go, gather together all the Jews who live in Susa, and fast for me. Do not eat nor drink for three days, night or day. My young girls and I will fast in the same way. Then I will go to the king, even though it is against the law, and if I perish, I perish."<sup>17</sup>Mordecai went and did all that Esther had ordered him to do.

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Chapter 5

<sup>1</sup>After three days, Esther put on her royal clothes and went to stand in the courtyard of the king's palace, in front of the king's house. The king was sitting on his royal throne in the royal house, facing the entrance to the house.

<sup>2</sup>When the king saw Esther the queen standing in the courtyard, she received favor in his eyes. He held out to her the golden scepter in his hand. So Esther approached and touched the tip of the scepter.

<sup>3</sup>Then the king said to her, "What do you want, Queen Esther? What is your request? Up to half of my kingdom, it will be given to you."<sup>4</sup>Esther said, "If it pleases the king, let the king and Haman come today to a feast that I have prepared for him."

<sup>5</sup>Then the king said, "Bring Haman quickly, to do what Esther has said." So the king and Haman went to the feast that Esther had prepared.<sup>6</sup>When the wine was being served at the feast, the king said to Esther, "What is your petition? It will be granted you. What is your request? Up to half of the kingdom, it will be granted."

<sup>7</sup>Esther answered, "My petition and my request is this,<sup>8</sup>if I have found favor in the eyes of the king and if it pleases the king to grant my petition and to honor my request, let the king and Haman come to the feast that I will prepare for them tomorrow and I will answer the king's question."

<sup>9</sup>Haman went out that day joyful and glad at heart. But when Haman saw Mordecai at the king's gate, that Mordecai neither rose up nor trembled before him with any fear, he was filled with rage against Mordecai.

<sup>10</sup>Nevertheless, Haman restrained himself and went to his own house. He sent for his friends and gathered them together, with Zeresh his wife.<sup>11</sup>Haman recounted to them the splendor of his riches, the number of his many sons, all the promotions by which the king honored him, and how he had advanced above all the officials and the servants of the king.

<sup>12</sup>Haman said, "Queen Esther invited no one else but me to come with the king to the feast she prepared. Even tomorrow I am again invited by her along with the king."<sup>13</sup>But all this is worth nothing to me as long as I see Mordecai the Jew sitting at the king's gate."

<sup>14</sup>Then Zeresh his wife said to Haman and all his friends, "Let them make a gallows fifty cubits high. In the morning speak to the king for them to hang Mordecai on it. Then go joyfully with the king to the feast." This pleased Haman and he had the gallows constructed.

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## Chapter 6

<sup>1</sup>That night the king could not sleep. He commanded servants to bring the book of the records of the events of his reign, and they were being read aloud to the king.<sup>2</sup>It was found recorded there that Mordecai had told about Bigthana and Teresh, two of the king's officials who guarded the entrance, who had tried to harm King Xerxes.

<sup>3</sup>The king asked, "What great honor has been given to Mordecai for doing this?" Then the king's young men who served him said, "Nothing was done for him."

<sup>4</sup>The king said, "Who is in the courtyard?" Now Haman had entered the outer courtyard of the king's house to speak to him about hanging Mordecai on the gallows he set up for him.<sup>5</sup>The king's servants said to him, "Haman is standing in the courtyard." The king said, "Let him come in."<sup>6</sup>When Haman entered, the king said to him, "What should be done for the man whom the king takes pleasure in honoring?" Now Haman said in his heart, "Whom would the king take pleasure in honoring more than me?"

<sup>7</sup>Haman said to the king, "For the man whom the king takes pleasure in honoring,<sup>8</sup>let royal robes be brought, robes that the king has worn, and a horse that the king has ridden and on whose head is the royal crest.<sup>9</sup>Then let the robes and the horse be given to one of the king's most noble officials. Let them clothe the man whom the king takes pleasure in honoring, and let them lead him on the horse through the city streets. Let them proclaim before him, 'This is what is done to the one whom the king takes pleasure in honoring!'"

<sup>10</sup>Then the king said to Haman, "Hurry, take the robes and the horse, as you have said, and do this for Mordecai the Jew who sits at the king's gate. Do not fail in a single matter of what you have said."<sup>11</sup>Then Haman took the robe and the horse. He dressed Mordecai and led him on the horse through the city streets. He proclaimed before him, "This is what is done for a man whom the king takes pleasure in honoring!"

<sup>12</sup>Mordecai returned to the king's gate. But Haman hurried to his house, mourning, with his head covered.

<sup>13</sup>Haman told Zeresh his wife and all his friends everything that happened to him. Then his men who were known for their wisdom, and Zeresh his wife, said to him, "If Mordecai, before whom you have begun to fall, is Jewish, you will not overcome him, but you will certainly fall before him."<sup>14</sup>While they were talking with him, the king's officials arrived. They hurried to bring Haman to the feast that Esther had prepared.

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## Chapter 7

<sup>1</sup>So the king and Haman went to feast with Queen Esther.<sup>2</sup>On this second day, during the banquet of wine, the king said to Esther, "What is your petition, Queen Esther? It will be granted to you. What is your request? Up to half of the kingdom, and it will be granted."

<sup>3</sup>Then Queen Esther replied, "If I have found favor in your eyes, king, and if it pleases you, let my life be given to me—this is my petition, and I request this also for my people.<sup>4</sup>For we have been sold, I and my people, to be destroyed, killed, and annihilated. If we had only been sold into slavery, as male and female slaves, I would have kept quiet, for no such distress as this would justify disturbing the king."<sup>5</sup>Then King Xerxes said to Esther the queen, "Who is he? Where is this person to be found who has filled his heart to do such a thing?"

<sup>6</sup>Esther said, "The adversary, that enemy, is this evil Haman!" Then Haman was terrified before the king and the queen.<sup>7</sup>The king got up in a rage from the wine-drinking at the feast and went into the palace garden, but Haman stayed to beg for his life from Queen Esther. He saw that disaster was being decided against him by the king.

<sup>8</sup>Then the king returned from the palace garden into the room where the banquet of wine had been. Haman had just fallen on the couch where Esther was. The king said, "Will he assault the queen in my presence in my own house?" As soon as this sentence came out of the king's mouth, the servants covered Haman's face.

<sup>9</sup>Then Harbona, one of the officials who served the king, said, "A gallows fifty cubits tall stands beside Haman's house. He set it up for Mordecai, the one who spoke up to protect the king." The king said, "Hang him on it."<sup>10</sup>So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king's rage died down.

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## Chapter 8

<sup>1</sup>On that day King Xerxes gave Queen Esther the property of Haman, the enemy of the Jews, and Mordecai began to serve before the king, for Esther told the king how Mordecai was related to her.<sup>2</sup>The king took off his signet ring, which he had taken back from Haman, and gave it to Mordecai. Esther designated Mordecai to be in charge of Haman's estate.

<sup>3</sup>Then Esther spoke again to the king. She lay facedown on the ground and wept as she pleaded with him to put an end to the evil plan of Haman the Agagite, to the scheme that he had devised against the Jews.<sup>4</sup>Then the king held out the golden scepter to Esther, she arose and stood before the king.

<sup>5</sup>She said, "If it pleases the king, and if I have found favor in his eyes, if the thing seems proper before the king, and I am pleasing in his eyes, let a decree be written to revoke the letters written by Haman son of Hammedatha the Agagite, the letters that he wrote to destroy the Jews who are in all the king's provinces.<sup>6</sup>For how could I bear to see disaster fall on my people? How could I endure watching the destruction of my relatives?"

<sup>7</sup>King Xerxes said to Queen Esther and to Mordecai the Jew, "Look, I have given Esther the house of Haman, and they have hanged him on the gallows, because he was going to attack the Jews.<sup>8</sup>Write another decree for the Jews in the name of the king and seal it with the king's ring. For the decree that has already been written in the king's name and sealed with the king's ring cannot be revoked."

<sup>9</sup>Then the king's scribes were called at that time, in the third month, which is the month of Sivan, on the twenty-third day of the month. A decree was written containing all that Mordecai was commanding concerning the Jews. It was written to the provincial governors, the governors and officials of the provinces that were located from India to Cush, 127 provinces, to every province written in their own writing, and to every people in their language, and to the Jews in their writing and language.

<sup>10</sup>Mordecai wrote in the name of King Xerxes and sealed it with the king's signet ring. He sent the letters by couriers riding on horses, warhorses that were used in the king's service, bred from the royal stud.<sup>11</sup>The king gave to the Jews who were in every city permission to gather together and to make a stand to protect their lives: To annihilate, to kill, and to destroy any armed force from any people or province that might attack them, children and women included, or to plunder their possessions.<sup>12</sup>This was to be in effect in all the provinces of King Xerxes, on the thirteenth day of the twelfth month, which is the month of Adar.

<sup>13</sup>A copy of the decree was to be issued as a law in every province and publicly displayed to all the peoples. The Jews were to be ready on that day to take vengeance on their enemies.<sup>14</sup>So the couriers rode on the royal horses that were used in the king's service. They went without delay. The king's decree was also issued from the palace in Susa.

<sup>15</sup>Then Mordecai left the king's presence wearing royal clothes of blue and white, with a great crown of gold and a purple robe of fine linen, and the city of Susa shouted and rejoiced.<sup>16</sup>The Jews had light and gladness, and joy and honor.<sup>17</sup>In every province and in every city, wherever the king's word and his decree reached, there was gladness and joy among the Jews, a feast and a holiday. Many from among the variety of peoples of the land became Jews, because the fear of the Jews had fallen on them.

## Chapter 9

<sup>1</sup>Now in the twelfth month, which is the month of Adar, on the thirteenth day, when the king's law and decree were about to be carried out, on the day when the enemies of the Jews hoped to gain power over them, it was reversed. The Jews gained power over those who hated them.<sup>2</sup>The Jews assembled in their cities throughout all the provinces of King Xerxes, to lay hands on those who tried to bring disaster on them. No one could stand against them, for the fear of them had fallen on all the peoples.

<sup>3</sup>All the officials of the provinces, the provincial governors, the governors, and the king's administrators, helped the Jews because the fear of Mordecai had fallen on them.<sup>4</sup>For Mordecai was great in the king's house, and his fame spread throughout all the provinces, for the man Mordecai was becoming great.<sup>5</sup>The Jews attacked their enemies with the sword, killing and destroying them, and did as they pleased to those who hated them.

<sup>6</sup>In the fortress of Susa itself the Jews killed and destroyed five hundred men.<sup>7</sup>They killed Parshandatha, Dalphon, Aspatha,<sup>8</sup>Poratha, Adalia, Aridatha,<sup>9</sup>Parmashta, Arisai, Aridai, Vaizatha;<sup>10</sup>they killed the ten sons of Haman son of Hammedatha, the enemy of the Jews. But they did not take any plunder.

<sup>11</sup>That day the number of those killed in the fortress of Susa, was reported to the king.<sup>12</sup>The king said to Queen Esther, "The Jews have killed five hundred men in the fortress of Susa, including the ten sons of Haman. What then have they done in the rest of the king's provinces? Now what is your petition? It will be granted you. What is your request? It will be granted to you."

<sup>13</sup>Esther said, "If it pleases the king, let the Jews who are in Susa be permitted to carry out this day's decree tomorrow also, and let the bodies of Haman's ten sons be hanged on gallows."<sup>14</sup>So the king commanded that this be done. A decree was issued in Susa, and they hanged the ten sons of Haman.

<sup>15</sup>The Jews who were in Susa came together on the fourteenth day of the month of Adar, and killed three hundred more men in Susa, but laid no hands on the plunder.<sup>16</sup>The rest of the Jews who were in the king's provinces came together to defend their lives, and they got relief from their enemies and killed seventy-five thousand of those who hated them, but they did not lay their hands on the valuables of those they killed.

<sup>17</sup>This happened on the thirteenth day of the month of Adar. On the fourteenth day they rested and made that a day of feasting and gladness.<sup>18</sup>But the Jews who were in Susa assembled together on the thirteenth and the fourteenth days. On the fifteenth day they rested and made it a day of feasting and gladness.<sup>19</sup>That is why the Jews of the villages, who make their homes in the rural towns, observe the fourteenth day of the month of Adar as a day of gladness and feasting, and as a day on which they send gifts of food to one another.

<sup>20</sup>Mordecai recorded these things and sent letters to all the Jews who were in all the provinces of King Xerxes, both near and far,<sup>21</sup>obligating them to keep the fourteenth and the fifteenth day of the month Adar every year.

<sup>22</sup>These were the days when the Jews got relief from their enemies, and the month when their sorrow turned to joy, and mourning into a day of celebration. They were to make them days of feasting and gladness, and of sending gifts of food to one another, and gifts to the poor.

<sup>23</sup>So the Jews continued what they had begun to do, what Mordecai had written to them.<sup>24</sup>At that time Haman son of Hammedatha the Agagite, the enemy of all the Jews, had plotted against the Jews to destroy them, and he threw Pur (that is, he threw lots), to trouble and destroy them.<sup>25</sup>But when the matter came before the king, he gave orders by letters that the wicked plan Haman developed against the Jews should come back on his own head, and that he and his sons should be hanged on the gallows.

<sup>26</sup>Therefore they called these days Purim, after the name of Pur. Because of everything that was written in this letter, and everything that they had seen and that had happened to them,<sup>27</sup>the Jews accepted a new custom and duty. This custom would be for themselves, their descendants, and everyone who joined them. It would be that they would celebrate these two days every year. They would celebrate them in a certain way and at the same time each year.<sup>28</sup>These days were to be remembered and celebrated in every generation, every family, every province, and every city. These days of Purim should never fail from among the Jews, and their memory should never come to an end for their descendants.

<sup>29</sup>Queen Esther daughter of Abihail and Mordecai the Jew wrote with full authority and confirmed this second letter about Purim.

<sup>30</sup>Letters were sent to all the Jews in the 127 provinces of the kingdom of Xerxes, wishing the Jews safety and truth.<sup>31</sup>These letters confirmed the days of Purim at their appointed times, as Mordecai the Jew and Queen Esther obligated the Jews. The Jews accepted this obligation for themselves and their descendants, just as also they accepted times of fasting and lamenting.<sup>32</sup>The command of Esther confirmed these regulations regarding Purim, and it was written in the book.

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## Chapter 10

<sup>1</sup>Then King Xerxes imposed a tax on the land and on the coastlands along the sea.<sup>2</sup>All the achievements of his power and might, together with the full account of the greatness of Mordecai to which the king had raised him, they are written in the book of the events of the reigns of the kings of Media and Persia.

<sup>3</sup>Mordecai the Jew was second in rank to King Xerxes. He was great among the Jews and shown favor by his many Jewish brothers, for he sought the welfare of his people and he spoke for the peace of all his people.

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## Job

## Chapter 1

<sup>1</sup>There was a man in the land of Uz whose name was Job; and Job was blameless and upright, one who feared God and turned from evil.<sup>2</sup>There were born to him seven sons and three daughters.<sup>3</sup>He possessed seven thousand sheep, three thousand camels, five hundred yoke of oxen, and five hundred donkeys and a great many servants. He was the man who was the greatest of all the people of the East.

<sup>4</sup>On each son's assigned day, he would give a feast in his house. They would send and call for their three sisters to eat and drink with them.<sup>5</sup>When the days of the feast were over, Job would send for them and he would consecrate them. He would rise early in the morning and offer burnt offerings for each of his children, for he would say, "It may be that my children have sinned and cursed God in their hearts." Job always did this.

<sup>6</sup>Then it was the day when the sons of God came to present themselves before Yahweh. Satan also came with them.<sup>7</sup>Yahweh said to Satan, "From where have you come?" Then Satan answered Yahweh and said, "From wandering on the earth, from going back and forth on it."<sup>8</sup>Yahweh said to Satan, "Have you considered my servant Job? For there is no one like him on the earth, a blameless and upright man, one who fears God and turns away from evil."

<sup>9</sup>Then Satan answered Yahweh and said, "Is it for no reason that Job fears God?"<sup>10</sup>Have you not put a barrier around him, around his house, and around all that is his from every side? You have blessed the deeds of his hands, and his livestock have spread throughout the land.<sup>11</sup>But now stretch out your hand and touch all that he has, and see if he does not curse you to your face."<sup>12</sup>Yahweh said to Satan, "Behold, all that he has is in your hand. Only against him himself do not stretch out your hand." Then Satan went away from the presence of Yahweh.

<sup>13</sup>It came about that on a certain day, his sons and his daughters were eating and drinking wine in their oldest brother's house.<sup>14</sup>A messenger came to Job and said, "The oxen were plowing and the donkeys were feeding beside them.<sup>15</sup>Then the Sabeans fell on them and took them away. As for the servants, they have struck them with the edge of the sword. I alone have escaped to make it known to you."

<sup>16</sup>While he was still speaking, another also came and said, "The fire of God fell from the heavens and burned up the sheep and the servants. I alone have escaped to make it known to you."<sup>17</sup>While he was still speaking, another also came and said, "The Chaldeans formed three groups, made a raid on the camels, and have taken them away. As for the servants, they have struck them with the edge of the sword. I alone have escaped to make it known to you."

<sup>18</sup>While he was yet speaking, another also came and said, "Your sons and your daughters were eating and drinking wine in their oldest brother's house."<sup>19</sup>A strong wind came from the wilderness and struck the four corners of the house. It fell on the young people, and they died. I alone have escaped to make it known to you."

<sup>20</sup>Then Job rose, tore his robe, shaved his head, lay facedown on the ground, and worshiped God.<sup>21</sup>He said, "I was naked when I came out of my mother's womb, and I will be naked when I will return there. It is Yahweh who gave, and it is Yahweh who has taken away. May the name of Yahweh be blessed."

<sup>22</sup>In all this matter, Job did not sin, nor did he accuse God of wrongdoing.

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Chapter 2

<sup>1</sup>Then it was the day when the sons of God came to present themselves before Yahweh. Satan also came with them to present himself before Yahweh. <sup>2</sup>Yahweh said to Satan, "From where have you come?" Then Satan answered Yahweh and said, "From wandering on the earth, from going back and forth on it."

<sup>3</sup>Yahweh said to Satan, "Have you considered my servant Job? For there is no one like him on the earth, a blameless and upright man, one who fears God and turns away from evil. He still holds fast to his integrity, although you misled me against him, to destroy him without cause."

<sup>4</sup>Satan answered Yahweh and said, "Skin for skin, indeed; a man will give all he has for his life. <sup>5</sup>But stretch out your hand now and touch his bones and his flesh, and see if he does not curse you to your face."

<sup>6</sup>Yahweh said to Satan, "See, he is in your hand; it is only his life that you must spare."

<sup>7</sup>Then Satan went away from the presence of Yahweh. He struck Job with painful boils from the sole of his feet to his head. <sup>8</sup>Job took a piece of broken pottery to scrape himself with, and he sat down in the middle of ashes.

<sup>9</sup>Then his wife said to him, "Do you still hold fast to your integrity? Curse God and die." <sup>10</sup>But he said to her, "You talk as a foolish woman talks. Should we receive the good from God and not receive the bad?" In all this matter, Job did not sin with his lips.

<sup>11</sup>Now when Job's three friends heard of all this evil that had come on him, each of them came from his own place: Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They set a time to come to mourn with him and to comfort him.

<sup>12</sup>When they lifted up their eyes at a distance, they did not recognize him. They raised their voices and wept; each tore his robe and threw dust into the air and upon his own head. <sup>13</sup>Then they sat with him on the ground for seven days and seven nights. No one spoke a word to him, for they saw that his grief was very great.

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## Chapter 3

<sup>1</sup>After this, Job opened his mouth and cursed the day he was born.<sup>2</sup>He said,

<sup>3</sup> "May the day on which I was born perish,  
     the night that said, 'A boy has been conceived.'  
<sup>4</sup> May that day be dark!  
     May God not care about it,  
     nor light shine on it.  
<sup>5</sup> May darkness and the shadow of death claim it for their own.  
     May a cloud live over it;  
     may everything that makes the day black truly terrify it.  
<sup>6</sup> As for that night, may thick darkness seize it.  
     May it not rejoice among the days of the year;  
     may it not come into the number of the months.  
<sup>7</sup> See, may that night be barren;  
     may no joyful voice come into it.  
<sup>8</sup> Those who curse the day—may they curse it,  
     those who know how to wake up Leviathan.  
<sup>9</sup> May the stars of that day's dawn be dark.  
     May that day look for light, but find none;  
     neither may it see the eyelids of the dawn,  
<sup>10</sup> because it did not shut up the doors of my mother's womb,  
     and because it did not hide trouble from my eyes.  
<sup>11</sup> Why did I not die when I came out from the womb?  
     Why did I not perish when my mother bore me?  
<sup>12</sup> Why did her knees welcome me?  
     Why did her breasts receive me so that I should suck?  
<sup>13</sup> For now I would have been lying down quietly.  
     I would have slept and been at rest  
<sup>14</sup> with kings and counselors of the earth,  
     who built up tombs for themselves that are now in ruins.  
<sup>15</sup> Or I would have been lying down with princes who once had gold,  
     who had filled their houses with silver.  
<sup>16</sup> Or perhaps I would have been stillborn,  
     like infants that never see the light.  
<sup>17</sup> There the wicked cease from trouble;  
     there the weary are at rest.  
<sup>18</sup> There the prisoners are at ease together;  
     they do not hear the voice of the slave driver.  
<sup>19</sup> Both small and great people are there;  
     the servant is free from his master there.  
<sup>20</sup> Why is light given to him who suffers?  
     Why is life given to the one who is bitter in soul,  
<sup>21</sup> to one who longs for death without it coming;  
     to one who digs for it more than for hidden treasure?  
<sup>22</sup> Why is light given to one who rejoices very much  
     and is glad when he finds the grave?  
<sup>23</sup> Why is light given to a man whose way is hidden,  
     a man whom God has hedged in?  
<sup>24</sup> For my sighing happens instead of eating;



my groaning is poured out like water.

<sup>25</sup> For the thing that I feared has come upon me;  
what I was afraid of has come to me.

<sup>26</sup> I am not at ease, I am not quiet, and I have no rest;  
trouble comes instead."

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## Chapter 4

<sup>1</sup>Then Eliphaz the Temanite answered and said,  
<sup>2</sup> If anyone tries to speak with you, will you be impatient?  
But who can stop himself from speaking?  
<sup>3</sup> See, you have instructed many;  
you have strengthened weak hands.  
<sup>4</sup> Your words have supported him who was falling;  
you have made feeble knees strong.  
<sup>5</sup> But now trouble has come to you, and you are weary;  
it touches you, and you are troubled.  
<sup>6</sup> Is not your fear your confidence,  
and the integrity of your ways your hope?  
  
<sup>7</sup> Think about this, please: Who has ever perished when innocent?  
Or when were the upright people ever cut off?  
<sup>8</sup> According to what I have seen, those who plow iniquity  
and sow trouble reap it.  
<sup>9</sup> By the breath of God they perish;  
by the blast of his anger they are consumed.  
<sup>10</sup> The roaring of the lion, the voice of the fierce lion,  
the teeth of the young lions—they are broken.  
<sup>11</sup> The old lion perishes for lack of victims;  
the cubs of the lioness are scattered everywhere.  
  
<sup>12</sup> Now a certain matter was secretly brought to me,  
and my ear received a whisper about it.  
<sup>13</sup> Then came thoughts from visions in the night,  
when deep sleep falls on people.  
<sup>14</sup> It was at night when fear and trembling came upon me,  
and all my bones shook.  
<sup>15</sup> Then a spirit passed before my face,  
and the hair of my flesh stood up.  
<sup>16</sup> The spirit stood still,  
but I could not discern its appearance.  
A form was before my eyes;  
there was silence, and I heard a voice that said,  
<sup>17</sup> "Can a mortal man be more righteous than God?  
Can a man be more pure than his Maker?  
<sup>18</sup> See, if God puts no trust in his servants;  
if he accuses his angels of folly,  
<sup>19</sup> how much more is this true of those who live in houses of clay,  
whose foundation is in the dust,  
who are crushed sooner than a moth?  
<sup>20</sup> Between morning and evening they are destroyed;  
they perish forever without anyone noticing them.  
<sup>21</sup> Are not their tent cords plucked up among them?  
They die; they die without wisdom.

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## Chapter 5

- <sup>1</sup> Call out now; is there anyone who will answer you?  
To which of the holy ones will you turn?
- <sup>2</sup> For anger kills the foolish;  
jealousy causes the death of the silly.
- <sup>3</sup> I have seen a foolish person taking root,  
but suddenly I cursed his home.
- <sup>4</sup> His children are far from safety;  
they are crushed in the city gate.  
There is no one to rescue them.
- <sup>5</sup> The hungry eat up their harvest;  
they even take it from among the thorns.  
The thirsty pant for their wealth.
- <sup>6</sup> For difficulties do not come out from the soil;  
neither does trouble sprout from the ground.
- <sup>7</sup> Yet, mankind is born for trouble,  
just as sparks fly upward.
- <sup>8</sup> But as for me, I would turn to God himself;  
to him I would commit my cause—
- <sup>9</sup> he who does great and unsearchable things,  
marvelous things without number.
- <sup>10</sup> He gives rain on the earth,  
and sends water on the fields.
- <sup>11</sup> He does this in order to set up on high those who are low;  
to raise to safety those who mourn.
- <sup>12</sup> He breaks the plans of crafty people,  
so that their hands cannot achieve success.
- <sup>13</sup> He traps wise people in their own crafty actions;  
the plans of twisted people are hurried to their end.
- <sup>14</sup> They encounter darkness in the daytime,  
and grope at noonday as if it were night.
- <sup>15</sup> But he saves the poor person from the sword in their mouths  
and the needy person from the hand of mighty people.
- <sup>16</sup> So the poor person has hope,  
and injustice shuts her own mouth.
- <sup>17</sup> See, blessed is the man whom God corrects;  
therefore, do not despise the discipline of the Almighty.
- <sup>18</sup> For he inflicts pain and then binds up;  
he wounds and then his hands heal.
- <sup>19</sup> He will rescue you out of six troubles;  
indeed, in seven troubles, no evil will touch you.
- <sup>20</sup> In famine he will ransom you from death,  
and in war from the hands of the sword.
- <sup>21</sup> You will be hidden from the scourge of the tongue;  
and you will not be afraid of destruction when it comes.
- <sup>22</sup> You will laugh at destruction and famine,  
and you will not be afraid of beasts of the earth.
- <sup>23</sup> For you will have a covenant with the stones in your field,  
and the beasts of the field will be at peace with you.
- <sup>24</sup> You will know that your tent is in safety;  
you will visit your sheepfold and you will not miss anything.

- <sup>25</sup> You will also know that your seed will be great,  
that your descendants will be like the grass on the ground.
- <sup>26</sup> You will come to your grave at a full age,  
like a stack of grain bundles that goes up at its time.
- <sup>27</sup> See, we have examined this matter; it is like this;  
listen to it, and know it for yourself."
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## Chapter 6

<sup>1</sup>Then Job answered and said,

<sup>2</sup> "Oh, if only my anguish were weighed;  
     if only all my calamity were laid in the balance!  
<sup>3</sup> For now it would be heavier than the sand of the seas.  
     That is why my words were reckless.  
<sup>4</sup> For the arrows of the Almighty are in me,  
     my spirit drinks up the poison;  
     the terrors of God have arranged themselves in array against me.  
<sup>5</sup> Does the wild donkey bray in despair when he has grass?  
     Or does the ox low in hunger when it has fodder?  
<sup>6</sup> Can that which has no taste be eaten without salt?  
     Or is there any taste in the white of an egg?  
<sup>7</sup> I refuse to touch them;  
     they are like disgusting food to me.  
<sup>8</sup> Oh, that I might have my request;  
     oh, that God would grant me the thing I long for:  
<sup>9</sup> that it would please God to crush me once,  
     that he would set his hand free and cut me off from this life!

<sup>10</sup> May this still be my consolation—  
     even if I rejoice in pain that does not lessen:  
     that I have not denied the words of the Holy One.  
<sup>11</sup> What is my strength, that I should continue to hope?  
     What is my end, that I should prolong my life?  
<sup>12</sup> Is my strength the strength of stones?  
     Or is my flesh made of bronze?  
<sup>13</sup> Is it not true that I have no help in myself,  
     and that wisdom has been driven out of me?

<sup>14</sup> To the person who is about to faint, faithfulness should be shown by his friend;  
     even to him who abandons the fear of the Almighty.  
<sup>15</sup> But my brothers have acted as deceitfully to me as a desert streambed,  
     as channels of water that pass away to nothing,  
<sup>16</sup> which are darkened because of ice over them,  
     and because of the snow that hides itself in them.  
<sup>17</sup> When they thaw out, they vanish;  
     when it is hot, they melt out of their place.  
<sup>18</sup> The caravans that travel by their way turn aside for water;  
     they wander into wasteland and then perish.  
<sup>19</sup> Caravans from Tema looked there,  
     while companies of Sheba hoped in them.  
<sup>20</sup> They were disappointed because they had been confident of finding water.  
     They went there, but they were put to shame.  
<sup>21</sup> For now you friends are nothing to me;  
     you see my dreadful situation and are afraid.  
<sup>22</sup> Did I say to you, 'Give something to me'  
     or, 'Offer me a bribe from your wealth'  
<sup>23</sup> or, 'Save me from my adversary's hand'  
     or, 'Ransom me from the hand of oppressors'?

<sup>24</sup> Teach me, and I will hold my peace;

make me understand where I have been wrong.  
<sup>25</sup> How painful are upright words!  
But your arguments, how do they actually rebuke me?  
<sup>26</sup> Do you plan to ignore my words,  
treating the words of a desperate man like the wind?  
<sup>27</sup> Indeed, you cast lots for a fatherless child,  
and haggle over your friend like merchandise.

<sup>28</sup> Now, therefore, please look at me,  
for surely I would not lie to your face.  
<sup>29</sup> Relent, I beg you; let there be no injustice with you;  
Indeed, relent, for my cause is just.  
<sup>30</sup> Is there evil on my tongue?  
Cannot my mouth detect destructive things?

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## Chapter 7

- <sup>1</sup> Does not man have hard labor on earth?  
Are not his days like the days of a hired man?
- <sup>2</sup> Like a slave earnestly desires the shadows of evening,  
like a hired man looks for his wages—
- <sup>3</sup> so I have been assigned months of emptiness;  
I have been given trouble-filled nights.
- <sup>4</sup> When I lie down, I say to myself,  
'When will I get up and when will the night be gone?'  
I am full of tossing to and fro until the day's dawning.
- <sup>5</sup> My flesh is clothed with worms and clods of dust;  
the sores in my skin harden up and then dissolve and run afresh.
- <sup>6</sup> My days are swifter than a weaver's shuttle;  
they pass without hope.
- <sup>7</sup> God, call to mind that my life is only a breath;  
my eye will no more see good.
- <sup>8</sup> The eye of God, who sees me, will see me no more;  
God's eyes will be on me, but I will not exist.
- <sup>9</sup> As a cloud is consumed and vanishes away,  
so he who goes down to Sheol will come up no more.
- <sup>10</sup> He will return no more to his house;  
neither will his place know him again.
- <sup>11</sup> Therefore I will not restrain my mouth;  
I will speak in the anguish of my spirit;  
I will complain in the bitterness of my soul.
- <sup>12</sup> Am I the sea or a sea monster  
that you place a guard over me?
- <sup>13</sup> When I say, 'My bed will comfort me,  
and my couch will ease my complaint,'
- <sup>14</sup> then you frighten me with dreams  
and terrify me through visions,
- <sup>15</sup> so that my soul would choose strangling  
and death rather than preserving these bones of mine.
- <sup>16</sup> I despise my life; I would not wish to always be alive;  
let me alone, for my days are useless.
- <sup>17</sup> What is man that you should pay attention to him,  
that you should set your mind on him,
- <sup>18</sup> that you should observe him every morning  
and test him every moment?
- <sup>19</sup> How long will it be before you look away from me,  
before you let me alone long enough for me to swallow down my own saliva?
- <sup>20</sup> Even if I have sinned, what would that do to you,  
you who watch men?  
Why have you made a target of me,  
so that I am a burden for you?
- <sup>21</sup> Why do you not pardon my transgression  
and take away my iniquity?  
For now will I lie down in the dust;  
you will seek me carefully, but I will not exist."

## Chapter 8

<sup>1</sup>Then Bildad the Shuhite answered and said,  
<sup>2</sup> "How long will you say these things?  
How long will the words of your mouth be a mighty wind?  
<sup>3</sup> Does God pervert justice?  
Does the Almighty pervert righteousness?  
<sup>4</sup> Your children have sinned against him;  
we know this, for he gave them into the hand of their sins.  
<sup>5</sup> But suppose you diligently sought God  
and sought the favor of the Almighty.  
<sup>6</sup> If you are pure and upright,  
then he would surely stir himself on your behalf  
and restore you to your rightful place.  
<sup>7</sup> Even though your beginning was small,  
still your final condition would be much greater.

<sup>8</sup> Please ask the former generations,  
and give your attention to what our ancestors learned.  
<sup>9</sup> (We were only born yesterday and know nothing  
because our days on earth are a shadow.)  
<sup>10</sup> Will they not teach you and tell you?  
Will they not speak words from their hearts?  
<sup>11</sup> Can papyrus grow without a marsh?  
Can reeds grow without water?  
<sup>12</sup> While they are still green and not cut down,  
they wither before any other plant.  
<sup>13</sup> So also are the paths of all who forget God;  
the hope of the godless will perish.  
<sup>14</sup> His confidence will break apart,  
and his trust is as weak as a spider's web.  
<sup>15</sup> He leans on his house, but it will not support him;  
he takes hold of it, but it does not stand.  
<sup>16</sup> Under the sun he is green,  
and his shoots go out over his entire garden.  
<sup>17</sup> His roots are wrapped about the heaps of stone;  
they look for good places among the rocks.  
<sup>18</sup> But if this person is destroyed out of his place,  
then that place will deny him and say, 'I never saw you.'  
<sup>19</sup> See, this is the "joy" of such a person's behavior;  
other plants will sprout out of the same soil in his place.  
<sup>20</sup> See, God will not reject an innocent man;  
neither will he take the hand of evildoers.

<sup>21</sup> He will yet fill your mouth with laughter,  
your lips with shouting.  
<sup>22</sup> Those who hate you will be clothed with shame;  
the tent of the wicked will be no more."

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## Chapter 9

<sup>1</sup>Then Job answered and said,

<sup>2</sup> "I truly know that this is so.  
 But how can a person be in the right with God?

<sup>3</sup> If he wants to argue with God,  
 he cannot answer him once in a thousand times.

<sup>4</sup> God is wise in heart and mighty in strength;  
 who has ever hardened himself against him and succeeded?—

<sup>5</sup> he who removes the mountains without warning anyone  
 when he overturns them in his anger—

<sup>6</sup> he who shakes the earth out of its place  
 and sets its pillars trembling.

<sup>7</sup> It is the same God who tells the sun not to rise, and it does not,  
 and who covers up the stars,

<sup>8</sup> who by himself stretches out the heavens  
 and tramples down the waves of the sea,

<sup>9</sup> who makes the Bear, Orion, the Pleiades,  
 and the constellations of the south.

<sup>10</sup> He does great and unsearchable things,  
 and wonderful things that cannot be counted.

<sup>11</sup> See, he goes by me, and I do not see him;  
 he passes on, but I do not understand him.

<sup>12</sup> If he takes something away, who can stop him?  
 Who can say to him, 'What are you doing?'

<sup>13</sup> God will not withdraw his anger;  
 the helpers of Rahab bow beneath him.

<sup>14</sup> How much less could I answer him,  
 could I choose words to reason with him?

<sup>15</sup> Even if I were righteous, I could not answer him;  
 I could only plead for mercy with my judge.

<sup>16</sup> Even if I called and he answered me,  
 I would not believe that he was listening to my voice.

<sup>17</sup> For he breaks me with a tempest  
 and multiplies my wounds without cause.

<sup>18</sup> He does not allow me to regain my breath;  
 but he fills me with bitterness.

<sup>19</sup> If it is a matter of strength, behold, he is mighty!  
 If it is a matter of justice, who can summon him?

<sup>20</sup> Though I am in the right, my own mouth would condemn me;  
 and though I am blameless, my words would prove me to be guilty.

<sup>21</sup> I am blameless, but I do not care any more about myself;  
 I despise my own life.

<sup>22</sup> It makes no difference, which is why I say  
 that he destroys blameless people and wicked people together.

<sup>23</sup> When a whip suddenly kills,  
 he mocks the despair of the innocent.

<sup>24</sup> The earth is given into the hand of wicked people;  
 God covers the faces of its judges.  
 If it is not he who does it, then who is it?

<sup>25</sup> My days are swifter than a running messenger;  
my days flee away; they see no good anywhere.  
<sup>26</sup> They are as fast as papyrus reed boats,  
and as fast as the eagle that swoops down on its victim.  
<sup>27</sup> If I said that I would forget about my complaints,  
that I would take off my sad face and be happy,  
<sup>28</sup> I would be afraid of all my sorrows  
because I know that you will not consider me innocent.  
<sup>29</sup> I will be condemned;  
why, then, should I try in vain?  
<sup>30</sup> If I washed myself with snow water  
and made my hands ever so clean,  
<sup>31</sup> God would plunge me in a ditch,  
and my own clothes would be disgusted with me.

<sup>32</sup> For God is not a man, as I am, that I could answer him,  
that we could come together in court.  
<sup>33</sup> There is no judge between us  
who might lay his hand upon us both.  
<sup>34</sup> There is no other judge who could take God's rod off me,  
who could keep his terror from frightening me.  
<sup>35</sup> Then would I speak up and not fear him.  
But as things are now, I cannot do that.

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## Chapter 10

- <sup>1</sup> I am weary of my life;  
     I will give free expression to my complaint;  
     I will speak in the bitterness of my soul.
- <sup>2</sup> I will say to God, 'Do not merely condemn me;  
     show me why you accuse me.
- <sup>3</sup> Is it good to you that you should oppress me,  
     to despise the labor of your hands  
     while you smile on the plans of the wicked?
- <sup>4</sup> Do you have eyes of flesh?  
     Do you see like a man sees?
- <sup>5</sup> Are your days like the days of mankind  
     or your years like the years of people,
- <sup>6</sup> that you inquire after my iniquity  
     and search after my sin,
- <sup>7</sup> although you know I am not guilty  
     and there is no one who can rescue me from your hand?
- <sup>8</sup> Your hands have framed and fashioned me  
     together round about, yet you are destroying me.
- <sup>9</sup> Call to mind, I beg you, that you have fashioned me like clay;  
     will you bring me into dust again?
- <sup>10</sup> Have you not poured me out like milk  
     and curdled me like cheese?
- <sup>11</sup> You have clothed me with skin and flesh  
     and knit me together with bones and sinews.
- <sup>12</sup> You have granted me life and covenant faithfulness;  
     your care has guarded my spirit.
- <sup>13</sup> Yet these things you hid in your heart—  
     I know that this is what you were thinking:
- <sup>14</sup> that if I sinned, you would notice it;  
     you would not acquit me of my iniquity.
- <sup>15</sup> If I have acted wickedly, woe to me;  
     and even if I acted righteously,  
     I could not lift up my head,  
     since I am filled with disgrace—  
     see my affliction!
- <sup>16</sup> If my head were lifted up,  
     you would stalk me like a lion;  
     and again you would show yourself with marvellous acts of power against me.
- <sup>17</sup> You bring new witnesses against me  
     and increase your anger against me;  
     you attack me with fresh armies.
- <sup>18</sup> Why, then, have you brought me out of the womb?  
     I wish I had died and that no eye had ever seen me.
- <sup>19</sup> I would have been as though I had never existed;  
     I would have been carried from the womb to the grave.
- <sup>20</sup> Are not my days only a few? Stop then,  
     let me alone, so that I may have a little rest
- <sup>21</sup> before I go from where I will not return,  
     to the land of darkness and of the shadow of death,

<sup>22</sup> the land that is as dark as darkness,  
the land of the shadow of death, without any order,  
where the light is like darkness."

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## Chapter 11

<sup>1</sup>Then Zophar the Naamathite answered and said,  
<sup>2</sup> "Should not such a multitude of words be answered?  
Should this man, so full of talk, be acquitted?  
<sup>3</sup> Should your boasting make others remain silent?  
When you mock, will no one make you feel ashamed?  
<sup>4</sup> For you say to God, 'My beliefs are pure,  
I am clean in your eyes.'  
<sup>5</sup> But, oh, that God would speak  
and open his lips against you;  
<sup>6</sup> that he would show you the secrets of wisdom!  
For sound wisdom has two sides.  
Know then that God demands from you less than your iniquity deserves.

<sup>7</sup> Can you understand God by searching for him?  
Can you comprehend the Almighty perfectly?  
<sup>8</sup> The matter is as high as heaven; what can you do?  
It is deeper than Sheol; what can you know?  
<sup>9</sup> Its measure is longer than the earth,  
and wider than the sea.

<sup>10</sup> If he passes through and shuts anyone up,  
if he calls an assembly, then who can stop him?  
<sup>11</sup> For he knows deceitful people;  
when he sees iniquity, does he not notice it?  
<sup>12</sup> But foolish people will gain understanding  
when the foal of a wild donkey is born a man.

<sup>13</sup> But suppose that you set your heart right  
and reach out with your hands toward God;  
<sup>14</sup> suppose that iniquity is in your hand,  
but that you put it far away from you,  
and do not let unrighteousness live in your tents.  
<sup>15</sup> Then you will certainly lift up your face without a sign of shame;  
indeed, you will be steadfast and will not fear.  
<sup>16</sup> You will forget your trouble;  
you will remember it only like waters that have flowed away.  
<sup>17</sup> Your life will be brighter than the noonday;  
though there be darkness, it will become like the morning.  
<sup>18</sup> You will be secure because there is hope;  
indeed, you will find safety about you and will take your rest in safety.  
<sup>19</sup> Also you will lie down in rest, and none will make you afraid;  
indeed, many will seek your favor.  
<sup>20</sup> But the eyes of wicked people will fail;  
they will have no refuge;  
their only hope will be a last gasp of life."

---

## Chapter 12

<sup>1</sup>Then Job answered and said,

<sup>2</sup> "No doubt you are the people;  
wisdom will die with you.

<sup>3</sup> But I have understanding as well as you;  
I am not inferior to you.  
Indeed, who does not know such things as these?

<sup>4</sup> I am something for my neighbor to laugh at—  
I, one who called on God and who was answered by him!  
I, a just and blameless man—I am now something to laugh at.

<sup>5</sup> In the thought of someone who is at ease, there is contempt for misfortune;  
he thinks in a way that brings more misfortune to those whose foot is slipping.

<sup>6</sup> The tents of robbers prosper,  
and those who provoke God feel secure;  
their own hands are their gods.

<sup>7</sup> But now ask the animals, and they will teach you;  
ask the birds of the heavens, and they will tell you.

<sup>8</sup> Or speak to the earth, and it will teach you;  
the fish of the sea will declare to you.

<sup>9</sup> Which animal among all these does not know  
that the hand of Yahweh has done this?

<sup>10</sup> In his hand is the life of every living thing  
and the breath of all mankind.

<sup>11</sup> Does not the ear test words  
just as the palate tastes its food?

<sup>12</sup> With aged men is wisdom;  
in length of days is understanding.

<sup>13</sup> With God are wisdom and might;  
he has counsel and understanding.

<sup>14</sup> See, he breaks things down, and they cannot be built again;  
if he imprisons someone, there can be no release.

<sup>15</sup> See, if he withholds the waters, they dry up;  
and if he sends them out, they overwhelm the land.

<sup>16</sup> With him are strength and wisdom;  
people who are deceived and the deceiver are both in his power.

<sup>17</sup> He leads counselors away barefoot in sorrow;  
he turns judges into fools.

<sup>18</sup> He removes the bond of kings;  
he wraps a cloth about their waists.

<sup>19</sup> He leads priests away barefoot in sorrow  
and overthrows mighty people.

<sup>20</sup> He removes the speech of those who had been trusted  
and takes away the understanding of the elders.

<sup>21</sup> He pours contempt upon princes  
and unfastens the belt of the strong.

<sup>22</sup> He reveals the deep things of darkness  
and brings utter darkness into the light.

<sup>23</sup> He makes nations strong, and he also destroys them;  
He enlarges nations, and he also leads them along as prisoners.

- <sup>24</sup> He takes away understanding from the leaders of the people of the earth;  
he causes them to wander in a wilderness where there is no path.
- <sup>25</sup> They grope in the dark without light;  
he makes them stagger like a drunk man.
-

## Chapter 13

<sup>1</sup> See, my eye has seen all this;  
     my ear has heard and understood it.  
<sup>2</sup> What you know, the same I also know;  
     I am not inferior to you.  
<sup>3</sup> However, I would rather speak with the Almighty;  
     I wish to reason with God.  
<sup>4</sup> But you whitewash the truth with lies;  
     you are all worthless healers.  
<sup>5</sup> Oh, that you would altogether hold your peace!  
     That would be your wisdom.  
<sup>6</sup> Hear now my own reasoning;  
     listen to the pleading of my own lips.  
<sup>7</sup> Will you speak unrighteousness for God,  
     and will you talk deceitfully for him?  
<sup>8</sup> Will you show him partiality?  
     Will you argue the case for God?  
<sup>9</sup> Will it be good for you when he examines you?  
     Could you deceive him as you might deceive men?  
<sup>10</sup> He would surely reprove you  
     if in secret you showed partiality.  
<sup>11</sup> Will not his majesty terrify you,  
     and the dread of him fall upon you?  
<sup>12</sup> Your memorable sayings are proverbs made of ashes;  
     your defenses are defenses made of clay.  
  
<sup>13</sup> Hold your peace, let me alone, so that I may speak,  
     let come what may on me.  
<sup>14</sup> I will take my own flesh in my teeth;  
     I will take my life in my hands.  
<sup>15</sup> See, if he kills me, I will have no hope left;  
     nevertheless, I will defend my ways before him.  
<sup>16</sup> This will be the reason for my deliverance,  
     for no godless person would come before him.  
<sup>17</sup> God, listen carefully to my speech;  
     let my declaration come to your ears.  
<sup>18</sup> See now, I have set my defense in order;  
     I know that I will be vindicated.  
<sup>19</sup> Who is the one who would argue against me in court?  
     If you came to do so, and if I were proved wrong, then I would be silent and die.  
  
<sup>20</sup> God, do only two things for me,  
     and then I will not hide myself from your face:  
<sup>21</sup> withdraw your oppressive hand from me,  
     and do not let your terrors make me afraid.  
<sup>22</sup> Then call me, and I will answer;  
     or let me speak to you, and you answer me.  
<sup>23</sup> How many are my iniquities and sins?  
     Let me know my transgression and my sin.  
<sup>24</sup> Why do you hide your face from me  
     and treat me like your enemy?  
<sup>25</sup> Will you cause a driven leaf to tremble?  
     Will you pursue dry stubble?



- <sup>26</sup> For you write down bitter things against me;  
you make me inherit the iniquities of my youth.
- <sup>27</sup> You also put my feet in the stocks;  
you closely watch all my paths;  
you examine the ground where the soles of my feet have walked
- <sup>28</sup> although I am like a rotten thing that wastes away,  
like a garment that moths have eaten.
-

## Chapter 14

- <sup>1</sup> Man, who is born of woman,  
lives only a few days and is full of trouble.
- <sup>2</sup> He sprouts from the ground like a flower and is cut down;  
he flees like a shadow and does not last.
- <sup>3</sup> Do you look at any of these?  
Do you bring me into judgment with you?
- <sup>4</sup> Who can bring something clean out of something unclean?  
No one.
- <sup>5</sup> Man's days are determined.  
The number of his months is with you;  
you have appointed his limits that he cannot pass.
- <sup>6</sup> Look away from him that he may rest,  
so that he may enjoy his day like a hired man if he can do so.
- <sup>7</sup> There can be hope for a tree;  
if it is cut down, it might sprout again,  
so that its tender stalk does not disappear.
- <sup>8</sup> Though its root grows old in the earth,  
and its stump dies in the ground,
- <sup>9</sup> yet even if it only smells water, it will bud  
and send out branches like a plant.
- <sup>10</sup> But man dies; he becomes weak;  
indeed, man stops breathing, and then where is he?
- <sup>11</sup> As water disappears from a lake,  
and as a river becomes dry and dries up,
- <sup>12</sup> so people lie down and do not rise again.  
Until the heavens are no more, they will not awake  
nor be roused out of their sleep.
- <sup>13</sup> Oh, that you would hide me away in Sheol away from troubles,  
and that you would keep me in private until your wrath is over,  
that you would set me a fixed time to stay there and then call me to mind!
- <sup>14</sup> If a man dies, will he live again?  
All my time of service there I will wait  
until my release should come.
- <sup>15</sup> You would call, and I would answer you.  
You would have a desire for the work of your hands.
- <sup>16</sup> You would number and care for my footsteps;  
you would not keep track of my sin.
- <sup>17</sup> My transgression would be sealed up in a bag;  
you would cover up my iniquity.
- <sup>18</sup> But even mountains fall and crumble to nothing;  
even rocks are moved out of their place;
- <sup>19</sup> the waters wear down the stones;  
their flooding washes away the dust of the earth.  
Like this, you destroy the hope of man.
- <sup>20</sup> You forever defeat him, and he passes away;  
you change his face and send him away to die.
- <sup>21</sup> If his sons are honored, he does not know it;  
and if they are brought low, he does not see it.
- <sup>22</sup> He feels only the pain of his own body,

and he mourns for himself.

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## Chapter 15

<sup>1</sup>Then Eliphaz the Temanite answered and said,

<sup>2</sup> "Should a wise man answer with useless knowledge  
and fill himself with the east wind?

<sup>3</sup> Should he reason with unprofitable talk  
or with speeches with which he can do no good?

<sup>4</sup> Indeed, you diminish respect for God;  
you obstruct meditation before him,

<sup>5</sup> for your iniquity teaches your mouth;  
you choose to have the tongue of the crafty.

<sup>6</sup> Your own mouth condemns you, not mine;  
indeed, your own lips testify against you.

<sup>7</sup> Are you the first man that was born?  
Were you brought into existence before the hills?

<sup>8</sup> Have you heard the secret knowledge of God?  
Do you limit wisdom to yourself?

<sup>9</sup> What do you know that we do not know?  
What do you understand that is not also in us?

<sup>10</sup> With us are both the gray-headed and the very aged men  
who are much older than your father.

<sup>11</sup> Are the consolations of God too small for you,  
the words that are gentle toward you?

<sup>12</sup> Why does your heart carry you away?  
Why do your eyes flash,

<sup>13</sup> so that you turn your spirit against God  
and bring out such words from your mouth?

<sup>14</sup> What is man that he should be clean?  
What is he who is born of a woman that he should be righteous?

<sup>15</sup> See, God puts no trust even in his holy ones;  
indeed, the heavens are not clean in his sight;

<sup>16</sup> how much less clean is one who is abhorrent and corrupt,  
a man who drinks iniquity like water!

<sup>17</sup> I will show you; listen to me;  
I will announce to you the things I have seen,

<sup>18</sup> the things that wise men have passed down from their fathers,  
the things that their ancestors did not hide.

<sup>19</sup> These were their ancestors, to whom alone the land was given,  
and among whom no stranger ever passed.

<sup>20</sup> The wicked man twists in pain all his days,  
the number of years that are laid up for the oppressor to suffer.

<sup>21</sup> A sound of terrors is in his ears;  
while he is in prosperity, the destroyer will come upon him.

<sup>22</sup> He does not think that he will return out of darkness;  
he has been marked out for the sword.

<sup>23</sup> He goes to various places for bread, saying, 'Where is it?'  
He knows that the day of darkness is at hand.

<sup>24</sup> Distress and anguish make him afraid;  
they prevail against him, as a king ready for battle.

<sup>25</sup> Because he has reached out with his hand against God

- and has behaved proudly against the Almighty,  
<sup>26</sup> this wicked man runs at God with a stiff neck,  
 with a thick shield.
- <sup>27</sup> This is true, even though he has covered his face with his fat  
 and gathered fat on his loins,  
<sup>28</sup> and has lived in desolate cities;  
 in houses which no man inhabits now  
 and which were ready to become heaps.
- <sup>29</sup> He will not be rich; his wealth will not last  
 and his possessions will not spread over the land.
- <sup>30</sup> He will not depart out of darkness; <sup>1</sup>  
 a flame will dry up his stalks;  
 at the breath of God's mouth he will go away. <sup>2</sup>
- <sup>31</sup> Let him not trust in useless things, deceiving himself;  
 for uselessness will be his reward.
- <sup>32</sup> It will happen before his time should come to die;  
 his palm branch will not be green.
- <sup>33</sup> He will drop his unripe grapes like a grapevine;  
 he will cast off his flowers like the olive tree.
- <sup>34</sup> For the company of godless people will be barren;  
 fire will consume their tents of bribery.
- <sup>35</sup> They conceive mischief and give birth to iniquity;  
 their womb conceives deceit."

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<sup>1</sup>Many modern translations leave out He will not depart out of darkness , because they believe that this expression was mistakenly copied from 15:22.

<sup>2</sup>The copies of the ancient Hebrew text have He will go away by the breath of his mouth , which some modern translations interpret as meaning the breath of God's mouth . However, other modern translations follow the ancient Greek translation of the ancient Hebrew copies, which reads, his flower will fall with the wind .

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## Chapter 16

<sup>1</sup>Then Job answered and said,  
<sup>2</sup> "I have heard many such things;  
you are all troublesome comforters.  
<sup>3</sup> Will useless words ever have an end?  
What is wrong with you that you answer like this?  
<sup>4</sup> I also could speak as you do,  
if you were in my place;  
I could collect and join words together against you  
and shake my head at you in mockery.  
<sup>5</sup> I would strengthen you with my mouth,  
and the quivering of my lips will bring you relief!  
  
<sup>6</sup> If I speak, my grief is not lessened;  
if I keep from speaking, how am I helped?  
<sup>7</sup> But now, God, you have made me weary;  
you have made all my family desolate.  
<sup>8</sup> You have made me dry up,  
which itself is a witness against me;  
the leanness of my body rises up against me,  
and it testifies against my face.  
<sup>9</sup> God has torn me in his wrath and persecuted me;  
He grinds his teeth in rage;  
my enemy fastens his eyes on me as he tears me apart.  
<sup>10</sup> People have gaped with open mouth at me;  
they have hit me on the cheek with contempt;  
they have gathered together against me.  
<sup>11</sup> God hands me over to ungodly people,  
and throws me into the hands of wicked people.  
<sup>12</sup> I was at ease, and he broke me apart.  
Indeed, he has taken me by the neck and dashed me to pieces;  
he has also set me up as his target.  
<sup>13</sup> His archers surround me all around;  
God pierces my kidneys and does not spare me;  
he pours out my bile on the ground.  
<sup>14</sup> He smashes through my wall again and again;  
he runs upon me like a warrior.  
  
<sup>15</sup> I have sewn sackcloth on my skin;  
I have thrust my horn into the ground.  
<sup>16</sup> My face is red with weeping;  
on my eyelids is utter darkness,  
<sup>17</sup> although there is no violence in my hands,  
and my prayer is pure.  
  
<sup>18</sup> Earth, do not cover up my blood;  
let my cry have no resting place.  
<sup>19</sup> Even now, see, my witness is in heaven;  
he who vouches for me is on high.  
<sup>20</sup> My friends scoff at me,  
but my eye pours out tears to God.  
<sup>21</sup> I ask for that witness in heaven to argue for this man with God

as a man does with his neighbor!

<sup>22</sup> For when a few years have passed,  
I will go to a place from where I will not return.

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## Chapter 17

- <sup>1</sup> My spirit is broken, and my days are over;  
the grave is ready for me.
- <sup>2</sup> Surely there are mockers with me;  
my eye must always see their provocation.
- <sup>3</sup> Give now a pledge, be a guarantee for me with yourself;  
who else is there who will help me?
- <sup>4</sup> For you, God, have kept their hearts from understanding;  
therefore, you will not exalt them over me.
- <sup>5</sup> He who denounces his friends for a reward,  
the eyes of his children will fail.
- <sup>6</sup> But he has made me a byword of the people;  
they spit in my face.
- <sup>7</sup> My eye is also dim because of sorrow;  
all my members are as thin as shadows.
- <sup>8</sup> Upright men will be appalled by this;  
the innocent man will stir himself up against godless men.
- <sup>9</sup> The righteous man will keep to his way;  
he who has clean hands will grow stronger and stronger.
- <sup>10</sup> But as for you all, come on now;  
I will not find a wise man among you.
- <sup>11</sup> My days are past; my plans are shattered,  
and so are the desires of my heart. <sup>1</sup>
- <sup>12</sup> These people, these mockers, change the night into day;  
light is near to darkness.
- <sup>13</sup> If the only home I hope for is Sheol;  
and if I have spread my couch in the darkness;
- <sup>14</sup> and if I have said to the pit, 'You are my father,'  
and to the worm, 'You are my mother or my sister,'
- <sup>15</sup> where then is my hope?  
As for my hope, who can see any?
- <sup>16</sup> Will hope go down with me to the gates of Sheol  
when we descend to the dust?"

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<sup>1</sup>Some modern translations have My days are past, as are my plans. The wishes of my heart are finished or ... the strings of my heart have been broken .  
Some translations have My days are past; my plans are over, as are the wishes of my heart.

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## Chapter 18

- <sup>1</sup>Then Bildad the Shuhite answered and said,  
<sup>2</sup> "When will you stop your talk?  
Consider, and afterwards we will speak.  
<sup>3</sup> Why are we regarded as cattle,  
stupid in your sight?  
<sup>4</sup> You who tear at yourself in your anger,  
should the earth be abandoned for you  
or should the rocks be removed out of their places?
- <sup>5</sup> Indeed, the light of the wicked person will be put out;  
the spark of his fire will not shine.  
<sup>6</sup> The light will be dark in his tent;  
his lamp above him will be put out.  
<sup>7</sup> The steps of his strength will be made short;  
his own plans will cast him down.  
<sup>8</sup> For he will be thrown into a net by his own feet;  
he will walk into a pitfall.  
<sup>9</sup> A trap will take him by the heel;  
a snare will lay hold on him.  
<sup>10</sup> A noose is hidden for him on the ground;  
and a trap for him in the way.  
<sup>11</sup> Terrors will make him afraid on every side;  
they will chase him at every step.  
<sup>12</sup> His wealth will turn into hunger,  
and calamity will be ready at his side.  
<sup>13</sup> The parts of his body will be devoured;  
indeed, the firstborn of death will devour his parts.  
<sup>14</sup> He is torn from the safety of his tent  
and marched off to the king of terrors.  
<sup>15</sup> People not his own will live in his tent  
after they see that sulfur is scattered within his home.  
<sup>16</sup> His roots will be dried up beneath;  
above will his branch be cut off.  
<sup>17</sup> His memory will perish from the earth;  
he will have no name in the street.  
<sup>18</sup> He will be driven from light into darkness  
and be chased out of this world.  
<sup>19</sup> He has no offspring or descendants among his people,  
no survivor where he once lived.  
<sup>20</sup> Those who live in the west are appalled at what happens to him one day,  
and horror seizes those who live in the east.  
<sup>21</sup> Surely such are the homes of unrighteous people,  
the places of those who do not know God."
-

## Chapter 19

<sup>1</sup>Then Job answered and said,  
<sup>2</sup> "How long will you torment me  
and crush me with words?  
<sup>3</sup> These ten times you have insulted me;  
you are not ashamed that you have treated me harshly.  
<sup>4</sup> If it is indeed true that I have erred,  
my error remains my own concern.  
<sup>5</sup> If indeed you will exalt yourselves above me  
and use my humiliation against me,  
<sup>6</sup> then you should know that God has done wrong to me  
and has caught me in his net.

<sup>7</sup> See, I cry out, "Violence!" but I get no answer.  
I call out for help, but there is no justice.  
<sup>8</sup> He has walled up my way so that I cannot pass,  
and he has set darkness in my path.  
<sup>9</sup> He has stripped me of my glory,  
and he has taken the crown from my head.  
<sup>10</sup> He has broken me down on every side, and I am gone;  
he has pulled up my hope like a tree.  
<sup>11</sup> He has also kindled his wrath against me;  
he regards me as one of his adversaries.  
<sup>12</sup> His troops come on together;  
they cast up siege mounds against me  
and encamp around my tent.

<sup>13</sup> He has put my brothers far from me;  
my acquaintances are wholly alienated from me.  
<sup>14</sup> My kinsfolk have failed me;  
my close friends have forgotten me.  
<sup>15</sup> Those who once stayed as guests in my house and my female servants regard me as a stranger;  
I am an alien in their sight.  
<sup>16</sup> I call to my servant, but he gives me no answer  
although I seek his favor with my mouth.  
<sup>17</sup> My breath is offensive to my wife;  
I am even detestable to those who were born from my mother's womb.  
<sup>18</sup> Even young children despise me;  
if I rise to speak, they speak against me.  
<sup>19</sup> All my familiar friends abhor me;  
those whom I love have turned against me.  
<sup>20</sup> My bones cling to my skin and to my flesh;  
I survive only by the skin of my teeth.  
<sup>21</sup> Have pity upon me, have pity upon me, my friends,  
for the hand of God has touched me.  
<sup>22</sup> Why do you pursue me like God does?  
Will you ever be satisfied with my flesh?

<sup>23</sup> Oh, that my words were now written down!  
Oh, that they were inscribed in a book!  
<sup>24</sup> Oh, that with an iron pen and lead  
they were engraved in the rock forever!

- <sup>25</sup> But as for me, I know that my Redeemer lives,  
and that at last he will stand on the earth;  
<sup>26</sup> after my skin, that is, this body, is destroyed,  
then in my flesh I will see God.  
<sup>27</sup> I will see him with my own eyes—I, and not someone else.  
My heart fails within me.
- <sup>28</sup> If you say, 'How we will persecute him!  
The root of his troubles lies in him,'  
<sup>29</sup> then be afraid of the sword,  
because wrath brings the punishment of the sword,  
so that you may know there is a judgment."
-

## Chapter 20

<sup>1</sup>Then Zophar the Naamathite answered and said,  
<sup>2</sup> "My thoughts make me answer quickly  
because of the worry that is in me.  
<sup>3</sup> I hear a rebuke that dishonors me,  
but a spirit from my understanding answers me.

<sup>4</sup> Do you not know this fact from ancient times,  
when God placed man on earth:  
<sup>5</sup> the triumph of a wicked man is short,  
and the joy of a godless man lasts only for a moment?  
<sup>6</sup> Though his height reaches up to the heavens,  
and his head reaches to the clouds,  
<sup>7</sup> yet such a person will perish forever like his own dung;  
those who have seen him will say, 'Where is he?'  
<sup>8</sup> He will fly away like a dream and will not be found;  
indeed, he will be chased away like a vision of the night.  
<sup>9</sup> The eye that saw him will see him no more;  
his place will see him no longer.  
<sup>10</sup> His children will apologize to poor people;  
his hands will have to give back his wealth.  
<sup>11</sup> His bones are full of youthful strength,  
but it will lie down with him in the dust.

<sup>12</sup> Although wickedness is sweet in his mouth,  
although he hides it under his tongue,  
<sup>13</sup> although he holds it there and does not let it go  
but keeps it still in his mouth—  
<sup>14</sup> the food in his intestines turns bitter;  
it becomes the poison of asps inside him.  
<sup>15</sup> He swallows down riches, but he will vomit them up again;  
God will cast them out of his stomach.  
<sup>16</sup> He will suck the poison of asps;  
the viper's tongue will kill him.  
<sup>17</sup> He will not enjoy the streams,  
the torrents of honey and butter.  
<sup>18</sup> He will give back the fruit of his labor and will not be able to swallow it;  
he will not enjoy the wealth earned by his commerce.  
<sup>19</sup> For he has oppressed and neglected poor people;  
he has violently taken away houses that he did not build.

<sup>20</sup> Because he has known no satisfaction in his belly,  
he will not be able to save anything in which he takes pleasure.  
<sup>21</sup> There is nothing left that he did not devour;  
therefore his prosperity will not be permanent.  
<sup>22</sup> In the fullness of his abundance he will fall into trouble;  
the hand of everyone who suffers will come against him.  
<sup>23</sup> When he is about to fill his stomach,  
God will throw the fierceness of his wrath on him;  
God will rain it down on him while he is eating.  
<sup>24</sup> Although that man will flee from the iron weapon,  
a bow of bronze will shoot him.

- <sup>25</sup> He pulls it out of his back  
and the gleaming point comes out of his liver.  
Terrors come over him.
- <sup>26</sup> Complete darkness is reserved for his treasures;  
a fire not fanned will devour him;  
it will consume what is left in his tent.
- <sup>27</sup> The heavens will reveal his iniquity,  
and the earth will rise up against him as a witness.
- <sup>28</sup> The wealth of his house will vanish;  
his goods will flow away on the day of God's wrath.
- <sup>29</sup> This is the wicked man's portion from God,  
the heritage decreed for him by God."
-

## Chapter 21

<sup>1</sup>Then Job answered and said,  
<sup>2</sup> "Listen carefully to my words,  
 and let this be the comfort you offer to me.  
<sup>3</sup> Put up with me, and I also will speak;  
 after I have spoken, mock on.  
<sup>4</sup> As for me, is my complaint to a person?  
 Why should I not be impatient?  
<sup>5</sup> Look at me and be appalled,  
 and lay your hand upon your mouth.  
<sup>6</sup> When I think about my sufferings, I am terrified,  
 and trembling seizes my body.  
<sup>7</sup> Why do wicked people continue to live,  
 become old, and grow mighty in power?  
<sup>8</sup> Their descendants are established with them in their sight,  
 and their offspring are established before their eyes.  
<sup>9</sup> Their houses are safe from fear;  
 neither is the rod of God on them.  
<sup>10</sup> Their bull breeds; it does not fail to do so;  
 their cow gives birth and does not lose her calf prematurely.  
<sup>11</sup> They send out their little ones like a flock,  
 and their children dance.  
<sup>12</sup> They sing to the tambourine and harp  
 and rejoice with the music of the flute.  
<sup>13</sup> They spend their days in prosperity,  
 and they go down quietly to Sheol.  
<sup>14</sup> They say to God, 'Depart from us  
 for we do not wish any knowledge of your ways.  
<sup>15</sup> What is the Almighty, that we should worship him?  
 What profit would we get if we prayed to him?'  
<sup>16</sup> See, is not their prosperity in their own hands?  
 I have nothing to do with the advice of wicked people.  
<sup>17</sup> How often is it that the lamp of wicked people is put out,  
 or that their calamity comes upon them?  
 How often does it happen that God distributes sorrows to them in his anger?  
<sup>18</sup> How often is it that they become like stubble before the wind  
 or like chaff that the storm carries away?  
<sup>19</sup> You say, 'God lays up one's iniquity for his children.'  
 Let him pay it himself, so that he might know it.  
<sup>20</sup> Let his eyes see his own destruction,  
 and let him drink of the wrath of the Almighty.  
<sup>21</sup> For what does he care about his family after him  
 when the number of his months is cut off?  
<sup>22</sup> Can anyone teach God knowledge,  
 since he judges even those who are high?  
<sup>23</sup> One man dies in his full strength,  
 being completely quiet and at ease.  
<sup>24</sup> His body is full of milk,  
 and the marrow of his bones is moist.

- <sup>25</sup> Another man dies in bitterness of soul,  
one who has never experienced anything good.
- <sup>26</sup> They lie down alike in the dust;  
the worms cover them both.
- <sup>27</sup> See, I know your thoughts,  
and your schemes to do violence to me.
- <sup>28</sup> For you say, 'Where now is the house of the prince?  
Where is the tent in which the wicked man once lived?'
- <sup>29</sup> Have you never asked traveling people?  
Do you not know the evidence they can tell,
- <sup>30</sup> that the wicked man is kept from the day of calamity,  
and that he is led away from the day of wrath?
- <sup>31</sup> Who will condemn the wicked man's way to his face?  
Who will repay him for what he has done?
- <sup>32</sup> Yet he will be borne to the grave;  
men will keep watch over his tomb.
- <sup>33</sup> The clods of the valley will be sweet to him;  
all people will follow after him,  
as there were innumerable people before him.
- <sup>34</sup> How then do you comfort me with nonsense,  
since in your answers there is nothing but falsehood?"
-

## Chapter 22

<sup>1</sup>Then Eliphaz the Temanite answered and said,

<sup>2</sup> "Can a man be useful to God?  
Can a wise man be useful to him?

<sup>3</sup> Is it any pleasure to the Almighty if you are righteous?  
Is it gain to him if you make your ways blameless?

<sup>4</sup> Is it because of your reverence for him that he rebukes you  
and takes you to judgment?

<sup>5</sup> Is not your wickedness great?  
Is there no end to your iniquities?

<sup>6</sup> For you have demanded guarantee of a loan from your brother for no reason,  
and you have stripped away clothing from the naked.

<sup>7</sup> You have not given water to weary people to drink;  
you have withheld bread from hungry people

<sup>8</sup> although you, a mighty man, possessed the earth,  
although you, an honored man, lived in it.

<sup>9</sup> You have sent widows away empty;  
the arms of the fatherless have been crushed.

<sup>10</sup> Therefore, snares are all around you,  
and sudden fear troubles you.

<sup>11</sup> There is darkness, so that you cannot see;  
an abundance of waters covers you.

<sup>12</sup> Is not God in the heights of heaven?  
Look at the height of the stars, how high they are!

<sup>13</sup> You say, 'What does God know?  
Can he judge through the thick darkness?

<sup>14</sup> Thick clouds are a covering to him, so that he does not see us;  
he walks on the vault of heaven.'

<sup>15</sup> Will you keep the old way  
that wicked men have walked—

<sup>16</sup> those who were snatched away before their time,  
those whose foundations have washed away like a river,

<sup>17</sup> those who said to God, 'Depart from us';  
those who said, 'What can the Almighty do to us?'

<sup>18</sup> Yet he filled their houses with good things;  
the plans of wicked people are far from me.

<sup>19</sup> Righteous people see their fate and are glad;  
innocent people mock them.

<sup>20</sup> They say, 'Surely those who rose up against us are cut off;  
fire has consumed their possessions.'

<sup>21</sup> Now agree with God and be at peace with him;  
in that way, good will come to you.

<sup>22</sup> Receive, I beg you, instruction from his mouth;  
store up his words in your heart.

<sup>23</sup> If you return to the Almighty, you will be built up,  
if you put unrighteousness far away from your tents.

<sup>24</sup> Lay your treasure down in the dust,  
the gold of Ophir among the stones of the brooks,

<sup>25</sup> and the Almighty will be your treasure,



precious silver to you.

<sup>26</sup> For then you will take pleasure in the Almighty;  
you will lift up your face to God.

<sup>27</sup> You will make your prayer to him, and he will hear you;  
you will pay your vows to him.

<sup>28</sup> You will also decree anything, and it will be confirmed for you;  
light will shine on your paths.

<sup>29</sup> God humbles a proud man,  
and he saves the one with humble eyes.

<sup>30</sup> He will rescue even the man who is not innocent;  
who will be rescued through the cleanness of your hands."

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## Chapter 23

<sup>1</sup>Then Job answered and said,

<sup>2</sup> "Even today my complaint is rebellion; <sup>1</sup>  
my hand <sup>2</sup> is heavy because of my groaning.

<sup>3</sup> Oh, that I knew where I might find him!  
Oh, that I might come to his place!

<sup>4</sup> I would lay my case in order before him  
and fill my mouth with arguments.

<sup>5</sup> I would learn the words with which he would answer me  
and would understand what he would say to me.

<sup>6</sup> Would he argue against me in the greatness of his power?  
No, he would pay attention to me.

<sup>7</sup> There the upright person might argue with him.  
In this way I would be acquitted forever by my judge.

<sup>8</sup> See, I go eastward, but he is not there,  
and westward, but I cannot find him.

<sup>9</sup> To the north, where he is at work, but I cannot see him,  
and to the south, where he hides himself so that I cannot see him.

<sup>10</sup> But he knows the way that I take;  
when he has tested me, I will come out like gold.

<sup>11</sup> My foot has held fast to his steps;  
I have kept to his way and turned not aside.

<sup>12</sup> I have not gone back from the commandment of his lips;  
I have treasured the words of his mouth more than my portion of food.

<sup>13</sup> But he is one of a kind, who can turn him back?  
What he desires, he does.

<sup>14</sup> For he carries out his decree against me;  
there are many like them.

<sup>15</sup> Therefore, I am terrified in his presence;  
when I think about him, I am afraid of him.

<sup>16</sup> For God has made my heart weak;  
the Almighty has terrified me.

<sup>17</sup> I have not been brought to an end by darkness,  
because of the thick darkness that covers the gloom of my face.

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<sup>1</sup>Some ancient translations and many English translations have: bitter .

<sup>2</sup>Some copies have: his hand .

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## Chapter 24

- <sup>1</sup> Why are times for judging wicked people not set by the Almighty?  
Why do not those who are faithful to God see his days of judgment come?
- <sup>2</sup> There are wicked people who remove boundary markers;  
there are wicked people who take away flocks by force  
and put them in their own pastures.
- <sup>3</sup> They drive away the donkey of those without fathers;  
they take the widow's ox as a pledge.
- <sup>4</sup> They force needy people out of their path;  
poor people of the earth all hide themselves from them.
- <sup>5</sup> See, these poor people go out to their work  
like wild donkeys in the wilderness, looking carefully for food;  
perhaps the Arabah will provide them food for their children.
- <sup>6</sup> They reap fodder in the field;  
they glean the vineyard of the wicked.
- <sup>7</sup> They lie naked all night without clothing;  
they have no covering in the cold.
- <sup>8</sup> They are wet with the showers of the mountains;  
they lie next to large rocks because they have no shelter.
- <sup>9</sup> The fatherless is seized from the breast,  
and they take a pledge against the poor.
- <sup>10</sup> But the poor people go about naked without clothing;  
although they go hungry,  
they carry bundles of grain belonging to other people.
- <sup>11</sup> The poor people make oil within the walls of those wicked men;  
they tread the wicked men's winepresses,  
but they themselves suffer thirst.
- <sup>12</sup> From out of the city the dying groan,  
and the throat of the wounded cries out for help.  
But God does not charge anyone with wrongdoing.
- <sup>13</sup> Some of these wicked people rebel against the light;  
they know not its ways,  
nor do they stay in its paths.
- <sup>14</sup> Before daylight the murderer rises  
and he kills the poor and the needy;  
in the night he is like a thief.
- <sup>15</sup> Also, the eye of the adulterer waits for the twilight;  
he says, 'No eye will see me.'  
He disguises his face.
- <sup>16</sup> In the darkness they dig into houses;  
but they shut themselves up in the daytime;  
they do not care for the light.
- <sup>17</sup> For all of them, thick darkness is like the morning;  
for they are friends with the terrors of thick darkness.
- <sup>18</sup> Swiftly they pass away, however, like foam on the surface of the waters;  
their portion of the land is cursed;  
no one goes to work in their vineyards.
- <sup>19</sup> As drought and heat melt away the snow into waters,  
so Sheol takes away those who have sinned.
- <sup>20</sup> The womb that bore him will forget him;  
the worm will feed sweetly on him;

he will be remembered no more;  
in this way, wickedness will be broken like a tree.

<sup>21</sup> The wicked one devours the barren women who have not borne children;  
he does no good to the widow.

<sup>22</sup> Yet God drags away the mighty by his power;  
he rises up and does not strengthen him in life.

<sup>23</sup> God gives him what he needs for security, and he is supported,  
but his eyes are on his ways.

<sup>24</sup> These people are exalted; still, in only a little while, they will be gone;  
indeed, they will be brought low; they will be gathered up like all the others;  
they will be cut off like the tops of ears of grain.

<sup>25</sup> If it is not so, who can prove me to be a liar;  
who can make my speech worth nothing?"

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Chapter 25

<sup>1</sup>Then Bildad the Shuhite answered and said,

<sup>2</sup> "Dominion and fear are with him;  
he makes order in his high places of heaven.

<sup>3</sup> Is there any end to the number of his armies?  
Upon whom does his light not shine?

<sup>4</sup> How then can man be righteous with God?  
How can he who is born of a woman be clean, acceptable to him?

<sup>5</sup> See, even the moon has no brightness to him;  
the stars are not pure in his sight.

<sup>6</sup> How much less man, who is a worm—  
a son of man, who is a worm!"

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## Chapter 26

<sup>1</sup>Then Job answered and said,

<sup>2</sup> "How you have helped one who has no power!  
How you have saved the arm that has no strength!

<sup>3</sup> How you have advised one who has no wisdom  
and announced to him sound wisdom!

<sup>4</sup> With whose help have you spoken these words?  
Whose spirit was it that came out from you?

<sup>5</sup> The dead are made to tremble,  
those who are beneath the waters  
and all who dwell in them.

<sup>6</sup> Sheol is naked before God;  
destruction itself has no covering against him.

<sup>7</sup> He stretches out the northern skies  
over the empty space,  
and he hangs the earth over nothing.

<sup>8</sup> He binds up the waters in his thick clouds,  
but the clouds are not torn under them.

<sup>9</sup> He covers the surface of the moon  
and spreads his clouds on it.

<sup>10</sup> He has engraved a circular boundary on the surface of the waters  
as the line between light and darkness.

<sup>11</sup> The pillars of heaven tremble  
and are astonished at his rebuke.

<sup>12</sup> He calmed the sea with his power;  
by his understanding he shattered Rahab.

<sup>13</sup> By his breath he made the skies clear;  
his hand pierced the fleeing serpent.

<sup>14</sup> See, these are but the fringes of his ways;  
how small a whisper do we hear of him!  
Who can understand the thunder of his power?"

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## Chapter 27

<sup>1</sup>Job continued his discourse, and he said,  
<sup>2</sup> "As surely as God lives, who has taken away my justice,  
the Almighty, who made my life bitter,  
<sup>3</sup> while my life is yet in me,  
and the breath from God is in my nostrils,  
this is what I will do.  
<sup>4</sup> My lips will not speak wickedness,  
neither will my tongue speak deceit;  
<sup>5</sup> I will never admit that you are right;  
until I die I will never deny my integrity.  
<sup>6</sup> I hold fast to my righteousness and will not let it go;  
my conscience will not accuse me so long as I live.  
<sup>7</sup> Let my enemy be like a wicked man;  
let him who rises up against me be like an unrighteous man.  
  
<sup>8</sup> For what is the hope of a godless man when God cuts him off,  
when God takes away his life?  
<sup>9</sup> Will God hear his cry  
when trouble comes upon him?  
<sup>10</sup> Will he delight himself in the Almighty  
and call upon God at all times?  
  
<sup>11</sup> I will teach you concerning the hand of God;  
I will not conceal the thoughts of the Almighty.  
<sup>12</sup> See, all of you have seen this yourselves;  
why then have you become completely useless?  
  
<sup>13</sup> This is the portion of a wicked man with God,  
the inheritance of the oppressor that he receives from the Almighty:  
<sup>14</sup> If his children multiply, it is for the sword;  
his offspring will never have enough food.  
<sup>15</sup> Those who survive him will be buried by plague,  
and their widows will make no lament for them.  
<sup>16</sup> Though the wicked man heaps up silver like the dust,  
and heaps up clothing like clay,  
<sup>17</sup> he may heap up clothing, but righteous people will put it on,  
and innocent people will divide up the silver among themselves.  
<sup>18</sup> He builds his house like a spider,  
like a hut that a guard makes.  
<sup>19</sup> He lies down in bed rich, but he will not keep doing so;  
he opens his eyes, and everything is gone.  
<sup>20</sup> Terrors overtake him like waters;  
a storm takes him away in the night.  
<sup>21</sup> The east wind carries him away, and he leaves;  
it sweeps him out of his place.  
<sup>22</sup> It throws itself at him and does not stop;  
he tries to flee out of its hand.  
<sup>23</sup> It claps its hands at him  
and hisses him from his place.

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## Chapter 28

- <sup>1</sup> Surely there is a mine for silver,  
     a place where they refine gold.  
<sup>2</sup> Iron is taken out of the earth;  
     copper is smelted out of the stone.  
<sup>3</sup> A man sets an end to darkness  
     and searches out to the farthest limit  
     the stones in the blackest darkness.  
<sup>4</sup> He breaks open a shaft away from where people live,  
     places that are forgotten by anyone's foot.  
     He hangs far away from people; he swings to and fro.  
<sup>5</sup> As for the earth, out of which comes bread,  
     it is turned up below as if by fire.  
<sup>6</sup> Its stones are the place where sapphires are found,  
     and its dust contains gold.  
<sup>7</sup> No bird of prey knows the path to it,  
     nor has the falcon's eye seen it.  
<sup>8</sup> The proud animals have not walked such a path,  
     nor has the fierce lion passed there.  
<sup>9</sup> A man lays his hand on the flinty rock;  
     he overturns mountains by their roots.  
<sup>10</sup> He cuts out channels among the rocks;  
     his eye sees every valuable thing there.  
<sup>11</sup> He ties up the streams so they do not run;  
     what is hidden there he brings out to the light.
- <sup>12</sup> Where will wisdom be found?  
     Where is the place of understanding?  
<sup>13</sup> Man does not know its price;  
     neither is it found in the land of the living.  
<sup>14</sup> The deep waters under the earth say, 'It is not in me';  
     the sea says, 'It is not with me.'  
<sup>15</sup> It cannot be gotten for gold;  
     neither can silver be weighed as its price.  
<sup>16</sup> It cannot be valued with the gold of Ophir,  
     with precious onyx or sapphire.  
<sup>17</sup> Gold and crystal cannot equal it in worth;  
     neither can it be exchanged for jewels of fine gold.  
<sup>18</sup> No mention is worth making of coral or jasper;  
     indeed, the price of wisdom is more than rubies.  
<sup>19</sup> The topaz of Cush does not equal it;  
     neither can it be valued in terms of pure gold.
- <sup>20</sup> From where, then, comes wisdom?  
     Where is the place of understanding?  
<sup>21</sup> Wisdom is hidden from the eyes of all living things  
     and is kept hidden from the birds of the heavens.  
<sup>22</sup> Destruction and Death say,  
     'We have heard just a rumor about it with our ears.'  
<sup>23</sup> God understands the way to it;  
     he knows its place.  
<sup>24</sup> For he looks to the very ends of the earth  
     and sees under all the heavens.



<sup>25</sup> He made the force of the wind  
and parceled out the waters by measure.  
<sup>26</sup> He made a decree for the rain  
and a path for the thunder.  
<sup>27</sup> Then he saw wisdom and announced it;  
he established it, indeed, and he examined it.  
<sup>28</sup> To people he said,  
'See, the fear of the Lord—that is wisdom;  
to depart from evil is understanding.'"

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## Chapter 29

<sup>1</sup>Job resumed speaking and said,  
<sup>2</sup> "Oh, that I were as I was in the past months  
when God cared for me,  
<sup>3</sup> when his lamp shined on my head,  
and when I walked through darkness by his light.  
<sup>4</sup> Oh, that I were as I was in the ripeness of my days  
when the friendship of God was on my tent,  
<sup>5</sup> when the Almighty was yet with me,  
and my children were around me,  
<sup>6</sup> when my way was covered with cream,  
and the rock poured out for me streams of oil!

<sup>7</sup> When I went out to the city gate,  
when I sat in my place in the city square,  
<sup>8</sup> the young men saw me and kept their distance from me in respect,  
and the aged people rose and stood for me.  
<sup>9</sup> The princes used to refrain from talking when I came;  
they would lay their hand on their mouths.  
<sup>10</sup> The voices of the noblemen were hushed,  
and their tongue clung to the roof of their mouths.  
<sup>11</sup> For after their ears heard me, they would then bless me;  
after their eyes saw me, they would then give witness to me and approve of me  
<sup>12</sup> because I rescued the one who was poor when he cried out,  
and the one who had no father when he had no one to help him.  
<sup>13</sup> The blessing of him who was about to perish came on me;  
I caused the widow's heart to sing for joy.  
<sup>14</sup> I put on righteousness, and it clothed me;  
my justice was like a robe and a turban.  
<sup>15</sup> I was eyes to blind people;  
I was feet to lame people.  
<sup>16</sup> I was a father to needy people;  
I would investigate the case even of one whom I did not know.

<sup>17</sup> I broke the jaws of the unrighteous man;  
I plucked the victim out from between his teeth.  
<sup>18</sup> Then I said, 'I will die in my nest;  
I will multiply my days like the grains of sand.  
<sup>19</sup> My roots are spread out to the waters,  
and dew lies all night on my branches.  
<sup>20</sup> The honor in me is always fresh,  
and the bow of my strength is always new in my hand.'  
<sup>21</sup> To me men listened; they waited for me;  
they stayed silent to hear my advice.  
<sup>22</sup> After my words were done, they did not speak again;  
my speech dropped like water on them.

<sup>23</sup> They always waited for me as they waited for rain;  
they opened their mouth wide to drink in my words,  
as they would do for the latter rain.  
<sup>24</sup> I smiled on them when they did not expect it;  
they did not reject the light of my face.

<sup>25</sup> I selected their way and sat as their chief;  
I lived like a king in his army,  
like one who comforts mourners.

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## Chapter 30

<sup>1</sup> Now those who are younger than I have nothing but mockery for me—  
     these young men whose fathers I would have refused to allow to work beside the dogs of my flock.  
<sup>2</sup> Indeed, the strength of their fathers' hands, how could it have helped me—  
     men in whom the strength of their mature age had perished?  
<sup>3</sup> They were thin from poverty and hunger;  
     they gnawed at the dry ground in the darkness of wilderness and desolation.  
<sup>4</sup> They plucked saltwort and bushes' leaves;  
     the roots of the broom tree were their food.  
<sup>5</sup> They were driven out from among people  
     who shouted after them as one would shout after a thief.  
<sup>6</sup> So they had to live in river valleys,  
     in holes of the earth and of the rocks.  
<sup>7</sup> Among the bushes they brayed like donkeys  
     and they gathered together under the nettles.  
<sup>8</sup> They were the sons of fools, indeed, sons of nameless people!  
     They were driven out of the land with whips.

<sup>9</sup> But now I have become the subject of their taunting song;  
     I have become a byword for them.  
<sup>10</sup> They abhor me and stand far off from me;  
     they do not refrain from spitting in my face.  
<sup>11</sup> For God has unstrung the string to my bow and afflicted me,  
     and those who taunt me cast off restraint before my face.  
<sup>12</sup> Upon my right hand rise the rabble;  
     they drive me away and  
     pile up against me their siege mounds.  
<sup>13</sup> They destroy my path;  
     they push forward disaster for me,  
     men who have no one to hold them back.  
<sup>14</sup> They come against me like an army through a wide hole in a city wall;  
     in the midst of the destruction they roll themselves in on me.  
<sup>15</sup> Terrors are turned upon me;  
     my honor is driven away as if by the wind;  
     my prosperity passes away as a cloud.

<sup>16</sup> Now my life is pouring out from within me;  
     many days of suffering have laid hold on me.  
<sup>17</sup> In the night my bones in me are pierced;  
     the pains that gnaw at me take no rest.  
<sup>18</sup> God's great force has seized my clothing;  
     it wraps around me like the collar of my tunic.  
<sup>19</sup> He has thrown me into the mud;  
     I have become like dust and ashes.

<sup>20</sup> I cry to you, God, but you do not answer me;  
     I stand up, and you merely look at me.  
<sup>21</sup> You have changed and become cruel to me;  
     with the might of your hand you persecute me.  
<sup>22</sup> You lift me up to the wind and cause it to drive me along;  
     you throw me back and forth in a storm. <sup>1</sup>  
<sup>23</sup> For I know that you will bring me to death,

to the house appointed for all the living.

- <sup>24</sup> However, does no one reach out with his hand to beg for help when he falls?  
Does no one in trouble call out for help?
- <sup>25</sup> Did not I weep for him whose day is hard?  
Did I not grieve for the needy man?
- <sup>26</sup> When I hoped for good, then evil came;  
when I waited for light, darkness came instead.
- <sup>27</sup> My heart is troubled and does not rest;  
days of affliction have come on me.
- <sup>28</sup> I have gone about like one who was living in the dark,  
but not because of the sun;  
I stand up in the assembly and cry for help.
- <sup>29</sup> I am a brother to jackals,  
a companion of ostriches.
- <sup>30</sup> My skin is black and falls away from me;  
my bones are burned with heat.
- <sup>31</sup> Therefore my harp is tuned for songs of mourning,  
my flute for the singing of those who wail.

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<sup>31</sup> Some modern translations have you dissolve me in a storm .

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## Chapter 31

- <sup>1</sup> I have made a covenant with my eyes;  
how then should I look with desire on a virgin?
- <sup>2</sup> For what is the portion from God above,  
the inheritance from the Almighty on high?
- <sup>3</sup> I used to think that calamity is for unrighteous people,  
and that disaster is for those who behave wickedly.
- <sup>4</sup> Does not God see my ways  
and count all my steps?
- <sup>5</sup> If I have walked with falsehood,  
if my foot has hurried to deceit,
- <sup>6</sup> let me be weighed in an even balance  
so that God will know my integrity.
- <sup>7</sup> If my step has turned aside from the way,  
if my heart has gone after my eyes,  
if any spot has stuck to my hands,
- <sup>8</sup> then let me sow, and let another eat,  
and let my crops be uprooted.
- <sup>9</sup> If my heart has been deceived by a woman,  
if I have lain in wait at my neighbor's door,
- <sup>10</sup> then let my wife grind grain for another,  
and let others bow down on her.
- <sup>11</sup> For that would be a terrible crime;  
indeed, it would be a crime to be punished by judges.
- <sup>12</sup> For that is a fire that consumes as far as Abaddon,  
and it would burn all my harvest to the root.
- <sup>13</sup> If I rejected the plea for justice from my male servant or my female servant  
when they argued with me,
- <sup>14</sup> what then would I do when God rises up to accuse me?  
When he comes to judge me, how would I answer him?
- <sup>15</sup> Did the one who made me in the womb not make them also?  
Did not the same one mold us all in the womb?
- <sup>16</sup> If I have withheld poor people from their desire,  
or if I have caused the eyes of the widow to grow dim from crying,
- <sup>17</sup> or if I have eaten my morsel alone  
and not allowed those without fathers to eat it also—
- <sup>18</sup> because from my youth the orphan grew up with me as with a father,  
and I have guided his mother, a widow, from my own mother's womb.
- <sup>19</sup> If I have seen anyone perish for lack of clothing,  
or if I have seen that a needy man had no clothing;
- <sup>20</sup> if his heart has not blessed me  
because he has not been warmed with the wool of my sheep,
- <sup>21</sup> if I have lifted up my hand against the orphan  
because I saw my support in the city gate,  
then bring charges against me!
- <sup>22</sup> If I have done these things, then let my shoulder fall from the shoulder blade,  
and let my arm be broken from its joint.
- <sup>23</sup> For I dreaded destruction from God;

because of his majesty, I was not able to do those things.

- <sup>24</sup> If I have made gold my hope,  
     and if I have said to fine gold, 'You are what I am confident in';  
<sup>25</sup> if I have rejoiced because my wealth was great,  
     because my hand had gotten many possessions,  
 then bring charges against me!  
<sup>26</sup> If I have seen the sun when it shone,  
     or the moon walking in its splendor,  
<sup>27</sup> and if my heart has been secretly attracted,  
     so that my mouth has kissed my hand in worship of them—  
<sup>28</sup> this also would be a crime to be punished by judges,  
     for I would have denied the God who is above.
- <sup>29</sup> If I have rejoiced at the destruction of anyone who hated me  
     or congratulated myself when disaster overtook him,  
 then bring charges against me!  
<sup>30</sup> Indeed, I have not even allowed my mouth to sin  
     by asking for his life with a curse.  
<sup>31</sup> If the men of my tent have never said,  
     'Who can find one who has not been filled with Job's food?'  
<sup>32</sup> (even the foreigner has never had to stay in the city square,  
     because I have always opened my doors to the traveler),  
 and if that is not so, then bring charges against me!  
<sup>33</sup> If, like mankind, I have hidden my sins  
     by hiding my guilt inside my bosom  
<sup>34</sup> (because I feared the great multitude,  
     because the contempt of the families terrified me,  
 so that I kept silent and would not go outside)—
- <sup>35</sup> Oh, if only I had someone to hear me!  
     See, here is my signature; let the Almighty answer me!  
     If only I had the indictment that my opponent has written!  
<sup>36</sup> Surely I would carry it openly on my shoulder;  
     I would bind it on myself like a crown.  
<sup>37</sup> I would declare to him an accounting for my steps;  
     as a confident prince I would go up to him.  
<sup>38</sup> If my land ever cries out against me,  
     and its furrows weep together,  
<sup>39</sup> if I have eaten its harvest without paying for it  
     or have caused its owners to lose their lives,  
<sup>40</sup> then let thorns grow instead of wheat  
     and weeds instead of barley."

The words of Job are finished.

## Chapter 32

<sup>1</sup>So these three men stopped answering Job because he was righteous in his own eyes.<sup>2</sup>Then the anger of Elihu son of Barakel the Buzite, of the family of Ram, was kindled; it was kindled against Job because he justified himself rather than God.

<sup>3</sup>Elihu's anger was also kindled against his three friends because they had found no answer to Job, and yet they had condemned Job.<sup>4</sup>Now Elihu had waited to speak to Job because the other men were older than he.<sup>5</sup>However, when Elihu saw that there was no answer in the mouths of these three men, his anger was kindled.

<sup>6</sup>Then Elihu son of Barakel the Buzite spoke up and said,

"I am young, and you are very old.

That is why I held back and was afraid to tell you my own thoughts.

<sup>7</sup> I said, "Length of days should speak;  
a multitude of years should teach wisdom.

<sup>8</sup> But there is a spirit in a man;  
the breath of the Almighty gives him understanding.

<sup>9</sup> It is not only the great people who are wise,  
nor the aged people alone who understand justice.

<sup>10</sup> Therefore I say to you, 'Listen to me;  
I will also tell you my knowledge.'

<sup>11</sup> See, I waited for your words;  
I listened to your arguments  
while you were searching for a word.

<sup>12</sup> Indeed, I paid attention to you,  
but, see, there was not one of you who could convince Job  
or who could respond to his words.

<sup>13</sup> Be careful not to say, 'We have found wisdom!'  
God will have to defeat Job; mere man cannot do it.

<sup>14</sup> For Job has not directed his words against me,  
so I will not answer him with your words.

<sup>15</sup> These three men are dismayed; they can answer Job no longer;  
they have not a word more to say.

<sup>16</sup> Should I wait because they are not speaking,  
because they stand there silent and answer no more?

<sup>17</sup> No, I also will answer on my part;  
I will also tell them my knowledge.

<sup>18</sup> For I am full of words;  
the spirit in me compels me.

<sup>19</sup> See, my breast is like fermenting wine that has no vent;  
like new wineskins, it is ready to burst.

<sup>20</sup> I will speak so that I may be refreshed;  
I will open my lips and answer.

<sup>21</sup> I will not show favoritism;  
neither will I give honorific titles to any man.

<sup>22</sup> For I do not know how to give such titles;  
if I did so, my Maker would soon take me away.



## Chapter 33

- <sup>1</sup> So now, Job, I beg you, hear my speech;  
listen to all my words.
- <sup>2</sup> See now, I have opened my mouth;  
my tongue has spoken in my mouth.
- <sup>3</sup> My words come from the uprightness of my heart;  
my lips speak pure knowledge.
- <sup>4</sup> The Spirit of God has made me;  
the breath of the Almighty has given me life.
- <sup>5</sup> If you can, answer me;  
set your words in order before me and stand up.
- <sup>6</sup> See, I am just as you are in God's sight;  
I also have been formed out of the clay.
- <sup>7</sup> See, terror of me will not make you afraid;  
neither will my pressure be heavy upon you.
- <sup>8</sup> You have certainly spoken in my hearing;  
I have heard the sound of your words saying,
- <sup>9</sup> 'I am clean and without transgression;  
I am innocent, and there is no iniquity in me.
- <sup>10</sup> See, God finds opportunities to attack me;  
he regards me as his enemy.
- <sup>11</sup> He puts my feet in stocks;  
he watches all my paths.'
- <sup>12</sup> See, in this you are not in the right—I will answer you,  
for God is greater than man.
- <sup>13</sup> Why do you struggle against him?  
He does not account for any of his doings.
- <sup>14</sup> For God speaks once—  
yes, twice, though man does not notice it.
- <sup>15</sup> In a dream, in a vision of the night,  
when deep sleep falls upon men,  
in slumber on the bed—
- <sup>16</sup> then God opens the ears of men,  
and frightens them with threats,
- <sup>17</sup> to cause man to turn away from his deed,  
and keep pride from a man.
- <sup>18</sup> God keeps man's life back from the pit,  
his life from crossing over to death.
- <sup>19</sup> Man is punished also with pain on his bed,  
with constant strife in his bones,
- <sup>20</sup> so that his life abhors food,  
and his soul abhors delicacies.
- <sup>21</sup> His flesh is consumed away so that it cannot be seen;  
his bones, once not seen, now stick out.
- <sup>22</sup> Indeed, his soul draws close to the pit,  
his life to those who wish to destroy it.
- <sup>23</sup> But if there is an angel who can be a mediator for him,  
one out of a thousand,  
to tell a man what is right for him,
- <sup>24</sup> to be gracious to him and say,

'Save this person from going down to the pit;  
I have found a ransom for him,'  
<sup>25</sup> then his flesh will become fresher than a youth's;  
it is restored to the days of his youthful vigor.  
<sup>26</sup> He will pray to God, and God will be kind to him,  
so that he sees God's face with joy.  
God will restore to the person his righteousness.  
<sup>27</sup> Then that person will sing in front of other people and say,  
'I sinned and perverted that which was right,  
but my sin was not punished.  
<sup>28</sup> God has rescued my soul from going down into the pit;  
my life will continue to see light.'

<sup>29</sup> See, God does all these things with a person,  
twice, yes, even three times,  
<sup>30</sup> to bring his soul back from the pit,  
so that he may be enlightened with the light of life.

<sup>31</sup> Pay attention, Job, and listen to me;  
be silent and I will speak.  
<sup>32</sup> If you have anything to say, answer me;  
speak, for I wish to justify you.  
<sup>33</sup> If not, then listen to me;  
remain silent, and I will teach you wisdom."

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## Chapter 34

<sup>1</sup>Moreover, Elihu continued to speak:

<sup>2</sup> "Listen to my words, you wise men;  
hear me, you who have knowledge.

<sup>3</sup> For the ear tests words  
as the palate tastes food.

<sup>4</sup> Let us choose for ourselves what is just:  
let us discover among ourselves what is good.

<sup>5</sup> For Job has said, 'I am righteous,  
but God has taken away my rights.

<sup>6</sup> Regardless of my rights  
I am considered to be a liar.  
My wound is incurable,  
although I am without sin.'

<sup>7</sup> What man is like Job,  
who drinks up mockery like water,  
<sup>8</sup> who goes around in the company of those who behave wickedly,  
and who walks with wicked men?

<sup>9</sup> For he has said, 'It is no use to a person  
to take pleasure in doing what God wants.'

<sup>10</sup> So listen to me, you men of understanding:  
far be it from God that he should do wickedness;  
far be it from the Almighty that he should commit sin.

<sup>11</sup> For he pays back a person's work;  
he makes every man come upon the reward of his own ways.

<sup>12</sup> Indeed, God does nothing wicked,  
nor does the Almighty ever pervert justice.

<sup>13</sup> Who put him in charge over the earth?  
Who put the whole world under him?

<sup>14</sup> If he ever set his intentions only on himself,  
and if he ever gathered back to himself his spirit and his breath,  
<sup>15</sup> then all flesh would perish together;  
mankind would return to dust again.

<sup>16</sup> If now you have understanding, listen to this;  
listen to the sound of my words.

<sup>17</sup> Can one who hates justice govern?  
Will you condemn God, who is righteous and mighty?

<sup>18</sup> God, who says to a king, 'You are worthless,'  
or says to nobles, 'You are wicked'?

<sup>19</sup> God, who does not show favoritism to leaders  
and does not acknowledge rich people more than poor,  
for they all are the work of his hands.

<sup>20</sup> In a moment they will die;  
at midnight people will be shaken and will pass away;  
mighty people will be taken away, but not by human hands.

<sup>21</sup> For God's eyes are upon a person's ways;  
he sees all his steps.

<sup>22</sup> There is no darkness and there is no deep shadow  
where those who behave wickedly may hide themselves.

<sup>23</sup> For God does not need to examine a person further;  
there is no need for any person to go before him in judgment.  
<sup>24</sup> He breaks mighty men into pieces for their ways that need no further investigation;  
he puts others in their places.  
<sup>25</sup> In this way he has knowledge of their deeds;  
he overthrows these people in the night; they are crushed.  
<sup>26</sup> In the open sight of others, he kills them for their wicked deeds like criminals  
<sup>27</sup> because they turned away from following him  
and refused to acknowledge any of his ways.  
<sup>28</sup> In this way, they made the cry of poor people come to him;  
he heard the cry of afflicted people.  
<sup>29</sup> When he stays silent, who can condemn him?  
If he hides his face, who can see him?  
He rules over nation and individual alike,  
<sup>30</sup> so that a godless man may not reign,  
so that there may be no one to entrap people.  
  
<sup>31</sup> Suppose someone says to God,  
'I am certainly guilty, but I will not act corruptly any longer;  
<sup>32</sup> teach me what I cannot see;  
I have committed sin, but I will do it no longer.'  
<sup>33</sup> Is it according to your desires that God must punish that person?  
For you reject this!  
You must choose, not I.  
So say what it is that you know.  
<sup>34</sup> Men of understanding will say to me—  
indeed, every wise man who hears me will say,  
<sup>35</sup> 'Job speaks without knowledge;  
his words are without wisdom.'  
<sup>36</sup> If only Job were put on trial in the smallest details of his case  
because of his talking like wicked men.  
<sup>37</sup> For he adds rebellion to his sin;  
he claps his hands in mockery in our midst;  
he piles up words against God."

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## Chapter 35

<sup>1</sup>Moreover Elihu continued, saying,

<sup>2</sup> "Do you think this is just  
when you say, 'I am in the right before God'?"

<sup>3</sup> For you ask, 'What use is it to me?'  
and, 'Would I be better off if I had sinned?'

<sup>4</sup> I will answer you,  
both you and your friends.

<sup>5</sup> Look up at the sky, and see it;  
see the sky, which is higher than you.

<sup>6</sup> If you have sinned, what harm do you do to God?  
If your transgressions are many, what do you do to him?

<sup>7</sup> If you are righteous, what can you give to him?  
What will he receive from your hand?

<sup>8</sup> Your wickedness may hurt a man, as you are a man,  
and your righteousness might benefit another son of man.

<sup>9</sup> Because of many acts of oppression, people cry out;  
they call for help from the arms of mighty men.

<sup>10</sup> But no one says, 'Where is God my Maker,  
who gives songs in the night,

<sup>11</sup> who teaches us more than he teaches the wild animals of the earth,  
and who makes us wiser than the birds of the sky?'

<sup>12</sup> There they cry out, but God gives no answer  
because of the pride of evil men.

<sup>13</sup> God will certainly not hear a foolish cry;  
the Almighty will pay no attention to it.

<sup>14</sup> How much less will he answer you if you say that you do not see him,  
that your case is before him, and that you are waiting for him!

<sup>15</sup> Now you say that his anger does not punish,  
and he does not take even a little notice of transgression.

<sup>16</sup> So Job opens his mouth only to speak foolishness;  
he multiplies words without knowledge."

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## Chapter 36

<sup>1</sup>Elihu continued on and said,

<sup>2</sup> "Be patient with me a little longer, and I will show you some things  
because I have a little more to say in defense of God.

<sup>3</sup> I will obtain my knowledge from far off;  
I will acknowledge that righteousness belongs to my Maker.

<sup>4</sup> For indeed, my words will not be false;  
someone who is mature in knowledge is with you.

<sup>5</sup> See, God is mighty, and despises no one;  
he is mighty in strength of understanding.

<sup>6</sup> He does not preserve the life of wicked people  
but gives justice those who suffer.

<sup>7</sup> He does not withdraw his eyes from righteous people  
but sets them on thrones with kings forever,  
and they are lifted up.

<sup>8</sup> If they are bound in chains  
and trapped in cords of suffering,  
<sup>9</sup> then he reveals to them what they have done,  
and their transgressions and their pride.

<sup>10</sup> He also opens their ears to his instruction,  
and commands them to turn back from iniquity.

<sup>11</sup> If they listen to him and worship him,  
they will spend their days in prosperity,  
their years in contentment.

<sup>12</sup> However, if they do not listen, they will perish by the sword;  
they will die because they have no knowledge.

<sup>13</sup> Those who are godless in heart store up their anger;  
they do not cry out for help even when God ties them up.

<sup>14</sup> They die in their youth;  
their lives end among the cultic prostitutes.

<sup>15</sup> God rescues afflicted people by means of their afflictions;  
he opens their ears by means of their oppression.

<sup>16</sup> Indeed, he would like to draw you out of distress  
into a broad place where there is no hardship  
and where your table would be set with food full of fatness.

<sup>17</sup> But you are full of judgment on wicked people;  
judgment and justice have laid hold of you.

<sup>18</sup> Do not let your anger entice you to mockery,  
or the greatness of a ransom to turn you aside.

<sup>19</sup> Can your wealth benefit you, so that you will not be in distress,  
or can all the force of your strength help you?

<sup>20</sup> Do not desire the night, to commit sin against others,  
when peoples are cut off in their place.

<sup>21</sup> Be careful that you do not turn to wickedness  
because you are being tested by suffering so that you will stay away from sinning.

<sup>22</sup> See, God is exalted in his power;  
who is a teacher like him?

<sup>23</sup> Who has ever instructed him about his way?

Who can ever say to him, 'You have committed unrighteousness?'  
<sup>24</sup> Remember to praise his deeds,  
of which people have sung.  
<sup>25</sup> All people have looked on those deeds,  
but they see those deeds only from far away.  
<sup>26</sup> See, God is great, but we do not understand him well;  
the number of his years is incalculable.

<sup>27</sup> For he draws up the drops of water  
that he distills as rain from his vapor, <sup>1</sup>  
<sup>28</sup> which the clouds pour down  
and drop in abundance on mankind.  
<sup>29</sup> Indeed, can anyone understand the extensive spread of the clouds  
and the thunder from his hut?  
<sup>30</sup> See, he spreads his lightning around him  
and covers the roots of the sea.  
<sup>31</sup> In this way he judges the peoples  
and gives food in abundance.  
<sup>32</sup> He fills his hands with the lightning  
until he commands it to strike its mark.  
<sup>33</sup> Its thunder warns of the storm,  
the cattle can also hear it is coming.

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<sup>1</sup>Some modern translations have that distill as rain from his vapor .

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## Chapter 37

- <sup>1</sup> Indeed, my heart trembles at this;  
it is moved out of its place.
- <sup>2</sup> Hear, oh, hear the noise of his voice,  
the sound that goes out from his mouth.
- <sup>3</sup> He sends it out under the whole sky,  
and he sends out his lightning to the edges of the earth.
- <sup>4</sup> A voice roars after it;  
he thunders with the voice of his majesty;  
he does not restrain the lightning bolts  
when his voice is heard.
- <sup>5</sup> God thunders marvelously with his voice;  
he does great things that we cannot comprehend.
- <sup>6</sup> For he says to the snow, 'Fall on the earth';  
and to the rain shower, 'Be strong.'
- <sup>7</sup> He stops the hand of every man from working,  
so that all people whom he has made may see his deeds.
- <sup>8</sup> Then the beasts go into hiding  
and stay in their dens.
- <sup>9</sup> The storm comes from its chamber in the south  
and the cold from the scattering winds in the north.
- <sup>10</sup> By the breath of God ice is given;  
the expanse of the waters is frozen like metal.
- <sup>11</sup> Indeed, he weighs down the thick cloud with moisture;  
he scatters his lightning through the clouds.
- <sup>12</sup> He swirls the clouds around by his guidance,  
so that they may do whatever he commands them  
above the surface of the earthly world.
- <sup>13</sup> He makes all of this happen; sometimes it happens for correction, sometimes for his land,  
and sometimes as acts of covenant faithfulness.
- <sup>14</sup> Listen to this, Job;  
stop and think about God's marvelous deeds.
- <sup>15</sup> Do you know how God establishes the clouds  
and makes the lightning bolts to flash in them?
- <sup>16</sup> Do you understand the floating of the clouds,  
the marvelous deeds of God, who is perfect in knowledge?
- <sup>17</sup> Do you understand how your garments become hot  
when the land is still because the wind comes from the south?
- <sup>18</sup> Can you spread out the sky as he can—  
the sky, which is as strong as a mirror of cast metal?
- <sup>19</sup> Teach us what we should say to him,  
for we cannot lay out our arguments in order because of the darkness of our minds.
- <sup>20</sup> Should he be told that I wish to speak with him?  
Would a person wish to be swallowed up?
- <sup>21</sup> Now, people cannot look at the sun when it is bright in the sky  
after the wind has passed through and has cleared it of its clouds.
- <sup>22</sup> Out of the north comes golden splendor—  
over God is fearsome majesty.
- <sup>23</sup> As for the Almighty, we cannot find him!  
He is great in power;  
he does not oppress justice and abundant righteousness.



<sup>24</sup> Therefore, people fear him.  
He does not pay any attention to those who are wise in their own minds."

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## Chapter 38

<sup>1</sup>Then Yahweh called to Job out of a fierce storm and said,  
<sup>2</sup> "Who is this who brings darkness to plans  
by means of words without knowledge?  
<sup>3</sup> Now gird up your loins like a man  
for I will ask you questions,  
and you must answer me.

<sup>4</sup> Where were you when I laid the earth's foundations?  
Tell me, if you have so much understanding.  
<sup>5</sup> Who determined its dimensions? Tell me, if you know.  
Who stretched the measuring line over it?  
<sup>6</sup> On what were its foundations laid?  
Who laid its cornerstone  
<sup>7</sup> when the morning stars sang together  
and all the sons of God shouted for joy?

<sup>8</sup> Who shut up the sea with doors  
when it burst out, as if it had come out of the womb—  
<sup>9</sup> when I made clouds its clothing,  
and thick darkness its swaddling bands?  
<sup>10</sup> That was when I marked out for the sea my boundary,  
and when I placed its bars and doors,  
<sup>11</sup> and when I said to it, 'You may come this far, but no farther;  
here is where I will put a boundary to the pride of your waves.'

<sup>12</sup> Have you given orders to the morning,  
or caused the dawn to know its place,  
<sup>13</sup> so that it might take hold of the edges of the earth  
and shake the wicked out of it?  
<sup>14</sup> The earth is changed in appearance like clay changes under a seal;  
all things on it stand out clearly like the folds of a piece of clothing.  
<sup>15</sup> From wicked people their light is taken away;  
their uplifted arm is broken.

<sup>16</sup> Have you gone to the springs of the sea?  
Have you walked in the lowest parts of the deep?  
<sup>17</sup> Have the gates of death been revealed to you?  
Have you seen the gates of the shadow of death?  
<sup>18</sup> Have you understood the earth in its expanse?  
Tell me, if you know it all.

<sup>19</sup> Where is the way to the resting place of light—  
as for darkness, where is its place?  
<sup>20</sup> Can you lead light and darkness to their places of work?  
Can you find the way back to their houses for them?  
<sup>21</sup> Undoubtedly you know, for you were born then;  
the number of your days is so large!

<sup>22</sup> Have you entered the storehouses for the snow,  
or have you seen the storehouses for the hail,  
<sup>23</sup> these things that I have kept for times of trouble,

for days of battle and war?

<sup>24</sup> What is the path to where the lightning bolts are distributed  
or to where the winds are scattered from the east over the earth?

<sup>25</sup> Who has created the channels for the floods of rain,  
or who has made a path for the thunder,

<sup>26</sup> to cause it to rain on lands where no person exists,  
and on the wilderness, in which there is no one,

<sup>27</sup> to satisfy the devastated and desolate places,  
and to make the ground sprout with grass?

<sup>28</sup> Does the rain have a father,  
or, who fathers the drops of dew?

<sup>29</sup> Out of whose womb did the ice come?

Who bore the white frost out of the sky?

<sup>30</sup> The waters hide themselves and become like stone;  
the surface of the deep becomes frozen.

<sup>31</sup> Can you fasten chains on the Pleiades,  
or undo the cords of Orion?

<sup>32</sup> Can you lead the constellations to appear at their proper times?

Can you guide the Bear with its children?

<sup>33</sup> Do you know the regulations of the sky?  
Could you set in place the sky's rule over the earth?

<sup>34</sup> Can you raise your voice up to the clouds,  
so that an abundance of rainwater may cover you?

<sup>35</sup> Can you send out bolts of lightning that they may go out,  
that they say to you, 'Here we are'?

<sup>36</sup> Who has put wisdom in the clouds  
or has given understanding to the mists?

<sup>37</sup> Who can number the clouds by his skill?  
Who can pour out the water skins of the sky

<sup>38</sup> when the dust runs into a hard mass  
and the clods of earth clump tightly together?

<sup>39</sup> Can you hunt down a victim for a lioness  
or satisfy the appetite of her young lion cubs

<sup>40</sup> when they are crouching in their dens  
and sheltering in hiding to lie in wait?

<sup>41</sup> Who provides victims for the ravens  
when their young ones cry out to God  
and stagger about for lack of food?

## Chapter 39

- <sup>1</sup> Do you know at what time the wild goats in the rocks bear their young?  
Can you watch when the deer are having their fawns?
- <sup>2</sup> Can you count the months that they gestate?  
Do you know the time when they bear their young?
- <sup>3</sup> They crouch down and give birth to their young,  
and then they finish their labor pains.
- <sup>4</sup> Their young ones become strong and grow up in the open fields;  
they go out and do not return to them.
- <sup>5</sup> Who sent the wild donkey out free?  
Who has untied the bonds of the swift donkey,
- <sup>6</sup> whose home I have made in the Arabah,  
his house in the salt land?
- <sup>7</sup> He laughs in scorn at the noises in the city;  
he does not hear the driver's shouts.
- <sup>8</sup> He roams over the mountains as his pastures;  
there he looks for every green plant to eat.
- <sup>9</sup> Will the wild ox be happy to serve you?  
Will he consent to stay by your manger?
- <sup>10</sup> Can you use ropes to hold the wild ox in the furrows?  
Will he harrow the valleys as he follows after you?
- <sup>11</sup> Will you trust him because his strength is great?  
Will you leave your labor to him to do?
- <sup>12</sup> Will you depend on him to bring your grain home,  
to gather the grain for your threshing floor?
- <sup>13</sup> The wings of the ostrich wave proudly,  
but are they the pinions and plumage of love?
- <sup>14</sup> For she leaves her eggs on the earth,  
and she lets them keep warm in the dust;
- <sup>15</sup> she forgets that a foot might crush them  
or that a wild beast might trample them.
- <sup>16</sup> She deals roughly with her young ones as if they were not hers;  
she does not fear that her labor might have been in vain,
- <sup>17</sup> because God has deprived her of wisdom  
and has not given her any understanding.
- <sup>18</sup> When she runs swiftly,  
she laughs in scorn at the horse and its rider.
- <sup>19</sup> Have you given the horse his strength?  
Did you clothe his neck with his flowing mane?
- <sup>20</sup> Have you ever made him jump like a locust?  
The majesty of his snorting is fearsome.
- <sup>21</sup> He paws in might and rejoices in his strength;  
he rushes out to meet the weapons.
- <sup>22</sup> He mocks fear and is not dismayed;  
he does not turn back from the sword.
- <sup>23</sup> The quiver rattles against his flank,  
along with the flashing spear and the javelin.
- <sup>24</sup> He swallows up ground with fierceness and rage;  
at the sound of the ram's horn, he cannot stand in one place.

<sup>25</sup> Whenever the ram's horn sounds, he says, 'Aha!'  
He smells the battle from far away—  
the thunderous shouts of the commanders and the outcries.

<sup>26</sup> Is it by your wisdom that the hawk soars,  
that he stretches out his wings for the south?

<sup>27</sup> Is it at your orders that the eagle mounts up  
and makes his nest in high places?

<sup>28</sup> He lives on cliffs and makes his home  
on the peaks of cliffs, a stronghold.

<sup>29</sup> From there he searches for victims;  
his eyes see them from very far away.

<sup>30</sup> His young also drink up blood;  
where killed people are, there he is."

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## Chapter 40

<sup>1</sup>Yahweh continued to speak to Job; he said,

<sup>2</sup> "Should anyone who wishes to criticize try to correct the Almighty?  
He who argues with God, let him answer."

<sup>3</sup>Then Job answered Yahweh and said,

<sup>4</sup> "See, I am insignificant; how can I answer you?  
I put my hand over my mouth.

<sup>5</sup> I spoke once, and I will not answer;  
indeed, twice, but I will proceed no further."

<sup>6</sup>Then Yahweh answered Job out of a fierce storm and said,

<sup>7</sup> "Now gird up your loins like a man,  
for I will ask you questions, and you must answer me.

<sup>8</sup> Will you actually say that I am unjust?  
Will you condemn me so you may claim that you are in the right?

<sup>9</sup> Do you have an arm like God's,  
and can you thunder with a voice like his?

<sup>10</sup> Now clothe yourself in glory and dignity;  
array yourself in honor and majesty.

<sup>11</sup> Scatter around the excess of your anger;  
look at everyone who is proud and bring him low.

<sup>12</sup> Look at everyone who is proud and bring him low;  
trample down wicked people where they stand.

<sup>13</sup> Bury them in the earth together;  
imprison their faces in the hidden place.

<sup>14</sup> Then will I also acknowledge about you  
that your own right hand can save you.

<sup>15</sup> See now, the behemoth,  
which I made when I made you—  
he eats grass like an ox.

<sup>16</sup> See now, his strength is in his loins,  
and his power is in his belly's muscles.

<sup>17</sup> He makes his tail like a cedar;  
the sinews of his thighs are joined together.

<sup>18</sup> His bones are like tubes of bronze;  
his legs are like bars of iron.

<sup>19</sup> He is the chief of the creatures of God.  
Only God, who made him, can defeat him.

<sup>20</sup> For the hills provide him with food;  
the beasts of the field play nearby.

<sup>21</sup> He lies under the lotus plants  
in the shelter of the reeds, in the marshes.

<sup>22</sup> The lotus plants cover him with their shade;  
the willows of the brook are all around him.

<sup>23</sup> See, if a river floods its banks, he does not tremble;  
he is confident, though the Jordan should surge up to his mouth.

<sup>24</sup> Can anyone capture him with a hook,  
or pierce his nose through with a snare?

## Chapter 41

- <sup>1</sup> Can you draw out Leviathan with a fishhook?  
Or tie up his jaws with a cord?
- <sup>2</sup> Can you put a rope into his nose,  
or pierce his jaw through with a hook?
- <sup>3</sup> Will he make many pleas to you?  
Will he speak soft words to you?
- <sup>4</sup> Will he make a covenant with you,  
that you should take him for a servant forever?
- <sup>5</sup> Will you play with him as you would with a bird?  
Will you tie him up for your servant girls?
- <sup>6</sup> Will the groups of fishermen bargain for him?  
Will they divide him up to trade among the merchants?
- <sup>7</sup> Can you fill his hide with harpoons  
or his head with fishing spears?
- <sup>8</sup> Put your hand on him just once,  
and you will remember the battle and do it no more.
- <sup>9</sup> See, the hope of anyone who does that is a lie;  
will not anyone be thrown down to the ground just by the sight of him?
- <sup>10</sup> None is so fierce that he dare stir Leviathan up;  
who, then, is he who can stand before me?
- <sup>11</sup> Who has first given anything to me in order that I should repay him?  
Whatever is under the whole sky is mine.
- <sup>12</sup> I will not keep silent concerning Leviathan's legs,  
nor about the matter of his strength, nor about his graceful form.
- <sup>13</sup> Who can strip off his outer garment?  
Who can penetrate his double armor?
- <sup>14</sup> Who can open the doors of his face—  
ringed with his teeth, which are a terror?
- <sup>15</sup> his back is made up of rows of shields,  
tight together as with a close seal.
- <sup>16</sup> One is so near to another  
that no air can come between them.
- <sup>17</sup> They are joined to each other;  
they stick together, so that they cannot be pulled apart.
- <sup>18</sup> Light flashes out from his snorting;  
his eyes are like the eyelids of the morning dawn.
- <sup>19</sup> Out of his mouth go burning torches,  
sparks of fire leap out.
- <sup>20</sup> Out of his nostrils goes smoke  
like a boiling pot on a fire that has been fanned to be very hot.
- <sup>21</sup> His breath kindles coals into flame;  
fires go out from his mouth.
- <sup>22</sup> In his neck is strength,  
and terror dances in front of him.
- <sup>23</sup> The folds of his flesh are joined together;  
they are firm on him; they cannot be moved.
- <sup>24</sup> His heart is as hard as a stone—  
indeed, as hard as a lower millstone.
- <sup>25</sup> When he raises himself up, even the gods become afraid;  
because of its thrashing they draw back.
- <sup>26</sup> If a sword strikes him, it does nothing—  
and neither does a spear, an arrow, or any other pointed weapon.

<sup>27</sup> He thinks of iron as if it were straw,  
and of bronze as if it were rotten wood.  
<sup>28</sup> An arrow cannot make him flee;  
to him sling stones become chaff.  
<sup>29</sup> Clubs are regarded as straw;  
he laughs at the whirring flight of a spear.  
<sup>30</sup> His lower parts are like sharp pieces of broken pottery;  
he leaves a spreading trail in the mud as if he were a threshing sledge.  
<sup>31</sup> He makes the deep to foam up like a pot of boiling water;  
he makes the sea like a pot of ointment.  
<sup>32</sup> He makes a shining wake behind him;  
one would think the deep had gray hair.  
<sup>33</sup> On earth there is no equal to him,  
who has been made to live without fear.  
<sup>34</sup> He sees everything that is proud;  
he is king over all the sons of pride."

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## Chapter 42

<sup>1</sup>Then Job answered Yahweh and said,

<sup>2</sup> "I know that you can do all things,  
that no purpose of yours can be stopped.

<sup>3</sup> 'Who is this who without knowledge conceals plans?'  
Indeed, I have spoken things that I did not understand,  
things too difficult for me to understand, which I did not know about.

<sup>4</sup> You said to me, 'Listen, now, and I will speak;  
I will ask you things,  
and you will tell me.'

<sup>5</sup> I had heard about you by my ear's hearing,  
but now my eye sees you.

<sup>6</sup> So I despise myself;  
I repent in dust and ashes."

<sup>7</sup>It came about that after he had said these words to Job, Yahweh said to Eliphaz the Temanite, "My wrath is kindled against you and against your two friends, for you have not spoken of me what is right, as my servant Job has done.<sup>8</sup>Now therefore, take for yourselves seven bulls and seven rams, go to my servant Job, and offer up for yourselves a burnt offering. My servant Job will pray for you, and I will accept his prayer, so that I may not deal with you after your folly. You have not said what is right about me, as my servant Job has done."<sup>9</sup>So Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite went and did as Yahweh had commanded them, and Yahweh accepted Job.

<sup>10</sup>When Job prayed for his friends, Yahweh reversed his captivity. Yahweh gave him twice as much as he had possessed before.<sup>11</sup>Then all Job's brothers, and all his sisters, and all who knew him before, came to him and ate food with him in his house. They showed him sympathy and comforted him for all the disasters that Yahweh had brought upon him, and each of them gave Job a piece of silver and a ring of gold.

<sup>12</sup>Yahweh blessed the final end of Job's life more than the first; he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys.<sup>13</sup>He also had seven sons and three daughters.<sup>14</sup>He called the name of the first daughter Jemimah, the second Keziah, and the third Keren-Happuch.

<sup>15</sup>In all the land no women were found as beautiful as Job's daughters. Their father gave them an inheritance along with their brothers.<sup>16</sup>After this, Job lived 140 years; he saw his sons and his sons' sons, up to four generations.<sup>17</sup>Then Job died, being old and full of days.

## Psalms

## Chapter 1

<sup>1</sup> Blessed is the man  
who does not walk in the advice of the wicked,  
or stand in the pathway with sinners,  
or sit in the assembly of mockers.

<sup>2</sup> But his delight is in the law of Yahweh,  
and on his law he meditates day and night.

<sup>3</sup> He will be like a tree planted by the streams of water  
that produces its fruit in its season,  
whose leaves do not wither;  
whatever he does will prosper.

<sup>4</sup> The wicked are not so,

but are like the chaff that the wind drives away.

<sup>5</sup> So the wicked will not stand in the judgment,  
nor sinners in the assembly of the righteous.

<sup>6</sup> For Yahweh approves of the way of the righteous,  
but the way of the wicked will perish.

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Chapter 2

- <sup>1</sup> Why are the nations in turmoil,  
and why do the peoples devise vain plans?
- <sup>2</sup> The kings of the earth take their stand together  
and the rulers take counsel together  
against Yahweh and against his Messiah, saying,
- <sup>3</sup> "Let us tear off the shackles they put on us  
and throw off their chains."
- <sup>4</sup> He who sits in the heavens will sneer at them;  
the Lord mocks them.
- <sup>5</sup> Then he will speak to them in his anger  
and terrify them in his rage, saying,
- <sup>6</sup> "I myself have set my king in place  
on Zion, my holy mountain."
- <sup>7</sup> I will announce a decree of Yahweh.  
He said to me, "You are my son!  
This day I have become your Father.
- <sup>8</sup> Ask me, and I will give you the nations for your inheritance  
and the ends of the earth for your possession.
- <sup>9</sup> You will break them with an iron rod;  
like a jar of a potter, you will smash them to pieces."
- <sup>10</sup> So now, you kings, be prudent;  
be corrected, you judges of the earth.
- <sup>11</sup> Worship Yahweh in fear  
and rejoice with trembling.
- <sup>12</sup> Kiss the son or he will be angry with you,  
and you will die in the way when his anger burns for just a moment.  
How blessed are all those who seek refuge in him.
-

Chapter 3

A psalm of David, when he fled from Absalom his son.

<sup>1</sup> Yahweh, how many are my enemies!

Many have risen against me.

<sup>2</sup> Many say about me,

"There is no deliverance for him from God."

Selah

<sup>3</sup> But you, Yahweh, are a shield around me,

my glory, and the one who lifts up my head.

<sup>4</sup> I lift up my voice to Yahweh,

and he answers me from his holy hill.

Selah

<sup>5</sup> I lay down and slept;

I awoke, for Yahweh protected me.

<sup>6</sup> I will not be afraid of the multitudes of people

who have set themselves against me on every side.

<sup>7</sup> Rise up, Yahweh! Save me, my God!

For you will hit all my enemies on the jaw;

you will break the teeth of the wicked.

<sup>8</sup> Salvation comes from Yahweh.

May your blessings be on your people.

Selah

Chapter 4

For the chief musician; on stringed instruments. A psalm of David.

- <sup>1</sup> Answer me when I call, God of my righteousness;  
give me room when I am hemmed in.  
Have mercy on me and listen to my prayer.
- <sup>2</sup> You people, how long will you turn my honor into shame?  
How long will you love what is worthless and seek after lies?

Selah

- <sup>3</sup> But know that Yahweh has set apart the faithful ones for himself.  
Yahweh will hear when I call to him.

- <sup>4</sup> Tremble in fear, but do not sin!  
Meditate in your heart on your bed and be silent.

Selah

- <sup>5</sup> Offer the sacrifices of righteousness  
and put your trust in Yahweh.

- <sup>6</sup> Many say, "Who will show us anything good?"  
Yahweh, lift up the light of your face on us.

- <sup>7</sup> You have given my heart more gladness  
than others have when their grain and new wine abound.

- <sup>8</sup> It is in peace that I will lie down and sleep,  
for you alone, Yahweh, make me safe and secure.
-

Chapter 5

For the chief musician; with wind instruments. A psalm of David.

- <sup>1</sup> Give ear to my words, Yahweh;  
    think about my groanings.
- <sup>2</sup> Listen to the sound of my call, my King and my God,  
    for it is to you that I pray.
- <sup>3</sup> Yahweh, in the morning you hear my cry;  
    in the morning I will bring my petition to you and wait expectantly.
- <sup>4</sup> Certainly you are not a God who takes pleasure in evil;  
    evil people will not be your guests.
- <sup>5</sup> The arrogant will not stand in your presence;  
    you hate all who behave wickedly.
- <sup>6</sup> You will destroy liars;  
    Yahweh abhors the man of bloodshed and deceit.
- <sup>7</sup> But as for me, because of your great covenant faithfulness,  
    I will come into your house;  
    in reverence I will bow down toward your holy temple.
- <sup>8</sup> Oh Lord, lead me in your righteousness because of my enemies;  
    make your path straight before me.
- <sup>9</sup> For there is no truth in their mouth;  
    their inward being is wicked;  
    their throat is an open tomb;  
    they flatter with their tongue.
- <sup>10</sup> Declare them guilty, God;  
    may their schemes be their downfall!  
Drive them out for their many transgressions,  
    for they have rebelled against you.
- <sup>11</sup> But may all those who take refuge in you rejoice;  
    let them always shout for joy because you defend them;  
    let them be joyful in you, those who love your name.
- <sup>12</sup> For you will bless the righteous, Yahweh;  
    you will surround them with favor as with a shield.
-

Chapter 6

For the chief musician; on stringed instruments, set to the Sheminith style. A psalm of David.

- <sup>1</sup> Yahweh, do not rebuke me in your anger  
or discipline me in your wrath.
- <sup>2</sup> Have mercy on me, Yahweh, for I am frail;  
heal me, Yahweh, for my bones are shaking.
- <sup>3</sup> My soul also is very troubled.  
But you, Yahweh—how long will this continue?
- <sup>4</sup> Return, Yahweh! rescue me.  
Save me because of your covenant faithfulness!
- <sup>5</sup> For in death there is no remembrance of you.  
In Sheol who will give you thanks?
- <sup>6</sup> I am weary with my groaning.  
All night I drench my bed with tears;  
I dissolve my couch with my tears.
- <sup>7</sup> My eyes grow dim from grief;  
they grow weak because of all my adversaries.
- <sup>8</sup> Get away from me, all you who behave wickedly;  
for Yahweh has heard the sound of my weeping.
- <sup>9</sup> Yahweh has heard my appeal for mercy;  
Yahweh has accepted my prayer.
- <sup>10</sup> All my enemies will be ashamed and greatly troubled.  
They will turn back and be suddenly humiliated.
-

## Chapter 7

A musical composition of David, which he sang to Yahweh concerning the words of Cush the Benjamite.

- <sup>1</sup> Yahweh my God, I take refuge in you!  
Save me from all who chase me, and rescue me.
  - <sup>2</sup> Otherwise, they will rip me apart like a lion,  
tearing me in pieces with no one else able to bring me to safety.
  - <sup>3</sup> Yahweh my God, if I have done this,  
and there is injustice on my hands—
  - <sup>4</sup> if I have done evil to him who was at peace with me,  
or harmed my enemy for no reason—
  - <sup>5</sup> then let my enemy pursue my life and overtake me;  
let him trample my life to the ground  
and lay my honor in the dust.
- Selah
- 
- <sup>6</sup> Arise, Yahweh, in your anger;  
stand up against the rage of my enemies;  
wake up for my sake and carry out the righteous decrees that you have commanded for them.
  - <sup>7</sup> The peoples are assembled all around you;  
take once more your rightful place over them.
  - <sup>8</sup> Yahweh, judge the nations;  
vindicate me, Yahweh, because I am righteous and innocent, Most High.
  - <sup>9</sup> May the evil deeds of the wicked come to an end, but establish the righteous people,  
righteous God, you who examine hearts and minds.
  - <sup>10</sup> My shield comes from God,  
the one who saves the upright in heart.
  - <sup>11</sup> God is a righteous judge,  
a God who is indignant each day.
- 
- <sup>12</sup> If a person does not repent,  
God will sharpen his sword  
and will prepare his bow for battle.
  - <sup>13</sup> He prepares to use deadly weapons against him;  
he makes his arrows flaming shafts.
  - <sup>14</sup> Think about the one who is pregnant with wickedness,  
who conceives destructive plans, who gives birth to harmful lies.
  - <sup>15</sup> He digs a pit and hollows it out  
and then falls into the pit he has made.
  - <sup>16</sup> His own destructive plans return to his own head,  
for his violence comes down on his own head.
- 
- <sup>17</sup> I will give thanks to Yahweh for his justice;  
I will sing praise to the name of Yahweh Most High.
-



Chapter 8

For the chief musician; set to the Gittith style. A psalm of David.

- <sup>1</sup> Yahweh our Lord, how magnificent is your name in all the earth,  
you who reveal your glory in the heavens above.
- <sup>2</sup> Out of the mouth of babies and infants you have established praise <sup>1</sup>  
because of your enemies,  
so that you might silence both the enemy and the avenger.
- <sup>3</sup> When I look up at your heavens, the work of your fingers,  
the moon and the stars, which you have set in place,
- <sup>4</sup> Of what importance is the human race that you notice them,  
or mankind that you pay attention to them?
- <sup>5</sup> Yet you have made them only a little lower than the heavenly beings  
and have crowned them with glory and honor.
- <sup>6</sup> You make him to rule over the works of your hands;  
you have put all things under his feet:
- <sup>7</sup> all sheep and oxen,  
and even the wild animals of the field,
- <sup>8</sup> the birds of the heavens, and the fish of the sea,  
everything that passes through the currents of the seas.
- <sup>9</sup> Yahweh our Lord,  
how magnificent is your name in all the earth!

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<sup>1</sup>The copies of the ancient Hebrew text can be read either as established praise or established strength .

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## Chapter 9

For the chief musician; set to Muth Labben style. A psalm of David.

- <sup>1</sup> I will give thanks to Yahweh with my whole heart;  
I will tell about all your marvelous deeds.
- <sup>2</sup> I will be glad and rejoice in you;  
I will sing praise to your name, Most High!
- <sup>3</sup> When my enemies turn back,  
they stumble and perish before you.
- <sup>4</sup> For you have defended my just cause;  
you sit on your throne, a righteous judge!
- <sup>5</sup> You rebuked the nations;  
you have destroyed the wicked;  
you have blotted out their name forever and ever.
- <sup>6</sup> The enemy crumbled like ruins  
when you overthrew their cities.  
All remembrance of them has perished.
- <sup>7</sup> But Yahweh remains forever;  
he has established his throne for justice.
- <sup>8</sup> He will judge the world with righteousness,  
and he will execute judgment for the nations with fairness.
- <sup>9</sup> Yahweh also will be a stronghold for the oppressed,  
a stronghold in times of trouble.
- <sup>10</sup> Those who know your name trust in you,  
for you, Yahweh, do not abandon those who seek you.
- <sup>11</sup> Sing praises to Yahweh, who rules in Zion;  
tell the nations of his deeds.
- <sup>12</sup> For the God who avenges bloodshed remembers;  
he does not forget the cry of the oppressed.
- <sup>13</sup> Have mercy on me, Yahweh; see my affliction by those who hate me,  
you who can snatch me from the gates of death.
- <sup>14</sup> Oh, that I might proclaim all your praise.  
In the gates of the daughter of Zion  
I will rejoice in your salvation!
- <sup>15</sup> The nations have sunk down into the pit that they made;  
their feet are caught in the net that they hid.
- <sup>16</sup> Yahweh has made himself known; he has executed judgment;  
the wicked is ensnared by his own actions.
- <sup>17</sup> The wicked are turned back and sent to Sheol,  
all the nations that forget God.
- <sup>18</sup> For the needy will not always be forgotten,  
nor will the hope of the oppressed be forever dashed.
- <sup>19</sup> Arise, Yahweh; do not let man win against you;  
may the nations be judged in your sight.
- <sup>20</sup> Terrify them, Yahweh;  
may the nations know that they are mere men.

Selah

Selah

## Chapter 10

- <sup>1</sup> Why, Yahweh, do you stand far off?  
Why do you hide yourself in times of trouble?
- <sup>2</sup> Because of their arrogance, wicked people chase the oppressed;  
but please let the wicked be trapped by their own schemes that they have devised.
- <sup>3</sup> For the wicked person boasts of his deepest desires;  
he blesses the greedy and insults Yahweh.
- <sup>4</sup> The wicked in the haughtiness of his face does not seek God.  
All his thoughts are that there is no God.
- <sup>5</sup> He is secure at all times,  
but your righteous decrees are too high for him;  
he snorts at all his enemies.
- <sup>6</sup> He says in his heart, "I will never fail;  
throughout all generations I will not meet adversity."
- <sup>7</sup> His mouth is full of curses and lies and oppression;  
under his tongue are mischief and evil.
- <sup>8</sup> He waits in ambush near the villages;  
in the secret places he murders the innocent;  
his eyes look for some helpless victim.
- <sup>9</sup> He lurks in secret like a lion in the thicket;  
he lies in wait to catch the oppressed.  
He catches the oppressed when he pulls in his net.
- <sup>10</sup> His victims are crushed and beaten down;  
they fall into his strong nets.
- <sup>11</sup> He says in his heart, "God has forgotten;  
he covers his face; he will never see it."
- <sup>12</sup> Arise, Yahweh! Lift up your hand, God!  
Do not forget the oppressed.
- <sup>13</sup> Why does the wicked man reject God  
and say in his heart, "You will not hold me accountable"?
- <sup>14</sup> You have taken notice, for you always see the one who inflicts the misery and sorrow.  
The helpless entrusts himself to you;  
you rescue the fatherless.
- <sup>15</sup> Break the arm of the wicked and evil man.  
Make him account for his evil deeds,  
which he thought you would not discover.
- <sup>16</sup> Yahweh is King forever and ever;  
the nations are driven out of his land.
- <sup>17</sup> Yahweh, you have heard the needs of the oppressed;  
you strengthen their heart, you listen to their prayer;
- <sup>18</sup> You defend the fatherless and the oppressed  
so that no man on the earth will cause terror again.
-

Chapter 11

For the chief musician. A psalm of David.

- <sup>1</sup> I take refuge in Yahweh;  
how will you say to me,  
"Flee like a bird to the mountain"?
- <sup>2</sup> For see! The wicked prepare their bows.  
They make ready their arrows on the strings  
to shoot in the darkness at the upright in heart.
- <sup>3</sup> For if the foundations are ruined,  
what can the righteous do?
- <sup>4</sup> Yahweh is in his holy temple;  
his eyes watch, his eyes examine the children of mankind.
- <sup>5</sup> Yahweh examines both the righteous and the wicked,  
but he hates those who love to do violence.
- <sup>6</sup> He rains burning coals and sulfur upon the wicked;  
a scorching wind will be their portion from his cup!
- <sup>7</sup> For Yahweh is righteous, and he loves righteousness;  
the upright will see his face.
-

Chapter 12

For the chief musician; set to the Sheminith. A psalm of David.

- <sup>1</sup> Help, Yahweh, for the faithful ones have disappeared;  
those who have integrity have vanished from the children of men.
- <sup>2</sup> Everyone says empty words to his neighbor;  
everyone speaks with flattering lips and a double heart.
- <sup>3</sup> Yahweh, cut off all flattering lips,  
every tongue declaring great things.
- <sup>4</sup> These are those who have said, "With our tongues we will prevail.  
When our lips speak, who can be master over us?"
- <sup>5</sup> "Because of violence against the poor, because of the groans of the needy,  
I will arise," says Yahweh.  
"I will provide the safety for which they long."
- <sup>6</sup> The words of Yahweh are pure words,  
like silver purified in a furnace on the earth,  
refined seven times.
- <sup>7</sup> You are Yahweh! You keep them.  
You preserve the godly people from this wicked generation and forever.
- <sup>8</sup> The wicked walk on every side  
when evil is exalted among the children of mankind.
-

Chapter 13

For the chief musician. A psalm of David.

- <sup>1</sup> How long, Yahweh, will you forget me? Forever?  
How long will you hide your face from me?
  - <sup>2</sup> How long must I worry  
and have grief in my heart all day?  
How long will my enemy triumph over me?
  - <sup>3</sup> Look at me and answer me, Yahweh my God!  
Give light to my eyes, or I will sleep in death.
  - <sup>4</sup> Do not let my enemy say, "I have defeated him,"  
so that my enemy may not say, "I have prevailed over my adversary";  
otherwise, my enemies will rejoice when I am brought down.
  - <sup>5</sup> But I have trusted in your covenant faithfulness;  
my heart rejoices in your salvation.
  - <sup>6</sup> I will sing to Yahweh  
because he has treated me very generously.
-

Chapter 14

For the chief musician. A psalm of David.

- <sup>1</sup> A fool says in his heart, "There is no God."  
They are corrupt and have done abominable iniquity;  
there is no one who does good.
- <sup>2</sup> Yahweh looks down from heaven on the children of mankind  
to see if there are any who understand,  
who seek after him.
- <sup>3</sup> They have all turned away. Together they have become corrupt.  
There is no one who does good, no, not one.
- <sup>4</sup> Do they not know anything, those who behave wickedly,  
those who eat up my people as they eat bread,  
but who do not call on Yahweh?
- <sup>5</sup> They tremble with dread,  
for God is with the righteous generation!
- <sup>6</sup> You want to humiliate the poor person  
even though Yahweh is his refuge.
- <sup>7</sup> Oh, that the salvation of Israel would come from Zion!  
When Yahweh brings back his people from the captivity,  
then Jacob will rejoice and Israel will be glad!
-

Chapter 15

A psalm of David.

- <sup>1</sup> Yahweh, who may stay in your tabernacle?  
Who may live on your holy hill?
- <sup>2</sup> Whoever walks blamelessly, does what is right  
and speaks truth from his heart.
- <sup>3</sup> He does not slander with his tongue,  
he does not harm others,  
and he does not insult his neighbor.
- <sup>4</sup> The abhorrent is despised in his eyes,  
but he honors those who fear Yahweh.  
He swears to his own disadvantage  
and does not take back his promises.
- <sup>5</sup> He does not charge interest when he lends money.  
He does not take bribes to testify against the innocent.  
He who does these things will never be shaken.
-



Chapter 16

A michtam of David.

- <sup>1</sup> Protect me, God,  
for I take refuge in you.
- <sup>2</sup> I say to Yahweh, "You are my Lord;  
my goodness is nothing apart from you.
- <sup>3</sup> As for the holy people who are on the earth,  
they are noble people; all my delight is in them.
- <sup>4</sup> Their troubles will be increased, those who seek out other gods.  
I will not pour out drink offerings of blood to their gods  
or lift up their names with my lips.
- <sup>5</sup> Yahweh, you are my chosen portion and my cup.  
You hold onto my lot.
- <sup>6</sup> Measuring lines have been laid for me in pleasant places;  
surely a beautiful inheritance is mine.
- <sup>7</sup> I will bless Yahweh, who counsels me;  
even at night my mind instructs me.
- <sup>8</sup> I set Yahweh before me at all times,  
so I will not be shaken from his right hand!
- <sup>9</sup> Therefore my heart is glad; my glory is rejoicing.  
Surely I will live in security.
- <sup>10</sup> For you will not abandon my soul to Sheol.  
You will not let your faithful one see the pit.
- <sup>11</sup> You teach me the path of life;  
abundant joy resides in your presence;  
delights abide in your right hand forever!"
-

## Chapter 17

A prayer of David.

- <sup>1</sup> Listen to my plea for justice, Yahweh;  
pay attention to my cry for help!  
Give ear to my prayer from lips without deceit.
- <sup>2</sup> Let my vindication come from your presence;  
let your eyes see what is right!
- <sup>3</sup> If you test my heart, if you come to me in the night,  
you will purify me and will not find any evil plans;  
my mouth will not transgress.
- <sup>4</sup> As for the deeds of mankind,  
it is at the word of your lips  
that I have kept myself from the ways of the lawless.
- <sup>5</sup> My steps have held firmly to your tracks;  
my feet have not slipped.
- <sup>6</sup> I call to you, for you answer me, God;  
turn your ear to me and listen when I speak.
- <sup>7</sup> Show your covenant faithfulness in a wonderful way,  
you who save by your right hand  
those who take refuge in you from their enemies!
- <sup>8</sup> Protect me like the apple of your eye;  
hide me under the shadow of your wings
- <sup>9</sup> from the presence of the wicked ones who deal violently with me,  
my enemies who surround me.
- <sup>10</sup> They have no mercy on anyone;  
their mouths speak with pride.
- <sup>11</sup> They have surrounded my steps.  
They set their eyes to strike me to the ground.
- <sup>12</sup> They are like a lion eager for a victim,  
like a young lion crouching in hidden places.
- <sup>13</sup> Arise, Yahweh! Attack them! Throw them down on their faces!  
Rescue my life from the wicked by your sword!
- <sup>14</sup> Rescue me from men by your hand, Yahweh,  
from men of this world whose prosperity is in this life alone!  
You will fill the bellies of your treasured ones with riches;  
they will have many children  
and will leave their wealth to their children.
- <sup>15</sup> As for me, I will see your face in righteousness;  
I will be satisfied, when I awake, with a sight of you.
-

## Chapter 18

For the chief musician. A psalm of David, the servant of Yahweh, when he sang to Yahweh the words of this song on the day that Yahweh rescued him from the hand of all his enemies and from the hand of Saul. He sang:

- <sup>1</sup> I love you, Yahweh, my strength.
- <sup>2</sup> Yahweh is my rock, my fortress, the one who brings me to safety;  
he is my God, my rock; I take refuge in him.  
He is my shield, the horn of my salvation, and my stronghold.
- <sup>3</sup> I will call on Yahweh who is worthy to be praised,  
and I will be saved from my enemies.
- <sup>4</sup> The cords of death surrounded me,  
and the rushing waters of worthlessness overwhelmed me.
- <sup>5</sup> The cords of Sheol surrounded me;  
the snares of death trapped me.
- <sup>6</sup> In my distress I called to Yahweh;  
I called for help to my God.  
He heard my voice from his temple;  
my cry for help went into his presence;  
it went into his ears.
- <sup>7</sup> Then the earth shook and trembled;  
the foundations of the mountains also trembled  
and were shaken because God was angry.
- <sup>8</sup> Smoke went up from out of his nostrils,  
and blazing fire came out of his mouth.  
Coals were kindled by it.
- <sup>9</sup> He opened the heavens and came down,  
and thick darkness was under his feet.
- <sup>10</sup> He rode on a cherub and flew;  
he glided on the wings of the wind.
- <sup>11</sup> He made darkness a tent around him,  
heavy rainclouds in the skies.
- <sup>12</sup> Hailstones and coals of fire fell from the lightning before him.
- <sup>13</sup> Yahweh thundered in the heavens!  
The voice of the Most High shouted. <sup>1</sup>
- <sup>14</sup> He shot his arrows and scattered his enemies;  
many lightning bolts dispersed them.
- <sup>15</sup> Then the water channels appeared;  
the foundations of the world were laid bare  
at your rebuke, Yahweh,  
at the blast of the breath of your nostrils.
- <sup>16</sup> He reached down from above; he took hold of me!  
He pulled me out of the surging water.
- <sup>17</sup> He rescued me from my strong enemy,  
from those who hated me, for they were too strong for me.
- <sup>18</sup> They came against me on the day of my distress  
but Yahweh was my support!
- <sup>19</sup> He set me free in a wide open place;  
he saved me because he was pleased with me.
- <sup>20</sup> Yahweh has rewarded me because of my righteousness;  
he has restored me because my hands were clean.

- <sup>21</sup> For I have kept the ways of Yahweh  
 and have not wickedly turned away from my God.  
<sup>22</sup> For all his righteous decrees have been before me;  
 as for his statutes, I have not turned away from them.  
<sup>23</sup> I have also been innocent before him,  
 and I have kept myself from iniquity.  
<sup>24</sup> Therefore Yahweh has restored me because of my righteousness,  
 because my hands were clean before his eyes.
- <sup>25</sup> To one who is faithful, you show yourself to be faithful;  
 to a man who is blameless, you show yourself to be blameless.  
<sup>26</sup> To one who is pure, you show yourself to be pure;  
 but to one who is perverse, you show yourself to be shrewd.  
<sup>27</sup> For you save afflicted people,  
 but you abase those with proud, uplifted eyes!  
<sup>28</sup> For you give light to my lamp;  
 Yahweh my God lights up my darkness.  
<sup>29</sup> For by you I can run over a barricade;  
 by my God I can leap over a wall.
- <sup>30</sup> As for God—his way is perfect!  
 The word of Yahweh is pure!  
 He is a shield to everyone who takes refuge in him.  
<sup>31</sup> For who is God except Yahweh?  
 Who is a rock except our God?  
<sup>32</sup> It is God who puts strength on me like a belt,  
 who places the blameless person on his path.  
<sup>33</sup> He makes my feet swift like a deer  
 and places me on the heights!  
<sup>34</sup> He trains my hands for war  
 and my arms to bend a bow of bronze.  
<sup>35</sup> You have given me the shield of your salvation.  
 Your right hand has supported me,  
 and your favor has made me great.  
<sup>36</sup> You have made a wide place for my feet beneath me  
 so that my feet have not slipped.
- <sup>37</sup> I pursued my enemies and caught them;  
 I did not turn back until they were destroyed.  
<sup>38</sup> I smashed them so that they were unable to rise;  
 they have fallen under my feet.  
<sup>39</sup> For you have girded me with strength for battle;  
 you put under me those who rise up against me.  
<sup>40</sup> You gave me the back of my enemies' necks;  
 I annihilated those who hated me.  
<sup>41</sup> They called for help, but no one saved them;  
 they called out to Yahweh, but he did not answer them.  
<sup>42</sup> I beat them into fine pieces like dust before the wind;  
 I threw them out like mud in the streets.
- <sup>43</sup> You rescued me from the disputes of people;  
 you have made me head over nations;  
 people whom I have not known serve me.  
<sup>44</sup> As soon as they heard of me, they obeyed me;  
 foreigners were forced to bow to me.

- <sup>45</sup> The foreigners came trembling out of their strongholds.
- <sup>46</sup> Yahweh lives; may my rock be praised.  
May the God of my salvation be exalted.
- <sup>47</sup> He is the God who executes vengeance for me,  
who subdues the nations under me.
- <sup>48</sup> I am set free from my enemies!  
Indeed, you lifted me above the ones who rose against me!  
You rescued me from violent men.
- <sup>49</sup> Therefore I will give thanks to you, Yahweh, among the nations;  
I will sing praises to your name!
- <sup>50</sup> God gives great victory to his king,  
and he shows his covenant loyalty to his anointed one,  
to David and to his descendants forever.

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<sup>1</sup>This verse follows some Hebrew copies and the Septuagint, ending after shouted . Most Hebrew copies have the additional phrase hailstones and coals of fire .

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## Chapter 19

For the chief musician. A psalm of David.

- <sup>1</sup> The heavens declare the glory of God,  
and the skies make known the work of his hands!
- <sup>2</sup> Day after day speech pours out;  
night after night it reveals knowledge.
- <sup>3</sup> There is no speech or spoken words;  
their voice is not heard.
- <sup>4</sup> Yet their words go out over all the earth,  
and their speech to the end of the world.  
He has pitched a tent for the sun among them.
- <sup>5</sup> The sun is like a bridegroom coming out of his chamber  
and like a strong man who rejoices when he runs his race.
- <sup>6</sup> The sun rises from the one horizon  
and crosses the sky to the other;  
nothing escapes its heat.
- <sup>7</sup> The law of Yahweh is perfect,  
restoring the soul;  
the testimony of Yahweh is reliable,  
making the simple wise.
- <sup>8</sup> The instructions of Yahweh are right,  
making the heart glad;  
the commandment of Yahweh is pure,  
bringing light to the eyes.
- <sup>9</sup> The fear of Yahweh is pure,  
enduring forever;  
the righteous decrees of Yahweh are true  
and altogether right!
- <sup>10</sup> They are of greater value than gold,  
even more than much fine gold;  
they are sweeter than honey  
and the dripping honey from the honeycomb.
- <sup>11</sup> Yes, by them your servant is warned;  
in obeying them there is great reward.
- <sup>12</sup> Who can discern all his own errors?  
Cleanse me from hidden faults.
- <sup>13</sup> Keep your servant also from arrogant sins;  
let them not rule over me.  
Then I will be perfect,  
and I will be innocent from many transgressions.
- <sup>14</sup> May the words of my mouth and the meditation of my heart  
be acceptable in your sight,  
Yahweh, my rock and my redeemer.
-

Chapter 20

For the chief musician. A psalm of David.

- <sup>1</sup> May Yahweh help you in the day of trouble;  
    may the name of the God of Jacob protect you
  - <sup>2</sup> and send help from the holy place  
    to support you from Zion.
  - <sup>3</sup> May he call to mind all your offerings  
    and accept your burnt sacrifice.
  - <sup>4</sup> May he grant you your heart's desire  
    and fulfill all your plans.
  - <sup>5</sup> Then we will rejoice in your victory,  
    and, in the name of our God, we will raise banners.  
May Yahweh grant all your petitions.
  - <sup>6</sup> Now I know that Yahweh will rescue his anointed one;  
    he will answer him from his holy heaven  
    with the saving strength of his right hand.
  - <sup>7</sup> Some trust in chariots and others in horses,  
    but we trust in the name of Yahweh our God.
  - <sup>8</sup> They will be brought down and fall,  
    but we will rise and stand upright!
  - <sup>9</sup> Yahweh, rescue the king;  
    help us when we call.
- 

Selah

## Chapter 21

For the chief musician. A psalm of David.

- <sup>1</sup> The king rejoices in your strength, Yahweh!  
How greatly he rejoices in the salvation you provide!
- <sup>2</sup> You have given him his heart's desire  
and have not held back the request of his lips.
- <sup>3</sup> For you bring him rich blessings;  
you placed on his head a crown of purest gold.
- <sup>4</sup> He asked you for life; you gave it to him;  
you gave him the length of his days forever and ever.
- <sup>5</sup> His glory is great because of your victory;  
you have bestowed on him splendor and majesty.
- <sup>6</sup> For you grant him lasting blessings;  
you make him glad with the joy of your presence.
- <sup>7</sup> For the king trusts in Yahweh;  
through the covenant faithfulness of the Most High  
he will not be moved.
- <sup>8</sup> Your hand will seize all your enemies;  
your right hand will seize those who hate you.
- <sup>9</sup> At the time of your anger,  
you will burn them up as in a fiery furnace.  
Yahweh will consume them in his wrath,  
and the fire will devour them.
- <sup>10</sup> You will destroy their offspring from the earth  
and their descendants from among the human race.
- <sup>11</sup> For they intended evil against you;  
they conceived a plot with which they will not succeed!
- <sup>12</sup> For you will turn them back;  
you will draw your bow before them.
- <sup>13</sup> Be exalted, Yahweh, in your strength;  
we will sing and praise your power.
- 

Selah



## Chapter 22

For the chief musician; set to "The rhythm of the deer." A psalm of David.

- <sup>1</sup> My God, my God, why have you abandoned me?  
Why are you so far from saving me  
and far from the words of my anguish?
- <sup>2</sup> My God, I cry out in the daytime, but you do not answer,  
and at night I am not silent!
- <sup>3</sup> Yet you are holy;  
you sit as king with the praises of Israel.
- <sup>4</sup> Our ancestors trusted in you;  
they trusted in you, and you rescued them.
- <sup>5</sup> They cried to you and they were rescued.  
They trusted in you and were not disappointed.
- <sup>6</sup> But I am a worm and not a man,  
a disgrace to humanity and despised by the people.
- <sup>7</sup> All those who see me taunt me;  
they mock me; they shake their heads at me.
- <sup>8</sup> They say, "He trusts in Yahweh;  
let Yahweh rescue him.  
Let him rescue him, for he delights in him."
- <sup>9</sup> For you brought me from the womb;  
you made me trust you when I was on my mother's breasts.
- <sup>10</sup> I have been thrown on you from the womb;  
you are my God since I was in my mother's womb!
- <sup>11</sup> Do not be far away from me, for trouble is near;  
there is no one to help.
- <sup>12</sup> Many bulls surround me;  
strong bulls of Bashan surround me.
- <sup>13</sup> They open their mouths wide against me  
like a roaring lion ripping its victim.
- <sup>14</sup> I am being poured out like water,  
and all my bones are dislocated.  
My heart is like wax;  
it melts away within my inner parts.
- <sup>15</sup> My strength has dried up like a piece of pottery;  
my tongue sticks to the roof of my mouth.  
You have laid me in the dust of death.
- <sup>16</sup> For dogs have surrounded me;  
a company of evildoers has encircled me;  
they have pierced my hands and my feet.
- <sup>17</sup> I can count all my bones.  
They look and stare at me.
- <sup>18</sup> They divide my garments among themselves,  
they cast lots for my clothes.
- <sup>19</sup> Do not be far away, Yahweh;  
please hurry to help me, my strength!

- <sup>20</sup> Rescue my soul from the sword,  
my only life from the claws of wild dogs.
- <sup>21</sup> Save me from the lion's mouth;  
rescue me from the horns of the wild oxen.
- <sup>22</sup> I will declare your name to my brothers;  
in the midst of the assembly I will praise you.
- <sup>23</sup> You who fear Yahweh, praise him!  
All you descendants of Jacob, honor him!  
Stand in awe of him, all you descendants of Israel!
- <sup>24</sup> For he has not despised or abhorred  
the suffering of the afflicted one;  
Yahweh has not hidden his face from him;  
when the afflicted one cried to him, he heard.
- <sup>25</sup> My praise will be because of you in the great assembly;  
I will fulfill my vows before those who fear him.
- <sup>26</sup> The oppressed will eat and be satisfied;  
those who seek Yahweh will praise him.  
May your hearts live forever.
- <sup>27</sup> All the peoples of the earth will remember and turn to Yahweh;  
all the families of the nations will bow down before you.
- <sup>28</sup> For the kingdom is Yahweh's;  
he is the ruler over the nations.
- <sup>29</sup> All the prosperous people of the earth will feast and will worship;  
all those who are descending into the dust will bow before him,  
those who cannot preserve their own souls alive.
- <sup>30</sup> A generation to come will serve him;  
they will tell the next generation of the Lord.
- <sup>31</sup> They will come and tell of his righteousness;  
they will tell to a people not yet born what he has done!
-

Chapter 23

A psalm of David.

- <sup>1</sup> Yahweh is my shepherd; I will lack nothing.  
<sup>2</sup> He makes me to lie down in green pastures;  
    he leads me beside tranquil water.  
<sup>3</sup> He brings back my life;  
    he guides me along paths that are right  
    for his name's sake.  
<sup>4</sup> Even though I walk through the darkest valley,  
    I will fear no harm, for you are with me;  
    your rod and your staff comfort me.  
  
<sup>5</sup> You prepare a table before me in the presence of my enemies;  
    you have anointed my head with oil;  
    my cup runs over.  
<sup>6</sup> Surely goodness and covenant faithfulness will pursue me  
    all the days of my life;  
and I will live in the house of Yahweh  
    for the length of my days!
-

Chapter 24

A psalm of David.

- <sup>1</sup> The earth is Yahweh's, and its fullness,  
the world, and all who live in it.  
<sup>2</sup> For he has founded it upon the seas  
and established it on the rivers.
- <sup>3</sup> Who will ascend the mountain of Yahweh?  
Who will stand in his holy place?  
<sup>4</sup> He who has clean hands and a pure heart;  
who has not lifted up a falsehood,  
and has not sworn an oath in order to deceive.
- <sup>5</sup> He will receive a blessing from Yahweh  
and righteousness from the God of his salvation.  
<sup>6</sup> Such is the generation of those who seek him,  
those who seek the face of the God of Jacob.

Selah

- <sup>7</sup> Lift up your heads, you gates;  
be lifted up, everlasting doors,  
so that the King of glory may come in!  
<sup>8</sup> Who is this King of glory?  
Yahweh, strong and mighty;  
Yahweh, mighty in battle.  
<sup>9</sup> Lift up your heads, you gates;  
be lifted up, everlasting doors,  
so that the King of glory may come in!  
<sup>10</sup> Who is this King of glory?  
Yahweh of hosts,  
he is the King of glory.

Selah

## Chapter 25

A psalm of David.

- <sup>1</sup> To you, Yahweh,  
I lift up my life!
- <sup>2</sup> My God, I trust in you.  
Do not let me be humiliated;  
do not let my enemies rejoice triumphantly over me.
- <sup>3</sup> May no one who hopes in you be disgraced;  
may those who act treacherously without cause be ashamed!
- <sup>4</sup> Make known to me your ways, Yahweh;  
teach me your paths.
- <sup>5</sup> Guide me into your truth and teach me,  
for you are the God of my salvation;  
I hope in you all day long.
- <sup>6</sup> Call to mind, Yahweh, your acts of compassion and of covenant faithfulness;  
for they have always existed.
- <sup>7</sup> Do not think about the sins of my youth  
or my rebelliousness;  
Call me to mind with covenant faithfulness  
because of your goodness, Yahweh!
- <sup>8</sup> Yahweh is good and upright;  
therefore he teaches sinners the way.
- <sup>9</sup> He guides the humble in what is right  
and he teaches them his way.
- <sup>10</sup> All the paths of Yahweh are steadfast love and faithfulness  
to those who keep his covenant and his solemn commands.
- <sup>11</sup> For your name's sake, Yahweh,  
pardon my iniquity, for it is great.
- <sup>12</sup> Who is the man who fears Yahweh?  
The Lord will instruct him in the way that he should choose.
- <sup>13</sup> His life will go along in goodness;  
and his descendants will inherit the land.
- <sup>14</sup> The friendship of Yahweh is for those who honor him,  
and he makes his covenant known to them.
- <sup>15</sup> My eyes are always on Yahweh,  
for he will free my feet from the net.
- <sup>16</sup> Turn toward me and have mercy on me;  
for I am alone and afflicted.
- <sup>17</sup> The troubles of my heart are enlarged;  
draw me out from my distress!
- <sup>18</sup> See my affliction and my toils;  
forgive all my sins.
- <sup>19</sup> See my enemies, for they are many;  
they hate me with violent hatred.
- <sup>20</sup> Protect my life and rescue me;  
do not let me be humiliated,  
for I take refuge in you!
- <sup>21</sup> May integrity and uprightness preserve me,

for I hope in you.

<sup>22</sup> Rescue Israel, God,  
from all of his troubles!

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Chapter 26

A psalm of David.

- <sup>1</sup> Judge me, Yahweh,  
for I have walked with integrity;  
I have trusted in Yahweh without wavering.
- <sup>2</sup> Examine me, Yahweh, and test me;  
test the purity of my inner parts and my heart!
- <sup>3</sup> For your covenant faithfulness is before my eyes,  
and I walk about in your faithfulness.
- <sup>4</sup> I do not associate with deceitful people,  
nor do I mingle with dishonest people.
- <sup>5</sup> I hate the assembly of evildoers,  
and I do not live with the wicked.
- <sup>6</sup> I wash my hands in innocence,  
and I go around your altar, Yahweh,
- <sup>7</sup> to sing a loud song of praise  
and report all your wonderful deeds.
- <sup>8</sup> Yahweh, I love the house where you live,  
the place where your glory lives!
- <sup>9</sup> Do not sweep me away with sinners,  
or my life with men of bloodshed,
- <sup>10</sup> in whose hands there is a plot,  
and whose right hand is full of bribes.
- <sup>11</sup> But as for me, I will walk in integrity;  
redeem me and have mercy on me.
- <sup>12</sup> My foot stands on level ground;  
in the assemblies will I bless Yahweh!
-

## Chapter 27

A psalm of David.

- <sup>1</sup> Yahweh is my light and my salvation;  
whom should I fear?  
Yahweh is my life's refuge;  
whom should I dread?
- <sup>2</sup> When evildoers approached me to devour my flesh,  
my adversaries and my enemies stumbled and fell.
- <sup>3</sup> Though an army encamps against me,  
my heart will not fear;  
though war rises up against me,  
even then I will remain confident.
- <sup>4</sup> One thing have I asked of Yahweh,  
and I will seek that:  
that I may live in the house of Yahweh  
all the days of my life,  
to see the beauty of Yahweh  
and to meditate in his temple.
- <sup>5</sup> For in the day of trouble  
he will hide me in his shelter;  
in the cover of his tent he will conceal me.  
He will lift me high on a rock!
- <sup>6</sup> Then my head will be lifted up above my enemies all around me,  
and I will offer sacrifices of joy in his tent!  
I will sing and make songs to Yahweh!
- <sup>7</sup> Hear, Yahweh, my voice when I cry out!  
Have mercy on me, and answer me!
- <sup>8</sup> My heart says about you,  
"Seek his face!" I seek your face, Yahweh!
- <sup>9</sup> Do not hide your face from me;  
do not turn your servant away in anger!  
You have been my helper;  
do not abandon me or reject me,  
God of my salvation!
- <sup>10</sup> Even if my father and my mother abandon me,  
Yahweh will take me in.
- <sup>11</sup> Teach me your way, Yahweh!  
Lead me on a level path  
because of my enemies.
- <sup>12</sup> Do not give me up to the desires of my enemies,  
for false witnesses have risen up against me,  
and they breathe out violence!
- <sup>13</sup> What would have happened to me  
if I had not believed that I would see the goodness of Yahweh  
in the land of the living?
- <sup>14</sup> Wait for Yahweh;  
be strong, and let your heart be courageous!



Wait for Yahweh!

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Chapter 28

A psalm of David.

- <sup>1</sup> To you, Yahweh, I cry out;  
my rock, do not ignore me.  
If you do not respond to me,  
I will join those who go down to the pit.
- <sup>2</sup> Hear the sound of my pleading  
when I call for help from you,  
when I lift up my hands  
toward your most holy place!
- <sup>3</sup> Do not drag me away with the wicked,  
those who behave wickedly,  
who speak peace with their neighbors  
but have evil in their hearts.
- <sup>4</sup> Give them what their deeds deserve  
and repay them what their wickedness demands;  
repay them for the work of their hands  
and render to them their due.
- <sup>5</sup> Because they do not understand the deeds of Yahweh  
or the work of his hands,  
he will break them down  
and never rebuild them.
- <sup>6</sup> Blessed be Yahweh  
because he has heard the sound of my pleading!
- <sup>7</sup> Yahweh is my strength and my shield;  
my heart trusts in him, and I am helped.  
Therefore my heart greatly rejoices,  
and I will praise him with singing.
- <sup>8</sup> Yahweh is the strength of his people,  
and he is the saving refuge of his anointed one.
- <sup>9</sup> Save your people and bless your inheritance.  
Be their shepherd and carry them forever.
-

Chapter 29

A psalm of David.

- <sup>1</sup> Ascribe to Yahweh, you sons of God,  
ascribe to Yahweh glory and strength!
- <sup>2</sup> Ascribe to Yahweh the glory his name deserves.  
Bow down to Yahweh in the splendor of holiness!
- <sup>3</sup> The voice of Yahweh is heard over the waters;  
the God of glory thunders,  
Yahweh thunders over many waters.
- <sup>4</sup> The voice of Yahweh is powerful;  
the voice of Yahweh is majestic.
- <sup>5</sup> The voice of Yahweh breaks the cedars;  
Yahweh breaks in pieces the cedars of Lebanon.
- <sup>6</sup> He makes Lebanon skip like a calf  
and Sirion like a young ox.
- <sup>7</sup> The voice of Yahweh sends out flames of fire.
- <sup>8</sup> The voice of Yahweh shakes the wilderness;  
Yahweh shakes the wilderness of Kadesh.
- <sup>9</sup> The voice of Yahweh causes the oaks to twist  
and strips the forests bare.  
Everyone in his temple says, "Glory!"
- <sup>10</sup> Yahweh sits as king over the flood;  
Yahweh sits as king forever.
- <sup>11</sup> Yahweh gives strength to his people;  
Yahweh blesses his people with peace.
-

Chapter 30

A psalm; a song at the dedication of the temple. A psalm of David.

- <sup>1</sup> I will exalt you, Yahweh,  
    for you have raised me up  
    and have not allowed my enemies to rejoice over me.
- <sup>2</sup> Yahweh my God, I cried to you for help,  
    and you healed me.
- <sup>3</sup> Yahweh, you have brought up my soul from Sheol;  
    you have kept me alive from going down to the pit.
- <sup>4</sup> Sing praises to Yahweh, you his faithful ones!  
    Give thanks when you remember his holiness.
- <sup>5</sup> For his anger is only for a moment;  
    but his favor is for a lifetime.  
Weeping comes for a night,  
    but joy comes in the morning.
- <sup>6</sup> In confidence I said, "I will never be shaken."
- <sup>7</sup> Yahweh, by your favor  
    you established me as a strong mountain;  
but when you hid your face,  
    I was troubled.
- <sup>8</sup> I cried to you, Yahweh,  
    and sought favor from my Lord!
- <sup>9</sup> What advantage is there in my blood,  
    if I go down to the grave?  
Will the dust praise you?  
    Will it declare your trustworthiness?
- <sup>10</sup> Hear, Yahweh, and have mercy on me!  
    Yahweh, be my helper.
- <sup>11</sup> You have turned my mourning into dancing;  
    you have removed my sackcloth and clothed me with gladness.
- <sup>12</sup> So now my glory will sing praise to you and not be silent;  
    Yahweh my God, I will give thanks to you forever!
-

## Chapter 31

For the chief musician. A psalm of David.

- <sup>1</sup> In you, Yahweh, I take refuge;  
never let me be humiliated.  
Rescue me in your righteousness.
- <sup>2</sup> Listen to me; rescue me quickly;  
be my rock of refuge,  
a stronghold to save me.
- <sup>3</sup> For you are my rock and my fortress;  
therefore for your name's sake, lead and guide me.
- <sup>4</sup> Pluck me out of the net that they have hidden for me,  
for you are my refuge.
- <sup>5</sup> Into your hands I entrust my spirit;  
you will redeem me, Yahweh, God of trustworthiness.
- <sup>6</sup> I hate those who serve worthless idols,  
but I trust in Yahweh.
- <sup>7</sup> I will be glad and rejoice in your covenant faithfulness,  
for you saw my affliction;  
you knew the distress of my soul.
- <sup>8</sup> You have not given me into the hand of my enemy.  
You have set my feet in a wide open place.
- <sup>9</sup> Have mercy upon me, Yahweh, for I am in distress;  
my eyes grow weary with grief  
with my soul and my body.
- <sup>10</sup> For my life is weary with sorrow  
and my years with groaning.  
My strength fails because of my iniquity,  
and my bones are wasting away.
- <sup>11</sup> Because of all my enemies, I have become contemptible;  
my neighbors are appalled at my situation,  
and those who know me are horrified.  
Those who see me in the street run from me.
- <sup>12</sup> I am forgotten as a dead man whom no one thinks about.  
I am like a broken pot.
- <sup>13</sup> For I have heard the whispering of many,  
terrifying news from every side  
as they plot together against me.  
They plot to take away my life.
- <sup>14</sup> But I trust in you, Yahweh;  
I say, "You are my God."
- <sup>15</sup> My times are in your hand.  
Rescue me from the hands of my enemies  
and from those who pursue me.
- <sup>16</sup> Make your face shine on your servant;  
save me in your covenant faithfulness.
- <sup>17</sup> Do not let me be humiliated, Yahweh;  
for I call out to you!  
May the wicked be humiliated!  
May they be silent in Sheol.

- <sup>18</sup> May lying lips be silenced  
that speak against the righteous defiantly  
with arrogance and contempt.
- <sup>19</sup> How great is your goodness  
that you have stored up for those who revere you,  
that you perform for those who take refuge in you  
before all the children of mankind!
- <sup>20</sup> In the shelter of your presence, you hide them from the plots of men.  
You hide them in a shelter from the strife of tongues.
- <sup>21</sup> Blessed be Yahweh,  
for he showed me his marvelous covenant faithfulness when I was in a besieged city.
- <sup>22</sup> Though I said in my alarm,  
"I am cut off from your eyes,"  
yet you heard my plea for help  
when I cried to you.
- <sup>23</sup> Love Yahweh, all you faithful ones.  
Yahweh protects the faithful,  
but he pays back the arrogant in full.
- <sup>24</sup> Be strong and let your heart take courage,  
all you who trust in Yahweh for help.
-

Chapter 32

A psalm of David. A maschil.

- <sup>1</sup> Blessed is the person  
    whose transgression is forgiven,  
    whose sin is covered.
- <sup>2</sup> Blessed is the man to whom Yahweh reckons no guilt  
    and in whose spirit there is no deceit.
- <sup>3</sup> When I remained silent,  
    my bones were wasting away  
    while I groaned all day long.
- <sup>4</sup> For day and night your hand was heavy upon me.  
    My strength withered as in summer drought.

Selah

- <sup>5</sup> Then I acknowledged my sin to you,  
    and I no longer hid my iniquity.  
I said, "I will confess my transgressions to Yahweh,"  
    and you forgave the guilt of my sin.

Selah

- <sup>6</sup> For this reason every one of your faithful followers should pray to you  
    at a time of great distress.  
When the surging waters overflow,  
    the waters will not reach them.
- <sup>7</sup> You are my hiding place;  
    you will guard me from trouble.  
    You will surround me with the songs of victory.

Selah

- <sup>8</sup> I will instruct you and teach you in the way which you should go.  
    I will counsel you with my eye upon you.
- <sup>9</sup> Do not be like a horse or like a mule,  
    which have no understanding;  
it is only with bridle and bit to control them  
    that they will go where you want them to.
- <sup>10</sup> The wicked have many sorrows,  
    but Yahweh's covenant faithfulness will surround the one who trusts in him.
- <sup>11</sup> Be glad in Yahweh, and rejoice, you righteous;  
    shout for joy, all you who are upright in heart.
-

## Chapter 33

- <sup>1</sup> Rejoice in Yahweh, you righteous;  
praise is appropriate for the upright.
- <sup>2</sup> Give thanks to Yahweh with the harp;  
sing praises to him with the lute having ten strings.
- <sup>3</sup> Sing to him a new song;  
play skillfully and shout for joy.
- <sup>4</sup> For Yahweh's word is upright,  
and all his deeds are done in faithfulness.
- <sup>5</sup> He loves righteousness and justice.  
The earth is full of Yahweh's covenant faithfulness.
- <sup>6</sup> By the word of Yahweh the heavens were made,  
and all the stars were made by the breath of his mouth.
- <sup>7</sup> He gathers the waters of the sea together like a heap;  
he puts the oceans in storehouses.
- <sup>8</sup> Let the whole earth fear Yahweh;  
let all the inhabitants of the world stand in awe of him.
- <sup>9</sup> For he spoke, and it was done;  
he commanded, and it stood in place.
- <sup>10</sup> Yahweh frustrates the alliances of nations;  
he overrules the plans of the peoples.
- <sup>11</sup> The plans of Yahweh stand forever,  
the plans of his heart for all generations.
- <sup>12</sup> Blessed is the nation whose God is Yahweh,  
the people whom he has chosen as his own inheritance.
- <sup>13</sup> Yahweh looks from heaven;  
he sees all the people.
- <sup>14</sup> From the place where he lives,  
he looks down on all who live on the earth.
- <sup>15</sup> He who shapes the hearts of them all  
observes all their deeds.
- <sup>16</sup> No king is saved by a vast army;  
a warrior is not saved by his great strength.
- <sup>17</sup> A horse is a false hope for victory;  
in spite of his great strength, he cannot rescue.
- <sup>18</sup> See, Yahweh's eye is on those who fear him,  
on those who hope in his covenant faithfulness
- <sup>19</sup> to deliver their lives from death  
and to keep them alive in times of famine.
- <sup>20</sup> We wait for Yahweh;  
he is our help and our shield.
- <sup>21</sup> Our hearts rejoice in him,  
for we trust in his holy name.
- <sup>22</sup> Let your covenant faithfulness, Yahweh, be with us  
as we put our hope in you.
-



## Chapter 34

A psalm of David, when he pretended to be insane before Abimelek, who drove him out.

- <sup>1</sup> I will praise Yahweh at all times,  
his praise will always be in my mouth.
- <sup>2</sup> I will praise Yahweh!  
May the oppressed hear and rejoice.
- <sup>3</sup> Praise Yahweh with me,  
let us lift up his name together.
- <sup>4</sup> I sought Yahweh and he answered me,  
and he gave me victory over all my fears.
- <sup>5</sup> Those who look to him are radiant,  
and their faces are not ashamed.
- <sup>6</sup> This oppressed man cried and Yahweh heard him  
and saved him from all his troubles.
- <sup>7</sup> The angel of Yahweh camps around those who fear him  
and rescues them.
- <sup>8</sup> Taste and see that Yahweh is good.  
Blessed is the man who takes refuge in him.
- <sup>9</sup> Fear Yahweh, you his holy people.  
There is no lack for those who fear him.
- <sup>10</sup> The young lions sometimes lack food and suffer hunger,  
but those who seek Yahweh will not lack anything good.
- <sup>11</sup> Come, sons, listen to me.  
I will teach you the fear of Yahweh.
- <sup>12</sup> What man is there who delights in life  
and loves many days,  
that he may see good?
- <sup>13</sup> Then keep your tongue from evil  
and keep your lips from speaking lies.
- <sup>14</sup> Turn away from evil and do good.  
Seek peace and go after it.
- <sup>15</sup> The eyes of Yahweh are on the righteous  
and his ears are directed toward their cry.
- <sup>16</sup> The face of Yahweh is against those who do evil,  
to cut off the memory of them from the earth.
- <sup>17</sup> The righteous cry out and Yahweh hears  
and he rescues them from all their troubles.
- <sup>18</sup> Yahweh is close to the brokenhearted,  
and he saves those who are crushed in spirit.
- <sup>19</sup> Many are the troubles of the righteous,  
but Yahweh delivers them out of them all.
- <sup>20</sup> He keeps all his bones,  
not one of them will be broken.
- <sup>21</sup> Evil will kill the wicked.  
Those who hate the righteous will be condemned.
- <sup>22</sup> Yahweh rescues the lives of his servants.  
None of those who take refuge in him will be condemned.
-

## Chapter 35

A psalm of David.

- <sup>1</sup> Yahweh, work against those who work against me;  
fight against those who fight against me.
- <sup>2</sup> Grab your small shield and large shield;  
rise up and help me.
- <sup>3</sup> Use your spear and battle ax  
against those who chase me;  
say to my soul,  
"I am your salvation."
- <sup>4</sup> May those who seek my life  
be shamed and dishonored.  
May those who plan to harm me  
be turned back and ashamed.
- <sup>5</sup> May they be as chaff before the wind,  
as the angel of Yahweh drives them away.
- <sup>6</sup> May their way be dark and slippery,  
as the angel of Yahweh chases them.
- <sup>7</sup> Without cause they set their net for me;  
without cause they dug a pit for my life.
- <sup>8</sup> Let destruction overtake them by surprise.  
Let the net that they have set catch them.  
Let them fall into it, to their destruction.
- <sup>9</sup> But I will be joyful in Yahweh  
and rejoice in his salvation.
- <sup>10</sup> All my bones will say,  
"Yahweh, who is like you,  
who rescues the oppressed from those who are too strong for them  
and the poor and needy from those who try to rob them?"
- <sup>11</sup> Unrighteous witnesses rise up;  
they accuse me falsely.
- <sup>12</sup> They repay me evil for good.  
I am sorrowful.
- <sup>13</sup> As for me, when they were sick, my clothing was sackcloth;  
I fasted for them,  
and my prayer returned to my bosom.
- <sup>14</sup> I went about in grief as for my brother;  
I bent down in mourning as for my mother.
- <sup>15</sup> But when I stumbled, they rejoiced and gathered together;  
they gathered together against me, and I was surprised by them.  
They tore at me without stopping.
- <sup>16</sup> With no respect at all they mocked me;  
they grind their teeth at me in rage.
- <sup>17</sup> Lord, how long will you look on?  
Rescue my soul from their destructive attacks,  
my only life from the lions.
- <sup>18</sup> Then I will thank you in the great assembly;  
I will praise you among many people.
- <sup>19</sup> Do not let my deceitful enemies rejoice over me;

do not let them carry out their wicked schemes.  
<sup>20</sup> For they do not speak peace,  
but they devise deceitful words  
against those in our land who live in peace.  
<sup>21</sup> They open their mouths wide against me;  
they said, "Aha, Aha, our eyes have seen it."  
  
<sup>22</sup> You have seen it, Yahweh, do not be silent;  
Lord, do not be far from me.  
<sup>23</sup> Arouse yourself and awake to my defense;  
My God and my Lord, defend my cause.  
<sup>24</sup> Defend me, Yahweh my God, because of your righteousness;  
do not let them rejoice over me.  
<sup>25</sup> Do not let them say in their heart, "Aha, we have what we wanted."  
Do not let them say, "We have devoured him."  
  
<sup>26</sup> May they be put to shame and may they be humiliated who rejoice at my distress.  
May those who exalt themselves over me be clothed with shame and dishonor.  
<sup>27</sup> Let those who desire my vindication  
shout for joy and be glad;  
may they say continually, "Yahweh be praised,  
he who delights in the welfare of his servant."  
<sup>28</sup> Then I will tell of your justice  
and praise you all day long.

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Chapter 36

For the chief musician. A psalm of David the servant of Yahweh.

- <sup>1</sup> An evil man speaks of his transgression from deep in his heart,  
there is no fear of God in his eyes.
  - <sup>2</sup> For he comforts himself,  
thinking that his iniquity will not be discovered and be hated.
  - <sup>3</sup> The words of his mouth are wickedness and deceit;  
he does not want to be wise and do good.
  - <sup>4</sup> While he lies in bed, he plans ways to sin;  
he sets out on an evil way;  
he does not reject evil.
  - <sup>5</sup> Your covenant faithfulness, Yahweh, reaches to the heavens;  
your faithfulness reaches to the clouds.
  - <sup>6</sup> Your righteousness is like the mountains of God;  
your judgments are like the great deep.  
Yahweh, you preserve both mankind and the animals.
  - <sup>7</sup> How precious is your covenant faithfulness, God!  
Humanity takes refuge under the shadow of your wings.
  - <sup>8</sup> They feast upon the abundance of your house;  
you let them drink from the river of your delights.
  - <sup>9</sup> For with you is the fountain of life;  
in your light we will see light.
  - <sup>10</sup> Extend your covenant faithfulness fully to those who know you,  
your defense to the upright of heart.
  - <sup>11</sup> Do not let the foot of the arrogant man come near to me.  
Do not let the hand of the wicked drive me away.
  - <sup>12</sup> Over there those who behave wickedly have fallen;  
they have been pushed down and are not able to get up.
-

## Chapter 37

A psalm of David.

- <sup>1</sup> Do not be irritated because of evildoers;  
do not be envious of those who act unrighteously.
- <sup>2</sup> For they will soon dry up as the grass  
and wither as the green plants.
- <sup>3</sup> Trust in Yahweh and do what is good;  
settle in the land and graze in faithfulness.
- <sup>4</sup> Then delight yourself in Yahweh,  
and he will give you the desires of your heart.
- <sup>5</sup> Give your ways to Yahweh;  
trust in him, and he will act on your behalf.
- <sup>6</sup> He will display your justice like the daylight  
and your innocence like the day at noon.
- <sup>7</sup> Be still before Yahweh  
and wait patiently for him.  
Do not be angry if someone succeeds in what he does,  
or when he makes evil plots.
- <sup>8</sup> Do not be angry and frustrated.  
Do not worry. This only makes trouble.
- <sup>9</sup> Evildoers will be cut off,  
but those who wait for Yahweh will inherit the land.
- <sup>10</sup> In a little while the evil man will disappear;  
you will look at his place, but he will be gone.
- <sup>11</sup> But the meek will inherit the land  
and will delight in great prosperity.
- <sup>12</sup> The wicked man plots against the righteous  
and he grinds his teeth in rage against him.
- <sup>13</sup> The Lord laughs at him,  
for he sees that his day is coming.
- <sup>14</sup> The wicked have drawn out their swords  
and have bent their bows  
to cast down the oppressed and needy,  
to kill those who are upright.
- <sup>15</sup> Their swords will pierce their own hearts,  
and their bows will be broken.
- <sup>16</sup> Better is the little that the righteous has  
than the abundance of many wicked people.
- <sup>17</sup> For the arms of the wicked people will be broken,  
but Yahweh supports the righteous people.
- <sup>18</sup> Yahweh watches over the blameless day by day,  
and their heritage will be forever.
- <sup>19</sup> They will not be ashamed when times are bad.

When famine comes, they will have enough to eat.

- <sup>20</sup> But evil men will perish.  
Yahweh's enemies will be like the splendor of the pastures;  
they will be consumed and disappear in the smoke.
- <sup>21</sup> The wicked person borrows but does not repay,  
but the righteous person is generous and gives.
- <sup>22</sup> Those who are blessed by God will inherit the land;  
those who are cursed by him will be cut off.
- <sup>23</sup> It is by Yahweh that a man's steps are established,  
the man whose way is commendable in God's sight.
- <sup>24</sup> Though he stumbles, he will not fall down,  
for Yahweh is holding him with his hand.
- <sup>25</sup> I was young and now am old;  
I have never seen the righteous person abandoned  
or his children begging for bread.
- <sup>26</sup> All the day long he is gracious and lends,  
and his children become a blessing.
- <sup>27</sup> Turn away from evil and do what is right;  
then you will be safe forever.
- <sup>28</sup> For Yahweh loves justice  
and does not abandon his faithful ones.  
They are preserved forever,  
but the descendants of the wicked will be cut off.
- <sup>29</sup> The righteous will inherit the land  
and live there forever.
- <sup>30</sup> The mouth of the righteous person speaks wisdom  
and increases justice.
- <sup>31</sup> The law of his God is in his heart;  
his feet will not slip.
- <sup>32</sup> The wicked person spies on the righteous person  
and seeks to kill him.
- <sup>33</sup> Yahweh will not abandon him into the evil person's hand  
or condemn him when he is judged.
- <sup>34</sup> Wait for Yahweh and keep his way,  
and he will raise you up to possess the land.  
You will see when the wicked are cut off.
- <sup>35</sup> I have seen the wicked and terrifying person  
spread out like a green tree in its native soil.
- <sup>36</sup> But when I passed by again, he was not there.  
I looked for him, but he could not be found.
- <sup>37</sup> Observe the man of integrity, and mark the upright;  
there is a good future for a man of peace.
- <sup>38</sup> Rebels will be totally destroyed;  
the future for the wicked man is cut off.

- <sup>39</sup> Salvation of the righteous comes from Yahweh;  
he is their place of safety in the times of trouble.
- <sup>40</sup> Yahweh helps them and rescues them.  
He rescues them from evil men and saves them  
because they have taken refuge in him.
-

## Chapter 38

A psalm of David, to bring to remembrance.

- <sup>1</sup> Yahweh, do not rebuke me in your anger;  
do not punish me in your wrath.
- <sup>2</sup> For your arrows pierce me,  
and your hand presses me down.
- <sup>3</sup> There is no soundness in my body because of your anger;  
there is no health in my bones because of my sin.
- <sup>4</sup> For my iniquities overwhelm me;  
they are a burden too heavy for me.
- <sup>5</sup> My wounds are infected and smell  
because of my foolish sins.
- <sup>6</sup> I am stooped over and humiliated every day;  
I go about mourning all day long.
- <sup>7</sup> For within me, I am filled with burning;  
there is no health in my flesh.
- <sup>8</sup> I am numb and utterly crushed;  
I groan because of the anguish of my heart.
- <sup>9</sup> Lord, you understand my heart's deepest yearnings,  
and my groanings are not hidden from you.
- <sup>10</sup> My heart pounds, my strength fades,  
and the light of my eyes, even that is not with me.
- <sup>11</sup> My friends and companions shun me because of my condition;  
my neighbors stand far off.
- <sup>12</sup> Those who seek my life lay snares for me.  
They who seek my harm speak destructive words  
and say deceitful words all day long.
- <sup>13</sup> But I, I am like a deaf man and hear nothing;  
I am like a mute man who says nothing.
- <sup>14</sup> I am like a man who does not hear  
and who has no reply.
- <sup>15</sup> Surely I wait for you, Yahweh;  
you will answer, Lord my God.
- <sup>16</sup> I say this so that my enemies will not rejoice over me.  
If my foot slips, they will do terrible things to me.
- <sup>17</sup> For I am about to stumble,  
and I am in constant pain.
- <sup>18</sup> I confess my guilt;  
I am anxious about my sin.
- <sup>19</sup> But my enemies are numerous;  
those who hate me wrongfully are many.
- <sup>20</sup> They repay me evil for good;  
they hurl accusations at me  
although I have pursued what is good.
- <sup>21</sup> Do not abandon me, Yahweh;  
my God, do not stay far away from me.
- <sup>22</sup> Come quickly to help me,  
Lord, my salvation.
-



## Chapter 39

For the chief musician, for Jeduthun. A psalm of David.

- <sup>1</sup> I decided, "I will watch what I say  
so that I do not sin with my tongue.  
I will muzzle my mouth  
while in the presence of an evil man."  
<sup>2</sup> I kept silent;  
I kept back my words even from saying anything good,  
and my pain grew worse.  
<sup>3</sup> My heart became hot;  
when I thought about these things,  
it burned like a fire.  
Then finally I spoke.  
  
<sup>4</sup> "Yahweh, make me know when will be the end of my life  
and the extent of my days.  
Show me how transient I am.  
<sup>5</sup> See, you have made my days only the width of my hand,  
and my lifetime is like nothing before you.  
Surely every man is a single breath.

Selah

- <sup>6</sup> Surely every man walks about like a shadow.  
Surely everyone hurries about  
to accumulate riches although they do not know who will receive them.  
  
<sup>7</sup> Now, Lord, for what am I waiting?  
You are my only hope.  
<sup>8</sup> Rescue me from my sins;  
do not make me the scorn of fools.  
<sup>9</sup> I am silent and cannot open my mouth,  
because it is you who has done it.  
<sup>10</sup> Stop wounding me;  
I am overwhelmed by the blow of your hand.  
<sup>11</sup> When you discipline people for iniquity,  
you consume the things they desire like a moth;  
surely all people are nothing but vapor.

Selah

- <sup>12</sup> Hear my prayer, Yahweh,  
and give ear to my cry for help;  
do not be deaf to my tears!  
for I am like a foreigner with you,  
a sojourner like all my ancestors were.  
<sup>13</sup> Turn your gaze from me so that I may smile again  
before I die."
-

## Chapter 40

For the chief musician. A psalm of David.

- <sup>1</sup> I waited patiently for Yahweh;  
he listened to me and heard my cry.
- <sup>2</sup> He brought me up out of a horrible pit,  
out of the miry clay,  
and he set my feet on a rock  
and made my steps secure.
- <sup>3</sup> He has put a new song in my mouth,  
praise to our God.  
Many will see it and honor him  
and will trust in Yahweh.
- <sup>4</sup> Blessed is the man  
who makes Yahweh his trust  
and does not honor the proud  
or those who turn away from him to lies.
- <sup>5</sup> Many, Yahweh my God,  
are the wonderful deeds that you have done,  
and your thoughts which are about us cannot be numbered;  
if I declared and spoke of them,  
they would be more than could be counted.
- <sup>6</sup> You have no delight in sacrifice or offering,  
but you have opened my ears;  
you have not required burnt offerings or sin offerings.
- <sup>7</sup> Then said I, "See, I have come;  
it is written about me in the scroll of the document.
- <sup>8</sup> I delight to do your will, my God;  
your laws are in my heart."
- <sup>9</sup> I have proclaimed good news of your righteousness in the great assembly;  
Yahweh, you know that my lips have not kept back from doing this.
- <sup>10</sup> I have not concealed your righteousness in my heart;  
I have declared your faithfulness and your salvation;  
I have not concealed your covenant faithfulness  
or your trustworthiness from the great assembly.
- <sup>11</sup> Do not keep back your acts of mercy from me, Yahweh;  
let your covenant faithfulness and your trustworthiness always preserve me.
- <sup>12</sup> Troubles that cannot be numbered surround me;  
my iniquities have caught up with me so that I am no longer able to see anything;  
they are more than the hairs on my head,  
and my heart has failed me.
- <sup>13</sup> Be pleased, Yahweh, to rescue me;  
hurry to help me, Yahweh.
- <sup>14</sup> Let them be ashamed and completely disappointed  
who pursue my life to sweep it away.  
Let them be turned back and brought to dishonor,  
those who delight in hurting me.
- <sup>15</sup> Let them be appalled because of their shame,  
those who say to me, "Aha, aha!"

<sup>16</sup> But may all those who seek you rejoice  
and be glad in you;  
let everyone who loves your salvation say continually,  
"May Yahweh be praised."

<sup>17</sup> I am poor and needy;  
yet the Lord thinks about me.  
You are my help and you come to my rescue;  
do not delay, my God.

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## Chapter 41

For the chief musician. A psalm of David.

- <sup>1</sup> Blessed is he who is concerned for the weak;  
in the day of trouble, Yahweh will rescue him.
- <sup>2</sup> Yahweh will preserve him and keep him alive,  
and he will be blessed on the earth;  
Yahweh will not turn him over to the will of his enemies.
- <sup>3</sup> Yahweh will support him on the bed of suffering;  
you will make his bed of sickness into a bed of healing.
- <sup>4</sup> I said, "Yahweh, have mercy on me!  
Heal me, for I have sinned against you."
- <sup>5</sup> My enemies speak evil against me, saying,  
'When will he die and his name perish?'
- <sup>6</sup> If my enemy comes to see me,  
he says worthless things;  
his heart gathers up wickedness for itself;  
when he goes away from me, he tells others about it.
- <sup>7</sup> All who hate me whisper together against me;  
against me they hope for my hurt.
- <sup>8</sup> They say, "An evil disease holds on tightly to him;  
now that he is lying down, he will rise up no more."
- <sup>9</sup> Indeed, even my own close friend, in whom I trusted,  
who ate my bread,  
has lifted up his heel against me.
- <sup>10</sup> But you, Yahweh, have mercy on me and raise me up  
so that I may pay them back.
- <sup>11</sup> By this I know that you delight in me,  
for my enemy does not triumph over me.
- <sup>12</sup> As for me, you support me in my integrity  
and will keep me before your face forever.
- <sup>13</sup> May Yahweh, the God of Israel be praised  
from everlasting to everlasting.  
Amen and Amen.

## BOOK TWO

(Psalms 42-72)

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## Chapter 42

For the chief musician. A maschil of the sons of Korah.

- <sup>1</sup> As the deer pants after streams of water,  
so I thirst for you, God.
- <sup>2</sup> I thirst for God, for the living God,  
when will I come and appear before God?
- <sup>3</sup> My tears have been my food  
day and night,  
while my enemies are always saying to me,  
"Where is your God?"
- <sup>4</sup> These things I call to mind  
as I pour out my soul:  
how I went with the throng  
and led them to the house of God  
with the voice of joy and praise,  
a multitude celebrating a festival.
- <sup>5</sup> Why are you bowed down, my soul?  
Why are you upset within me?  
Hope in God,  
for again I will praise him who is my salvation.
- <sup>6</sup> My God, my soul is bowed down within me,  
therefore I call you to mind from the land of the Jordan,  
from the three peaks of Mount Hermon, and from the hill of Mizar.
- <sup>7</sup> Deep calls to deep at the noise of your waterfalls;  
all your waves and your billows have gone over me.
- <sup>8</sup> Yet Yahweh will command his covenant faithfulness in the daytime;  
in the night his song will be with me,  
a prayer to the God of my life.
- <sup>9</sup> I will say to God, my rock,  
"Why have you forgotten me?  
Why do I go mourning  
because of the oppression of the enemy?"
- <sup>10</sup> As with a sword in my bones, my adversaries rebuke me,  
while they always say to me, "Where is your God?"
- <sup>11</sup> Why are you bowed down, my soul?  
Why are you upset within me?  
Hope in God,  
for again I will praise him who is my salvation and my God.
-

Chapter 43

- <sup>1</sup> Bring me justice, God,  
and plead my case against a nation that is not faithful.  
Deliver me from the deceitful and unjust man.
- <sup>2</sup> For you are the God of my strength.  
Why have you rejected me?  
Why do I go about in mourning  
because of the oppression of the enemy?
- <sup>3</sup> Oh, send out your light and your truth,  
let them lead me.  
Let them bring me to your holy hill  
and to your dwelling.
- <sup>4</sup> Then I will go to the altar of God,  
to God my exceeding joy.  
I will praise you with the harp,  
God, my God.
- <sup>5</sup> Why are you bowed down, my soul?  
Why are you upset within me?  
Hope in God,  
for again I will praise him who is my salvation and my God.
-

## Chapter 44

For the chief musician. A psalm of the sons of Korah. A maschil.

- <sup>1</sup> We have heard with our ears, God,  
our fathers have told us  
what work you did in their days,  
in the days of old.
- <sup>2</sup> You drove out the nations with your hand,  
but you planted our people;  
you afflicted the peoples,  
but you spread our people out in the land.
- <sup>3</sup> For they did not obtain the land for their possession by their own sword,  
neither did their own arm save them;  
but your right hand, your arm, and the light of your face,  
because you were favorable to them.
- <sup>4</sup> God, You are my King;  
command victory for Jacob.
- <sup>5</sup> Through you we will push down our adversaries;  
through your name we will tread them under,  
those who rise up against us.
- <sup>6</sup> For I will not trust in my bow,  
neither will my sword save me.
- <sup>7</sup> But you have saved us from our adversaries,  
and have put to shame those who hate us.
- <sup>8</sup> In God we have made our boast all the day long,  
and we will give thanks to your name forever.

Selah

- <sup>9</sup> But now you have rejected us and brought us dishonor,  
and you do not go out with our armies.
- <sup>10</sup> You make us turn back from the adversary;  
and those who hate us take spoil for themselves.
- <sup>11</sup> You have made us like sheep to be slaughtered  
and have scattered us among the nations.
- <sup>12</sup> You sell your people for nothing;  
you have not increased your wealth by doing so.
- <sup>13</sup> You make us a rebuke to our neighbors,  
scoffed and mocked by those around us.
- <sup>14</sup> You make us an insult among the nations,  
a shaking of the head among the peoples.
- <sup>15</sup> All the day long my dishonor is before me,  
and the shame of my face has covered me
- <sup>16</sup> because of the voice of him who rebukes and insults,  
because of the enemy and the avenger.
- <sup>17</sup> All this has come on us; yet we have not forgotten you  
or dealt falsely with your covenant.
- <sup>18</sup> Our heart has not turned back;  
our steps have not gone from your way.
- <sup>19</sup> Yet you have severely broken us in the place of jackals

and covered us with the shadow of death.

- <sup>20</sup> If we have forgotten the name of our God  
or spread out our hands to a strange god,  
<sup>21</sup> would not God search this out?  
For he knows the secrets of the heart.  
<sup>22</sup> Indeed, for your sake we are being killed all day long;  
we are considered to be sheep for the slaughter.
- <sup>23</sup> Awake, why do you sleep, Lord?  
Arise, do not reject us forever.  
<sup>24</sup> Why do you hide your face  
and forget our affliction and our oppression?
- <sup>25</sup> For we have sunk down into the dust;  
our bodies cling to the earth.  
<sup>26</sup> Rise up for our help  
and redeem us for the sake of your covenant faithfulness.
-



## Chapter 45

For the chief musician; set to Shoshannim. A psalm of the sons of Korah. A maschil. A song of loves.

- <sup>1</sup> My heart overflows on a good subject;  
I will read aloud the words I have composed about the king;  
my tongue is the pen of a ready writer.
  - <sup>2</sup> You are fairer than the children of mankind;  
grace is poured onto your lips;  
therefore we know that God has blessed you forever.
  - <sup>3</sup> Gird your sword to your side, mighty one,  
in your glory and your majesty.
  - <sup>4</sup> In your majesty ride on triumphantly  
because of trustworthiness, meekness, and righteousness;  
your right hand will teach you fearful things.
  - <sup>5</sup> Your arrows are sharp;  
the peoples fall under you;  
your arrows are in the hearts of the king's enemies.
  - <sup>6</sup> Your throne, God, is forever and ever;  
a scepter of justice is the scepter of your kingdom.
  - <sup>7</sup> You have loved righteousness and hated wickedness;  
therefore God, your God, has anointed you  
with the oil of gladness more than your companions.
  - <sup>8</sup> All your garments smell of myrrh, aloes, and cassia;  
out of ivory palaces  
stringed instruments have made you glad.
  - <sup>9</sup> Kings' daughters are among your honorable women;  
at your right hand stands the queen clothed in gold of Ophir.
  - <sup>10</sup> Listen, daughter, consider and incline your ear;  
forget your own people and your father's house.
  - <sup>11</sup> In this way the king will desire your beauty;  
he is your master; revere him.
  - <sup>12</sup> The daughter of Tyre will be there with a gift;  
the rich among the people will beg for your favor.
  - <sup>13</sup> The royal daughter in the palace is all glorious;  
her clothing is worked with gold.
  - <sup>14</sup> She will be led to the king in embroidered dress;  
the virgins, her companions who follow her,  
will be brought to you.
  - <sup>15</sup> They will be led by gladness and rejoicing;  
they will enter into the king's palace.
  - <sup>16</sup> In the place of your fathers will be your children,  
whom you will make princes in all the earth.
  - <sup>17</sup> I will make your name to be remembered in all generations;  
therefore the peoples will give you thanks forever and ever.
-

Chapter 46

For the chief musician. A psalm of the sons of Korah; set to Alamoth. A song.

- <sup>1</sup> God is our refuge and strength,  
a very present help in trouble.  
<sup>2</sup> Therefore we will not fear, though the earth should change,  
though the mountains should be shaken into the heart of the seas,  
<sup>3</sup> though its waters roar and rage, and  
though the mountains tremble with their swelling.

Selah

- <sup>4</sup> There is a river whose streams make the city of God happy,  
the holy place where the Most High dwells.  
<sup>5</sup> God is in the middle of her; she will not be moved;  
God will help her, and he will do so at the dawn of morning.  
<sup>6</sup> The nations raged and the kingdoms were shaken;  
he lifted up his voice, and the earth melted.

- <sup>7</sup> Yahweh of hosts is with us;  
the God of Jacob is our refuge.

Selah

- <sup>8</sup> Come, behold the deeds of Yahweh,  
who has set up objects of horror on earth.  
<sup>9</sup> He makes wars cease to the ends of the earth;  
he breaks the bow and cuts the spear into pieces;  
he burns up the shields.  
<sup>10</sup> Be quiet and know that I am God;  
I will be exalted among the nations;  
I will be exalted on the earth.

- <sup>11</sup> Yahweh of hosts is with us;  
the God of Jacob is our refuge.

Selah

Chapter 47

For the chief musician. A psalm of the sons of Korah.

<sup>1</sup> Clap your hands, all you peoples;  
shout to God with the sound of celebration.

<sup>2</sup> For Yahweh Most High is terrifying;  
he is a great King over all the earth.

<sup>3</sup> He subdues peoples under us  
and nations under our feet.

<sup>4</sup> He chooses our inheritance for us,  
the pride of Jacob whom he loved.

Selah

<sup>5</sup> God has gone up with a shout,  
Yahweh with the sound of a ram's horn.

<sup>6</sup> Sing praises to God, sing praises;  
sing praises to our King, sing praises.

<sup>7</sup> For God is the King over all the earth;  
sing praises with understanding.

<sup>8</sup> God reigns over the nations;  
God sits on his holy throne.

<sup>9</sup> The princes of the peoples have gathered together  
to the people of the God of Abraham;  
for the shields of the earth belong to God;  
he is greatly exalted.

---

## Chapter 48

A song; a psalm of the sons of Korah.

<sup>1</sup> Great is Yahweh and greatly to be praised,  
in the city of our God on his holy mountain.

<sup>2</sup> Beautiful in elevation,  
the joy of the whole earth,  
is Mount Zion, on the sides of the north,  
the city of the great King.

<sup>3</sup> God has made himself known in her palaces as a refuge.

<sup>4</sup> For, see, the kings assembled themselves;  
they passed by together.

<sup>5</sup> They saw it, then they were amazed;  
they were dismayed, and they hurried away.

<sup>6</sup> Trembling took hold of them there,  
pain as when a woman is in labor.

<sup>7</sup> With the east wind  
you break the ships of Tarshish.

<sup>8</sup> As we have heard,  
so have we seen  
in the city of Yahweh of hosts,  
in the city of our God;  
God will establish it  
forever.

Selah

<sup>9</sup> We have thought about your covenant faithfulness, God,  
in the middle of your temple.

<sup>10</sup> As your name is, God,  
so is your praise to the ends of the earth;  
your right hand is full of righteousness.

<sup>11</sup> Let Mount Zion be glad,  
let the daughters of Judah rejoice  
because of your righteous decrees.

<sup>12</sup> Walk around Mount Zion, go round about her;  
count her towers,

<sup>13</sup> notice well her walls,  
and look at her palaces  
so that you may tell it to the next generation.

<sup>14</sup> For this God is our God forever and ever;  
he will be our guide to death.

---

## Chapter 49

For the chief musician. A psalm of the sons of Korah.

- <sup>1</sup> Hear this, all you peoples;  
give ear, all you inhabitants of the world,
- <sup>2</sup> both low and high,  
rich and poor together.
- <sup>3</sup> My mouth will speak wisdom  
and the meditation of my heart will be of understanding.
- <sup>4</sup> I will incline my ear to a parable;  
I will begin my parable with the harp.
- <sup>5</sup> Why should I fear the days of evil,  
when iniquity surrounds me at my heels?
- <sup>6</sup> Why should I fear those who trust in their wealth  
and boast about the amount of their riches?
- <sup>7</sup> It is certain that no one can redeem his brother  
or give God a ransom for him,
- <sup>8</sup> For the redemption of one's life is costly,  
and no one can pay what we owe.
- <sup>9</sup> No one can live forever  
so that he would not see the pit.
- <sup>10</sup> For he will see decay. Wise men die;  
the fool and the brute alike perish  
and leave their wealth to others.
- <sup>11</sup> Their inner thought is that their families will continue forever,  
and the places where they live, to all generations;  
they call their lands after their own names.
- <sup>12</sup> But man, having wealth, does not remain alive;  
he is like the wild animals that perish.
- <sup>13</sup> This, their way, is their folly;  
yet after them, men approve of their sayings.
- <sup>14</sup> Like sheep they are appointed for Sheol,  
and death will be their shepherd.  
The upright will rule over them in the morning,  
and their bodies will be consumed in Sheol,  
with no place for them to live.
- <sup>15</sup> But God will redeem my life from the power of Sheol;  
he will receive me.
- <sup>16</sup> Do not be afraid when one becomes rich,  
and the glory of his house increases.
- <sup>17</sup> For when he dies he will take nothing away;  
his glory will not go down after him.
- <sup>18</sup> He blessed his soul while he lived—  
and men praise you when you live for yourself—
- <sup>19</sup> he will go to the generation of his fathers  
and they will never see the light again.
- <sup>20</sup> One who has wealth but no understanding  
is like the animals that perish.

Selah

Selah

## Chapter 50

A psalm of Asaph.

- <sup>1</sup> The Mighty One, God, Yahweh,  
has spoken and called the earth  
from the rising of the sun to its setting.
- <sup>2</sup> Out of Zion, the perfection of beauty,  
God has shone.
- <sup>3</sup> Our God comes  
and does not stay silent;  
a fire devours before him,  
and it is very stormy around him.
- <sup>4</sup> He calls to the heavens above  
and to the earth so that he may judge his people:
- <sup>5</sup> "Gather my faithful ones together to me,  
those who have made a covenant with me by sacrifice."
- <sup>6</sup> The heavens will declare his righteousness,  
for God himself is judge.

Selah

- <sup>7</sup> "Hear, my people, and I will speak, Israel,  
and I will testify against you.  
I am God, your God.
- <sup>8</sup> I will not reprove you for your sacrifices;  
your burnt offerings are always before me.
- <sup>9</sup> I will take no bull out of your house,  
or male goats out of your folds.
- <sup>10</sup> For every animal of the forest is mine,  
and the cattle on a thousand hills.
- <sup>11</sup> I know all the birds of the mountains,  
and the wild beasts of the field are mine.
- <sup>12</sup> If I were hungry, I would not tell you;  
for the world is mine, and everything in it.
- <sup>13</sup> Will I eat the flesh of bulls  
or drink the blood of goats?
- <sup>14</sup> Offer to God the sacrifice of thanksgiving,  
and pay your vows to the Most High.
- <sup>15</sup> Call on me in the day of trouble;  
I will rescue you, and you will glorify me."
- <sup>16</sup> But to the wicked God says,  
"What have you to do with declaring my statutes,  
that you have taken my covenant in your mouth,
- <sup>17</sup> since you hate instruction  
and throw my words away?
- <sup>18</sup> When you see a thief, you agree with him;  
you participate with those who commit adultery.
- <sup>19</sup> You give your mouth to evil,  
and your tongue expresses deceit.
- <sup>20</sup> You sit and speak against your brother;  
you slander your own mother's son.
- <sup>21</sup> You have done these things, but I have kept silent,

so you thought that I was someone just like yourself.  
But I will reprove you  
and bring up, right before your eyes, all the things you have done.

- <sup>22</sup> Give this careful consideration, you who forget God,  
otherwise I will tear you to pieces,  
and there will be no one to come to help you!
- <sup>23</sup> The one who offers a sacrifice of thanksgiving praises me,  
and to anyone who plans his path in the right way  
I will show God's salvation."
-

## Chapter 51

For the chief musician. A psalm of David; when Nathan the prophet came to him after he had gone into Bathsheba.

- <sup>1</sup> Have mercy on me, God,  
because of your covenant faithfulness;  
for the sake of the multitude of your merciful actions,  
blot out my transgressions.
- <sup>2</sup> Wash me thoroughly from my iniquity  
and cleanse me from my sin.
- <sup>3</sup> For I know my transgressions,  
and my sin is always before me.
- <sup>4</sup> Against you, you only, I have sinned  
and done what is evil in your sight;  
you are justified when you speak;  
you are blameless when you judge.
- <sup>5</sup> See, I was born in iniquity;  
as soon as my mother conceived me, I was in sin.
- <sup>6</sup> See, you desire trustworthiness in my inner self;  
and you teach me wisdom in the secret place within.
- <sup>7</sup> Purify me with hyssop, and I will be clean;  
wash me, and I will be whiter than snow.
- <sup>8</sup> Make me hear joy and gladness  
so that the bones that you have broken may rejoice.
- <sup>9</sup> Hide your face from my sins  
and blot out all my iniquities.
- <sup>10</sup> Create in me a clean heart, God,  
and renew a right spirit within me.
- <sup>11</sup> Do not drive me away from your presence,  
and do not take your holy Spirit from me.
- <sup>12</sup> Restore to me the joy of your salvation,  
and sustain me with a willing spirit.
- <sup>13</sup> Then will I teach transgressors your ways,  
and sinners will be converted to you.
- <sup>14</sup> Forgive me for shedding blood,  
God of my salvation,  
and I will shout for the joy of your righteousness.
- <sup>15</sup> Lord, open my lips,  
and my mouth will express your praise.
- <sup>16</sup> For you do not delight in sacrifice, or I would give it;  
you have no pleasure in burnt offerings.
- <sup>17</sup> The sacrifices of God are a broken spirit.  
You, God, will not despise a broken and a contrite heart.
- <sup>18</sup> Do good in your good pleasure to Zion;  
rebuild the walls of Jerusalem.
- <sup>19</sup> Then will you delight in the sacrifices of righteousness,  
in burnt offerings and whole burnt offerings;  
then our people will offer bulls on your altar.
-



## Chapter 52

For the chief musician. A maschil of David; when Doeg the Edomite came and told Saul, and said to him, "David has come to the house of Ahimelek."

<sup>1</sup> Why are you proud of making trouble, you mighty man?  
The covenant faithfulness of God comes every day.

<sup>2</sup> Your tongue plans destruction  
like a sharp razor, working deceitfully.

<sup>3</sup> You love evil more than good  
and lying rather than speaking righteousness.

Selah

<sup>4</sup> You love all words that devour others,  
you deceitful tongue.

<sup>5</sup> God will surely destroy you forever;  
he will take you up and pluck you out of your tent  
and root you out of the land of the living.

Selah

<sup>6</sup> The righteous will also see it and fear;  
they will laugh at him and say,

<sup>7</sup> "See, this is a man who did not make God his refuge,  
but he trusted in the abundance of his wealth,  
and he was strong when he destroyed others."

<sup>8</sup> But as for me, I am like a green olive tree in the house of God;  
I will trust in the covenant faithfulness of God forever and ever.

<sup>9</sup> I will give you thanks forever for what you have done.  
I will wait for your name, because it is good,  
in the presence of your faithful ones.

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Chapter 53

For the chief musician; set to Mahalath. A maschil of David.

- <sup>1</sup> A fool says in his heart,  
"There is no God."  
They are corrupt and have done abominable iniquity;  
there is no one who does good.
- <sup>2</sup> God looks down from heaven  
on the children of mankind  
to see if there are any who understand,  
who seek after him.
- <sup>3</sup> They have all turned away. Together they have become corrupt.  
There is not one who does good,  
not even one.
- <sup>4</sup> Do those who behave wickedly have no understanding—  
those who devour my people as if they were eating bread  
and they do not call on God?
- <sup>5</sup> There they are, in great fear,  
where there was nothing to cause them to be afraid;  
for God will scatter the bones of those who encamp against you;  
you put them to shame,  
for God has rejected them.
- <sup>6</sup> Oh, that the salvation of Israel would come from Zion!  
When God brings back his people from the captivity,  
then Jacob will rejoice and Israel will be glad!
-

Chapter 54

For the chief musician; on stringed instruments. A maschil of David; when the Ziphites came and said to Saul, "Does David not hide himself with us?"

<sup>1</sup> Save me, God, by your name,  
and judge me in your might.

<sup>2</sup> Hear my prayer, God;  
give ear to the words of my mouth.

<sup>3</sup> For strangers have risen up against me,  
and ruthless men have sought after my life;  
they have not set God before them.

Selah

<sup>4</sup> See, God is my helper;  
the Lord is the one who upholds me.

<sup>5</sup> He will repay my enemies with evil;  
in your faithfulness, destroy them!

<sup>6</sup> I will sacrifice to you with a freewill offering;  
I will give thanks to your name, Yahweh, for it is good.

<sup>7</sup> For he has rescued me from every trouble;  
my eye has looked in triumph on my enemies.

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## Chapter 55

For the chief musician; on stringed instruments. A maschil of David.

- <sup>1</sup> Give ear to my prayer, God;  
and do not hide yourself from my plea.
- <sup>2</sup> Pay attention to me and answer me;  
I am restless in my troubles
- <sup>3</sup> because of the voice of my enemies,  
because of the oppression of the wicked;  
for they bring trouble on me,  
they are hostile to me with wickedness and anger.
- <sup>4</sup> My heart trembles within me,  
and the terrors of death have fallen on me.
- <sup>5</sup> Fear and trembling have come on me,  
and horror has overwhelmed me.
- <sup>6</sup> I said, "Oh, if only I had wings like a dove!  
Then would I fly away and be at rest.
- <sup>7</sup> See, then I would wander far away;  
I would stay in the wilderness.
- <sup>8</sup> I would hurry to a shelter  
from the stormy wind and tempest."
- <sup>9</sup> Destroy, Lord, and divide their tongue;  
for I see violence and strife in the city.
- <sup>10</sup> Day and night they go about on its walls;  
wickedness and trouble are in the middle of it.
- <sup>11</sup> Wickedness is in the middle of it;  
oppression and deceit do not leave its streets.
- <sup>12</sup> For it was not an enemy who rebuked me,  
then I could have borne it;  
neither was it he who hated me who raised himself up against me,  
then I would have hidden myself from him.
- <sup>13</sup> But it was you, a man equal to myself,  
my companion and my close friend.
- <sup>14</sup> We had sweet fellowship together;  
we walked in the house of God with the throng.
- <sup>15</sup> Let death come deceitfully on them;  
let them go down alive to Sheol,  
for wickedness is where they live, right among them.
- <sup>16</sup> As for me, I will call on God,  
and Yahweh will save me.
- <sup>17</sup> In the evening, morning, and at noonday I complain and moan;  
he will hear my voice.
- <sup>18</sup> He will safely rescue my life from the battle that was against me,  
for those who fought against me were many.
- <sup>19</sup> God, the one who rules from eternity,  
will hear them and humiliate them.

Selah

Selah

They never change,  
and they do not fear God.

<sup>20</sup> My friend has raised his hands against those who were at peace with him;  
he has not respected the covenant that he had.

<sup>21</sup> His mouth was smooth as butter,  
but his heart was hostile;  
his words were softer than oil,  
yet they were actually drawn swords.

<sup>22</sup> Place your burdens on Yahweh,  
and he will sustain you;  
he will never allow a righteous person to totter.

<sup>23</sup> But you, God, will bring the wicked down into the pit of destruction;  
men of bloodshed and deceit will not live even half as long as others,  
but I will trust in you.

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## Chapter 56

For the chief musician; set to Jonath elem rehokim. A psalm of David. A michtam; when the Philistines took him in Gath.

- <sup>1</sup> Be merciful to me, God,  
for men are attacking me!  
All the day long those who fight me oppress me.
- <sup>2</sup> My enemies trample me all day long;  
for there are many who arrogantly fight against me.
- <sup>3</sup> When I am afraid,  
I will put my trust in you.
- <sup>4</sup> In God, whose word I praise—  
in God I have put my trust; I will not be afraid;  
what can mere man do to me?
- <sup>5</sup> All the day long they twist my words;  
all their thoughts are against me for evil.
- <sup>6</sup> They gather themselves together, they hide themselves,  
and they mark my steps,  
just as they have waited for my life.
- <sup>7</sup> Do not let them escape doing iniquity.  
Bring down the peoples in your anger, God.
- <sup>8</sup> You number my wanderings  
and put my tears into your bottle;  
are they not in your book?
- <sup>9</sup> Then my enemies will turn back on the day that I call to you;  
this I know, that God is for me.
- <sup>10</sup> In God—whose word I praise,  
in Yahweh—whose word I praise,
- <sup>11</sup> in God I trust,  
I will not be afraid.  
What can anyone do to me?
- <sup>12</sup> The duty to fulfill my vows to you is on me, God;  
I will give thank offerings to you.
- <sup>13</sup> For you have rescued my life from death;  
you have kept my feet from stumbling,  
so that I may walk before God  
in the light of the living.
-

## Chapter 57

For the chief musician; set to Al Tashheth. A psalm of David. A michtam; when he fled from Saul, in the cave.

<sup>1</sup> Be merciful to me, God, be merciful to me,  
for I take refuge in you until these troubles are over.  
I stay under your wings for protection  
until this destruction is over.

<sup>2</sup> I will cry to God Most High,  
to God, who does all things for me.  
<sup>3</sup> He will send help from heaven and save me,  
he rebukes those who hotly pursue me.

God will send me his steadfast love and his faithfulness.

Selah

<sup>4</sup> My life is among lions;  
I am among those who are ready to devour me.  
I am among people whose teeth are spears and arrows,  
and whose tongues are sharp swords.

<sup>5</sup> Be exalted, God, above the heavens;  
let your glory be above all the earth.

<sup>6</sup> They spread out a net for my feet;  
I was bowed down.  
They dug a pit in front of me.  
They themselves have fallen into the middle of it!

Selah

<sup>7</sup> My heart is fixed, God, my heart is fixed;  
I will sing, yes, I will sing praises.

<sup>8</sup> Wake up, my glory!  
Wake up, lute and harp!  
I will wake up the dawn!

<sup>9</sup> I will give thanks to you, Lord, among the peoples;  
I will sing praises to you among the nations.

<sup>10</sup> For great is your unfailing love, reaching to the heavens;  
and your faithfulness to the clouds.

<sup>11</sup> Be exalted, God, above the heavens;  
may your glory be exalted over all the earth.

## Chapter 58

For the chief musician; set to Al Tashheth. A psalm of David. A michtam.

- <sup>1</sup> Do you rulers speak righteousness?  
Do you judge uprightly, you people?
- <sup>2</sup> No, you commit wickedness in your heart;  
you distribute violence throughout the land with your hands.
- <sup>3</sup> The wicked go astray even when they are in the womb;  
they go astray from birth, speaking lies.
- <sup>4</sup> Their poison is like a snake's poison;  
they are like a deaf asp that stops up its ears,
- <sup>5</sup> that pays no attention to the voice of charmers,  
no matter how skillful they are.
- <sup>6</sup> Shatter their teeth in their mouths, God;  
break out the great teeth of the young lions, Yahweh.
- <sup>7</sup> Let them melt away as water that runs off;  
when they shoot their arrows, let them be as though they had no points.
- <sup>8</sup> Let them be like a snail that melts and passes away,  
like the untimely born child of a woman that never sees the sunlight.
- <sup>9</sup> Before your pots can feel the thorn's burning heat,  
he will take them away with a whirlwind,  
the green thorns and the burning thorns alike.
- <sup>10</sup> The righteous will rejoice when he sees God's vengeance;  
he will wash his feet in the blood of the wicked,
- <sup>11</sup> so that men will say,  
"Truly, there is a reward for the righteous person;  
truly there is a God who judges the earth."
-



## Chapter 59

For the chief musician; set to Al Tashheth. A psalm of David. A michtam; when Saul sent, and they watched the house to kill him.

- <sup>1</sup> Rescue me from my enemies, my God;  
     set me on high away from those who rise up against me.  
<sup>2</sup> Keep me safe from those who behave wickedly,  
     and save me from men of bloodshed.  
<sup>3</sup> For, see, they wait in ambush to take my life.  
     The powerful men gather themselves together against me,  
     but not because of my transgression or my sin, Yahweh.  
<sup>4</sup> For no guilt of mine they prepare to run at me;  
     awake and help me and see.  
<sup>5</sup> You, Yahweh God of hosts,  
     the God of Israel,  
     arise and punish all the nations;  
     do not be merciful to any wicked transgressors.

Selah

- <sup>6</sup> They return at evening, they howl like dogs  
     and go around the city.  
<sup>7</sup> See, they belch out with their mouths;  
     swords are in their lips,  
     for they say, "Who hears us?"  
<sup>8</sup> But you, Yahweh, laugh at them;  
     you mock at all the nations.  
<sup>9</sup> God, my strength, I will pay attention to you;  
     you are my high tower.  
<sup>10</sup> My God will meet me with his covenant faithfulness;  
     God will let me see my desire on my enemies.  
<sup>11</sup> Do not kill them,  
     or my people will forget.  
     Scatter them by your power and make them fall,  
     Lord our shield.  
<sup>12</sup> For the sins of their mouths and the words of their lips,  
     let them be captured in their pride,  
     and for the curses and lies that they express.  
<sup>13</sup> Consume them in wrath,  
     consume them so that they will be no more;  
     let them know that God rules in Jacob  
     and to the ends of the earth.

Selah

- <sup>14</sup> At evening they return,  
     howling like dogs going around the city.  
<sup>15</sup> They wander about looking for food  
     and they growl like a dog if they are not satisfied.  
<sup>16</sup> But I will sing about your strength,  
     and in the morning I will praise your steadfast love!  
     For you have been my high tower

and a refuge in the day of my distress.

- <sup>17</sup> To you, my strength, I will sing praises;  
for God is my high tower, the God of covenant faithfulness.
-

## Chapter 60

For the chief musician; set to Shushan Eduth. A michtam of David, for teaching; when he fought with Aram Naharaim and with Aram Zobah, and Joab returned and killed twelve thousand Edomites in the Valley of Salt.

- <sup>1</sup> God, you have rejected us; you have broken through our defenses;  
you have been angry; restore us again.  
<sup>2</sup> You have made the land tremble; you have torn it apart;  
heal its cracks, for it is shaking.  
<sup>3</sup> You have made your people see difficult things;  
you have made us drink the wine of staggering.  
<sup>4</sup> For those who honor you,  
you have set up a banner  
to be displayed against those who carry the bow.

Selah

- <sup>5</sup> So that those you love may be rescued,  
rescue us with your right hand and answer me.  
<sup>6</sup> God has spoken in his holiness, "I will rejoice;  
I will divide Shechem  
and apportion out the Valley of Sukkoth.  
<sup>7</sup> Gilead is mine, and Manasseh is mine;  
Ephraim also is my helmet;  
Judah is my scepter.  
<sup>8</sup> Moab is my washbasin;  
over Edom I will throw my sandal;  
I will shout in triumph because of Philistia."  
<sup>9</sup> Who will bring me into the strong city?  
Who will lead me to Edom?  
<sup>10</sup> But you, God, have you not rejected us?  
You do not go into battle with our army.  
<sup>11</sup> Give us help against the enemy,  
for man's help is futile.  
<sup>12</sup> We will triumph with God's help;  
he will trample down our enemies.
-

Chapter 61

For the chief musician; on a stringed instrument. A psalm of David.

<sup>1</sup> Hear my cry, God;  
attend to my prayer.

<sup>2</sup> From the ends of the earth will I call to you when my heart is faint;  
lead me to the rock that is higher than I.

<sup>3</sup> For you have been a refuge for me,  
a strong tower from the enemy.

<sup>4</sup> Let me live in your tabernacle forever!  
Let me take refuge under the shelter of your wings.

Selah

<sup>5</sup> For you, God, have heard my vows,  
you have given me the inheritance of those who honor your name.

<sup>6</sup> You will prolong the king's life;  
his years will be like many generations.

<sup>7</sup> He will reign before God forever;  
appoint your steadfast love and faithfulness to protect him.

<sup>8</sup> I will sing praise to your name forever  
so that I may perform my vows every day.<sup>2</sup>

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## Chapter 62

For the chief musician; after the manner of Jeduthun. A psalm of David.

- <sup>1</sup> I wait in silence for God alone;  
my salvation comes from him.
- <sup>2</sup> He alone is my rock and my salvation;  
he is my high tower;  
I will not be greatly moved.
- <sup>3</sup> How long, all of you, will you attack a man,  
that you may murder him,  
like a leaning wall or a shaky fence?
- <sup>4</sup> They consult with him  
only to bring him down from his honorable position;  
they love to tell lies;  
they bless him with their mouths,  
but in their hearts they curse him.

Selah

- <sup>5</sup> I wait in silence for God alone;  
for my hope is set on him.
- <sup>6</sup> He alone is my rock and my salvation;  
he is my high tower; I will not be moved.
- <sup>7</sup> With God is my salvation and my glory;  
the rock of my strength and my refuge are in God.
- <sup>8</sup> Trust in him at all times, you people;  
pour out your heart before him;  
God is a refuge for us.

Selah

- <sup>9</sup> Surely men of low standing are vanity,  
and men of high standing are a lie;  
they will weigh lightly in the scales;  
weighed together, they are lighter than nothing.
- <sup>10</sup> Do not trust in oppression or robbery;  
and do not hope uselessly in riches,  
for they will bear no fruit;  
do not fix your heart on them.
- <sup>11</sup> God has spoken once,  
twice have I heard this:  
power belongs to God.
- <sup>12</sup> Also to you, Lord, belongs covenant faithfulness,  
for you pay back every person for what he has done.
-

Chapter 63

A psalm of David, when he was in the wilderness of Judah.

- <sup>1</sup> God, you are my God!  
I earnestly search for you,  
my soul thirsts for you,  
and my flesh longs for you,  
in a dry and weary land  
where there is no water.
- <sup>2</sup> So I have looked on you in the sanctuary,  
to see your power and your glory.
- <sup>3</sup> Because your covenant faithfulness is better than life,  
my lips will praise you.
- <sup>4</sup> So I will bless you while I live;  
I will lift up my hands in your name.
- <sup>5</sup> It will be as if I ate a meal of marrow and fatness;  
with joyful lips my mouth will praise you,
- <sup>6</sup> when I think about you on my bed  
and meditate on you in the night watches.
- <sup>7</sup> For you have been my help,  
and in the shadow of your wings I rejoice.
- <sup>8</sup> I cling to you;  
your right hand supports me.
- <sup>9</sup> But those who seek to destroy my life  
will go down into the lowest parts of the earth;
- <sup>10</sup> they will be given over to those whose hands use the sword,  
and they will become food for the jackals.
- <sup>11</sup> But the king will rejoice in God;  
everyone who swears by him will be proud of him,  
but the mouth of those who speak lies will be stopped up.
-

Chapter 64

For the chief musician. A psalm of David.

- <sup>1</sup> Hear my voice, God, listen to my complaint;  
preserve my life from fear of my enemies.
  - <sup>2</sup> Hide me from the secret plotting of evildoers,  
from the commotion of those who behave wickedly.
  - <sup>3</sup> They have sharpened their tongues like swords;  
they have aimed their arrows, bitter words,
  - <sup>4</sup> so that they may shoot from secret places at someone who is innocent;  
suddenly they shoot at him and fear nothing.
  - <sup>5</sup> They encourage themselves in an evil plan;  
they consult privately together in order to set traps;  
they say, "Who will see us?"
  - <sup>6</sup> They invent injustices;  
"We have finished," they say, "a careful plan."  
The inner thoughts and hearts of man are deep.
  - <sup>7</sup> But God will shoot them;  
suddenly they will be wounded with his arrows.
  - <sup>8</sup> They will be made to stumble, since their own tongues are against them;  
all who see them will wag their heads.
  - <sup>9</sup> All people will fear  
and will declare God's deeds.  
They will wisely think about what he has done.
  - <sup>10</sup> The righteous will be glad about Yahweh and will take refuge in him;  
all the upright in heart will take pride in him.
-

## Chapter 65

For the chief musician. A psalm. A song of David.

- <sup>1</sup> For you, God in Zion, our praise waits;  
our vows will be carried out to you.
- <sup>2</sup> You who hear prayer,  
to you all flesh will come.
- <sup>3</sup> Iniquities prevail against us;  
as for our transgressions, you will forgive them.
- <sup>4</sup> Blessed is the man whom you choose to bring near to you  
so that he may live in your courts.  
We will be satisfied with the goodness of your house,  
your holy temple.
- <sup>5</sup> In righteousness you will answer us by doing awesome deeds,  
God of our salvation;  
you who are hope of all the ends of the earth  
and of those who are far across the sea.
- <sup>6</sup> For it is you who made the mountains firm,  
you who are girded with strength.
- <sup>7</sup> It is you who quiet the roaring of the seas,  
the roaring of their waves,  
and the commotion of the peoples.
- <sup>8</sup> Those who live in the uttermost parts of the earth  
are afraid of the evidence of your deeds;  
you make the east and the west rejoice.
- <sup>9</sup> You come to help the earth; you water it;  
you greatly enrich it;  
the river of God is full of water;  
you provide mankind grain when you have prepared the earth.
- <sup>10</sup> You water its furrows abundantly;  
you settle down the furrows' ridges;  
you make them soft with rain showers;  
you bless the sprouts between them.
- <sup>11</sup> You crown the year with your goodness,  
and your wagon tracks overflow with abundance.
- <sup>12</sup> The pastures in the wilderness drip with dew,  
and the hills are girded with joy.
- <sup>13</sup> The pastures are clothed with flocks;  
the valleys also are covered over with grain;  
they shout for joy, and they sing.
-



## Chapter 66

For the chief musician. A song, a psalm.

- <sup>1</sup> Shout out loud to God, all the earth;
- <sup>2</sup> Sing out the glory of his name;  
make his praise glorious.
- <sup>3</sup> Say to God, "How terrifying are your deeds!  
By the greatness of your power  
your enemies will submit to you.
- <sup>4</sup> All the earth will worship you  
and will sing to you;  
they will sing praises to your name."

Selah

- <sup>5</sup> Come and see the works of God;  
he is fearsome in his deeds toward the sons of mankind.
- <sup>6</sup> He turned the sea into dry land;  
they went through the river on foot;  
there we rejoiced in him.
- <sup>7</sup> He rules forever by his might;  
his eyes observe the nations;  
let not the rebellious exalt themselves.

Selah

- <sup>8</sup> Give blessing to God, you people,  
let the sound of his praise be heard.
- <sup>9</sup> He keeps us among the living,  
and he does not permit our feet to slip.
- <sup>10</sup> For you, God, have tested us;  
you have tested us as silver is tested.
- <sup>11</sup> You brought us into a net;  
you laid a heavy burden on our backs.
- <sup>12</sup> You made people ride over our heads;  
we went through fire and water,  
but you brought us out into a spacious place.
- <sup>13</sup> I will come into your house with burnt offerings;  
I will pay you my vows
- <sup>14</sup> which my lips promised  
and my mouth spoke when I was in distress.
- <sup>15</sup> I will offer to you burnt offerings of fat animals  
with the sweet aroma of rams;  
I will offer bulls and goats.

Selah

- <sup>16</sup> Come and listen, all you who fear God,  
and I will declare what he has done for my soul.
- <sup>17</sup> I cried to him with my mouth,  
and he was praised with my tongue.
- <sup>18</sup> If I had seen wickedness within my heart,  
the Lord would not have listened to me.

- <sup>19</sup> But God has truly heard;  
he has paid attention to the voice of my prayer.
- <sup>20</sup> Blessed be God,  
who has not turned away my prayer  
or his covenant faithfulness from me.
-

Chapter 67

For the chief musician; on stringed instruments. A psalm, a song.

<sup>1</sup> May God be merciful to us and bless us  
and cause his face to shine on us

Selah

<sup>2</sup> so that your ways may be known on earth,  
your salvation among all nations.

<sup>3</sup> Let the peoples praise you, God;  
let all the peoples praise you.

<sup>4</sup> Oh, let the nations be glad and sing for joy,  
for you will judge the peoples with justice  
and govern the nations on earth.

Selah

<sup>5</sup> Let the peoples praise you, God;  
let all the peoples praise you.

<sup>6</sup> The earth has yielded its produce  
and God, our God, has blessed us.

<sup>7</sup> God has blessed us,  
and all the ends of the earth honor him.

---

## Chapter 68

For the chief musician; A psalm of David, a song.

- <sup>1</sup> Let God arise; let his enemies be scattered;  
let those also who hate him flee before him.
- <sup>2</sup> As smoke is driven away, so drive them away;  
as wax melts before the fire,  
so let the wicked perish in the presence of God.
- <sup>3</sup> But let the righteous be glad;  
let them rejoice before God;  
may they rejoice with gladness.
- <sup>4</sup> Sing to God! Sing praises to his name!  
Praise the one who rides through the plains of the Jordan River valley!  
Yah is his name! Rejoice before him! <sup>1</sup>
- <sup>5</sup> A Father of the fatherless, a judge of the widows,  
is God in the holy place where he lives.
- <sup>6</sup> God puts the lonely into families;  
he brings out the prisoners with singing;  
but the rebellious live in a parched land.
- <sup>7</sup> God, when you went out before your people,  
when you marched through the wilderness,
- <sup>8</sup> the earth trembled;  
the heavens also dropped rain in God's presence,  
in the presence of God when he came to Sinai, in the presence of God, the God of Israel.
- <sup>9</sup> You, God, sent a plentiful rain;  
you strengthened your inheritance when it was weary.
- <sup>10</sup> Your people lived in it;  
You, God, gave from your goodness to the poor.
- <sup>11</sup> The Lord gave the word,  
and those who announced them were a great army.
- <sup>12</sup> Kings of armies flee, they flee,  
and the women waiting at home divide the plunder:
- <sup>13</sup> the wings of a dove are covered with silver,  
its feathers with shining gold.  
Yet some of you people lie down among the sheepfolds.
- <sup>14</sup> The Almighty scattered kings there,  
it was as when it snowed on Mount Zalmon.
- <sup>15</sup> A mighty mountain is the hill country of Bashan;  
a high mountain is the hill country of Bashan.
- <sup>16</sup> Why do you look in envy, you high hill country,  
at the mountain which God desires for the place he will live?  
Indeed, Yahweh will live in it forever.
- <sup>17</sup> The chariots of God are twenty thousand,  
thousands upon thousands;  
the Lord is among them in the holy place, as at Sinai.
- <sup>18</sup> You have ascended on high;  
you have led away captives;  
you have received gifts from among men,  
even from the rebellious,

Selah

so that Yah, God, might live there.<sup>2</sup>

<sup>19</sup> Blessed be the Lord, who daily bears our burdens,  
the God who is our salvation.

Selah

<sup>20</sup> Our God is a God who saves;  
Yahweh the Lord is the one who is able to rescue us from death.  
<sup>21</sup> But God will strike through the heads of his enemies,  
through the hairy scalps of those who walk in offenses against him.  
<sup>22</sup> The Lord said, "I will bring my enemies back from Bashan;  
I will bring them back from the depths of the sea  
<sup>23</sup> so that you may crush your enemies, dipping your foot in blood,  
and so that the tongues of your dogs may have their share from your enemies."

<sup>24</sup> They have seen your processions, God,  
the processions of my God, my King, into the holy place.  
<sup>25</sup> The singers went first, the minstrels followed after,  
and in the middle were the unmarried girls playing tambourines.  
<sup>26</sup> Bless God in the assemblies;  
praise Yahweh, you who are from the fountain <sup>3</sup> of Israel.  
<sup>27</sup> There is Benjamin, the smallest tribe, ruling them,  
then the leaders of Judah and their multitudes,  
the leaders of Zebulun and the leaders of Naphtali.

<sup>28</sup> Your God, Israel, has decreed your strength;  
reveal to us your power, God, as you have revealed it in times past.  
<sup>29</sup> Reveal your power to us from your temple at Jerusalem,  
where kings bring tribute to you.  
<sup>30</sup> Rebuke the wild beasts in the reeds,  
against the peoples, that multitude of bulls and calves.  
Humiliate them and make them bring you silver;  
scatter the peoples who love to wage war.  
<sup>31</sup> Princes will come out of Egypt;  
Cush will hurry to reach out with her hands to God.

<sup>32</sup> Sing to God, you kingdoms of the earth.

Selah

Sing praises to the Lord,  
<sup>33</sup> to him who rides on the heaven of heavens, which exist from ancient times;  
see, he lifts up his voice with power.  
<sup>34</sup> Ascribe strength to God;  
his majesty is over Israel,  
and his strength is in the skies.  
<sup>35</sup> God, you are fearsome in your holy place;  
the God of Israel—he gives strength and power to his people.  
Blessed be God.

<sup>1</sup>Yah is a short form of the name Yahweh.

<sup>2</sup>Yah is a short form of the name Yahweh.

<sup>3</sup>The copies of the ancient Hebrew text can be read either as from the fountain or from the assembly .

## Chapter 69

For the chief musician; set to Shoshannim. A psalm of David.

- <sup>1</sup> Save me, God;  
for the waters have put my life in danger.
- <sup>2</sup> I sink in deep mire, where there is no place to stand;  
I have come into deep waters, where the floods flow over me.
- <sup>3</sup> I am weary with my crying; my throat is dry;  
my eyes fail while I wait for my God.
- <sup>4</sup> Those who hate me without a cause  
are more than the hairs on my head;  
those who would cut me off,  
being my enemies for wrong reasons, are mighty;  
what I did not steal,  
I have to give back.
- <sup>5</sup> God, you know my foolishness,  
and my sins are not hidden from you.
- <sup>6</sup> Let not those who hope in you be put to shame because of me,  
Lord Yahweh of hosts;  
let not those who seek you be brought to dishonor because of me,  
God of Israel.
- <sup>7</sup> For your sake I have borne rebuke;  
shame has covered my face.
- <sup>8</sup> I have become a stranger to my brothers,  
an alien to my mother's children.
- <sup>9</sup> For the zeal of your house has eaten me up,  
and the rebukes of those who rebuke you have fallen on me.
- <sup>10</sup> When I weep and fast,  
I must endure scorn.
- <sup>11</sup> When I put on sackcloth,  
I became a byword to them.
- <sup>12</sup> Those who sit in the city gate talk about me;  
I am a song of drunkards.
- <sup>13</sup> But as for me, my prayer is to you, Yahweh,  
at a time that you will accept;  
answer me in the trustworthiness of your salvation.
- <sup>14</sup> Pull me out of the mire,  
and do not let me sink;  
let me be taken away from those who hate me  
and rescued out of the deep waters.
- <sup>15</sup> Do not let the floods of water overwhelm me,  
neither let the deep swallow me up.  
Do not let the pit shut its mouth on me.
- <sup>16</sup> Answer me, Yahweh, for your covenant faithfulness is good;  
because your mercies for me are many, turn to me.
- <sup>17</sup> Do not hide your face from your servant,  
for I am in distress; answer me quickly.
- <sup>18</sup> Come to me and redeem me.  
Because of my enemies, ransom me.

- <sup>19</sup> You know my rebuke, my shame, and my dishonor;  
my adversaries are all before you.
- <sup>20</sup> Rebuke has broken my heart;  
I am full of heaviness;  
I looked for someone to take pity, but there was none;  
I looked for comforters, but I found none.
- <sup>21</sup> They gave me poison for my food;  
in my thirst they gave me vinegar to drink.
- <sup>22</sup> Let their table before them become a snare;  
when they think they are in safety, let it become a trap.
- <sup>23</sup> Let their eyes be darkened so that they cannot see;  
and always make their loins shake.
- <sup>24</sup> Pour out your indignation on them,  
and let your raging anger overtake them.
- <sup>25</sup> Let their encampment be a desolation;  
let no one live in their tents.
- <sup>26</sup> For they persecuted the one you struck down.  
They repeated the account of the pain of those you have wounded.
- <sup>27</sup> Accuse them of having committed iniquity after iniquity;  
do not let them come into your righteous victory.
- <sup>28</sup> Let them be blotted out of the Book of Life  
and not be written down along with the righteous.
- <sup>29</sup> But I am poor and in pain;  
let your salvation, God, set me up on high.
- <sup>30</sup> I will praise the name of God with a song  
and will exalt him with thanksgiving.
- <sup>31</sup> That will please Yahweh better than an ox  
or a bull that has horns and hooves.
- <sup>32</sup> The meek have seen it and are glad;  
you who seek after God, let your hearts live.
- <sup>33</sup> For Yahweh hears the needy  
and does not despise his prisoners.
- <sup>34</sup> Let heaven and earth praise him,  
the seas and everything that moves in them.
- <sup>35</sup> For God will save Zion and will rebuild the cities of Judah;  
the people will live there and have it as a possession.
- <sup>36</sup> His servants' descendants will inherit it;  
and those who love his name will live there.
-

Chapter 70

For the chief musician. A psalm of David; to bring to remembrance.

<sup>1</sup> Save me, God!

Yahweh, come quickly and help me.

<sup>2</sup> Let those who try to take my life

be ashamed and humiliated;

let them be turned back and brought to dishonor,

those who take pleasure in my pain.

<sup>3</sup> Let them be turned back because of their shame,

those who say, "Aha, aha."

<sup>4</sup> Let all those who seek you

rejoice and be glad in you;

let those who love your salvation always say,

"May God be praised."

<sup>5</sup> But I am poor and needy;

hurry to me, God;

you are my help and you rescue me.

Yahweh, do not delay.

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## Chapter 71

- <sup>1</sup> In you, Yahweh, I take refuge;  
let me never be put to shame.
- <sup>2</sup> Rescue me and make me safe in your righteousness;  
turn your ear to me and save me.
- <sup>3</sup> Be to me a rock for refuge  
where I may always go;  
you have given a command to save me,  
for you are my rock and my fortress.
- <sup>4</sup> Rescue me, my God, out of the hand of the wicked,  
out of the hand of the unrighteous and ruthless.
- <sup>5</sup> For you are my hope, Lord Yahweh.  
I have trusted in you ever since I was a child.
- <sup>6</sup> By you I have been supported from the womb;  
you are he who took me out of my mother's belly;  
my praise will be always about you.
- <sup>7</sup> I am a marvel to many people;  
you are my strong refuge.
- <sup>8</sup> My mouth will be filled with your praise,  
all the day with your honor.
- <sup>9</sup> Do not throw me away in my time of old age;  
do not abandon me when my strength fails.
- <sup>10</sup> For my enemies are talking about me;  
those who watch for my life are plotting together.
- <sup>11</sup> They say, "God has abandoned him;  
pursue and take him,  
for there is no one to save him."
- <sup>12</sup> God, do not be far from me;  
my God, hurry to help me.
- <sup>13</sup> Let them be put to shame and destroyed,  
those who are hostile to my life;  
let them be covered with rebuke and dishonor,  
those who seek my hurt.
- <sup>14</sup> But I will always hope in you  
and will praise you more and more.
- <sup>15</sup> My mouth will tell about your righteousness  
and your salvation all the day,  
although I cannot understand it.
- <sup>16</sup> I will come with the mighty acts of the Lord Yahweh;  
I will make mention of your righteousness, yours alone.
- <sup>17</sup> God, you have taught me from my youth;  
even now I declare your wonderful deeds.
- <sup>18</sup> Indeed, even when I am old and gray-headed, God,  
do not abandon me,  
as I have been declaring your strength to the next generation,  
your power to everyone who is to come.
- <sup>19</sup> Your righteousness also, God, is very high;  
you who have done great things,  
God, who is like you?

- <sup>20</sup> You who made me see many troubles  
will revive us again  
and will bring us up again  
from the depths of the earth.
- <sup>21</sup> May you increase my honor;  
turn again and comfort me.
- <sup>22</sup> I will also give thanks to you with the harp  
for your trustworthiness, my God;  
to you I will sing praises with the harp,  
Holy One of Israel.
- <sup>23</sup> My lips will shout for joy when I sing praises to you—  
even my soul, which you have redeemed.
- <sup>24</sup> My tongue will also talk about your righteousness  
all day long;  
for they have been put to shame and are confused,  
those who sought my hurt.
-

## Chapter 72

A psalm of Solomon.

- <sup>1</sup> Give the king your righteous decrees, God,  
your righteousness to the king's son.
- <sup>2</sup> May he judge your people with righteousness  
and your poor with justice.
- <sup>3</sup> May the mountains produce peace for the people;  
may the hills produce righteousness.
- <sup>4</sup> May he judge the poor of the people;  
may he save the children of the needy  
and break in pieces the oppressor.
- <sup>5</sup> May they honor you while the sun endures,  
and as long as the moon lasts throughout all generations.
- <sup>6</sup> May he come down like rain on the mown grass,  
like showers that water the earth.
- <sup>7</sup> May the righteous flourish in his days,  
and may there be an abundance of peace till the moon is no more.
- <sup>8</sup> May he have dominion from sea to sea,  
and from the River to the ends of the earth.
- <sup>9</sup> May those who live in the wilderness bow down before him;  
may his enemies lick the dust.
- <sup>10</sup> May the kings of Tarshish and of the islands render tribute;  
may the kings of Sheba and Seba offer gifts.
- <sup>11</sup> Indeed, may all kings fall down before him;  
may all nations serve him.
- <sup>12</sup> For he helps the needy person who cries out  
and the poor person who has no other helper.
- <sup>13</sup> He has pity on the poor and needy,  
and he saves the lives of needy people.
- <sup>14</sup> He redeems their lives from oppression and violence,  
and their blood is precious in his sight.
- <sup>15</sup> May he live!  
May the gold of Sheba be given to him.  
May people always pray for him;  
may God bless him all day long.
- <sup>16</sup> May there be abundance of grain in the land;  
on the mountaintops may their crops wave.  
May the fruit of it be like Lebanon;  
may the people flourish in the cities like the grass of the field.
- <sup>17</sup> May his name endure forever;  
may his name continue as long as the sun;  
may people be blessed in him;  
may all nations call him blessed.
- <sup>18</sup> May Yahweh God, the God of Israel, be blessed,  
who alone does wonderful things.
- <sup>19</sup> May his glorious name be blessed forever,  
and may the whole earth be filled with his glory.

Amen and Amen.

<sup>20</sup> The prayers of David son of Jesse are finished.

## BOOK THREE

(Psalms 73-89)

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## Chapter 73

A psalm of Asaph.

- <sup>1</sup> Surely God is good to Israel,  
to those with a pure heart.
- <sup>2</sup> But as for me, my feet almost slipped;  
my feet almost slipped out from under me
- <sup>3</sup> because I was envious of the arrogant  
when I saw the prosperity of the wicked.
- <sup>4</sup> For they have no pain until their death,  
but they are strong and well fed.
- <sup>5</sup> They are not in trouble like other men;  
they are not afflicted like other men.
- <sup>6</sup> Pride adorns them like a necklace around their neck;  
violence clothes them like a robe.
- <sup>7</sup> Out of such blindness comes sin;  
evil thoughts pass through their hearts.
- <sup>8</sup> They mock and speak wickedly;  
in their arrogance they threaten oppression.
- <sup>9</sup> They set their mouth against the heavens,  
and their tongues march through the earth.
- <sup>10</sup> Therefore his people turn to them  
and abundant waters are drained out.
- <sup>11</sup> They say, "How does God know?  
Is there knowledge with the Most High?"
- <sup>12</sup> Take notice: these people are wicked;  
they are always at ease, becoming richer and richer.
- <sup>13</sup> Surely it is in vain that I have guarded my heart  
and washed my hands in innocence.
- <sup>14</sup> For all the day long I have been afflicted  
and disciplined every morning.
- <sup>15</sup> If I had said, "I will say these things,"  
then I would have betrayed this generation of your children.
- <sup>16</sup> Though I tried to understand these things,  
it was too difficult for me.
- <sup>17</sup> Then I went into God's sanctuary  
and came to understand their fate.
- <sup>18</sup> Surely you put them in slippery places;  
you bring them down to ruin.
- <sup>19</sup> How they become a wilderness in a moment!  
They come to an end and are finished in awful terrors.
- <sup>20</sup> They are like a dream after one wakes up;  
Lord, when you arise,  
you will despise their image.
- <sup>21</sup> For my heart was embittered,  
and I was deeply wounded.
- <sup>22</sup> I was ignorant and lacked insight;

I was like a senseless animal before you.

- <sup>23</sup> Yet I am always with you;  
you hold my right hand.
- <sup>24</sup> You will guide me with your advice  
and afterward receive me to glory.
- <sup>25</sup> Whom have I in heaven but you?  
There is no one on earth that I desire but you.
- <sup>26</sup> My flesh and my heart grow weak,  
but God is the strength of my heart  
and my portion forever.
- <sup>27</sup> Those who are far from you will perish;  
you will destroy all those who are unfaithful to you.
- <sup>28</sup> But as for me, all I need to do is to approach God.  
I have made the Lord Yahweh my refuge.  
I will declare all your deeds.
-

## Chapter 74

A maschil of Asaph.

- <sup>1</sup> God, why have you rejected us forever?  
Why does your anger burn against the sheep of your pasture?
- <sup>2</sup> Call to mind your people, whom you purchased in ancient times,  
the tribe whom you have redeemed to be your own heritage,  
and Mount Zion, where you live.
- <sup>3</sup> Come look at the everlasting ruins,  
all the damage that the enemy has done in the holy place.
- <sup>4</sup> Your adversaries roared in the middle of your appointed place;  
they set up their battle flags.
- <sup>5</sup> They hacked away with axes  
as in a thick forest.
- <sup>6</sup> They smashed and broke down all the engravings;  
they broke them with axes and hammers.
- <sup>7</sup> They set your sanctuary on fire, knocking it to the ground;  
they desecrated the dwelling place of your name.
- <sup>8</sup> They said in their hearts, "We will destroy them all."  
They burned up all the meeting places of God in the land.
- <sup>9</sup> We do not see any more signs;  
there is no prophet any more,  
and no one among us knows how long this will last.
- <sup>10</sup> How long, God, will the enemy throw insults at you?  
Will the enemy blaspheme your name forever?
- <sup>11</sup> Why do you hold back your hand, your right hand?  
Take your right hand from your garment and destroy them.
- <sup>12</sup> Yet God has been my king from ancient times,  
bringing salvation on the earth.
- <sup>13</sup> You divided the sea by your strength;  
you smashed the heads of the sea monsters in the waters.
- <sup>14</sup> You crushed the heads of leviathan;  
you fed him to those living in the wilderness.
- <sup>15</sup> You broke open springs and streams;  
you dried up flowing rivers.
- <sup>16</sup> The day is yours, and the night is yours also;  
you set the light and the sun in place.
- <sup>17</sup> You have set all the borders of the earth;  
you have made summer and winter.
- <sup>18</sup> Call to mind how the enemy hurled insults at you, Yahweh,  
and that a foolish people has blasphemed your name.
- <sup>19</sup> Do not give the life of your dove to a wild animal.  
Do not forget forever the life of your oppressed people.
- <sup>20</sup> Remember your covenant,  
for the dark regions of the land are full of places of violence.
- <sup>21</sup> Do not let the oppressed be turned back in shame;  
let the poor and oppressed praise your name.
- <sup>22</sup> Arise, God; plead your own cause;  
call to mind how fools mock you all day long.

<sup>23</sup> Do not forget the voice of your adversaries  
or the uproar of those who continually defy you.

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## Chapter 75

For the chief musician; set to Al Tashheth. A psalm of Asaph, a song.

- <sup>1</sup> We give thanks to you, God;  
    we give thanks, for your name is near;  
    people tell of your wondrous works.
- <sup>2</sup> At the appointed time  
    I will judge fairly.
- <sup>3</sup> Though the earth and all the inhabitants shake in fear,  
    I make steady the earth's pillars.
- <sup>4</sup> I said to the arrogant, "Do not be arrogant,"  
    and to the wicked, "Do not lift up the horn.
- <sup>5</sup> Do not lift up your horn to the heights;  
    do not speak with an arrogant neck."
- <sup>6</sup> It is not from the east or from the west,  
    and it is not from the wilderness that lifting up comes.
- <sup>7</sup> But God is the judge;  
    he brings down and he lifts up.
- <sup>8</sup> For Yahweh holds in his hand a cup of foaming wine,  
    which is mixed with spices, and pours it out.  
Surely all the wicked of the earth  
    will drink it to the last drop.
- <sup>9</sup> But I will continually tell what you have done;  
    I will sing praises to the God of Jacob.
- <sup>10</sup> He says, "I will cut off all the horns of the wicked,  
    but the horns of the righteous will be raised up."
- 

Selah

Chapter 76

For the chief musician, on stringed instruments. A psalm of Asaph, a song.

- <sup>1</sup> God has made himself known in Judah;  
his name is great in Israel.  
<sup>2</sup> His tent is in Salem;  
his dwelling place is in Zion.  
<sup>3</sup> There he broke the arrows of the bow,  
the shield, the sword, and the other weapons of war.

Selah

- <sup>4</sup> You shine brightly and are majestic  
as you descend from the mountains, where you killed your victims.  
<sup>5</sup> The brave of heart were plundered;  
they fell asleep.  
All the warriors were helpless.  
<sup>6</sup> At your rebuke, God of Jacob,  
both charioteer and horse fell asleep.

- <sup>7</sup> You, yes you, are to be feared;  
who can stand in your sight when you are angry?  
<sup>8</sup> From heaven you made your judgment heard;  
the earth was afraid and silent  
<sup>9</sup> when you, God, arose to execute judgment  
and to save all the oppressed of the earth.

Selah

- <sup>10</sup> Surely your angry judgment against humanity will bring you praise;  
you gird yourself with the remnant of your anger.  
<sup>11</sup> Make vows to Yahweh your God and keep them.  
May all who surround him bring tribute to him who is to be feared.  
<sup>12</sup> He cuts off the spirit of the princes;  
he is feared by the kings of the earth.
-

## Chapter 77

For the chief musician; after the manner of Jeduthun. A psalm of Asaph.

- <sup>1</sup> I will call with my voice to God;  
I will call out with my voice to God,  
and my God will give ear to me.
- <sup>2</sup> In the day of my trouble I sought the Lord;  
at night I stretched my hands out, and they would not become tired.  
My soul refused to be comforted.
- <sup>3</sup> I thought of God as I groaned;  
I thought about him as I grew faint.
- <sup>4</sup> You held my eyes open;  
I was too troubled to speak.
- <sup>5</sup> I thought about the days of old,  
about years long past.
- <sup>6</sup> During the night I called to mind the song I once sang.  
I thought carefully  
and tried to understand what had happened.
- <sup>7</sup> Will the Lord reject me forever?  
Will he never again show me favor?
- <sup>8</sup> Was his covenant faithfulness gone forever?  
Had his promise failed forever?
- <sup>9</sup> Had God forgotten to be gracious?  
Had his anger shut off his compassion?
- <sup>10</sup> I said, "This is my sorrow:  
the changing of the right hand of the Most High toward us."
- <sup>11</sup> But I will remember the deeds of Yah; <sup>1</sup>  
I will remember your miracles of long ago.
- <sup>12</sup> I will ponder all your deeds  
and will reflect on them.
- <sup>13</sup> Your way, God, is holy;  
what god compares to our great God?
- <sup>14</sup> You are the God who does wonders;  
you have revealed your strength among the peoples.
- <sup>15</sup> You gave your people victory by your great power—  
the descendants of Jacob and Joseph.
- <sup>16</sup> The waters saw you, God;  
the waters saw you, and they were afraid;  
the depths trembled.
- <sup>17</sup> The clouds poured down water;  
the cloudy skies gave voice;  
your arrows flew about.
- <sup>18</sup> Your thunderous voice was heard in the wind;  
the lightning lit up the world;

Selah

Selah

Selah

the earth trembled and shook.

<sup>19</sup> Your path went through the sea  
and your way through the surging waters,  
but your footprints were not seen.

<sup>20</sup> You led your people like a flock  
by the hand of Moses and Aaron.

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<sup>1</sup>Yah is a short form of the name Yahweh.

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## Chapter 78

A maschil of Asaph.

- <sup>1</sup> Hear my teaching, my people,  
listen to the words of my mouth.
- <sup>2</sup> I will open my mouth in parables;  
I will sing about hidden things about the past.
- <sup>3</sup> These are things that we have heard and learned,  
things that our ancestors have told us.
- <sup>4</sup> We will not keep them from their descendants.  
We will tell the next generation  
about the praiseworthy deeds of Yahweh,  
his strength, and the wonders that he has done.
- <sup>5</sup> For he established covenant decrees in Jacob  
and appointed a law in Israel.  
He commanded our ancestors  
that they were to teach them to their children.
- <sup>6</sup> He commanded this so that the generation to come might know his decrees,  
the children not yet born,  
who should tell them in turn to their own children.
- <sup>7</sup> Then they would place their hope in God  
and not forget his deeds  
but keep his commandments.
- <sup>8</sup> Then they would not be like their ancestors,  
who were a stubborn and rebellious generation,  
a generation whose hearts were not right,  
and whose spirits were not committed and faithful to God.
- <sup>9</sup> The Ephraimites were armed with bows,  
but they turned back on the day of battle.
- <sup>10</sup> They did not keep the covenant with God,  
and they refused to obey his law.
- <sup>11</sup> They forgot his deeds,  
the wonderful things that he had shown them.
- <sup>12</sup> They forgot the marvelous things he did in the sight of their ancestors  
in the land of Egypt, in the land of Zoan.
- <sup>13</sup> He divided the sea and led them across it;  
he made the waters to stand like walls.
- <sup>14</sup> In the daytime he led them with a cloud  
and all the night with the light of fire.
- <sup>15</sup> He split the rocks in the wilderness,  
and he gave them water abundantly,  
enough to fill the depths of the sea.
- <sup>16</sup> He made streams flow out of the rock  
and made the water flow like rivers.
- <sup>17</sup> Yet they continued to sin against him,  
rebellious against the Most High in the wilderness.
- <sup>18</sup> They challenged God in their hearts  
by asking for food to satisfy their appetites.
- <sup>19</sup> They spoke against God;  
they said, "Can God really lay out a table for us in the wilderness?"
- <sup>20</sup> See, when he struck the rock,  
waters gushed out

and streams overflowed.  
 But can he give bread also?  
 Will he provide meat for his people?"  
 21 When Yahweh heard this, he was angry;  
 so his fire burned against Jacob,  
 and his anger attacked Israel,  
 22 because they did not believe in God  
 and did not trust in his salvation.  
 23 Yet he commanded the skies above  
 and opened the doors of the sky.  
 24 He rained down manna for them to eat,  
 and gave them the grain from heaven.  
 25 People ate the bread of angels.  
 He sent them food in abundance.  
 26 He caused the east wind to blow in the sky,  
 and by his power he guided the south wind.  
 27 He rained down meat on them like dust,  
 birds as numerous as the sands of the sea.  
 28 They fell in the middle of their camp,  
 all around their tents.  
 29 So they ate and were full.  
 He gave them what they craved.  
 30 But they had not yet filled up;  
 their food was still in their mouths.  
 31 Then God's anger attacked them  
 and killed the strongest of them.  
 He brought down the young men of Israel.  
  
 32 Despite this, they continued to sin  
 and did not believe his wonderful deeds.  
 33 Therefore God cut short their days;  
 their years were filled with terror.  
 34 Whenever God killed them, they would start to seek him,  
 and they would return and look earnestly for him.  
 35 They would call to mind that God was their rock  
 and that the Most High God was their rescuer.  
 36 But they would flatter him with their mouth  
 and lie to him with their words.  
 37 For their hearts were not firmly fixed on him,  
 and they were not faithful to his covenant.  
 38 Yet he, being merciful,  
 forgave their iniquity  
 and did not destroy them.  
 Yes, many times he held back his anger  
 and did not stir up all his wrath.  
 39 He called to mind that they were made of flesh,  
 a wind that passes away and does not return.  
  
 40 How often they rebelled against him in the wilderness  
 and grieved him in the barren regions!  
 41 Again and again they challenged God  
 and offended the Holy One of Israel.  
 42 They did not think about his power,  
 how he had rescued them from the enemy  
 43 when he performed his terrifying signs in Egypt

and his wonders in the region of Zoan.  
 44 He turned the Egyptians' rivers to blood  
 so that they could not drink from their streams.  
 45 He sent swarms of flies that devoured them  
 and frogs that destroyed them.  
 46 He gave their crops to the grasshopper  
 and their labor to the locust.  
 47 He destroyed their vines with hail  
 and their sycamore trees with more hail.  
 48 He rained hail on their cattle  
 and hurled lightning bolts at their livestock.  
 49 The fierceness of his anger lashed out against them.  
 He sent wrath, fury, and trouble  
 like angels who bring disaster.  
 50 He leveled a path for his anger;  
 he did not spare them from death  
 but gave them over to the plague.  
 51 He killed all the firstborn in Egypt,  
 the firstborn of their strength in the tents of Ham.  
 52 He led his own people out like sheep  
 and guided them through the wilderness like a flock.  
 53 He led them secure and unafraid,  
 but the sea overwhelmed their enemies.  
 54 Then he brought them to the border of his holy land,  
 to this mountain that his right hand acquired.  
 55 He drove out the nations from before them  
 and assigned them their inheritance.  
 He settled the tribes of Israel in their tents.  
  
 56 Yet they challenged and rebelled  
 against the Most High God  
 and did not keep his solemn commands.  
 57 They were unfaithful  
 and acted treacherously like their fathers;  
 they were as undependable as a faulty bow.  
 58 For they made him angry with their high places  
 and provoked him to jealous anger with their idols.  
 59 When God heard this, he was angry  
 and completely rejected Israel.  
 60 He abandoned the sanctuary of Shiloh,  
 the tent where he had lived among people.  
 61 He allowed his strength to be captured  
 and gave his glory into the enemy's hand.  
 62 He handed his people over to the sword,  
 and he was angry with his heritage.  
 63 Fire devoured their young men,  
 and their virgins had no wedding songs.  
 64 Their priests fell by the sword,  
 and their widows could not weep.  
  
 65 Then the Lord awakened as one from sleep,  
 like a warrior who shouts because of wine.  
 66 He drove his adversaries back;  
 he put them to everlasting shame.  
 67 He rejected the tent of Joseph,

and he did not choose the tribe of Ephraim.

<sup>68</sup> He chose the tribe of Judah

and Mount Zion that he loved.

<sup>69</sup> He built his sanctuary like the heavens,

like the earth that he has established forever.

<sup>70</sup> He chose David, his servant,

and took him from the sheepfolds.

<sup>71</sup> He took him from following the ewes with their young,

and he brought him to be shepherd of Jacob,

his people, and of Israel, his heritage.

<sup>72</sup> David shepherded them with the integrity of his heart,

and he guided them with the skill of his hands.

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## Chapter 79

A psalm of Asaph.

- <sup>1</sup> God, foreign nations have come into your inheritance;  
they have defiled your holy temple;  
they have turned Jerusalem into a heap of ruins.
- <sup>2</sup> They have given the dead bodies of your servants  
as food to the birds of the skies,  
the bodies of your faithful ones to the beasts of the earth.
- <sup>3</sup> They have shed their blood like water around Jerusalem,  
and there was none to bury them.
- <sup>4</sup> We are objects of contempt to our neighbors,  
mocking and derision to those who are around us.
- <sup>5</sup> How long, Yahweh? Will you stay angry forever?  
How long will your jealous anger burn like fire?
- <sup>6</sup> Pour out your wrath on the nations  
that do not know you  
and on the kingdoms  
that do not call upon your name.
- <sup>7</sup> For they have devoured Jacob  
and laid waste his villages.
- <sup>8</sup> Do not hold the iniquities of our forefathers against us;  
may your merciful actions come to us,  
for we are very low.
- <sup>9</sup> Help us, God of our salvation,  
for the sake of the glory of your name;  
save us and forgive our sins  
for your name's sake.
- <sup>10</sup> Why should the nations say,  
"Where is their God?"  
May the blood of your servants that was shed  
be avenged on the nations before our eyes.
- <sup>11</sup> May the groans of the prisoners come before you;  
with the greatness of your power keep the children of death alive.
- <sup>12</sup> Pay back into the laps of our neighboring countries seven times as much  
as the contempt with which they have taunted you, Lord.
- <sup>13</sup> So we your people and sheep of your pasture  
will give you thanks forever.  
We will tell your praises  
to all generations.
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## Chapter 80

For the chief musician, set to the Shoshannim Eduth style. A psalm of Asaph.

- <sup>1</sup> Give ear, Shepherd of Israel,  
you who lead Joseph like a flock;  
you who sit above the cherubim,  
shine on us!
- <sup>2</sup> In the sight of Ephraim and Benjamin and Manasseh,  
stir up your power;  
come and save us.
- <sup>3</sup> God, restore us;  
make your face shine on us,  
and we will be saved.
- <sup>4</sup> Yahweh God of hosts,  
how long will you be angry at your people when they pray?
- <sup>5</sup> You have fed them with the bread of tears  
and given them tears to drink in great quantities.
- <sup>6</sup> You make us an object of strife for our neighbors,  
and our enemies laugh in mockery about us among themselves.
- <sup>7</sup> God of hosts, restore us;  
make your face shine on us,  
and we will be saved.
- <sup>8</sup> You brought a vine out of Egypt;  
you drove out nations and transplanted it.
- <sup>9</sup> You cleared the land for it;  
it took root and filled the land.
- <sup>10</sup> The mountains were covered with its shade,  
the cedars of God by its branches.
- <sup>11</sup> It sent out its branches as far as the sea  
and its shoots to the Euphrates River.
- <sup>12</sup> Why have you broken down its walls  
so that all who pass by along the road pluck its fruit?
- <sup>13</sup> The boars out of the forest ruin it,  
and the beasts of the field feed on it.
- <sup>14</sup> Turn back, God of hosts;  
look down from heaven and take notice  
and take care of this vine.
- <sup>15</sup> This is the root that your right hand planted,  
the son that you have strengthened for yourself.
- <sup>16</sup> It has been burned and cut down;  
they perish because of your rebuke.
- <sup>17</sup> May your hand be on the man of your right hand,  
on the son of man whom you strengthened for yourself.
- <sup>18</sup> Then we will not turn away from you;  
revive us, and we will call on your name.
- <sup>19</sup> Yahweh God of hosts, restore us;  
make your face shine on us, and we will be saved.
-

## Chapter 81

For the chief musician; set to the Gittith style. A psalm of Asaph.

- <sup>1</sup> Shout joyfully to God our strength;  
shout out for joy to the God of Jacob.
- <sup>2</sup> Sing a song and play the tambourine,  
the pleasant harp with the lute.
- <sup>3</sup> Blow the ram's horn on the day of the new moon,  
on the day of the full moon, when our feast day begins.
- <sup>4</sup> For it is a statute for Israel,  
a decree given by the God of Jacob.
- <sup>5</sup> He issued it as a regulation in Joseph  
when he went against the land of Egypt,  
where I heard a voice that I did not recognize:
- <sup>6</sup> "I removed the burden from his shoulder;  
his hands were freed from holding the basket.
- <sup>7</sup> In your distress you called out, and I helped you;  
I answered you from a dark thundercloud.  
I tested you at the waters of Meribah.
- <sup>8</sup> Listen, my people, for I will warn you,  
Israel, if you would only listen to me!
- <sup>9</sup> There must be no foreign god among you;  
you must not worship any foreign god.
- <sup>10</sup> I am Yahweh your God,  
who brought you out of the land of Egypt.  
Open your mouth wide, and I will fill it.
- <sup>11</sup> But my people did not listen to my words;  
Israel did not obey me.
- <sup>12</sup> So I gave them over to their own stubborn way  
so that they might follow their own devices.
- <sup>13</sup> Oh, that my people would listen to me;  
oh, that my people would walk in my paths.
- <sup>14</sup> Then I would quickly subdue their enemies  
and turn my hand against their oppressors.
- <sup>15</sup> May those who hate Yahweh cringe in fear before him!  
May they be humiliated forever.
- <sup>16</sup> I would feed Israel with the finest wheat;  
I would satisfy you with honey out of the rock."

Selah

Chapter 82

A psalm of Asaph.

<sup>1</sup> God stands in the divine assembly;  
in the midst of the gods he renders judgment.

<sup>2</sup> How long will you judge unjustly  
and show favoritism to the wicked?

Selah

<sup>3</sup> Give justice to the poor and fatherless;  
maintain the rights of the afflicted and destitute.

<sup>4</sup> Rescue the poor and needy;  
take them out of the hand of the wicked.

<sup>5</sup> They neither know nor understand;  
they wander around in the darkness;  
all the foundations of the earth crumble.

<sup>6</sup> I said, "You are gods,  
and all of you are sons of the Most High.

<sup>7</sup> Nevertheless you will die like men  
and fall like one of the princes."

<sup>8</sup> Arise, God, judge the earth,  
for you have an inheritance in all the nations.

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## Chapter 83

A song. A psalm of Asaph.

- <sup>1</sup> God, do not be silent!  
Do not ignore us and remain unmoved, God.
- <sup>2</sup> Look, your enemies are making a commotion,  
and those who hate you have raised their heads.
- <sup>3</sup> They make shrewd plans against your people  
and plan together against your protected ones.
- <sup>4</sup> They have said, "Come, and let us destroy them as a nation.  
Then the name of Israel will no longer be remembered."
- <sup>5</sup> They schemed together with one strategy;  
they made an alliance against you—
- <sup>6</sup> the tents of Edom and the Ishmaelites,  
of Moab and the Hagrites,
- <sup>7</sup> Byblos,<sup>1</sup> Ammon, Amalek;  
and also Philistia and the inhabitants of Tyre.
- <sup>8</sup> Assyria also has joined with them;  
they have become an arm for the descendants of Lot.

Selah

- <sup>9</sup> Do to them as you did to Midian,  
as you did to Sisera and to Jabin at the Kishon River.
- <sup>10</sup> They perished at Endor  
and became like manure for the earth.
- <sup>11</sup> Make their nobles like Oreb and Zeeb,  
and all their princes like Zebah and Zalmunna.
- <sup>12</sup> They said, "Let us take for ourselves  
the pastures of God."
- <sup>13</sup> My God, make them like the whirling dust,  
like chaff before the wind,
- <sup>14</sup> like the fire that burns the forest,  
and like the flame that sets the mountains on fire.
- <sup>15</sup> Chase them with your strong wind,  
and terrify them with your windstorm.
- <sup>16</sup> Fill their faces with shame  
so that they might seek your name, Yahweh.
- <sup>17</sup> May they be put to shame and be terrified forever;  
may they perish in disgrace.
- <sup>18</sup> Then they will know that you alone,  
whose name is Yahweh,  
are the Most High over all the earth.

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<sup>1</sup>Some modern English translations read, Gebal .

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## Chapter 84

For the chief musician; set to the Gittith style. A psalm of the sons of Korah.

- <sup>1</sup> How lovely is the place where you live,  
Yahweh of hosts!
- <sup>2</sup> I long for the courts of Yahweh;  
my desire for it has made me exhausted.  
My heart and all of my being  
shout for joy to the living God.
- <sup>3</sup> Even the sparrow has found herself a house  
and the swallow a nest for herself  
where she may lay her young  
near your altars, Yahweh of hosts,  
my King, and my God.
- <sup>4</sup> Blessed are they who live in your house;  
they praise you continually.
- <sup>5</sup> Blessed is the man whose strength is in you,  
in whose heart are the highways up to Zion.
- <sup>6</sup> As they go through the Valley of Tears  
they make it a place of springs.  
The early rains cover it with blessings. <sup>1</sup>
- <sup>7</sup> They go from strength to strength;  
every one of them appears before God in Zion.
- <sup>8</sup> Yahweh God of hosts, hear my prayer;  
give ear, God of Jacob!
- <sup>9</sup> God, watch over our shield;  
show concern for your anointed.
- <sup>10</sup> For one day in your courts is better  
than a thousand elsewhere.  
I would rather be a doorkeeper in the house of my God,  
than to live within the tents of the wicked.
- <sup>11</sup> For Yahweh God is our sun and shield;  
Yahweh will give grace and glory;  
he does not withhold any good thing  
from those who walk in integrity.
- <sup>12</sup> Yahweh of hosts,  
blessed is the man who trusts in you.

Selah

Selah

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<sup>1</sup>Some scholars translate the Hebrew as cover it with pools of water .

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## Chapter 85

For the chief musician. A psalm of the sons of Korah.

- <sup>1</sup> Yahweh, you have shown favor to your land;  
you have restored the well-being of Jacob.
- <sup>2</sup> You have forgiven the iniquity of your people;  
you have covered all their sin.
- <sup>3</sup> You have withdrawn all your wrath;  
you have turned back from your hot anger.
- <sup>4</sup> Restore us, God of our salvation,  
and let go of your displeasure with us.
- <sup>5</sup> Will you be angry with us forever?  
Will you remain angry throughout future generations?
- <sup>6</sup> Will you not revive us again?  
Then your people will rejoice in you.
- <sup>7</sup> Show us your covenant faithfulness, Yahweh;  
grant us your salvation.
- <sup>8</sup> I will listen to what Yahweh God says,  
for he will make peace with his people, his faithful ones.  
Yet they must not turn again to foolish ways.
- <sup>9</sup> Surely his salvation is near to those who fear him;  
then glory will remain in our land.
- <sup>10</sup> Steadfast love and faithfulness have met together;  
righteousness and peace have kissed each other.
- <sup>11</sup> Trustworthiness springs up from the ground,  
and righteousness looks down from the sky.
- <sup>12</sup> Yes, Yahweh will give his good blessings,  
and our land will yield its crops.
- <sup>13</sup> Righteousness will go before him  
and make a way for his footsteps.
- 

Selah

## Chapter 86

A prayer of David.

- <sup>1</sup> Listen, Yahweh, and answer me,  
for I am poor and needy.
- <sup>2</sup> Protect me, for I am faithful;  
my God, save your servant who trusts in you.
- <sup>3</sup> Be merciful to me, Lord,  
for I cry out to you all day long.
- <sup>4</sup> Make your servant glad,  
for to you, Lord, I lift up my soul.
- <sup>5</sup> You, Lord, are good, and ready to forgive,  
abounding in steadfast love to all those who cry out to you.
- <sup>6</sup> Give ear, Yahweh, to my prayer;  
hear the sound of my pleas.
- <sup>7</sup> In the day of my trouble I call on you,  
for you will answer me.
- <sup>8</sup> There is no one who compares to you among the gods, Lord.  
There are no deeds like your deeds.
- <sup>9</sup> All the nations that you have made  
will come and bow before you, Lord.  
They will honor your name.
- <sup>10</sup> For you are great and do wonderful things;  
you only are God.
- <sup>11</sup> Teach me your ways, Yahweh.  
Then I will walk in your truth.  
Unite my heart  
to reverence your name.
- <sup>12</sup> Lord my God, I will praise you with my whole heart;  
I will glorify your name forever.
- <sup>13</sup> For great is your covenant faithfulness toward me;  
you have rescued my life from the depths of Sheol.
- <sup>14</sup> God, the arrogant have risen up against me.  
A company of violent men seek my life.  
They have no regard for you.
- <sup>15</sup> But you, Lord, are a merciful and gracious God,  
slow to anger, and abounding in steadfast love and faithfulness.
- <sup>16</sup> Turn toward me and have mercy on me;  
give your strength to your servant;  
save the son of your servant woman.
- <sup>17</sup> Show me a sign of your favor.  
Then those who hate me will see it and be put to shame  
because you, Yahweh, have helped me and comforted me.
-



Chapter 87

A psalm of the sons of Korah; a song.

<sup>1</sup> On the holy mount stands the city he founded;

<sup>2</sup> Yahweh loves the gates of Zion  
more than all the tents of Jacob.

<sup>3</sup> Glorious things are said of you,  
city of God.

Selah

<sup>4</sup> "I mention Rahab and Babylon to my followers.  
See, there are Philistia, and Tyre, along with Cush—  
and will say, 'This one was born there.'"

<sup>5</sup> Of Zion it will be said,  
"Each of these was born in her;  
and the Most High himself will establish her."

<sup>6</sup> Yahweh writes in the census book of the nations,  
"This one was born there."

Selah

<sup>7</sup> So also the singers and the dancers say together,  
"All my fountains are in you."

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## Chapter 88

A song, a psalm of the sons of Korah; for the chief musician; set to the Mahalath Leannoth style. A maschil of Heman the Ezrahite.

- <sup>1</sup> Yahweh, God of my salvation,  
I cry out day and night before you.
- <sup>2</sup> Listen to my prayer;  
pay attention to my cry.
- <sup>3</sup> For I am filled with troubles,  
and my life has reached Sheol.
- <sup>4</sup> People treat me like those who go down into the pit;  
I am a man with no strength.
- <sup>5</sup> I am free among the dead;  
I am like the dead who lie in the grave,  
about whom you care no more  
because they are cut off from your power.
- <sup>6</sup> You place me in the lowest part of the pit,  
in the dark and deep places.
- <sup>7</sup> Your wrath lies heavy on me,  
and all your waves crash over me.
- <sup>8</sup> Because of you, my acquaintances avoid me.  
You have made me an abomination to them.  
I am hemmed in and I cannot escape.
- <sup>9</sup> My eyes grow weary from trouble;  
All day long I call out to you, Yahweh;  
I spread out my hands to you.
- <sup>10</sup> Will you do wonders for the dead?  
Will those who have died rise and praise you?
- <sup>11</sup> Will your covenant faithfulness be proclaimed in the grave,  
your faithfulness in the place of the dead?
- <sup>12</sup> Will your wonderful deeds be known in the darkness,  
or your righteousness in the place of forgetfulness?
- <sup>13</sup> But I cry to you, Yahweh;  
in the morning my prayer comes before you.
- <sup>14</sup> Yahweh, why do you reject me?  
Why do you hide your face from me?
- <sup>15</sup> I have always been afflicted and on the verge of death since my youth.  
I have suffered from your terrors;  
I am in despair.
- <sup>16</sup> Your burning anger has passed over me,  
and your terrifying deeds have annihilated me.
- <sup>17</sup> They surround me like water all the day long;  
they have all encircled me.
- <sup>18</sup> You have removed every friend and acquaintance from me.  
My only acquaintance is the darkness.

Selah

Selah

## Chapter 89

A maschil of Ethan the Ezrahite.

- <sup>1</sup> I will sing of Yahweh's acts of covenant faithfulness forever.  
I will proclaim your truthfulness to future generations.
- <sup>2</sup> For I have said, "Covenant faithfulness has been established forever;  
your truthfulness you have established in the heavens."
- <sup>3</sup> You said, "I have made a covenant with my chosen one,  
I have made an oath to David my servant:
- <sup>4</sup> 'I will establish your descendants forever,  
and I will establish your throne through all generations.'"

Selah

- <sup>5</sup> The heavens praise your wonders, Yahweh;  
your truthfulness is praised in the assembly of the holy ones.
- <sup>6</sup> For who in the skies can be compared to Yahweh?  
Who among the sons of the gods is like Yahweh?
- <sup>7</sup> He is a God who is greatly honored in the council of the holy ones  
and is awesome among all who surround him.
- <sup>8</sup> Yahweh God of hosts,  
who is strong like Yah? <sup>1</sup>  
Your truthfulness surrounds you.
- <sup>9</sup> You rule the raging sea;  
when the waves surge, you calm them.
- <sup>10</sup> You crushed Rahab as one who is killed.  
You scattered your enemies with your strong arm.
- <sup>11</sup> The heavens belong to you, and the earth also.  
You established the world and all it contains.
- <sup>12</sup> You created the north and the south.  
Tabor and Hermon rejoice in your name.
- <sup>13</sup> You have a mighty arm  
and a strong hand, and your right hand is high.
- <sup>14</sup> Righteousness and justice are the foundation of your throne.  
Steadfast love and faithfulness come before you.
- <sup>15</sup> Blessed are the people who know the joyful sound!  
Yahweh, they walk in the light of your face.
- <sup>16</sup> They rejoice in your name all day long,  
and in your righteousness they exalt you.
- <sup>17</sup> You are their glorious strength,  
and by your favor our horn is exalted.
- <sup>18</sup> For our shield belongs to Yahweh;  
our king belongs to the Holy One of Israel.
- <sup>19</sup> Long ago you spoke in a vision  
to your faithful ones; <sup>2</sup>  
you said, "I have set a crown on a mighty one." <sup>3</sup>  
I have raised up one chosen from among the people.
- <sup>20</sup> I have chosen David my servant;  
with my holy oil have I anointed him.
- <sup>21</sup> My hand will support him;  
my arm will strengthen him.

<sup>22</sup> No enemy will deceive him;  
 no son of wickedness will oppress him.  
<sup>23</sup> I will crush his enemies before him;  
 I will kill those who hate him.  
<sup>24</sup> My truth and my covenant faithfulness will be with him;  
 by my name his horn will be exalted.  
<sup>25</sup> I will place his hand over the sea  
 and his right hand over the rivers.  
<sup>26</sup> He will call out to me, 'You are my Father,  
 my God, and the rock of my salvation.'  
<sup>27</sup> I also will place him as my firstborn son,  
 the most exalted of the kings of the earth.  
<sup>28</sup> I will extend my covenant faithfulness to him forever;  
 and my covenant with him will be secure.  
<sup>29</sup> I will make his descendants endure forever  
 and his throne as enduring as the skies above.  
  
<sup>30</sup> If his children abandon my law  
 and do not walk in my regulations,  
<sup>31</sup> if they break my rules  
 and do not keep my commands,  
<sup>32</sup> then will I punish their rebellion with a rod  
 and their iniquity with blows.  
<sup>33</sup> But I will not remove my steadfast love from him  
 or be unfaithful to my promise.  
<sup>34</sup> I will not break my covenant  
 or change the words of my lips.  
<sup>35</sup> Once and for all I have sworn by my holiness—  
 I will not lie to David:  
<sup>36</sup> his descendants will continue forever  
 and his throne as long as the sun before me.  
<sup>37</sup> It will be established forever like the moon,  
 the faithful witness in the sky."

Selah

<sup>38</sup> But you have refused and rejected;  
 you have been angry with your anointed king.  
<sup>39</sup> You have renounced the covenant of your servant.  
 You have desecrated his crown on the ground.  
<sup>40</sup> You have broken down all his walls.  
 You have ruined his strongholds.  
<sup>41</sup> All who pass by have robbed him.  
 He has become the scorn of his neighbors.  
<sup>42</sup> You have raised the right hand of his enemies;  
 you have made all his enemies rejoice.  
<sup>43</sup> You turn back the edge of his sword  
 and have not made him stand when in battle.  
<sup>44</sup> You have brought his splendor to an end;  
 you have brought down his throne to the ground.  
<sup>45</sup> You have shortened the days of his youth.  
 You have covered him with shame.

Selah

- <sup>46</sup> How long, Yahweh? Will you hide yourself forever?  
 How long will your anger burn like fire?
- <sup>47</sup> Oh, think about how short my time is,  
 and for what vanity you have created all the children of mankind!
- <sup>48</sup> Who can live and not die,  
 or rescue his own life from the hand of Sheol?
- <sup>49</sup> Lord, where are your former acts of covenant faithfulness  
 that you swore to David in your truthfulness?
- <sup>50</sup> Call to mind, Lord, the mocking directed against your servants  
 and how I bear in my heart so many insults from the nations.
- <sup>51</sup> Your enemies hurl insults, Yahweh;  
 they mock the footsteps of your anointed one.
- <sup>52</sup> Blessed be Yahweh forever.  
 Amen and Amen.

Selah

## BOOK FOUR

(Psalms 90-106)

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<sup>1</sup>Yah is a short form of the name Yahweh.

<sup>2</sup>Many ancient copies of the Hebrew text have the singular faithful one instead of faithful ones .

<sup>3</sup>The ancient copies of the Hebrew text have I will place help upon a warrior . Some scholars translate the word for help as crown and that is how the ULB editors have translated the word here.

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## Chapter 90

A prayer of Moses the man of God.

- <sup>1</sup> Lord, you have been our refuge  
throughout all generations.
- <sup>2</sup> Before the mountains were formed,  
or you formed the earth and the world,  
from everlasting to everlasting, you are God.
- <sup>3</sup> You return man to dust,  
and you say, "Return, you descendants of mankind."
- <sup>4</sup> For a thousand years in your sight  
are as yesterday when it is past,  
and as a watch in the night.
- <sup>5</sup> You sweep them away as with a flood and they sleep;  
in the morning they are like the grass that sprouts up.
- <sup>6</sup> In the morning it blooms and grows up;  
in the evening it withers and dries up.
- <sup>7</sup> Truly, we are consumed in your anger,  
and in your wrath we are terrified.
- <sup>8</sup> You have set our iniquities before you,  
our hidden sins in the light of your presence.
- <sup>9</sup> Our life passes away under your wrath;  
our years quickly pass like a sigh.
- <sup>10</sup> Our years are seventy,  
or even eighty if we are healthy;  
but even our best years are marked by trouble and sorrow.  
Yes, they pass quickly, and we fly away.
- <sup>11</sup> Who knows the power of your anger,  
and your wrath that is equal to the fear of you?
- <sup>12</sup> So teach us to consider our life  
so that we might gain a heart of wisdom.
- <sup>13</sup> Turn back, Yahweh! How long will it be?  
Have pity on your servants.
- <sup>14</sup> Satisfy us in the morning with your covenant faithfulness  
so that we may rejoice and be glad all our days.
- <sup>15</sup> Make us glad in proportion to the days you afflicted us  
and to the years we have experienced trouble.
- <sup>16</sup> Let your servants see your work,  
and let our children see your majesty.
- <sup>17</sup> May the favor of the Lord our God be ours;  
prosper the work of our hands;  
indeed, prosper the work of our hands.
-

## Chapter 91

- <sup>1</sup> He who lives in the shelter of the Most High  
will stay in the shadow of the Almighty.
- <sup>2</sup> I will say of Yahweh, "He is my refuge and my fortress,  
my God, in whom I trust."
- <sup>3</sup> For he will rescue you  
from the snare of the hunter  
and from the destructive plague.
- <sup>4</sup> He will cover you with his wings,  
and under his wings you will find refuge.  
His faithfulness is a shield and protection.
- <sup>5</sup> You will not be afraid of terror in the night,  
or of the arrow that flies by day,
- <sup>6</sup> or of the plague that stalks in the darkness,  
or of the destruction that lays waste at noon.
- <sup>7</sup> A thousand may fall at your side  
and ten thousand at your right hand,  
but it will not reach you.
- <sup>8</sup> You will only observe  
and see the punishment of the wicked.
- <sup>9</sup> For Yahweh is my refuge!  
Make the Most High your refuge also.
- <sup>10</sup> No evil will overtake you;  
no affliction will come near your tent.
- <sup>11</sup> For he will put his angels in charge over you,  
to guard you in all your ways.
- <sup>12</sup> They will lift you up with their hand  
so that you will not hit your foot on a stone.
- <sup>13</sup> You will crush lions and asps under your feet;  
you will trample on young lions and serpents.
- <sup>14</sup> Because he delights in me, I will rescue him.  
I will protect him because he acknowledges my name.
- <sup>15</sup> When he calls to me, I will answer him.  
I will be with him in trouble;  
I will give him victory and will honor him.
- <sup>16</sup> I will satisfy him with the length of his days,  
and show him my salvation.
-

## Chapter 92

A psalm, a song for the Sabbath day.

- <sup>1</sup> It is a good thing to give thanks to Yahweh  
and to sing praises to your name, Most High,  
<sup>2</sup> to proclaim your covenant faithfulness in the morning  
and your truthfulness every night,  
<sup>3</sup> with a lute of ten strings  
and the resounding music of the harp.
- <sup>4</sup> For you, Yahweh, have made me glad through your deeds.  
I will sing for joy because of the deeds of your hands.  
<sup>5</sup> How great are your deeds, Yahweh!  
Your thoughts are very deep.  
<sup>6</sup> A brutish person does not know,  
nor does a fool understand this:  
<sup>7</sup> When the wicked sprout like the grass,  
and even when all those who behave wickedly thrive,  
still they are doomed to eternal destruction.
- <sup>8</sup> But you, Yahweh, will reign forever.
- <sup>9</sup> Indeed, look at your enemies, Yahweh!  
Indeed, look at your enemies. They will perish!  
All those who behave wickedly will be scattered.  
<sup>10</sup> You have lifted up my horn like the horn of the wild ox;  
I am anointed with fresh oil.  
<sup>11</sup> My eyes have seen the downfall of my enemies;  
my ears have heard of the doom of my evil foes.
- <sup>12</sup> The righteous will flourish like the palm tree;  
they will grow like a cedar in Lebanon.  
<sup>13</sup> They are planted in the house of Yahweh;  
they flourish in the courts of our God.  
<sup>14</sup> They bear fruit even when they are old;  
they stay fresh and green,  
<sup>15</sup> to proclaim that Yahweh is just.  
He is my rock, and there is no unrighteousness in him.
-



Chapter 93

- <sup>1</sup> Yahweh reigns; he is robed in majesty;  
Yahweh has clothed and girded himself with strength.  
The world is firmly established; it cannot be moved.
- <sup>2</sup> Your throne is established from ancient times;  
you are from everlasting.
- <sup>3</sup> The oceans rise, Yahweh;  
they have lifted up their voice;  
the oceans' waves crash and roar.
- <sup>4</sup> Above the crashing of many waves,  
the mighty breakers of the sea,  
Yahweh on high is mighty.
- <sup>5</sup> Your solemn commands are very trustworthy;  
holiness adorns your house,  
Yahweh, for the length of your days.
-

## Chapter 94

- <sup>1</sup> Yahweh, God who avenges,  
God who avenges, shine over us.  
<sup>2</sup> Rise up, judge of the earth,  
give recompense to the proud.  
<sup>3</sup> How long will the wicked, Yahweh,  
how long will the wicked rejoice?
- <sup>4</sup> They pour out their arrogant words;  
all those who behave wickedly boast.  
<sup>5</sup> They crush your people, Yahweh;  
they afflict your heritage.  
<sup>6</sup> They kill the widow and foreigner who lives in their country,  
and they murder the fatherless.  
<sup>7</sup> They say, "Yah does not see;  
the God of Jacob does not take notice of it." <sup>1</sup>
- <sup>8</sup> Pay attention, you stupid people!  
You fools, when will you gain understanding?  
<sup>9</sup> He who made the ear, does he not hear?  
He who formed the eye, does he not see?  
<sup>10</sup> He who disciplines the nations, does he not correct?  
He is the one who gives knowledge to man.  
<sup>11</sup> Yahweh knows the thoughts of men,  
that they are vapor.
- <sup>12</sup> Blessed is the one whom Yah instructs,  
the one whom you teach from your law. <sup>2</sup>  
<sup>13</sup> You give him rest in times of trouble  
until a pit is dug for the wicked.  
<sup>14</sup> For Yahweh will not abandon his people  
or abandon his inheritance.  
<sup>15</sup> For judgment will again be righteous;  
and all the upright in heart will follow it.
- <sup>16</sup> Who will rise up to defend me against the evildoers?  
Who will stand up for me against those who behave wickedly?  
<sup>17</sup> Unless Yahweh had been my help,  
I would soon be lying down in the place of silence.  
<sup>18</sup> When I said, "My foot is slipping,"  
Your covenant faithfulness, Yahweh, held me up.  
<sup>19</sup> When cares within me are many,  
your consolations delight my soul.
- <sup>20</sup> Can a throne of destruction be allied with you,  
one that creates trouble by statute?  
<sup>21</sup> They conspire together to take the life of the righteous  
and they declare guilty the blood of the innocent.  
<sup>22</sup> But Yahweh has been my high tower,  
and my God has been the rock of my refuge.  
<sup>23</sup> He will bring on them their own iniquity  
and will cut them off in their own wickedness.  
Yahweh our God will cut them off.
-

<sup>1</sup>Yah is a short form of the name Yahweh.

<sup>2</sup>Yah is a short form of the name Yahweh.

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Chapter 95

- <sup>1</sup> Oh come, let us sing to Yahweh;  
let us shout joyfully to the rock of our salvation.
- <sup>2</sup> Let us enter his presence with thanksgiving;  
let us shout joyfully to him with psalms of praise.
- <sup>3</sup> For Yahweh is a great God  
and a great King superior to all gods.
- <sup>4</sup> In his hand are the depths of the earth;  
the heights of the mountains are his.
- <sup>5</sup> The sea is his, for he made it,  
and his hands formed the dry land.
- <sup>6</sup> Oh come, let us worship and bow down;  
let us kneel before Yahweh, our Creator:
- <sup>7</sup> For he is our God,  
and we are the people of his pasture and the sheep of his hand.  
Today—oh, that you would hear his voice!
- <sup>8</sup> "Do not harden your heart, as at Meribah,  
or as on the day of Massah in the wilderness,
- <sup>9</sup> where your forefathers tested me;  
they put me to the test, though they had seen my deeds.
- <sup>10</sup> For forty years I was angry with that generation  
and said, 'This is a people whose hearts wander astray;  
they have not known my ways.'
- <sup>11</sup> Therefore I swore in my anger  
that they would never enter into my resting place."
-

## Chapter 96

- <sup>1</sup> Oh, sing to Yahweh a new song;  
sing to Yahweh, all the earth.
- <sup>2</sup> Sing to Yahweh, bless his name;  
announce his salvation day after day.
- <sup>3</sup> Declare his glory among the nations,  
his marvelous deeds among all the nations.
- <sup>4</sup> For Yahweh is great and is to be praised greatly.  
He is to be feared above all other gods.
- <sup>5</sup> For all the gods of the nations are idols,  
but it is Yahweh who made the heavens.
- <sup>6</sup> Splendor and majesty are in his presence.  
Strength and beauty are in his sanctuary.
- <sup>7</sup> Ascribe to Yahweh, you clans of peoples,  
ascribe praise to Yahweh for his glory and strength.
- <sup>8</sup> Give to Yahweh the glory that his name deserves.  
Bring an offering and come into his courts.
- <sup>9</sup> Bow down to Yahweh in the splendor of holiness;  
tremble before him, all the earth.
- <sup>10</sup> Say among the nations, "Yahweh reigns."  
The world also is established; it cannot be shaken.  
He judges the peoples fairly.
- <sup>11</sup> Let the heavens be glad, and let the earth rejoice;  
let the sea roar and that which fills it shout with joy.
- <sup>12</sup> Let the fields rejoice and all that is in them.  
Then let all the trees in the forest shout for joy
- <sup>13</sup> before Yahweh, for he is coming.  
He is coming to judge the earth.  
He will judge the world with righteousness  
and the peoples with his faithfulness.
-

## Chapter 97

- <sup>1</sup> Yahweh reigns; let the earth rejoice;  
let the many coastlands be glad.
- <sup>2</sup> Clouds and darkness surround him.  
Righteousness and justice are the foundation of his throne.
- <sup>3</sup> Fire goes before him  
and consumes his adversaries on every side.
- <sup>4</sup> His lightning lights up the world;  
the earth sees and trembles.
- <sup>5</sup> The mountains melt like wax before Yahweh,  
the Lord of the whole earth.
- <sup>6</sup> The skies declare his justice,  
and all the nations see his glory.
- <sup>7</sup> All those who worship carved figures will be shamed,  
those who boast in worthless idols—  
bow down to him, all you gods!
- <sup>8</sup> Zion heard and was glad,  
and the towns of Judah rejoiced  
because of your righteous decrees, Yahweh.
- <sup>9</sup> For you, Yahweh, are most high above all the earth.  
You are exalted far above all gods.
- <sup>10</sup> You who love Yahweh, hate evil!  
He protects the lives of his faithful ones,  
and he takes them out of the hand of the wicked.
- <sup>11</sup> Light is sown for the righteous  
and gladness for those with honest hearts.
- <sup>12</sup> Be glad in Yahweh, you righteous;  
and give thanks when you remember his holiness.
-

Chapter 98

A psalm.

- <sup>1</sup> Oh, sing to Yahweh a new song,  
for he has done marvelous things;  
his right hand and his holy arm  
have given him victory.
- <sup>2</sup> Yahweh has made known his salvation;  
he has openly showed his justice to all the nations.
- <sup>3</sup> He calls to mind his steadfast love  
and faithfulness for the house of Israel;  
all the ends of the earth will see  
the victory of our God.
- <sup>4</sup> Shout for joy to Yahweh, all the earth;  
burst into song, sing for joy, and sing praises.
- <sup>5</sup> Sing praises to Yahweh with the harp,  
with the harp and melodious song.
- <sup>6</sup> With trumpets and the sound of the horn,  
shout joyfully before the King, Yahweh.
- <sup>7</sup> Let the sea shout and everything in it,  
the world and those who live in it!
- <sup>8</sup> Let the rivers clap their hands,  
and let the mountains shout for joy.
- <sup>9</sup> Yahweh is coming to judge the earth;  
he will judge the world with righteousness  
and the nations with fairness.
-

Chapter 99

- <sup>1</sup> Yahweh reigns;  
let the nations tremble.  
He sits enthroned above the cherubim;  
the earth quakes.
- <sup>2</sup> Yahweh is great in Zion;  
he is exalted above all the nations.
- <sup>3</sup> Let them praise your great and awesome name;  
he is holy.
- <sup>4</sup> The king is strong, and he loves justice.  
You have established fairness;  
you have done righteousness  
and justice in Jacob.
- <sup>5</sup> Praise Yahweh our God  
and worship at his footstool.  
He is holy.
- <sup>6</sup> Moses and Aaron were among his priests,  
and Samuel was among those who called on his name.  
They called to Yahweh,  
and he answered them.
- <sup>7</sup> He spoke to them from the pillar of cloud.  
They kept his solemn commands  
and the statutes that he gave them.
- <sup>8</sup> You answered them,  
Yahweh our God.  
A forgiving God you were to them,  
but also an avenger of their sinful deeds.
- <sup>9</sup> Praise Yahweh our God,  
and worship at his holy hill,  
for Yahweh our God is holy.
-



Chapter 100

A psalm of thanksgiving.

- <sup>1</sup> Shout joyfully to Yahweh, all the earth.
  - <sup>2</sup> Serve Yahweh with gladness;  
    come before his presence with joyful singing.
  - <sup>3</sup> Know that Yahweh is God;  
    he made us, and we are his.  
    We are his people and the sheep of his pasture.
  - <sup>4</sup> Enter into his gates with thanksgiving  
    and into his courts with praise.  
    Give thanks to him and bless his name.
  - <sup>5</sup> For Yahweh is good; his covenant faithfulness endures forever  
    and his truthfulness through all generations.
-

Chapter 101

A psalm of David.

- <sup>1</sup> I will sing of covenant faithfulness and justice;  
to you, Yahweh, I will sing praises.
  - <sup>2</sup> I will pay attention to the way of integrity.  
Oh, when will you come to me?  
I will walk with integrity of heart within my house.
  - <sup>3</sup> I will not put wrongdoing before my eyes;  
I hate worthless evil;  
it will not cling to me.
  - <sup>4</sup> A perverse heart will leave me;  
I am not loyal to evil.
  - <sup>5</sup> I will destroy whoever secretly slanders his neighbor.  
I will not tolerate the haughty of eye and arrogant of heart.
  - <sup>6</sup> I will look to the faithful of the land to sit at my side.  
Those who walk in the way of integrity may serve me.
  - <sup>7</sup> Deceitful people will not remain within my house;  
liars will not be welcome before my eyes.
  - <sup>8</sup> Morning by morning  
I will destroy all the wicked from the land;  
I will remove all who behave wickedly  
from the city of Yahweh.
-

## Chapter 102

A prayer of the afflicted when he is faint and pours out his lament before Yahweh.

- <sup>1</sup> Hear my prayer, Yahweh;  
hear my cry to you.
- <sup>2</sup> Do not hide your face from me in my time of trouble.  
Listen to me.  
When I call out to you,  
answer me quickly.
- <sup>3</sup> For my days pass away like smoke,  
and my bones burn like fire.
- <sup>4</sup> My heart is crushed, and I am like grass that has withered.  
I forget to eat any food.
- <sup>5</sup> With my continual groaning,  
I have become very thin.
- <sup>6</sup> I am like a pelican of the wilderness;  
I have become like an owl in the ruins.
- <sup>7</sup> I lie awake like a solitary bird,  
alone on the housetop.
- <sup>8</sup> My enemies taunt me all day long;  
those who mock me use my name in curses.
- <sup>9</sup> I eat ashes like bread  
and mix my drink with tears.
- <sup>10</sup> Because of your raging anger,  
you have lifted me up to throw me down.
- <sup>11</sup> My days are like a shadow that fades,  
and I have withered like grass.
- <sup>12</sup> But you, Yahweh, live forever,  
and your fame is for all generations.
- <sup>13</sup> You will rise up and have mercy on Zion.  
Now is the time to have mercy upon her;  
the appointed time has come.
- <sup>14</sup> For your servants hold her stones dear  
and feel compassion for the dust of her ruins.
- <sup>15</sup> The nations will respect your name, Yahweh,  
and all the kings of the earth will honor your glory.
- <sup>16</sup> Yahweh will rebuild Zion  
and will appear in his glory.
- <sup>17</sup> At that time, he will respond to the prayer of the destitute;  
he will not reject their prayer.
- <sup>18</sup> This will be written for future generations,  
and a people not yet created will praise Yah. <sup>1</sup>
- <sup>19</sup> For he has looked down from the holy heights;  
from heaven Yahweh has viewed the earth,
- <sup>20</sup> to hear the groaning of the prisoners,  
to release those who were condemned to death.
- <sup>21</sup> Then men will proclaim the name of Yahweh in Zion  
and his praise in Jerusalem
- <sup>22</sup> when the peoples and kingdoms gather together  
to serve Yahweh.

- <sup>23</sup> He has taken away my strength in the middle of life.  
He has shortened my days.
- <sup>24</sup> I said, "My God, do not take me away in the middle of life;  
you are here throughout all generations.
- <sup>25</sup> In ancient times you established the earth;  
the heavens are the work of your hands.
- <sup>26</sup> They will perish, but you will remain;  
they will all grow old like a garment;  
like clothing, you will remove them,  
and they will disappear.
- <sup>27</sup> But you are the same,  
and your years will have no end.
- <sup>28</sup> The children of your servants will live on,  
and their descendants will live in your presence."

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<sup>1</sup>Yah is a short form of the name Yahweh.

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## Chapter 103

A psalm of David.

- <sup>1</sup> I give praise to Yahweh with all my life,  
and with all that is within me,  
I give praise to his holy name.
- <sup>2</sup> I give praise to Yahweh with all my life,  
and I remember all of his good deeds.
- <sup>3</sup> He forgives all your iniquities;  
he heals all your diseases.
- <sup>4</sup> He redeems your life from the pit;  
he crowns you with covenant faithfulness and acts of tender mercy.
- <sup>5</sup> He satisfies your life with good things  
so that your youth is renewed like the eagle.
- <sup>6</sup> Yahweh does what is fair  
and does acts of justice for all who are oppressed.
- <sup>7</sup> He made known his ways to Moses,  
his deeds to the descendants of Israel.
- <sup>8</sup> Yahweh is merciful and gracious;  
slow to anger and abounding in steadfast love.
- <sup>9</sup> He will not discipline forever;  
he will not be angry to eternity.
- <sup>10</sup> He does not deal with us as our sins deserve  
or repay us for what our iniquities demand.
- <sup>11</sup> For as the skies are high above the earth,  
so great is his covenant faithfulness toward those who honor him.
- <sup>12</sup> As far as the east is from the west,  
this is how far he has removed the guilt of our sins from us.
- <sup>13</sup> As a father has compassion on his children,  
so Yahweh has compassion on those who honor him.
- <sup>14</sup> For he knows how we are formed;  
he knows that we are dust.
- <sup>15</sup> As for man, his days are like grass;  
he flourishes like a flower in a field.
- <sup>16</sup> The wind blows over it, and it disappears,  
and no one can even tell where it once grew.
- <sup>17</sup> But the covenant faithfulness of Yahweh is from everlasting to everlasting  
on those who honor him.  
His righteousness extends to their descendants.
- <sup>18</sup> They keep his covenant  
and remember to obey his instructions.
- <sup>19</sup> Yahweh has established his throne in the heavens,  
and his kingdom rules over everyone.
- <sup>20</sup> Give praise to Yahweh, you his angels,  
you mighty ones who are strong and do his word,  
and obey the sound of his word.
- <sup>21</sup> Give praise to Yahweh, all his hosts,  
his servants who do his will.
- <sup>22</sup> Give praise to Yahweh, all his creatures,

in all the places where he reigns.

I will give praise to Yahweh with all my life.

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## Chapter 104

- <sup>1</sup> I give praise to Yahweh with all my life,  
Yahweh my God, you are very magnificent;  
you are clothed with splendor and majesty.
- <sup>2</sup> You cover yourself with light as with a garment;  
you spread out the heavens like a tent curtain.
- <sup>3</sup> You lay the beams of your chambers on the clouds;  
you make the clouds your chariot;  
you walk on the wings of the wind.
- <sup>4</sup> He makes the winds his messengers,  
flames of fire his servants.
- <sup>5</sup> He laid the foundations of the earth,  
so that it will not totter forever and ever.
- <sup>6</sup> You covered the earth with water like a garment;  
the water covered the mountains.
- <sup>7</sup> At your rebuke the waters retreated;  
at the sound of your thunder they hurried away.
- <sup>8</sup> The mountains rose and the valleys went down  
to the places that you had appointed for them.
- <sup>9</sup> You have set a boundary for them that they will not cross;  
they will not cover the earth again.
- <sup>10</sup> He made springs flow into the valleys;  
the streams flow between the mountains.
- <sup>11</sup> They supply water for all the animals of the field;  
the wild donkeys quench their thirst.
- <sup>12</sup> By the riverbanks the birds build their nests;  
they sing among the branches.
- <sup>13</sup> He waters the mountains from his water chambers in the sky.  
The earth is filled with the fruit of his labor.
- <sup>14</sup> He makes the grass grow for the cattle  
and plants for man to cultivate,  
so that man may produce food from the earth.
- <sup>15</sup> He makes wine to make man happy,  
oil to make his face shine,  
and food to sustain his life.
- <sup>16</sup> The trees of Yahweh get plenty of rain;  
the cedars of Lebanon which he planted.
- <sup>17</sup> There the birds make their nests.  
The stork makes the cypress tree her home.
- <sup>18</sup> The wild goats live on the high mountains;  
the mountain heights are a refuge for the hyraxes.
- <sup>19</sup> He appointed the moon to mark the seasons;  
the sun knows its time for setting.
- <sup>20</sup> You make the darkness of the night  
when all the beasts of the forest come out.
- <sup>21</sup> The young lions roar for their prey  
and seek their food from God.
- <sup>22</sup> When the sun rises, they retreat

- and sleep in their dens.
- <sup>23</sup> Meanwhile, people go out to their work  
and labor away until the evening.
- <sup>24</sup> Yahweh, how many and varied are your works!  
With wisdom you made them all;  
the earth overflows with your works.
- <sup>25</sup> Over there is the sea, deep and wide,  
teeming with innumerable creatures,  
both small and great.
- <sup>26</sup> The ships travel there,  
and Leviathan is also there, which you formed to play in the sea.
- <sup>27</sup> All these look to you in hope  
that you will give them their food on time.
- <sup>28</sup> When you give to them, they gather;  
when you open your hand, they are satisfied.
- <sup>29</sup> When you hide your face, they are troubled;  
if you take away their breath, they die  
and return to dust.
- <sup>30</sup> When you send out your Spirit,  
they are created,  
and you renew the surface of the ground.
- <sup>31</sup> May the glory of Yahweh last forever;  
may Yahweh enjoy his creation.
- <sup>32</sup> He looks down on the earth, and it shakes;  
he touches the mountains, and they smoke.
- <sup>33</sup> I will sing to Yahweh all my life;  
I will sing praise to my God as long as I live.
- <sup>34</sup> May my thoughts be sweet to him;  
I will rejoice in Yahweh.
- <sup>35</sup> May sinners vanish from the earth,  
and let the wicked be no more.  
I give praise to Yahweh with all my life.  
Give praise to Yah. <sup>1</sup>

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<sup>1</sup>Yah is a short form of the name Yahweh.

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## Chapter 105

- <sup>1</sup> Give thanks to Yahweh, call on his name;  
make known his deeds among the nations.
- <sup>2</sup> Sing to him, sing praises to him;  
speak of all his marvelous deeds.
- <sup>3</sup> Boast in his holy name;  
let the heart of those who seek Yahweh rejoice.
- <sup>4</sup> Seek Yahweh and his strength;  
seek his presence continually.
- <sup>5</sup> Recall the marvelous things he has done,  
his miracles and the decrees from his mouth,
- <sup>6</sup> you descendants of Abraham his servant,  
you people of Jacob, his chosen ones.
- <sup>7</sup> He is Yahweh, our God.  
His decrees are on all the earth.
- <sup>8</sup> He keeps in mind his covenant forever,  
the word that he commanded for a thousand generations.
- <sup>9</sup> He calls to mind the covenant that he made with Abraham  
and his oath to Isaac.
- <sup>10</sup> This is what he confirmed to Jacob as a statute  
and to Israel as an everlasting covenant.
- <sup>11</sup> He said, "I will give you the land of Canaan  
as your share of your inheritance."
- <sup>12</sup> He said this when they were only few in number,  
so very few, and were strangers in the land.
- <sup>13</sup> They went from nation to nation  
and from one kingdom to another.
- <sup>14</sup> He did not allow anyone to oppress them;  
he rebuked kings for their sakes.
- <sup>15</sup> He said, "Do not touch my anointed ones,  
and do not harm my prophets."
- <sup>16</sup> He called for a famine on the land;  
he cut off the whole staff of bread.
- <sup>17</sup> He sent a man ahead of them;  
Joseph was sold as a servant.
- <sup>18</sup> His feet were bound by shackles;  
on his neck was put an iron collar,
- <sup>19</sup> until what he had said came to pass.  
The word of Yahweh tested him.
- <sup>20</sup> The king sent servants to release him;  
the ruler of the people set him free.
- <sup>21</sup> He put him in charge of his house  
as ruler of all his possessions
- <sup>22</sup> to instruct his princes as he wished  
and to teach his elders wisdom.
- <sup>23</sup> Then Israel came into Egypt,  
and Jacob lived for a time in the land of Ham.
- <sup>24</sup> Yahweh made his people fruitful,  
and made them stronger than their enemies.

- <sup>25</sup> He caused their enemies to hate his people,  
to mistreat his servants.
- <sup>26</sup> He sent Moses, his servant,  
and Aaron, whom he had chosen.
- <sup>27</sup> They performed his signs among the Egyptians,  
his wonders in the land of Ham.
- <sup>28</sup> He sent darkness and made that land dark,  
and they did not rebel against his commands.
- <sup>29</sup> He turned their water into blood  
and killed their fish.
- <sup>30</sup> Their land swarmed with frogs,  
even in the rooms of their rulers.
- <sup>31</sup> He spoke, and swarms of flies and gnats came  
throughout their country.
- <sup>32</sup> He turned their rain into hail,  
with fire flaming on their land.
- <sup>33</sup> He destroyed their vines and fig trees;  
he broke the trees of their country.
- <sup>34</sup> He spoke, and the locusts came,  
so many locusts.
- <sup>35</sup> The locusts ate up all of the vegetation in their land;  
They ate up all the crops of the ground.
- <sup>36</sup> He killed every firstborn in their land,  
the firstfruits of all their strength.
- <sup>37</sup> He brought the Israelites out with silver and gold;  
none of his tribes stumbled on the way.
- <sup>38</sup> Egypt was glad when they went away,  
for the Egyptians were afraid of them.
- <sup>39</sup> He spread a cloud for a covering  
and made a fire to light up the night.
- <sup>40</sup> The Israelites asked for food, and he brought quail  
and satisfied them with bread from heaven.
- <sup>41</sup> He split the rock, and waters gushed from it;  
they flowed in the wilderness like a river.
- <sup>42</sup> For he called to mind his holy promise  
that he made to Abraham his servant.
- <sup>43</sup> He led his people out with joy,  
his chosen with shouts of triumph.
- <sup>44</sup> He gave them the lands of the nations;  
they took possession of the fruit of the peoples' labors
- <sup>45</sup> so that they might keep his statutes  
and obey his laws.  
Give praise to Yah. <sup>1</sup>

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<sup>1</sup>Yah is a short form of the name Yahweh.

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## Chapter 106

- <sup>1</sup> Give praise to Yah. <sup>1</sup>  
Give thanks to Yahweh, for he is good,  
for his covenant faithfulness endures forever.
- <sup>2</sup> Who can recount the mighty acts of Yahweh  
or proclaim in full all his praiseworthy deeds?
- <sup>3</sup> Blessed are those who do what is right,  
and whose deeds are always just.
- <sup>4</sup> Call me to mind, Yahweh, when you show favor to your people;  
help me when you save them.
- <sup>5</sup> Then I will see the prosperity of your chosen,  
rejoice in the gladness of your nation,  
and glory with your inheritance.
- <sup>6</sup> We have sinned like our ancestors;  
we have done wrong, and we have done evil.
- <sup>7</sup> Our fathers did not pay attention to your marvelous deeds in Egypt;  
they ignored your many acts of covenant faithfulness;  
they were rebellious at the sea, the Sea of Reeds.
- <sup>8</sup> Nevertheless, he saved them for his name's sake  
so that he might reveal his power.
- <sup>9</sup> He rebuked the Sea of Reeds, and it dried up.  
Then he led them through the depths, as through a wilderness.
- <sup>10</sup> He saved them from the hand of those who hated them,  
and he rescued them from the hand of the enemy.
- <sup>11</sup> But the waters covered their adversaries;  
not one of them survived.
- <sup>12</sup> Then they believed his words,  
and they sang his praise.
- <sup>13</sup> But they quickly forgot his deeds;  
they did not wait for his instructions.
- <sup>14</sup> They had insatiable cravings in the wilderness,  
and they challenged God in the desert.
- <sup>15</sup> So he gave them what they requested,  
but he sent a horrible disease upon them.
- <sup>16</sup> In the camp they became jealous of Moses  
and Aaron, the holy priest of Yahweh.
- <sup>17</sup> The earth opened and swallowed up Dathan  
and covered the company of Abiram.
- <sup>18</sup> Fire broke out in their company;  
the fire consumed the wicked.
- <sup>19</sup> They made a calf at Horeb  
and worshiped a cast metal figure.
- <sup>20</sup> They traded the glory of God  
for the image of a bull that eats grass.
- <sup>21</sup> They forgot God their Savior,  
who had done great deeds in Egypt.
- <sup>22</sup> He had done wonderful things in the land of Ham  
and awesome deeds at the Sea of Reeds.

<sup>23</sup> So he said he would destroy them—  
had not Moses, his chosen one, stood in the breach before him,  
to turn away his anger from destroying them.

<sup>24</sup> Then they despised the delightful land;  
they did not believe his promise,  
<sup>25</sup> but grumbled in their tents,  
and did not obey Yahweh.  
<sup>26</sup> Therefore he raised his hand and swore to them  
that he would let them die in the desert,  
<sup>27</sup> scatter their descendants among the nations,  
and scatter them in foreign lands.

<sup>28</sup> They worshiped the Baal of Peor  
and ate the sacrifices offered to the dead.  
<sup>29</sup> They provoked him to anger with their actions,  
and a plague broke out among them.  
<sup>30</sup> Then Phinehas stood up and mediated,  
and the plague subsided.  
<sup>31</sup> It was counted to him as a righteous deed  
to all generations forever.

<sup>32</sup> They also angered Yahweh at the waters of Meribah,  
and Moses suffered because of them.  
<sup>33</sup> They made his spirit bitter,  
and he spoke thoughtlessly with his lips.

<sup>34</sup> They did not destroy the nations  
as Yahweh had commanded them,  
<sup>35</sup> but they mingled with the nations,  
learned their practices,  
<sup>36</sup> and worshiped their idols,  
which became a snare to them.  
<sup>37</sup> They sacrificed their sons and their daughters to demons.  
<sup>38</sup> They shed innocent blood,  
the blood of their sons and of their daughters,  
whom they sacrificed to the idols of Canaan,  
desecrating the land with blood.  
<sup>39</sup> They were defiled by their deeds;  
in their actions they were like prostitutes.

<sup>40</sup> So Yahweh was angry with his people,  
and he abhorred his inheritance.  
<sup>41</sup> He gave them into the hand of the nations,  
and those who hated them ruled over them.  
<sup>42</sup> Their enemies oppressed them,  
and they were brought into subjection to their authority.  
<sup>43</sup> Many times he came to help them,  
but they were rebellious in their purposes  
and were brought low by their own iniquity.

<sup>44</sup> Nevertheless, he paid attention to their distress  
when he heard their cry for help.  
<sup>45</sup> He called to mind his covenant with them  
and relented because of his steadfast love.

- <sup>46</sup> He caused all their captors  
to have pity on them.
- <sup>47</sup> Save us, Yahweh, our God.  
Gather us from among the nations  
so that we may give thanks to your holy name  
and glory in your praises.
- <sup>48</sup> May Yahweh, the God of Israel, be praised  
from everlasting to everlasting.  
All the people said, "Amen."  
Give praise to Yah. <sup>2</sup>

## BOOK FIVE

(Psalms 107-150)

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<sup>1</sup>Yah is a short form of the name Yahweh.

<sup>2</sup>Yah is a short form of the name Yahweh.

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## Chapter 107

- <sup>1</sup> Give thanks to Yahweh, for he is good,  
and his covenant faithfulness endures forever.
- <sup>2</sup> Let the redeemed of Yahweh speak out,  
those he has rescued from the hand of the enemy.
- <sup>3</sup> He has gathered them out of foreign lands,  
from the east and from the west,  
from the north and from the south.
- <sup>4</sup> They wandered in the wilderness on a desert road  
and found no city in which to live.
- <sup>5</sup> Because they were hungry and thirsty,  
they fainted from exhaustion.
- <sup>6</sup> Then they called out to Yahweh in their trouble,  
and he rescued them out of their distress.
- <sup>7</sup> He led them by a direct path  
so that they would go to a city to live in.
- <sup>8</sup> Oh that people would praise Yahweh for his covenant faithfulness  
and for the amazing things he has done for humanity!
- <sup>9</sup> For he satisfies the longings of those who are thirsty,  
and the desires of those who are hungry he fills up with good things.
- <sup>10</sup> Some sat in darkness and in the shadow of death,  
prisoners in affliction and chains.
- <sup>11</sup> This was because they had rebelled against God's word  
and rejected the instruction of the Most High.
- <sup>12</sup> He humbled their hearts through hardship;  
they stumbled and there was no one to help them up.
- <sup>13</sup> Then they called out to Yahweh in their trouble,  
and he saved them out of their distress.
- <sup>14</sup> He brought them out of darkness and gloom  
and broke their bonds.
- <sup>15</sup> Oh that people would praise Yahweh for his covenant faithfulness  
and for the amazing things he has done for humanity!
- <sup>16</sup> For he has broken the gates of bronze  
and cut through the bars of iron.
- <sup>17</sup> They were foolish in their rebellious ways  
and afflicted because of their iniquities.
- <sup>18</sup> Their soul abhorred all food,  
and they came close to the gates of death.
- <sup>19</sup> Then they called out to Yahweh in their trouble,  
and he saved them out of their distress.
- <sup>20</sup> He sent his word and healed them,  
and he rescued them from the pits in which they were trapped.
- <sup>21</sup> Oh that people would praise Yahweh for his covenant faithfulness  
and for the amazing things he has done for humanity!
- <sup>22</sup> Let them offer the sacrifices of thanksgiving  
and proclaim his deeds with shouts of joy.
- <sup>23</sup> Some travel on the sea in ships  
and do business overseas.
- <sup>24</sup> These saw the deeds of Yahweh

and his wonders on the seas.  
<sup>25</sup> For he commanded and aroused the windstorm  
that stirs up the seas.  
<sup>26</sup> They reached up to the sky; they went down to the depths.  
Their lives melted away in distress.  
<sup>27</sup> They swayed and staggered like drunkards  
and were at their wits' end.  
<sup>28</sup> Then they called out to Yahweh in their trouble,  
and he brought them out of their distress.  
<sup>29</sup> He calmed the storm,  
and the waves were stilled.  
<sup>30</sup> Then they rejoiced because the sea was calm,  
and he brought them to their desired harbor.  
<sup>31</sup> Oh that people would praise Yahweh for his covenant faithfulness  
and for the amazing things he has done for humanity!  
<sup>32</sup> Let them exalt him in the assembly of the people  
and praise him in the council of the elders.

<sup>33</sup> He turns rivers into a wilderness,  
springs of water into dry land,  
<sup>34</sup> and a fruitful land into a barren place  
because of the wickedness of its people.  
<sup>35</sup> He turns the wilderness into a pool of water  
and dry land into springs of water.  
<sup>36</sup> He settles the hungry there,  
and they build a city to live in.  
<sup>37</sup> They sowed fields and planted vineyards  
that yielded a fruitful harvest.  
<sup>38</sup> He blesses them so they are very numerous.  
He does not let their livestock decrease in number.

<sup>39</sup> They were diminished and brought low  
by oppression, distress, and suffering.  
<sup>40</sup> He pours contempt on the leaders  
and causes them to wander in the wilderness, where there are no roads.  
<sup>41</sup> But he protects the needy from affliction  
and cares for his families like a flock.  
<sup>42</sup> The upright will see this and rejoice,  
and all wickedness shuts its mouth.

<sup>43</sup> Whoever is wise should take note of these things  
and meditate on Yahweh's acts of covenant faithfulness.

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## Chapter 108

A song, a psalm of David.

- <sup>1</sup> My heart is fixed, God!  
I will sing, yes, I will sing praises with all my glory.
- <sup>2</sup> Wake up, lute and harp;  
I will wake up the dawn.
- <sup>3</sup> I will give thanks to you, Yahweh, among the peoples;  
I will sing praises to you among the nations.
- <sup>4</sup> For your covenant faithfulness is great above the heavens;  
and your trustworthiness reaches to the skies.
- <sup>5</sup> Be exalted, God, above the heavens,  
and may your glory be exalted over all the earth.
- <sup>6</sup> So that those you love may be rescued,  
rescue us with your right hand and answer me.
- <sup>7</sup> God has spoken in his holiness; "I will rejoice;  
I will divide Shechem  
and apportion out the Valley of Sukkoth.
- <sup>8</sup> Gilead is mine, and Manasseh is mine;  
Ephraim also is my helmet;  
Judah is my scepter.
- <sup>9</sup> Moab is my washbasin;  
over Edom I will throw my sandal;  
I will shout in triumph because of Philistia.
- <sup>10</sup> Who will bring me into the fortified city?  
Who will lead me to Edom?"
- <sup>11</sup> God, have you not rejected us?  
You do not go into battle with our army.
- <sup>12</sup> Give us help against the enemy,  
for man's help is futile.
- <sup>13</sup> We will triumph with God's help;  
he will trample down our enemies.
-



## Chapter 109

For the chief musician. A psalm of David.

- <sup>1</sup> God whom I praise,  
do not be silent.
- <sup>2</sup> For the wicked and deceitful attack me;  
they speak lies against me.
- <sup>3</sup> They surround me and say hateful things,  
and they attack me without cause.
- <sup>4</sup> In return for my love they accuse me,  
but I pray for them.
- <sup>5</sup> They repay me evil for good,  
and hatred for my love.
- <sup>6</sup> Appoint a wicked man over such an enemy as these people;  
appoint an accuser to stand at his right hand.
- <sup>7</sup> When he is judged, may he be found guilty;  
may his prayer be considered sinful.
- <sup>8</sup> May his days be few;  
may another take his office.
- <sup>9</sup> May his children be fatherless,  
and may his wife be a widow.
- <sup>10</sup> May his children wander about and beg,  
seeking food far from their ruined home.
- <sup>11</sup> May the creditor seize all he owns;  
may strangers plunder the product of his labor.
- <sup>12</sup> May no one extend any kindness to him;  
may no one have pity on his fatherless children.
- <sup>13</sup> May his descendants be cut off;  
may their name be blotted out in the next generation.
- <sup>14</sup> May his ancestors' iniquity be remembered before Yahweh;  
and may the sin of his mother not be forgotten.
- <sup>15</sup> May their sins always be before Yahweh;  
may he cut off their memory from the earth.
- <sup>16</sup> May Yahweh do this, for that man never bothered to show any covenant faithfulness,  
but harassed the oppressed, the needy,  
and the brokenhearted to death.
- <sup>17</sup> He loved cursing;  
may it come back upon him.  
He hated blessing;  
may it be far from him.
- <sup>18</sup> He clothed himself with cursing as his garment,  
and his curse came into his body like water,  
like oil into his bones.
- <sup>19</sup> May his curses be to him like the clothes he wears to cover himself,  
like the belt he always wears.
- <sup>20</sup> May this be the reward of my accusers from Yahweh,  
of those who say evil things about me.
- <sup>21</sup> Yahweh my Lord, deal kindly with me for your name's sake.  
Because your covenant faithfulness is good, save me.
- <sup>22</sup> For I am oppressed and needy,  
and my heart is wounded within me.

- <sup>23</sup> I am fading away like the shadow of the evening;  
I am shaken off like a locust.
- <sup>24</sup> My knees are weak from fasting;  
my body has become thin and has no fat.
- <sup>25</sup> I have become an object of scorn to my accusers;  
when they see me, they shake their heads.
- <sup>26</sup> Help me, Yahweh my God;  
save me by your covenant faithfulness.
- <sup>27</sup> Let them know that this is your hand,  
that you, Yahweh, have done this.
- <sup>28</sup> They curse, but you bless;  
when they attack, may they be put to shame,  
but may your servant rejoice.
- <sup>29</sup> May my adversaries be clothed with shame;  
may they wear their shame like a robe.
- <sup>30</sup> With my mouth I give great thanks to Yahweh;  
I will praise him in the midst of a crowd.
- <sup>31</sup> For he will stand at the right hand of the one who is needy,  
to save him from those who condemn him.
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Chapter 110

A psalm of David.

- <sup>1</sup> The declaration of Yahweh to my lord:  
"Sit at my right hand  
until I make your enemies your footstool."
- <sup>2</sup> Yahweh will hold out the scepter of your strength from Zion;  
rule among your enemies.
- <sup>3</sup> Your people will follow you in holy garments  
of their own free will on the day of your power;  
from the womb of the dawn your youth will be to you like the dew.
- <sup>4</sup> Yahweh has sworn and will not change his mind:  
"You are a priest forever,  
after the manner of Melchizedek."
- <sup>5</sup> The Lord is at your right hand.  
He will kill kings on the day of his anger.
- <sup>6</sup> He will judge the nations;  
he will fill the battlegrounds with dead bodies;  
he will kill the leaders in many countries.
- <sup>7</sup> He will drink of the brook along the road,  
and then he will lift his head up high after victory.
-

Chapter 111

- <sup>1</sup> Give praise to Yah. <sup>1</sup>  
I will give thanks to Yahweh with my whole heart  
in the assembly of the upright, in their gathering.
- <sup>2</sup> The works of Yahweh are great,  
eagerly awaited by all those who desire them.
- <sup>3</sup> His work is majestic and glorious,  
and his righteousness endures forever.
- <sup>4</sup> He does wonderful things that will be remembered;  
Yahweh is gracious and merciful.
- <sup>5</sup> He gives food to his faithful followers.  
He will always call to mind his covenant.
- <sup>6</sup> He showed his powerful works to his people  
in giving them the inheritance of the nations.
- <sup>7</sup> The works of his hands are trustworthy and just;  
all his instructions are reliable.
- <sup>8</sup> They are established forever,  
to be observed faithfully and properly.
- <sup>9</sup> He sent redemption to his people;  
he ordained his covenant forever;  
holy and awesome is his name.
- <sup>10</sup> To honor Yahweh is the beginning of wisdom;  
those who carry out his instructions have good understanding.  
His praise endures forever.

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<sup>1</sup>Yah is a short form of the name Yahweh.

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Chapter 112

- <sup>1</sup> Give praise to Yah. <sup>1</sup>  
Blessed is the man who fears Yahweh,  
who greatly delights in his commandments.
- <sup>2</sup> His descendants will be powerful on earth;  
the descendants of the godly man will be blessed.
- <sup>3</sup> Wealth and riches are in his house;  
his righteousness will endure forever.
- <sup>4</sup> Light shines in the darkness for the godly person;  
he is gracious, merciful, and just.
- <sup>5</sup> It goes well for the man who deals graciously and lends money,  
who conducts his affairs with honesty.
- <sup>6</sup> For he will never be moved;  
the righteous person will be remembered forever.
- <sup>7</sup> He does not fear bad news;  
he is confident, trusting in Yahweh.
- <sup>8</sup> His heart is tranquil, without fear,  
until he looks in triumph over his adversaries.
- <sup>9</sup> He gives freely to the poor;  
his righteousness endures forever;  
his horn will be exalted with honor.
- <sup>10</sup> The wicked person will see this and be angry;  
he will grind his teeth in rage and he will melt away;  
the desire of the wicked people will perish.

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<sup>1</sup>Yah is a short form of the name Yahweh.

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Chapter 113

- <sup>1</sup> Give praise to Yah. <sup>1</sup>  
Praise him, you servants of Yahweh;  
praise the name of Yahweh.
- <sup>2</sup> Blessed be the name of Yahweh,  
both now and forevermore.
- <sup>3</sup> From the rising of the sun to its setting,  
Yahweh's name should be praised.
- <sup>4</sup> Yahweh is exalted above all nations,  
and his glory reaches above the skies.
- <sup>5</sup> Who is like Yahweh our God,  
who has his seat on high,
- <sup>6</sup> who humbles himself to look down  
at the sky and at the earth?
- <sup>7</sup> He raises up the poor out of the dirt  
and lifts up the needy from the ash heap,
- <sup>8</sup> so that he may seat him with princes,  
with the princes of his people.
- <sup>9</sup> He gives a home to the barren woman of the house;  
he makes her a joyful mother of children.  
Give praise to Yah! <sup>2</sup>

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<sup>1</sup>Yah is a short form of the name Yahweh.

<sup>2</sup>Yah is a short form of the name Yahweh.

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Chapter 114

- <sup>1</sup> When Israel left Egypt,  
the house of Jacob from a people who spoke a foreign language,  
<sup>2</sup> Judah became his holy place,  
Israel his kingdom.
- <sup>3</sup> The sea looked and fled;  
the Jordan turned back.  
<sup>4</sup> The mountains skipped like rams,  
the hills skipped like lambs.
- <sup>5</sup> Why did you flee, sea?  
Jordan, why did you turn back?  
<sup>6</sup> Mountains, why did you skip like rams?  
You little hills, why did you skip like lambs?
- <sup>7</sup> Tremble, earth, before the Lord,  
at the presence of the God of Jacob.  
<sup>8</sup> He turned the rock into a pool of water,  
the hard rock into a spring of water.
-

## Chapter 115

- <sup>1</sup> Not to us, Yahweh, not to us,  
but to your name bring honor,  
for your covenant faithfulness  
and for your trustworthiness.
- <sup>2</sup> Why should the nations say,  
"Where is their God?"
- <sup>3</sup> Our God is in heaven;  
he does whatever he pleases.
- <sup>4</sup> The nations' idols are silver and gold,  
the work of men's hands.
- <sup>5</sup> Those idols have mouths, but they do not speak;  
they have eyes, but they do not see;
- <sup>6</sup> they have ears, but they do not hear;  
they have noses, but they do not smell.
- <sup>7</sup> Those idols have hands, but do not feel;  
they have feet, but they cannot walk;  
nor do they speak from their mouths.
- <sup>8</sup> Those who make them are like them,  
as is everyone who trusts in them.
- <sup>9</sup> Israel, trust in Yahweh;  
he is your help and shield.
- <sup>10</sup> House of Aaron, trust in Yahweh;  
he is your help and shield.
- <sup>11</sup> You who honor Yahweh, trust in him;  
he is your help and shield.
- <sup>12</sup> Yahweh takes notice of us and will bless us;  
he will bless the family of Israel;  
he will bless the family of Aaron.
- <sup>13</sup> He will bless those who honor him,  
both young and old.
- <sup>14</sup> May Yahweh increase your numbers more and more,  
yours and your descendants'.
- <sup>15</sup> May you be blessed by Yahweh,  
who made heaven and earth.
- <sup>16</sup> The heavens belong to Yahweh;  
but the earth he has given to mankind.
- <sup>17</sup> The dead do not give praise to Yah, <sup>1</sup>  
nor do any who go down into silence;
- <sup>18</sup> But we will give praise to Yah,  
now and forevermore.  
Give praise to Yah! <sup>2</sup>

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<sup>1</sup>Yah is a short form of the name Yahweh.

<sup>2</sup>Yah is a short form of the name Yahweh.

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## Chapter 116

- <sup>1</sup> I love Yahweh because he hears  
my voice and my pleas for mercy.  
<sup>2</sup> Because he listened to me,  
I will call on him as long as I live.  
<sup>3</sup> The cords of death surrounded me,  
and the snares of Sheol confronted me;  
I felt anguish and sorrow.  
<sup>4</sup> Then I called on the name of Yahweh:  
"I beg you, Yahweh, rescue my life."  
  
<sup>5</sup> Yahweh is gracious and just;  
our God is compassionate.  
<sup>6</sup> Yahweh protects the naive;  
I was brought low, and he saved me.  
<sup>7</sup> My soul can return to its resting place,  
for Yahweh has been good to me.  
  
<sup>8</sup> For you rescued my life from death,  
my eyes from tears,  
and my feet from stumbling.  
<sup>9</sup> I will serve Yahweh  
in the land of the living.  
  
<sup>10</sup> I believed in him, even when I said,  
"I am greatly afflicted."  
<sup>11</sup> In my alarm I said,  
"All men are liars."  
  
<sup>12</sup> How can I repay Yahweh  
for all his kindnesses to me?  
<sup>13</sup> I will raise the cup of salvation,  
and call on the name of Yahweh.  
<sup>14</sup> I will fulfill my vows to Yahweh  
in the presence of all his people.  
  
<sup>15</sup> Precious in the sight of Yahweh  
is the death of his faithful ones.  
<sup>16</sup> Yahweh, indeed, I am your servant;  
I am your servant, the son of your servant woman;  
you have taken away my bonds.  
<sup>17</sup> I will offer to you the sacrifice of thanksgiving  
and will call on the name of Yahweh.  
<sup>18</sup> I will fulfill my vows to Yahweh  
in the presence of all his people,  
<sup>19</sup> in the courts of the house of Yahweh,  
in your midst, Jerusalem.  
Give praise to Yah! <sup>1</sup>

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<sup>1</sup>Yah is a short form of the name Yahweh.

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Chapter 117

- <sup>1</sup> Praise Yahweh, all you nations;  
exalt him, all you peoples.
- <sup>2</sup> For his covenant faithfulness is great toward us,  
and the trustworthiness of Yahweh endures forever.  
Give praise to Yah! <sup>1</sup>

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<sup>1</sup>Yah is a short form of the name Yahweh.

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## Chapter 118

- <sup>1</sup> Give thanks to Yahweh, for he is good,  
his covenant faithfulness endures forever.
- <sup>2</sup> Let Israel say,  
"His covenant faithfulness endures forever."
- <sup>3</sup> Let the house of Aaron say,  
"His covenant faithfulness endures forever."
- <sup>4</sup> Let the loyal followers of Yahweh say,  
"His covenant faithfulness endures forever."
- <sup>5</sup> In my distress I called out to Yah;  
Yah answered me and set me in a spacious place. <sup>1</sup>
- <sup>6</sup> Yahweh is with me; I will not be afraid;  
what can man do to me?
- <sup>7</sup> Yahweh is on my side as my helper;  
I will look in triumph on those who hate me.
- <sup>8</sup> It is better to take shelter in Yahweh  
than to put confidence in man.
- <sup>9</sup> It is better to take refuge in Yahweh  
than to put one's trust in princes.
- <sup>10</sup> All the nations surrounded me;  
in Yahweh's name I cut them off.
- <sup>11</sup> They surrounded me; yes, they surrounded me;  
in Yahweh's name I cut them off.
- <sup>12</sup> They surrounded me like bees;  
they disappeared as quickly as fire among thorns;  
in Yahweh's name I cut them off.
- <sup>13</sup> "You attacked me to knock me down,  
but Yahweh helped me.
- <sup>14</sup> Yah is my strength and joy,  
and he is the one who rescues me." <sup>2</sup>
- <sup>15</sup> The joyful shout of victory is heard in the tents of the righteous;  
the right hand of Yahweh conquers.
- <sup>16</sup> The right hand of Yahweh is exalted;  
the right hand of Yahweh conquers.
- <sup>17</sup> I will not die, but live  
and declare what Yah has done. <sup>3</sup>
- <sup>18</sup> Yah has punished me harshly,  
but he has not handed me over to death. <sup>4</sup>
- <sup>19</sup> Open to me the gates of righteousness;  
I will enter them and I will give thanks to Yah. <sup>5</sup>
- <sup>20</sup> This is the gate of Yahweh;  
the righteous enter through it.
- <sup>21</sup> I will give thanks to you, for you answered me,  
and you have become my salvation.
- <sup>22</sup> The stone that the builders rejected  
has become the cornerstone.

- <sup>23</sup> This is Yahweh's doing;  
it is marvelous in our eyes.
- <sup>24</sup> This is the day on which Yahweh has acted;  
we will rejoice and be glad in it.
- <sup>25</sup> We beg you, Yahweh, please give us victory!  
We beg you, Yahweh, please give us success!
- <sup>26</sup> Blessed is he who comes in the name of Yahweh;  
we bless you from the house of Yahweh.
- <sup>27</sup> Yahweh is God, and he has given us light;  
bind the sacrifice with cords to the horns of the altar.
- <sup>28</sup> You are my God, and I will give thanks to you;  
you are my God; I will exalt you.
- <sup>29</sup> Oh, give thanks to Yahweh, for he is good,  
for his covenant faithfulness endures forever.
- 

<sup>1</sup>Yah is a short form of the name Yahweh.

<sup>2</sup>Yah is a short form of the name Yahweh.

<sup>3</sup>Yah is a short form of the name Yahweh.

<sup>4</sup>Yah is a short form of the name Yahweh.

<sup>5</sup>Yah is a short form of the name Yahweh.

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## Chapter 119

## ALEPH

- <sup>1</sup> Blessed are those whose ways are blameless,  
who walk in the law of Yahweh.
- <sup>2</sup> Blessed are they who keep his solemn commands,  
who seek him with all their heart.
- <sup>3</sup> They do no wrong;  
they walk in his ways.
- <sup>4</sup> You have commanded us to keep your instructions  
so that we should carefully observe them.
- <sup>5</sup> Oh, that I would be firmly established  
in the observance of your statutes!
- <sup>6</sup> Then I would not be put to shame  
when I think of all your commandments.
- <sup>7</sup> I will give thanks to you with an upright heart  
when I learn your righteous decrees.
- <sup>8</sup> I will observe your statutes;  
do not leave me alone.

## BETH

- <sup>9</sup> How can a young person keep his path pure?  
By obeying your word.
- <sup>10</sup> With my whole heart I seek you;  
Do not let me stray from your commandments.
- <sup>11</sup> I have stored up your word in my heart  
so that I might not sin against you.
- <sup>12</sup> Blessed you are, Yahweh;  
teach me your statutes.
- <sup>13</sup> With my mouth I have declared  
all the righteous decrees that you have revealed.
- <sup>14</sup> I rejoice in the way of your covenant decrees  
more than in all riches.
- <sup>15</sup> I will meditate on your instructions  
and pay attention to your ways.
- <sup>16</sup> I delight in your statutes;  
I will not forget your word.

## GIMEL

- <sup>17</sup> Be kind to your servant so that I may live  
and keep your word.
- <sup>18</sup> Open my eyes so that I may see  
marvelous things in your law.
- <sup>19</sup> I am a foreigner in the land;  
do not hide your commandments from me.
- <sup>20</sup> My desires are crushed by the longing to know

your righteous decrees at all times.  
<sup>21</sup> You rebuke the proud, who are cursed,  
 who wander from your commandments.  
<sup>22</sup> Spare me from disgrace and contempt,  
 for I have obeyed your solemn commands.  
<sup>23</sup> Though rulers plot and slander me,  
 your servant meditates on your statutes.  
<sup>24</sup> Your solemn commands are my delight,  
 and they are my counselors.

## DALETH

<sup>25</sup> My life clings to the dust!  
 Give me life by your word.  
<sup>26</sup> I told you my ways, and you answered me;  
 teach me your statutes.  
<sup>27</sup> Make me understand the ways of your instructions,  
 so that I can meditate on your wondrous teachings.  
<sup>28</sup> I am overwhelmed with grief!  
 Strengthen me by your word.  
<sup>29</sup> Turn from me the path of deceit;  
 graciously teach me your law.  
<sup>30</sup> I have chosen the way of faithfulness;  
 I have always kept your righteous decrees before me.  
<sup>31</sup> I cling to your covenant decrees;  
 Yahweh, do not let me be shamed.  
<sup>32</sup> I will run in the path of your commandments,  
 for you enlarge my heart to do so.

## HE

<sup>33</sup> Teach me, Yahweh, the way of your statutes,  
 and I will keep them to the end.  
<sup>34</sup> Give me understanding, and I will keep your law;  
 I will observe it with all my heart.  
<sup>35</sup> Guide me in the path of your commandments,  
 for I delight to walk in it.  
<sup>36</sup> Direct my heart toward your covenant decrees  
 and away from unrighteous gain.  
<sup>37</sup> Turn my eyes from looking at worthless things;  
 revive me in your ways.  
<sup>38</sup> Carry out for your servant the word  
 that you gave to those who revere you.  
<sup>39</sup> Take away the disgrace I dread,  
 for your judgments are good.  
<sup>40</sup> See, I have longed for your instructions;  
 revive me in your righteousness.

## VAV

<sup>41</sup> Yahweh, give me your unfailing love—  
     your salvation, according to your word;  
<sup>42</sup> then I will have a reply for the one who mocks me,  
     for I trust in your word.  
<sup>43</sup> Do not take the word of truth from my mouth,  
     for my hope is in your righteous decrees.  
<sup>44</sup> I will observe your law continually,  
     forever and ever.  
<sup>45</sup> I will walk securely,  
     for I seek your instructions.  
<sup>46</sup> I will speak of your solemn commands before kings  
     and will not be ashamed.  
<sup>47</sup> I delight in your commandments,  
     which I love dearly.  
<sup>48</sup> I will lift up my hands to your commandments, which I love;  
     I will meditate on your statutes.

## ZAYIN

<sup>49</sup> Call to mind your word to your servant  
     because you have given me hope.  
<sup>50</sup> This is my comfort in my affliction:  
     that your word has kept me alive.  
<sup>51</sup> The proud have scoffed at me,  
     yet I have not turned away from your law.  
<sup>52</sup> I have thought about your righteous decrees from ancient times, Yahweh,  
     and I comfort myself.  
<sup>53</sup> Hot anger has taken hold of me  
     because of the wicked who reject your law.  
<sup>54</sup> Your statutes have been my songs  
     in the house of my sojourn.  
<sup>55</sup> I think about your name during the night, Yahweh,  
     and I keep your law.  
<sup>56</sup> This has been my practice  
     because I have observed your instructions.

## HETH

<sup>57</sup> Yahweh is my portion;  
     I have determined to observe your words.  
<sup>58</sup> I earnestly request your favor with my whole heart;  
     be merciful to me according to your word.  
<sup>59</sup> I examined my ways  
     and turned my feet to your solemn commands.  
<sup>60</sup> I hurry and do not delay  
     to keep your commandments.  
<sup>61</sup> The cords of the wicked have ensnared me;  
     I have not forgotten your law.  
<sup>62</sup> At midnight I rise to give thanks to you  
     because of your righteous decrees.  
<sup>63</sup> I am a companion of all who honor you,  
     to all who observe your instructions.

<sup>64</sup> The earth, Yahweh, is full of your covenant faithfulness;  
teach me your statutes.

## TETH

<sup>65</sup> You have done good to your servant,  
Yahweh, by means of your word.  
<sup>66</sup> Teach me proper discernment and understanding,  
for I have believed in your commandments.  
<sup>67</sup> Before I was afflicted I went astray,  
but now I observe your word.  
<sup>68</sup> You are good, and you are one who does good;  
teach me your statutes.  
<sup>69</sup> The arrogant have smeared me with lies,  
but I keep your instructions with my whole heart.  
<sup>70</sup> Their hearts are hardened,  
but I delight in your law.  
<sup>71</sup> It is good for me that I have suffered  
so that I would learn your statutes.  
<sup>72</sup> Instruction from your mouth is more precious to me  
than thousands of pieces of gold and silver.

## YOD

<sup>73</sup> Your hands have made and fashioned me;  
give me understanding so that I may learn your commandments.  
<sup>74</sup> Those who honor you will be glad when they see me  
because I find hope in your word.  
<sup>75</sup> I know, Yahweh, that your decrees are just,  
and that in faithfulness you afflicted me.  
<sup>76</sup> Let your covenant faithfulness comfort me,  
according to your word to your servant.  
<sup>77</sup> Show me compassion so that I may live,  
for your law is my delight.  
<sup>78</sup> Let the proud be put to shame,  
for they have slandered me;  
but I will meditate on your instructions.  
<sup>79</sup> May those who honor you turn to me,  
those who know your solemn commands.  
<sup>80</sup> May my heart be blameless with respect to your statutes  
so that I may not be put to shame.

## KAPH

<sup>81</sup> I faint with longing that you might rescue me!  
I hope in your word.  
<sup>82</sup> My eyes long for your word;  
when will you comfort me?  
<sup>83</sup> For I have become like a wineskin in the smoke;  
I do not forget your statutes.



<sup>84</sup> How long must your servant endure this;  
       when will you judge those who persecute me?  
<sup>85</sup> The proud have dug pits for me,  
       defying your law.  
<sup>86</sup> All your commandments are reliable;  
       those people persecute me wrongfully; help me.  
<sup>87</sup> They have almost made an end to me on earth,  
       but I do not reject your instructions.  
<sup>88</sup> By your steadfast love, keep me alive,  
       so that I may obey the solemn commands that come from your mouth.

## LAMEDH

<sup>89</sup> Yahweh, your word stands forever;  
       your word is established firmly in heaven.  
<sup>90</sup> Your faithfulness lasts for all generations;  
       you have established the earth, and it remains.  
<sup>91</sup> All things continue to this day, just as you said in your righteous decrees,  
       for all things are your servants.  
<sup>92</sup> If your law had not been my delight,  
       I would have perished in my affliction.  
<sup>93</sup> I will never forget your instructions,  
       for through them you have kept me alive.  
<sup>94</sup> I am yours; save me,  
       for I seek your instructions.  
<sup>95</sup> The wicked prepare to destroy me,  
       but I will seek to understand your solemn commands.  
<sup>96</sup> All perfection I have seen has an end;  
       but your command is exceedingly broad.

## MEM

<sup>97</sup> Oh how I love your law!  
       It is my meditation all day long.  
<sup>98</sup> Your commandments make me wiser than my enemies,  
       for your commandments are always with me.  
<sup>99</sup> I have more understanding than all my teachers,  
       for I meditate on your covenant decrees.  
<sup>100</sup> I understand more than those older than I am;  
       this is because I have kept your instructions.  
<sup>101</sup> I have kept my feet back from every evil path  
       so that I might observe your word.  
<sup>102</sup> I have not turned aside from your righteous decrees,  
       for you have instructed me.  
<sup>103</sup> How sweet are your words to my taste,  
       yes, sweeter than honey to my mouth!  
<sup>104</sup> Through your instructions I gain discernment;  
       therefore I hate every false way.

## NUN

<sup>105</sup> Your word is a lamp to my feet  
 and a light for my path.  
<sup>106</sup> I have sworn and have confirmed it,  
 that I will observe your righteous decrees.  
<sup>107</sup> I am very afflicted;  
 keep me alive, Yahweh, as you have promised in your word.  
<sup>108</sup> Yahweh, please accept the freewill offerings of my mouth,  
 and teach me your righteous decrees.  
<sup>109</sup> My life is always in my hand,  
 yet I do not forget your law.  
<sup>110</sup> The wicked have set a snare for me,  
 but I have not strayed from your instructions.  
<sup>111</sup> I claim your covenant decrees as my heritage forever,  
 for they are the joy of my heart.  
<sup>112</sup> My heart is set on obeying your statutes  
 forever to the very end.

### SAMEKH

<sup>113</sup> I hate those who have a double mind,  
 but I love your law.  
<sup>114</sup> You are my hiding place and my shield;  
 I hope in your word.  
<sup>115</sup> Get away from me, you evildoers,  
 so that I may observe the commandments of my God.  
<sup>116</sup> Sustain me by your word so that I may live  
 and not be ashamed of my hope.  
<sup>117</sup> Support me, and I will be safe;  
 I will always meditate on your statutes.  
<sup>118</sup> You reject all those who stray from your statutes,  
 for their deceit is vain.  
<sup>119</sup> You remove all the wicked of the earth like slag;  
 therefore I love your solemn commands.  
<sup>120</sup> My body trembles in fear of you,  
 and I am afraid of your righteous decrees.

### AYIN

<sup>121</sup> I do what is just and right;  
 do not abandon me to my oppressors.  
<sup>122</sup> Guarantee the welfare of your servant;  
 do not let the proud oppress me.  
<sup>123</sup> My eyes grow tired as I wait for your salvation  
 and for your righteous word.  
<sup>124</sup> Show your servant your covenant faithfulness,  
 and teach me your statutes.  
<sup>125</sup> I am your servant; give me understanding  
 so that I may know your solemn commands.  
<sup>126</sup> It is time for Yahweh to act,  
 for people have broken your law.  
<sup>127</sup> Truly I love your commandments  
 more than gold, more than fine gold.

<sup>128</sup> Therefore I carefully follow all your instructions,  
and I hate every path of falsehood.

## PE

<sup>129</sup> Your rules are wonderful,  
that is why I obey them.  
<sup>130</sup> The unfolding of your words gives light;  
it gives understanding to the untrained.  
<sup>131</sup> I open my mouth and pant,  
for I long for your commandments.  
<sup>132</sup> Turn to me and have mercy on me,  
as you always do for those who love your name.  
<sup>133</sup> Direct my footsteps by your word;  
do not let any wickedness rule me.  
<sup>134</sup> Redeem me from human oppression  
so that I may observe your instructions.  
<sup>135</sup> Let your face shine on your servant,  
and teach me your statutes.  
<sup>136</sup> Streams of tears run down from my eyes  
because people do not observe your law.

## TSADHE

<sup>137</sup> You are righteous, Yahweh,  
and your decrees are fair.  
<sup>138</sup> You have given your solemn commands righteously  
and faithfully.  
<sup>139</sup> Zeal has destroyed me  
because my adversaries forget your words.  
<sup>140</sup> Your word has been tested very much,  
and your servant loves it.  
<sup>141</sup> I am insignificant and despised,  
yet I do not forget your instructions.  
<sup>142</sup> Your justice is forever justice,  
and your law is trustworthy.  
<sup>143</sup> Though distress and anguish have found me,  
your commandments are still my delight.  
<sup>144</sup> Your covenant decrees are righteous forever;  
give me understanding that I may live.

## QOPH

<sup>145</sup> I cried out with my whole heart, "Answer me, Yahweh,  
I will keep your statutes.  
<sup>146</sup> I call to you; save me,  
and I will observe your solemn commands."  
<sup>147</sup> I rise before the dawn of the morning and cry for help.  
I hope in your words.  
<sup>148</sup> My eyes are open before the night watches change

so that I might meditate on your word.  
<sup>149</sup> Hear my voice in your covenant faithfulness;  
 keep me alive, Yahweh, as you have promised in your righteous decrees.  
<sup>150</sup> Those who are persecuting me are coming closer to me,  
 but they are far from your law.  
<sup>151</sup> You are near, Yahweh,  
 and all your commandments are trustworthy.  
<sup>152</sup> Long ago I learned from your solemn commands  
 that you had set them in place forever.

## RESH

<sup>153</sup> Look on my affliction and help me,  
 for I do not forget your law.  
<sup>154</sup> Plead my cause and redeem me;  
 keep me alive according to your word.  
<sup>155</sup> Salvation is far from the wicked,  
 for they do not love your statutes.  
<sup>156</sup> Great are your merciful actions, Yahweh;  
 keep me alive, as you always do.  
<sup>157</sup> My persecutors and my foes are many,  
 yet I have not turned from your covenant decrees.  
<sup>158</sup> I view the treacherous with disgust  
 because they do not keep your word.  
<sup>159</sup> See how I love your instructions;  
 keep me alive, Yahweh, as you have promised by your covenant faithfulness.  
<sup>160</sup> The essence of your word is truth;  
 every one of your righteous decrees lasts forever.

## SHIN

<sup>161</sup> Princes persecute me without cause,  
 but my heart stands in awe of your word.  
<sup>162</sup> I rejoice at your word  
 like one who finds great plunder.  
<sup>163</sup> I hate and abhor falsehood,  
 but I love your law.  
<sup>164</sup> Seven times a day I praise you  
 because of your righteous decrees.  
<sup>165</sup> Great peace they have, those who love your law;  
 nothing makes them stumble.  
<sup>166</sup> I hope for your salvation, Yahweh,  
 and I obey your commandments.  
<sup>167</sup> I observe your solemn commands,  
 and I love them greatly.  
<sup>168</sup> I keep your instructions and your solemn commands,  
 for you are aware of everything I do.

## TAV

- <sup>169</sup> Listen to my cry for help, Yahweh;  
give me understanding into your word.
- <sup>170</sup> May my plea come before you;  
help me according to your word.
- <sup>171</sup> May my lips pour out praise,  
for you teach me your statutes.
- <sup>172</sup> Let my tongue sing about your word,  
for all your commandments are right.
- <sup>173</sup> May your hand help me,  
for I have chosen your instructions.
- <sup>174</sup> I long for your rescue, Yahweh,  
and your law is my delight.
- <sup>175</sup> May I live and praise you,  
and may your righteous decrees help me.
- <sup>176</sup> I have wandered off like a lost sheep;  
seek your servant,  
for I have not forgotten your commandments.
-

Chapter 120

A song of ascents.

<sup>1</sup> In my distress I called out to Yahweh,  
and he answered me.

<sup>2</sup> Rescue my life, Yahweh,  
from those who lie with their lips  
and deceive with their tongues.

<sup>3</sup> How will he punish you,  
and what more will he do to you,  
you who have a lying tongue?

<sup>4</sup> He will punish you with the arrows of a warrior  
sharpened over burning coals of the broom tree.

<sup>5</sup> Woe is me because I temporarily live in Meshech;  
I lived previously among the tents of Kedar.

<sup>6</sup> For too long I have lived  
with those who hate peace.

<sup>7</sup> I am for peace,  
but when I speak, they are for war.

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Chapter 121

A song of ascents.

- <sup>1</sup> I will lift up my eyes to the mountains.  
From where will my help come?
- <sup>2</sup> My help comes from Yahweh,  
who made heaven and earth.
- <sup>3</sup> He will not allow your foot to slip;  
he who protects you will not slumber.
- <sup>4</sup> See, the guardian of Israel  
never slumbers or sleeps.
- <sup>5</sup> Yahweh is your guardian;  
Yahweh is the shade at your right hand.
- <sup>6</sup> The sun will not harm you by day,  
nor the moon by night.
- <sup>7</sup> Yahweh will protect you from all harm,  
and he will protect your life.
- <sup>8</sup> Yahweh will protect you in all you do  
now and forevermore.
-

Chapter 122

A song of ascents, of David.

<sup>1</sup> I was glad when they said to me,  
"Let us go to the house of Yahweh."

<sup>2</sup> Jerusalem, our feet are standing  
within your gates!

<sup>3</sup> Jerusalem, built  
as a city carefully planned!

<sup>4</sup> The tribes go up to Jerusalem—the tribes of Yah— <sup>1</sup>  
as a testimony for Israel,  
to give thanks to the name of Yahweh.

<sup>5</sup> There thrones of judgment were set,  
thrones of the house of David.

<sup>6</sup> Pray for the peace of Jerusalem!  
"May those who love you be at ease.

<sup>7</sup> May there be peace within the walls that defend you,  
and may they have peace within your fortresses."

<sup>8</sup> For the sake of my brothers and my friends  
I will say, "May there be peace within you."

<sup>9</sup> For the sake of the house of Yahweh our God,  
I will seek good for you.

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<sup>1</sup>Yah is a short form of the name Yahweh.

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Chapter 123

A song of ascents.

- <sup>1</sup> To you I lift up my eyes,  
you who are enthroned in the heavens.
- <sup>2</sup> See, as the eyes of servants look to their master's hand,  
as the eyes of a servant girl look to the hand of her mistress,  
so our eyes look to Yahweh our God  
until he has mercy on us.
- <sup>3</sup> Have mercy on us, Yahweh, have mercy on us,  
for we are filled with humiliation.
- <sup>4</sup> We are more than full  
of the scoffing of the insolent  
and with the contempt of the proud.
-

Chapter 124

A song of ascents. Of David.

- <sup>1</sup> "If Yahweh had not been on our side,"  
let Israel say now,  
<sup>2</sup> "if it had not been Yahweh who was on our side  
when men rose up against us,  
<sup>3</sup> then they would have swallowed us up alive  
when their anger raged against us.  
<sup>4</sup> The water would have swept us away;  
the torrent would have overwhelmed us.  
<sup>5</sup> Then the raging waters would have drowned us."
- <sup>6</sup> Blessed be Yahweh,  
who has not allowed us to be torn by their teeth.  
<sup>7</sup> We have escaped like a bird  
out of the snare of the fowlers;  
the snare has been broken,  
and we have escaped.
- <sup>8</sup> Our help is in the name of Yahweh,  
who made heaven and earth.
-

Chapter 125

A song of ascents.

- <sup>1</sup> Those who trust in Yahweh  
are like Mount Zion, unshakable, forever enduring.
  - <sup>2</sup> As the mountains surround Jerusalem,  
so Yahweh surrounds his people  
now and forever.
  - <sup>3</sup> The scepter of wickedness must not rule  
in the assigned portion of the righteous.  
Otherwise the righteous might do what is wrong.
  - <sup>4</sup> Do good, Yahweh, to those who are good  
and to those who are upright in their hearts.
  - <sup>5</sup> But as for those who turn aside to their crooked ways,  
Yahweh will lead them away with the those who behave wickedly.  
May peace be on Israel.
-

Chapter 126

A song of ascents.

<sup>1</sup> When Yahweh reversed the captivity of Zion,  
we were like those who dream.

<sup>2</sup> Then our mouths were filled with laughter  
and our tongues with joyful shouting.  
Then they said among the nations,  
"Yahweh has done great things for them."

<sup>3</sup> Yahweh did great things for us;  
how glad we were!

<sup>4</sup> Reverse our captivity, Yahweh,  
like the streams in the Negev.

<sup>5</sup> Those who sow in tears  
will reap with shouts of joy.

<sup>6</sup> He who goes out weeping,  
carrying seed for sowing,  
will return again with shouts of joy,  
bringing his bundles of grain with him.

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Chapter 127

A song of ascents, of Solomon.

- <sup>1</sup> Unless Yahweh builds the house,  
they work uselessly, those who build it.  
Unless Yahweh guards the city,  
the watchman stands guard uselessly.
- <sup>2</sup> It is useless for you to rise up early,  
to come home late,  
or to eat the bread of hard work,  
for Yahweh provides for his beloved as they sleep.
- <sup>3</sup> See, children are a heritage from Yahweh,  
and the fruit of the womb is a reward from him.
- <sup>4</sup> Like arrows in the hand of a warrior,  
so are the children of one's youth.
- <sup>5</sup> How blessed is the man  
that has his quiver full of them.  
He will not be put to shame  
when he confronts his enemies in the gate.
-

Chapter 128

A song of ascents.

<sup>1</sup> Blessed is everyone who honors Yahweh,  
who walks in his ways.

<sup>2</sup> The labor of your hands you will enjoy;  
you will be blessed and prosper.

<sup>3</sup> Your wife will be like a fruitful vine  
in your house;  
your children will be like olive plants  
as they sit around your table.

<sup>4</sup> Yes, indeed, the man will be blessed  
who honors Yahweh.

<sup>5</sup> May Yahweh bless you from Zion;  
may you see the prosperity of Jerusalem  
all the days of your life.

<sup>6</sup> May you live to see your children's children.  
May peace be on Israel.

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Chapter 129

A song of ascents.

- <sup>1</sup> "Often since my youth they have attacked me,"  
let Israel say.
  - <sup>2</sup> "Often since my youth they have attacked me,  
yet they have not defeated me.
  - <sup>3</sup> The plowers plowed on my back;  
they made their furrows long.
  - <sup>4</sup> Yahweh is righteous;  
he has cut off the ropes of the wicked."
  - <sup>5</sup> May they all be put to shame and turned back,  
those who hate Zion.
  - <sup>6</sup> May they be like the grass on the housetops  
that withers before it grows up,
  - <sup>7</sup> that cannot fill the reaper's hand  
or the chest of the one who binds bundles of grain together.
  - <sup>8</sup> May those who pass by not say,  
"May the blessing of Yahweh be on you;  
we bless you in the name of Yahweh."
-

Chapter 130

A song of ascents.

<sup>1</sup> Out of the depths I cry to you, Yahweh.

<sup>2</sup> Lord, hear my voice;  
let your ears be attentive  
to my pleas for mercy.

<sup>3</sup> If you, Yah, would mark iniquities,  
Lord, who could stand? <sup>1</sup>

<sup>4</sup> But there is forgiveness with you,  
that you may be revered.

<sup>5</sup> I wait for Yahweh, my soul waits,  
and in his word I hope.

<sup>6</sup> My soul waits for the Lord  
more than watchmen wait for the morning.

<sup>7</sup> Israel, hope in Yahweh.  
Yahweh is merciful,  
and with him is great redemption.

<sup>8</sup> It is he who will redeem Israel  
from all his iniquities.

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<sup>1</sup>Yah is a short form of the name Yahweh.

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Chapter 131

A song of ascents; of David.

<sup>1</sup> Yahweh, my heart is not proud  
or my eyes haughty.

I do not have great hopes for myself  
or concern myself with things that are beyond me.

<sup>2</sup> Indeed I have stilled and quieted my soul;  
like a weaned child with his mother,  
my soul within me is like a weaned child.

<sup>3</sup> Israel, hope in Yahweh  
now and forever.

---

## Chapter 132

A song of ascents.

- <sup>1</sup> Yahweh, for David's sake call to mind  
all his afflictions.
- <sup>2</sup> Call to mind how he swore to Yahweh,  
how he vowed to the Mighty One of Jacob.
- <sup>3</sup> He said, "I will not enter the tent of my house  
or get on the couch of my bed,
- <sup>4</sup> I will not give sleep to my eyes  
or rest to my eyelids
- <sup>5</sup> until I find a place for Yahweh,  
a tabernacle for the Mighty One of Jacob."
- <sup>6</sup> See, we heard about it in Ephrathah;  
we found it in the fields of Jaar.
- <sup>7</sup> We will go into God's tabernacle;  
we will worship at his footstool.
- <sup>8</sup> Arise, Yahweh, to your resting place,  
you and the ark of your strength!
- <sup>9</sup> May your priests be clothed with integrity;  
may your faithful ones shout for joy.
- <sup>10</sup> For your servant David's sake,  
do not turn away from your anointed king.
- <sup>11</sup> Yahweh swore a sure oath to David,  
a sure oath that he will not revoke:  
"I will place one of your descendants on your throne.
- <sup>12</sup> If your sons keep my covenant  
and the solemn commands that I will teach them,  
their children also will sit on your throne forevermore."
- <sup>13</sup> Certainly Yahweh has chosen Zion,  
he has desired her for his seat.
- <sup>14</sup> "This is my resting place forever.  
I will live here, for I desire her.
- <sup>15</sup> I will abundantly bless her with provisions.  
I will satisfy her poor with bread.
- <sup>16</sup> I will clothe her priests with salvation,  
her faithful ones will shout aloud for joy.
- <sup>17</sup> There I will make a horn to sprout for David  
and set up a lamp for my anointed one.
- <sup>18</sup> I will clothe his enemies with shame,  
but on him his crown will shine."
-

Chapter 133

A song of ascents. Of David.

- <sup>1</sup> Behold, how good and how pleasant it is  
for brothers to live together!
- <sup>2</sup> It is like fine oil on the head  
pouring down on the beard—  
Aaron's beard,  
and then it pours down on the collar of his robes.
- <sup>3</sup> It is like the dew of Hermon  
which falls on the mountains of Zion.  
For there Yahweh commanded the blessing—  
life forevermore.
-

Chapter 134

A song of ascents.

<sup>1</sup> Come, bless Yahweh, all you servants of Yahweh,  
you who serve during the night in the house of Yahweh.

<sup>2</sup> Lift up your hands to the holy place  
and bless Yahweh.

<sup>3</sup> May Yahweh bless you from Zion,  
he who made heaven and earth.

---

## Chapter 135

- <sup>1</sup> Give praise to Yah! <sup>1</sup>  
     Praise the name of Yahweh.  
     Praise him, you servants of Yahweh,  
<sup>2</sup> you who stand in the house of Yahweh,  
     in the courtyards of the house of our God.
- <sup>3</sup> Give praise to Yah, for he is good; <sup>2</sup>  
     sing praises to his name, for it is pleasant to do so.
- <sup>4</sup> For Yah has chosen Jacob for himself, <sup>3</sup>  
     Israel as his own possession.
- <sup>5</sup> I know that Yahweh is great,  
     that our Lord is above all gods.
- <sup>6</sup> Whatever Yahweh desires, he does  
     in heaven, on earth,  
     in the seas and all the ocean depths.
- <sup>7</sup> He brings the clouds from far away,  
     making lightning bolts accompany the rain  
     and bringing the wind out of his storehouse.
- <sup>8</sup> He killed the firstborn of Egypt,  
     both of man and animals.
- <sup>9</sup> He sent signs and wonders into your midst, Egypt,  
     against Pharaoh and all his servants.
- <sup>10</sup> He attacked many nations  
     and killed mighty kings,
- <sup>11</sup> Sihon king of the Amorites  
     and Og king of Bashan  
     and all the kingdoms of Canaan.
- <sup>12</sup> He gave us their land as an inheritance,  
     an inheritance to Israel his people.
- <sup>13</sup> Your name, Yahweh, endures forever;  
     your renown, Yahweh, endures throughout all generations.
- <sup>14</sup> For Yahweh defends his people  
     and has compassion on his servants.
- <sup>15</sup> The nations' idols are silver and gold,  
     the work of men's hands.
- <sup>16</sup> Those idols have mouths, but they do not speak;  
     they have eyes, but they do not see;
- <sup>17</sup> they have ears, but they do not give ear,  
     nor is there breath in their mouths.
- <sup>18</sup> Those who make them are like them,  
     as is everyone who trusts in them.
- <sup>19</sup> Descendants of Israel, bless Yahweh;  
     descendants of Aaron, bless Yahweh.
- <sup>20</sup> Descendants of Levi, bless Yahweh;  
     you who honor Yahweh, bless Yahweh.
- <sup>21</sup> Blessed be Yahweh in Zion,  
     he who lives in Jerusalem.  
     Give praise to Yah. <sup>4</sup>

---

<sup>1</sup>Yah is a short form of the name Yahweh.

<sup>2</sup>Yah is a short form of the name Yahweh.

<sup>3</sup>Yah is a short form of the name Yahweh.

<sup>4</sup>Yah is a short form of the name Yahweh.

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## Chapter 136

- <sup>1</sup> Give thanks to Yahweh, for he is good.  
(His covenant faithfulness endures forever.)
- <sup>2</sup> Give thanks to the God of gods.  
(His covenant faithfulness endures forever.)
- <sup>3</sup> Give thanks to the Lord of lords;  
(His covenant faithfulness endures forever.)
- <sup>4</sup> to him who alone does great wonders;  
(His covenant faithfulness endures forever.)
- <sup>5</sup> to him who by wisdom made the heavens;  
(His covenant faithfulness endures forever.)
- <sup>6</sup> to him who spread out the earth above the waters;  
(His covenant faithfulness endures forever.)
- <sup>7</sup> to him who made great lights;  
(His covenant faithfulness endures forever.)
- <sup>8</sup> to him who gave the sun to rule by day,  
(His covenant faithfulness endures forever.)
- <sup>9</sup> the moon and stars to rule by night;  
(His covenant faithfulness endures forever.)
- <sup>10</sup> to him who killed the firstborn of Egypt  
(His covenant faithfulness endures forever.)
- <sup>11</sup> and brought out Israel from among them  
(His covenant faithfulness endures forever.)
- <sup>12</sup> with a strong hand and a raised arm;  
(His covenant faithfulness endures forever.)
- <sup>13</sup> to him who divided the Sea of Reeds  
(His covenant faithfulness endures forever.)
- <sup>14</sup> and made Israel to pass through the middle of it,  
(His covenant faithfulness endures forever.)
- <sup>15</sup> but overthrew Pharaoh and his army in the Sea of Reeds;  
(His covenant faithfulness endures forever.)
- <sup>16</sup> to him who led his people through the wilderness;  
(His covenant faithfulness endures forever.)
- <sup>17</sup> to him who killed great kings;  
(His covenant faithfulness endures forever.)
- <sup>18</sup> to him who killed majestic kings,  
(His covenant faithfulness endures forever.)
- <sup>19</sup> Sihon king of the Amorites  
(His covenant faithfulness endures forever.)
- <sup>20</sup> and Og king of Bashan;  
(His covenant faithfulness endures forever.)
- <sup>21</sup> to him who gave their land as an inheritance,  
(His covenant faithfulness endures forever.)
- <sup>22</sup> an inheritance to Israel his servant;  
(His covenant faithfulness endures forever.)
- <sup>23</sup> to him who called us to mind and helped us in our humiliation;  
(His covenant faithfulness endures forever.)
- <sup>24</sup> to him who has rescued us from our enemies,  
(His covenant faithfulness endures forever.)

- <sup>25</sup> who gives food to all living beings.  
(His covenant faithfulness endures forever.)
- <sup>26</sup> Give thanks to the God of heaven.  
(His covenant faithfulness endures forever.)
-



## Chapter 137

- <sup>1</sup> By the rivers of Babylon  
we sat down and wept  
when we thought about Zion.
- <sup>2</sup> There on the poplars in the midst of it  
we hung our harps.
- <sup>3</sup> There our captors required songs from us,  
and those who mocked us required joy from us, saying,  
"Sing us one of the songs of Zion."
- <sup>4</sup> How could we sing a song about Yahweh  
in a foreign land?
- <sup>5</sup> If I ignore the memory of you, Jerusalem,  
let my right hand forget her skill.
- <sup>6</sup> Let my tongue cling to the roof of my mouth  
if I think about you no more,  
if I do not prefer Jerusalem  
more than my greatest delights.
- <sup>7</sup> Call to mind, Yahweh, what the Edomites did  
on the day Jerusalem fell.  
They said, "Tear it down, tear it down  
to its foundations."
- <sup>8</sup> Daughter of Babylon, soon to be destroyed—  
may the person be blessed, whoever pays you back  
for what you have done to us.
- <sup>9</sup> May the person be blessed,  
whoever takes and dashes your little ones against a rock.
-

Chapter 138

A psalm of David.

- <sup>1</sup> I will give you thanks with my whole heart;  
before the gods I will sing praises to you.
  - <sup>2</sup> I will bow down toward your holy temple  
and give thanks to your name  
for your covenant faithfulness and for your trustworthiness.  
You have made your word and your name  
more important than anything else.
  - <sup>3</sup> On the day that I called you, you answered me;  
you made me bold and strengthened my soul.
  - <sup>4</sup> All the kings of the earth will give you thanks, Yahweh,  
for they will hear the words from your mouth.
  - <sup>5</sup> Indeed, they will sing of the deeds of Yahweh,  
for great is the glory of Yahweh.
  - <sup>6</sup> For though Yahweh is high, yet he cares for the lowly,  
but the proud he knows from far off.
  - <sup>7</sup> Though I walk in the middle of trouble,  
you will preserve my life;  
you will reach out with your hand against the anger of my enemies,  
and your right hand will save me.
  - <sup>8</sup> Yahweh is with me to the end;  
your covenant faithfulness, Yahweh, endures forever.  
Do not abandon the works of your hands.
-

## Chapter 139

For the chief musician. A psalm of David.

- <sup>1</sup> Yahweh, you have examined me,  
and you know me.
- <sup>2</sup> You know when I sit down and when I get up;  
you understand my thoughts from far away.
- <sup>3</sup> You observe my path and my lying down;  
you are familiar with all my ways.
- <sup>4</sup> For before there is a word on my tongue,  
you know it completely, Yahweh.
- <sup>5</sup> Behind me and before me you surround me  
and place your hand upon me.
- <sup>6</sup> Such knowledge is incomprehensible to me;  
it is too high, and I cannot reach it.
- <sup>7</sup> Where can I go from your Spirit?  
Where can I flee from your presence?
- <sup>8</sup> If I ascend up to the heavens, you are there;  
if I make my bed in Sheol, behold, you are there.
- <sup>9</sup> If I fly away on the wings of the dawn  
and go to live in the uttermost parts across the sea,
- <sup>10</sup> even there your hand will lead me,  
your right hand will hold on to me.
- <sup>11</sup> If I said, "Surely the darkness will cover me,  
and the light will become night around me,"
- <sup>12</sup> even the darkness would not be dark to you.  
The night would shine like the day,  
for the darkness and the light are both alike to you.
- <sup>13</sup> You formed my inner parts;  
you formed me in my mother's womb.
- <sup>14</sup> I will praise you  
because I am fearfully and wonderfully made.  
Your works are wonderful.  
My soul knows this very well.
- <sup>15</sup> My bones were not hidden from you  
when I was made in private,  
when I was intricately made in the depths of the earth.
- <sup>16</sup> You saw me inside the womb;  
all the days assigned to me were recorded  
in your book even before the first one happened.
- <sup>17</sup> How precious are your thoughts to me, God!  
How vast is their sum!
- <sup>18</sup> If I tried to count them,  
they would be more in number than the sand.  
When I awake, I am still with you.
- <sup>19</sup> If only you would kill the wicked, God;  
get away from me, you men of bloodshed.
- <sup>20</sup> They rebel against you and act deceitfully;  
your enemies tell lies.
- <sup>21</sup> Do I not hate those, Yahweh, who hate you?

Do I not despise those who rise up against you?

<sup>22</sup> I hate them completely;  
they have become my enemies.

<sup>23</sup> Examine me, God, and know my heart;  
test me and know my thoughts.

<sup>24</sup> See if there is any wicked way in me,  
and lead me in the everlasting way.

---

## Chapter 140

For the chief musician. A psalm of David.

<sup>1</sup> Yahweh, rescue me from the wicked;  
preserve me from violent men.

<sup>2</sup> They plan evil in their hearts;  
they cause battles every day.

<sup>3</sup> Their tongues wound like serpents;  
vipers' poison is on their lips.

Selah

<sup>4</sup> Keep me from the hands of the wicked, Yahweh;  
preserve me from violent men  
who plan to push down my steps.

<sup>5</sup> The proud have set a trap for me;  
they have spread a net;  
they have set a snare for me.

Selah

<sup>6</sup> I said to Yahweh, "You are my God;  
give ear to the sound of my pleas."

<sup>7</sup> Yahweh, my Lord, you are powerfully able to save me;  
you shield my head in the day of battle.

<sup>8</sup> Yahweh, do not grant the desires of the wicked;  
do not let their evil plans succeed.

Selah

<sup>9</sup> Those who surround me raise their heads;  
let the mischief of their own lips cover them.

<sup>10</sup> Let burning coals fall on them;  
throw them into the fire,  
into bottomless pits, never more to rise.

<sup>11</sup> May men of tongues not be made secure on the earth;  
may evil hunt down the violent man to strike him dead.

<sup>12</sup> I know that Yahweh will judge in favor of the afflicted,  
and that he will give justice to the needy.

<sup>13</sup> Surely the righteous people will give thanks to your name;  
the upright people will live in your presence.

---

Chapter 141

A psalm of David.

- <sup>1</sup> Yahweh, I am crying out to you; come quickly to me.  
Give ear to my voice when I call to you.
- <sup>2</sup> May my prayer be like incense before you;  
may my lifted hands be like the evening sacrifice.
- <sup>3</sup> Yahweh, place a guard over my mouth;  
guard the door of my lips.
- <sup>4</sup> Do not let my heart desire any evil thing  
or participate in wicked deeds  
with men who behave wickedly.  
May I not eat any of their delicacies.
- <sup>5</sup> Let a righteous man hit me; it will be a kindness to me.  
Let him correct me; it will be like oil on my head;  
may my head not refuse to accept it.  
But my prayer is always against their wicked deeds.
- <sup>6</sup> Their judges will be thrown down from the top of cliffs;  
they will hear that my own words are pleasant.
- <sup>7</sup> They will have to say, "As when one plows and breaks up the ground,  
so our bones have been scattered at the mouth of Sheol."
- <sup>8</sup> Surely my eyes are on you, Yahweh, Lord;  
in you I take refuge; do not leave my soul defenseless.
- <sup>9</sup> Protect me from the snares that they have laid for me,  
from the traps of those who behave wickedly.
- <sup>10</sup> Let the wicked fall into their own nets  
while I escape.
-

Chapter 142

A maschil of David, when he was in the cave; a prayer.

<sup>1</sup> With my voice I cry out for help to Yahweh;  
with my voice I plead for Yahweh's favor.

<sup>2</sup> I pour out my lament before him;  
I tell him my troubles.

<sup>3</sup> When my spirit is weak within me,  
you know my path.  
In the way that I walk  
they have hidden a trap for me.

<sup>4</sup> I look to my right and see  
that there is no one who cares about me.  
There is no escape for me;  
no one cares about my life.

<sup>5</sup> I called out to you, Yahweh;  
I said, "You are my refuge,  
my portion in the land of the living.

<sup>6</sup> Listen to my cry,  
for I have been brought very low;  
rescue me from my persecutors,  
for they are stronger than I.

<sup>7</sup> Bring my soul out of prison  
so that I may give thanks to your name.  
The righteous will gather around me  
because you have been good to me."

---

## Chapter 143

A psalm of David.

- <sup>1</sup> Hear my prayer, Yahweh;  
give ear to my pleas.  
Because of your faithfulness and righteousness,  
answer me!
- <sup>2</sup> Do not enter into judgment with your servant,  
for in your sight no one is righteous.
- <sup>3</sup> The enemy has pursued my soul;  
he has crushed me to the ground;  
he has made me to live in darkness  
like those who have been dead a long time.
- <sup>4</sup> My spirit is overwhelmed within me;  
my heart is appalled.
- <sup>5</sup> I call to mind the old days;  
I meditate on all your deeds;  
I reflect on your accomplishments.
- <sup>6</sup> I spread my hands out to you;  
my soul thirsts for you in a parched land.
- <sup>7</sup> Answer me quickly, Yahweh,  
because my spirit faints.  
Do not hide your face from me,  
or I will become like those who go down into the pit.
- <sup>8</sup> Let me hear your covenant faithfulness in the morning,  
for I trust in you.  
Show me the way where I should walk,  
for I lift up my soul to you.
- <sup>9</sup> Rescue me from my enemies, Yahweh;  
I flee to you to hide.
- <sup>10</sup> Teach me to do your will,  
for you are my God.  
May your good Spirit  
lead me in the land of uprightness.
- <sup>11</sup> Yahweh, for your name's sake, keep me alive;  
in your righteousness bring my soul out of trouble.
- <sup>12</sup> In your covenant faithfulness cut off my enemies  
and destroy all the enemies of my life,  
for I am your servant.
- 

Selah



## Chapter 144

A psalm of David.

- <sup>1</sup> Blessed be Yahweh, my rock,  
    who trains my hands for war  
    and my fingers for battle.
- <sup>2</sup> You are my covenant faithfulness and my fortress,  
    my high tower and the one who rescues me,  
my shield and the one in whom I take refuge,  
    the one who subdues nations under me.
- <sup>3</sup> Yahweh, what is man that you take notice of him  
    or the son of man that you think about him?
- <sup>4</sup> Man is like a breath;  
    his days are like a passing shadow.
- <sup>5</sup> Cause the sky to sink and come down, Yahweh;  
    touch the mountains and make them smoke.
- <sup>6</sup> Send flashes of lightning and scatter my enemies;  
    shoot your arrows and drive them back in confusion.
- <sup>7</sup> Reach out your hand from above;  
    rescue me out of many waters,  
    from the hand of foreigners.
- <sup>8</sup> Their mouths speak lies,  
    and their right hand is falsehood.
- <sup>9</sup> I will sing a new song to you, God;  
    on a lute of ten strings I will sing praises to you,
- <sup>10</sup> who gives salvation to kings,  
    who rescues David your servant from an evil sword.
- <sup>11</sup> Rescue me and free me  
    from the hand of foreigners.  
Their mouths speak lies,  
    and their right hand is falsehood.
- <sup>12</sup> May our sons be like plants  
    who grow to full size in their youth  
and our daughters like carved corner pillars,  
    shapely like those of a palace.
- <sup>13</sup> May our storehouses be full  
    with every kind of produce,  
and may our sheep produce thousands  
    and ten thousands in our fields.
- <sup>14</sup> Then our oxen will have many young.  
    No one will break through our walls; there will be no exile  
    and no outcry in our streets.
- <sup>15</sup> Blessed is the people with such blessings;  
    happy is the people whose God is Yahweh.
-

## Chapter 145

A psalm of praise. Of David.

- <sup>1</sup> I will extol you, my God, King;  
I will bless your name forever and ever.
  - <sup>2</sup> Every day will I bless you;  
I will praise your name forever and ever.
  - <sup>3</sup> Great is Yahweh and greatly to be praised;  
his greatness is unsearchable.
  - <sup>4</sup> One generation will praise your deeds to the next  
and will proclaim your mighty actions.
  - <sup>5</sup> I will meditate on the majesty of your glory  
and on your marvelous deeds.
  - <sup>6</sup> They will speak of the power of your awesome works,  
and I will declare your greatness.
  - <sup>7</sup> They will declare your abounding goodness,  
and they will shout joyfully about your righteousness.
  - <sup>8</sup> Yahweh is gracious and merciful,  
slow to anger and great in steadfast love.
  - <sup>9</sup> Yahweh is good to all;  
his tender mercies are over all his works.
  - <sup>10</sup> All your works will give thanks to you, Yahweh;  
your faithful ones will bless you.
  - <sup>11</sup> They will speak of the glory of your kingdom,  
and they will tell of your power.
  - <sup>12</sup> They will make known to mankind God's mighty deeds  
and the glorious splendor of his kingdom.
  - <sup>13</sup> Your kingdom is an everlasting kingdom,  
and your dominion endures throughout all generations.
  - <sup>14</sup> Yahweh supports all who are falling  
and raises up all those who are bent over.
  - <sup>15</sup> The eyes of all wait for you;  
you give them their food at the right time.
  - <sup>16</sup> You open your hand  
and satisfy the desire of every living thing.
  - <sup>17</sup> Yahweh is righteous in all his ways  
and faithful in all his deeds.
  - <sup>18</sup> Yahweh is near to all those who call to him,  
to all who call to him in trustworthiness.
  - <sup>19</sup> He fulfills the desire of those who honor him;  
he hears their cry and saves them.
  - <sup>20</sup> Yahweh watches over all those who love him,  
but he will destroy all the wicked.
  - <sup>21</sup> My mouth will speak out the praise of Yahweh;  
let all mankind bless his holy name  
forever and ever.
-

Chapter 146

- <sup>1</sup> Give praise to Yah. <sup>1</sup>  
Praise Yahweh, my soul.
- <sup>2</sup> I give praise to Yahweh with all my life;  
I will sing praises to my God as long as I exist.
- <sup>3</sup> Do not put your trust in princes  
or in mankind, in whom there is no salvation.
- <sup>4</sup> When a person's life's breath stops, he returns to the ground;  
on that day his plans end.
- <sup>5</sup> Blessed is he who has the God of Jacob for his help,  
whose hope is in Yahweh his God.
- <sup>6</sup> Yahweh made heaven and earth,  
the sea, and all that is in them;  
he observes trustworthiness forever.
- <sup>7</sup> He executes justice for the oppressed  
and gives food to the hungry.  
Yahweh frees the prisoners;
- <sup>8</sup> Yahweh opens the eyes of the blind;  
Yahweh raises up those who are bowed down;  
Yahweh loves the righteous people.
- <sup>9</sup> Yahweh protects the foreigners in the land;  
he supports the fatherless and widow,  
but he opposes the wicked.
- <sup>10</sup> Yahweh will reign forever,  
your God, Zion, for all generations.  
Give praise to Yah. <sup>2</sup>

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<sup>1</sup>Yah is a short form of the name Yahweh.

<sup>2</sup>Yah is a short form of the name Yahweh.

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## Chapter 147

- <sup>1</sup> Give praise to Yah, <sup>1</sup>  
     for it is good to sing praises to our God;  
     it is pleasant, and praise is suitable.
- <sup>2</sup> Yahweh rebuilds Jerusalem;  
     he gathers together the scattered people of Israel.
- <sup>3</sup> He heals the brokenhearted  
     and binds up their wounds.
- <sup>4</sup> He counts the stars;  
     he gives names to all of them.
- <sup>5</sup> Great is our Lord and awesome in power;  
     his understanding cannot be measured.
- <sup>6</sup> Yahweh supports the oppressed;  
     he brings the wicked down to the ground.
- <sup>7</sup> Sing to Yahweh with thanksgiving;  
     sing praises to our God with a harp.
- <sup>8</sup> He covers the heavens with clouds  
     and prepares rain for the earth,  
     making the grass to grow on the mountains.
- <sup>9</sup> He gives food to the animals  
     and to the young ravens when they cry.
- <sup>10</sup> He finds no delight in the strength of a horse;  
     he takes no pleasure in the strong legs of a man.
- <sup>11</sup> Yahweh takes pleasure in those who honor him,  
     who hope in his covenant faithfulness.
- <sup>12</sup> Praise Yahweh, Jerusalem;  
     praise your God, Zion.
- <sup>13</sup> For he strengthens the bars of your gates;  
     he blesses your children among you.
- <sup>14</sup> He brings prosperity inside your borders;  
     he satisfies you with the finest of wheat.
- <sup>15</sup> He sends out his commandment to earth;  
     his command runs very swiftly.
- <sup>16</sup> He makes the snow like wool;  
     he scatters the frost like ashes.
- <sup>17</sup> He dispenses the hail like crumbs;  
     who can withstand the cold he sends?
- <sup>18</sup> He sends out his command and melts them;  
     he makes the wind to blow and the water to flow.
- <sup>19</sup> He proclaimed his word to Jacob,  
     his statutes and his righteous decrees to Israel.
- <sup>20</sup> He has not done so with any other nation,  
     and as for his decrees, they do not know them.
- Give praise to Yah. <sup>2</sup>

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<sup>1</sup>Yah is a short form of the name Yahweh.

<sup>2</sup>Yah is a short form of the name Yahweh.

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## Chapter 148

- <sup>1</sup> Give praise to Yah. <sup>1</sup>  
Praise Yahweh, you in the heavens;  
praise him, you in the heights.
- <sup>2</sup> Praise him, all his angels;  
praise him, all his hosts.
- <sup>3</sup> Praise him, sun and moon;  
praise him, all you shining stars.
- <sup>4</sup> Praise him, highest heaven  
and you waters that are above the sky.
- <sup>5</sup> Let them praise the name of Yahweh,  
for he gave the command, and they were created.
- <sup>6</sup> He has also established them forever and ever;  
he issued a decree that will never change.
- <sup>7</sup> Praise him from the earth,  
you sea monsters and all ocean depths,
- <sup>8</sup> fire and hail, snow and clouds,  
stormy wind fulfilling his word.
- <sup>9</sup> Praise him, mountains and all hills,  
fruit trees and all cedars,
- <sup>10</sup> Wild animals and all livestock,  
creatures that crawl and birds with wings.
- <sup>11</sup> Praise Yahweh, you kings of the earth and all nations,  
you princes, and all you judges of the earth,
- <sup>12</sup> both young men and young women,  
elderly and children.
- <sup>13</sup> Let them all praise the name of Yahweh,  
for his name alone is exalted  
and his glory extends over the earth and the heavens.
- <sup>14</sup> He has lifted up the horn of his people  
for praise from all his faithful ones,  
the people of Israel, the people near to him.  
Give praise to Yah. <sup>2</sup>

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<sup>1</sup>Yah is a short form of the name Yahweh.

<sup>2</sup>Yah is a short form of the name Yahweh.

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Chapter 149

- <sup>1</sup> Give praise to Yah! <sup>1</sup>  
Sing to Yahweh a new song;  
sing his praise in the assembly of the faithful ones.
- <sup>2</sup> Let Israel rejoice in the one who made them;  
let the people of Zion rejoice in their king.
- <sup>3</sup> Let them praise his name with dancing;  
let them sing praises to him with tambourine and harp.
- <sup>4</sup> For Yahweh takes pleasure in his people;  
he glorifies the humble with salvation.
- <sup>5</sup> Let the faithful ones rejoice in this honor;  
let them sing for joy on their beds.
- <sup>6</sup> May the praises of God be in their mouths  
and a two-edged sword in their hand
- <sup>7</sup> to execute vengeance on the nations  
and acts of punishment on the peoples.
- <sup>8</sup> They will bind their kings with chains  
and their nobles with iron shackles.
- <sup>9</sup> They will execute the judgment that is written.  
This will be an honor for all his faithful ones.  
Give praise to Yah. <sup>2</sup>

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<sup>1</sup>Yah is a short form of the name Yahweh.

<sup>2</sup>Yah is a short form of the name Yahweh.

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## Chapter 150

- <sup>1</sup> Give praise to Yah! <sup>1</sup>  
 Praise God in his holy place;  
 praise him in the mighty heavens.
- <sup>2</sup> Praise him for his mighty acts;  
 praise him for his surpassing greatness.
- <sup>3</sup> Praise him with the blast of the horn;  
 praise him with lute and harp.
- <sup>4</sup> Praise him with tambourines and dancing;  
 praise him with stringed instruments and pipe.
- <sup>5</sup> Praise him with loud cymbals;  
 praise him with high sounding cymbals.
- <sup>6</sup> Let everything that has breath give praise to Yah!  
 Give praise to Yah! <sup>2</sup>

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<sup>1</sup>Yah is a short form of the name Yahweh.

<sup>2</sup>Yah is a short form of the name Yahweh.

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## Proverbs

## Chapter 1

<sup>1</sup>The proverbs of Solomon son of David, the king of Israel.

- <sup>2</sup> These proverbs are to teach wisdom and instruction,  
 to teach words of insight,
- <sup>3</sup> that you may receive instruction in prudent behavior,  
 righteousness, justice, and uprightness.
- <sup>4</sup> These proverbs are also to give wisdom to the naive,  
 and to give knowledge and discretion to the youth.
- <sup>5</sup> Let wise people listen and increase their learning,  
 and let discerning people get wise counsel,
- <sup>6</sup> to understand proverbs, parables,  
 and words of wise people and their riddles.
- <sup>7</sup> The fear of Yahweh is the beginning of knowledge—  
 fools despise wisdom and instruction.
- <sup>8</sup> My son, hear the instruction of your father  
 and do not abandon the rules of your mother;
- <sup>9</sup> they will be a graceful wreath for your head  
 and pendants hanging from your neck.
- <sup>10</sup> My son, if sinners try to entice you into their sin,  
 do not go with them.
- <sup>11</sup> If they say, "Come with us,  
 let us lie in wait for blood,  
 let us hide and attack innocent people for no reason;
- <sup>12</sup> let us swallow them up alive, like Sheol takes away those who are healthy,  
 and make them like those who go down into the pit;
- <sup>13</sup> we will find all kinds of valuable things;

we will fill our houses with plunder;  
 14 throw in your lot with us,  
 and we will all have one purse together"—  
 15 my son, do not walk down that path with them;  
 do not let your foot touch where they walk;  
 16 their feet run to evil  
 and they hurry to shed blood.  
 17 For it is useless to spread the net  
 in the sight of any bird.  
 18 These men lie in wait for their own blood—  
 they set an ambush for their own lives.  
 19 So are the ways of everyone who gains profit by violence;  
 unjust gain takes away the lives of those who hold on to it.

20 Wisdom cries aloud in the street,  
 she raises her voice in the open places;  
 21 at the head of the noisy streets she cries out,  
 at the entrance of the city gates she speaks her sayings,

22 "How long, you naive people, will you love being naive?  
 How long, you mockers, will you delight in mockery,  
 and how long, you fools, will you hate knowledge?  
 23 Turn at my correction;  
 I will pour out my spirit to you;  
 I will make my words known to you.  
 24 I have called, and you have refused to listen;  
 I reached out with my hand, but there was no one who paid attention.  
 25 But you have ignored all my instruction  
 and paid no attention to my correction.  
 26 I will laugh at your calamity,  
 I will mock you when the terror comes—  
 27 when your fearful dread comes like a storm  
 and disaster sweeps over you like a whirlwind,  
 when distress and anguish come upon you.

28 Then they will call upon me, and I will not answer;  
 they will diligently seek me, but they will not find me.  
 29 Because they hate knowledge  
 and did not choose the fear of Yahweh,  
 30 they would not follow my instruction,  
 and they despised all my correction.  
 31 They will eat the fruit of their ways,  
 and with the fruit of their schemes they will be filled.  
 32 For the naive are killed when they turn away,  
 and the indifference of fools will destroy them.  
 33 But whoever listens to me will dwell in safety  
 and will rest secure with no fear of disaster."

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## Chapter 2

- <sup>1</sup> My son, if you receive my words  
and treasure up my commandments with you,  
<sup>2</sup> make your ears pay attention to wisdom  
and incline your heart to understanding.  
<sup>3</sup> If you cry out for discernment  
and raise your voice for understanding,  
<sup>4</sup> if you seek it like you would seek silver  
and search for understanding as you would seek hidden treasures,  
<sup>5</sup> then you will understand the fear of Yahweh  
and you will find the knowledge of God.  
<sup>6</sup> For Yahweh gives wisdom;  
from his mouth comes knowledge and understanding.  
<sup>7</sup> He stores up sound wisdom for the upright;  
he is a shield for those who walk in integrity;  
<sup>8</sup> he guards the paths of justice  
and he will preserve the way of his faithful ones.
- <sup>9</sup> Then you will understand righteousness, justice, and equity,  
and every good path.  
<sup>10</sup> For wisdom will come into your heart,  
and knowledge will be pleasant to your soul.  
<sup>11</sup> Discretion will watch over you;  
understanding will guard you.
- <sup>12</sup> They will rescue you from the way of evil,  
from those who speak perverse things,  
<sup>13</sup> who abandon the paths of uprightness  
and walk in the ways of darkness.  
<sup>14</sup> They rejoice when they do evil  
and delight in the perversities of evil.  
<sup>15</sup> They follow crooked paths,  
and using deception they hide their tracks.
- <sup>16</sup> Wisdom and discretion will save you from an adulteress,  
from an immoral woman and her flattering words.  
<sup>17</sup> She abandons the companion of her youth  
and forgets the covenant of her God.  
<sup>18</sup> For her house sinks down to death,  
and her tracks will lead you to those in the grave.  
<sup>19</sup> All who go to her will not return again  
and they will not reach the paths of life.
- <sup>20</sup> So you will walk in the way of good people  
and follow the paths of righteous people.  
<sup>21</sup> For the upright will make a home in the land,  
and those with integrity will remain in it.  
<sup>22</sup> But the wicked will be cut off from the land,  
and the faithless will be cut off from it.
-

Chapter 3

- <sup>1</sup> My son, do not forget my teaching,  
and keep my commandments in your heart,
- <sup>2</sup> for the length of your days and years of your life,  
they will add peace to you.
- <sup>3</sup> Do not let steadfast love and faithfulness ever leave you;  
tie them together about your neck;  
write them on the tablet of your heart.
- <sup>4</sup> Then you will find favor and a good reputation  
in the sight of God and man.
- <sup>5</sup> Trust in Yahweh with all your heart  
and do not lean on your own understanding;
- <sup>6</sup> in all your ways acknowledge him  
and he will make your paths straight.
- <sup>7</sup> Do not be wise in your own eyes;  
fear Yahweh and turn away from evil.
- <sup>8</sup> It will be healing to your flesh  
and refreshment for your bones.
- <sup>9</sup> Honor Yahweh with your wealth  
and with the firstfruits of all your produce,
- <sup>10</sup> and your storehouses will be filled up  
and your vats will be bursting, full of new wine.
- <sup>11</sup> My son, do not despise Yahweh's instruction  
and do not hate his rebuke,
- <sup>12</sup> for Yahweh disciplines those he loves,  
as a father deals with a son who pleases him.
- <sup>13</sup> The one who finds wisdom is blessed;  
he also gets understanding.
- <sup>14</sup> What you gain from wisdom is better than what silver will give in return  
and its profit is better than gold.
- <sup>15</sup> Wisdom is more precious than jewels  
and nothing you desire can compare to her.
- <sup>16</sup> She has the length of her days in her right hand;  
in her left hand are riches and honor.
- <sup>17</sup> Her ways are ways of pleasantness  
and all her paths are peace.
- <sup>18</sup> She is a tree of life to those who take hold of it;  
those who hold on to it are happy.
- <sup>19</sup> By wisdom Yahweh founded the earth;  
by understanding he established the heavens.
- <sup>20</sup> By his knowledge the depths broke open  
and the clouds dropped their dew.
- <sup>21</sup> My son, do not let these depart from your eyes:  
guard sound wisdom and discretion.
- <sup>22</sup> They will be life to your soul

and an adornment of favor to wear around your neck.  
<sup>23</sup> Then you will walk on your way in safety  
and your foot will not stumble;  
<sup>24</sup> when you lie down, you will not be afraid;  
when you lie down, your sleep will be sweet.  
<sup>25</sup> Do not be afraid of sudden terror  
or devastation caused by the wicked, when it comes,  
<sup>26</sup> for Yahweh will be on your side  
and will keep your foot from being caught in a trap.

<sup>27</sup> Do not withhold good from those who deserve it,  
when it is in your power to act.  
<sup>28</sup> Do not say to your neighbor,  
"Go, and come again, and tomorrow I will give it,"  
when you have the money with you.

<sup>29</sup> Do not make a plan to harm your neighbor—  
the one who dwells in safety with you.  
<sup>30</sup> Do not argue with a person without a reason,  
when he has done nothing to harm you.

<sup>31</sup> Do not envy a violent person  
or choose any of his ways.  
<sup>32</sup> For the devious person is an abomination to Yahweh,  
but he brings the upright person into his confidence.

<sup>33</sup> The curse of Yahweh is on the house of the wicked person,  
but he blesses the home of righteous people.  
<sup>34</sup> He mocks mockers,  
but he gives his favor to humble people.  
<sup>35</sup> Wise people inherit honor,  
but fools will be lifted up in their shame.

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## Chapter 4

- <sup>1</sup> Listen, sons, to a father's instruction,  
and pay attention so you will know what understanding is.
- <sup>2</sup> I am giving you good instructions;  
do not abandon my teaching.
- <sup>3</sup> When I was a son of my father,  
the tender and only child of my mother,
- <sup>4</sup> he taught me and said to me,  
"Let your heart hold fast to my words;  
keep my commands and live.
- <sup>5</sup> Acquire wisdom and understanding;  
do not forget and do not reject the words of my mouth;
- <sup>6</sup> do not abandon wisdom and she will watch over you;  
love her and she will keep you safe.
- <sup>7</sup> Wisdom is the most important thing, so acquire wisdom  
and spend all you own so you can get understanding.
- <sup>8</sup> Cherish wisdom and she will exalt you;  
she will honor you when you embrace her.
- <sup>9</sup> She will put a wreath of honor on your head;  
she will give you a beautiful crown."
- <sup>10</sup> Listen, my son, and receive my words,  
and you will have many years in your life.
- <sup>11</sup> I am teaching you in the way of wisdom;  
I am leading you in upright paths.
- <sup>12</sup> When you walk, no one will stand in your way  
and if you run, you will not stumble.
- <sup>13</sup> Hold on to instruction, do not let it go;  
guard it, for it is your life.
- <sup>14</sup> Do not follow the path of the wicked  
and do not go along the way of those who do evil.
- <sup>15</sup> Avoid it, do not go on it;  
turn away from it and go another way.
- <sup>16</sup> For they cannot sleep until they do evil  
and they are robbed of sleep until they cause someone to stumble.
- <sup>17</sup> For they devour the bread of wickedness  
and drink the wine of violence.
- <sup>18</sup> But the path of righteous people is like the first light that grows brighter;  
it shines more and more until the fullness of the day comes.
- <sup>19</sup> The way of the wicked is like darkness—  
they do not know what it is they stumble over.
- <sup>20</sup> My son, pay attention to my words;  
incline your ear to my sayings.
- <sup>21</sup> Do not let them turn away from your eyes;  
keep them in your heart.
- <sup>22</sup> For my words are life to those who find them  
and health to their whole body.
- <sup>23</sup> Keep your heart safe and guard it with all diligence,  
for from it flow the springs of life.
- <sup>24</sup> Put crooked speech away from you  
and put corrupt talk far from you.

- <sup>25</sup> Let your eyes look straight ahead  
and fix your gaze straight before you.
- <sup>26</sup> Make a level path for your foot;  
then all your ways will be established.
- <sup>27</sup> Do not turn aside to the right or to the left;  
turn your foot away from evil.
-

## Chapter 5

- <sup>1</sup> My son, pay attention to my wisdom;  
    incline your ears to my understanding,  
<sup>2</sup> so you may learn about discretion  
    and your lips may protect knowledge.  
<sup>3</sup> For the lips of an adulteress drip with honey  
    and her mouth is smoother than oil,  
<sup>4</sup> but in the end she is as bitter as wormwood,  
    cutting like a sharp sword.  
<sup>5</sup> Her feet go down to death;  
    her steps go all the way to Sheol.  
<sup>6</sup> She gives no thought to the path of life.  
    Her footsteps wander;  
    she does not know where she is going.
- <sup>7</sup> Now, my sons, listen to me;  
    do not turn away from listening to the words of my mouth.  
<sup>8</sup> Keep your path far away from her  
    and do not come near the door of her house.  
<sup>9</sup> In that way you will not give away your honor to others  
    or years of your life to a cruel person;  
<sup>10</sup> strangers will not feast on your strength;  
    your labor will not go into the house of foreigners.  
<sup>11</sup> At the end of your life you will groan  
    when your flesh and your body waste away.  
<sup>12</sup> You will say, "How I hated instruction  
    and my heart despised correction!  
<sup>13</sup> I would not listen to the voice of my teachers  
    or incline my ear to my instructors.  
<sup>14</sup> I was almost completely ruined  
    in the midst of the assembly,  
    among the gathering of the people."
- <sup>15</sup> Drink water from your own cistern  
    and drink running water from your own well.  
<sup>16</sup> Should your springs be dispersed everywhere  
    and your streams of water flow in the public squares?  
<sup>17</sup> Let them be for yourself alone  
    and not for strangers with you.  
<sup>18</sup> May your fountain be blessed  
    and may you rejoice in the wife of your youth,  
<sup>19</sup> for she is a loving deer and a graceful doe.  
    Let her breasts satisfy you at all times;  
    may you be continually intoxicated by her love.  
<sup>20</sup> For why should you, my son, be captivated by an adulteress?  
    Why should you embrace the bosom of an immoral woman?
- <sup>21</sup> Yahweh sees everything a person does  
    and watches all the paths he takes.  
<sup>22</sup> A wicked person will be seized by his own iniquities;  
    the cords of his sin will hold him tight.  
<sup>23</sup> He will die because he lacks instruction;  
    he is led astray by his great foolishness.
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## Chapter 6

- <sup>1</sup> My son, if you set aside your money as a guarantee for your neighbor's loan,  
     if you gave your promise for a loan of someone you do not know,  
<sup>2</sup> then you have laid a trap for yourself by your promise  
     and you have been caught by the words of your mouth.  
<sup>3</sup> When you are caught by your words, my son,  
     do this and save yourself,  
     since you have fallen into the hand of your neighbor;  
     go and humble yourself  
     and make your case before your neighbor.  
<sup>4</sup> Give your eyes no sleep  
     and your eyelids no slumber.  
<sup>5</sup> Save yourself like a gazelle from the hand of the hunter,  
     like a bird from the hand of the fowler.
- <sup>6</sup> Look at the ant, you lazy person,  
     consider her ways, and be wise.  
<sup>7</sup> It has no commander,  
     officer, or ruler,  
<sup>8</sup> yet it prepares its food in the summer  
     and during the harvest it stores up what it will eat.
- <sup>9</sup> How long will you lie down, you lazy person?  
     When will you rise from your sleep?  
<sup>10</sup> "A little sleep, a little slumber,  
     a little folding of the hands to rest"—  
<sup>11</sup> and your poverty will come like a robber  
     and your needs like an armed soldier.
- <sup>12</sup> A worthless person—a wicked man—  
     lives by the crookedness of his speech,  
<sup>13</sup> winking his eyes, making signals with his feet  
     and pointing with his fingers.  
<sup>14</sup> He plots evil with perversity in his heart;  
     he always stirs up strife.  
<sup>15</sup> Therefore his disaster will overtake him in an instant;  
     in a moment he will be broken beyond healing.
- <sup>16</sup> There are six things that Yahweh hates,  
     seven that are an abomination to him:  
<sup>17</sup> the eyes of a proud person, a tongue that lies,  
     hands that shed the blood of innocent people,  
<sup>18</sup> a heart that invents wicked schemes,  
     feet that quickly run to do evil,  
<sup>19</sup> a witness who breathes out lies  
     and one who sows discord among brothers.
- <sup>20</sup> My son, obey the command of your father  
     and do not abandon the teaching of your mother.  
<sup>21</sup> Always bind them on your heart;  
     tie them about your neck.  
<sup>22</sup> When you walk, they will guide you;  
     when you lie down, they will watch over you;

and when you wake up, they will teach you.  
<sup>23</sup> For the commands are a lamp,  
and the teaching is a light;  
the corrections that come by instruction  
are the way of life.  
<sup>24</sup> It keeps you from the evil woman,  
from the smooth tongue of an immoral woman.  
<sup>25</sup> Do not lust in your heart after her beauty  
and do not let her capture you with her eyelashes.  
<sup>26</sup> The price of a prostitute is the cost of a loaf of bread,  
but the wife of another man hunts for a precious life.  
<sup>27</sup> Can a man carry a fire against his chest  
without burning his clothes?  
<sup>28</sup> Can a man walk on hot coals  
without scorching his feet?  
<sup>29</sup> So is the man who goes to his neighbor's wife;  
the one who touches her will not go unpunished.  
  
<sup>30</sup> People do not despise a thief if he steals  
to satisfy his need when he is hungry.  
<sup>31</sup> Yet if he is caught, he will pay back seven times what he stole;  
he must give up everything of value in his house.  
<sup>32</sup> The one who commits adultery lacks sense;  
the one who does it destroys himself.  
<sup>33</sup> Wounds and shame are what he deserves  
and his disgrace will not be blotted out.  
<sup>34</sup> For jealousy makes a man furious;  
he will show no mercy on the day of vengeance.  
<sup>35</sup> He will accept no ransom  
and he cannot be bought off,  
though you offer him many gifts.

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## Chapter 7

- <sup>1</sup> My son, keep my words  
 and store up my commands within yourself.  
<sup>2</sup> Keep my commands and live,  
 and keep my instruction as the apple of your eye.  
<sup>3</sup> Tie them on your fingers;  
 write them on the tablet of your heart.  
<sup>4</sup> Say to wisdom, "You are my sister,"  
 and call understanding your kinsman,  
<sup>5</sup> in order to keep yourself from the adulterous woman,  
 from the immoral woman who makes her words smooth.
- <sup>6</sup> At the window of my house  
 I was looking out through the lattice.  
<sup>7</sup> I looked at the naive people,  
 and I noticed among the young men  
 a youth who had no sense.  
<sup>8</sup> That young man passed down the street near her corner,  
 and he went toward her house.  
<sup>9</sup> It was twilight, in the evening of the day,  
 at the time of night and darkness.
- <sup>10</sup> There a woman met him,  
 dressed like a prostitute, with a false heart.  
<sup>11</sup> She was loud and rebellious;  
 her feet did not stay at home.  
<sup>12</sup> Now in the streets, then in the marketplace,  
 and at every corner she waited in ambush.  
<sup>13</sup> So she grabbed him and kissed him,  
 with a strong face she said to him,
- <sup>14</sup> "I made my peace offering today,  
 I fulfilled my vows,  
<sup>15</sup> so I came out to meet you,  
 to eagerly seek your face,  
 and I have found you.  
<sup>16</sup> I have spread coverings on my bed,  
 colored linens from Egypt.  
<sup>17</sup> I have sprinkled my bed  
 with myrrh, aloes, and cinnamon.  
<sup>18</sup> Come, let us drink our fill of love until morning;  
 let us take great pleasure in acts of love.  
<sup>19</sup> For my husband is not at his house;  
 he has gone on a long journey.  
<sup>20</sup> He took a bag of money with him;  
 he will come home on the day of the full moon."
- <sup>21</sup> With her great persuasiveness she turned him;  
 with her smooth lips she compelled him.  
<sup>22</sup> Suddenly he went after her  
 like an ox going to slaughter,  
 and like a fool is punished with shackles, <sup>1</sup>  
<sup>23</sup> until an arrow pierces through his liver.

He was like a bird rushing into a snare.  
He did not know that it would cost him his life.

- <sup>24</sup> Now, my sons, listen to me;  
pay attention to the words of my mouth.
- <sup>25</sup> May your heart not turn aside onto her paths;  
do not be led astray onto her paths.
- <sup>26</sup> She has caused many people to fall down pierced;  
those she has killed are numerous.
- <sup>27</sup> Her house is on the paths to Sheol;  
they go down to the dark bedrooms of death.

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<sup>1</sup>The Hebrew text is difficult to understand. The ancient Greek translation has: like a dog to the muzzle. Some translations have like a deer to the trap .

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## Chapter 8

- <sup>1</sup> Does not Wisdom call out?  
 Does not Understanding raise her voice?  
<sup>2</sup> On the hilltops beside the road,  
 at the crossroads, Wisdom has taken her stand.  
<sup>3</sup> Before the gates at the entrance into the city,  
 at the entrances into the city, she cries out.  
<sup>4</sup> "It is to you, people, that I call;  
 my voice is for the sons of mankind.  
<sup>5</sup> You who are naive, learn wisdom;  
 and you who are foolish, you must get an understanding mind.  
<sup>6</sup> Listen, because I will speak of noble things,  
 and when my lips open I will say upright things.  
<sup>7</sup> For my mouth speaks what is trustworthy,  
 and wickedness is an abomination to my lips.  
<sup>8</sup> All the words of my mouth are just;  
 in them is nothing twisted or perverse.  
<sup>9</sup> All of them are straight for the person who understands;  
 my words are upright for those who find knowledge.  
<sup>10</sup> Acquire my instruction rather than silver;  
 acquire knowledge rather than choicest gold.  
<sup>11</sup> For Wisdom is better than jewels;  
 no desirable thing is equal to her.
- <sup>12</sup> I, Wisdom, live with Prudence,  
 and I possess knowledge and discretion.  
<sup>13</sup> The fear of Yahweh is to hate evil.  
 I hate pride and arrogance, the evil way,  
 and perverted speech. I hate them.  
<sup>14</sup> I have good advice and sound wisdom;  
 I am insight; strength belongs to me.  
<sup>15</sup> By me kings reign,  
 and rulers make laws that are just.  
<sup>16</sup> By me princes rule,  
 nobles, and all who judge with justice.  
<sup>17</sup> I love those who love me,  
 and those who diligently seek me, find me.  
<sup>18</sup> With me are riches and honor,  
 lasting wealth and righteousness.  
<sup>19</sup> My fruit is better than gold, even fine gold;  
 my produce is better than pure silver.  
<sup>20</sup> I walk in the path of righteousness,  
 in the midst of the paths of justice.  
<sup>21</sup> As a result, I make those who love me inherit wealth;  
 I fill up their treasuries.
- <sup>22</sup> Yahweh created me at the beginning,  
 the first of his deeds long ago.  
<sup>23</sup> In ages long ago I was established—from the first,  
 from the beginnings of the earth.  
<sup>24</sup> Before there were oceans, I was given birth—  
 before there were springs abounding with water.  
<sup>25</sup> Before the mountains were settled

and before the hills, I was born.

<sup>26</sup> I was born before Yahweh had made the earth or the fields,  
or even the first dust in the world.

<sup>27</sup> I was there when he established the heavens,  
when he drew a circle on the surface of the deep.

<sup>28</sup> I was there when he established the clouds above  
and when the springs in the deep became fixed.

<sup>29</sup> I was there when he made his limit for the sea,  
so the waters should not spread beyond his command,  
and when there was set the limit for the foundations of the dry land.

<sup>30</sup> I was beside him, as a skilled craftsman;  
I was his delight day after day,  
always rejoicing before him.

<sup>31</sup> I was rejoicing in his whole world,  
and my delight was in the sons of mankind.

<sup>32</sup> Now, my sons, listen to me,  
for those who keep my ways will be blessed.

<sup>33</sup> Listen to my instruction and be wise;  
do not neglect it.

<sup>34</sup> The one who listens to me will be blessed.  
He will be watching every day at my doors,  
waiting beside the posts of my doors.

<sup>35</sup> For whoever finds me, finds life,  
and he will find the favor of Yahweh.

<sup>36</sup> But he who fails, harms his own life;  
all who hate me love death."

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## Chapter 9

- <sup>1</sup> Wisdom has built her own house;  
she has carved seven pillars out of rocks.
- <sup>2</sup> She has slaughtered her animals, she has mixed her wine,  
and she has set her table.
- <sup>3</sup> She has sent out her maids; she calls out  
from the highest points of the city,
- <sup>4</sup> "Who is naive? Let him turn aside here!"  
To the one lacking good sense she speaks.
- <sup>5</sup> "Come, eat my food,  
and drink the wine I have mixed.
- <sup>6</sup> Leave your naive actions and live;  
walk in the path of understanding.
- <sup>7</sup> Whoever disciplines a mocker receives dishonor,  
and whoever rebukes a wicked person receives abuse.
- <sup>8</sup> Do not reprove a mocker, or he will hate you;  
reprove a wise man, and he will love you.
- <sup>9</sup> Give to a wise person, and he will become even wiser;  
teach a righteous person, and he will add to his learning.
- <sup>10</sup> The fear of Yahweh is the beginning of wisdom,  
and the knowledge of the Holy One is understanding.
- <sup>11</sup> For through me your days will be multiplied,  
and years of life will be added to you.
- <sup>12</sup> If you are wise, you are wise for yourself,  
and if you mock, you will carry it by yourself."
- <sup>13</sup> The woman of foolishness is ignorant;  
she is untaught and knows nothing.
- <sup>14</sup> She sits at the door of her house,  
on a seat in the highest places of the town.
- <sup>15</sup> She is calling out to those who pass by in the streets,  
to people walking straight on their way.
- <sup>16</sup> "Let anyone who is naive turn aside here,"  
she says to those who have no sense.
- <sup>17</sup> "Stolen waters are sweet,  
and bread of secrecy is delicious."
- <sup>18</sup> But he does not know that the dead are there,  
that her invited guests are in the depths of Sheol.
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Chapter 10

<sup>1</sup>The proverbs of Solomon.

A wise son makes his father rejoice  
but a foolish son brings grief to his mother.

<sup>2</sup> Treasures accumulated by wickedness give no profit,  
but doing what is right delivers from death.

<sup>3</sup> Yahweh does not let the soul of the righteous person go hungry,  
but he frustrates the cravings of the wicked.

<sup>4</sup> A lazy hand causes a person to be poor,  
but the hand of the diligent person gains riches.

<sup>5</sup> A wise son gathers a crop in the summer,  
but it is disgraceful for him to sleep during harvest.

<sup>6</sup> Blessings from God are upon the head of the righteous person,  
but the mouth of the wicked covers up violence.

<sup>7</sup> The righteous person makes those who remember him happy,  
but the name of the wicked will rot away.

<sup>8</sup> The wise of heart accept commands,  
but a talkative fool will come to ruin.

<sup>9</sup> He who walks in integrity walks in safety,  
but the one who makes his ways crooked, he will be found out.

<sup>10</sup> He who winks the eye causes grief,  
but a talkative fool will come to ruin.

<sup>11</sup> The mouth of the righteous person is a water spring of life,  
but the mouth of the wicked covers up violence.

<sup>12</sup> Hatred stirs up conflicts,  
but love covers over all transgressions.

<sup>13</sup> Wisdom is found on the lips of a discerning person,  
but a rod is for the back of the one who has no sense.

<sup>14</sup> Wise men store up knowledge,  
but the mouth of a fool brings destruction near.

<sup>15</sup> The wealth of a rich man is his fortified city;  
the poverty of the poor is their destruction.

<sup>16</sup> The wage of the righteous person leads to life;  
the income of the wicked leads them to sin.

<sup>17</sup> There is a path to life for the one who follows discipline,

but the one who rejects correction is led astray.

<sup>18</sup> Whoever conceals hatred has lying lips,  
and whoever spreads slander is a fool.

<sup>19</sup> When there are many words, transgression is not lacking,  
but he who is careful in what he says is wise.

<sup>20</sup> The tongue of the righteous person is pure silver;  
there is little value in the heart of the wicked.

<sup>21</sup> The lips of the righteous person nourish many,  
but fools die because of their lack of sense.

<sup>22</sup> The blessings of Yahweh bring wealth  
and he adds no pain to it.

<sup>23</sup> Wickedness is a game a fool plays,  
but wisdom is a pleasure to a man of understanding.

<sup>24</sup> The fear of the wicked person will overtake him,  
but the desire of righteous people will be granted.

<sup>25</sup> The wicked are like the storm that passes by, and they are no more,  
but the righteous person is a foundation that lasts forever.

<sup>26</sup> Like vinegar on the teeth and smoke in the eyes,  
so is the lazy person to those who send him.

<sup>27</sup> The fear of Yahweh prolongs life,  
but the years of the wicked will be short.

<sup>28</sup> The hope of righteous people is their joy,  
but the hope of wicked people will perish.

<sup>29</sup> The way of Yahweh is a stronghold for those who have integrity,  
but it is destruction for those who behave wickedly.

<sup>30</sup> The righteous person will never be overthrown,  
but the wicked will not remain in the land.

<sup>31</sup> Out of the mouth of the righteous person comes the fruit of wisdom,  
but the perverse tongue will be cut out.

<sup>32</sup> The lips of the righteous person know what gains favor,  
but the mouth of the wicked, they know what is perverse.

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Chapter 11

- <sup>1</sup> False scales are an abomination to Yahweh,  
but he delights in a precise weight.
- <sup>2</sup> When pride comes, then comes disgrace,  
but with humility comes wisdom.
- <sup>3</sup> The integrity of the upright guides them,  
but the crooked ways of the treacherous destroy them.
- <sup>4</sup> Wealth is worthless on the day of wrath,  
but doing right delivers you from death.
- <sup>5</sup> The right conduct of a blameless person makes his way straight,  
but the wicked will fall because of their own wickedness.
- <sup>6</sup> The right conduct of the upright keeps them safe,  
but the treacherous are trapped by their cravings.
- <sup>7</sup> When a wicked man dies, his hope perishes  
and the hope that was in his strength comes to nothing.
- <sup>8</sup> The righteous person is delivered from trouble  
and it comes upon the wicked instead.
- <sup>9</sup> With his mouth the godless person destroys his neighbor,  
but through knowledge righteous people are kept safe.
- <sup>10</sup> When righteous people prosper, a city rejoices;  
when the wicked perish, there are shouts of joy.
- <sup>11</sup> Through the blessings of the upright the city is exalted;  
by the mouth of the wicked the city is thrown down.
- <sup>12</sup> The man who has contempt for his friend has no sense,  
but a man of understanding keeps quiet.
- <sup>13</sup> Whoever goes around slandering reveals secrets,  
but the trustworthy in spirit keeps a matter covered.
- <sup>14</sup> Where there is no counsel, a nation falls,  
but victory comes through many counselors.
- <sup>15</sup> Whoever guarantees a loan for a stranger will surely suffer harm,  
but the one who hates giving a pledge in that kind of promise is safe.
- <sup>16</sup> A gracious woman gets honor,  
but violent people grasp for wealth.
- <sup>17</sup> A merciful person benefits himself,  
but one who is cruel hurts himself.
- <sup>18</sup> The wicked person lies to get his wages,



but one who sows what is right reaps the wages of truth.

<sup>19</sup> An honest person who does what is right will live,  
but the one who pursues evil will die.

<sup>20</sup> Those whose hearts are perverse are an abomination to Yahweh,  
but he delights in those whose ways are blameless.

<sup>21</sup> Be sure of this—the wicked person will not go unpunished,  
but the descendants of righteous people will be kept safe.

<sup>22</sup> Like a gold ring in a pig's nose  
is a beautiful woman without discretion.

<sup>23</sup> The desires of righteous people result in good,  
but wicked people can only hope for wrath.

<sup>24</sup> There is one who scatters—he will accumulate even more;  
another withholds what is just—he comes to poverty.

<sup>25</sup> The generous person will prosper  
and the one who gives water to others will have water for himself.

<sup>26</sup> People curse the man who refuses to sell grain,  
but good gifts crown the head of him who sells it.

<sup>27</sup> The one who diligently seeks good is also seeking favor,  
but the one who searches for evil will find it.

<sup>28</sup> Those who trust in their riches will fall,  
but like the leaf, righteous people will flourish.

<sup>29</sup> The one who brings trouble on his own household will inherit the wind  
and the fool will become a servant to the wise of heart.

<sup>30</sup> The fruit of the righteous is a tree of life,  
but violence takes away lives.

<sup>31</sup> Behold! The righteous person is rewarded on earth;  
how much more the wicked and the sinner!

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Chapter 12

- <sup>1</sup> Whoever loves discipline loves knowledge,  
but the one who hates correction is stupid.
- <sup>2</sup> Yahweh gives favor to a good man,  
but he condemns a man who makes evil plans.
- <sup>3</sup> A person cannot be established by wickedness,  
but righteous people cannot be uprooted.
- <sup>4</sup> A worthy wife is her husband's crown,  
but she who brings shame is like a disease that rots his bones.
- <sup>5</sup> The plans of the righteous are just,  
but the advice of the wicked is deceitful.
- <sup>6</sup> The words of wicked people are an ambush waiting for bloodshed,  
but the words of the upright keep them safe.
- <sup>7</sup> Wicked people are overthrown and they are gone,  
but the house of the righteous person will stand.
- <sup>8</sup> A man is praised for prudent lips,  
but the perverse heart is despised.
- <sup>9</sup> Better the person of low position who has a servant  
than the one who honors himself but has no food.
- <sup>10</sup> The righteous person cares about the needs of his animal,  
but even the compassion of the wicked is cruel.
- <sup>11</sup> The one who works his land will have plenty of food,  
but whoever chases after worthless projects has no sense.
- <sup>12</sup> The evil person desires the plunder of the wicked,  
but the righteous root endures.
- <sup>13</sup> An evil person is trapped by the transgression of his lips,  
but the righteous person escapes from trouble.
- <sup>14</sup> From the fruit of his words a person is filled with good things,  
just as the work of his hands rewards him.
- <sup>15</sup> The way of a fool is right in his own eyes,  
but a wise man listens to advice.
- <sup>16</sup> A fool shows his anger at once,  
but one who ignores an insult is prudent.
- <sup>17</sup> The one who speaks the truth says what is right,  
but a false witness, deceit.
- <sup>18</sup> The words of one who speaks rashly are like the thrusts of a sword,

but the tongue of the wise brings healing.

<sup>19</sup> Truthful lips last forever,  
but a lying tongue is only for a moment.

<sup>20</sup> There is deceit in the hearts of those who plan to do evil,  
but joy comes to the advisors of peace.

<sup>21</sup> No ill comes upon the righteous,  
but the wicked are filled with distress.

<sup>22</sup> Lying lips are an abomination to Yahweh,  
but those who live faithfully are his delight.

<sup>23</sup> A prudent man conceals his knowledge,  
but the heart of fools shouts out folly.

<sup>24</sup> The hand of the diligent will rule,  
but lazy people will be put to forced labor.

<sup>25</sup> Anxiety in the heart of a person weighs him down,  
but a good word makes him glad.

<sup>26</sup> The righteous person is a guide for his friend,  
but the way of the wicked leads them astray.

<sup>27</sup> Lazy people would not roast their own game,  
but the diligent man will obtain precious wealth.

<sup>28</sup> Those who walk in the right way find life  
and in its path there is no death.

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Chapter 13

- <sup>1</sup> A wise son hears his father's instruction,  
but a mocker will not listen to rebuke.
- <sup>2</sup> From the fruit of his mouth a person enjoys good things,  
but the appetite of the treacherous is for violence.
- <sup>3</sup> The one who guards his mouth protects his life,  
but the one who opens wide his lips will ruin himself.
- <sup>4</sup> The appetite of the lazy person craves but gets nothing,  
but the appetite of the diligent person will be richly satisfied.
- <sup>5</sup> The righteous person hates deceptive words,  
but a wicked person makes himself repugnant, and he does what is shameful.
- <sup>6</sup> Righteousness protects those who are faultless in their path,  
but wickedness ruins those who commit sin.
- <sup>7</sup> There is someone who enriches himself, but has nothing at all,  
and there is someone who gives everything away, yet has much wealth.
- <sup>8</sup> The ransom of a rich man's life is his wealth,  
but a poor person does not hear a threat.
- <sup>9</sup> The light of righteous people rejoices,  
but the lamp of wicked people will be put out.
- <sup>10</sup> Pride only breeds conflict,  
but for those who listen to good advice there is wisdom.
- <sup>11</sup> Wealth dwindles away when there is too much vanity,  
but the one who makes money by working with his hand  
will make his money grow.
- <sup>12</sup> When hope is postponed, it breaks the heart,  
but a longing fulfilled is a tree of life.
- <sup>13</sup> Whoever despises instruction brings destruction on himself,  
but he who respects the commandment will be rewarded.
- <sup>14</sup> The teaching of a wise person is a fountain of life,  
turning you away from the snares of death.
- <sup>15</sup> Good insight wins favor,  
but the way of the treacherous is disaster. [1](#)
- <sup>16</sup> Prudent people act out of knowledge in every decision,  
but a fool parades his folly.
- <sup>17</sup> A wicked messenger falls into trouble,  
but a faithful envoy brings healing.

- <sup>18</sup> The one who ignores instruction will have poverty and shame,  
but honor will come to him who learns from correction.
- <sup>19</sup> A longing realized is sweet to the appetite,  
but turning away from evil is an abomination to fools.
- <sup>20</sup> Walk with wise people and you will be wise,  
but the companion of fools will suffer harm.
- <sup>21</sup> Disaster runs after sinners,  
but righteous people are rewarded with good.
- <sup>22</sup> A good person leaves an inheritance for his grandchildren,  
but a sinner's wealth is stored up for the righteous person.
- <sup>23</sup> An unplowed field owned by the poor could produce much food,  
but it is swept away by injustice.
- <sup>24</sup> The one who does not use his rod hates his son,  
but one who loves his son is careful to instruct him.
- <sup>25</sup> The righteous person eats until he satisfies his appetite,  
but the stomach of the wicked is always hungry.

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<sup>1</sup>The ULB is following the ancient Greek translation because the Hebrew is difficult to understand. The Hebrew has: the way of the treacherous is unending.

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Chapter 14

- <sup>1</sup> The wise woman builds her house,  
but a foolish woman tears it down with her own hands.
- <sup>2</sup> The one who walks uprightly fears Yahweh,  
but the one who is dishonest in his ways despises him.
- <sup>3</sup> From the mouth of a fool comes a rod for his back,  
but the lips of the wise will preserve them.
- <sup>4</sup> Where there are no cattle, the feeding trough is clean,  
but an abundant crop comes from the strength of an ox.
- <sup>5</sup> A faithful witness does not lie,  
but a false witness breathes out lies.
- <sup>6</sup> A mocker seeks wisdom and there is none,  
but knowledge comes easily to the one who is discerning.
- <sup>7</sup> Walk away from a foolish person,  
for you will not find knowledge on his lips.
- <sup>8</sup> The wisdom of the prudent person is to understand his own way,  
but the folly of fools is deception.
- <sup>9</sup> Fools mock when the guilt offering is sacrificed,  
but among the upright favor is shared.
- <sup>10</sup> The heart knows its own bitterness  
and no stranger shares its joy.
- <sup>11</sup> The house of wicked people will be destroyed,  
but the tent of the upright will flourish.
- <sup>12</sup> There is a way that seems right to a man,  
but its end only leads to death.
- <sup>13</sup> A heart can laugh but still be in pain  
and joy may end up being grief.
- <sup>14</sup> The faithless in heart will get what his ways deserve,  
but a good person will get what is his.
- <sup>15</sup> The one who is naive believes everything,  
but the prudent man thinks about his steps.
- <sup>16</sup> A wise man fears and turns away from evil,  
but the fool confidently dismisses a warning.
- <sup>17</sup> One who is quick to become angry does foolish things,  
and a person who makes evil schemes is hated.
- <sup>18</sup> The naive inherit foolishness,

but prudent people are crowned with knowledge.

<sup>19</sup> Evil people will bow down before those who are good  
and those who are wicked will bow down at the gates of the righteous person.

<sup>20</sup> The poor person is hated even by his own companions,  
but the rich people have many friends.

<sup>21</sup> The one who shows contempt for his neighbor is sinning,  
but the one who shows favor to the poor is blessed.

<sup>22</sup> Do not those who plot evil go astray?  
But those who plan to do good will receive steadfast love and faithfulness.

<sup>23</sup> With all hard work comes a profit,  
but when there is only talk, it leads to poverty.

<sup>24</sup> The crown of wise people is their wealth,  
but the folly of fools brings them only more folly.

<sup>25</sup> A truthful witness saves lives,  
but he who breathes out lies brings betrayal.

<sup>26</sup> In the fear of Yahweh is strong confidence;  
it will be a refuge for his children.

<sup>27</sup> The fear of Yahweh is a fountain of life,  
so that a person may turn away from the snares of death.

<sup>28</sup> The glory of a king is found in the great number of his people,  
but without people the prince is ruined.

<sup>29</sup> A patient person has great understanding,  
but the quick-tempered person exalts folly.

<sup>30</sup> A tranquil heart is life for the body,  
but envy rots the bones.

<sup>31</sup> The one who oppresses the poor insults his Maker,  
but the one who shows favor to the needy honors him.

<sup>32</sup> The wicked person is brought down by his evil actions,  
but the righteous person has a refuge even in death.

<sup>33</sup> Wisdom rests in the heart of the discerning,  
but even among fools she lets herself be known.

<sup>34</sup> Doing what is right exalts a nation,  
but sin is a disgrace to any people.

<sup>35</sup> The favor of the king is with the servant who acts prudently,  
but his anger is for the one who acts shamefully.

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Chapter 15

- <sup>1</sup> A gentle answer turns away wrath,  
but a harsh word stirs up anger.
- <sup>2</sup> The tongue of wise people compliments knowledge,  
but the mouth of fools pours out folly.
- <sup>3</sup> The eyes of Yahweh are everywhere,  
keeping watch over the evil and the good.
- <sup>4</sup> A healing tongue is a tree of life,  
but a deceitful tongue crushes the spirit.
- <sup>5</sup> A fool has contempt for his father's instruction,  
but he who learns from correction is prudent.
- <sup>6</sup> In the house of the righteous person there is great treasure,  
but the earnings of the wicked person give him trouble.
- <sup>7</sup> The lips of wise people scatter knowledge about,  
but not so the hearts of fools.
- <sup>8</sup> The sacrifice of the wicked is an abomination to Yahweh,  
but the prayer of the upright is his delight.
- <sup>9</sup> The way of wicked people is an abomination to Yahweh,  
but he loves the one who pursues what is right.
- <sup>10</sup> Harsh discipline awaits anyone who abandons the way  
and he who hates correction will die.
- <sup>11</sup> Sheol and destruction are open before Yahweh;  
how much more the hearts of the sons of mankind?
- <sup>12</sup> The mocker does not love the one who corrects him;  
he will not go to the wise.
- <sup>13</sup> A joyful heart makes the face cheerful,  
but by an injured heart the spirit is broken.
- <sup>14</sup> The heart of the discerning seeks knowledge,  
but the mouth of fools feeds on folly.
- <sup>15</sup> All the days of the afflicted are miserable,  
but a cheerful heart has an unending feast.
- <sup>16</sup> Better is little with the fear of Yahweh  
than great treasure with tumult.
- <sup>17</sup> Better is a meal with vegetables where there is love  
than a fattened calf served with hatred.
- <sup>18</sup> An angry man stirs up strife,



but a person who is slow to anger quiets a quarrel.

<sup>19</sup> The path of the lazy person is like a place with a hedge of thorns,  
but the path of the upright is a built-up highway.

<sup>20</sup> A wise son brings joy to his father,  
but a foolish person despises his mother.

<sup>21</sup> Folly delights a person who lacks sense,  
but the one who has understanding walks a straight path.

<sup>22</sup> Plans go wrong where there is no advice,  
but with numerous advisors they succeed.

<sup>23</sup> A person finds joy when he gives a pertinent reply;  
how good is a timely word!

<sup>24</sup> The path of life leads upward for prudent people,  
that they may turn away from Sheol beneath.

<sup>25</sup> Yahweh tears down the house of the proud,  
but he protects the property of the widow.

<sup>26</sup> The thoughts of the wicked are an abomination to Yahweh,  
but pleasant words are pure.

<sup>27</sup> The person who profits from unjust gain brings trouble to his family,  
but the one who hates bribes will live.

<sup>28</sup> The heart of the righteous person ponders before it answers,  
but the mouth of wicked people pours out all its evil.

<sup>29</sup> Yahweh is far away from wicked people,  
but he hears the prayer of righteous people.

<sup>30</sup> The light of the eyes brings joy to the heart  
and good news is health to the body.

<sup>31</sup> The ear that listens to life-giving rebuke  
will dwell among wise people.

<sup>32</sup> The one who rejects discipline despises himself,  
but he who listens to correction gains understanding.

<sup>33</sup> The fear of Yahweh instructs in wisdom,  
and humility comes before honor.

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Chapter 16

- <sup>1</sup> The plans of the heart belong to a person,  
but the answer from his tongue comes from Yahweh.
- <sup>2</sup> All of a person's ways are pure in his own eyes,  
but Yahweh weighs the spirits.
- <sup>3</sup> Commit your works to Yahweh  
and your plans will succeed.
- <sup>4</sup> Yahweh has made everything for its purpose,  
even the wicked for the day of trouble.
- <sup>5</sup> Every exalted heart is an abomination to Yahweh,  
but be sure of this, they will not go unpunished.
- <sup>6</sup> By steadfast love and faithfulness iniquity is atoned for  
and by the fear of Yahweh people turn away from evil.
- <sup>7</sup> When a person's ways are pleasing to Yahweh,  
he makes even that person's enemies to be at peace with him.
- <sup>8</sup> Better is a little with what is right,  
than a large income with injustice.
- <sup>9</sup> In his heart a person plans out his way,  
but Yahweh directs his steps.
- <sup>10</sup> Insightful decisions are on the lips of a king;  
his mouth should not betray justice.
- <sup>11</sup> Honest scales come from Yahweh;  
all the weights in the bag are his work.
- <sup>12</sup> Doing evil is an abomination to kings,  
for a throne is established by doing what is right.
- <sup>13</sup> Righteous lips are the delight of the king,  
and he loves the person who speaks upright words.
- <sup>14</sup> A king's wrath is a messenger of death  
but a wise man will try to calm his anger.
- <sup>15</sup> In the light of a king's face is life  
and his favor is like a cloud that brings a spring rain.
- <sup>16</sup> How much better it is to get wisdom than gold.  
To get understanding should be chosen more than silver.
- <sup>17</sup> The highway of the upright turns away from evil;  
the one who guards his way preserves his life.
- <sup>18</sup> Pride comes before destruction

and a haughty spirit before a downfall.

- <sup>19</sup> It is better to be of humble spirit among poor people  
than to divide the plunder with proud people.
- <sup>20</sup> Whoever contemplates what they are taught will find what is good,  
and those who trust in Yahweh will be blessed.
- <sup>21</sup> The one who is wise in heart is called discerning  
and sweetness of speech improves the ability to teach.
- <sup>22</sup> Understanding is a fountain of life to the one who has it,  
but the instruction of fools is their foolishness.
- <sup>23</sup> The heart of a wise person gives insight to his mouth  
and adds persuasiveness to his lips.
- <sup>24</sup> Pleasant words are a honeycomb—  
sweet to the soul and healing to the bones.
- <sup>25</sup> There is a way that seems right to a man,  
but its end is the way to death.
- <sup>26</sup> The laborer's appetite works for him;  
his hunger urges him on.
- <sup>27</sup> A worthless person digs up mischief  
and his speech is like a scorching fire.
- <sup>28</sup> A perverse person stirs up conflict  
and a gossip separates close friends.
- <sup>29</sup> A man of violence lies to his neighbor  
and leads him down a path that is not good.
- <sup>30</sup> The one who winks the eye is plotting perverse things;  
those who purse the lips will bring evil to pass.
- <sup>31</sup> Gray hair is a crown of glory;  
it is gained by living the right way.
- <sup>32</sup> It is better to be slow to anger than to be a warrior  
and one who rules his spirit is stronger than one who conquers a city.
- <sup>33</sup> The lots are cast into the lap,  
but the decision is from Yahweh.
-

Chapter 17

- <sup>1</sup> It is better to have quiet with a dry morsel of bread  
than a house full of feasting with strife.
- <sup>2</sup> A wise servant will rule over a son who acts shamefully  
and will share the inheritance as one of the brothers.
- <sup>3</sup> The crucible is for silver and the furnace is for gold,  
but Yahweh tests hearts.
- <sup>4</sup> The evildoer pays attention to wicked lips;  
a liar gives ear to a destructive tongue.
- <sup>5</sup> Whoever mocks the poor insults his Maker  
and the one who rejoices at misfortune will not go unpunished.
- <sup>6</sup> Grandchildren are the crown of the aged  
and parents bring honor to their children.
- <sup>7</sup> Eloquent speech is not suitable for a fool;  
much less are lying lips suitable for a prince.
- <sup>8</sup> A bribe is like a magic stone to the one who gives it;  
wherever he turns, he succeeds.
- <sup>9</sup> Whoever overlooks an offense seeks love,  
but the one who repeats a matter alienates close friends.
- <sup>10</sup> A rebuke goes deeper into a person who has understanding  
than a hundred blows go into a fool.
- <sup>11</sup> An evil person only seeks rebellion,  
so a cruel messenger will be sent against him.
- <sup>12</sup> It is better to meet a bear robbed of her cubs  
than to meet a fool in his foolishness.
- <sup>13</sup> When someone returns evil for good,  
evil will never leave his house.
- <sup>14</sup> The beginning of conflict is like one who releases water everywhere,  
so walk away from the dispute before it has broken out.
- <sup>15</sup> The person who acquits the wicked person and the person who condemns the righteous person—  
both are an abomination to Yahweh.
- <sup>16</sup> Why should a fool pay money to learn about wisdom  
when he has no sense?
- <sup>17</sup> A friend is loving at all times  
and a brother is born for times of trouble.
- <sup>18</sup> A man having no sense makes binding promises

and becomes responsible for his neighbor's debts.

- <sup>19</sup> Whoever loves conflict loves sin;  
whoever raises his door seeks destruction.
- <sup>20</sup> A person who has a crooked heart finds nothing that is good;  
the one who has a perverse tongue falls into calamity.
- <sup>21</sup> Whoever is the parent of a fool brings grief to himself;  
and the father of a fool has no joy.
- <sup>22</sup> A joyful heart is good medicine,  
but a broken spirit dries up the bones.
- <sup>23</sup> A wicked man accepts a secret bribe  
to pervert the ways of justice.
- <sup>24</sup> The one who has understanding sets his face toward wisdom,  
but the eyes of a fool are set on the ends of the earth.
- <sup>25</sup> A foolish son is a grief to his father  
and bitterness to the woman who bore him.
- <sup>26</sup> Also, it is never good to punish the righteous;  
neither is it good to flog the noble for their integrity.
- <sup>27</sup> One who has knowledge uses few words  
and he who is cool of spirit has understanding.
- <sup>28</sup> Even a fool is thought to be wise if he keeps silent;  
when he keeps his mouth shut, he is considered to be intelligent.
-

## Chapter 18

- <sup>1</sup> One who isolates himself seeks his own desire,  
and he quarrels with all sound wisdom.
- <sup>2</sup> A fool finds no pleasure in understanding,  
but only in revealing what is in his own heart.
- <sup>3</sup> When a wicked person comes, contempt comes with him—  
along with shame and disgrace.
- <sup>4</sup> The words of a man's mouth are deep waters;  
the fountain of wisdom is a flowing stream.
- <sup>5</sup> It is not good to be partial to the wicked person,  
nor to deny justice to the righteous person.
- <sup>6</sup> A fool's lips bring him conflict  
and his mouth invites a beating.
- <sup>7</sup> A fool's mouth is his ruin  
and he ensnares himself with his lips.
- <sup>8</sup> The words of a gossip are like delicious morsels  
and they go down into the inner parts of the body.
- <sup>9</sup> Also, one who is slack in his work  
is a brother to the one who destroys the most.
- <sup>10</sup> The name of Yahweh is a strong tower;  
the righteous person runs into it and is safe.
- <sup>11</sup> The wealth of the rich is his fortified city  
and in his imagination it is like a high wall.
- <sup>12</sup> Before his downfall a person's heart is proud,  
but humility comes before honor.
- <sup>13</sup> One who answers before listening—  
it is his folly and shame.
- <sup>14</sup> A person's spirit will endure sickness,  
but who can bear a broken spirit?
- <sup>15</sup> The heart of the intelligent acquires knowledge  
and the hearing of the wise seeks it out.
- <sup>16</sup> A man's gift may open the way  
and bring him before great men.
- <sup>17</sup> The first to plead his case seems just  
until his opponent comes and examines him.
- <sup>18</sup> Casting the lot settles disputes

and separates strong opponents.

<sup>19</sup> An offended brother is harder to be won than a strong city,  
and quarrels are like the bars of a castle.

<sup>20</sup> From the fruit of his mouth one's stomach is filled;  
with the harvest of his lips he is satisfied.

<sup>21</sup> Death and life are controlled by the tongue,  
and those who love the tongue will eat its fruit.

<sup>22</sup> He who finds a wife finds a good thing  
and receives favor from Yahweh.

<sup>23</sup> A poor person pleads for mercy,  
but a rich person answers harshly.

<sup>24</sup> The one who claims many friends is brought to ruin by them,  
but there is a friend who comes closer than a brother.

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Chapter 19

- <sup>1</sup> Better is a poor person who walks in his integrity  
than one who is perverse in speech and is a fool.
- <sup>2</sup> Also, it is not good to have desire without knowledge  
and the one who runs too fast misses the path.
- <sup>3</sup> A person's folly ruins his life  
and his heart rages against Yahweh.
- <sup>4</sup> Wealth adds many friends,  
but a poor person is separated from his friends.
- <sup>5</sup> A false witness will not go unpunished  
and he who breathes out lies will not escape.
- <sup>6</sup> Many will ask for a favor from a generous person  
and everyone is a friend of the one who gives gifts.
- <sup>7</sup> All the brothers of a poor man hate him;  
how much more do his friends who go far away from him!  
He pursues them with words,  
but they are gone.
- <sup>8</sup> He who gets wisdom loves his own life;  
he who keeps understanding will find what is good.
- <sup>9</sup> A false witness will not go unpunished,  
but the one who breathes out lies will perish.
- <sup>10</sup> It is not fitting for a fool to live in luxury—  
much less for a slave to rule over princes.
- <sup>11</sup> Discretion makes a person slow to anger  
and it is his glory to overlook an offense.
- <sup>12</sup> The wrath of the king is like the roaring of a young lion,  
but his favor is like dew on the grass.
- <sup>13</sup> A foolish son is ruin to his father  
and a quarreling wife is a constant dripping of water.
- <sup>14</sup> A house and wealth are inherited from parents,  
but a prudent wife is from Yahweh.
- <sup>15</sup> Laziness throws a person into a deep sleep,  
but the one not willing to work will go hungry.
- <sup>16</sup> The one who obeys the command guards his life,  
but the one who despises his ways will die.
- <sup>17</sup> Whoever is gracious to the poor lends to Yahweh



and he will repay him for what he has done.

- <sup>18</sup> Discipline your son while there is hope  
and do not set your desire on putting him to death.
- <sup>19</sup> A person with great anger must bear the penalty;  
if you rescue him, you will have to do it a second time.
- <sup>20</sup> Listen to advice and accept instruction,  
so you may become wise by the end of your life.
- <sup>21</sup> Many are the plans in a person's heart,  
but it is the purpose of Yahweh that will stand.
- <sup>22</sup> Loyalty is what a person desires  
and a poor person is better than a liar.
- <sup>23</sup> Honor for Yahweh leads people to life;  
anyone who has it will rest satisfied and not afflicted by harm.
- <sup>24</sup> The lazy person buries his hand in the dish;  
he will not even bring it back up to his mouth.
- <sup>25</sup> Strike a mocker, and the naive person will become prudent;  
discipline one who is discerning, and he will gain knowledge.
- <sup>26</sup> The one who robs his father and drives his mother away  
is a son who brings shame and disgrace.
- <sup>27</sup> If you cease to hear instruction, my son,  
you will stray from the words of knowledge.
- <sup>28</sup> A corrupt witness mocks justice  
and the mouth of the wicked swallows iniquity.
- <sup>29</sup> Judgments are ready for mockers  
and flogging for the backs of fools.
-

Chapter 20

- <sup>1</sup> Wine is a mocker and strong drink is a brawler;  
whoever is led astray by drink is not wise.
- <sup>2</sup> The fear of a king is like the fear of a young lion that is roaring;  
the one who makes him angry forfeits his life.
- <sup>3</sup> It is an honor for anyone to avoid conflict,  
but every fool jumps into an argument.
- <sup>4</sup> The lazy person does not plow in autumn;  
he seeks a crop at harvest time but will have nothing.
- <sup>5</sup> The purpose in a human heart is like deep water,  
but someone with understanding will draw it out.
- <sup>6</sup> Many a person proclaims he is loyal,  
but who can find one who is faithful?
- <sup>7</sup> The righteous person walks in his integrity,  
and his sons who follow after him will be blessed.
- <sup>8</sup> A king who sits on the throne performing the duties of a judge  
is winnowing with his eyes all the evil that is before him.
- <sup>9</sup> Who can say, "I have kept my heart pure;  
I am clean from my sin"?
- <sup>10</sup> Differing weights and unequal measures—  
both are abominations to Yahweh.
- <sup>11</sup> Even a youth is known by his actions,  
by whether his conduct is pure and upright.
- <sup>12</sup> Ears that hear and eyes that see—  
Yahweh made them both.
- <sup>13</sup> Do not love sleep or you will come to poverty;  
open your eyes and you will have plenty to eat.
- <sup>14</sup> "Bad! Bad!" says the buyer,  
but when he goes away he boasts.
- <sup>15</sup> There is gold and an abundance of costly stones,  
but lips of knowledge are a precious jewel.
- <sup>16</sup> Take a garment of one who has put up security for a stranger,  
and hold it in pledge when he puts up security for an immoral woman.
- <sup>17</sup> Bread gained by deceit tastes sweet,  
but afterward his mouth will be full of gravel.
- <sup>18</sup> Plans are established by advice

and only with wise guidance should you wage war.

- <sup>19</sup> A slanderer reveals secrets,  
and so you should not associate with people who talk too much.
- <sup>20</sup> If a person curses his father or his mother,  
his lamp will be put out in the middle of darkness.
- <sup>21</sup> An inheritance gained quickly at the beginning  
will not be blessed in the end.
- <sup>22</sup> Do not say, "I will pay you back for this wrong!"  
Wait for Yahweh and he will rescue you.
- <sup>23</sup> Unequal weights are an abomination to Yahweh,  
and deceptive scales are not good.
- <sup>24</sup> A person's steps are directed by Yahweh;  
how then can he understand his way?
- <sup>25</sup> It is a snare for a person to say rashly, "This thing is holy,"  
and begin to think about what it means only after making his vow.
- <sup>26</sup> A wise king winnows the wicked  
and he turns a threshing wheel over them.
- <sup>27</sup> The spirit of a person is the lamp of Yahweh,  
searching all his inmost parts.
- <sup>28</sup> Steadfast love and faithfulness preserve the king;  
he makes his throne strong by love.
- <sup>29</sup> The glory of young men is their strength  
and the splendor of old people is their gray hair.
- <sup>30</sup> Blows that make a wound cleanse away evil  
and beatings make the innermost parts clean.
-

Chapter 21

- <sup>1</sup> The king's heart is a stream of water in the hand of Yahweh;  
he turns it wherever he pleases.
- <sup>2</sup> Every person's way is right in his own eyes,  
but it is Yahweh who weighs the hearts.
- <sup>3</sup> To do what is right and just  
is more acceptable to Yahweh than sacrifice.
- <sup>4</sup> Haughty eyes and a proud heart—  
the lamp of the wicked—are sin.
- <sup>5</sup> The plans of the diligent lead only to prosperity,  
but everyone who acts too quickly comes only to poverty.
- <sup>6</sup> Acquiring treasures by a lying tongue  
is a fleeting vapor and a deadly snare.
- <sup>7</sup> The violence of the wicked will drag them away,  
for they refuse to do what is just.
- <sup>8</sup> The way of a guilty person is crooked,  
but the one who is pure does what is right.
- <sup>9</sup> It is better to live on a corner of the roof  
than in a house shared with a quarrelsome wife.
- <sup>10</sup> The appetite of the wicked craves evil;  
his neighbor finds no favor in his eyes.
- <sup>11</sup> When the mocker is punished, the naive become wise,  
and when the wise person is instructed, he lays hold of knowledge.
- <sup>12</sup> The righteous person watches the house of the wicked person;  
he brings wicked people to disaster.
- <sup>13</sup> The one who shuts his ears to the cry of the poor,  
he also will cry out, but he will not be answered.
- <sup>14</sup> A gift in secret appeases anger  
and a concealed gift appeases strong wrath.
- <sup>15</sup> When justice is done, it brings joy to the righteous person,  
but it brings terror to workers of iniquity.
- <sup>16</sup> The one who wanders from the way of understanding,  
he will rest in the assembly of the dead.
- <sup>17</sup> Whoever loves pleasure will become poor;  
the one who loves wine and oil will not be rich.
- <sup>18</sup> A wicked person is ransom for the righteous,

and the treacherous person is ransom for the upright.

- <sup>19</sup> It is better to live in the desert  
than with a quarreling and angry wife.
- <sup>20</sup> Desirable treasure and oil are kept in the dwelling of the wise,  
but a foolish person swallows it all up.
- <sup>21</sup> The one who does right and is kind—  
this person finds life, righteousness, and honor.
- <sup>22</sup> A wise man scales the city of the mighty ones,  
and he brings down the stronghold in which they trusted.
- <sup>23</sup> Whoever guards his mouth and tongue  
keeps himself out of trouble.
- <sup>24</sup> The proud and haughty person—"Mocker" is his name—  
acts with arrogant pride.
- <sup>25</sup> The desire of the lazy person kills him,  
for his hands refuse to work.
- <sup>26</sup> All day long he craves and craves more,  
but the righteous person gives and does not hold back.
- <sup>27</sup> The sacrifice of the wicked is an abomination;  
it is even more detestable when he brings it with evil motives.
- <sup>28</sup> A false witness will perish,  
but the one who listens will speak for all time.
- <sup>29</sup> A wicked man makes his face hard,  
but the upright is certain about his ways. [1](#)
- <sup>30</sup> There is no wisdom, there is no understanding, and there is no advice  
that can stand against Yahweh.
- <sup>31</sup> The horse is prepared for the day of battle,  
but the victory belongs to Yahweh.

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<sup>1</sup>Some ancient copies of the Hebrew text have but the upright thinks about his way .

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Chapter 22

- <sup>1</sup> A good name is to be chosen over great riches  
and favor is better than silver and gold.
- <sup>2</sup> Rich and poor people have this in common—  
Yahweh is the maker of all of them.
- <sup>3</sup> The prudent sees trouble and hides himself,  
but the naive go on and suffer because of it.
- <sup>4</sup> The reward for humility and fear of Yahweh  
is riches, honor, and life.
- <sup>5</sup> Thorns and snares lie in the path of the perverse;  
whoever guards his life will keep far from them.
- <sup>6</sup> Teach a child the way he should go  
and when he is old he will not turn away from that instruction.
- <sup>7</sup> Rich people rule over poor people  
and one who borrows is a slave to the one who lends.
- <sup>8</sup> He who sows injustice will reap trouble  
and the rod of his fury will fade away.
- <sup>9</sup> The one who has a generous eye will be blessed,  
for he shares his bread with the poor.
- <sup>10</sup> Drive away the mocker, and out goes strife;  
disputes and dishonor will cease.
- <sup>11</sup> The one who loves a pure heart and whose speech is gracious,  
he will have the king for his friend.
- <sup>12</sup> The eyes of Yahweh keep watch over knowledge,  
but he overthrows the words of the treacherous.
- <sup>13</sup> The lazy person says, "There is a lion in the street!  
I will be killed in the open places."
- <sup>14</sup> The mouth of an adulteress is a deep pit;  
Yahweh's anger is stirred up against anyone who falls into it.
- <sup>15</sup> Foolishness is bound up in the heart of a child,  
but the rod of discipline drives it far away.
- <sup>16</sup> The one who oppresses poor people to increase his wealth,  
or gives to rich people, will come to poverty.
- <sup>17</sup> Incline your ear and listen to the words of the wise  
and apply your heart to my knowledge,
- <sup>18</sup> for it will be pleasant for you if you keep them within you,  
if all of them are ready on your lips.

- <sup>19</sup> So your trust may be in Yahweh,  
I teach them to you today—even to you.
- <sup>20</sup> Have I not written for you thirty sayings  
of instruction and knowledge,
- <sup>21</sup> to teach you truth in these trustworthy words,  
so you may give trustworthy answers  
to those who sent you?
- <sup>22</sup> Do not rob the poor because he is poor,  
or crush the needy at the gate,
- <sup>23</sup> for Yahweh will plead their case,  
and he will rob of life those who robbed them.
- <sup>24</sup> Do not make a friend of someone who is ruled by anger  
and you must not go with one who rages,
- <sup>25</sup> or you will learn his ways  
and entangle yourself in a snare.
- <sup>26</sup> Do not be one who strikes hands in making a pledge,  
or who puts up security for debts.
- <sup>27</sup> If you lack the means to pay,  
what could stop someone from taking away your bed from under you?
- <sup>28</sup> Do not remove the ancient boundary stone  
that your fathers have set.
- <sup>29</sup> Do you see a man skilled at his work? He will stand before kings;  
he will not stand before common people.
-

## Chapter 23

- <sup>1</sup> When you sit to eat with a ruler,  
    observe carefully what is before you,  
<sup>2</sup> and put a knife to your throat  
    if you are a person who likes to eat a lot of food.  
<sup>3</sup> Do not crave his delicacies,  
    for it is the food of lies.
- <sup>4</sup> Do not work too hard to gain wealth;  
    be wise enough to know when to stop.  
<sup>5</sup> Will you let your eyes light upon it? It will be gone,  
    for it will surely take up wings like an eagle  
    and fly off to the sky.
- <sup>6</sup> Do not eat the food of one with an evil eye—  
    and do not crave his delicacies,  
<sup>7</sup> for he is the kind of man  
    who counts the price of the food.  
    "Eat and drink!" he says to you,  
    but his heart is not with you.  
<sup>8</sup> You will vomit up the little you have eaten  
    and you will have wasted your compliments.
- <sup>9</sup> Do not speak in the hearing of a fool,  
    for he will despise the wisdom of your words.
- <sup>10</sup> Do not move an ancient boundary stone  
    or encroach on the fields of orphans,  
<sup>11</sup> for their Redeemer is strong  
    and he will plead their case against you.
- <sup>12</sup> Apply your heart to instruction  
    and your ears to words of knowledge.
- <sup>13</sup> Do not withhold instruction from a child,  
    for if you beat him with the rod, he will not die.  
<sup>14</sup> It is you who must beat him with the rod  
    and save his soul from Sheol.
- <sup>15</sup> My son, if your heart is wise,  
    then my heart also will be glad;  
<sup>16</sup> my kidneys will rejoice  
    when your lips speak what is right.
- <sup>17</sup> Do not let your heart envy sinners,  
    but continue in the fear of Yahweh all the day.  
<sup>18</sup> Surely there is a future  
    and your hope will not be cut off.
- <sup>19</sup> Hear—you!—my son, and be wise  
    and direct your heart in the way.  
<sup>20</sup> Do not associate with those who drink much wine,  
    or with gluttonous eaters of meat,



- <sup>21</sup> for the drunkard and the glutton become poor  
and slumber will clothe them with rags.
- <sup>22</sup> Listen to your father who begot you  
and do not despise your mother when she is old.
- <sup>23</sup> Buy the truth, but do not sell it;  
buy wisdom, instruction, and understanding.
- <sup>24</sup> The father of the righteous person will greatly rejoice,  
and he who begets a wise child will be glad in him.
- <sup>25</sup> Let your father and your mother be glad  
and let her who bore you rejoice.
- <sup>26</sup> My son, give me your heart  
and let your eyes observe my ways.
- <sup>27</sup> For a prostitute is a deep pit,  
and an immoral woman is a narrow well.
- <sup>28</sup> She lies in wait like a robber  
and she increases the number of the treacherous among humanity.
- <sup>29</sup> Who has woe? Who has sorrow?  
Who has strife? Who has complaining?  
Who has wounds for no reason? Who has bloodshot eyes?
- <sup>30</sup> Those who linger over wine,  
those who try the mixed wine.
- <sup>31</sup> Do not look at the wine when it is red,  
when it sparkles in the cup  
and goes down smoothly.
- <sup>32</sup> In the last it bites like a serpent  
and it stings like an adder.
- <sup>33</sup> Your eyes will see strange things  
and your heart will utter perverse things.
- <sup>34</sup> You will be as one who sleeps on the high seas  
or lies down on the top of a mast.
- <sup>35</sup> "They hit me," you will say, "but I was not hurt.  
They beat me, but I did not feel it.  
When will I wake up?  
I will seek another drink."
-

## Chapter 24

- <sup>1</sup> Do not be envious of those who are evil,  
nor desire to associate with them,  
<sup>2</sup> because their hearts plot violence  
and their lips talk about trouble.
- <sup>3</sup> Through wisdom a house is built  
and by understanding it is established.  
<sup>4</sup> By knowledge the rooms are filled  
with all precious and pleasant riches.
- <sup>5</sup> A warrior of wisdom is strong,  
and a man of knowledge increases his strength;  
<sup>6</sup> for with guidance you can wage your war  
and with many advisors there is victory.
- <sup>7</sup> Wisdom is too high for a fool;  
in the gate he does not open his mouth.
- <sup>8</sup> There is one who plans to do evil—  
people call him a master of schemes.  
<sup>9</sup> A foolish plan is sin  
and a mocker is an abomination to people.
- <sup>10</sup> If you become weak with fear in the day of trouble,  
then your strength is small.
- <sup>11</sup> Rescue those who are being taken away to death  
and hold back those who are staggering to the slaughter.  
<sup>12</sup> If you say, "Behold, we knew nothing about this,"  
does not the one who weighs the heart understand what you are saying?  
The one who guards your life, does he not know it?  
Will God not give to each one what he deserves?
- <sup>13</sup> My son, eat honey because it is good,  
because the drippings of the honeycomb are sweet to your taste.  
<sup>14</sup> Such is wisdom for your soul—  
if you find it, there will be a future  
and your hope will not be cut off.
- <sup>15</sup> Do not lie in wait like the wicked person who attacks the house of the righteous person.  
Do not destroy his home!  
<sup>16</sup> For the righteous person falls down seven times and rises again,  
but wicked people stumble at calamity.
- <sup>17</sup> Do not rejoice when your enemy falls  
and let not your heart be glad when he stumbles,  
<sup>18</sup> or Yahweh will see and disapprove  
and turn away his wrath from him.
- <sup>19</sup> Do not be angry because of evildoers,  
and do not envy wicked people,  
<sup>20</sup> for the evil person has no future

and the lamp of wicked people will go out.

- <sup>21</sup> Fear Yahweh, and fear the king, my son;  
do not associate with those who rebel against them,  
<sup>22</sup> for suddenly their disaster will come,  
and who knows the extent of the destruction that will come from both of them?

<sup>23</sup> These also are sayings of the wise.

- Partiality in judging a case at law is not good.  
<sup>24</sup> Whoever says to the wicked person, "You are a righteous person,"  
will be cursed by peoples and abhorred by nations.  
<sup>25</sup> But those who discipline the wicked will have delight  
and gifts of goodness will come to them.

<sup>26</sup> The one who gives a straight answer  
gives a kiss on the lips.

<sup>27</sup> Prepare your outdoor work,  
and make everything ready for yourself in the field;  
after that, build your house.

<sup>28</sup> Do not bear witness against your neighbor without cause  
and do not deceive with your lips.

<sup>29</sup> Do not say, "I will do to him what he has done to me;  
I will pay him back for what he has done."

<sup>30</sup> I went by the field of a lazy person,  
past the vineyard of the man having no sense.

<sup>31</sup> Thorns had grown up everywhere,  
the ground was covered with nettles,  
and its stone wall was broken down.

<sup>32</sup> Then I saw and considered it;  
I looked and received instruction.

<sup>33</sup> A little sleep, a little slumber,  
a little folding of the hands to rest—  
<sup>34</sup> and poverty comes marching upon you,  
and your needs like an armed soldier.

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## Chapter 25

<sup>1</sup>These are more proverbs of Solomon, copied by the men of Hezekiah, king of Judah.

<sup>2</sup> It is the glory of God to conceal a matter,  
but the glory of kings to search it out.

<sup>3</sup> Like the heavens are for height and the earth is for depth,  
so the heart of kings is unsearchable.

<sup>4</sup> Remove the dross from the silver  
and a metal worker can use the silver in his craft.

<sup>5</sup> Even so, remove wicked people from the presence of the king  
and his throne will be established by doing what is right.

<sup>6</sup> Do not honor yourself in the king's presence  
and do not stand in the place designated for great people.

<sup>7</sup> It is better for him to say to you, "Come up here,"  
than for him to humiliate you before a nobleman.

What you have witnessed,  
<sup>8</sup> do not bring quickly to trial.  
For what will you do in the end  
when your neighbor puts you to shame?

<sup>9</sup> Argue your case between you and your neighbor himself  
and do not reveal another's secret,  
<sup>10</sup> or else the one who hears you will bring shame upon you  
and an evil report about you that cannot be silenced.

<sup>11</sup> Apples of gold in settings of silver  
is a word spoken in the right situation.

<sup>12</sup> A gold ring or jewelry made of fine gold  
is a wise rebuke to a listening ear.

<sup>13</sup> Like the cold of snow at harvest time  
is a faithful messenger for those who sent him;  
he brings back the life of his masters.

<sup>14</sup> Clouds and wind without rain  
is the one who boasts about a gift he does not give.

<sup>15</sup> With patience a ruler can be persuaded  
and a soft tongue can break a bone.

<sup>16</sup> If you find honey, eat just enough—  
otherwise, having too much of it, you vomit it up.

<sup>17</sup> Do not set your foot in your neighbor's house too often;  
he may become tired of you and hate you.

<sup>18</sup> A man who bears false witness against his neighbor  
is like a club used in war, or a sword, or a sharp arrow.

- <sup>19</sup> An unfaithful man in whom you trust in a time of trouble  
is like a bad tooth or a foot that slips.
- <sup>20</sup> Like a person who takes off a garment in cold weather,  
or like vinegar poured upon carbonate of soda,  
is the one who sings songs to a heavy heart.
- <sup>21</sup> If your enemy is hungry, give him food to eat,  
and if he is thirsty, give him water to drink,  
<sup>22</sup> for you will shovel coals of fire on his head  
and Yahweh will reward you.
- <sup>23</sup> As surely as the north wind brings rain,  
so a tongue that tells secrets will result in angry faces.
- <sup>24</sup> It is better to live on a corner of the roof  
than in a house shared with a quarreling wife.
- <sup>25</sup> Like cold waters to one who is thirsty,  
so is good news from a far country.
- <sup>26</sup> Like a fouled spring or a ruined fountain  
is a righteous person tottering before wicked people.
- <sup>27</sup> It is not good to eat too much honey;  
that is like searching for honor after honor. <sup>1</sup>
- <sup>28</sup> A person without self-control  
is like a city breached and without walls.

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<sup>1</sup>Many modern translations have different interpretations of this difficult verse.

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Chapter 26

- <sup>1</sup> Like snow in summer or rain in harvest,  
so a fool does not deserve honor.
- <sup>2</sup> As the sparrow flutters and the swallow darts when they fly,  
so an undeserved curse does not alight.
- <sup>3</sup> A whip is for the horse, a bridle is for the donkey  
and a rod is for the back of fools.
- <sup>4</sup> Do not answer a fool according to his folly,  
or you will become like him.
- <sup>5</sup> Answer a fool and join in on his folly,  
so he will not become wise in his own eyes.
- <sup>6</sup> Whoever sends a message by the hand of a fool  
cuts off his own feet and drinks violence.
- <sup>7</sup> Like the legs of a paralytic which hang down  
is a proverb in the mouth of fools.
- <sup>8</sup> Like tying a stone in a sling  
is giving honor to a fool.
- <sup>9</sup> Like a thorn that goes into the hand of a drunkard  
is a proverb in the mouth of fools.
- <sup>10</sup> Like an archer who wounds all those around him  
is one who hires a fool or hires anyone who passes by.
- <sup>11</sup> As a dog returns to his own vomit,  
so is a fool who repeats his folly.
- <sup>12</sup> Do you see someone who is wise in his own eyes?  
There is more hope for a fool than for him.
- <sup>13</sup> The lazy person says, "There is a lion on the road!  
There is a lion between the open places!"
- <sup>14</sup> As the door turns on its hinges,  
so is the lazy person upon his bed.
- <sup>15</sup> The lazy person puts his hand into the dish  
and yet he has no strength to lift it up to his mouth.
- <sup>16</sup> The lazy person is wiser in his own eyes  
than seven men who respond with good judgment.
- <sup>17</sup> Like one who takes hold of the ears of a dog  
is a passerby who becomes angry at a dispute that is not his own.
- <sup>18</sup> Like a madman who throws

- firebrands, arrows, and death  
<sup>19</sup> is the one who deceives his neighbor  
and says, "Was I not telling a joke?"
- <sup>20</sup> For lack of wood, the fire goes out;  
and where there is no gossip, quarreling ceases.
- <sup>21</sup> As charcoal is to burning coals and wood is to fire,  
so is a quarrelsome person for kindling strife.
- <sup>22</sup> The words of a gossip are like delicious morsels;  
they go down into the inner parts of the body.
- <sup>23</sup> Like the glaze overlaying an earthen vessel,  
so are burning lips and an evil heart.
- <sup>24</sup> One who hates others disguises his feelings with his lips  
and he lays up deceit within himself.
- <sup>25</sup> He will speak graciously, but do not believe him,  
for there are seven abominations in his heart.
- <sup>26</sup> Though his hatred is covered with deception,  
his wickedness will be revealed in the assembly.
- <sup>27</sup> Whoever digs a pit will fall into it  
and the stone will roll back on the one who pushed it.
- <sup>28</sup> A lying tongue hates the people it crushes  
and a flattering mouth brings about ruin.
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## Chapter 27

- <sup>1</sup> Do not boast about tomorrow,  
for you do not know what a day may bring.
- <sup>2</sup> Let someone else praise you and not your own mouth;  
a stranger and not your own lips.
- <sup>3</sup> Consider the heaviness of a stone and the weight of sand—  
the provocation of a fool is heavier than both.
- <sup>4</sup> There is the cruelty of rage and the flood of anger,  
but who is able to stand before jealousy?
- <sup>5</sup> Better is a rebuke that is clearly seen  
than hidden love.
- <sup>6</sup> Faithful are the wounds caused by a friend,  
but many are the kisses of an enemy.
- <sup>7</sup> A person who has eaten to the full rejects even a honeycomb,  
but to the hungry person, every bitter thing is sweet.
- <sup>8</sup> Like a bird that wanders from its nest  
is a man who strays from where he lives.
- <sup>9</sup> Perfume and incense make the heart rejoice,  
but the sweetness of a friend comes from his sincere counsel. <sup>1</sup>
- <sup>10</sup> Do not abandon your friend and your friend's father,  
and do not go to your brother's house on the day of your calamity.  
Better is a neighbor who is nearby  
than a brother who is far away.
- <sup>11</sup> Be wise, my son, and make my heart rejoice;  
then I will give back an answer to the one who mocks me.
- <sup>12</sup> The prudent sees trouble and hides himself,  
but the naive go on and suffer for it.
- <sup>13</sup> Take a garment of one who has put up security for a stranger,  
and hold it in pledge when he puts up security for an immoral woman.
- <sup>14</sup> Whoever gives his neighbor a blessing with a loud voice early in the morning,  
that blessing will be considered to be a curse!
- <sup>15</sup> A quarreling wife is like  
the constant dripping on a rainy day;  
<sup>16</sup> restraining her is like restraining the wind,  
or trying to catch oil in your right hand.
- <sup>17</sup> Iron sharpens iron;  
in the same way, a man sharpens his friend.



- <sup>18</sup> The one who tends a fig tree will eat its fruit,  
and the one who protects his master will be honored.
- <sup>19</sup> Just as water reflects a person's face,  
so a person's heart reflects the person.
- <sup>20</sup> Just as Sheol and Abaddon are never satisfied,  
so a man's eyes are never satisfied.
- <sup>21</sup> A crucible is for silver and a furnace is for gold;  
and a person is tested when he is praised.
- <sup>22</sup> Even if you crush a fool  
with the pestle—along with the grain—  
yet his foolishness will not leave him.
- <sup>23</sup> Be sure you know the condition of your flocks  
and be concerned about your herds,  
<sup>24</sup> for wealth is not forever.  
Does a crown endure for all generations?
- <sup>25</sup> You should know when the hay is gone and the new growth appears,  
and the time when the grass from the hills is gathered in.
- <sup>26</sup> Those lambs will provide your clothing  
and the goats will provide the price of the field.
- <sup>27</sup> There will be goats' milk for your food  
—the food for your household—  
and nourishment for your servant girls.

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<sup>1</sup> Many modern translations have different interpretations of this difficult verse.

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## Chapter 28

- <sup>1</sup> The wicked people run away when no one chases them,  
but righteous people are as bold as a young lion.
- <sup>2</sup> Because of the transgression of a land, it has many rulers,  
but with a man of understanding and knowledge, it will last a long time.
- <sup>3</sup> A poor person who oppresses other poor people  
is like a beating rain that leaves no food.
- <sup>4</sup> Those who abandon the law praise wicked people,  
but those who keep the law fight against them.
- <sup>5</sup> Evil men do not understand justice,  
but those who seek Yahweh understand everything.
- <sup>6</sup> It is better for a poor person who walks in his integrity  
than for a rich person who is crooked in his ways.
- <sup>7</sup> He who keeps the law is a son who has understanding,  
but one who is a companion of gluttons shames his father.
- <sup>8</sup> The one who makes his fortune by usury and interest  
gathers his wealth for another who will be gracious to the poor.
- <sup>9</sup> If one turns away his ear from hearing the law,  
even his prayer is an abomination.
- <sup>10</sup> Whoever misleads the upright into an evil way  
will fall into his own pit,  
but the blameless will have a good inheritance.
- <sup>11</sup> The rich person may be wise in his own eyes,  
but a poor person who has understanding will find him out.
- <sup>12</sup> When the righteous triumph, there is great glory;  
but when the wicked arise, people are sought out.
- <sup>13</sup> The one who hides his sins will not prosper,  
but the one who confesses them and abandons them will be shown mercy.
- <sup>14</sup> The one who always lives with reverence is blessed,  
but whoever hardens his heart will fall into trouble.
- <sup>15</sup> Like a roaring lion or a charging bear  
is a wicked ruler over poor people.
- <sup>16</sup> The ruler who lacks understanding is a cruel oppressor,  
but the one who hates unjust gain will prolong his days.
- <sup>17</sup> If a man is burdened with a person's blood,  
he will be a fugitive until death

and no one will help him.

- <sup>18</sup> Whoever walks with integrity will be kept safe,  
but the one whose way is crooked will suddenly fall.
- <sup>19</sup> The one who works his land will have plenty of food,  
but whoever follows worthless pursuits will have plenty of poverty.
- <sup>20</sup> A faithful man will have great blessings,  
but the one who gets rich quickly will not go unpunished.
- <sup>21</sup> It is not good to show partiality,  
but for a piece of bread a man will do wrong.
- <sup>22</sup> A stingy man hurries after riches,  
but he does not know that poverty will come upon him.
- <sup>23</sup> Whoever disciplines someone, afterward will find more favor from him  
than from the one who flatters him with his tongue.
- <sup>24</sup> Whoever robs his father and his mother and says, "That is no sin,"  
he is the companion of the one who destroys.
- <sup>25</sup> A greedy man stirs up conflict,  
but the one who trusts in Yahweh will prosper.
- <sup>26</sup> One who trusts in his own heart is a fool,  
but whoever walks in wisdom will be delivered.
- <sup>27</sup> The one who gives to the poor will lack nothing,  
but whoever closes his eyes to them will receive many curses.
- <sup>28</sup> When the wicked arise, people hide themselves;  
but when they perish, the righteous increase.
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Chapter 29

- <sup>1</sup> A person who has received many rebukes but who stiffens his neck  
will be broken in a moment beyond healing.
- <sup>2</sup> When righteous people increase, the people rejoice,  
but when a wicked person is the ruler, the people sigh.
- <sup>3</sup> Whoever loves wisdom makes his father rejoice,  
but he who keeps company with prostitutes destroys his wealth.
- <sup>4</sup> The king establishes the land by justice,  
but the one who demands bribes throws it down.
- <sup>5</sup> A man who flatters his neighbor  
is spreading a net for his feet.
- <sup>6</sup> In the sin of an evil person is a trap,  
but the righteous person sings and rejoices.
- <sup>7</sup> The righteous person knows the rights of the poor;  
the wicked person does not understand such knowledge.
- <sup>8</sup> Mockers set a city on fire,  
but those who are wise turn away wrath.
- <sup>9</sup> When a wise person has a legal dispute with a fool,  
he rages and laughs, and there will be no rest.
- <sup>10</sup> Men of bloodshed hate the one who is blameless  
and seek the life of the upright.
- <sup>11</sup> A fool brings forth all his spirit,  
but a wise man soothes it back.
- <sup>12</sup> If a ruler pays attention to lies,  
all his officials will be wicked.
- <sup>13</sup> The poor person and the oppressor are similar,  
for Yahweh gives light to the eyes of them both.
- <sup>14</sup> If a king judges the poor by the truth,  
his throne will be established forever.
- <sup>15</sup> The rod and correction give wisdom,  
but a child freed from discipline puts his mother to shame.
- <sup>16</sup> When wicked people are in power, transgression increases,  
but righteous people will see the downfall of those wicked people.
- <sup>17</sup> Discipline your son and he will give you rest;  
he will bring delight into your life.
- <sup>18</sup> Where there is no prophetic vision the people run wild,

but the one who keeps the law is blessed.

<sup>19</sup> A slave will not be corrected by words,  
for though he understands, there will be no response.

<sup>20</sup> Do you see a man who is hasty in his words?  
There is more hope for a fool than for him.

<sup>21</sup> One who pampers his slave from youth,  
at the end of it there will be trouble.

<sup>22</sup> An angry person stirs up strife  
and a master of rage commits many sins.

<sup>23</sup> A person's pride brings him low,  
but one who has a humble spirit will be given honor.

<sup>24</sup> One who shares with a thief hates his own life;  
he hears the curse and says nothing.

<sup>25</sup> The fear of man makes a snare,  
but the one who trusts in Yahweh will be protected.

<sup>26</sup> Many are those who seek the face of the ruler,  
but from Yahweh is justice for a person.

<sup>27</sup> An unjust man is an abomination to righteous people,  
but the one whose way is upright is an abomination to the wicked person.

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## Chapter 30

<sup>1</sup>The words of Agur son of Jakeh—the burden.

This man declares to Ithiel,  
to Ithiel and Ucal: <sup>1</sup>

<sup>2</sup> Surely I am more like an animal than any human,  
and I do not have the understanding of a human being.

<sup>3</sup> I have not learned wisdom,  
nor do I have knowledge of the Holy One.

<sup>4</sup> Who has gone up to heaven and come down?  
Who has gathered up the wind in the hollow of his hands?  
Who has wrapped up the waters in a cloak?  
Who has established all the ends of the earth?  
What is his name, and what is the name of his son?  
Surely you know!

<sup>5</sup> Every word of God is tested;  
he is a shield to those who take refuge in him.

<sup>6</sup> Do not add to his words,  
or he will discipline you,  
and you will be proved to be a liar.

<sup>7</sup> Two things I ask of you;  
do not withhold them from me before I die:

<sup>8</sup> Put vanity and lies far away from me.  
Give me neither poverty nor riches,  
just let me eat the food that is my portion.

<sup>9</sup> For if I have too much, I might deny you  
and say, "Who is Yahweh?"  
Or if I become poor, I might steal  
and profane the name of my God.

<sup>10</sup> Do not slander a slave before his master,  
or he will curse you and you will be held guilty.

<sup>11</sup> There is a generation that curses their father  
and does not bless their mother.

<sup>12</sup> There is a generation that is pure in their own eyes,  
and yet they are not washed of their filth.

<sup>13</sup> There is a generation whose eyes are raised up,  
and how high are their eyelids lifted up!

<sup>14</sup> There is a generation whose teeth are swords  
and whose jawbones are knives,  
so they may devour the poor from the earth  
and the needy from among humanity.

<sup>15</sup> The leech has two daughters:  
"Give and give," they cry.

There are three things that are never satisfied,  
four that never say, "Enough":

<sup>16</sup> Sheol; the barren womb;  
land that is never satisfied with water;

and the fire that never says, "Enough!"

<sup>17</sup> The eye that mocks a father  
and scorns obedience to a mother  
will be pecked out by the ravens of the valley  
and will be eaten by the vultures.

<sup>18</sup> There are three things that are too wonderful for me,  
four that I do not understand:  
<sup>19</sup> the way of an eagle in the sky;  
the way of a snake on a rock;  
the way of a ship in the heart of the sea;  
and the way of a man with a young woman.

<sup>20</sup> This is the way of an adulteress:  
she eats and she wipes her mouth  
and says, "I have not behaved wickedly."

<sup>21</sup> Under three things the earth trembles,  
and under four it cannot bear up:  
<sup>22</sup> a slave when he becomes king;  
a fool when he is filled with food;  
<sup>23</sup> a hated woman when she marries;  
and a slave girl when she takes the place of her mistress.

<sup>24</sup> Four things on earth are small  
and yet they are very wise:  
<sup>25</sup> the ants are creatures that are not strong,  
but they prepare their food in the summer;  
<sup>26</sup> the rock badgers are not mighty creatures,  
but they make their homes in the rocks.  
<sup>27</sup> Locusts have no king,  
but all of them march in rank.  
<sup>28</sup> As for the lizard, you can hold it in your two hands,  
yet it is found in kings' palaces.

<sup>29</sup> There are three things that are stately in their stride  
and four that are stately in how they walk:  
<sup>30</sup> a lion, strongest among wild animals—  
it does not turn away from anything;  
<sup>31</sup> a strutting rooster; a goat;  
and a king whose soldiers are beside him.

<sup>32</sup> If you have been foolish, exalting yourself,  
or if you have been devising evil—  
put your hand over your mouth.  
<sup>33</sup> As churning milk makes butter  
and as one's nose will produce blood if it is twisted,  
so deeds done in anger produce conflict.

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<sup>1</sup>The second line of some ancient Greek translations of the ancient Hebrew reads This man declares: I am weary. I am weary and helpless. They appear to have translated the Hebrew names Ithiel and Ucal into the Greek as weary and helpless .

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## Chapter 31

<sup>1</sup>The words of King Lemuel—a burden his mother taught him.

<sup>2</sup> What, my son? What is it, son of my womb?  
What do you want, son of my vows?

<sup>3</sup> Do not give your strength to women,  
or your ways to those who destroy kings.

<sup>4</sup> It is not for kings, Lemuel,  
it is not for kings to drink wine,  
or for rulers to crave strong drink,  
<sup>5</sup> because when they drink they forget what has been decreed,  
and pervert the rights of all the afflicted.

<sup>6</sup> Give strong drink to a person who is perishing  
and wine to those in bitter distress.

<sup>7</sup> He will drink and he will forget his poverty  
and he will not remember his trouble.

<sup>8</sup> Speak for those who cannot speak,  
for the causes of all who are perishing.

<sup>9</sup> Speak out and judge by the measure of what is right  
and plead the cause of poor and needy people.

<sup>10</sup> Who can find a capable wife?  
Her value is far more than jewels.

<sup>11</sup> The heart of her husband trusts in her,  
and he will never be poor.

<sup>12</sup> She does good things for him and not evil  
all the days of her life.

<sup>13</sup> She searches for wool and flax  
and works with the delight of her hands.

<sup>14</sup> She is like the merchant ships;  
she brings her food from far away.

<sup>15</sup> She rises while it is night  
and gives food to her household,  
and she distributes portions to her female servants.

<sup>16</sup> She considers a field and buys it;  
with the fruit of her hands she plants a vineyard.

<sup>17</sup> She girds herself with strength  
and makes her arms strong.

<sup>18</sup> She knows what will make a good profit for her;  
all night long her lamp is not extinguished.

<sup>19</sup> She puts her hands on the spindle,  
and her hands grasp the twisting thread.

<sup>20</sup> She reaches out with her hand to poor people;  
she reaches out with her hands to needy people.

<sup>21</sup> She is not afraid of the snow for her household,  
for all her household are clothed in scarlet.

<sup>22</sup> She makes coverings for her bed,  
and she wears clothes of fine purple linen.

<sup>23</sup> Her husband is known at the gates,  
when he sits with the elders of the land.

<sup>24</sup> She makes linen garments and sells them,



and she supplies sashes to the merchants.  
<sup>25</sup> She is clothed with strength and honor,  
and she laughs at the future.  
<sup>26</sup> She opens her mouth with wisdom  
and the law of kindness is on her tongue.  
<sup>27</sup> She watches over the ways of her household  
and does not eat the bread of idleness.  
<sup>28</sup> Her children rise up and call her blessed,  
and her husband praises her, saying,  
<sup>29</sup> "Many women have done well,  
but you surpassed them all."  
<sup>30</sup> Elegance is deceptive, beauty is vain,  
but a woman who fears Yahweh, she will be praised.  
<sup>31</sup> Give her the fruit of her hands  
and let her works praise her in the gates.

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## Ecclesiastes

### Chapter 1

<sup>1</sup>These are the words of the Teacher, the descendant of David and king in Jerusalem.

<sup>2</sup> "Meaningless! Meaningless!  
says the Teacher.  
"Absolutely meaningless!  
Everything is meaningless!"

<sup>3</sup> What profit does a man gain from all the work  
that he labors at under the sun?

<sup>4</sup> One generation goes, and another generation comes,  
but the earth remains forever.

<sup>5</sup> The sun rises, and it goes down  
and hurries back to the place where it rises again.

<sup>6</sup> The wind blows south  
and circles around to the north,  
always going around along its pathway  
and coming back again.

<sup>7</sup> All the rivers flow into the sea,  
but the sea is never full.  
To the place where the rivers go,  
there they go again.

<sup>8</sup> Everything becomes wearisome,  
and no one can explain it.  
The eye is not satisfied by what it sees,  
nor is the ear fulfilled by what it hears.

<sup>9</sup> Whatever has been is what will be,  
and whatever has been done is what will be done.  
There is nothing new under the sun.

<sup>10</sup> Is there anything about which it may be said,  
'Look, this is new'?

Whatever exists has already existed for a long time,  
during ages which came long before us.

<sup>11</sup> No one seems to remember the things that happened in ancient times,  
and the things that happened much later and that will happen in the future

will not likely be remembered either."

<sup>12</sup>I am the Teacher, and I have been king over Israel in Jerusalem. <sup>13</sup>I applied my mind to study and to search out by wisdom everything that is done under heaven. That search is a burdensome task that God has given to the children of mankind to be busy with. <sup>14</sup>I have seen all the deeds that are done under the sun, and look, they all are meaningless and chasing the wind.

<sup>15</sup> The twisted cannot be straightened!  
The missing cannot be counted!

<sup>16</sup>I have spoken to my heart, saying, "Look, I have acquired greater wisdom than all who were before me in Jerusalem. My mind has seen great wisdom and knowledge."<sup>17</sup>So I applied my heart to know wisdom and also madness and folly. I came to understand that this also was an attempt to shepherd the wind.

<sup>18</sup> For in the abundance of wisdom there is much frustration,  
and he who increases knowledge increases sorrow.

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## Chapter 2

<sup>1</sup>I said in my heart, "Come now, I will test you with happiness. So enjoy pleasure." But look, this also is meaningless.<sup>2</sup>I said about laughter, "It is crazy," and about pleasure, "What use is it?"

<sup>3</sup>I explored in my heart how to gratify myself with wine. I let my mind guide me with wisdom although I was still holding on to folly. I wanted to find out what is good for the children of mankind to do under heaven during the days of their lives.

<sup>4</sup>I accomplished great things. I built for myself houses and planted for myself vineyards.<sup>5</sup>I built for myself gardens and parks, and I planted all kinds of fruit trees in them.<sup>6</sup>I created pools of water to water a forest where trees were grown.

<sup>7</sup>I purchased male slaves and female slaves; I had slaves born in my palace. I also had large herds and flocks of livestock, much more than any king who ruled before me in Jerusalem.<sup>8</sup>I also accumulated for myself silver and gold, the treasures of kings and provinces. I got singers, both male and female, and many concubines, the delight of the children of men. <sup>1</sup>

<sup>9</sup>So I became greater and wealthier than all who were before me in Jerusalem, and my wisdom remained with me.

<sup>10</sup> Whatever my eyes desired, I did not withhold from them.

I did not withhold my heart from any pleasure,  
because my heart rejoiced in all my labor  
and pleasure was my reward for all my labor.

<sup>11</sup> Then I looked on all the deeds that my hands had accomplished,  
and on the labor that I had done,  
but again, everything was meaningless—like chasing the wind.  
There was no profit under the sun in it.

<sup>12</sup> Then I turned to consider wisdom,  
and also madness and folly.  
For what more can the man who becomes the next king do  
than what the king has already done?

<sup>13</sup> Then I began to understand that wisdom has advantages over folly,  
just as light is more profitable than darkness.

<sup>14</sup> The wise man uses his eyes in his head to see where he is going,  
but the fool walks in darkness,  
although I know  
the same event happens to all of them.

<sup>15</sup> Then I said in my heart,  
"What happens to the fool, will also happen to me.  
So what difference does it make if I am very wise?"  
I concluded in my heart,  
"This too is meaningless."

<sup>16</sup> For the wise man, like the fool, is not remembered for very long.  
In the days to come everything will have been long forgotten.  
The wise man dies just like the fool dies.

<sup>17</sup>So I detested life because all the work done under the sun was evil to me. This was because everything is meaningless—like chasing the wind.<sup>18</sup>I hated all my toil for which I had toiled under the sun because I must leave it behind to the man who comes after me.

<sup>19</sup>For who knows whether he will be a wise man or a fool? Yet he will be master over everything under the sun that my labor and wisdom have built. This also is meaningless.<sup>20</sup>So I began to give my heart to despair over all the labor that I had done under the sun.

<sup>21</sup>For there might be someone who labors with wisdom, knowledge, and skill, but he will leave everything he has to a man who has not made any of it. This also is meaningless—a great injustice.<sup>22</sup>What profit does a man gain from all the work and from the striving of heart that he labors at under the sun?<sup>23</sup>Every day his work is painful and stressful, so at night his soul does not find rest. This also is meaningless.

<sup>24</sup>There is nothing better for a person than to simply eat and drink and find enjoyment in his labor. I saw that this truth comes from the hand of God.<sup>25</sup>For who can eat or who can have any kind of pleasure apart from God?

<sup>26</sup>For to a person who pleases him, God gives wisdom and knowledge and joy. However, to the sinner he gives the work of gathering and storing up so that he may give it away to someone who pleases God. This also is meaningless—like chasing the wind.

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<sup>1</sup>Many modern translations interpret the last part of this verse in different ways: and many concubines, and everything that pleases men or and everything that pleases people .

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## Chapter 3

<sup>1</sup> For everything there is an appointed time,  
 and a season for every matter under heaven.  
<sup>2</sup> There is a time to be born and a time to die,  
 a time to plant and a time to pull up plants,  
<sup>3</sup> a time to kill and a time to heal,  
 a time to tear down and a time to build up.  
<sup>4</sup> There is a time to weep and a time to laugh,  
 a time to mourn and a time to dance,  
<sup>5</sup> a time to throw away stones and a time to gather stones,  
 a time to embrace other people, and a time to refrain from embracing.  
<sup>6</sup> There is a time to look for things and a time to stop looking,  
 a time to keep things and a time to throw away things,  
<sup>7</sup> a time to tear clothing and a time to repair clothing,  
 a time to keep silent and a time to speak.  
<sup>8</sup> There is a time to love and a time to hate,  
 a time for war and a time for peace.

<sup>9</sup>What profit does the worker gain in his labor?<sup>10</sup>I have seen the work that God has given to human beings to complete.

<sup>11</sup>God has made everything suitable for its own time. He has also placed eternity in their hearts. But mankind cannot understand the deeds that God has done, from their beginning all the way to their end.

<sup>12</sup>I know that there is nothing better for a person than to rejoice and to do good so long as he lives—<sup>13</sup>and that everyone should eat and drink, and should understand how to find enjoyment in his labor. This is God's gift to mankind.

<sup>14</sup>I know that whatever God does lasts forever. Nothing can be added to it or taken away, because it is God who has done it so that people will approach him with honor.

<sup>15</sup> Whatever exists has already existed;  
 whatever will exist has already existed.  
 God makes human beings seek hidden things. <sup>1</sup>

<sup>16</sup>I have seen the wickedness that is under the sun,  
 where there should be justice,  
 and in place of righteousness, wickedness was there.

<sup>17</sup>I said in my heart,  
 "God will judge  
 the righteous and the wicked  
 at the right time for every matter and every deed."

<sup>18</sup>I said in my heart, "God tests human beings to show them that they are like animals."

<sup>19</sup>For the fate of the children of mankind and the fate of animals is the same. The death of one is like the death of the other. The breath is the same for all of them. There is no advantage for mankind over the animals. Everything is meaningless.<sup>20</sup>Everything is going to the same place. Everything comes from the dust, and everything returns to the dust.

<sup>21</sup>Who knows whether the spirit of mankind goes upward and the spirit of animals goes downward into the earth? <sup>22</sup>So again I realized that there is nothing better for a person than to enjoy his work, for that is his assignment. Who can bring him back to see what happens after him?

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<sup>1</sup>Instead of God makes human beings seek hidden things , other modern translations interpret this line in different ways.

<sup>2</sup>Some modern translations have Who knows the spirit of mankind, which goes upward, and the spirit of animals, which goes downward into the earth?

## Chapter 4

<sup>1</sup>Once again I thought about all the oppression that is done under the sun.

And behold, the tears of oppressed people,  
and they had no one to comfort them!  
Power was in the hand of their oppressors,  
and there was no one to comfort them!

<sup>2</sup> So I considered those  
who are already dead  
more fortunate than the living,  
who are still alive.

<sup>3</sup> However, more fortunate than both of them  
is the one who has not yet lived,  
the one who has not seen any of the evil acts  
that are done under the sun.

<sup>4</sup>Then I saw that every act of labor and every skillful work became the envy of one's neighbor. This also is meaningless—like chasing the wind.

<sup>5</sup> The fool folds his hands and does not work,  
so his food is his own flesh.

<sup>6</sup> But better is a handful of profit with quiet work  
than two handfuls with the labor  
that tries to shepherd the wind.

<sup>7</sup>I returned and I saw something meaningless under the sun.

<sup>8</sup> There is the kind of man who is alone.  
He does not have a companion, no son or brother,  
and yet there is no end to all his work,  
and his eyes are not satisfied with gaining wealth.  
He wonders, "For whom am I toiling  
and depriving myself of pleasure?"  
This also is meaningless—  
a bad situation.

<sup>9</sup> Two people work better than one;  
together they can earn a good wage for their labor.

<sup>10</sup> For if one falls,  
the other can lift up his friend.  
However, woe to the one who is alone when he falls  
if there is no one to lift him up.

<sup>11</sup> If two lie down together, they can be warm,  
but how can one be warm alone?

<sup>12</sup> One man alone can be overpowered,  
but two can withstand an attack,  
and a three-strand rope is not quickly broken.

<sup>13</sup>It is better to be a poor but wise youth than an old and foolish king who no longer knows how to listen to warnings. <sup>14</sup>This is true even if the young man becomes king from prison, or even if he was born poor in his kingdom.

<sup>15</sup>I saw everyone who was alive and was walking around under the sun, along with a youth who was to rise up to take his place. <sup>16</sup>There is no end to all the people who want to obey the new king, but later many of them will no longer praise him. Surely this also is meaningless—like chasing the wind.

Chapter 5

<sup>1</sup>Guard your steps when you go to the house of God. Go near to listen rather than to offer the sacrifice of fools, who do not understand that they are doing what is wrong.

<sup>2</sup> Do not be too quick to speak with your mouth,  
and do not let your heart be too quick  
to bring any matter up before God.

God is in heaven,  
but you are on earth,  
so let your words be few.

<sup>3</sup> If you have too many things to do and worry about, you will probably have bad dreams.  
The more words you speak, the more foolish things you will probably say.

<sup>4</sup>When you make a vow to God, do not delay to do it, for God has no pleasure in fools. Do what you vow you will do.<sup>5</sup>It is better not to make a vow than to make one that you do not carry out.

<sup>6</sup>Do not allow your mouth to cause your flesh to sin. Do not say to the priest's messenger, "That vow was a mistake." Why make God angry by vowing falsely, provoking God to destroy the work of your hands?<sup>7</sup>For when there are many dreams and many words, they are meaningless. Instead, fear God!

<sup>8</sup>When you see the poor being oppressed and robbed of just and right treatment in your province, do not be astonished as if no one knows, because there are people in power who watch those under them, and there are even higher ones over them.<sup>9</sup>In addition, the produce of the land is for everyone, and the king himself takes produce from the fields.

<sup>10</sup> Whoever loves silver will not be satisfied with silver,  
nor will he who loves wealth be satisfied with his income.  
This, too, is meaningless.

<sup>11</sup> As prosperity increases,  
so also do the people who consume it.  
What advantage in wealth is there to the owner  
except to watch it with his eyes?

<sup>12</sup> The sleep of a laborer is sweet,  
whether he eats little or a lot,  
but the wealth of a rich person  
does not allow him to sleep well.

<sup>13</sup>There is an evil that I have seen under the sun:  
riches hoarded by the owner, resulting in his own misery.

<sup>14</sup> When the rich man loses his wealth through bad luck,  
his own son, one whom he has fathered,  
is left with nothing in his hands.

<sup>15</sup> As a man comes from his mother's womb,  
so also he will leave naked.  
He can take none of the fruits of his labor  
in his hand.

<sup>16</sup>Another evil is  
that as a person comes, so he goes away.  
So what profit is there for him  
who labors for the wind?

<sup>17</sup> During his days he eats with darkness  
and is greatly distressed with sickness and anger.

<sup>18</sup>Look, what I have seen to be good and suitable is for a person to eat and drink and to find enjoyment in his labor as he labors under the sun during the days of this life that God has given him. For this is man's assignment.

<sup>19</sup>Every person to whom God has given riches and wealth and the ability to receive his share and rejoice in his labor—this is a gift from God. <sup>20</sup>For he does not call to mind very often the days of his life, because God makes him keep busy with the things that he enjoys doing.

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## Chapter 6

<sup>1</sup>There is an evil that I have seen under the sun, and it weighs heavy on men.<sup>2</sup>God gives riches, wealth, and honor to a man so that he lacks nothing that he desires for himself, but then God gives him no ability to enjoy them. Instead, a stranger enjoys them. This is meaningless and a terrible affliction.

<sup>3</sup>If a man fathers a hundred children and lives many years, so that the days of his years are many, but if his heart is not satisfied with good and he is not buried, then I say that a baby that is born dead is better off than he is.<sup>4</sup>Such a baby is born without meaning and passes away in darkness, and its name is covered in darkness.

<sup>5</sup>Although this child does not see the sun or know anything, it has rest even though that man did not.<sup>6</sup>Even if a man should live for two thousand years but does not learn to enjoy good things, he goes to the same place as everyone else.

<sup>7</sup> All a man's labor is for his mouth,  
yet his appetite is not satisfied.

<sup>8</sup> Indeed, what advantage has the wise person  
over the fool?

What advantage does the poor man have  
even if he knows how to act in front of other people?

<sup>9</sup> What the eye sees  
is better than what the soul wanders after.  
This also is meaningless—  
like chasing the wind.

<sup>10</sup> Whatever has existed has already been given its name,  
and what mankind is like has already been known.  
So it has become useless for a man to dispute  
with the one who is stronger than he is.

<sup>11</sup> The more words there are,  
the more meaningless they become.  
What advantage is that to a man?

<sup>12</sup>For who knows what is good for a person in life, during the few and meaningless days he passes through like a shadow? Who can tell a person what will happen under the sun after he is gone?

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## Chapter 7

- <sup>1</sup> A good name is better than costly perfume,  
and the day of death is better than the day of birth.
- <sup>2</sup> It is better to go to a house of mourning  
than to a house of feasting,  
for mourning comes to all people at the end of life,  
so living people must take this to heart.
- <sup>3</sup> Grief is better than laughter,  
for after sadness of face comes gladness of heart.
- <sup>4</sup> The heart of the wise is in the house of mourning,  
but the heart of fools is in the house of feasting.
- <sup>5</sup> It is better to listen to the rebuke of the wise  
than to listen to the song of fools.
- <sup>6</sup> For like the crackling of thorns burning under a pot,  
so also is the laughter of fools.  
This too is meaningless.
- <sup>7</sup> Extortion certainly makes a wise man foolish,  
and a bribe corrupts the heart.
- <sup>8</sup> Better is the end of a matter than the beginning;  
and the people patient in spirit are better than the proud in spirit.
- <sup>9</sup> Do not be quick to anger in your spirit,  
for anger resides in the hearts of fools.
- <sup>10</sup> Do not say, "Why were the days of old better than these?"  
For it is not because of wisdom that you ask this question.
- <sup>11</sup> Wisdom, like an inheritance, is good.  
It benefits those who see the sun.
- <sup>12</sup> For wisdom provides protection  
as money can provide protection,  
but the advantage of knowledge  
is that wisdom gives life to whoever has it.
- <sup>13</sup> Consider the deeds of God:  
  
Who can straighten out  
anything he has made crooked?
- <sup>14</sup> When times are good, live happily in that good,  
but when times are bad, consider this:  
God has allowed both  
to exist side by side.  
For this reason, no one will find out  
anything that is coming after him.
- <sup>15</sup> In my meaningless life I have seen everything.  
There is a righteous person who perishes in spite of his righteousness,  
and there is a wicked person who lives a long life in spite of his evil deeds.
- <sup>16</sup> Do not be self-righteous,  
wise in your own eyes.  
Why should you destroy yourself?
- <sup>17</sup> Do not be too wicked  
or foolish.

- Why should you die before your time?  
<sup>18</sup> It is good that you should take hold of this wisdom,  
and that you should not let go of righteousness.  
For the person who fears God will meet all his obligations. <sup>1</sup>
- <sup>19</sup> Wisdom is powerful in the wise man,  
more than ten rulers in a city.
- <sup>20</sup> There is not a righteous man on earth  
who does good and never sins.
- <sup>21</sup> Do not listen to every word that is spoken,  
because you might hear your servant curse you.
- <sup>22</sup> For very many times, your heart knows,  
even you have cursed others.
- <sup>23</sup> All this have I proven by wisdom. I said,  
"I will be wise,"  
but it was more than I could be.
- <sup>24</sup> Wisdom is far off and very deep.  
Who can find it?
- <sup>25</sup> I turned my heart to learn and examine  
and seek wisdom and the explanations of reality,  
and to understand that evil is stupid  
and that folly is madness.
- <sup>26</sup> I found that more bitter than death  
is any woman  
whose heart is full of snares and nets,  
and whose hands are chains.  
Whoever pleases God will escape from her,  
but the sinner will be caught by her.
- <sup>27</sup> "Consider what I have discovered," says the Teacher.  
"I have been adding one discovery to another in order to find an explanation of reality.
- <sup>28</sup> This is what I am still looking for,  
but I have not found it.  
I did find one righteous man among a thousand,  
but a woman among all those I did not find.
- <sup>29</sup> I have discovered only this:  
God created humanity upright,  
but they have gone away looking for many difficulties."

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<sup>1</sup> Instead of will meet all his obligations , many modern translations have different interpretations of this difficult passage.

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## Chapter 8

<sup>1</sup> Who is a wise man?

Who knows what the events in life mean?  
Wisdom in a man causes his face to shine,  
and the hardness of his face is changed.

<sup>2</sup>I advise you to obey the king's command because of God's oath to protect him.<sup>3</sup>Do not hurry out of his presence, and do not stand in support of something wrong, for the king does whatever he desires.<sup>4</sup>The king's word rules, so who will say to him, "What are you doing?"

<sup>5</sup> Whoever keeps the king's commands avoids harm.

A wise man's heart recognizes the proper course and time of action.

<sup>6</sup> For every matter there is a correct response and a time to respond,  
because the troubles of man are great.

<sup>7</sup> No one knows what is coming next.

Who can tell him what is coming?

<sup>8</sup> No one has power over the wind to restrain it, <sup>1</sup>  
and so, no one has power over the day of his death.

No one is discharged from the army during a battle,  
and wickedness will not rescue those who are its slaves.

<sup>9</sup>I have realized all this; I have applied my heart to every kind of work that is done under the sun. There is a time when a person exercises authority over another person to that person's hurt. <sup>2</sup>

<sup>10</sup>So I saw the wicked buried publicly. They were taken from the holy area and buried and were praised by people in the city where they had done their wicked deeds. This also is meaningless. <sup>3</sup>

<sup>11</sup>When a sentence against an evil crime is not executed quickly, it entices the hearts of human beings to do evil.

<sup>12</sup>Even though a sinner does evil a hundred times and still lives a long time, yet I know that it will be better for those who respect God, for those who stand before him and show him respect.<sup>13</sup>But it will not go well for a wicked man; his life will not be prolonged. His days are like a fleeting shadow because he does not honor God.

<sup>14</sup>There is something else meaningless that is done on the earth: there are righteous people who get what the wicked deserve, and there are wicked people who get what the righteous deserve. I said this too is meaningless.

<sup>15</sup>So I recommend enjoyment, because a man has no better thing under the sun than to eat and drink and to be merry. It is happiness that will accompany him in his labor for all the days of his life that God has given him under the sun.

<sup>16</sup>When I applied my heart to know wisdom and to understand the work that is done on the earth, work often done without sleep for the eyes at night or in the day,<sup>17</sup> then I considered all of God's deeds, and that man cannot understand the work that is done under the sun. No matter how much a man labors to find the answers, he will not find them. Even though a wise man might believe he knows, he really does not.

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<sup>1</sup>Some scholars translate the Hebrew as: No one is ruler over the wind so as to stop the wind .

<sup>2</sup>Some modern translations have to his own hurt .

<sup>3</sup>Many modern translations have different interpretations of this difficult verse: I saw wicked people come and go into the holy place. They proudly spoke in the city about the things they had done. This also is meaningless . Other modern translations have I saw wicked people come and go into the holy place. They were praised in the city for the things they had done. This also is meaningless .

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## Chapter 9

<sup>1</sup>So all of this I laid to my heart, to make it clear, and I concluded that the righteous and the wise, and all that they do, are in the hand of God, but no one knows whether love or hate awaits him.

<sup>2</sup>Everyone has the same fate. The same fate awaits righteous people and wicked, the good, <sup>1</sup> the clean and the unclean, and the one who sacrifices and the one who does not sacrifice.

As good people will die,  
so also will the sinner.  
As the one who swears will die,  
so also will the man who fears to make an oath.

<sup>3</sup>There is an evil fate for everything that is done under the sun, the same event happens to them all. The hearts of human beings are full of evil, and madness is in their hearts while they live. So after that they go to the dead.

<sup>4</sup>Whoever is joined with all the living has hope—even a live dog is better than a dead lion.

<sup>5</sup> For those who are alive know they will die,  
but the dead do not know anything.  
They no longer have any reward  
because their memory is forgotten.

<sup>6</sup> Their love, hatred,  
and envy have vanished long ago.  
They will never have a place again  
in anything done under the sun.

<sup>7</sup>Go your way, eat your bread with joy, and drink your wine with a happy heart, for God approves of your deeds.

<sup>8</sup>Let your clothes be always white and your head anointed with oil.

<sup>9</sup>Enjoy life with the wife whom you love all the days of this meaningless life that God has given you under the sun—all your meaningless days. For this is your reward in life for your difficult work that you labored in under the sun.<sup>10</sup>Whatever your hand finds to do, work at it with your strength, because there is no work or explanation or knowledge or wisdom in Sheol, where you are going.

<sup>11</sup>Again I saw under the sun:  
the race is not to the swift,  
nor is the battle to the strong,  
nor does food come to the wise,  
nor riches to the intelligent,  
nor favor to those with knowledge,  
but time and chance happen to them all.

<sup>12</sup>Surely, no one knows when his time will come.  
As fish are caught in a deadly net,  
or birds are caught in a snare,  
the children of human beings are ensnared by evil times  
that suddenly fall upon them.

<sup>13</sup>I have also seen wisdom under the sun in a way that seemed great to me.<sup>14</sup>There was a small city with only a few men in it, and a great king came against it, he surrounded it and built great siege ramps against it.<sup>15</sup>Now in the city was found a poor, wise man, who by his wisdom saved the city. Yet later, no one remembered that same poor man.

<sup>16</sup>So I concluded, "Wisdom is better than strength, but the poor man's wisdom is despised, and his words are not heard."

<sup>17</sup> The words of wise people spoken quietly are heard better

than the shouts of any ruler among fools.  
<sup>18</sup> Wisdom is better than weapons of war,  
but one sinner can ruin much good.

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<sup>18</sup>Some modern translations follow ancient translations which have the good and the bad . In this way, they make the phrase complete. Translators may decide to imitate them.

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## Chapter 10

- <sup>1</sup> As dead flies cause perfume to stink,  
so a little folly can outweigh wisdom and honor.
- <sup>2</sup> The heart of a wise person tends to the right,  
but the heart of a fool tends to the left.
- <sup>3</sup> When a fool walks down a road,  
his thinking is deficient,  
proving to everyone he is a fool.
- <sup>4</sup> If the emotions of a ruler rise up against you,  
do not leave your work.  
Calm can quiet down great outrage.
- <sup>5</sup> There is an evil that I have seen under the sun,  
a kind of error that comes from a ruler:
- <sup>6</sup> Fools are given leadership positions,  
while wealthy men are given low positions.
- <sup>7</sup> I have seen slaves riding horses,  
and princes walking on the ground like slaves.
- <sup>8</sup> The one who digs a pit will fall into it,  
and whoever breaks through a wall may be bitten by a snake.
- <sup>9</sup> Whoever cuts out stones can be hurt by them,  
and the man who chops wood is endangered by it.
- <sup>10</sup> If an iron blade is dull,  
and a man does not sharpen it,  
then he must use more strength,  
but wisdom provides an advantage for success.
- <sup>11</sup> If a snake bites before it is charmed,  
then there is no advantage for the charmer.
- <sup>12</sup> The words of a wise man's mouth are gracious,  
but the lips of a fool consume him.
- <sup>13</sup> As words begin to flow from a fool's mouth, foolishness comes out,  
and at the end his mouth flows with wicked madness.
- <sup>14</sup> A fool multiplies words,  
  
but no one knows what is coming.  
Who knows what is coming after him?
- <sup>15</sup> The toil of fools wearies them,  
so that they do not even know the road to town.
- <sup>16</sup> Woe to you, land, if your king is a young boy,  
and if your leaders begin feasting in the morning!
- <sup>17</sup> But blessed are you, land, if your king is the son of nobles,  
and if your leaders eat at the right time,  
for strength, and not for drunkenness!
- <sup>18</sup> Because of laziness the roof sinks in,  
and because of idle hands the house leaks.
- <sup>19</sup> People prepare food for laughter,

wine brings enjoyment to life,  
and money fills the need for everything.

- <sup>20</sup> Do not curse the king, not even in your mind,  
and do not curse rich people in your bedroom.  
For a bird of the sky might carry your words;  
whatever has wings can spread the matter.
-



Chapter 11

- <sup>1</sup> Send out your bread on the waters,  
for you will find it again after many days.
- <sup>2</sup> Share it with seven, even eight people,  
for you do not know what disasters are coming on the earth.
- <sup>3</sup> If the clouds are full of rain,  
they empty themselves on the earth,  
and if a tree falls toward the south or toward the north,  
wherever the tree falls, there it will remain.
- <sup>4</sup> He who watches the wind might not plant,  
and he who watches the clouds might not harvest.
- <sup>5</sup> As you do not know the path of the wind,  
nor how a baby's bones grow in the pregnant womb, <sup>1</sup>  
so also you cannot comprehend the work of God,  
who created everything.
- <sup>6</sup> In the morning plant your seed;  
until the evening, work with your hands as needed,  
for you do not know which will prosper,  
whether morning or evening, or this or that,  
or whether they will both alike be good.
- <sup>7</sup> Truly the light is sweet,  
and it is a pleasant thing for the eyes to see the sun.
- <sup>8</sup> If someone lives many years,  
let him rejoice in all of them,  
but let him think about the coming days of darkness,  
for they will be many.  
Everything to come is meaningless.
- <sup>9</sup> Take joy, young man, in your youth,  
and let your heart be joyful in the days of your youth.  
Pursue the good desires of your heart,  
and whatever is within the sight of your eyes.  
However, know that God will bring you into judgment  
for all these things.
- <sup>10</sup> Drive anger away from your heart,  
and ignore any pain in your body,  
because youth and its strength are meaningless.

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<sup>1</sup>Some modern translations have As you do not know the path of the spirit to the baby's bones in the pregnant womb .

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## Chapter 12

<sup>1</sup> Also call to mind your Creator  
     in the days of your youth,  
 before the days of difficulty come,  
     and before the years arrive when you say,  
     "I have no pleasure in them";  
<sup>2</sup> do this before the light of the sun  
     and the moon and the stars grows dark,  
     and dark clouds return after the rain.  
<sup>3</sup> That will be the time when the palace guards will tremble,  
     and strong men are bent over,  
     and the women who grind cease because they are few,  
     and those who look through windows become dim.  
<sup>4</sup> That will be the time when the doors are shut in the street,  
     and the sound of grinding stops,  
     when men are startled at the voice of a bird,  
     and the singing of girls' voices fades away.  
<sup>5</sup> That will be the time when men become afraid of heights  
     and of terrors along the road,  
     and when the almond tree blossoms,  
     and when grasshoppers drag themselves along,  
     and when natural desires fail.  
 Then the man goes to his eternal home  
     and the mourners go around in the streets.

<sup>6</sup> Call to mind your Creator before the silver cord is cut,  
     or the golden bowl is crushed,  
     or the pitcher is shattered at the spring,  
     or the water wheel is broken at the cistern,  
<sup>7</sup> before the dust returns to the earth where it came from,  
     and the spirit returns to God who gave it.

<sup>8</sup> "Meaningless! Meaningless!" says the Teacher.  
     "Everything is meaningless!"

<sup>9</sup>The Teacher was wise and he taught the people knowledge. He studied and searched out and set in order many proverbs.

<sup>10</sup>The Teacher sought to write using vivid, upright words of truth.

<sup>11</sup>The words of wise people are like goads. Like nails driven deeply are the words of the masters in collections of their proverbs, which are taught by one shepherd.

<sup>12</sup>My son, be warned about something more. The making of many books has no end, and much study brings weariness to the body.

<sup>13</sup> The end of the matter  
     after everything has been heard,  
 is that you must fear God and keep his commandments,  
     for this is the whole duty of mankind.

<sup>14</sup> For God will bring every deed into judgment,  
     along with every hidden thing,  
     whether it is good or evil.

## Song of Songs

### Chapter 1

<sup>1</sup>The Song of Songs, which is Solomon's.

<sup>2</sup> Oh, that he would kiss me with the kisses of his mouth,  
for your love is better than wine.  
<sup>3</sup> Your anointing oils have a pleasing fragrance;  
your name is like flowing perfume,  
so the young women love you.  
<sup>4</sup> Take me with you, and we will run.  
The king has brought me into his rooms.

We are glad; We rejoice about you;  
let us praise your love; it is better than wine.  
It is right for the other women to love you.

<sup>5</sup> I am dark but lovely,  
you daughters of Jerusalem—  
dark like the tents of Kedar,  
lovely like the curtains of Solomon.  
<sup>6</sup> Do not stare at me because I am dark,  
because the sun has scorched me.  
My mother's sons were angry with me;  
they made me keeper of the vineyards,  
but my own vineyard I have not kept.  
<sup>7</sup> Tell me, you whom my soul loves,  
where do you feed your flock?  
Where do you rest your flock at noontime?  
Why should I be like someone who wanders  
beside the flocks of your companions?  
<sup>8</sup> If you do not know, most beautiful among women,  
follow the tracks of my flock,  
and pasture your young goats near the shepherds' tents.  
<sup>9</sup> I compare you, my love,  
to a mare among Pharaoh's chariot horses.  
<sup>10</sup> Your cheeks are beautiful with ornaments,  
your neck with strings of jewels.  
<sup>11</sup> We will make for you gold ornaments  
with silver studs.  
<sup>12</sup> While the king lay on his couch,  
my nard emitted its fragrance.  
<sup>13</sup> My beloved is to me like a bag of myrrh  
that spends the night lying between my breasts.  
<sup>14</sup> My beloved is to me like a cluster of henna flowers  
in the vineyards of En Gedi.  
<sup>15</sup> Listen, you are beautiful, my love;  
listen, you are beautiful;  
your eyes are doves.

- <sup>16</sup> Listen, you are handsome, my beloved, how handsome.  
The lush plants are our bed.
- <sup>17</sup> The beams of our house are cedars;  
our rafters are firs.
-

## Chapter 2

- <sup>1</sup> I am a meadow flower of Sharon,  
a lily of the valleys.
- <sup>2</sup> As a lily among thorns,  
so is my love among the young women.
- <sup>3</sup> As an apricot tree among the trees of the forest,  
so is my beloved among the young men.  
I sit down under his shadow with great delight,  
and his fruit is sweet to my taste.
- <sup>4</sup> He brought me to the house of wine,  
and his banner over me was love.
- <sup>5</sup> Revive me with raisin cakes and refresh me with apricots,  
for I am weak with love.
- <sup>6</sup> His left hand is under my head,  
and his right hand embraces me.
- <sup>7</sup> I want you to swear, daughters of Jerusalem,  
by the gazelles and the does of the fields,  
that you will not awaken or arouse love  
until she pleases.
- <sup>8</sup> There is the sound of my beloved! Listen, here he comes,  
leaping over the mountains,  
jumping over the hills.
- <sup>9</sup> My beloved is like a gazelle or a young stag;  
look, he is standing behind our wall,  
gazing through the window,  
peering through the lattice.
- <sup>10</sup> My beloved spoke to me and said,  
"Arise, my love;  
My beautiful one, come away with me.
- <sup>11</sup> Look, the winter is past;  
the rain is over and gone.
- <sup>12</sup> The flowers have appeared in the land;  
the time for pruning and the singing of birds has come,  
and the sound of the doves is heard in our land.
- <sup>13</sup> The fig tree ripens her green figs,  
and the vines are in blossom;  
they give off their fragrance.  
Arise, my love, my beautiful one, and come away.
- <sup>14</sup> My dove, in the clefts of the rock,  
in the secret clefts of the mountain crags,  
let me see your face.  
Let me hear your voice,  
for your voice is sweet,  
and your face is lovely."
- <sup>15</sup> Catch the foxes for us,  
the little foxes that spoil vineyards,  
for our vineyard is in blossom.
- <sup>16</sup> My beloved is mine, and I am his;

he grazes among the lilies with pleasure.  
<sup>17</sup> Go away, my beloved,  
before the day breathes and the shadows flee away.  
Go away; be like a gazelle or a young stag  
on the rugged mountains.

---

## Chapter 3

- <sup>1</sup> At night on my bed  
I was longing for him whom my soul loves;  
I looked for him, but I could not find him.
- <sup>2</sup> I said to myself, "I will get up and go through the city,  
through the streets and squares;  
I will search for him whom my soul loves."  
I searched for him, but I did not find him.
- <sup>3</sup> The watchmen found me  
as they were making their rounds in the city.  
I asked them, "Have you seen him whom my soul loves?"
- <sup>4</sup> It was only a little while after I had passed them  
that I found him whom my soul loves.  
I held on to him and would not let him go  
until I had brought him into my mother's house,  
into the bedroom of the one who had conceived me.
- <sup>5</sup> I want you to swear, daughters of Jerusalem,  
by the gazelles and the does of the fields,  
that you will not awaken or arouse love  
until she pleases.
- <sup>6</sup> What is that coming up from the wilderness  
like a column of smoke,  
perfumed with myrrh and frankincense,  
with all the powders sold by merchants?
- <sup>7</sup> Look, it is the bed of Solomon;  
sixty warriors surround it—  
the mighty men of Israel.
- <sup>8</sup> All of them are skilled with a sword  
and are experienced in warfare.  
Every man has his sword at his side,  
armed against the terrors of the night.
- <sup>9</sup> King Solomon made himself a sedan chair  
of the wood from Lebanon.
- <sup>10</sup> Its posts were made of silver;  
the back was made of gold,  
and the seat of purple cloth.  
Its interior was decorated with love  
by the daughters of Jerusalem.
- <sup>11</sup> Go out, daughters of Zion,  
and gaze on King Solomon,  
bearing the crown with which his mother crowned him  
on his wedding day,  
on the day of the joy of his heart.
-

## Chapter 4

- <sup>1</sup> Oh, you are beautiful, my love; you are beautiful.  
 Your eyes are doves behind your veil.  
 Your hair is like a flock of goats  
 going down from Mount Gilead.
- <sup>2</sup> Your teeth are like a flock of newly shorn ewes,  
 coming up from the washing place.  
 Each one has a twin,  
 and none among them is bereaved.
- <sup>3</sup> Your lips are like a thread of scarlet;  
 your mouth is lovely.  
 Your cheeks are like pomegranate halves  
 behind your veil.
- <sup>4</sup> Your neck is like the tower of David built in rows of stone,  
 with a thousand shields hanging on it,  
 all the shields of soldiers.
- <sup>5</sup> Your two breasts are like two fawns,  
 twins of a gazelle,  
 grazing among the lilies.
- <sup>6</sup> Before the day breathes and the shadows flee away,  
 I will go to the mountain of myrrh  
 and to the hill of frankincense.
- <sup>7</sup> You are beautiful in every way, my love  
 and there is no blemish in you.
- <sup>8</sup> Come with me from Lebanon, my bride.  
 Come with me from Lebanon;  
 come from the top of Amana,  
 from the top of Senir and Hermon,  
 from lions' dens,  
 from mountain dens of leopards.
- <sup>9</sup> You have stolen my heart, my sister, my bride;  
 you have stolen my heart,  
 with just one look at me,  
 with just one jewel of your necklace.
- <sup>10</sup> How beautiful is your love, my sister, my bride!  
 How much better is your love than wine,  
 and the fragrance of your perfume than any spice.
- <sup>11</sup> Your lips, my bride, drip honey;  
 honey and milk are under your tongue;  
 the fragrance of your garments  
 is like the fragrance of Lebanon.
- <sup>12</sup> My sister, my bride is a garden locked up,  
 a garden locked up, a spring that is sealed.
- <sup>13</sup> Your branches are a grove of pomegranate trees with fine fruits,  
 and of henna and nard plants,
- <sup>14</sup> nard and saffron,  
 calamus and cinnamon with all trees of frankincense,  
 myrrh and aloes with all the finest spices.
- <sup>15</sup> You are a garden spring,  
 a well of fresh water,



streams flowing down from Lebanon.

- <sup>16</sup> Awake, north wind;  
come, south wind;  
blow on my garden  
so that its spices may give off their fragrance.  
May my beloved come into his garden  
and eat some of its fine fruit.
-

## Chapter 5

- <sup>1</sup> I have come into my garden, my sister, my bride;  
 I have gathered my myrrh with my spice.  
 I have eaten my honeycomb with my honey;  
 I have drunk my wine with my milk.
- Eat, friends;  
 drink and be drunk with love.
- <sup>2</sup> I was asleep, but my heart was awake.  
 There is the sound of my beloved knocking and saying,  
 "Open to me, my sister, my love,  
 my dove, my perfect one,  
 for my head is wet with dew,  
 my hair with the night's dampness."
- <sup>3</sup> I have taken off my robe; must I put it on again?  
 I have washed my feet; must I get them dirty?
- <sup>4</sup> My beloved put in his hand through the opening of the door latch,  
 and my heart was stirred up for him.
- <sup>5</sup> I got up to open the door for my beloved;  
 my hands were dripping with myrrh,  
 my fingers with moist myrrh,  
 on the door handle.
- <sup>6</sup> I opened the door for my beloved,  
 but my beloved had turned and gone.  
 My heart sank when he spoke. <sup>1</sup>  
 I looked for him, but I did not find him;  
 I called him, but he did not answer me.
- <sup>7</sup> The watchmen found me  
 as they were making their rounds in the city.  
 They struck me and wounded me;  
 the guards on the walls took my cloak away from me.
- <sup>8</sup> I want you to swear, daughters of Jerusalem,  
 that if you find my beloved—  
 What will you make known to him?—  
 that I am weak with love.
- <sup>9</sup> How is your beloved better than another beloved man,  
 most beautiful among women?  
 Why is your beloved better than another beloved,  
 that you ask us to take an oath like this?
- <sup>10</sup> My beloved is radiant and ruddy,  
 outstanding among ten thousand.
- <sup>11</sup> His head is the purest gold;  
 his hair is curly and as black as a raven.
- <sup>12</sup> His eyes are like doves beside streams of water,  
 bathed in milk, mounted like jewels.
- <sup>13</sup> His cheeks are like beds of spices,  
 yielding aromatic scents. <sup>2</sup>  
 His lips are lilies,  
 dripping with myrrh.
- <sup>14</sup> His arms are rounded gold set with jewels;

his abdomen is ivory covered with sapphires.

<sup>15</sup> His legs are pillars of marble, set on bases of pure gold;  
his appearance is like Lebanon, choice as the cedars.

<sup>16</sup> His mouth is most sweet;  
he is completely lovely.

This is my beloved, and this is my friend,  
daughters of Jerusalem.

---

<sup>1</sup>The ancient Greek and Latin translations and other ancient translations of the Hebrew copies reads he turned away .

<sup>2</sup>The Hebrew text: yielding aromatic scents. This phrase may possibly be read as: garden beds made of balsam .

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## Chapter 6

- <sup>1</sup> Where has your beloved gone,  
     most beautiful among women?  
 In what direction has your beloved gone,  
     so that we may seek him with you?
- <sup>2</sup> My beloved has gone down to his garden,  
     to the beds of spices,  
     to graze in the garden and to gather lilies.
- <sup>3</sup> I am my beloved's, and my beloved is mine;  
     he grazes among the lilies with pleasure.
- <sup>4</sup> You are as beautiful as Tirzah, my love,  
     as lovely as Jerusalem,  
     as awe-inspiring as an army with its banners.
- <sup>5</sup> Turn your eyes away from me,  
     for they overwhelm me.  
 Your hair is like a flock of goats  
     going down from the slopes of Gilead.
- <sup>6</sup> Your teeth are like a flock of ewes  
     coming up from the washing place.  
 Each one has a twin,  
     and none among them is bereaved.
- <sup>7</sup> Your cheeks are like pomegranate halves  
     behind your veil.
- <sup>8</sup> There are sixty queens, eighty concubines,  
     and young women without number.
- <sup>9</sup> My dove, my perfect one, is the only one;  
     she is the only daughter of her mother;  
     she is the pure child of the woman who bore her.  
 The young women saw her and called her blessed;  
     the queens and the concubines saw her also,  
     and they praised her:
- <sup>10</sup> "Who is this who appears like the dawn,  
     as beautiful as the moon,  
 as pure as the sun,  
     as awe-inspiring as an army with its banners?"
- <sup>11</sup> I went down into the grove of nut trees  
     to see the young growth in the valley,  
 to see whether the vines had budded,  
     and whether the pomegranates were in bloom.
- <sup>12</sup> I did not know when my soul placed me  
     on the chariots of my noble people.
- <sup>13</sup> Turn back, turn back, you Shulammité! <sup>1</sup>  
     Turn back, turn back so that we may gaze on you!
- Why do you gaze on the Shulammité,  
     as if on the dance of Mahanaim? <sup>2</sup>

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<sup>1</sup>The meaning of Shulammité is uncertain. It may mean you perfect woman or you woman from Shulam .

## Chapter 6

<sup>2</sup>The meaning of Mahanaim is uncertain. It may be the name of a place or "two armies." Two of the possible meanings of this last phrase of verse 13 are on the dance of Mahanaim and on the dance between two armies .

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## Chapter 7

- <sup>1</sup> How beautiful your feet appear in your sandals,  
prince's daughter!  
The curves of your thighs are like jewels,  
the work of the hands of a master craftsman.
- <sup>2</sup> Your navel is like a round bowl;  
may it never lack mixed wine.  
Your belly is like a mound of wheat  
encircled with lilies.
- <sup>3</sup> Your two breasts are like two fawns,  
twins of a gazelle.
- <sup>4</sup> Your neck is like a tower of ivory;  
your eyes are the pools in Heshbon  
by the gate of Bath Rabbim.  
Your nose is like the tower in Lebanon  
that looks toward Damascus.
- <sup>5</sup> Your head is on you like Carmel;  
the hair on your head is dark purple.  
The king is held captive by its tresses.
- <sup>6</sup> How beautiful and how lovely you are,  
my love, with delights! <sup>1</sup>
- <sup>7</sup> Your height is like that of a date palm tree,  
and your breasts like clusters of fruit.
- <sup>8</sup> I said, "I want to climb that palm tree;  
I will take hold of its branches."  
May your breasts be like clusters of the vine,  
and may the fragrance of your nose be like apricots.
- <sup>9</sup> May your mouth be like the best wine,  
flowing smoothly for my beloved,  
gliding over the lips of those who sleep. <sup>2</sup>
- <sup>10</sup> I am my beloved's,  
and he desires me.
- <sup>11</sup> Come, my beloved, let us go out into the countryside;  
let us spend the night in the villages. <sup>3</sup>
- <sup>12</sup> Let us rise early to go to the vineyards;  
let us see whether the vines have budded,  
whether their blossoms have opened,  
and whether the pomegranates are in flower.  
There I will give you my love.
- <sup>13</sup> The mandrakes give off their fragrance;  
at the door where we are staying are all sorts of choice fruits,  
new and old,  
that I have stored up for you, my beloved.

---

<sup>1</sup>Some other ancient Hebrew copies are translated: How beautiful, you are a beloved one .

<sup>2</sup>Some copies of the ancient Greek translation and other ancient translations of the Hebrew copies have: over my lips and teeth .

<sup>3</sup>The Hebrew could be read as either in the villages or among the henna blossoms .

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## Chapter 8

- <sup>1</sup> I wish that you were like my brother,  
     who nursed at my mother's breasts.  
 Then whenever I met you outside, I could kiss you,  
     and no one would despise me.
- <sup>2</sup> I would lead you and bring you into my mother's house—  
     she who taught me.  
 I would give you spiced wine to drink  
     and some of the juice of my pomegranates.
- <sup>3</sup> His left hand is under my head  
     and his right hand embraces me.
- <sup>4</sup> I want you to swear, daughters of Jerusalem,  
     that you will not awaken or arouse love  
     until she pleases.
- <sup>5</sup> Who is this who is coming up from the wilderness,  
     leaning on her beloved?
- I awakened you under the apricot tree;  
     there your mother conceived you;  
     there she gave birth to you, she delivered you.
- <sup>6</sup> Set me as a seal over your heart,  
     like a seal on your arm,  
 for love is as strong as death.  
     Jealousy is as unrelenting as Sheol;  
 its flames burst out; it is a blazing flame,  
     a flame hotter than any other fire.
- <sup>7</sup> Surging waters cannot quench love,  
     nor can floods sweep it away.  
 If a man gave all the possessions in his house for love,  
     the offer would be utterly despised.
- <sup>8</sup> We have a little sister,  
     and her breasts have not yet grown.  
 What can we do for our sister  
     on the day when she will be promised in marriage?
- <sup>9</sup> If she is a wall,  
     we will build on her a tower of silver.  
 If she is a door,  
     we will adorn her with boards of cedar.
- <sup>10</sup> I was a wall, and my breasts were now like fortress towers;  
     so I am in his eyes as one who brings peace. <sup>1</sup>
- <sup>11</sup> Solomon had a vineyard at Baal Hamon.  
     He gave the vineyard to those who would maintain it.  
     Each one was to bring a thousand shekels of silver for its fruit.
- <sup>12</sup> My vineyard, my very own, is before me;  
     the thousand shekels are for you, Solomon,  
     and the two hundred shekels are for those who maintain its fruit.
- <sup>13</sup> You who live in the gardens,  
     my companions are listening for your voice;

let me hear it.

- <sup>14</sup> Hurry, my beloved,  
and be like a gazelle or a young stag  
on the mountains of spices.

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<sup>1</sup>Some scholars read a play on the Hebrew word for "peace" and translate the Hebrew either: I am in his eyes as one who brings peace or: so I have found favor in his eyes .

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## Isaiah

### Chapter 1

<sup>1</sup>The vision of Isaiah son of Amoz, that he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

- <sup>2</sup> Hear, heavens, and give ear, earth;  
for Yahweh has spoken:  
"I have nourished and brought up children,  
but they have rebelled against me.
- <sup>3</sup> The ox knows his owner,  
and the donkey his master's feeding trough,  
but Israel does not know,  
Israel does not understand."
- <sup>4</sup> Woe! Nation, sinners,  
a people weighed down with iniquity,  
offspring of evildoers,  
sons who act corruptly!  
They have abandoned Yahweh,  
they have despised the Holy One of Israel,  
they have estranged themselves from him.
- <sup>5</sup> Why are you still being beaten?  
Why do you rebel more and more?  
The whole head is sick,  
the whole heart is weak.
- <sup>6</sup> From the sole of the foot to the head  
there is no health;  
only wounds, and bruises,  
and fresh open wounds;  
they have not been closed, cleansed, bandaged,  
nor treated with oil.
- <sup>7</sup> Your country is ruined;  
your cities are burned;  
your fields—in your presence,  
strangers are destroying them—  
abandoned devastation, overthrown by strangers.
- <sup>8</sup> The daughter of Zion is left  
like a hut in a vineyard,  
like a shed in a garden of cucumbers,  
like a besieged city.
- <sup>9</sup> If Yahweh of hosts had not left for us a few survivors,  
we would have been like Sodom,



we would have been like Gomorrah.

- <sup>10</sup> Hear the word of Yahweh,  
you rulers of Sodom;  
listen to the instruction of our God,  
you people of Gomorrah:
- <sup>11</sup> "What is the multitude of your sacrifices to me?"  
says Yahweh.  
"I have had enough of the burnt offerings of rams,  
and the fat of fatted beasts;  
and in the blood of bulls, lambs, or goats  
I do not delight.
- <sup>12</sup> When you come to appear before me,  
who has required this of you, to trample my courts?
- <sup>13</sup> Bring no more meaningless offerings;  
incense is an abomination to me;  
your new moon and Sabbath assemblies—  
I cannot tolerate these wicked assemblies.
- <sup>14</sup> I hate your new moons and your appointed feasts;  
they are a burden to me; I am tired of enduring them.
- <sup>15</sup> So when you spread out your hands in prayer,  
I hide my eyes from you;  
even though you offer many prayers, I will not listen;  
your hands are full of blood.
- <sup>16</sup> Wash, cleanse yourselves;  
remove the evil of your deeds from my sight;  
stop being evil;
- <sup>17</sup> learn to do good;  
seek justice, make straight the oppression, <sup>1</sup>  
give justice to the fatherless,  
defend the widow."
- <sup>18</sup> "Come now, and let us reason together,"  
says Yahweh;  
"though your sins are like scarlet,  
they will be white like snow;  
though they are red like crimson,  
they will be like wool.
- <sup>19</sup> If you are willing and obedient,  
you will eat the good of the land,
- <sup>20</sup> but if you refuse and rebel,  
the sword will devour you,"  
for the mouth of Yahweh has spoken it.
- <sup>21</sup> How the faithful city  
has become a prostitute!  
She who was full of justice—  
she was full of righteousness,  
but now she is full of murderers.
- <sup>22</sup> Your silver has become impure,  
your wine mixed with water.
- <sup>23</sup> Your princes are rebels  
and companions of thieves;  
everyone loves bribes  
and runs after payoffs.

They do not defend the fatherless,  
nor does the widow's legal plea come before them.

- <sup>24</sup> Therefore this is the declaration of the Lord Yahweh of hosts,  
the Mighty One of Israel:  
"Woe to them! I will comfort myself concerning my adversaries  
and avenge myself against my enemies;  
<sup>25</sup> I will turn my hand against you,  
refine away your dross as with lye,  
and take away all your dross.  
<sup>26</sup> I will restore your judges as at the first,  
and your counselors as at the beginning;  
after that you will be called  
the city of righteousness,  
a faithful town."  
<sup>27</sup> Zion will be redeemed by justice,  
and her repentant ones by righteousness.  
<sup>28</sup> Rebels and sinners will be crushed together,  
and those who abandon Yahweh will be done away with.  
<sup>29</sup> "For you will be ashamed of the sacred oak trees  
that you desired,  
and you will be embarrassed by the gardens  
that you have chosen.  
<sup>30</sup> For you will be like an oak whose leaf withers,  
and like a garden that has no water.  
<sup>31</sup> The strong man will be like tinder,  
and his work like a spark;  
they will both burn together,  
and no one will quench them."

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<sup>1</sup>Instead of make straight the oppression , some of the ancient Hebrew copies have a phrase that may mean, help the oppressed .

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## Chapter 2

<sup>1</sup>The things that Isaiah son of Amoz saw in a vision, concerning Judah and Jerusalem.

<sup>2</sup> It will be in the last days  
that the mountain of the house of Yahweh  
will be established as the highest of the mountains,  
and it will be raised up above the hills,  
and all the nations will flow to it.

<sup>3</sup> Many peoples will come and say,  
"Come, let us go up to the mountain of Yahweh,  
to the house of the God of Jacob,  
so he may teach us some of his ways,  
and we may walk in his paths."  
For out of Zion will go the law,  
and the word of Yahweh from Jerusalem.

<sup>4</sup> He will judge between the nations  
and will render decisions for many peoples;  
they will hammer their swords into plowshares,  
and their spears into pruning hooks;  
nation will not lift up sword against nation,  
nor will they train for war any longer.

<sup>5</sup> House of Jacob, come,  
and let us walk in the light of Yahweh.

<sup>6</sup> For you have abandoned your people,  
the house of Jacob,  
because they are filled with customs from the east  
and they practice divination like the Philistines,  
and they shake hands with sons of foreigners.

<sup>7</sup> Their land is full of silver and gold,  
and there is no limit to their wealth;  
their land also is full of horses,  
nor is there limit to their chariots.

<sup>8</sup> Their land also is full of idols;  
they worship the craftsmanship of their own hands,  
things that their own fingers have made.

<sup>9</sup> People bow down,  
and men abase themselves.  
So do not raise them up.

<sup>10</sup> Go into the rocky places and hide in the ground  
from the terror of Yahweh  
and from the glory of his majesty.

<sup>11</sup> The lofty gaze of man will be abased,  
and the haughtiness of men will be brought down,  
and Yahweh alone will be exalted on that day.

<sup>12</sup> For there will be a day of Yahweh of hosts  
against everyone who is proud and raised up,  
and against everyone who is arrogant—  
and he will be abased—

<sup>13</sup> and against all the cedars of Lebanon

that are high and lifted up,  
and against all the oaks of Bashan.  
<sup>14</sup> That day of Yahweh of hosts  
will be against all the high mountains,  
and against all the hills that are lifted up,  
<sup>15</sup> and against every high tower,  
and against every impregnable wall,  
<sup>16</sup> and against all the ships of Tarshish,  
and against all delightful sailing vessels.  
<sup>17</sup> The pride of man will be brought down,  
and the haughtiness of men will be abased;  
Yahweh alone will be exalted on that day.  
<sup>18</sup> The idols will completely pass away.  
  
<sup>19</sup> Men will go into the caves of the rocks  
and the holes of the ground,  
from the terror of Yahweh,  
and from the glory of his majesty,  
when he rises to terrify the earth.  
<sup>20</sup> On that day people will throw away  
their idols of silver and of gold  
that they have made for themselves to worship—  
they will throw them away to the moles and bats.  
<sup>21</sup> The people will go into the crevices in the rocks  
and into the clefts of the ragged rocks,  
from the terror of Yahweh  
and from the glory of his majesty,  
when he rises to terrify the earth.  
  
<sup>22</sup> Stop trusting in man,  
whose life-breath is in his nostrils,  
for what does he amount to?

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## Chapter 3

- <sup>1</sup> See, the Lord Yahweh of hosts  
is about to take away from Jerusalem and from Judah  
support and staff:  
the whole supply of bread  
and the whole supply of water,
- <sup>2</sup> the mighty man and the warrior,  
the judge and the prophet,  
the one who practices divination and the elder,
- <sup>3</sup> the captain of fifty  
and the respected citizen,  
the counselor, the expert craftsman  
and the skillful enchanter.
- <sup>4</sup> "I will place mere youths as their leaders,  
and the young will rule over them.
- <sup>5</sup> The people will be oppressed,  
every one by another,  
and every one by his neighbor;  
the child will act arrogantly toward the elderly,  
and the degraded will challenge the honorable.
- <sup>6</sup> A man will even take hold of his brother  
in his father's house and say,  
'You have a coat; be our ruler,  
and let this ruin be in your hands.'
- <sup>7</sup> On that day he will shout and say,  
'I will not be a healer;  
I have no bread or clothing.  
You will not make me ruler of the people.'"
- <sup>8</sup> For Jerusalem has stumbled,  
and Judah has fallen,  
because their speech and their actions are against Yahweh,  
rebellious against the eyes of his glory.
- <sup>9</sup> The look on their faces witnesses against them;  
and they tell of their sin like Sodom;  
they do not hide it.  
Woe to them!  
For they have completed a catastrophe for themselves.
- <sup>10</sup> Tell the righteous person that it will be well,  
for they will eat the fruit of their deeds.
- <sup>11</sup> Woe to the wicked! It will go badly for him,  
for what his hands have earned will be done to him.
- <sup>12</sup> My people—children are their oppressors,  
and women rule over them.  
My people, those who guide you lead you astray  
and confuse the direction of your path.
- <sup>13</sup> Yahweh stands up for an accusation;  
he is standing to accuse the people.
- <sup>14</sup> Yahweh will come with judgment

against the elders of his people and their leaders:

"You have ruined the vineyard;  
the plunder from the poor is in your houses.

<sup>15</sup> Why do you crush my people  
and grind the faces of the poor?"

This is the declaration of the Lord Yahweh of hosts.

<sup>16</sup> Yahweh says that because the daughters of Zion are proud,  
they walk with their necks extended,  
with flirting eyes, walking with tiny steps as they go,  
making tinkling sounds from bracelets on their ankles.

<sup>17</sup> Therefore the Lord will form scabs  
on the heads of the daughters of Zion,  
and Yahweh will make them bald.

<sup>18</sup> On that day the Lord will remove their beautiful ankle jewelry, head bands, the crescent ornaments, <sup>19</sup>the ear pendants, the bracelets, and the veils; <sup>20</sup>the headscarves, the ankle chains, the sashes, and the perfume boxes, and the amulets.

<sup>21</sup> He will remove the rings and the nose jewels; <sup>22</sup>the festive robes, the mantles, the veils, and the handbags; <sup>23</sup>the hand mirrors, the fine linen, the head pieces, and the wraps.

<sup>24</sup> Instead of sweet perfume there will be stench;  
and instead of a belt, a rope;  
instead of well-arranged hair, baldness;  
and instead of a robe, a covering of sackcloth;  
and branding instead of beauty.

<sup>25</sup> Your men will fall by the sword,  
and your strong men will fall in war.

<sup>26</sup> Jerusalem's gates will lament and mourn;  
and she will be alone and sit upon the ground.

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Chapter 4

<sup>1</sup> On that day seven women  
will take hold of one man and say,  
"Our own food we will eat,  
our own clothing we will wear.  
But let us take your name  
to remove our shame."

<sup>2</sup>On that day the branch of Yahweh will be beautiful and glorious, and the fruit of the land will be the pride and delight of the escaped remnant in Israel.

<sup>3</sup>It will happen that the one who is left in Zion and the one who remains in Jerusalem will be called holy, everyone who is written down as living in Jerusalem.<sup>4</sup>This will happen when the Lord will have washed away the filth of the daughters of Zion, and will have cleansed the blood stains from the midst of Jerusalem, by means of the spirit of judgment and the spirit of flaming fire.

<sup>5</sup>Then over the whole site of Mount Zion and over her place of assembly, Yahweh will create cloud and smoke by day, and the shining of a flaming fire by night; it will be a canopy over all the glory.<sup>6</sup>It will be a shelter for shade in the daytime from the heat, and a refuge and a cover from the storm and rain.

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## Chapter 5

- <sup>1</sup> Let me sing for my well beloved,  
     a song of my beloved about his vineyard.  
 My well beloved had a vineyard  
     on a very fertile hill.
- <sup>2</sup> He spaded it, removed the stones,  
     and planted it with an excellent kind of vine.  
 He built a tower in the middle of it,  
     and also built a winepress.  
 He waited for it to produce grapes,  
     but it only produced wild grapes.
- <sup>3</sup> So now, inhabitant of Jerusalem and man of Judah,  
     judge between me and my vineyard.
- <sup>4</sup> What more could have been done for my vineyard,  
     that I have not done for it?  
 When I looked for it to produce grapes,  
     why did it produce wild grapes?
- <sup>5</sup> Now I will tell you  
     what I will do to my vineyard:  
 I will remove the hedge,  
     I will turn it into a pasture,  
 I will break down its wall,  
     and it will be trampled down.
- <sup>6</sup> I will lay it waste,  
     and it will not be pruned nor hoed.  
 Instead, briars and thorns will spring up.  
 I will also command the clouds  
     not to rain on it.
- <sup>7</sup> For the vineyard of Yahweh of hosts  
     is the house of Israel,  
 and the man of Judah  
     his pleasant planting;  
 he waited for justice, but instead, there was killing;  
     for righteousness, but, instead, a shout for help.
- <sup>8</sup> Woe to those who join house to house,  
     who join field to field,  
 until no room remains,  
     and you alone remain in the land!
- <sup>9</sup> Yahweh of hosts told me,  
     many houses will be desolate,  
 even great and impressive ones,  
     without any inhabitant.
- <sup>10</sup> For a ten-yoke vineyard will yield only one bath,  
     and one homer of seed will yield only an ephah.
- <sup>11</sup> Woe to those who rise up early in the morning  
     to obtain strong drink,  
 those who linger late into the night  
     until wine inflames them.
- <sup>12</sup> They have harp and lute,



- tambourine, flute, and wine at their feasts,  
but they do not honor what Yahweh has done  
or respect the work of his hands.
- <sup>13</sup> Therefore my people have gone into captivity  
for lack of understanding;  
their honored leaders are famished,  
and their common people have nothing to drink.
- <sup>14</sup> Therefore Sheol has made its appetite greater  
and has opened its mouth very wide;  
their elite, the people, their leaders, and the revelers  
and those who are happy among them, descend into Sheol.
- <sup>15</sup> People bow low,  
and men abase themselves.  
the eyes of the lofty will be abased.
- <sup>16</sup> Yahweh of hosts will be exalted in his justice,  
and God the Holy One will show himself holy by his righteousness.
- <sup>17</sup> Then the sheep will feed as in their own pasture,  
and in the ruins, lambs will graze as foreigners. <sup>1</sup>
- <sup>18</sup> Woe to those who pull along iniquity with useless cords  
and who pull along sin as if it were with a cart rope.
- <sup>19</sup> Woe to those who say, "Let God hurry,  
let him work quickly, so we can see it happen;  
and let the plans of the Holy One of Israel come,  
so that we may know them."
- <sup>20</sup> Woe to those who call evil good,  
and good evil;  
who represent darkness as light,  
and light as darkness;  
who represent bitter as sweet,  
and sweet as bitter!
- <sup>21</sup> Woe to those who are wise in their own eyes,  
and prudent in their own understanding!
- <sup>22</sup> Woe to those who are champions at drinking wine,  
and masters at mixing strong drinks;
- <sup>23</sup> who acquit the wicked for a bribe,  
and deprive those in the right of what is right!
- <sup>24</sup> Therefore as the tongue of fire devours stubble,  
and as chaff goes down in flame,  
so their root will rot,  
and their blossom will blow away like dust.  
This will happen because they have rejected  
the law of Yahweh of hosts,  
and because they have despised  
the word of the Holy One of Israel.
- <sup>25</sup> Therefore the anger of Yahweh is kindled against his people.  
He has reached out with his hand against them  
and has punished them.  
The mountains tremble,  
and their corpses are like garbage in the streets.  
In all these things, his anger does not subside;  
his hand is still stretched out.

- <sup>26</sup> He will lift up a signal flag for faraway nations  
and will whistle for those at the end of the earth.  
Look, they will come  
speedily and promptly.
- <sup>27</sup> None tire or stumble among them;  
none slumbers or sleeps.  
Nor are their belts loose,  
or the thongs of their sandals broken.
- <sup>28</sup> Their arrows are sharp  
and all their bows are bent;  
their horses' hooves are like flint,  
and their chariot wheels like storms.
- <sup>29</sup> Their roaring will be like a lion;  
they will roar like young lions.  
They will growl and seize the prey  
and drag it away, with none to rescue.
- <sup>30</sup> On that day they will roar against the prey  
as the sea roars.  
If anyone looks over the land,  
he will see darkness and suffering;  
even the light will be made dark by the clouds.

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Some modern translations have and in the ruins of the rich, lambs will graze .

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Chapter 6

<sup>1</sup>In the year that king Uzziah died, I saw the Lord sitting on a throne; he was high and elevated, and the hem of his robe filled the temple.<sup>2</sup>Above him were the seraphim; each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew.

<sup>3</sup>Each one called to another and said,  
"Holy, holy, holy, is Yahweh of hosts!  
The whole earth is full of his glory."

<sup>4</sup>The foundations of the thresholds shook at the voices of those who were crying out, and the house was filled with smoke.

<sup>5</sup>Then I said, "Woe is me! For I am doomed because I am a man of unclean lips, and I live among a people of unclean lips, because my eyes have seen the King, Yahweh, Yahweh of hosts!"

<sup>6</sup>Then one of the seraphim flew to me; he had a glowing coal in his hand, that he had taken with the tongs from off the altar.<sup>7</sup>He touched my mouth with it and said, "See, this has touched your lips; your guilt has been taken away, and your sin atoned for."

<sup>8</sup>I heard the voice of the Lord say, "Whom will I send; who will go for us?" Then I said, "Here I am; send me."<sup>9</sup>He said, "Go and tell this people,

'Hearing, you will hear, but you will not understand;  
seeing, you will see, but you will not know.'

<sup>10</sup> Make the heart of this people insensitive,  
and their ears dull, and blind their eyes.  
Otherwise they might see with their eyes, hear with their ears,  
and understand with their heart, and then turn and be healed."

<sup>11</sup>Then I said, "Lord, how long?" He answered,

"Until cities crash into ruins  
and are without inhabitants,  
and the houses are without people,  
and the land falls into a desolate waste,

<sup>12</sup> and until Yahweh has sent the people far away,  
and the whole land is completely abandoned.

<sup>13</sup> Even if a tenth of the people remain in it,  
it will again be destroyed;  
as a terebinth or an oak is cut down and whose trunk remains,  
the holy seed is in its stump."

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## Chapter 7

<sup>1</sup>During the days of Ahaz son of Jotham son of Uzziah, king of Judah, Rezin the king of Aram, and Pekah son of Remaliah, king of Israel, went up to Jerusalem to war against it, but they could not prevail against it.<sup>2</sup>It was reported to the house of David that Aram was allied with Ephraim. His heart trembled, and the heart of his people, as the trees of the forest shake in the wind. <sup>1</sup>

<sup>3</sup>Then Yahweh said to Isaiah, "Go out with your son Shear-Jashub to meet Ahaz at the end of the conduit of the upper pool, on the road to Launderer's Field.<sup>4</sup>Tell him, 'Be careful, remain calm, do not be afraid or intimidated by these two smoldering firebrands, by the fierce anger of Rezin and Aram, and of Pekah son of Remaliah.

<sup>5</sup>Aram, Ephraim, and the son of Remaliah have planned evil against you; they have said,<sup>6</sup>"Let us attack Judah and terrify her, and let us break into her and set up our king there, the son of Tabeel."

<sup>7</sup>The Lord Yahweh says,

"It will not take place;  
it will not happen,

<sup>8</sup> because the head of Aram is Damascus,  
and the head of Damascus is Rezin.

Within sixty-five years,  
Ephraim will be shattered and will no longer be a people.

<sup>9</sup> The head of Ephraim is Samaria,  
and the head of Samaria is Remaliah's son.  
If you do not remain firm in faith,  
surely you will not remain secure."""

<sup>10</sup>Then Yahweh spoke again to Ahaz,<sup>11</sup>"Ask a sign of Yahweh your God; ask for it in Sheol below or in the height above."<sup>12</sup>But Ahaz said, "I will not ask, nor will I test Yahweh."

<sup>13</sup>So Isaiah replied, "Listen, house of David. Is it not enough for you people to test the patience of people? Must you also test the patience of my God?<sup>14</sup>Therefore the Lord himself will give you people a sign: See, the young woman will conceive, bear a son, and will call his name Immanuel.<sup>15</sup>He will eat curds and honey when he knows to refuse the evil and choose the good.

<sup>16</sup>For before the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate.<sup>17</sup>Yahweh will bring on you, on your people, and on your father's house days unlike any since Ephraim seceded from Judah—he will bring on you the king of Assyria."

<sup>18</sup>At that time Yahweh will whistle for a fly from the distant streams of Egypt, and for a bee from the land of Assyria.<sup>19</sup>They will all come and settle down into all the gorges, into the clefts of the rocks, on all the thornbushes, and onto all the pastures.

<sup>20</sup>At that time the Lord will shave with a razor that was hired beyond the Euphrates River—the king of Assyria—the head and the hair of the legs; it will also sweep away the beard.<sup>21</sup>On that day, a man will keep alive a young cow and two sheep,<sup>22</sup>and because of the abundance of milk they give, he will eat curds, for everyone left in the land will eat curds and honey.

<sup>23</sup>At that time, where there were a thousand vines worth a thousand silver shekels, there will be nothing but briars and thorns.<sup>24</sup>Men will go there to hunt with bows, because all the land will be briars and thorns.<sup>25</sup>They will stay away from all the hills that were cultivated with the hoe, for fear of the briars and thorns; but it will be a place where cattle and sheep graze.

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<sup>1</sup>Instead of that Aram was allied with Ephraim, some scholars translate the Hebrew to read: that Aram had camped in Ephraim.

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## Chapter 8

<sup>1</sup>Yahweh said to me, "Take a large tablet and write on it, 'Maher-Shalal-Hash-Baz.'<sup>2</sup>I will summon faithful witnesses to attest for me, Uriah the priest, and Zechariah son of Jeberekiah."

<sup>3</sup>I went to the prophetess, and she conceived and bore a son. Then Yahweh said to me, "Call his name Maher-Shalal-Hash-Baz."<sup>4</sup>For before the child knows to cry, 'My father,' and, 'My mother,' the riches of Damascus and the plunder of Samaria will be carried away by the king of Assyria."

<sup>5</sup>Yahweh spoke to me again,

<sup>6</sup> "Because this people has refused  
the gentle waters of Shiloah  
and rejoices over Rezin  
and the son of Remaliah,  
<sup>7</sup> therefore the Lord is about to bring up on them  
the waters of the River, mighty and many,  
the king of Assyria and all his glory.  
It will come up over all its channels  
and overflow its banks.  
<sup>8</sup> The River will sweep onward into Judah,  
flooding and passing on, until it reaches to your neck.  
Its outstretched wings will fill the breadth of your land,  
Immanuel."

<sup>9</sup> You peoples will be broken to pieces.  
Listen, all you distant countries:  
gird yourselves and be broken to pieces;  
gird yourselves and be broken to pieces.  
<sup>10</sup> Form a plan, but it will not be carried out;  
issue the command, but it will not be carried out,  
for God is with us.

<sup>11</sup>Yahweh spoke to me, with his strong hand upon me, and warned me not to walk in the way of this people.

<sup>12</sup> Do not call conspiracy  
anything that this people calls conspiracy,  
you will not fear what they fear,  
and do not be terrified.  
<sup>13</sup> It is Yahweh of hosts whom you will honor as holy;  
he is the one you must fear,  
and he is the one you must dread.  
<sup>14</sup> He will become a sanctuary;  
but he will be a stone of striking,  
and a stone of stumbling—  
for both the houses of Israel,  
and he will be a trap and a snare  
to the people of Jerusalem.  
<sup>15</sup> Many will stumble over it  
and fall and be broken,  
and be ensnared and captured.  
<sup>16</sup> Bind up my testimony,  
seal the official record, and give it to my disciples.  
<sup>17</sup> I will wait for Yahweh,

who hides his face from the house of Jacob;  
I will trust in him.

<sup>18</sup>See, I and the sons whom Yahweh has given me are for signs and for wonders in Israel from Yahweh of hosts, who lives on Mount Zion.

<sup>19</sup>They will say to you, "Consult with sorcerers and spiritists," the ones who chirp and mutter incantations. But should a people not consult their God? Should they consult the dead on behalf of the living?<sup>20</sup>To the law and to the testimony! If they do not say such things, it is because they have no light of dawn.

<sup>21</sup>They will pass through the land greatly distressed and hungry. When they are hungry, they will become angry and curse their king and their God, as they turn their faces upward. <sup>22</sup>They will look at the earth and see distress, darkness, and gloom that causes anguish. They will be banished to thick darkness.

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## Chapter 9

<sup>1</sup>The gloom will be dispelled from her who was in anguish. In an earlier time he humiliated the land of Zebulun and the land of Naphtali, but in the latter time he will make it glorious, the way to the sea, beyond the Jordan, Galilee of the nations.

<sup>2</sup> The people who walked in darkness  
have seen a great light;  
those who have lived in the land of the shadow of death,  
the light has shone on them.

<sup>3</sup> You have multiplied the nation;  
you have increased their joy.  
They rejoice before you like the joy at harvest time,  
as men rejoice when they divide the plunder.

<sup>4</sup> For the yoke of his burden,  
the beam across his shoulder,  
the rod of his oppressor,  
you have broken to pieces as on the day of Midian.

<sup>5</sup> For every boot treading in the tumult  
and the garments rolled in blood  
will be burned,  
fuel for the fire.

<sup>6</sup> For to us a child has been born,  
to us a son has been given;  
and the government will be on his shoulder;  
and his name will be called  
Wonderful Counselor, Mighty God,  
Everlasting Father, Prince of Peace.

<sup>7</sup> Of the increase of his government and of peace  
there will be no end,  
as he rules on the throne of David,  
and over his kingdom,  
to establish it and sustain it  
with justice and with righteousness  
from this time onward and for evermore.  
The zeal of Yahweh of hosts will do this.

<sup>8</sup> The Lord sent a word against Jacob,  
and it fell on Israel.

<sup>9</sup> All the people will know,  
even Ephraim and the inhabitants of Samaria,  
who say in pride  
and with an arrogant heart,

<sup>10</sup> "The bricks have fallen,  
but we will rebuild with chiseled stone;  
the sycamores have been cut down,  
but we will put cedars in their place."

<sup>11</sup> Therefore Yahweh will raise up against him Rezin,  
his adversary, and will stir up his enemies,

<sup>12</sup> the Arameans on the east, and the Philistines on the west.  
They will devour Israel with open mouth.  
In all these things, his anger does not subside;  
his hand is still stretched out.

- <sup>13</sup> Yet the people will not turn to him who struck them,  
nor will they seek Yahweh of hosts.
- <sup>14</sup> Therefore Yahweh will cut off from Israel head and tail,  
palm branch and reed, in one day.
- <sup>15</sup> The elder and the noble man are the head;  
and the prophet that teaches lies is the tail.
- <sup>16</sup> Those who lead this people lead them astray,  
and those who are led by them are swallowed up.
- <sup>17</sup> Therefore the Lord will not rejoice over their young men  
nor will he have compassion on their fatherless and widows,  
since every one is godless and an evildoer,  
and every mouth speaks foolish things.  
In all these things, his anger does not subside;  
his hand is still stretched out.
- <sup>18</sup> Wickedness burns like a fire;  
it devours the briars and thorns;  
it even burns the thickets of the forest,  
which rise in a column of smoke.
- <sup>19</sup> Through the fury of Yahweh of hosts  
the land is scorched,  
and the people are like fuel for the fire.  
No man spares his brother.
- <sup>20</sup> They will grab food on the right hand  
but still be hungry;  
they will eat food on the left hand  
but will not be satisfied.  
Each will even eat the flesh of his own arm. <sup>1</sup>
- <sup>21</sup> Manasseh will devour Ephraim, and Ephraim, Manasseh;  
and they together will attack Judah.  
In all these things, his anger does not subside;  
his hand is still stretched out.

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<sup>1</sup>Instead of the flesh of his own arm , some scholars understand the Hebrew here to mean the flesh of his own children .

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## Chapter 10

- <sup>1</sup> Woe to those who decree unjust decrees  
and write unjust laws.
- <sup>2</sup> They deprive the needy of justice,  
rob the poor of my people of their rights,  
plunder widows,  
and make the fatherless their prey!
- <sup>3</sup> What will you do on judgment day  
when the destruction comes from far away?  
To whom will you flee for help,  
and where will you leave your wealth?
- <sup>4</sup> Nothing remains, and you crouch among the prisoners  
or fall among the killed.  
In all these things, his anger does not subside;  
his hand is still stretched out.
- <sup>5</sup> Woe to the Assyrian, the rod of my anger,  
the staff by whom I wield my fury!
- <sup>6</sup> I send him against a godless nation  
and against the people who bear my overflowing wrath.  
I order him to take the plunder, to take the prey,  
and to trample them like mud in the streets.
- <sup>7</sup> But this is not what he intends,  
nor does he think this way.  
It is in his heart to destroy  
and eliminate many nations.
- <sup>8</sup> For he says, "Are not all my princes kings?
- <sup>9</sup> Is not Kalno like Carchemish?  
Is not Hamath like Arpad?  
Is not Samaria like Damascus?
- <sup>10</sup> As my hand has overcome idolatrous kingdoms,  
whose carved figures were greater than those of Jerusalem and Samaria,
- <sup>11</sup> just as I did to Samaria and her worthless idols,  
will I not also do the same to Jerusalem and to her idols?"
- <sup>12</sup> When the Lord has finished his work on Mount Zion and on Jerusalem, I will punish the fruit of the arrogant  
heart of the king of Assyria and his prideful looks.<sup>13</sup> For he says,  
"By my strength and by my wisdom I acted.  
I have understanding,  
and I have removed the boundaries of the peoples.  
I have stolen their treasures,  
and like a bull I have brought down the inhabitants.
- <sup>14</sup> My hand has seized, as from a nest,  
the wealth of nations,  
and as one gathers abandoned eggs,  
I gathered all the earth.  
None fluttered their wings  
or opened their mouth or chirped."
- <sup>15</sup> Will the ax boast about itself against the one who wields it?  
Will the saw praise itself more than the one who cuts with it?  
It is as if a rod could lift up those who raise it,  
or as if a staff could lift up a person.
- <sup>16</sup> Therefore the Lord Yahweh of hosts

- will send emaciation among his elite warriors;  
and under his glory there will be kindled  
a burning like fire.
- <sup>17</sup> The light of Israel will become a fire,  
and his Holy One a flame;  
it will burn and devour his thorns and briers  
in one day.
- <sup>18</sup> Yahweh will consume the glory of his forest  
and of his fruitful land, both soul and body;  
it will be like when a sick man's life wastes away.
- <sup>19</sup> The remnant of the trees of his forest will be so few,  
that a child could count them.
- <sup>20</sup> On that day, the remnant of Israel,  
the family of Jacob that has escaped,  
will no longer rely on the one  
who defeated them,  
but will indeed depend on Yahweh,  
the Holy One of Israel.
- <sup>21</sup> A remnant of Jacob  
will return to the mighty God.
- <sup>22</sup> For though your people, Israel, are like the sand of the seashore,  
only a remnant of them will return.  
Destruction is decreed,  
as overflowing righteousness demands.
- <sup>23</sup> For the Lord Yahweh of hosts is about to carry out  
the destruction determined throughout the land.
- <sup>24</sup> Therefore the Lord Yahweh of hosts says,  
"My people who live in Zion,  
do not fear the Assyrian.  
He will strike you with the rod  
and raise his staff against you, as the Egyptians did.
- <sup>25</sup> Do not fear him,  
for in a very short time  
my anger against you will end,  
and my anger will lead to his destruction."
- <sup>26</sup> Then Yahweh of hosts will wield a whip against them,  
as when he defeated Midian at the rock of Oreb.  
He will raise his rod over the sea and lift it up  
as he did in Egypt.
- <sup>27</sup> On that day, his burden is lifted from your shoulder  
and his yoke from off your neck,  
and the yoke will be destroyed  
because of fatness. [1](#)
- <sup>28</sup> The enemy has come to Aiath  
and has passed through Migron;  
at Mikdash he has stored his provisions.
- <sup>29</sup> They have crossed over the pass  
and they lodge at Geba.  
Ramah trembles  
and Gibeah of Saul has fled.
- <sup>30</sup> Cry aloud, daughter of Gallim!

Pay attention, Laishah!

Answer her, Anathoth!

<sup>31</sup> Madmenah is fleeing,  
and the inhabitants of Gebim run for safety.

<sup>32</sup> This very day he will halt at Nob  
and shake his fist  
at the mountain of the daughter of Zion,  
the hill of Jerusalem.

<sup>33</sup> Behold, the Lord Yahweh of hosts  
will lop off the boughs with a terrifying crash;  
the tallest trees will be cut down,  
and the lofty will be brought down.

<sup>34</sup> He will chop down the thickets of the forest with an ax,  
and Lebanon in his majesty will fall.

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<sup>1</sup>The last line of this verse is difficult because it does not seem to fit the context. Some modern translations leave out because of fatness . Other modern translations have and the yoke will be destroyed from off your neck. He has gone up from Rimmon . Here He means the Assyrian king and his army.

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## Chapter 11

- <sup>1</sup> A shoot will sprout from the stump of Jesse,  
and a branch out of his roots will bear fruit.
- <sup>2</sup> The Spirit of Yahweh will rest upon him,  
the Spirit of wisdom and understanding,  
the Spirit of instruction and might,  
the Spirit of knowledge and of the fear of Yahweh.
- <sup>3</sup> His delight will be the fear of the Lord;  
he will not judge by what his eyes see,  
nor decide by what his ears hear.
- <sup>4</sup> Instead, he will judge the poor with righteousness  
and decide fairly for the humble of the earth.  
He will strike the earth with the rod of his mouth,  
and with the breath of his lips he will kill the wicked.
- <sup>5</sup> Righteousness will be the belt of his waist,  
and faithfulness the belt around his hips.
- <sup>6</sup> The wolf will live with the lamb,  
and the leopard will lie down with the young goat;  
the calf, the young lion, and the fattened calf together,  
and a little child will lead them.
- <sup>7</sup> The cow and the bear will graze together,  
and their young will lie down together.  
The lion will eat straw like the ox.
- <sup>8</sup> A baby will play over the hole of the asp,  
and the weaned child will put his hand on the den of the adder.
- <sup>9</sup> They will not hurt nor destroy  
on all my holy mountain;  
for the earth will be full of knowledge of Yahweh,  
as the waters cover the sea.
- <sup>10</sup> On that day, the root of Jesse will stand as a signal flag for the peoples. The nations will seek him out, and his resting place will be glorious.<sup>11</sup> On that day, the Lord will again extend his hand to recover the remnant of his people who remain in Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the islands of the sea.
- <sup>12</sup> He will set up a signal flag for the nations  
and will gather the outcasts of Israel  
and the dispersed of Judah  
from the four corners of the earth.
- <sup>13</sup> He will turn aside the envy of Ephraim,  
and hostilities of Judah will be cut off.  
Ephraim will not envy Judah,  
and Judah will no longer be hostile to Ephraim.
- <sup>14</sup> Instead they will swoop down on the Philistine hills on the west,  
and together they will plunder the people of the east.  
They will possess Edom and Moab,  
and the people of Ammon will obey them.
- <sup>15</sup> Yahweh will completely destroy  
the gulf of the Sea of Egypt.  
With his scorching wind he will wave his hand  
over the Euphrates River  
and will divide it into seven streams,  
so it can be crossed over in sandals.

- <sup>16</sup> There will be a highway for the remnant of his people  
that return from Assyria,  
as there was for Israel in their coming up  
from the land of Egypt.
-

Chapter 12

<sup>1</sup>On that day you will say,

"I will give thanks to you, Yahweh.  
For though you were angry with me,  
your wrath has turned away,  
and you have comforted me.

<sup>2</sup> See, God is my salvation;  
I will trust and will not fear,  
for Yah, yes, Yahweh is my strength and song.  
He has become my salvation." <sup>1</sup>

<sup>3</sup> With joy you will draw water  
from the wells of salvation.

<sup>4</sup>On that day you will say,

"Give thanks to Yahweh and call upon his name;  
declare his deeds among the peoples,  
proclaim that his name is exalted.

<sup>5</sup> Praise Yahweh in song, for he has done majestic things;  
let this be known throughout the earth.

<sup>6</sup> Cry aloud and shout for joy, you inhabitants of Zion,  
for great in your midst is the Holy One of Israel."

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<sup>1</sup>Yah is a short form of the name Yahweh.

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## Chapter 13

<sup>1</sup>A declaration about Babylon, that Isaiah son of Amoz received:

- <sup>2</sup> On the bare mountain set up a signal flag,  
cry aloud to them,  
wave your hand for them  
to go into the gates of the nobles.
- <sup>3</sup> "I have commanded my consecrated ones;  
I have summoned my mighty ones to vent my anger—  
those who rejoice in my triumph.
- <sup>4</sup> The noise of a multitude in the mountains,  
as of many people!  
The noise of a tumult of the kingdoms  
like many nations gathered together!  
Yahweh of hosts is mustering  
the army for the battle.
- <sup>5</sup> They come from a far country,  
from way over the horizon.  
It is Yahweh with his instruments of indignation,  
to destroy the whole land.
- <sup>6</sup> Wail, for the day of Yahweh is near;  
it comes with destruction from the Almighty.
- <sup>7</sup> Therefore all hands hang limp,  
and every heart melts.
- <sup>8</sup> They will be terrified;  
pain and agony will seize them,  
like a woman in labor.  
They will look in amazement at one another;  
their faces will be aflame.
- <sup>9</sup> See, the day of Yahweh comes  
with cruel wrath and overflowing anger,  
to make the land a desolation  
and to exterminate the sinners from it.
- <sup>10</sup> The stars of heaven and the constellations  
will not give their light.  
The sun will be darkened even from dawn,  
and the moon will not shine.
- <sup>11</sup> I will punish the world for its evil  
and the wicked for their iniquity.  
I will put an end to the arrogance of the proud  
and will abase the arrogance of the ruthless.
- <sup>12</sup> I will make men more rare than fine gold  
and mankind harder to find than the pure gold of Ophir.
- <sup>13</sup> Therefore I will make the heavens tremble,  
and the earth will be shaken out of its place,  
by the fury of Yahweh of hosts,  
and on the day of his fierce anger.
- <sup>14</sup> Like a hunted gazelle or like a sheep  
with no one to gather them,  
every man will turn toward his own people

and will flee to his own land.

- <sup>15</sup> Every one who is found will be thrust through,  
and every one who is swept up will die by the sword.
- <sup>16</sup> Their infants also will be dashed in pieces before their eyes.  
Their houses will be plundered and their wives raped.
- <sup>17</sup> Look, I am about to stir up the Medes to attack them,  
who will not be concerned about silver,  
nor do they delight in gold.
- <sup>18</sup> Their bows will strike down the young men;  
they will have no mercy on the fruit of the womb  
and they will not look with pity on children.
- <sup>19</sup> Then Babylon, the most admired of kingdoms,  
the splendor of Chaldean arrogance,  
will be overthrown by God  
like Sodom and Gomorrah.
- <sup>20</sup> It will never be inhabited  
or lived in from generation to generation.  
The Arab will not pitch his tent there,  
nor will shepherds have their flocks rest there.
- <sup>21</sup> But wild animals of the desert will lie there.  
Their houses will be full of owls;  
and ostriches and wild goats will skip about there.
- <sup>22</sup> Hyenas will cry in their fortresses,  
and jackals in the beautiful palaces.  
Her time is near,  
and her days will not be delayed.
-



## Chapter 14

- <sup>1</sup> Yahweh will have compassion on Jacob;  
 he will again choose Israel  
 and restore them into their own land.  
 Foreigners will join with them  
 and attach themselves to the house of Jacob.
- <sup>2</sup> The nations will bring them to their own place.  
 Then the house of Israel will take possession of them  
 in the land of Yahweh as male servants and female servants.  
 They will take captive those who had captured them,  
 and they will rule over their oppressors.
- <sup>3</sup> On the day that Yahweh gives you rest from your suffering and anguish, and from the hard labor which you  
 were required to perform,<sup>4</sup> you will sing this taunt song against the king of Babylon,  
 "How the oppressor has come to an end,  
 the proud fury ended! <sup>1</sup>
- <sup>5</sup> Yahweh has broken the staff of the wicked,  
 the scepter of those rulers,
- <sup>6</sup> that struck the peoples in wrath  
 with unceasing blows,  
 that ruled the nations in anger,  
 with an attack that was unrestrained.
- <sup>7</sup> The whole earth is at rest and is quiet;  
 they begin celebrating with singing.
- <sup>8</sup> Even the cypress trees rejoice over you  
 with the cedars of Lebanon;  
 they say, 'Since you are laid low,  
 no woodcutter comes up to cut us down.'
- <sup>9</sup> Sheol below is eager  
 to meet you when you go there.  
 It arouses the dead for you,  
 all the leaders of the earth,  
 making them rise up from their thrones,  
 all the kings of the nations.
- <sup>10</sup> They all will speak and say to you,  
 'You have become as weak as us.  
 You have become like us.
- <sup>11</sup> Your pomp has been brought down to Sheol  
 with the sound of your lutes.  
 Maggots are spread under you,  
 and worms cover you.'
- <sup>12</sup> How you are fallen from heaven,  
 daystar, son of the dawn!  
 How you are cut down to the ground,  
 you who made the nations weak!
- <sup>13</sup> You had said in your heart,  
 'I will ascend into heaven,  
 I will exalt my throne  
 above the stars of God,  
 and I will sit on the mount of assembly,  
 in the far reaches of the north.

- <sup>14</sup> I will ascend above the heights of the clouds;  
I will make myself like the Most High God.'
- <sup>15</sup> Yet you are now brought down to Sheol,  
to the depths of the pit.
- <sup>16</sup> Those who see you will gaze at you  
and they will pay attention to you.  
They will say, 'Is this the man who made the earth tremble,  
who shook kingdoms,
- <sup>17</sup> who made the world like a wilderness, who overthrew its cities  
and did not let his prisoners go home?'
- <sup>18</sup> All the kings of the nations,  
all of them lie down in honor, each one in his own tomb.
- <sup>19</sup> But you are cast out of your grave  
like an abhorrent branch.  
Those who were killed cover you like a garment,  
those pierced by the sword,  
who go down to the stones of the pit  
like a trampled corpse.
- <sup>20</sup> You will not join them in burial,  
because you have destroyed your land  
and killed your people.  
The offspring of evildoers will never be mentioned again."
- <sup>21</sup> Prepare your slaughter for his children,  
for the iniquity of their ancestors,  
so they will not rise up and possess the earth  
and fill the whole world with cities.
- <sup>22</sup> "I will rise up against them—  
this is the declaration of Yahweh of hosts.  
I will cut off from Babylon name, descendant, and posterity—  
this is Yahweh's declaration.
- <sup>23</sup> I will also make her into a possession of owls,  
and into pools of water,  
and I will sweep her with the broom of destruction—  
this is the declaration of Yahweh of hosts."
- <sup>24</sup> Yahweh of hosts has sworn,  
"Surely, as I have intended, so it will come about;  
and as I have purposed, so it will be:
- <sup>25</sup> I will break the Assyrian in my land,  
and on my mountains trample him underfoot.  
Then his yoke will be lifted from off them  
and his burden from off their shoulder."
- <sup>26</sup> This is the plan that has been devised for the whole earth,  
and this is the hand that is raised over all the nations.
- <sup>27</sup> For Yahweh of hosts has planned this; who will stop him?  
His hand is raised, and who will turn it back?
- <sup>28</sup> In the year that king Ahaz died this declaration came:
- <sup>29</sup> Do not rejoice, all you Philistines,  
that the rod that struck you is broken.  
For out of the serpent's root will grow an adder,  
and his offspring will be a fiery flying serpent.

<sup>30</sup> The firstborn of the poor will graze their sheep in my pastures,  
and the needy will lie down in safety.  
I will kill your root with famine  
that will put to death all your survivors.

<sup>31</sup> Wail, gate; cry, city;  
all of you will melt away, Philistia.  
For out of the north comes a cloud of smoke,  
and there is no straggler in his ranks.

<sup>32</sup> How will they respond  
to the messengers of that nation?  
"Yahweh has founded Zion,  
and in her the afflicted of his people will find refuge."

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<sup>32</sup>Because the Hebrew translated as proud fury ended is very difficult, other modern scholars and translations have tried other meanings such as: the golden city ended , the turmoil ended , the hostility ended , or the arrogance ended , and others.

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## Chapter 15

<sup>1</sup>A declaration about Moab.

Indeed, in one night

Ar of Moab is laid waste and destroyed;

indeed, in one night

Kir of Moab is laid waste and destroyed.

<sup>2</sup> They have gone up to the temple,

the people of Dibon went up to the heights to weep;

Moab wails over Nebo and over Medeba.

All their heads are shaved bare

and all their beards are cut off.

<sup>3</sup> In their streets they wear sackcloth;

on their housetops and in the square

everyone wails, melting in weeping.

<sup>4</sup> Heshbon and Elealeh call out for help;

their sound is heard as far as Jahaz.

So the armed men of Moab cry out for help;

they tremble within themselves.

<sup>5</sup> My heart cries out for Moab;

her fugitives flee to Zoar

and to Eglath Shelishiyah.

They go up the ascent of Luhith weeping;

on the road to Horonaim

they raise a cry of distress over their destruction.

<sup>6</sup> The waters of Nimrim are a desolation;

the grass is withered;

the vegetation has dried up;

there is no more green grass.

<sup>7</sup> The abundance they have grown and stored

they carry away over the brook of the poplars.

<sup>8</sup> The cry has gone around the territory of Moab;

the wailing as far as Eglaim and Beer Elim.

<sup>9</sup> For the waters of Dimon are full of blood;

but I will bring even more upon Dimon.

A lion will attack those who escape from Moab

and also those remaining in the land.

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## Chapter 16

- <sup>1</sup> Send rams to the ruler of the land  
from Selah in the wilderness,  
to the mount of the daughter of Zion.
- <sup>2</sup> As wandering birds,  
as a scattered nest,  
so the women of Moab are  
at the fords of the Arnon River.
- <sup>3</sup> "Give instruction, execute justice;  
provide some shade like night in the middle of the day;  
hide the outcasts;  
do not betray the fugitives.
- <sup>4</sup> Let them live among you, the outcasts from Moab;  
be a hiding place for them from the destroyer."  
For the oppression will stop,  
and destruction will cease,  
those who trample will disappear from the land.
- <sup>5</sup> A throne will be established in covenant faithfulness;  
and one from David's tent will faithfully sit there.  
He will judge as he seeks justice and does righteousness.
- <sup>6</sup> We have heard of Moab's pride, his arrogance,  
his boasting, and his anger.  
But his boastings are empty words.
- <sup>7</sup> So Moab wails for Moab—they all wail!  
Mourn, you who are utterly destroyed,  
for the raisin cakes of Kir Hareseth.
- <sup>8</sup> The fields of Heshbon have dried up  
as well as the vines of Sibmah.  
The rulers of the nations  
have trampled the choice vines  
that reached to Jazer  
and spread into the desert.  
Its shoots spread abroad;  
they went over to the sea.
- <sup>9</sup> Indeed I will weep along with Jazer  
for the vineyard of Sibmah.  
I will water you with my tears,  
Heshbon and Elealeh.  
For on your fields of summer fruits and harvest  
I have ended the shouts of joy.
- <sup>10</sup> Gladness and joy are taken away from the fruit tree groves;  
and there is no singing, or shouts in the vineyards.  
No one treads out wine in the presses,  
for I have put an end to the shouts of the one who treads.
- <sup>11</sup> So my heart sighs like a harp for Moab,  
and my inward being for Kir Hareseth.
- <sup>12</sup> When Moab wears himself out on the high place  
and enters his sanctuary to pray,  
his prayers will accomplish nothing.

<sup>13</sup>This is the word that Yahweh spoke concerning Moab previously.<sup>14</sup>Again Yahweh speaks, "Within three years, the glory of Moab will be dishonored; in spite of his many people, the remnant will be very few and insignificant."

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## Chapter 17

<sup>1</sup>A declaration about Damascus.

Behold, Damascus is taken away from being a city,  
and it shall be a fallen ruin.

<sup>2</sup> The cities of Aroer will be abandoned.  
They will be places for flocks to lie down,  
and no one will frighten them.

<sup>3</sup> Fortified cities will disappear from Ephraim,  
the kingdom from Damascus,  
and the remnant of Aram—  
they will be like the glory of the people of Israel—  
this is the declaration of Yahweh of hosts.

<sup>4</sup> It will come about on that day  
that the glory of Jacob will become thin,  
and the fatness of his flesh will become lean.

<sup>5</sup> It will be as when a harvester gathers the standing grain,  
and his arm reaps the heads of grain.  
It will be as when one gleans heads of grain  
in the Valley of Rephaim.

<sup>6</sup> Gleanings will be left,  
however, as when the olive tree is shaken:  
two or three olives in the top of the uppermost bough,  
four or five in the highest branches of a fruitful tree—  
this is the declaration of Yahweh, the God of Israel.

<sup>7</sup> On that day men will look toward their Maker,  
and their eyes will look to the Holy One of Israel.

<sup>8</sup> They will not look to the altars,  
the work of their hands,  
nor will they look to what their fingers have made,  
the Asherah poles or the sun images.

<sup>9</sup>On that day their strong cities will be like the abandoned wooded slopes on the hill summits, which were  
abandoned because of the people of Israel, and they will become a desolation.

<sup>10</sup> For you have forgotten the God of your salvation,  
and have ignored the rock of your refuge.  
So you plant pleasant plants,  
and set out vine branches received from a stranger.

<sup>11</sup> But though on the day you plant them you hedge them in,  
and though in the morning your seed grows,  
the harvest will fail on a day of grief  
and of desperate sorrow.

<sup>12</sup> Woe! The uproar of many peoples,  
who roar like the roaring of the seas,  
and the rushing of nations,  
who rush like the rushing of mighty waters!

<sup>13</sup> The nations will roar like the rushing of many waters,  
but he will rebuke them and they will flee far away,  
they will be chased before the wind like chaff on the mountains,  
and like weeds whirling before a storm.

<sup>14</sup> In the evening, see, terror!  
Before the morning they will be gone!  
This is the portion of those who loot us,  
the lot of those who rob us.

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Chapter 18

- <sup>1</sup> Woe to the land of the rustling of wings,  
which is along the rivers of Cush;  
<sup>2</sup> who send ambassadors by the sea,  
in vessels of papyrus on the waters.  
Go, you swift messengers,  
to a nation tall and smooth,  
to a people feared far and near,  
a nation strong and treading down,  
whose land the rivers divide.
- <sup>3</sup> All you inhabitants of the world  
and you who live on the earth,  
when a signal flag is lifted up on the mountains, look;  
and when the ram's horn is blown, listen.
- <sup>4</sup> This is what Yahweh said to me,  
"I will quietly observe from my home,  
like the simmering heat in sunlight,  
like a cloud of mist in the heat of harvest.
- <sup>5</sup> Before the harvest, when the blossoming is over,  
and the flower is ripening into a grape,  
he will cut off the sprigs with pruning hooks,  
and he will cut down and take away the spreading branches.
- <sup>6</sup> They will be left together for the birds of the mountains  
and for the animals of the earth.  
The birds of prey will spend the summer on them,  
and all the animals of the earth will spend harvest time on them."
- <sup>7</sup> At that time tribute will be brought to Yahweh of hosts  
from a people tall and smooth,  
from a people feared far and near,  
nation strong and trampling down,  
whose land the rivers divide,  
to the place of the name of Yahweh of hosts, to Mount Zion.
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## Chapter 19

<sup>1</sup>A declaration about Egypt.

See, Yahweh rides on a swift cloud  
and is coming to Egypt;  
the idols of Egypt quake before him,  
and the hearts of the Egyptians melt within themselves.

<sup>2</sup> "I will stir up Egyptians against Egyptians:

A man will fight against his brother,  
and a man against his neighbor;  
city will be against city,  
and kingdom against kingdom.

<sup>3</sup> The spirit of Egypt will be weakened from within.

I will destroy his advice,  
though they sought the advice of idols,  
dead men's spirits, sorcerers, and spiritists.

<sup>4</sup> I will give the Egyptians  
into the hand of a severe master,  
and a strong king will rule over them—  
this is the declaration of the Lord Yahweh of hosts."

<sup>5</sup> The waters of the sea will dry up,  
and the river will dry up and become empty.

<sup>6</sup> The rivers will become foul;  
the streams of Egypt will dwindle and dry up;  
the reeds and flags will wither away.

<sup>7</sup> The reeds along the Nile,  
at the mouth of the Nile,  
and every sown field beside the Nile will become parched,  
will be driven away, and will be no more.

<sup>8</sup> The fishermen will wail and mourn,  
and all who cast a hook into the Nile will mourn,  
and those who spread nets on the waters will waste away.

<sup>9</sup> The workers in combed flax  
and those who weave white cloth will turn pale.

<sup>10</sup> The cloth workers of Egypt will be crushed;  
all who work for wages will be grieved within themselves.

<sup>11</sup> The princes of Zoan  
are completely foolish.  
The advice of the wisest advisors of Pharaoh  
has become stupid.

How can you say to Pharaoh,  
"I am the son of wise men, a son of ancient kings?"

<sup>12</sup> Where then are your wise men?  
Let them tell you and make known  
what Yahweh of hosts plans concerning Egypt.

<sup>13</sup> The princes of Zoan have become fools,  
the princes of Memphis are deceived;  
they have made Egypt go astray,  
who are the cornerstones of her tribes. <sup>1</sup>

<sup>14</sup> Yahweh has mixed a spirit of distortion into her midst,

and they have led Egypt astray in all she does,  
like a drunk staggering in his vomit.

<sup>15</sup> There is nothing anyone can do for Egypt,  
whether head or tail, palm branch or reed.

<sup>16</sup>In that day, the Egyptians will be like women. They will tremble and fear because of the upraised hand of Yahweh of hosts that he raises over them.<sup>17</sup>The land of Judah will become a cause of staggering to Egypt. Whenever anyone reminds them of her, they will be afraid, because of the plan of Yahweh of hosts, that he is planning against them.

<sup>18</sup>In that day there will be five cities in the land of Egypt that speak the language of Canaan and swear allegiance to Yahweh of hosts. One of these will be called The City of the Sun. <sup>2</sup>

<sup>19</sup>In that day there will be an altar to Yahweh in the middle of the land of Egypt, and a stone pillar at the border to Yahweh.<sup>20</sup>It will be as a sign and a witness to Yahweh of hosts in the land of Egypt. When they cry to Yahweh because of oppressors, he will send them a savior and a defender, and he will deliver them.

<sup>21</sup>Yahweh will become known to Egypt, and the Egyptians will acknowledge Yahweh on that day. They will worship with sacrifices and offerings, and will make vows to Yahweh and fulfill them.<sup>22</sup>Yahweh will afflict Egypt, afflicting and healing. They will return to Yahweh; he will hear their prayer and will heal them.

<sup>23</sup>In that day there will be a highway from Egypt to Assyria, and the Assyrian will come to Egypt, and the Egyptian to Assyria; and the Egyptians will worship with the Assyrians.

<sup>24</sup>In that day, Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth;<sup>25</sup>Yahweh of hosts will bless them and say, "Blessed be Egypt, my people; Assyria, the work of my hands; and Israel, my inheritance."

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<sup>1</sup>The name Memphis , is used in most modern translations, and that name represents the place in Egypt that is known in Hebrew as Noph .

<sup>2</sup>Instead of The City of the Sun , which probably refers to the Egyptian city of Heliopolis, some ancient and modern translations have The City of Destruction .

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Chapter 20

<sup>1</sup>In the year that Tartan came to Ashdod, when Sargon the king of Assyria sent him, he fought against Ashdod and took it.<sup>2</sup>At that time Yahweh spoke by Isaiah son of Amoz and said, "Go and remove the sackcloth from your waist, and take your sandals off your feet." He did so, walking naked and barefoot.

<sup>3</sup>Yahweh said, "Just as my servant Isaiah has walked naked and barefoot for three years, it is a sign and a wonder concerning Egypt and concerning Cush—<sup>4</sup>in this way the king of Assyria will lead away the captives of Egypt, and the exiles of Cush, young and old, naked and barefoot, and with buttocks uncovered, to the shame of Egypt.

<sup>5</sup>They will be dismayed and ashamed, because of Cush their hope and of Egypt their glory.<sup>6</sup>The inhabitants of these coasts will say on that day, 'Indeed, this was our source of hope, where we fled for help to be rescued from the king of Assyria, and now, how can we escape?'"

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Chapter 21

<sup>1</sup>A declaration about the desert by the sea.

Like stormwinds sweeping through the Negev it comes  
passing through from the wilderness, from a terrible land.

<sup>2</sup> A severe vision has been given to me:  
the treacherous man deals treacherously,  
and the destroyer destroys.  
Go up and attack, Elam; besiege, Media;  
I will stop all her groaning.

<sup>3</sup> Therefore my loins are filled with pain;  
pains like the pains of a woman in labor  
have taken hold of me;  
I am bowed down by what I heard;  
I am disturbed by what I saw.  
<sup>4</sup> My heart pounds; I shake with fear.  
Twilight was my desire, but it brought me terror.

<sup>5</sup> They prepare the table,  
they spread rugs and eat and drink;  
arise, princes,  
anoint your shields with oil.

<sup>6</sup>For this is what the Lord said to me,  
"Go, post a watchman;  
he must report what he sees.

<sup>7</sup> When he sees a chariot, a pair of horsemen,  
riders on donkeys, and riders on camels,  
then he must pay attention  
and be very alert."

<sup>8</sup>The watchman cries out, <sup>1</sup>  
"Lord, on the watchtower I stand all day, every day,  
and at my post I stand all night long."

<sup>9</sup> Here comes a chariot with a man and a pair of horsemen.  
He calls out, "Babylon has fallen, fallen,  
and all the carved figures of its gods  
are broken to the ground."

<sup>10</sup> My threshed and winnowed ones,  
children of my threshing floor!  
What I have heard from Yahweh of hosts,  
the God of Israel, I have declared to you.

<sup>11</sup>A declaration about Dumah.  
One calls to me from Seir,  
"Watchman, what is left of the night?  
Watchman, what is left of the night?"

<sup>12</sup> The watchman said,  
"The morning comes and also the night.  
If you want to ask, then ask;  
and come back again."

<sup>13</sup>A declaration about Arabia.

In the wilderness of Arabia you spend the night,  
you caravans of Dedanites.

<sup>14</sup> Bring water for the thirsty;  
inhabitants of the land of Tema,  
meet the fugitives with bread.

<sup>15</sup> For they have fled from the sword,  
from the drawn sword,  
from the bent bow,  
and from the weight of war.

<sup>16</sup>For this is what the Lord said to me, "Within a year, as a laborer hired for a year would see it, all the glory of Kedar will end.<sup>17</sup>Only a few of the archers, the warriors of Kedar will remain," for Yahweh, the God of Israel, has spoken.

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<sup>13</sup>Instead of The watchman cries out which is attested by ancient Hebrew copies, but there are some ancient Hebrew copies that have A lion cries out .  
The second reading, lion , appears to be a misspelling of the Hebrew for watchman .

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## Chapter 22

<sup>1</sup>A declaration about the Valley of Vision:

What is the reason that you have all gone up  
to the housetops?

<sup>2</sup> Is it so you may hear a city full of noises,  
a town full of revelry?

Your dead were not killed with the sword,  
and they did not die in battle.

<sup>3</sup> All your rulers fled away together,  
but they were captured without using a bow;  
all of them were captured together,  
though they had fled far away.

<sup>4</sup> Therefore I said, "Do not look at me,  
I will weep bitterly;  
do not try to comfort me concerning the destruction  
of the daughter of my people."

<sup>5</sup> For there is a day of tumult, treading down,  
and confusion for the Lord Yahweh of hosts,  
in the Valley of Vision,  
a breaking down of the walls,  
and people crying out to the mountains.

<sup>6</sup> Elam takes up the quiver,  
with chariots of men and horsemen,  
and Kir lays the shield bare.

<sup>7</sup> It will come about that your choicest valleys  
will be full of chariots,  
and the horsemen will take their positions at the gate.

<sup>8</sup> He took away the protection of Judah;  
and you looked in that day  
to the weapons in the Palace of the Forest.

<sup>9</sup> You saw the breaches of the city of David,  
that they were many,  
and you collected the water  
of the lower pool.

<sup>10</sup> You counted the houses of Jerusalem,  
and you tore down the houses to fortify the wall.

<sup>11</sup> You made a reservoir between the two walls  
for the water of the old pool.  
But you did not consider the city's maker,  
who had planned it long ago.

<sup>12</sup> The Lord Yahweh of hosts called on that day  
for weeping, for mourning,  
for shaved heads, and the wearing of sackcloth.

<sup>13</sup> But look, there is celebration and gladness,  
killing cattle and slaughtering sheep,  
eating meat and drinking wine:  
"Let us eat and drink, for tomorrow we will die."

<sup>14</sup> This was revealed in my ears by Yahweh of hosts:  
"Surely this iniquity will not be forgiven you,

even when you die,"  
says the Lord Yahweh of hosts.

<sup>15</sup>The Lord Yahweh of hosts, says this,  
"Go to this administrator, to Shebna,  
who is over the house, and say,

<sup>16</sup>"What are you doing here and who gave you permission  
to cut out a tomb for yourself,  
hewing out a grave on the heights  
and carving out a resting place in the rock?"

<sup>17</sup>See, Yahweh is about to throw you, a mighty man,  
about to throw you down; he will grasp you tightly.

<sup>18</sup>He will surely wind you round and round,  
and toss you like a ball into a vast country.  
There you will die, and there your glorious chariots will be;  
you will be the shame of your master's house!

<sup>19</sup>"I will force you out of your office and from your station.  
You will be pulled down.

<sup>20</sup>It will come about on that day that I will call my servant Eliakim son of Hilkiah. <sup>21</sup>I will clothe him with your tunic and put on him your sash, and I will transfer your authority into his hand. He will be a father to the inhabitants of Jerusalem and to the house of Judah. <sup>22</sup>I will place the key of the house of David on his shoulder; he will open, and none will shut; he will shut, and none will open.

<sup>23</sup>I will fasten him, a peg in a secure place, and he will become a seat of glory for his father's house. <sup>24</sup>They will hang on him all the glory of his father's house, the offspring and descendants, every small container from the cups to all the jugs.

<sup>25</sup>On that day—this is the declaration of Yahweh of hosts—the peg driven in a firm place will give way, break off, and fall, and the load that was on it will be cut off—for Yahweh has spoken.

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## Chapter 23

<sup>1</sup>A declaration about Tyre:

Wail, you ships of Tarshish;  
Tyre has been devastated,  
with neither home nor harbor;  
from the land of Cyprus  
it has been revealed to them. <sup>1</sup>

<sup>2</sup> Be silent, you inhabitants of the coast;  
the merchant of Sidon,  
who travels over the sea, has filled you. <sup>2</sup>

<sup>3</sup> Upon the great waters  
was the grain of Shihor,  
the harvest of the Nile was her produce;  
and it became the commerce of the nations.

<sup>4</sup> Be ashamed, Sidon; for the sea has spoken,  
the fortress of the sea. He says,  
"I have not labored nor given birth,  
nor have I raised young men nor brought up young women."

<sup>5</sup> When the report comes to Egypt,  
they will be grieved concerning Tyre.

<sup>6</sup> Cross over to Tarshish;  
wail, you inhabitants of the coast.

<sup>7</sup> Has this happened to you, the joyful city,  
whose origin is from ancient times,  
whose feet carried her far away  
to foreign places to settle?

<sup>8</sup> Who has planned this against Tyre,  
the giver of crowns,  
whose merchants are princes,  
whose traders are the honored ones of the earth?

<sup>9</sup> Yahweh of hosts has planned it  
to dishonor her pride and all her glory,  
to shame all her honored ones of the earth.

<sup>10</sup> Plow your land, as one plows the Nile,  
daughter of Tarshish.  
There is no longer a marketplace in Tyre. <sup>3</sup>

<sup>11</sup> Yahweh has reached out with his hand over the sea,  
and he has shaken the kingdoms;  
he has given a command concerning Phoenicia,  
to destroy the strongholds.

<sup>12</sup> He said, "You will not rejoice again,  
oppressed virgin daughter of Sidon;  
arise, pass over to Cyprus;  
but neither there you will have rest."

<sup>13</sup> See the land of the Chaldeans.  
This people has ceased to be;  
the Assyrians have made it  
a wilderness for wild animals.  
They set up their siege towers;

they demolished its palaces;  
they made it a heap of ruins.

<sup>14</sup> Wail, you ships of Tarshish;  
for your refuge has been destroyed.

<sup>15</sup> In that day, Tyre will be forgotten for seventy years, like the days of a king. After the end of seventy years there will happen in Tyre something like in the song of the prostitute.

<sup>16</sup> Take a harp, go about the city,  
you forgotten prostitute;  
play it well, sing many songs,  
so that you may be remembered.

<sup>17</sup> It will come about that after seventy years, Yahweh will help Tyre, and she will start making her prostitute's wages again by doing the work of a prostitute, and she will offer her services to all the kingdoms of the earth.

<sup>18</sup> Her profits and prostitute's wages will be set apart to Yahweh. They will not be stored up or kept in the treasury, for her profits will be given to those who live in Yahweh's presence and will be used to supply them with abundant food and so they can have the best quality clothing.

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<sup>1</sup> Instead of Cyprus , some modern translations keep Kittim , the Hebrew name for this island.

<sup>2</sup> Some ancient and modern translations have Be silent, you inhabitants of the coast; the merchants of Sidon, who travel over the sea, have filled you or Be silent, you inhabitants of the coast and you merchants of Sidon, whom those who travel over the sea have filled .

<sup>3</sup> The Hebrew is difficult here. Instead of ULB, Plow your land , some scholars have translated the Hebrew to mean Cross over your land or Flood your land .

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## Chapter 24

- <sup>1</sup> Look, Yahweh is about to empty the earth,  
to devastate it, mar its surface, and scatter its inhabitants.
- <sup>2</sup> It will come about that, as with the people, so with the priest;  
as with the servant, so with his master;  
as with the servant girl, so with her mistress;  
as with the buyer, so with the seller;  
as with the creditor, so with the debtor;  
as with the receiver of interest, so with the giver of interest.
- <sup>3</sup> The earth will be completely devastated and completely plundered;  
for Yahweh has spoken this word.
- <sup>4</sup> The earth mourns and withers, the world shrivels up and withers,  
the prominent people of the earth waste away.
- <sup>5</sup> The earth is polluted by its inhabitants  
because they have transgressed the laws, violated the statutes,  
and broken the everlasting covenant.
- <sup>6</sup> Therefore a curse devours the earth,  
and its inhabitants are found guilty.  
The inhabitants of the earth burn up, and few people are left.
- <sup>7</sup> The new wine mourns, the vine wastes away,  
all the merry-hearted groan.
- <sup>8</sup> The happy sound of the tambourines stops,  
and the revelry of those who rejoice;  
the joy of the harp ceases.
- <sup>9</sup> They no longer drink wine and sing,  
and the strong drink is bitter to those who drink it.
- <sup>10</sup> The city of chaos has been broken down;  
every house is closed up and empty.
- <sup>11</sup> There is a crying in the streets because of the wine;  
all joy is darkened, the gladness of the land has disappeared.
- <sup>12</sup> In the city is left a desolation,  
and the gate is broken into a ruin.
- <sup>13</sup> For this is how it will be on the whole earth  
among the nations,  
as when an olive tree is beaten,  
as the gleanings when the grape harvest is done.
- <sup>14</sup> They will lift up their voices  
and shout the majesty of Yahweh,  
and will joyfully shout from the sea.
- <sup>15</sup> Therefore in the east glorify Yahweh,  
and in the isles of the sea give glory  
to the name of Yahweh, the God of Israel.
- <sup>16</sup> From the farthest part of the earth we have heard songs,  
"Glory to the righteous one!"  
But I said, "I have wasted away,  
I have wasted away, woe is me!  
The treacherous have dealt treacherously;  
yes, the treacherous have dealt very treacherously."
- <sup>17</sup> Terror, the pit, and the snare  
are upon you, inhabitants of the earth.
- <sup>18</sup> He who flees from the sound of terror  
will fall into the pit,

and he who comes up out of the middle of the pit  
will be caught in the snare.

The windows of the heavens will be opened,  
and the foundations of the earth will shake.

<sup>19</sup> The earth will be completely broken, the earth ripped apart;  
the earth will be violently shaken.

<sup>20</sup> The earth will stagger like a drunkard,  
and it will sway back and forth like a hut.

Its sin will be heavy on it  
and it will fall and never rise again.

<sup>21</sup> On that day Yahweh will punish  
the host of the heaven in the heavens,  
and the kings of the earth on the earth.

<sup>22</sup> They will be gathered together,  
prisoners in a pit,  
and will be shut up in a prison;  
and after many days they will be punished.

<sup>23</sup> Then the moon will be ashamed,  
and the sun disgraced,  
for Yahweh of hosts will reign  
on Mount Zion and in Jerusalem,  
and before his elders in glory.

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## Chapter 25

- <sup>1</sup> Yahweh, you are my God;  
I will exalt you, I will praise your name;  
for you have done wonderful things,  
things planned long ago, in perfect faithfulness.
- <sup>2</sup> For you have made a city a heap,  
a fortified city a ruin;  
a palace of foreigners is no longer a city;  
it will never be rebuilt.
- <sup>3</sup> Therefore a strong people will glorify you;  
a city of ruthless nations will fear you.
- <sup>4</sup> For you have been a place of safety  
for the one who is poor,  
a shelter for the one who is needy in his distress—  
a shelter from the storm and a shade from the heat.  
When the breath of the ruthless  
was like a storm against a wall,  
<sup>5</sup> and like heat in a dry land,  
you subdued the noise of foreigners,  
as the heat is subdued by the shade of a cloud,  
so the song of the ruthless ones is answered.
- <sup>6</sup> On this mountain Yahweh of hosts  
will make for all peoples a feast of tender meats,  
a feast of choice wines,  
of tender meats filled with marrow,  
of refined choice wines.
- <sup>7</sup> He will destroy on this mountain  
the covering over all peoples,  
the web woven over all the nations.
- <sup>8</sup> He will swallow up death forever,  
and the Lord Yahweh will wipe away tears  
from off all faces;  
the disgrace of his people he will take away from all the earth,  
for Yahweh has spoken it.
- <sup>9</sup> It will be said on that day,  
"Look, this is our God;  
we have waited for him, and he will save us.  
This is Yahweh; we have waited for him,  
we will be glad and rejoice in his salvation."
- <sup>10</sup> For on this mountain the hand of Yahweh will rest;  
and Moab will be trampled down in his place,  
even as straw is trampled down in a pit filled with manure.
- <sup>11</sup> They will spread their hands in the midst of it,  
as a swimmer spreads his hands to swim.  
But Yahweh will bring down their pride  
in spite of the skill of their hands.
- <sup>12</sup> The stronghold of your fortress walls he will bring down,  
he will abase,  
he will cause to fall to the ground, to the dust.
-

## Chapter 26

<sup>1</sup>In that day this song will be sung in the land of Judah:

We have a strong city;  
 God has made salvation its walls and ramparts.

<sup>2</sup> Open the gates,  
 that the righteous nation that keeps faith may enter in.

<sup>3</sup> The mind that is stayed on you,  
 you will keep him in perfect peace, for he trusts in you.

<sup>4</sup> Trust in Yahweh forever;  
 for in Yah, Yahweh is an everlasting rock. <sup>1</sup>

<sup>5</sup> For he will bring down those  
 who live in the high place, the lofty city.  
 He will abase it.  
 He will abase it to the ground;  
 he will cause it to fall to the dust.

<sup>6</sup> It will be trampled down  
 by the feet of the poor and the treading of the needy.

<sup>7</sup> The path of the righteous is level,  
 Righteous One; the path of the righteous you make straight.

<sup>8</sup> Yes, in the path of your judgments,  
 Yahweh, we wait for you;  
 your name and your reputation are our desire.

<sup>9</sup> I have longed for you in the night;  
 yes, my spirit within me seeks you earnestly.  
 For when your judgments come on the earth,  
 the inhabitants of the world learn about righteousness.

<sup>10</sup> Let favor be shown to the wicked one,  
 but he will not learn righteousness.  
 In the land of uprightness he acts wickedly  
 and does not see the majesty of Yahweh.

<sup>11</sup> Yahweh, your hand is lifted up,  
 but they do not notice.  
 But they will see your zeal for the people and be put to shame,  
 because fire of your adversaries will devour them.

<sup>12</sup> Yahweh, you will ordain peace for us;  
 for indeed, you have also performed all our works for us.

<sup>13</sup> Yahweh our God, other masters besides you have ruled over us;  
 but we praise your name alone.

<sup>14</sup> They are dead, they will not live;  
 they are deceased, they will not arise.  
 Indeed, you came in judgment and destroyed them,  
 and made every memory of them to perish.

<sup>15</sup> You have increased the nation, Yahweh,  
 you have increased the nation; you are honored;  
 you have extended all the borders of the land.

<sup>16</sup> Yahweh, in trouble have they looked to you;  
 they whispered prayers when your discipline was on them. <sup>2</sup>

<sup>17</sup> As a pregnant woman nears the time for her to give birth,  
 when she is in pain and cries out in her labor pains,  
 so we have been before you, Lord.

- <sup>18</sup> We have been pregnant, we have been in labor,  
but it is as if we have only given birth to wind.  
We have not brought salvation to the earth,  
and the inhabitants of the world have not fallen.
- <sup>19</sup> Your dead will live; their dead bodies will arise.  
Awake and sing for joy, you who live in the dust;  
for your dew is the dew of light,  
and the earth will bring forth its dead.
- <sup>20</sup> Go, my people, enter into your rooms  
and shut your doors behind you;  
hide for a short time,  
until the indignation has passed by.
- <sup>21</sup> For, look, Yahweh is about to come out of his place  
to punish the inhabitants of the earth for their iniquity;  
the earth will uncover her bloodshed,  
and will no longer conceal those she killed.

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<sup>1</sup>Yah is a short form of the name Yahweh.

<sup>2</sup>This is a difficult verse and is translated in several ways by different modern English translations.

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## Chapter 27

<sup>1</sup>On that day

Yahweh with his hard, great and fierce sword  
will punish Leviathan the slithering serpent,  
Leviathan the squirming serpent,  
and he will kill the monster that is in the sea.

<sup>2</sup>In that day:

A vineyard of wine, sing of it.

<sup>3</sup> "I, Yahweh, am its protector;  
I water it every moment.

I guard it night and day  
so no one will hurt it.

<sup>4</sup> I am not angry,  
Oh, that there were briers and thorns!  
In battle I would march against them;  
I would burn them all together;  
<sup>5</sup> unless they take hold of my refuge  
and make peace with me; let them make peace with me.

<sup>6</sup> In the coming day, Jacob will take root;  
Israel will blossom and bud;  
and they will fill the surface of the world with fruit."

<sup>7</sup> Has Yahweh attacked Jacob and Israel  
as he attacked those nations who attacked them?  
Have Jacob and Israel been killed  
as their killers were killed?

<sup>8</sup> In exact measure you have contended,  
sending Jacob and Israel away;  
he drove them away with his severe breath  
in the day of the east wind. <sup>1</sup>

<sup>9</sup> So in this way, the iniquity of Jacob will be atoned for,  
for this will be the full fruit of the removal of his sin:  
when he will make all the altar stones  
as chalk and crushed to pieces,  
and no Asherah poles or incense altars  
will remain standing.

<sup>10</sup> For the fortified city is desolate,  
the habitation is deserted and abandoned like the wilderness.  
There a calf feeds, and there he lies down  
and consumes its branches.

<sup>11</sup> When the boughs are withered, they will be broken off.  
Women will come and make fires with them,  
for this is not a people of understanding.  
Therefore their Maker will not have compassion on them,  
and he who made them will not be merciful to them.

<sup>12</sup>It will come about on that day that Yahweh will thresh from the Euphrates River to the Brook of Egypt and you, the people of Israel, will be gathered together one by one. <sup>13</sup>On that day a great ram's horn will be blown; and the perishing ones in the land of Assyria will come, and the outcasts in the land of Egypt. They will worship Yahweh on the holy mountain in Jerusalem.



[1](#)Instead of In exact measure , many modern translations have an idea similar to By driving them away .

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## Chapter 28

- <sup>1</sup> Woe to the proud garland crown  
that is worn by each of the drunkards of Ephraim,  
and to the fading flower of its glorious beauty,  
the garland that is set on the head of the lush Valley  
of those who are overcome with wine!
- <sup>2</sup> Behold, the Lord sends one who is mighty and strong;  
like a storm of hail and a destructive windstorm,  
like a driving rain and overflowing waters;  
and he will throw each garland crown down to the ground.
- <sup>3</sup> The proud garland of the drunkards of Ephraim  
will be trodden underfoot.
- <sup>4</sup> The fading flower of his glorious beauty,  
which is on the head of the rich valley,  
will be as the first ripe fig before the summer,  
that, when someone sees it,  
while it is yet in his hand, he swallows it down.
- <sup>5</sup> In that day Yahweh of hosts will become a beautiful crown  
and a diadem of beauty for the remainder of his people,
- <sup>6</sup> a spirit of justice for him who sits in judgment,  
and strength for those who turn back their enemies at their gates.
- <sup>7</sup> But even these reel with wine,  
and stagger with strong drink.  
The priest and the prophet reel with strong drink,  
and they are swallowed up by wine.  
They stagger with strong drink,  
staggering in vision and reeling in decision.
- <sup>8</sup> Truly, all tables are covered with filthy vomit,  
so that there is no clean place.
- <sup>9</sup> To whom will he teach knowledge,  
and to whom will he explain the message?  
To those who are weaned from milk  
or to those just taken from the breasts?
- <sup>10</sup> For it is  
command upon command, command upon command;  
rule upon rule, rule upon rule;  
here a little, there a little.
- <sup>11</sup> Indeed, with mocking lips and a foreign tongue  
he will speak to this people.
- <sup>12</sup> In the past he said to them  
"This is the rest, give rest to him who is weary;  
and this is the refreshing,"  
but they would not listen.
- <sup>13</sup> So the word of Yahweh will be to them  
command upon command, command upon command;  
rule upon rule, rule upon rule;  
here a little, there a little;  
so that they may go and fall backward,  
and be broken, ensnared, and captured.
- <sup>14</sup> So listen to the word of Yahweh, you who mock,

- you who rule over this people who are in Jerusalem.  
<sup>15</sup> This will happen because you said,  
 "We have made a covenant with death,  
 and with Sheol we have reached an agreement.  
 So when the overwhelming whip passes through,  
 it will not reach us.  
 For we have made a lie our refuge,  
 and taken shelter in falsehood."
- <sup>16</sup> Therefore the Lord Yahweh says,  
 "See, I will lay in Zion a foundation stone, a tried stone,  
 a precious cornerstone, a sure foundation.  
 He who believes will not be ashamed.  
<sup>17</sup> I will make justice the measuring stick,  
 and righteousness the plumbline.  
 Hail will sweep away the refuge of lies,  
 and the floodwaters will overwhelm the hiding place.  
<sup>18</sup> Your covenant with death will be dissolved,  
 and your agreement with Sheol will not stand.  
 When the raging flood passes through,  
 you will become its trampling place.  
<sup>19</sup> Whenever it passes through, it will overwhelm you,  
 and morning by morning it will pass through  
 and by day and night it will come.  
 When the message is understood,  
 it will cause terror.  
<sup>20</sup> For the bed is too short for a man to stretch out on,  
 and the blanket too narrow for him to wrap himself in."  
<sup>21</sup> Yahweh will rise up as on Mount Perazim;  
 he will rouse himself as in the Valley of Gibeon  
 to do his work, his strange work,  
 and perform his strange deed.  
<sup>22</sup> Now therefore do not mock,  
 or your bonds will be tightened.  
 I have heard from the Lord Yahweh of hosts,  
 a decree of destruction on the earth.
- <sup>23</sup> Pay attention and listen to my voice;  
 be attentive and listen to my words.  
<sup>24</sup> Does a farmer who plows all day to sow, only plow the ground?  
 Does he continually break up and harrow the field?  
<sup>25</sup> When he has prepared the ground,  
 does he not scatter caraway seed, sow the cumin,  
 put in the wheat in rows and the barley in the right place,  
 and the spelt at its edges? <sup>1</sup>  
<sup>26</sup> His God instructs him;  
 he teaches him wisely.
- <sup>27</sup> Moreover, the caraway seed is not threshed with a sledge,  
 nor is a cartwheel rolled over the cumin;  
 but caraway is beaten out with a stick,  
 and cumin with a rod.  
<sup>28</sup> Bread grain is crushed,  
 but the one who grinds it does not thresh it forever.  
 The wheel of his cart and his horses would destroy it,  
 so he does not continue to grind it.

<sup>29</sup> This too comes from Yahweh of hosts,  
who gives wonderful counsel  
and whose sound wisdom is great.

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<sup>1</sup>The identification of some of these spices is in doubt, so different translations may have a different list of spices than here. In addition, other modern translations give different meaning to the expressions translated in the ULB as in rows and in the right place , because these expressions are uncertain in Hebrew.

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## Chapter 29

- <sup>1</sup> Woe to Ariel, Ariel,  
the city where David encamped!  
Add year to year;  
let the festivals come round.
- <sup>2</sup> But I will besiege Ariel,  
and she will be mourning and lamenting;  
and she will be to me like Ariel.
- <sup>3</sup> I will encamp against you in a circle  
and will lay siege against you with a garrison,  
and I will raise siege works against you.
- <sup>4</sup> You will be abased and will speak from the ground;  
your speech will be bowed down from the dust.  
Your voice will sound like a spirit that speaks from the ground,  
and out of the dust your speech will whisper.
- <sup>5</sup> The great number of your invaders will become like fine dust,  
and the multitude of the ruthless ones as chaff that passes away.  
It will happen suddenly, in an instant.
- <sup>6</sup> Yahweh of hosts will come to you  
with thunder, earthquake, great noise,  
with strong winds and violent storm, and the flames of a devouring fire.
- <sup>7</sup> It will be like a dream, a vision of the night:  
A horde of all the nations will fight against Ariel  
and her stronghold.  
They will attack her and her fortifications to press upon her.
- <sup>8</sup> It will be like when a hungry man dreams he is eating,  
but when he awakes, his stomach is empty.  
It will be like when a thirsty man dreams that he is drinking  
and he awakes faint, with his thirst not quenched.  
Yes, so will be the great number of nations  
that fights against Mount Zion.
- <sup>9</sup> Astonish yourselves and be astonished;  
blind yourselves and be blind!  
Be drunk, but not with wine;  
stagger, but not with strong drink.
- <sup>10</sup> For Yahweh has poured out on you the spirit of deep sleep.  
He has closed your eyes, the prophets,  
and has covered your heads, the seers.

<sup>11</sup>All revelation has become to you as the words of a book that is sealed, which men might give to one who is learned, saying, "Read this." He also says, "I cannot, for it is sealed."<sup>12</sup>If the book is given to one who cannot read, saying, "Read this," he says, "I cannot read."

- <sup>13</sup>The Lord said,  
"This people comes close to me with their mouths  
and honors me with their lips,  
but their heart is far from me.  
Their honor for me  
is only a commandment of men that has been taught.
- <sup>14</sup> Therefore, see, I will proceed to do a marvelous thing  
among this people, wonder after wonder.  
The wisdom of their wise men will perish,

- and the understanding of their prudent men will disappear."
- <sup>15</sup> Woe to those who deeply hide their plans from Yahweh,  
and whose deeds are in darkness.  
They say, "Who sees us, and who knows us?"
- <sup>16</sup> You turn things upside down!  
Should the potter be considered like clay,  
so that the thing that is made should say about him who made it,  
"He did not make me,"  
or the thing formed say about him who formed it,  
"He does not understand"?
- <sup>17</sup> In just a little while,  
Lebanon will be turned into a field,  
and the field will become a forest.
- <sup>18</sup> On that day the deaf will hear the words of a book,  
and the eyes of the blind will see out of the deep darkness.
- <sup>19</sup> The oppressed will again rejoice in Yahweh,  
and the poor among men will rejoice in the Holy One of Israel.
- <sup>20</sup> For the ruthless will cease, and the mocker will vanish.  
All those who love to do evil will be eliminated,
- <sup>21</sup> who by a word make a man out to be an offender.  
They lay a snare for him who seeks justice at the gate  
and put the righteous down with empty lies.
- <sup>22</sup> Therefore this is what Yahweh says concerning the house of Jacob—Yahweh, who redeemed Abraham,  
"Jacob will no longer be ashamed,  
nor will his face be pale.
- <sup>23</sup> But when he sees his children, the work of my hands,  
they will make my name holy.  
They will make holy the name of the Holy One of Jacob  
and they will stand in awe of the God of Israel.
- <sup>24</sup> Those who err in spirit will gain understanding,  
and complainers will accept instruction."
-

## Chapter 30

- <sup>1</sup> "Woe to the rebellious children—  
     this is Yahweh's declaration—  
 They make plans, but not from me;  
     they make alliances with other nations,  
 but they were not directed by my Spirit,  
     so they add sin to sin.
- <sup>2</sup> They set out to go down into Egypt,  
     but have not asked for my direction.  
 They seek protection from Pharaoh  
     and take refuge in the shadow of Egypt.
- <sup>3</sup> Therefore Pharaoh's protection will be your shame,  
     and the refuge in Egypt's shade, your humiliation,
- <sup>4</sup> although their princes are at Zoan,  
     and their messengers have come to Hanes.
- <sup>5</sup> They will all be ashamed  
     because of a people who cannot help them,  
 who are neither help nor aid,  
     but a shame, and even a disgrace."
- <sup>6</sup> A declaration about the animals of the Negev:  
 Through the land of trouble and anguish,  
     of the lioness and the lion,  
     the viper and fiery flying serpent,  
 they carry their riches on the backs of donkeys,  
     and their treasures on the camels' humps,  
     to a people who cannot help them.
- <sup>7</sup> For Egypt's help is vain and empty;  
     therefore I have called her Rahab, who sits still.
- <sup>8</sup> Now go, write it in their presence on a tablet,  
     and inscribe it on a scroll,  
 that it may be preserved  
     for the time to come as a testimony.
- <sup>9</sup> For these are a rebellious people, lying children,  
     children who will not hear the instruction of Yahweh.
- <sup>10</sup> They say to the seers, "Do not see;"  
     and to the prophets, "Do not prophesy the truth to us;  
 speak flattering words to us,  
     prophesy illusions.
- <sup>11</sup> Turn aside from the way, stray off the path;  
     cause the Holy One of Israel  
     to cease speaking before our face."
- <sup>12</sup> Therefore the Holy One of Israel says,  
     "Because you reject this word  
     and trust in oppression and deceit and lean on it,
- <sup>13</sup> so this iniquity will be to you  
     like a broken part ready to fall, like a bulge in a high wall  
     whose fall will happen suddenly, in an instant."
- <sup>14</sup> It will break as a potter's vessel is broken;  
     he will not spare it,

so that there will not be found among its pieces a shard  
with which to scrape fire from the hearth,  
or to scoop up water out of the cistern.

<sup>15</sup>For this is what the Lord Yahweh, the Holy One of Israel says,  
"In returning and resting you will be saved;  
in quietness and in trust will be your strength.  
But you were not willing.

<sup>16</sup> You said, 'No, for we will flee on horses,'  
so you will flee;  
and, 'We will ride upon swift horses,'  
so those who pursue you will be swift.

<sup>17</sup> One thousand will flee at the threat of one;  
at the threat of five you will flee  
until your remnant will be  
like a flagstaff on the top of a mountain,  
or like a signal flag on a hill."

<sup>18</sup> Yet Yahweh is waiting to be gracious to you,  
therefore he is ready to show you mercy.  
For Yahweh is a God of justice;  
blessed are all those who wait for him.

<sup>19</sup>For a people will live in Zion, in Jerusalem, and you will weep no more. He will surely be gracious to you at the sound of your cry. When he hears it, he will answer you.

<sup>20</sup>Though the Lord gives you the bread of adversity and the water of affliction, even so, your teacher will not hide himself anymore, but you will see your teacher with your own eyes.<sup>21</sup>Your ears will hear a word behind you saying, "This is the way, walk in it," when you turn to the right or when you turn to the left.

<sup>22</sup>You will desecrate your carved figures overlaid with silver and your gold cast figures. You will throw them away like a menstrual rag. You will say to them, "Get out of here."

<sup>23</sup>He will give the rain for your seed when you sow the ground, and bread with abundance from the ground, and the crops will be abundant. In that day your cattle will graze in broad pastures.<sup>24</sup>The oxen and the donkeys, who plow the ground, will eat seasoned feed that has been winnowed with a shovel and a fork.

<sup>25</sup>On every high mountain and on every high hill, there will be flowing brooks and streams of waters, in the day of the great slaughter when the towers fall.<sup>26</sup>The light of the moon will be like the light of the sun, and the light of the sun will be seven times brighter, like the sunlight of seven days. Yahweh will bind up the breaking of his people and heal the bruises of his wounding them.

<sup>27</sup> Look, the name of Yahweh comes from a distant place,  
burning with his anger and in dense smoke.  
His lips are full of fury,  
and his tongue is like a devouring fire.

<sup>28</sup> His breath is like an overflowing torrent  
that reaches up to the middle of the neck,  
to sift the nations with the sieve of worthlessness.  
His breath is a bridle in the jaws of the peoples  
to cause them to wander away.

<sup>29</sup> You will have a song  
as in the night when a holy feast is observed,  
and gladness of heart,  
as when one goes with a flute to the mountain of Yahweh,  
to the Rock of Israel.

<sup>30</sup> Yahweh will make the splendor of his voice heard  
and show the motion of his arm  
in raging anger and flames of fire,



with windstorm, rainstorm, and hailstones.

<sup>31</sup> For at the voice of Yahweh, Assyria will be dismayed;  
he will strike them with a staff.

<sup>32</sup> Every stroke of the appointed rod  
that Yahweh will lay on them  
will be accompanied with the music of tambourines and harps  
as he battles, waving his weapons, and fights with them.

<sup>33</sup> For a place of burning was prepared long ago.  
Indeed, it is prepared for the king,  
and God has made it deep and wide.  
The pile is ready with a fire and much wood.  
The breath of Yahweh, like a stream of sulfur,  
will set it on fire.

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## Chapter 31

<sup>1</sup> Woe to those who go down to Egypt for help  
 and lean on horses,  
 and trust in chariots (for they are many)  
 and in horsemen (for they are mighty).  
 But they are not concerned about the Holy One of Israel,  
 nor do they seek Yahweh!

<sup>2</sup> Yet he is wise, and he will bring disaster  
 and will not retract his words.  
 He will arise against the evil house  
 and against the helpers of those who behave wickedly.

<sup>3</sup> Egypt is a man and not God,  
 their horses flesh and not spirit.  
 When Yahweh reaches out with his hand,  
 both the one who helps will stumble,  
 and the one who is helped will fall; both will perish together.

<sup>4</sup> This is what Yahweh says to me,  
 "As a lion, even a young lion, growls over its torn prey,  
 when a group of shepherds is called out against it,  
 but it is not frightened by their voices,  
 nor does it creep away from their sound;  
 thus Yahweh of hosts will descend  
 to fight on Mount Zion, on that hill.

<sup>5</sup> Like birds in flight,  
 so Yahweh of hosts will protect Jerusalem;  
 he will protect and rescue  
 as he passes over it and preserves it.

<sup>6</sup> Return to him from whom you have deeply turned away, people of Israel.<sup>7</sup> For in that day each one will throw away his idols of silver and his idols of gold that your own hands have made as a sin.

<sup>8</sup> Assyria will fall by the sword;  
 a sword not wielded by man will consume him.  
 He will flee from the sword,  
 and his young men will be forced to do hard labor.

<sup>9</sup> They will lose all confidence because of terror,  
 and his princes will be afraid  
 at the sight of Yahweh's signal flag—  
 this is the declaration of Yahweh—  
 whose fire is in Zion and whose firepot is in Jerusalem."

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## Chapter 32

- <sup>1</sup> Look, a king will reign in righteousness,  
and princes will rule in justice.
- <sup>2</sup> Each one will be like a shelter from the wind  
and a refuge from the storm,  
like streams of water in a dry place,  
like the shade of a great rock in a land of weariness.
- <sup>3</sup> Then the eyes of those who see will not be dim,  
and the ears of those who hear will hear attentively.
- <sup>4</sup> The rash will think carefully with understanding,  
and the stutterer will speak distinctly and with ease.
- <sup>5</sup> The fool will no longer be called honorable,  
nor the deceiver called principled.
- <sup>6</sup> For the fool speaks folly,  
and his heart plans evil  
and godless actions,  
and he speaks wrongly against Yahweh.  
He makes the hungry empty,  
and the thirsty he causes to lack drink.
- <sup>7</sup> The deceiver's methods are evil.  
He devises wicked schemes  
to destroy the poor with deceitful words,  
even when the poor say what is right.
- <sup>8</sup> But the honorable man makes honorable plans;  
and because of his honorable actions he will stand.
- <sup>9</sup> Rise up, you women who are at ease,  
and listen to my voice;  
you carefree daughters,  
give ear to my word.
- <sup>10</sup> For in a little more than a year  
your confidence will be broken,  
you carefree women,  
for the grape harvest will fail,  
the ingathering will not come.
- <sup>11</sup> Tremble, you women who are at ease;  
be troubled, you confident ones;  
take off your fine clothes and make yourselves bare;  
gird your loins with sackcloth.
- <sup>12</sup> You will wail for the pleasant fields,  
for the fruitful vines.
- <sup>13</sup> The land of my people  
will be overgrown with thorns and briers,  
even in all the joyful houses in the jubilant city.
- <sup>14</sup> For the palace will be abandoned,  
the crowded city will be deserted;  
the hill and the watchtower will become caves forever,  
a joy of wild donkeys, a pasture of flocks;
- <sup>15</sup> until the Spirit is poured on us from on high,  
and the wilderness becomes a fruitful field,  
and the fruitful field is considered as a forest.
- <sup>16</sup> Then justice will reside in the wilderness;  
and righteousness will live in the fruitful field.

- <sup>17</sup> The work of righteousness will be peace;  
and the result of righteousness,  
quietness and confidence forever.
- <sup>18</sup> My people will live in a peaceful habitation,  
in secure homes, and in quiet resting places.
- <sup>19</sup> Though hail flattens the forest  
and the city is completely brought down,
- <sup>20</sup> you will be blessed  
when you sow your seed beside every stream  
and let the foot of the ox and donkey range free.
-

## Chapter 33

- <sup>1</sup> Woe to you, destroyer who has not been destroyed!  
Woe to the betrayer whom they have not betrayed!  
When you stop destroying, you will be destroyed.  
When you stop betraying, they will betray you.
- <sup>2</sup> Yahweh, be gracious to us; we wait for you;  
be our arm every morning,  
our salvation in the time of trouble.
- <sup>3</sup> At the loud noise the peoples flee;  
when you arise, the nations are scattered.
- <sup>4</sup> Your plunder is gathered as the locusts gather;  
as locusts leap, men leap on it.
- <sup>5</sup> Yahweh is exalted. He lives in a high place.  
He will fill Zion with justice and righteousness.
- <sup>6</sup> He will be the stability in your times,  
abundance of salvation, wisdom, and knowledge;  
the fear of Yahweh is his treasure.
- <sup>7</sup> Look, their envoys cry in the streets;  
the ambassadors of peace weep bitterly.
- <sup>8</sup> The highways are deserted;  
there are no more travelers.  
Covenants are broken, witnesses are despised,  
and mankind is not respected. <sup>1</sup>
- <sup>9</sup> The land mourns and wastes away;  
Lebanon is ashamed and withers away; <sup>2</sup>  
Sharon is like a desert plain;  
and Bashan and Carmel shake off their leaves.
- <sup>10</sup> "Now will I arise," says Yahweh;  
"now I will be lifted up; now I will be elevated.
- <sup>11</sup> You conceive chaff, and you give birth to stubble;  
your breath is a fire that will consume you.
- <sup>12</sup> The peoples will be burned to lime,  
as thornbushes are cut down and are burned.
- <sup>13</sup> You who are far away, hear what I have done;  
and, you who are near, acknowledge my might."
- <sup>14</sup> The sinners in Zion are afraid;  
trembling has seized the godless ones.  
Who among us can sojourn with a raging fire?  
Who among us can sojourn with everlasting burnings?
- <sup>15</sup> He who walks righteously and speaks honestly;  
who despises the gain of oppression,  
who shakes his hand so that it will not accept a bribe,  
who stops his ears from hearing about bloodshed,  
and who shuts his eyes from looking on evil—
- <sup>16</sup> this is the man who will dwell on the heights,  
his stronghold will be the fortress among the cliffs,  
his food will be given,  
and his water will be in steady supply.

- <sup>17</sup> Your eyes will see the king in his beauty;  
they will see a land off in the distance.
- <sup>18</sup> Your heart will recall the terror;  
where is the scribe,  
where is he who weighed the money?  
Where is he who counted the towers?
- <sup>19</sup> You will no longer see the defiant people,  
people who mock you  
in a language that you do not understand.
- <sup>20</sup> Look at Zion, the city of our feasts;  
your eyes will see Jerusalem as a quiet habitation,  
a tent that will not be removed,  
whose stakes will never be pulled up  
nor will any of its cords be broken.
- <sup>21</sup> There Yahweh in majesty will be with us,  
in a place of broad rivers and streams,  
where no warship with oars will travel,  
and no large ships will sail.
- <sup>22</sup> For Yahweh is our judge, Yahweh is our lawgiver,  
Yahweh is our king; he will save us.
- <sup>23</sup> Your riggings are slack;  
they cannot hold the mast in place;  
they cannot spread the sail;  
when the plunder of abundant prey is divided,  
even the lame will take away booty.
- <sup>24</sup> The inhabitants will not say, "I am sick;"  
the people who live there will be forgiven for their iniquity.

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<sup>1</sup>Some ancient Hebrew copies have the word for cities , but this is seen by many scholars to be a corruption of the more likely Hebrew word for witnesses , which is the ULB translation.

<sup>2</sup>The word mourns can be also be read as dries up . The two Hebrew words are spelled the same. Isaiah 24:4 is similar, and the meaning there is clearly dries up .

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## Chapter 34

- <sup>1</sup> Come near, you nations, and listen;  
pay attention, you people!  
The earth and all that fills it must listen,  
the world and all its produce.
- <sup>2</sup> For Yahweh is angry with all the nations,  
and furious against all their armies;  
he has completely destroyed them,  
he has handed them over to the slaughter.
- <sup>3</sup> The bodies of their dead will be thrown out.  
The stench of the dead bodies will be everywhere;  
and the mountains will soak up their blood.
- <sup>4</sup> All the host of heaven will waste away,  
and the sky will be rolled up like a scroll;  
and all their stars will fade away,  
as the leaf fades from off the vine,  
and as the overripe figs from the fig tree.
- <sup>5</sup> For when my sword will have drunk its fill in heaven;  
look, it will now come down on Edom,  
on the people I am setting apart for destruction.
- <sup>6</sup> The sword of Yahweh is dripping with blood  
and covered with fat,  
dripping with the blood of lambs and goats,  
covered with the fat of the kidneys of rams.  
For Yahweh has a sacrifice in Bozrah  
and a great slaughter in the land of Edom.
- <sup>7</sup> Wild oxen will fall with them,  
and young bulls with the mighty ones.  
Their land will be drunk with blood,  
and their dust made fat with fatness.
- <sup>8</sup> For it will be a day of vengeance for Yahweh  
and a year when he will pay them back for the cause of Zion.
- <sup>9</sup> The streams of Edom will be turned into pitch,  
her dust into sulfur,  
and her land will become burning pitch.
- <sup>10</sup> It will burn night and day;  
its smoke will rise forever;  
from generation to generation it will be a wasteland;  
no one will pass through it forever and ever.
- <sup>11</sup> But wild birds and animals will live there;  
the owl and the raven will make their nest in it.  
He will stretch over it the measuring line of ruin  
and the plumbline of destruction.
- <sup>12</sup> Her nobles will have nothing left to call a kingdom,  
and all her princes will be nothing.
- <sup>13</sup> Thorns will overgrow her palaces,  
nettles and thistles her fortresses.  
It will be a habitation of jackals,  
a place for ostriches.
- <sup>14</sup> The wild animals of the desert and the hyenas will meet there,  
and the wild goats will cry to one another.  
Nocturnal animals will settle there

- and find for themselves a resting place.
- <sup>15</sup> Owls will make nests, lay and hatch their eggs,  
hatch and protect their young.  
Yes, there hawks will gather,  
each one with its mate.
- <sup>16</sup> Search through the scroll of Yahweh;  
not one of these will be missing.  
None will lack for a mate; for his mouth has commanded it,  
and his spirit has gathered them.
- <sup>17</sup> He has cast lots for their places,  
and his hand has measured it out for them by a cord.  
They will possess it forever;  
from generation to generation they will live there.
-



## Chapter 35

- <sup>1</sup> The wilderness and the Arabah will be glad;  
and the desert will rejoice and blossom.  
Like the rose,
- <sup>2</sup> it will blossom abundantly  
and rejoice with joy and joyful shouting;  
the glory of Lebanon will be given to it,  
the splendor of Carmel and Sharon;  
they will see the glory of Yahweh,  
the splendor of our God.
- <sup>3</sup> Strengthen the weak hands,  
and make steady the knees that shake.
- <sup>4</sup> Say to those with a fearful heart,  
"Be strong, do not fear!  
Look, your God will come with vengeance,  
with the recompense of God. He will come and save you."
- <sup>5</sup> Then the eyes of the blind will see,  
and the ears of the deaf will hear.
- <sup>6</sup> Then the lame man will leap like a deer,  
and the mute tongue will shout for joy,  
for water breaks out in the Arabah,  
and streams in the wilderness.
- <sup>7</sup> The burning sand will become a pool,  
and the thirsty ground springs of water;  
in the place where jackals lived,  
in their resting place, will be grass with reeds and rushes.
- <sup>8</sup> A highway will be there called The Holy Way.  
The unclean will not travel it.  
But it will be for him who walks in it.  
No fool will go on it.
- <sup>9</sup> No lion will be there, no ferocious beast will be on it;  
they will not be found there,  
but the redeemed will walk there.
- <sup>10</sup> The ransomed of Yahweh will return  
and come with singing to Zion,  
and everlasting joy will be on their heads;  
gladness and joy will overtake them;  
sorrow and sighing will flee away.
-

## Chapter 36

<sup>1</sup>In the fourteenth year of King Hezekiah, Sennacherib, king of Assyria, attacked all the fortified cities of Judah and captured them.<sup>2</sup>Then the king of Assyria sent the chief commander from Lachish to Jerusalem to King Hezekiah with a great army. He approached the conduit of the upper pool, on the highway to the launderers' field, and stood by it.<sup>3</sup>The Israelite officials who went out of the city to talk with them were Hilkiyah's son Eliakim, the palace administrator, Shebna the king's secretary, and Asaph's son Joah, who wrote down the government decisions.

<sup>4</sup>The chief commander said to them, "Tell Hezekiah that the great king, the king of Assyria, says, 'What is the source of your confidence?'<sup>5</sup>You speak only useless words, saying there is counsel and strength for war. Now in whom are you trusting? Who has given you courage to rebel against me?"

<sup>6</sup>Look, you are trusting in Egypt, that splintered reed that you use as a walking staff, but if a man leans on it, it will stick into his hand and pierce it. That is what Pharaoh king of Egypt is to anyone who trusts in him.<sup>7</sup>But if you say to me, "We are trusting in Yahweh our God," is not he the one whose high places and altars Hezekiah has taken away, and has said to Judah and to Jerusalem, "You must worship before this altar in Jerusalem"?

<sup>8</sup>Now therefore, I want to make you a good offer from my master the king of Assyria. I will give you two thousand horses, if you are able to find riders for them.

<sup>9</sup>How could you resist even one captain of the least of my master's servants? You have put your trust in Egypt for chariots and horsemen!<sup>10</sup>Now then, have I traveled up here without Yahweh to fight against this land and destroy it? Yahweh said to me, "Attack this land and destroy it.""

<sup>11</sup>Then Eliakim son of Hilkiyah, and Shebna, and Joah said to the chief commander, "Please speak to your servants in the Aramean language, Aramaic, for we understand it. Do not speak with us in the language of Judah in the ears of the people who are on the wall."<sup>12</sup>But the chief commander said, "Has my master sent me to your master and to you to speak these words? Has he not sent me to the men who sit on the wall, who will have to eat their own dung and drink their own urine with you?"

<sup>13</sup>Then the chief commander stood and shouted in a loud voice in the language of Judah, saying, "Listen to the words of the great king, the king of Assyria."<sup>14</sup>The king says, 'Do not let Hezekiah deceive you, for he will not be able to rescue you.'<sup>15</sup>Do not let Hezekiah make you trust in Yahweh, saying, "Yahweh will surely rescue us; this city will not be given into the hand of the king of Assyria."

<sup>16</sup>Do not listen to Hezekiah, for this is what the king of Assyria says: 'Make peace with me and come out to me. Then every one of you will eat from his own vine and from his own fig tree, and drink from the water in his own cistern.'<sup>17</sup>You will do this until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards.'

<sup>18</sup>Do not let Hezekiah mislead you, saying, 'Yahweh will rescue us.' Has any of the gods of the peoples rescued them from the hand of the king of Assyria?<sup>19</sup>Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Have they rescued Samaria from my power?<sup>20</sup>Among all the gods of these lands, is there any god who has rescued his land from my power, as if Yahweh could save Jerusalem from my power?"

<sup>21</sup>But the people remained silent and did not respond, for the king's command was, "Do not answer him."<sup>22</sup>Then Eliakim son of Hilkiyah, who was over the household, Shebna the scribe, and Joah son of Asaph, the recorder, came to Hezekiah with their clothes torn, and reported to him the words of the chief commander.

## Chapter 37

<sup>1</sup>It came about that when King Hezekiah heard their report, he tore his clothes, covered himself with sackcloth, and went into the house of Yahweh.<sup>2</sup>He sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, all covered with sackcloth, to Isaiah son of Amoz, the prophet.

<sup>3</sup>They said to him, "Hezekiah says, 'This day is a day of distress, rebuke, and disgrace, like when a child is ready to be born, but the mother has no strength to give birth to her child.'<sup>4</sup>It may be Yahweh your God will hear the words of the chief commander, whom the king of Assyria his master has sent to defy the living God, and will rebuke the words which Yahweh your God has heard. Now lift up your prayer for the remnant that is still here.'"

<sup>5</sup>So the servants of King Hezekiah came to Isaiah,<sup>6</sup>and Isaiah said to them, "Say to your master: 'Yahweh says, 'Do not be afraid of the words that you have heard, with which the servants of the king of Assyria have insulted me.

<sup>7</sup>Look, I will put a spirit in him, and he will hear a rumor and go back to his own land. I will cause him to fall by the sword in his own land.'"

<sup>8</sup>Then the chief commander returned and found the king of Assyria fighting against Libnah, for he had heard that the king had gone away from Lachish.<sup>9</sup>Then Sennacherib heard that Tirhakah king of Cush and Egypt had mobilized to fight against him, so he sent messengers again to Hezekiah with a message:<sup>10</sup>"Say to Hezekiah, king of Judah, 'Do not let your God in whom you trust deceive you, saying, 'Jerusalem will not be given into the hand of the king of Assyria.'"

<sup>11</sup>See, you have heard what the kings of Assyria have done to all lands by destroying them completely. So will you be rescued?<sup>12</sup>Have the gods of the nations rescued them, the nations that my fathers destroyed: Gozan, Haran, Rezeph, and the people of Eden in Tel Assar?<sup>13</sup>Where is the king of Hamath, the king of Arpad, the king of the cities of Sepharvaim, of Hena, and Ivvah?"

<sup>14</sup>Hezekiah received this letter from the hand of the messengers and read it. Then he went up to the house of Yahweh and spread it before him.<sup>15</sup>Hezekiah prayed to Yahweh:<sup>16</sup>"Yahweh of hosts, God of Israel, you who sit above the cherubim, you are God alone over all the kingdoms of the earth. You made the heavens and the earth.

<sup>17</sup>Turn your ear, Yahweh, and listen. Open your eyes, Yahweh, and see, and hear the words of Sennacherib, which he has sent to mock the living God.<sup>18</sup>It is true, Yahweh, the kings of Assyria have destroyed all the nations and their lands.

<sup>19</sup>They have put their gods into the fire, for they were not gods but the work of men's hands, just wood and stone. So the Assyrians have destroyed them.<sup>20</sup>So now, Yahweh our God, save us from his power, so that all the kingdoms of the earth may know that you are Yahweh alone."

<sup>21</sup>Then Isaiah son of Amoz sent a message to Hezekiah, saying, "Yahweh, the God of Israel says, 'Because you have prayed to me concerning Sennacherib king of Assyria,<sup>22</sup>this is the word that Yahweh has spoken about him:

"The virgin daughter of Zion despises you and mocks you;  
the daughter of Jerusalem shakes her head at you.

<sup>23</sup> Whom have you defied and insulted?  
Against whom have you exalted your voice  
and lifted up your eyes in pride?  
Against the Holy One of Israel.

<sup>24</sup> By your servants you have defied the Lord  
and have said, 'With the multitude of my chariots  
I have gone up to the heights of the mountains,  
to the highest elevations of Lebanon.  
I will cut down its tall cedars  
and choice cypress trees there,  
and I will enter into its farthest high places,  
its most fruitful forest.

<sup>25</sup> I have dug wells and drunk water; <sup>1</sup>  
I dried up all the rivers of Egypt under the soles of my feet.'

<sup>26</sup> Have you not heard  
     how I determined it long ago  
 and worked it out in ancient times?  
     Now I am bringing it to pass.  
 You are here to reduce impregnable cities  
     into heaps of ruins.

<sup>27</sup> Their inhabitants, of little strength,  
     are dismayed and ashamed.  
 They are plants in the field, green grass,  
     the grass on the roof or in the field,  
     before the east wind.

<sup>28</sup> But I know your sitting down, your going out,  
     your coming in, and your raging against me.

<sup>29</sup> Because of your raging against me,  
     and because your arrogance has reached my ears,  
 I will put my hook in your nose, and my bit in your mouth;  
     I will turn you back the way you came."

<sup>30</sup> This will be the sign for you:  
     This year you will eat what grows wild,  
     and in the second year what grows from that.  
 But in the third year you must plant and harvest,  
     plant vineyards and eat their fruit.

<sup>31</sup> The remnant of the house of Judah that survives  
     will again take root and bear fruit.

<sup>32</sup> For from Jerusalem a remnant will come out;  
     from Mount Zion an escaped remnant will come.  
     The zeal of Yahweh of hosts will do this."

<sup>33</sup> Therefore Yahweh says this about the king of Assyria:  
     "He will not come into this city  
     and he will not shoot an arrow here.  
     He will not come before it with shield  
     or build up a siege ramp against it.

<sup>34</sup> The way by which he came will be the same way he will leave;  
     he will not enter this city—this is Yahweh's declaration.

<sup>35</sup> For I will defend this city and rescue it  
     for my own sake and for the sake of David my servant."

<sup>36</sup> Then the angel of Yahweh went out and attacked the camp of the Assyrians, putting to death 185,000 soldiers.  
 When the men arose early in the morning, dead bodies lay everywhere.<sup>37</sup> So Sennacherib king of Assyria left Israel  
 and went home and stayed in Nineveh.

<sup>38</sup> Later, as he was worshiping in the house of Nisrok his god, his sons Adrammelek and Sharezer killed him with  
 the sword. Then they escaped into the land of Ararat. Then Esarhaddon his son reigned in his place.

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<sup>1</sup> Some ancient and modern translations have I have dug wells and drunk water in foreign lands .

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## Chapter 38

<sup>1</sup>In those days Hezekiah was sick to the point of dying. So Isaiah son of Amoz, the prophet, came to him, and said to him, "Yahweh says, 'Set your house in order; for you will die, not live.'"<sup>2</sup>Then Hezekiah turned his face to the wall and prayed to Yahweh.<sup>3</sup>He said, "Please, Yahweh, I beg you, call to mind how I have faithfully walked before you with my whole heart, and how I have done what was good in your sight." Then Hezekiah wept loudly.

<sup>4</sup>Then the word of Yahweh came to Isaiah, saying,<sup>5</sup>"Go and say to Hezekiah, the leader of my people, 'This is what Yahweh, the God of David your ancestor, says: I have heard your prayer, and I have seen your tears. See, I am about to add fifteen years to your life.'<sup>6</sup>Then I will rescue you and this city from the hand of the king of Assyria, and I will defend this city.

<sup>7</sup>This will be the sign to you from Yahweh, that I will do what I have promised.<sup>8</sup>Look, I will cause the shadow on the stairs of Ahaz to go back ten steps.'" So the shadow went back ten steps of the stairs on which it had advanced.

<sup>9</sup>This was the written prayer of Hezekiah king of Judah, when he had been sick and then recovered:

- <sup>10</sup> "I said that halfway through my life  
       I will go through the gates of Sheol;  
       I am sent there for the rest of my years.
- <sup>11</sup> I said that I will no longer see Yah,  
       Yah in the land of the living; <sup>1</sup>  
       I will no longer look on mankind  
       or the inhabitants of the world. <sup>2</sup>
- <sup>12</sup> My dwelling place is removed  
       and carried away from me like a shepherd's tent;  
       I have rolled up my life like a weaver;  
       you are cutting me off from the loom;  
       between day and night you are ending my life.
- <sup>13</sup> I cried out <sup>3</sup> until the morning;  
       like a lion he breaks all my bones.  
       Between day and night you are ending my life.
- <sup>14</sup> Like a swallow I chirp;  
       I coo like a dove;  
       my eyes grow tired with looking upward.  
       Lord, I am oppressed; help me.
- <sup>15</sup> What can I say?  
       He has both spoken to me, and has done it;  
       I will walk slowly all my years  
       because of the bitterness of my soul.
- <sup>16</sup> Lord, the sufferings you send are good for me;  
       may my life be given back to me;  
       you have restored my life and health.
- <sup>17</sup> It was for my benefit  
       that I experienced such bitterness.  
       You have rescued me from the pit of destruction;  
       for you have thrown all my sins behind your back.
- <sup>18</sup> For Sheol does not thank you;  
       death does not praise you;  
       those who go down into the pit  
       do not hope in your trustworthiness.
- <sup>19</sup> The living person, the living person,  
       he is the one who gives you thanks, as I do this day;  
       a father makes known to children  
       your trustworthiness.

<sup>20</sup> Yahweh is about to save me,  
and we will celebrate with music  
all the days of our lives in the house of Yahweh."

<sup>21</sup>Now Isaiah had said, "Let them take a lump of figs and put it on the boil, and he will recover."<sup>22</sup>Hezekiah also had said, "What will be the sign that I should go up to the house of Yahweh?"

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<sup>1</sup>Yah is a short form of the name Yahweh.

<sup>2</sup>the inhabitants of the world : Most modern translations have this meaning. Ancient Hebrew copies have the inhabitants of the place of non-existence (that is, brief existence).

<sup>3</sup>The Hebrew could be read: I cried out or I calmed myself .

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## Chapter 39

<sup>1</sup>At that time Marduk-Baladan son of Baladan, king of Babylon, sent letters and a gift to Hezekiah; for he had heard that Hezekiah had been sick and had recovered.<sup>2</sup>Hezekiah was pleased by these things; he showed the messengers his storehouse of valuable things—the silver, the gold, the spices and precious oil, the storehouse of his weapons, and all that was found in his storehouses. There was nothing in his house, nor in all his kingdom, that Hezekiah did not show them.

<sup>3</sup>Then Isaiah the prophet came to King Hezekiah and asked him, "What did these men say to you? Where did they come from?" Hezekiah said, "They came to me from the distant country of Babylon."<sup>4</sup>Isaiah asked, "What have they seen in your house?" Hezekiah answered, "They have seen everything in my house. There is nothing among my valuable things that I have not shown them."

<sup>5</sup>Then Isaiah said to Hezekiah, "Listen to the word of Yahweh of hosts:<sup>6</sup>Look, the days are about to come when everything in your palace, the things that your ancestors stored away until this present day, will be carried to Babylon. Nothing will be left, says Yahweh.

<sup>7</sup>They will take away some of your own descendants, whom you will father, and they will become eunuchs in the palace of the king of Babylon."<sup>8</sup>Then Hezekiah said to Isaiah, "The word of Yahweh that you have spoken is good." For he thought, "There will be peace and stability in my days."

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## Chapter 40

- <sup>1</sup> "Comfort, comfort my people,"  
says your God.
- <sup>2</sup> "Speak tenderly to Jerusalem;  
and proclaim to her  
that her warfare has ended,  
that her iniquity is pardoned,  
that she has received double  
from Yahweh's hand for all her sins."
- <sup>3</sup> A voice cries out,  
"In the wilderness prepare the way of Yahweh;  
make straight in the Arabah a highway for our God." <sup>1</sup>
- <sup>4</sup> Every valley will be lifted up,  
and every mountain and hill will be brought low;  
and the rugged land will be made level,  
and the rough places a plain;
- <sup>5</sup> and the glory of Yahweh will be revealed,  
and all people will see it together;  
for the mouth of Yahweh has spoken it.
- <sup>6</sup> A voice says, "Cry."  
Another answers, "What should I cry?"  
"All flesh is grass,  
and all their covenant faithfulness is like the flower of the field.
- <sup>7</sup> The grass withers and the flower fades  
when the breath of Yahweh blows on it;  
surely humanity is grass.
- <sup>8</sup> The grass withers, the flower fades,  
but the word of our God will stand forever."
- <sup>9</sup> Go up on a high mountain,  
Zion, bearer of good news. <sup>2</sup>  
Shout out loud,  
Jerusalem. You who bring good news, raise your voice, do not be afraid. <sup>3</sup>  
Say to the cities of Judah,  
"Here is your God!"
- <sup>10</sup> Look, the Lord Yahweh comes as a victorious warrior,  
and his strong arm rules for him.  
See, his reward is with him,  
and his recompense goes before him.
- <sup>11</sup> He will feed his flock like a shepherd,  
he will gather in his arm the lambs,  
and carry them close to his heart,  
and will gently lead the ewes nursing their young.
- <sup>12</sup> Who has measured the waters in the hollow of his hand,  
measured the sky with the span of his hand,  
held the dust of the earth in a basket,  
weighed the mountains in scales,  
or the hills in a balance?
- <sup>13</sup> Who has comprehended the mind of Yahweh,  
or instructed him as his counselor?
- <sup>14</sup> From whom did he ever receive instruction?



Who taught him the correct way to do things,  
and taught him knowledge,  
or showed to him the way of understanding?

- <sup>15</sup> Look, the nations are like a drop in a bucket,  
and are regarded like the dust on the scales;  
see, he weighs the isles as a speck.
- <sup>16</sup> Lebanon is not sufficient fuel,  
nor its wild animals sufficient for a burnt offering.
- <sup>17</sup> All the nations are insufficient before him;  
they are regarded by him as nothing and emptiness.
- <sup>18</sup> To whom then will you compare God?  
To what idol will you liken him?
- <sup>19</sup> An idol! A craftsman casts it:  
The goldsmith overlays it with gold  
and forges silver chains for it.
- <sup>20</sup> To make an offering  
one chooses a wood that will not rot;  
he seeks a skillful artisan  
to make an idol that will not fall over.
- <sup>21</sup> Have you not known?  
Have you not heard?  
Has it not been told you from the beginning?  
Have you not understood from the foundations of the earth?
- <sup>22</sup> He is the one who sits above the horizon of the earth;  
and the inhabitants are like grasshoppers before him.  
He stretches out the heavens like a curtain  
and spreads them out as a tent to live in.
- <sup>23</sup> He reduces rulers to nothing  
and makes the rulers of the earth emptiness.
- <sup>24</sup> They are barely planted, barely sown,  
their stem has barely taken root in the earth,  
when he blows upon them and they wither,  
and the wind carries them away like straw.
- <sup>25</sup> "To whom then will you compare me,  
whom do I resemble?" says the Holy One.
- <sup>26</sup> Look up at the sky!  
Who has created all these stars?  
He leads out their formations  
and calls them all by name.  
By the greatness of his might and by the strength of his power,  
not one is missing.
- <sup>27</sup> Why do you say, Jacob, and declare, Israel,  
"My way is hidden from Yahweh,  
and my God is not concerned about my vindication"?
- <sup>28</sup> Have you not known?  
Have you not heard?  
The everlasting God, Yahweh,  
the Creator of the ends of the earth,  
does not get tired or weary;  
there is no limit to his understanding.
- <sup>29</sup> He gives strength to the tired;

and to the one who lacks might he gives power.

<sup>30</sup> Even young people become tired and weary,  
and young men stumble and fall:

<sup>31</sup> but those who wait for Yahweh will renew their strength;  
they will soar with wings like eagles;  
they will run and not be weary;  
they will walk and not faint.

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<sup>1</sup>Some older English translations have A voice cries out in the wilderness which follows Matthew 3:3.

<sup>2</sup>Instead of Go up on a high mountain, Zion, bearer of good news , some modern translations have You who are bearing good news to Zion, go up on a high mountain .

<sup>3</sup>Some modern translations have Jerusalem, proclaimer of good news . Some other modern translations have proclaim good news to Jerusalem .

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## Chapter 41

- <sup>1</sup> "Listen before me in silence, you coastlands;  
let the nations renew their strength;  
let them come near and speak;  
let us come near together to argue a dispute.
- <sup>2</sup> Who has stirred up one from the east,  
calling him in righteousness to his service?  
He hands nations over to him  
and helps him subdue kings.  
He turns them to dust with his sword,  
like windblown stubble with his bow.
- <sup>3</sup> He pursues them and passes by safely,  
by a swift path that his feet scarcely touch.
- <sup>4</sup> Who has performed and accomplished these deeds?  
Who has summoned the generations from the beginning?  
I, Yahweh, the first, and with the last ones, I am he.
- <sup>5</sup> The isles have seen and are afraid;  
the ends of the earth tremble;  
they approach and come.
- <sup>6</sup> Everyone helps his neighbor,  
and every one says to one another, 'Be encouraged.'
- <sup>7</sup> So the carpenter encourages the goldsmith,  
and he who works with the hammer  
encourages him who works with an anvil,  
saying of the welding, 'It is good.'  
They fasten it with nails so it will not topple over.
- <sup>8</sup> But you, Israel, my servant,  
Jacob whom I have chosen,  
the descendants of Abraham my friend,
- <sup>9</sup> I took you from the ends of the earth  
and called you from the farthest places,  
saying to you, 'You are my servant.'  
I have chosen you and I have not rejected you.
- <sup>10</sup> Do not fear, for I am with you.  
Do not be anxious, for I am your God.  
I will strengthen you, and I will help you,  
and I will uphold you with my righteous right hand.
- <sup>11</sup> See, they will be ashamed and disgraced,  
all who have been angry with you;  
they will be as nothing and will perish,  
those who oppose you.
- <sup>12</sup> You will seek and will not find  
those who contended with you;  
those who warred against you  
will be like nothing, absolutely nothing.
- <sup>13</sup> For I, Yahweh your God, will hold your right hand,  
saying to you, 'Do not fear; I am helping you.'
- <sup>14</sup> Do not fear, Jacob you worm, and you men of Israel;  
I will help you—this is the declaration of Yahweh,  
your Redeemer, the Holy One of Israel.

- <sup>15</sup> Look, I am making you like a sharp threshing sledge,  
new and two-edged;  
you will thresh the mountains and crush them;  
you will make the hills like chaff.
- <sup>16</sup> You will winnow them, and the wind will carry them away;  
the wind will scatter them.  
You will rejoice in Yahweh,  
you will rejoice in the Holy One of Israel.
- <sup>17</sup> The oppressed and needy look for water, but there is none,  
and their tongues are parched for thirst;  
I, Yahweh, will respond to their prayers;  
I, the God of Israel, will not abandon them.
- <sup>18</sup> I will make streams to flow down the slopes,  
and springs in the middle of the valleys;  
I will make the desert into a pool of water,  
and the dry land into springs of water.
- <sup>19</sup> In the wilderness I will set the cedar,  
the acacia, and the myrtle, and the olive tree.  
I will set the cypress in the desert plain,  
with the pines and the cypress box trees.
- <sup>20</sup> I will do this so that the people  
may see, learn, consider, and gain understanding together,  
that the hand of Yahweh has done this,  
that the Holy One of Israel has created it.
- <sup>21</sup> 'Present your case,' says Yahweh,  
'present your best arguments for your idols,'  
says the King of Jacob.
- <sup>22</sup> Let them bring us their own arguments;  
have them come forward and declare to us what will happen,  
so we may know these things well.  
Have them tell us of earlier predictive declarations,  
so we can reflect on them and know how they were fulfilled.
- <sup>23</sup> Tell things about the future,  
that we may know if you are gods;  
do something good or evil,  
that we may be frightened and impressed.
- <sup>24</sup> See, you idols are nothing and your deeds are nothing;  
the one who chooses you is detestable.
- <sup>25</sup> I have raised up one from the north, and he comes;  
from the sun's rising I summon him who calls on my name,  
and he will trample the rulers like mud,  
like a potter who is treading on the clay.
- <sup>26</sup> Who announced this from the beginning, that we might know?  
Before this time, that we may say, 'He is in the right'?  
Indeed none of them decreed it,  
yes, none heard your words.
- <sup>27</sup> I first said to Zion,  
'Look here they are!' I sent a herald to Jerusalem.
- <sup>28</sup> When I look, there is no one,  
not one among them who can give good advice,  
who, when I ask, can answer a word.
- <sup>29</sup> Look, all of them are nothing,  
and their deeds are nothing;

their cast metal figures are wind and emptiness.

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## Chapter 42

- <sup>1</sup> Behold, my servant, whom I uphold;  
     my chosen one, in him I take delight.  
 I have put my Spirit upon him;  
     he will bring justice to the nations.
- <sup>2</sup> He will not cry out nor shout,  
     nor make his voice heard in the streets.
- <sup>3</sup> A crushed reed he will not break,  
     and a dimly burning wick he will not quench:  
     he will faithfully execute justice.
- <sup>4</sup> He will neither grow faint nor be crushed  
     until he has established justice on the earth;  
     and the coastlands wait for his law.
- <sup>5</sup> This is what God Yahweh says—  
     the one who created the heavens and stretched them out,  
     the one who made the earth and all its produce,  
     the one who gives breath to the people on it  
     and life to those who live on it:
- <sup>6</sup> "I, Yahweh, have called you in righteousness  
     and will hold your hand.  
 I will keep you and set you as a covenant for the people,  
     as a light for the Gentiles,
- <sup>7</sup> to open the eyes of the blind,  
     to release the prisoners from the dungeon,  
     and from the house of imprisonment  
     those who sit in darkness.
- <sup>8</sup> I am Yahweh, that is my name;  
     and my glory I will not share with another  
     nor my praise with carved idols.
- <sup>9</sup> See, the previous things came to pass,  
     now I am about to declare new events.  
     Before they begin to occur I will tell you about them."
- <sup>10</sup> Sing to Yahweh a new song,  
     and his praise from the end of the earth;  
 you who go down to the sea, and all that is in it,  
     the coastlands, and those who live there.
- <sup>11</sup> Let the desert and the cities cry out,  
     the villages where Kedar lives, shout for joy!  
 Let the inhabitants of Sela sing;  
     let them shout from the mountaintops.
- <sup>12</sup> Let them give glory to Yahweh  
     and declare his praise in the coastlands.
- <sup>13</sup> Yahweh will go out as a warrior;  
     as a man of war he will stir up his zeal.  
 He will shout, yes, he will roar his battle cries;  
     he will show his enemies his power.
- <sup>14</sup> I have kept quiet for a long time;  
     I have been still and restrained myself;  
 now I will cry out like a woman in labor;  
     I will gasp and pant.

- <sup>15</sup> I will lay waste mountains and hills  
and dry up all their vegetation;  
and I will turn the rivers into islands  
and will dry up the marshes.
- <sup>16</sup> I will bring the blind by a way that they do not know;  
in paths that they do not know I will lead them.  
I will turn the darkness into light before them,  
and make the crooked places straight.  
These things I will do,  
and I will not abandon them.
- <sup>17</sup> They will be turned back, they will be completely put to shame,  
those who trust in carved figures,  
who say to cast metal figures, "You are our gods."
- <sup>18</sup> Listen, you deaf;  
and look, you blind, that you may see.
- <sup>19</sup> Who is blind but my servant?  
Or deaf like my messenger I send?  
Who is as blind as my covenant partner,  
or blind as Yahweh's servant?
- <sup>20</sup> You see many things, but do not comprehend;  
ears are open, but no one hears.
- <sup>21</sup> It pleased Yahweh to praise his justice  
and to make his law glorious.
- <sup>22</sup> But this is a people robbed and plundered;  
they are all trapped in pits, held captive in prisons;  
they have become prey with no one to rescue them,  
and no one says, "Bring them back!"
- <sup>23</sup> Who among you will listen to this?  
Who will listen and hear in the future?
- <sup>24</sup> Who gave Jacob over to the robber,  
and Israel to the looters?  
Was it not Yahweh, against whom we have sinned,  
in whose ways they refused to walk,  
and whose law they refused to obey?
- <sup>25</sup> Therefore he poured out on them  
the heat of his anger and the violence of war,  
Its flames encircled them, yet they did not understand;  
it consumed them, but they did not take it to heart.
-

## Chapter 43

- <sup>1</sup> But now this is what Yahweh says,  
     he who created you, Jacob, and he who formed you, Israel:  
 "Do not be afraid, for I have redeemed you;  
     I have called you by your name, you are mine.
- <sup>2</sup> When you pass through the waters, I will be with you;  
     and through the rivers, they will not overwhelm you.  
 When you walk through the fire you will not be burned,  
     and the flames will not destroy you.
- <sup>3</sup> For I am Yahweh your God,  
     the Holy One of Israel, your Savior.  
 I have given Egypt as your ransom,  
     Cush and Seba in exchange for you.
- <sup>4</sup> Since you are precious and special in my sight, I love you;  
     therefore I will give people in exchange for you,  
     and other peoples in exchange for your life.
- <sup>5</sup> Do not be afraid, for I am with you;  
     I will bring your offspring from the east,  
     and gather you from the west.
- <sup>6</sup> I will say to the north, 'Hand them over;'  
     and to the south, 'Do not hold any back;'  
 Bring my sons from afar,  
     and my daughters from the remote regions of the earth,
- <sup>7</sup> everyone who is called by my name,  
     whom I have created for my glory,  
     whom I have formed, yes, whom I have made.
- <sup>8</sup> Bring out the people who are blind,  
     even though they have eyes,  
 and the deaf,  
     even though they have ears.
- <sup>9</sup> All the nations gather together,  
     and the peoples assemble.  
 Who among them could have declared this  
     and announced to us earlier events?  
 Let them bring their witnesses so they can be justified;  
     let them listen and affirm, 'It is true.'
- <sup>10</sup> You are my witnesses—this is Yahweh's declaration—  
     and my servant whom I have chosen,  
 so that you may know and believe in me,  
     and understand that I am he.  
 Before me there was no god formed,  
     and there will be none after me.
- <sup>11</sup> I, I am Yahweh,  
     and there is no savior but me.
- <sup>12</sup> I have declared, saved, and proclaimed,  
     and there is no other god among you.  
 You are my witnesses—  
     this is Yahweh's declaration—I am God.
- <sup>13</sup> From this day on I am he,  
     and no one can rescue anyone from my hand.  
     I act, and who can turn it back?"
- <sup>14</sup> This is what Yahweh says,



your Redeemer, the Holy One of Israel:  
 "For your sake I send to Babylon  
 and lead them all down as fugitives,  
 turning the Chaldeans' expressions of joy  
 into songs of lamentation.

<sup>15</sup> I am Yahweh, your Holy One,  
 the Creator of Israel, your King."

<sup>16</sup> This is what Yahweh says  
 (who opened a way through the sea  
 and a path in the mighty waters,  
<sup>17</sup> who led out the chariot and the horse,  
 the army and the mighty man. They fell down together;  
 they will never rise again;  
 they are extinguished, quenched like a burning wick.)

<sup>18</sup> "Do not think about these former things,  
 nor consider the things of long ago.

<sup>19</sup> Look, I am about to do a new thing;  
 now it begins to happen; do you not know it?  
 I will make a road in the desert  
 and streams of water in the wilderness.

<sup>20</sup> The wild animals of the field will honor me,  
 the jackals and the ostriches,  
 because I give water in the wilderness,  
 and rivers in the desert,  
 for my chosen people to drink,

<sup>21</sup> this people whom I formed for myself,  
 that they might recount my praises.

<sup>22</sup> But you have not called on me, Jacob;  
 you have become tired of me, Israel.

<sup>23</sup> You have not brought me  
 any of your sheep as burnt offerings,  
 or honored me with your sacrifices.  
 I have not burdened you with grain offerings,  
 nor wearied you with demands for incense.

<sup>24</sup> You have bought me no sweet-smelling cane with money,  
 neither have you poured out to me the fat of your sacrifices;  
 but you have burdened me with your sins,  
 you have wearied me with your evil deeds.

<sup>25</sup> I, yes, I, am he who blots out your offenses for my own sake;  
 and I will not call to mind your sins any longer.

<sup>26</sup> Remind me of what happened. Let us debate together;  
 present your cause, that you may be proved to be in the right.

<sup>27</sup> Your first father sinned,  
 and your teachers have transgressed against me.

<sup>28</sup> Therefore I will defile the holy officials;  
 I will hand Jacob over to complete destruction,  
 and Israel to abusive humiliation."

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## Chapter 44

- <sup>1</sup> Now listen, Jacob my servant,  
and Israel, whom I have chosen:
- <sup>2</sup> This is what Yahweh says,  
he who made you and formed you in the womb  
and who will help you: "Do not fear, Jacob my servant;  
and you, Jeshurun, whom I have chosen.
- <sup>3</sup> For I will pour water on the thirsty ground,  
and flowing streams on the dry ground;  
I will pour my Spirit on your offspring  
and my blessing on your descendants.
- <sup>4</sup> They will spring up among the grass,  
like willows by the streams of water.
- <sup>5</sup> One will say, 'I belong to Yahweh,'  
and another will call out the name of Jacob,  
and another will write on his hand 'Belonging to Yahweh,'  
and name himself by the name of Israel."
- <sup>6</sup> This is what Yahweh says—  
the King of Israel and his Redeemer, Yahweh of hosts:  
"I am the first, and I am the last;  
and there is no God but me.
- <sup>7</sup> Who is like me? Let him announce it and explain to me  
the events that occurred since I established my ancient people,  
and let them declare the events to come.
- <sup>8</sup> Do not fear or be afraid.  
Have I not declared to you long ago, and announced it?  
You are my witnesses: Is there any God besides me?  
There is no other Rock; I know of none."
- <sup>9</sup> All who fashion idols are nothing;  
the things they delight in are worthless;  
their witnesses cannot see or know anything,  
and they will be put to shame.
- <sup>10</sup> Who would form a god  
or cast an idol that is worthless?
- <sup>11</sup> Look, all his associates will be put to shame;  
the craftsmen are only men.  
Let them assemble together; let them stand up;  
they will tremble and be put to shame.
- <sup>12</sup> The smith works with his tools,  
forming it, working over the coals.  
He shapes it with hammers  
and works it with his strong arm.  
He is hungry, and his strength wanes;  
he drinks no water and becomes faint.
- <sup>13</sup> The carpenter measures the wood with a line,  
and marks it with a stylus.  
He shapes it with his tools  
and marks it out with a compass.  
He shapes it after the figure of a man,  
like a glorious human, so it may stay in a house.
- <sup>14</sup> He cuts down cedars,

- or chooses a cypress tree or an oak tree.  
 He makes it grow for himself among the trees in the forest.  
 He plants a fir tree and the rain makes it grow.  
<sup>15</sup> Then a man uses it for a fire and warms himself.  
 Yes, he kindles a fire and bakes bread.  
 Then he makes from it a god and bows down to it;  
 he makes an idol and bows down to it.  
<sup>16</sup> He burns part of the wood for the fire,  
 roasting his meat over it. He eats and is satisfied.  
 He warms himself and says,  
 "Ah, I am warm, I have seen the fire."  
<sup>17</sup> With the rest of the wood he makes a god, his carved image;  
 he bows down to it and reverences it,  
 and prays to it saying, "Rescue me, for you are my god."  
<sup>18</sup> They do not know, nor do they understand,  
 for their eyes are blind and cannot see,  
 and their hearts cannot gain understanding.  
<sup>19</sup> No one's heart remembers, and no one has the knowledge,  
 no one has the understanding to say,  
 "I have burned part of the wood in the fire;  
 yes, I have also baked bread upon its coals.  
 I have roasted meat over its coals and eaten.  
 Now should I make the other part  
 of the wood into an abomination?  
 Should I bow down to a block of wood?"  
<sup>20</sup> It is as if he were eating ashes; his deceived heart misleads him.  
 He cannot rescue himself, nor does he say,  
 "This thing in my right hand is a false god."  
<sup>21</sup> Think about these things, Jacob,  
 and Israel, for you are my servant:  
 I have formed you; you are my servant:  
 Israel, you will not be forgotten by me.  
<sup>22</sup> I have blotted out, like a thick cloud, your rebellious deeds,  
 and like a cloud, your sins;  
 return to me,  
 for I have redeemed you.  
<sup>23</sup> Sing, you heavens, for Yahweh has done this;  
 shout for joy, you depths of the earth.  
 Break out into a shout of joy, you mountains,  
 you forest with every tree in it;  
 for Yahweh has redeemed Jacob,  
 and will show his glory in Israel.  
<sup>24</sup> This is what Yahweh says, your Redeemer,  
 he who formed you from the womb:  
 "I am Yahweh, who made everything,  
 who alone stretched out the heavens,  
 who alone fashioned the earth.  
<sup>25</sup> I who frustrate the omens of the empty talkers  
 and who disgrace those who interpret omens;  
 I who overturn the wisdom of the wise  
 and make their advice foolish.  
<sup>26</sup> I, Yahweh, who confirmed the words of his servant  
 and brings to pass the predictions of his messengers,

who says of Jerusalem, 'She will be inhabited,'  
and of the towns of Judah,  
"They will be built again, and I will raise up their ruins";  
<sup>27</sup> who says to the deep sea,  
"Be dry, and I will dry up your currents."  
<sup>28</sup> Yahweh is the one who says of Cyrus,  
"He is my shepherd, he will do my every wish;  
he will decree about Jerusalem, 'She will be rebuilt,'  
and about the temple, 'Let its foundations be laid.'"

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## Chapter 45

- <sup>1</sup> This is what Yahweh says to his anointed,  
to Cyrus, whose right hand I hold,  
in order to subdue nations before him, to disarm kings,  
and to open the doors before him, so that gates remain open:
- <sup>2</sup> "I will go before you  
and level the mountains;  
I will break in pieces the doors of bronze  
and cut in pieces their iron bars,
- <sup>3</sup> and I will give you the treasures of darkness  
and riches hidden away,  
that you may know that it is I, Yahweh, who call you by your name,  
I, the God of Israel.
- <sup>4</sup> For Jacob my servant's sake,  
and Israel my chosen,  
I have called you by your name,  
giving you a title of honor,  
though you have not known me.
- <sup>5</sup> I am Yahweh, and there is no other;  
there is no God but me.  
I will gird you,  
though you have not known me;
- <sup>6</sup> that people may know  
from the rising of the sun, and from the west,  
that there is no god but me:  
I am Yahweh, and there is no other.
- <sup>7</sup> I form the light and create darkness;  
I bring peace and create disaster;  
I am Yahweh, who does all these things.
- <sup>8</sup> You heavens, rain down from above!  
Let the skies rain down righteousness.  
Let the earth absorb it,  
that salvation may bear fruit,  
and righteousness spring up together with it.  
I, Yahweh, have created them both.
- <sup>9</sup> Woe to anyone who argues with the one who formed him,  
to him who is like any other earthen pot  
among all the earthen pots in the ground!  
Does the clay say to the potter,  
'What are you making?'  
or 'Your work has no handles on it'?
- <sup>10</sup> Woe to him who says to a father,  
What are you fathering?'  
or to a woman,  
'What are you giving birth to?'
- <sup>11</sup> This is what Yahweh says,  
the Holy One of Israel, his Maker:  
'Why do you ask questions about what I will do for my children?  
Do you command me concerning the work of my hands?'
- <sup>12</sup> 'I made the earth  
and created man on it.

It was my hands that stretched out the heavens,  
and I commanded all the stars to appear.

- <sup>13</sup> I stirred Cyrus up in righteousness,  
and I will smooth out all his paths.  
He will build my city;  
he will let my exiled people go home,  
and not for price nor bribe,"  
says Yahweh of hosts.

- <sup>14</sup> This is what Yahweh says,

"The produce of Egypt and the merchandise of Cush  
with the Sabeans, men of tall stature,  
will be brought to you.  
They will be yours.  
They will follow after you,  
coming in chains.  
They will bow down to you  
and plead with you saying,  
'Surely God is with you,  
and there is no other except him.'"

- <sup>15</sup> Truly you are a God who hides yourself,  
God of Israel, Savior.

- <sup>16</sup> They will all be ashamed and disgraced together;  
those who carve idols will walk in humiliation.

- <sup>17</sup> But Israel will be saved by Yahweh  
with an everlasting salvation;  
you will never again be ashamed or humiliated.

- <sup>18</sup> This is what Yahweh says,  
who created the heavens,  
the true God  
who created the earth and made it,  
who established it.  
He created it, not as a waste,  
but designed it to be inhabited:  
"I am Yahweh,  
and there is no other.

- <sup>19</sup> I have not spoken in secret,  
in some dark land;  
I did not say to Jacob's descendants,  
'Seek me in vain!'  
I am Yahweh, who speaks what is right;  
I declare the things that are upright.

- <sup>20</sup> Assemble yourselves and come!  
Gather together, you refugees from among the nations!  
They have no knowledge, those who carry carved images  
and pray to gods that cannot save.

- <sup>21</sup> Come close and declare it to me, bring the evidence!  
Let them conspire together.  
Who has shown this from long ago?  
Who announced it?

Was it not I, Yahweh?  
There is no God except me,  
a just God and a Savior;  
there is no one besides me.

<sup>22</sup> Turn to me and be saved,  
all the ends of the earth;  
for I am God, and there is no other.

<sup>23</sup> By myself I swear,  
speaking my just decree,  
and it will not turn back:  
"To me every knee will bend,  
every tongue will swear.

<sup>24</sup> They will say of me, "In Yahweh alone  
are righteousness and strength.""  
They will all be ashamed  
who are angry at him.

<sup>25</sup> In Yahweh all the descendants of Israel will be justified;  
they will take pride in him.

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## Chapter 46

- <sup>1</sup> Bel bows down, Nebo stoops low.  
Their idols weigh down the animals who carry them,  
and you load your cattle with heavy burdens  
for weary animals.
- <sup>2</sup> Together they bend low, kneel down;  
they cannot rescue the images,  
and they themselves have gone off into captivity.
- <sup>3</sup> Listen to me, house of Jacob,  
all the remnant of the house of Israel,  
who have been carried by me from before your birth,  
carried from the womb.
- <sup>4</sup> Even to your old age I am he,  
and until your hair is gray I will carry you.  
I made you and I will bear you;  
I will carry you and I will rescue you.
- <sup>5</sup> To whom will you compare me? Who do you think I resemble,  
so that we may be compared?
- <sup>6</sup> People pour out gold from the bag  
and weigh silver on the scale.  
They hire a metalsmith, and he makes it into a god;  
they bow down and worship it.
- <sup>7</sup> They lift it on their shoulder and carry it;  
they set it in its place, and it stands in its place  
and does not move from it.  
They cry out to it, but it cannot answer  
nor save anyone from his trouble.
- <sup>8</sup> Think about these things;  
never ignore them, you rebels!
- <sup>9</sup> Think about the earlier things, those of times past,  
for I am God, and there is no other,  
I am God, and there is no one like me.
- <sup>10</sup> I announce the end from the beginning,  
and beforehand what has not yet happened;  
I say, "My plan will happen,  
and I will do as I desire."
- <sup>11</sup> I call a bird of prey from the east,  
the man of my choice from a distant land;  
yes, I have spoken; I will also accomplish it;  
I have purposed, I will also do it.
- <sup>12</sup> Listen to me, you stubborn people,  
who are far from doing what is right.
- <sup>13</sup> I am bringing my righteousness near;  
it is not far away,  
and my salvation does not wait;  
and I will give salvation to Zion  
and my beauty to Israel.
-



## Chapter 47

- <sup>1</sup> Come down and sit in the dust,  
 virgin daughter of Babylon;  
 sit on the ground without a throne,  
 daughter of the Chaldeans.  
 You will no longer be called  
 dainty and delicate.
- <sup>2</sup> Take the millstone and grind flour;  
 remove your veil,  
 strip off your flowing robe, uncover your legs,  
 cross the streams.
- <sup>3</sup> Your nakedness will be uncovered,  
 yes, your shame will be seen:  
 I will take vengeance  
 and will not spare a man.
- <sup>4</sup> Our Redeemer, Yahweh of hosts is his name,  
 the Holy One of Israel.
- <sup>5</sup> Sit in silence and go into darkness,  
 daughter of the Chaldeans;  
 for you will no longer be called  
 queen of kingdoms.
- <sup>6</sup> I was angry with my people;  
 I defiled my heritage  
 and gave them over into your hand,  
 but you showed them no mercy;  
 you placed a very heavy yoke on the old people.
- <sup>7</sup> You said, "I will rule forever  
 as sovereign queen."  
 You did not take these things to heart,  
 nor did you consider how they would turn out.
- <sup>8</sup> So now hear this, you who love pleasure  
 and sit securely;  
 you who say in your heart,  
 "I exist, and there is no one else like me;  
 I will never sit as a widow,  
 nor will I ever experience loss of children."
- <sup>9</sup> But these two things will come to you  
 in a moment in one day:  
 the loss of children and widowhood;  
 in full force they will come on you,  
 despite your sorceries  
 and your many incantations and amulets.
- <sup>10</sup> You have trusted in your wickedness;  
 you have said, "No one sees me";  
 your wisdom and your knowledge lead you astray,  
 but you say in your heart,  
 "I exist, and there is no one else like me."
- <sup>11</sup> Disaster will overcome you;  
 you will not be able to drive it away with your incantations.  
 Destruction will fall on you;

you will not be able to ward it off.  
Calamity will strike you suddenly,  
before you know it.

- <sup>12</sup> Persist in casting your spells  
and your many sorceries  
which you have faithfully recited since your childhood;  
perhaps you will profit from them,  
perhaps you will cause trembling.
- <sup>13</sup> You are tired out from so much counsel;  
let those men stand up and save you—  
those who chart the heavens and prophesy by the stars,  
those who declare the new moons—  
let them save you from what will happen to you.
- <sup>14</sup> See, they will become like stubble.  
The fire will burn them up.  
They will not save themselves  
from the hand of the flame.  
There are no coals to warm them  
and no fire for them to sit by!
- <sup>15</sup> This is what they have become to you—  
those with whom you have worked,  
and you have bought and sold with them since your youth—  
they wandered about each one in his own direction;  
there is no one who can rescue you."
-

## Chapter 48

- <sup>1</sup> Hear this, house of Jacob,  
     who are called by the name Israel  
     and have come from the waters of Judah;  
 you who swear by the name of Yahweh  
     and invoke the God of Israel,  
     but not sincerely nor in a righteous manner.
- <sup>2</sup> For they call themselves people of the holy city  
     and trust in the God of Israel.  
     Yahweh of hosts is his name.
- <sup>3</sup> "I have declared the things from long ago;  
     they came out from my mouth, and I made them known;  
     then suddenly I did them, and they came to pass.
- <sup>4</sup> Because I knew that you were obstinate,  
     your neck muscles tight as iron,  
     and your forehead like bronze,
- <sup>5</sup> therefore I declared these things to you beforehand;  
     before they happened I informed you,  
 so you could not say,  
     'My idol has done them,'  
     or 'My carved figure and my cast metal figure has ordained these things.'
- <sup>6</sup> You heard about these things; look at all this evidence;  
     and you, will you not admit what I said is true?

From now on, I am showing you new things,  
 hidden things that you have not known.

- <sup>7</sup> Now, and not from previously, they come into being,  
     and before today you have not heard about them,  
 so you will not be able to say,  
     'Yes, I knew about them.'
- <sup>8</sup> You never heard; you did not know;  
     these things were not unfolded to your ears beforehand.  
 For I knew that you have been very deceitful,  
     and that you have been a rebel from birth.
- <sup>9</sup> For the sake of my name I will defer my anger,  
     and for my honor I will hold back from destroying you.
- <sup>10</sup> Look, I refined you, but not as silver;  
     I have purified you in the furnace of affliction.
- <sup>11</sup> For my own sake, for my own sake I will act;  
     for how can I allow my name to be profaned?  
     I will not give my glory to anyone else.

- <sup>12</sup> Listen to me, Jacob,  
     and Israel, whom I called:  
 I am he;  
     I am the first, I also am the last.
- <sup>13</sup> Yes, my hand laid the foundation of the earth,  
     and my right hand spread out the heavens;  
 when I call to them,  
     they stand up together.

- <sup>14</sup> Assemble yourselves, all of you, and listen!  
     Who among you has announced these things?

Yahweh's ally will accomplish his purpose against Babylon.  
He will carry out Yahweh's will against the Chaldeans.

<sup>15</sup> I, I have spoken,  
yes, I have summoned him,  
I have brought him,  
and he will succeed.

<sup>16</sup> Come near to me, listen to this:  
From the beginning I have not spoken in secret; when it happens, I am there."  
Now the Lord Yahweh has sent me, and his Spirit.

<sup>17</sup> This is what Yahweh,  
your Redeemer, the Holy One of Israel says,  
"I am Yahweh your God,  
who teaches you how to profit,  
who leads you by the way that you should go.

<sup>18</sup> If only you had obeyed my commandments!  
Then your peace and prosperity would have flowed like a river,  
and your righteousness like the waves of the sea.

<sup>19</sup> Your descendants would have been as numerous as the sand,  
and the offspring from your womb as numerous as the grains of sand;  
their name would not have been cut off  
nor blotted out from before me.

<sup>20</sup> Come out from Babylon!  
Flee from the Chaldeans!  
With the sound of a ringing cry announce it!  
Make this known,  
make it go out to the ends of the earth!  
Say, 'Yahweh has redeemed his servant Jacob.'

<sup>21</sup> They did not thirst when he led them through the deserts;  
he made the water to flow out of the rock for them;  
he split open the rock,  
and the waters gushed out.

<sup>22</sup> There is no peace for the wicked—says Yahweh."

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## Chapter 49

- <sup>1</sup> Listen to me, you coastlands!  
 Now pay attention, you distant peoples.  
 Yahweh has called me from birth by name,  
 when my mother brought me into the world.
- <sup>2</sup> He has made my mouth like a sharp sword;  
 he hid me in the shadow of his hand;  
 he has made me into a polished arrow;  
 in his quiver he has hidden me.
- <sup>3</sup> He said to me, "You are my servant,  
 Israel, through whom I show my glory."
- <sup>4</sup> But I replied, "Though I thought I have labored in vain,  
 I have spent my energy for nothing,  
 yet my justice is with Yahweh,  
 and my reward is with my God."
- <sup>5</sup> Now Yahweh has spoken—  
 he who formed me from birth to be his servant,  
 to restore Jacob again to himself,  
 so that Israel would be gathered to him,  
 for I am honored in the eyes of Yahweh,  
 and my God has become my strength—
- <sup>6</sup> and he says, "It is too small a thing for you to be my servant  
 to reestablish the tribes of Jacob,  
 and to restore the survivors of Israel.  
 I will make you a light to the Gentiles,  
 that you may be my salvation to the ends of the earth."
- <sup>7</sup> This is what Yahweh says,  
 the Redeemer of Israel, their Holy One,  
 to the one whose life is despised, hated by the nations,  
 and a slave of rulers,  
 "Kings will see you and arise,  
 and princes will see you and bow down,  
 because of Yahweh who is faithful,  
 even the Holy One of Israel, who has chosen you."
- <sup>8</sup> This is what Yahweh says,  
 "At a time I decide to show my favor I will answer you,  
 and in a day of salvation I will help you;  
 I will protect you,  
 and give you as a covenant for the people,  
 to rebuild the land,  
 to reassign the desolate inheritance.
- <sup>9</sup> You will say to the prisoners, 'Come out;'  
 to those in dark dungeons, 'Show yourselves.'  
 They will graze along the roads,  
 and on all the bare slopes will be their pasture.
- <sup>10</sup> They will not be hungry or thirsty;  
 nor will the heat or sun beat on them,  
 for he who has mercy on them will lead them;  
 he will guide them to springs of water.

- <sup>11</sup> Then I will make all my mountains into a road,  
and make my highways level."
- <sup>12</sup> Look, these will come from far away,  
some from the north and the west;  
and others from the land of Sinim.
- <sup>13</sup> Sing, heavens, and be joyful,  
earth; break into joyful shouting, you mountains!  
For Yahweh comforts his people,  
and will have compassion on his afflicted.
- <sup>14</sup> But Zion said, "Yahweh has abandoned me,  
and the Lord has forgotten me."
- <sup>15</sup> "Can a woman forget her baby, nursing at her breast,  
so she does not have compassion on the son she has borne?  
Yes, they may forget,  
but I will not forget you.
- <sup>16</sup> Look, I have inscribed your name on my palms;  
your walls are continually before me.
- <sup>17</sup> Your children are hurrying back,  
while those who destroyed you and made you desolate are going away.
- <sup>18</sup> Look around and see,  
they are all gathering and coming to you.  
As surely as I live—this is Yahweh's declaration—  
you will surely wear them like jewelry,  
and you will put them on like a bride.
- <sup>19</sup> Though you were a waste and desolate,  
a land that was in ruins,  
now you will be too small for the inhabitants,  
and those who devoured you will be far away.
- <sup>20</sup> The children born during the time of your bereavement  
will say in your hearing,  
'The place is too cramped for us,  
make room for us, so we may live here.'
- <sup>21</sup> Then you will say in your heart,  
'Who has borne these children for me?  
I was bereaved and barren,  
exiled and divorced.  
Who has raised these children?  
Look, I was left all alone;  
where did these come from?'"
- <sup>22</sup> This is what the Lord Yahweh says,  
"Look, I will raise my hand to the nations;  
I will raise my signal flag to the peoples.  
They will bring your sons in their bosoms  
and carry your daughters on their shoulders.
- <sup>23</sup> Kings will be your foster fathers,  
and their queens your nursemaids;  
they will bow down to you with their faces to the earth  
and lick the dust of your feet;  
and you will know that I am Yahweh;

those who wait for me will not be put to shame."

<sup>24</sup> Can the booty be taken from the warrior,  
or captives be rescued from the ruthless? <sup>1</sup>

<sup>25</sup> But this is what Yahweh says,  
"Yes, the captives will be taken away from the warrior,  
and booty will be rescued from the ruthless;  
for I will oppose your adversary  
and save your children.

<sup>26</sup> I will feed your oppressors with their own flesh;  
and they will get drunk on their own blood, as if it were wine.  
Then all mankind will know  
that I, Yahweh, am your Savior and your Redeemer,  
the Mighty One of Jacob."

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<sup>1</sup> Instead of from the ruthless , the copies of the ancient Hebrew text have from the righteous , but most modern translations correct it to from the ruthless .

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## Chapter 50

<sup>1</sup>This is what Yahweh says,

"Where is the certificate of divorce  
with which I divorced your mother?  
To which of my creditors did I sell you?  
Look, you were sold because of your iniquities,  
and because of your rebellion your mother was sent away.

<sup>2</sup> Why did I come but there was no one there?  
Why did I call but no one answered?  
Was my hand too short to ransom you?  
Was there no power in me to rescue you?

Look, at my rebuke I dry up the sea;  
I make the rivers a desert;  
their fish die for lack of water and rot.

<sup>3</sup> I clothe the sky with darkness;  
I cover it with sackcloth."

<sup>4</sup> The Lord Yahweh has given me a tongue as one of those who are taught,  
so that I speak a sustaining word to the weary one;

he awakens my ear to hear like those who are taught.

<sup>5</sup> The Lord Yahweh has opened my ear,  
and I was not rebellious,  
nor did I turn away backward.

<sup>6</sup> I gave my back to those who beat me,  
and my cheeks to those who plucked out my beard;  
I did not hide my face  
from acts of shame and spitting.

<sup>7</sup> For the Lord Yahweh will help me;  
therefore I am not disgraced;  
so I have made my face like flint,  
for I know that I will not be put to shame.

<sup>8</sup> He who will justify me is close by.  
Who will oppose me?  
Let us stand and confront one another.

Who is my accuser?  
Let him come near to me.

<sup>9</sup> See, the Lord Yahweh will help me.  
Who will declare me guilty?  
See, they will all wear out like a garment;  
the moth will eat them up.

<sup>10</sup> Who among you fears Yahweh?  
Who obeys the voice of his servant?  
Who walks in deep darkness  
without light?  
He should trust in the name of Yahweh  
and lean on his God.

<sup>11</sup> Look, all you who light fires,  
who equip yourselves with torches:  
walk in the light of your fire  
and in the flames that you have ignited.



This is what you have received from me:  
You will lie down in a place of pain.

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## Chapter 51

- <sup>1</sup> Listen to me, you who pursue righteousness,  
     you who seek Yahweh:  
 look at the rock from which you were chiseled  
     and to the quarry from which you were cut.
- <sup>2</sup> Look at Abraham, your father,  
     and to Sarah, who bore you;  
 for when he was a lone individual,  
     I called him. I blessed him and made him many.
- <sup>3</sup> Yes, Yahweh will comfort Zion;  
     he will comfort all her waste places;  
 her wilderness he made like Eden,  
     and her desert plains beside the Jordan River valley like the garden of Yahweh;  
 joy and gladness will be found in her,  
     thanksgiving, and the sound of singing.
- <sup>4</sup> "Be attentive to me, my people;  
     and listen to me, my people!  
 For a law will go out from me,  
     and I will make my justice to be a light for the nations.
- <sup>5</sup> My righteousness is near;  
     my salvation will go out,  
     and my arm will judge the nations;  
 the coastlands will wait for me;  
     for my arm they will eagerly wait.
- <sup>6</sup> Lift up your eyes to the sky,  
     and look at the earth beneath,  
 for the heavens will vanish away like smoke,  
     the earth will wear out like a garment,  
     and its inhabitants will die like flies.  
 But my salvation will continue forever,  
     and my righteousness will never stop working.
- <sup>7</sup> Listen to me, you who know what is right,  
     you people who have my law in your heart:  
 Do not fear the scorn of men,  
     nor be dismayed by their abuse.
- <sup>8</sup> For the moth will eat them up like a garment,  
     and the worm will eat them like wool;  
 but my righteousness will be forever,  
     and my salvation to all generations."
- <sup>9</sup> Awake, awake, clothe yourself with strength,  
     arm of Yahweh.  
 Awake as in the days of old,  
     the generations of ancient times.  
 Is it not you who crushed Rahab,  
     you who pierced the sea monster?
- <sup>10</sup> Did you not dry up the sea,  
     the waters of the great deep,  
 and make the depths of the sea into a way  
     for the redeemed to pass through?
- <sup>11</sup> The ransomed of Yahweh will return

and come to Zion with cries of joy  
and with gladness forever on their heads;  
and gladness and joy will overtake them,  
and sorrow and mourning will flee away.

- <sup>12</sup> "I, I, am he who comforts you.  
Why are you afraid of men, who will die,  
the sons of mankind, who are made like grass?
- <sup>13</sup> Why have you forgotten Yahweh your Maker,  
who stretched out the heavens  
and laid the foundations of the earth?  
You are in constant dread every day  
because of the hot fury of the oppressor  
when he decides to destroy.  
Where is the fury of the oppressor?
- <sup>14</sup> The one who is bent down, Yahweh will hurry to release;  
he will not die and go down to the pit, nor will he lack bread.
- <sup>15</sup> For I am Yahweh your God,  
who churns up the sea so that its waves roar—  
Yahweh of hosts is his name.
- <sup>16</sup> I have placed my words in your mouth,  
and I have covered you in the shadow of my hand,  
that I may plant the heavens,  
lay the foundations of the earth,  
and say to Zion, 'You are my people.'"
- <sup>17</sup> Awake, awake,  
stand up, Jerusalem,  
you who have drunk out of the hand of Yahweh  
from the bowl of his anger;  
you who have drunk out of the bowl,  
down to the dregs from the cup of staggering.
- <sup>18</sup> There is no one among all the sons she has born  
to guide her;  
there is no one among all the sons that she has raised  
to take her by the hand.
- <sup>19</sup> These two troubles happened to you—  
who will grieve with you?—  
desolation and destruction, and the famine and the sword.  
Who will comfort you? <sup>1</sup>
- <sup>20</sup> Your sons have fainted;  
they lie at every street corner,  
like an antelope in a net;  
they are filled with the anger of Yahweh,  
the rebuke of your God.
- <sup>21</sup> But now hear this, you oppressed one  
and drunken one, but not drunk with wine:
- <sup>22</sup> Your Lord Yahweh, your God,  
who pleads the cause of his people, says this,  
"See, I have taken the cup of staggering from your hand—  
the bowl, which is the cup of my anger—  
so that you will not drink it again.
- <sup>23</sup> I will put it into the hand of your tormentors,  
those who have said to you,

'Lie down, that we may walk over you';  
you made your back like the ground  
and like the street for them to walk on."

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<sup>1</sup>The copies of the ancient Hebrew text and some modern translations have How will I comfort you? , most modern translations correct this passage to Who will comfort you?

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## Chapter 52

- <sup>1</sup> Awake, awake,  
     put on your strength, Zion;  
     put on your beautiful garments,  
     Jerusalem, holy city;  
     for never again will the uncircumcised  
     or the unclean enter you.
- <sup>2</sup> Shake yourself off from the dust;  
     arise and sit, Jerusalem;  
     take off the chain from your neck,  
     captive, daughter of Zion.
- <sup>3</sup>For this is what Yahweh says,  
     "You were sold for nothing,  
     and you will be redeemed without money."
- <sup>4</sup>For this is what the Lord Yahweh says,  
     "In the beginning my people went down to live temporarily in Egypt;  
     and Assyria has oppressed them for no good reason.
- <sup>5</sup>Now what do I have here—this is Yahweh's declaration—  
     seeing that my people are taken away for nothing?  
     Those who rule over them mock—this is Yahweh's declaration—  
     and my name is blasphemed continually  
     all day long. <sup>1</sup>
- <sup>6</sup> Therefore my people will know my name;  
     they will know in that day that I am the one who says,  
     "Yes, it is I!"
- <sup>7</sup> How beautiful on the mountains  
     are the feet of the messenger who brings good news,  
     who announces peace,  
     who bears good tidings,  
     who announces salvation,  
     who says to Zion,  
     "Your God reigns!"
- <sup>8</sup> Listen, your watchmen raise their voices,  
     together they shout for joy,  
     for they will see, every eye of theirs,  
     Yahweh's return to Zion.
- <sup>9</sup> Break out into joyful singing together,  
     you ruins of Jerusalem;  
     for Yahweh has comforted his people;  
     he has redeemed Jerusalem.
- <sup>10</sup> Yahweh has bared his holy arm  
     in the sight of all the nations;  
     all the earth will see  
     the salvation of our God.
- <sup>11</sup> Leave, leave, go out from there;  
     touch nothing unclean;

leave from her midst; purify yourselves,  
you who carry the vessels of Yahweh.

<sup>12</sup> For you will not go out in a rush,  
nor will you leave in a panic;  
for Yahweh will go before you;  
and the God of Israel will be your rearguard.

<sup>13</sup> Look, my servant will act wisely;  
he will be high and lifted up, and he will be exalted.

<sup>14</sup> As many were horrified at you—  
his appearance was so disfigured beyond that of any man,  
and his form no longer looked like anything human.

<sup>15</sup> Even so, my servant will sprinkle many nations  
and kings will shut their mouths because of him.  
For that which they had not been told, they will see,  
and that which they had not heard, they will understand.

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<sup>1</sup>Instead of the ULB mock , which follows the Dead Sea Scrolls and the ancient Latin translation of the Hebrew copies; some ancient Hebrew copies have wail .

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## Chapter 53

- <sup>1</sup> Who has believed our message,  
and to whom has the arm of Yahweh been revealed?
- <sup>2</sup> For he grew up before Yahweh like a sapling,  
and like a sprout out of parched earth;  
he had no remarkable appearance or splendor;  
when we saw him, there was no beauty to attract us.
- <sup>3</sup> He was despised and rejected by people;  
a man of sorrows, and one familiar with pain.  
Like one from whom men hide their faces,  
he was despised; and we considered him insignificant.
- <sup>4</sup> But surely he has borne our sicknesses  
and carried our sorrows;  
yet we thought he was being punished by God,  
struck by God, and afflicted.
- <sup>5</sup> But he was pierced because of our rebellious deeds;  
he was crushed because of our iniquities.  
The punishment for our peace was on him,  
and with his wounds we are healed.
- <sup>6</sup> We all like sheep have gone astray;  
we have each turned to his own way,  
and Yahweh has placed on him  
the iniquity of us all.
- <sup>7</sup> He was oppressed; yet when he humbled himself,  
he did not open his mouth;  
as a lamb that is led to the slaughter,  
and as a sheep that before its shearers is silent,  
so he did not open his mouth.
- <sup>8</sup> By coercion and judgment he was taken away.  
As for his generation, who thought that he was cut off from the land of the living,  
or that he was punished  
for the transgression of my people?
- <sup>9</sup> They placed his grave with the criminals,  
with a rich man in his death,  
although he had done no violence,  
nor had there been any deceit in his mouth.
- <sup>10</sup> Yet it was Yahweh's will to crush him and make him ill.  
When he makes his life an offering for sin,  
he will see his offspring, he will prolong his days,  
and Yahweh's purpose will be accomplished through him.
- <sup>11</sup> After the suffering of his life,  
he will see light and be satisfied by his knowledge. <sup>1</sup>  
My righteous servant will justify many;  
he will bear their iniquities. <sup>2</sup>
- <sup>12</sup> Therefore will I give him his portion among the multitudes,  
and he will divide the plunder with the many,  
because he exposed himself to death  
and was numbered with the transgressors.  
He bore the sin of many  
and made intercession for the transgressors.

## Chapter 53

<sup>1</sup>Instead of After the suffering of his life , some modern translations have From the suffering of his life he will see the result .

<sup>2</sup>Many modern translations supply light . Some modern translations have By his knowledge, my righteous servant will justify many .

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## Chapter 54

- <sup>1</sup> "Sing, you barren woman,  
     you who have not given birth;  
 break into joyful singing and cry aloud,  
     you who have never been in birth labor.  
 For the children of the desolate one  
     are more than the children of the married woman,"  
 says Yahweh.
- <sup>2</sup> "Make your tent larger  
     and spread your tent curtains farther out,  
     unsparingly;  
 lengthen your ropes  
     and strengthen your stakes.
- <sup>3</sup> For you will spread out to the right hand and to the left,  
     and your descendants will conquer nations  
     and resettle desolate cities.
- <sup>4</sup> Do not fear for you will not be ashamed,  
     nor be discouraged for you will not be disgraced;  
 you will forget the shame of your youth  
     and you will remember no more the disgrace of your widowhood.
- <sup>5</sup> For your Maker is your husband;  
     Yahweh of hosts is his name.  
 The Holy One of Israel is your Redeemer;  
     he is called the God of the whole earth.
- <sup>6</sup> For Yahweh has called you back  
     as a wife abandoned and grieved in spirit,  
 like a woman married young and rejected,"  
     says your God.
- <sup>7</sup> "For a short time I abandoned you,  
     but with great compassion I will gather you.
- <sup>8</sup> In a flood of anger  
     I hid my face from you for a moment;  
 but with everlasting covenant faithfulness  
     I will have mercy on you—  
     says Yahweh, the one who rescues you.
- <sup>9</sup> For this is like the waters of Noah to me:  
     as I swore that the waters of Noah would never again pass over the earth,  
 so have I sworn  
     that I will not be angry with you or rebuke you.
- <sup>10</sup> Though the mountains may fall  
     and the hills be shaken,  
 yet my steadfast love will not turn away from you,  
     nor will my covenant of peace be shaken—  
     says Yahweh, who has mercy on you.
- <sup>11</sup> Afflicted one, storm-driven and uncomforted one,  
     look, I will set your pavement in turquoise,  
     and lay your foundations with sapphires.
- <sup>12</sup> I will make your pinnacles of rubies  
     and your gates of sparkling stones,  
     and your outer wall of beautiful stones.

- <sup>13</sup> Then all your children will be taught by Yahweh;  
and the peace of your children will be great.
- <sup>14</sup> In righteousness you will be established,  
and you will be far from oppression,  
for you will not fear;  
and you will be far from terror,  
for it will not come near to you.
- <sup>15</sup> Look, if anyone stirs up trouble, it will not be from me;  
anyone who stirs up trouble with you will fall in defeat.
- <sup>16</sup> See, I have created the craftsman,  
who blows the burning coals  
and forges weapons as his work,  
and I have created the destroyer to destroy.
- <sup>17</sup> No weapon that is formed against you will succeed;  
and you will condemn everyone who accuses you.  
This is the heritage of the servants of Yahweh,  
and their vindication from me—  
this is Yahweh's declaration."
-

## Chapter 55

- <sup>1</sup> "Hey! Everyone who is thirsty,  
       come to the water,  
 and you who have no money,  
       come, buy and eat!  
 Come, buy wine and milk  
       without money and without cost.
- <sup>2</sup> Why do you weigh out silver for what is not bread,  
       and why do you labor for what does not satisfy?  
 Listen carefully to me and eat what is good,  
       and delight yourselves in fatness.
- <sup>3</sup> Turn your ears and come to me!  
       Listen, that you may live!  
 I will make an everlasting covenant with you—  
       my reliable, faithful love that I promised to David.
- <sup>4</sup> Look, I have placed him as a witness to the nations,  
       as a leader and commander to the peoples.
- <sup>5</sup> Look, you will call to a nation that you did not know;  
       and a nation that did not know you will run to you  
 because of Yahweh your God,  
       the Holy One of Israel,  
       who has glorified you."
- <sup>6</sup> Seek Yahweh while he may be found;  
       call on him while he is nearby.
- <sup>7</sup> Let the wicked leave his path,  
       and the man of sin his thoughts.  
 Let him return to Yahweh, and he will pity him,  
       and to our God, who will abundantly forgive him.
- <sup>8</sup> "For my thoughts are not your thoughts,  
       nor are your ways my ways—  
       this is Yahweh's declaration—
- <sup>9</sup> for as the heavens are higher than the earth,  
       so are my ways higher than your ways,  
       and my thoughts than your thoughts.
- <sup>10</sup> For as the rain and snow  
       come down from heaven  
 and do not return there  
       unless they saturate the earth  
 and make it produce and sprout  
       and give seed to the farmer who sows and bread to the eater,
- <sup>11</sup> so also my word will be that goes from my mouth—  
       it will not return to me empty,  
 but it will achieve the purpose  
       for which I sent it.
- <sup>12</sup> For you will go out in joy  
       and be led along peacefully;  
 the mountains and the hills  
       will break out in joyful shouts before you,  
 and all the trees of the fields  
       will clap their hands.
- <sup>13</sup> Instead of the thornbushes, the cypress will grow;

and instead of the brier, the myrtle tree will grow,  
and it will be for Yahweh, for his name,  
as an everlasting sign  
that will not be cut off."

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## Chapter 56

- <sup>1</sup> This is what Yahweh says,  
 "Observe what is right, do what is just;  
 for my salvation is near,  
 and my righteousness is about to be revealed.
- <sup>2</sup> Blessed is the man that does this,  
 and who holds it tightly.  
 He observes the Sabbath, not defiling it,  
 and keeps his hand from doing any evil."
- <sup>3</sup> Let no foreigner who has become a follower of Yahweh say,  
 "Yahweh will certainly exclude me from his people."  
 The eunuch should not say,  
 "See, I am a dry tree."
- <sup>4</sup>For this is what Yahweh says,  
 "To the eunuchs who observe my Sabbaths  
 and choose what pleases me,  
 and hold fast my covenant,  
<sup>5</sup> to them I will set up in my house and within my walls  
 a monument  
 that is better than having sons and of daughters.  
 I will give them an everlasting monument  
 that will never be cut off.
- <sup>6</sup> Also foreigners who join themselves to Yahweh—  
 to serve him,  
 and who love the name of Yahweh,  
 to be his servants,  
 every one who observes the Sabbath and who keeps from defiling it,  
 and who holds fast my covenant—
- <sup>7</sup> I will bring to my holy mountain  
 and make them joyful in my house of prayer;  
 their burnt offerings and their sacrifices  
 will be accepted on my altar.  
 For my house will be called  
 a house of prayer for all nations,
- <sup>8</sup> this is the declaration of the Lord Yahweh,  
 who gathers the outcasts of Israel—  
 I will still gather others  
 in addition to them."
- <sup>9</sup> All you wild beasts of the field,  
 come and devour, all you beasts in the forest!
- <sup>10</sup> All their watchmen are blind,  
 they do not understand.  
 They are all silent dogs  
 who cannot bark.  
 They dream,  
 and lying down they love to sleep.
- <sup>11</sup> The dogs have big appetites;  
 they can never get enough;

they are shepherds without discernment;  
they have all turned to their own way,  
each one covetous for unjust gain.

<sup>12</sup> "Come," they say, "let us get wine  
and drink much strong drink.  
Tomorrow will be like today,  
a day great beyond measure."

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## Chapter 57

- <sup>1</sup> The righteous perish,  
     but no one considers it,  
 and the people of covenant faithfulness are gathered away,  
     but no one understands  
 that the righteous is gathered  
     away from the evil.
- <sup>2</sup> He enters into peace;  
     they rest in their beds,  
     those who walk in their uprightness.
- <sup>3</sup> But come here, you sons of the sorceress,  
     children of the adulterer and the woman who has prostituted herself.
- <sup>4</sup> Whom are you merrily mocking?  
     Against whom are you opening the mouth  
     and sticking out the tongue?  
 Are you not children of rebellion,  
     children of deceit?
- <sup>5</sup> You heat yourselves up sleeping together under the oaks,  
     under every green tree,  
 you who kill your children in the dry riverbeds,  
     under the rocky overhangs.
- <sup>6</sup> Among the smooth things of the river valley are the things that have been assigned to you.  
     They are the object of your devotion.  
 You pour out your drink offering to them  
     and raise up a grain offering.  
     Concerning these things should I repent?
- <sup>7</sup> You prepared your bed on a high mountain;  
     you also went up there to offer sacrifices.
- <sup>8</sup> Behind the door and the doorposts  
     you set up your symbols;  
 you deserted me, made yourselves naked, and went up;  
     you made your bed wide.  
 You made a covenant with them; you loved their beds;  
     you saw their private parts.
- <sup>9</sup> You went to Molech with oil  
     and increased your perfumes. <sup>1</sup>  
 You send your ambassadors far away;  
     you went down to Sheol.
- <sup>10</sup> You were tired from your long journey,  
     but you never said, "It is hopeless."  
 You found life in your hand;  
     therefore you did not weaken.
- <sup>11</sup> "Whom are you worried about? Whom do you fear?  
     Is that the reason that you have acted deceitfully,  
 so that you do not remember me  
     or think about me?  
 Is it because I was silent for so long  
     that you are no longer afraid of me?"
- <sup>12</sup> I will proclaim all your righteous acts and tell all that you have done,  
     but they will not help you.
- <sup>13</sup> When you cry out,

let your collection of idols rescue you.  
 The wind will carry them all away,  
 a breath will carry them all away.  
 But he who takes refuge in me  
 will inherit the land  
 and will possess my holy mountain.

P

<sup>14</sup>He will say,

'Build, build! Clear a way!  
 Remove all the stumbling blocks from the path of my people!'"

<sup>15</sup>For this is what the high and elevated One says,  
 who lives eternally, whose name is holy,

"I live in the exalted and holy place,  
 with him also that is of a crushed and humble spirit,  
 to revive the spirit of the humble ones,  
 and to revive the heart of the contrite ones.

<sup>16</sup>For I will not accuse forever,  
 nor will I be angry forever,  
 for then man's spirit would faint before me,  
 the lives that I have made.

<sup>17</sup>Because of the sin of his violent gain,  
 I was angry, and I punished him; I hid my face and was angry,  
 but he went backward in the way of his heart.

<sup>18</sup>I have seen his ways, but I will heal him.  
 I will lead him and comfort and console those who mourn for him,  
<sup>19</sup>and I create the fruit of the lips.

Peace, peace, to those who are far off and to those who are near—  
 says Yahweh—I will heal them.

<sup>20</sup>But the wicked are like the tossing sea,  
 which cannot rest,  
 and its waters churn up mire and mud.

<sup>21</sup>There is no peace for the wicked one—says God."

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<sup>1</sup>Instead of to Molech, some scholars emend the Hebrew to read to the king.

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## Chapter 58

- <sup>1</sup> "Cry loudly; do not hold back.  
 Lift up your voice like a ram's horn.  
 Confront my people with their rebellion,  
 and the house of Jacob with their sins.
- <sup>2</sup> Yet they seek me daily  
 and delight in the knowledge of my ways,  
 like a nation that practiced righteousness  
 and did not abandon the law of their God.  
 They ask me for righteous judgments;  
 they take pleasure in the thought of God coming near.
- <sup>3</sup> 'Why have we fasted,' they say,  
 'but you do not see it?'  
 Why have we humbled ourselves,  
 but you do not notice?
- Look, on the day of your fast you find your own pleasure  
 and oppress all your laborers.
- <sup>4</sup> Look, you fast in quarreling and strife,  
 and to hit with your fist of wickedness;  
 you do not fast today  
 to make your voice heard above.
- <sup>5</sup> Is this really the kind of fast that I would want:  
 A day for anybody to humble himself,  
 for him to bow down his head like a reed,  
 and to spread sackcloth and ashes under himself?  
 Do you really call this a fast,  
 a day that pleases Yahweh?
- <sup>6</sup> Is not this the fast that I choose:  
 To release wicked bonds,  
 to undo the ropes of the yoke,  
 to set the crushed ones free,  
 and to break every yoke?
- <sup>7</sup> Is it not to break your bread with the hungry,  
 to bring the poor and homeless into your house,  
 to cloth the naked when you see them,  
 and not to hide yourself from your own relatives?
- <sup>8</sup> Then your light would be broken open like the sunrise,  
 and your healing would quickly sprout up;  
 your righteousness would go before you,  
 and the glory of Yahweh would be your rearguard.
- <sup>9</sup> Then you would call, and Yahweh would answer;  
 you would cry out for help, and he would say, 'Here I am.'
- If you take away from among yourselves the yoke,  
 the accusing finger, and the speech of wickedness,
- <sup>10</sup> if you yourselves provide for the hungry  
 and satisfy the need of the distressed;  
 then your light will rise in the darkness,  
 and your darkness will be like the noonday.
- <sup>11</sup> Then Yahweh will lead you continually  
 and satisfy you in regions where there is no water,

and he will strengthen your bones.

You will be like a watered garden,

and like a spring of water, whose waters never fail.

<sup>12</sup> Some of you will rebuild the ancient ruins;

you will raise up the ruins of many generations;

you will be called 'The repairer of the wall,'

'The restorer of streets to live on.'

<sup>13</sup> Suppose that you turn back your feet from traveling on the Sabbath day,  
and from doing your own pleasure on my holy day.

Suppose that you call the Sabbath a delight,

and that you call the matters of Yahweh holy and honored.

Suppose that you honor the Sabbath by leaving your own business,

and by not finding your own pleasure and by not speaking your own words.

<sup>14</sup> Then you will find delight in Yahweh;

and I will make you ride on the heights of the earth;

I will feed you from the inheritance of Jacob your father—

for the mouth of Yahweh has spoken."

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## Chapter 59

- <sup>1</sup> Look, Yahweh's hand is not so short that it cannot save;  
nor his ear so dull, that it cannot hear.
- <sup>2</sup> Your iniquities, however,  
have separated you from your God,  
and your sins have made him hide his face from you  
and from hearing you.
- <sup>3</sup> For your hands are stained with blood  
and your fingers with iniquity.  
Your lips speak lies  
and your tongue speaks maliciously.
- <sup>4</sup> No one calls in righteousness,  
and none pleads his case in truth.  
They trust in empty words, and tell lies;  
they conceive trouble and give birth to iniquity.
- <sup>5</sup> They hatch eggs of an adder  
and weave a spider's web.  
Whoever eats of their eggs dies,  
and if an egg is crushed, it hatches into a viper.
- <sup>6</sup> Their webs cannot be used for garments,  
nor can they cover themselves with their works.  
Their works are works of sin,  
and deeds of violence are in their hands.
- <sup>7</sup> Their feet run to evil,  
and they run to pour out innocent blood.  
Their thoughts are thoughts of sin;  
violence and destruction are their roads.
- <sup>8</sup> The way of peace they do not know,  
and there is no justice in their paths.  
They have made crooked paths;  
whoever travels these paths does not know peace.
- <sup>9</sup> Therefore justice is far from us,  
nor does righteousness reach us.  
We wait for light, but see darkness;  
we look for brightness, but we walk in darkness.
- <sup>10</sup> We grope for the wall like the blind,  
like those who cannot see.  
We stumble at noonday as in the twilight;  
among the strong we are like dead men.
- <sup>11</sup> We growl like bears  
and moan like doves;  
we wait for justice, but there is none;  
for rescue, but it is far from us.
- <sup>12</sup> For our many transgressions are before you,  
and our sins testify against us;  
for our transgressions are with us,  
and we know our iniquities.
- <sup>13</sup> We have rebelled, denying Yahweh  
and turning away from following our God.  
We have spoken extortion and turning aside,  
conceived complaining from the heart and words of lying.

- <sup>14</sup> Justice is driven back,  
and righteousness stands far off;  
for truth stumbles in the public square,  
and uprightness cannot come near.  
<sup>15</sup> Trustworthiness has gone away,  
and he who turns away from evil makes himself prey.

- Yahweh saw it and was displeased  
that there was no justice.  
<sup>16</sup> He saw that there was no man,  
and was appalled that there was no one to intervene.  
Therefore his own arm brought salvation for him,  
and his righteousness sustained him.  
<sup>17</sup> He put on righteousness as a breastplate  
and a helmet of salvation upon his head.  
He clothed himself with garments of vengeance  
and wore zeal as a mantle.  
<sup>18</sup> He repaid them for their deeds,  
wrath on his adversaries,  
recompense to his enemies;  
he repaid recompense to the islands.  
<sup>19</sup> So they will fear the name of Yahweh from the west,  
and his glory from the sun's rising;  
for he will come as a rushing stream,  
driven by the breath of Yahweh.  
  
<sup>20</sup> "A redeemer will come to Zion  
and to those who turn from their rebellious deeds in Jacob—  
this is Yahweh's declaration.  
  
<sup>21</sup> As for me, this is my covenant with them—says Yahweh—my spirit who is upon you, and my words which I  
have put in your mouth, will not leave your mouth, or go out of the mouth of your children, or go out of the  
mouths of your descendants—says Yahweh—from this time and forever."
-

## Chapter 60

- <sup>1</sup> Arise, shine; for your light has come,  
and the glory of Yahweh has risen on you.
- <sup>2</sup> Though darkness will cover the earth,  
and thick darkness the nations;  
yet Yahweh will arise upon you,  
and his glory will be seen on you.
- <sup>3</sup> Nations will come to your light,  
and kings to your bright light that is rising.
- <sup>4</sup> Look all around and see.  
They all gather themselves together and come to you.  
Your sons will come from far,  
and your daughters will be carried in their arms.
- <sup>5</sup> Then you will look and be radiant,  
and your heart will rejoice and overflow,  
because the abundance of the sea will be poured out to you,  
the wealth of the nations will come to you.
- <sup>6</sup> Camel caravans will cover you,  
the dromedaries of Midian and Ephah;  
all of them will come from Sheba;  
they will bring gold and frankincense,  
and will bring the good news of the praises of Yahweh.
- <sup>7</sup> All the flocks of Kedar will be gathered together to you,  
the rams of Nebaioth will serve your needs;  
they will be acceptable offerings on my altar;  
and I will glorify my glorious house.
- <sup>8</sup> Who are these who fly along like a cloud,  
and like the doves to their shelters?
- <sup>9</sup> The coastlands look for me,  
and the ships of Tarshish lead,  
to bring your sons from far,  
their silver and their gold with them,  
for the name of Yahweh your God,  
and for the Holy One of Israel,  
because he has honored you.
- <sup>10</sup> Sons of foreigners will rebuild your walls,  
and their kings will serve you;  
though in my wrath I punished you,  
yet in my favor I will have compassion on you.
- <sup>11</sup> Your gates also will remain open continually;  
they will not be shut day or night,  
so that the wealth of the nations may be brought,  
with their kings being led.
- <sup>12</sup> Indeed, nations and kingdoms that will not serve you will perish;  
those nations will be completely ruined.
- <sup>13</sup> The glory of Lebanon will come to you,  
the cypress tree, the fir, and the cypress box tree together,  
to beautify my sanctuary;  
and I will glorify the place of my feet.

- <sup>14</sup> They will come to you to bow down, the sons of those who humbled you;  
those who showed contempt for you will bow at the soles of your feet;  
they will call you The City of Yahweh,  
Zion of the Holy One of Israel.
- <sup>15</sup> Instead of you remaining abandoned and hated,  
with no one passing through you,  
I will make you a thing of pride forever,  
a joy from generation to generation.
- <sup>16</sup> You will also drink the milk of the nations,  
and will nurse at the breast of kings;  
you will know that I, Yahweh, am your Savior and your Redeemer,  
the Mighty One of Jacob.
- <sup>17</sup> Instead of bronze I will bring gold,  
instead of iron I will bring silver;  
instead of wood,  
bronze, and instead of stones, iron.  
I will appoint peace as your governors,  
and justice your rulers.
- <sup>18</sup> Violence will no longer be heard in your land,  
neither devastation nor crushing within your borders;  
but you will call your walls Salvation,  
and your gates Praise.
- <sup>19</sup> The sun will no longer be your light by day,  
nor will the brightness of the moon shine on you;  
but Yahweh will be your everlasting light,  
and your God your glory.
- <sup>20</sup> Your sun will no longer set,  
nor will your moon withdraw and disappear;  
for Yahweh will be your everlasting light,  
and the days of your mourning will be ended.
- <sup>21</sup> All your people will be righteous;  
they will take possession of the land for all time,  
the branch of my planting,  
the work of my hands,  
that I may be glorified.
- <sup>22</sup> The least of you will become a thousand,  
and the smallest one a mighty nation;  
I, Yahweh, will swiftly accomplish these things  
when the time comes.
-

## Chapter 61

- <sup>1</sup> The Spirit of the Lord Yahweh is on me,  
because Yahweh has anointed me  
to proclaim good news to the afflicted.  
He has sent me to heal the brokenhearted,  
to proclaim liberty to the captives,  
and the opening of the prison for those who are bound.
- <sup>2</sup> He has sent me to proclaim the year of Yahweh's favor,  
the day of vengeance of our God,  
and to comfort all who mourn.
- <sup>3</sup> He has sent me—to give to those who mourn in Zion—  
to give them a turban instead of ashes,  
oil of joy  
instead of mourning,  
a mantle of praise  
in place of a spirit of dullness,  
to call them oaks of righteousness,  
the planting of Yahweh,  
that he may be glorified.
- <sup>4</sup> They will rebuild the ancient ruins;  
they will restore the former desolations.  
They will restore the ruined cities,  
the desolations from many former generations.
- <sup>5</sup> Foreigners will stand and feed your flocks,  
and sons of foreigners will be your farmers and vineyard workers.
- <sup>6</sup> You will be called the priests of Yahweh;  
they will call you servants of our God.  
You will eat the wealth of the nations,  
and you will boast in their riches.
- <sup>7</sup> Instead of your shame  
you will have double;  
and instead of dishonor  
they will rejoice over their share.  
So they will have a double share of their land;  
everlasting joy will be theirs.
- <sup>8</sup> For I, Yahweh, love justice,  
and I hate robbery and violent injustice.  
I will faithfully repay them,  
and I will make an everlasting covenant with them.
- <sup>9</sup> Their descendants will be known among the nations,  
and their offspring among the peoples.  
All who see them will acknowledge them,  
that they are the people whom Yahweh has blessed.
- <sup>10</sup> I will greatly rejoice in Yahweh;  
in my God I will be very glad.  
For he has clothed me with the garments of salvation;  
he has clothed me with the robe of righteousness,  
as a bridegroom adorns himself with a turban,  
and as a bride adorns herself with her jewels.

- <sup>11</sup> For as the earth produces its sprouting plants,  
and as the garden makes its planting grow,  
so the Lord Yahweh will cause righteousness  
and praise to sprout up in front of all the nations.
-



## Chapter 62

- <sup>1</sup> For Zion's sake I will not be silent,  
and for Jerusalem's sake I will not be quiet,  
until her righteousness proceeds brightly,  
and her salvation as a burning torch.
- <sup>2</sup> The nations will see your righteousness,  
and all kings your glory.  
You will be called by a new name  
that Yahweh will choose.
- <sup>3</sup> You will also be a crown of beauty in the hand of Yahweh,  
and a turban of kingship in the hand of your God.
- <sup>4</sup> It will no more be said of you, "Abandoned";  
nor of your land any longer will it be said, "Desolate."  
Indeed, you will be called "My delight is in her,"  
and your land "Married,"  
for Yahweh delights in you,  
and your land will be married.
- <sup>5</sup> Truly, as a young man marries a young woman,  
so your sons will marry you,  
and as a bridegroom rejoices over his bride,  
your God will rejoice over you.
- <sup>6</sup> I have put watchmen on your walls, Jerusalem;  
they are not silent day or night.  
You who keep reminding Yahweh,  
do not pause.
- <sup>7</sup> Do not allow him to rest until he reestablishes Jerusalem  
and makes it a praise on earth.
- <sup>8</sup> Yahweh has sworn by his right hand  
and by the arm of his strength,  
"Surely I will no longer give your grain  
as food for your enemies.  
Foreigners will not drink your new wine,  
for which you have worked.
- <sup>9</sup> For those who harvest the grain will eat it  
and praise Yahweh,  
and those who gather the grapes will drink the wine  
in the courts of my holy sanctuary."
- <sup>10</sup> Come through, come through the gates!  
Prepare the way for the people!  
Build it, build the highway!  
Gather out the stones!  
Raise up a signal flag for the nations!
- <sup>11</sup> Look, Yahweh announces  
to the ends of the earth,  
"Say to the daughter of Zion:  
Look, your salvation is coming!  
See, his reward is with him,  
and his recompense is going before him."
- <sup>12</sup> They will call you, "The holy people;

the redeemed of Yahweh,"  
and you will be called "Sought after;  
a city not abandoned."

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## Chapter 63

- <sup>1</sup> Who is this who comes from Edom,  
wearing red garments, from Bozrah?  
Who is this, splendid in his clothing,  
marching in the greatness of his strength?  
"It is I, speaking in righteousness,  
and mighty to save."
- <sup>2</sup> Why are your clothes red,  
and why do your garments look like you have been treading grapes in a winepress?
- <sup>3</sup> "I have trodden grapes in the winepress alone,  
and no one from the nations joined me.  
I trod them in my anger  
and trampled them in my fury.  
Their blood is spattered on my clothes  
and stained all my clothes.
- <sup>4</sup> For I looked forward to the day of vengeance,  
and the year for my redemption had arrived.
- <sup>5</sup> I looked, and there was no one to help.  
I was appalled that there was none to help,  
but my own arm brought victory for me,  
and my strong anger drove me on.
- <sup>6</sup> I trampled down the peoples in my anger  
and made them drunk in my wrath,  
and I poured out their blood on the earth."
- <sup>7</sup> I will tell of the acts of Yahweh's covenant faithfulness,  
the praises of Yahweh.  
I will tell of all that Yahweh has done for us,  
and of his great goodness to the house of Israel.  
This compassion he has shown us because of his mercy,  
and with many deeds of covenant faithfulness.
- <sup>8</sup> For he said, "For certain they are my people,  
children who are not disloyal."  
He became their Savior.
- <sup>9</sup> Through all their suffering, he suffered too,  
and the angel from his presence saved them.  
In his love and mercy he saved them,  
and he lifted them up and carried them  
through all the ancient times.
- <sup>10</sup> But they rebelled  
and grieved his holy Spirit.  
So he became their enemy  
and fought against them.
- <sup>11</sup> His people thought about the ancient times of Moses.  
They said, "Where is God, who brought them up out of the sea  
with the shepherds of his flock?  
Where is God,  
who put his holy Spirit among them?
- <sup>12</sup> Where is God,  
who made his glorious power go with the right hand of Moses,

- and divided the water before them,  
to make an everlasting name for himself?
- <sup>13</sup> Where is God, who led them through the deep water?  
Like a horse running in the wilderness,  
they did not stumble.
- <sup>14</sup> As the cattle that go down into the valley,  
the Spirit of Yahweh gave them rest.  
So you led your people,  
to make yourself a glorious name.
- <sup>15</sup> Look down from heaven and take notice  
from your holy and glorious habitation.  
Where are your zeal and your mighty acts?  
Your pity and your compassionate actions are kept from us.
- <sup>16</sup> For you are our Father,  
though Abraham does not know us,  
and Israel does not recognize us,  
you, Yahweh, are our Father.  
'Our Redeemer' has been your name from ancient times.
- <sup>17</sup> Yahweh, why do you make us wander from your ways  
and harden our hearts so we do not fear you?  
Return for your servants' sake,  
the tribes of your inheritance.
- <sup>18</sup> Your holy people possessed your sanctuary for a short time,  
but then our enemies trampled it.
- <sup>19</sup> We have become like those over whom you never ruled,  
like those who were never called by your name."
-

## Chapter 64

- <sup>1</sup> "Oh, if you had split open the heavens and come down!  
The mountains would have shaken at your presence,  
<sup>2</sup> as when fire kindles the brushwood,  
or the fire makes water boil.  
Oh, that your name would be known by your adversaries,  
that the nations would tremble at your presence!  
<sup>3</sup> Previously, when you did awesome things that we had not expected,  
you came down, and the mountains trembled at your presence.  
<sup>4</sup> Since ancient times no one has heard or listened,  
no eye has seen any God besides you,  
who takes action for the one who waits for him.  
<sup>5</sup> You come to help those who rejoice in doing what is right,  
those who remember you in your ways.  
You became angry with us because we sinned for a long time.  
How will we be saved?  
<sup>6</sup> For we have all become like one who is unclean,  
and all our righteous deeds are like a menstrual rag.  
We have all withered like leaves;  
our iniquities, like the wind, carry us away.  
<sup>7</sup> There are none who calls on your name,  
who makes an effort to take hold of you.  
For you have hidden your face from us  
and made us waste away in the hand of our iniquities.
- <sup>8</sup> Yet, Yahweh, you are our Father;  
we are the clay. You are our potter;  
and we all are the work of your hand.  
<sup>9</sup> Be not too angry, Yahweh,  
nor remember our iniquity against us forever.  
Please look at us all,  
your people.  
<sup>10</sup> Your holy cities have become a wilderness;  
Zion has become a wilderness, Jerusalem a desolation.  
<sup>11</sup> Our holy and beautiful temple, where our fathers praised you,  
has been destroyed by fire, and all that was so dear is in ruins.  
<sup>12</sup> How can you still hold back, Yahweh?  
How can you remain silent and continue to humiliate us?"
-

## Chapter 65

- <sup>1</sup> "I was ready to be sought out by those who did not ask;  
 I was ready to be found by those who did not seek.  
 I said, 'Here I am! Here I am!'  
 to a nation that did not call on my name.
- <sup>2</sup> I have spread out my hands all day  
 to a stubborn people,  
 who walk in a way that is not good,  
 who have walked after their own thoughts and plans!
- <sup>3</sup> They are a people who continually provoke me,  
 offering sacrifices in gardens,  
 and burning incense on brick tiles.
- <sup>4</sup> They sit among the graves  
 and keep watch all night,  
 and eat pork with the broth of foul meat in their dishes.
- <sup>5</sup> They say, 'Stand away, do not come near to me,  
 for I am holier than you.'  
 These things are smoke in my nose,  
 a fire that burns all day long.
- <sup>6</sup> Look, it is written before me:  
 I will not keep quiet, for I will pay them back;  
 I will repay them into their laps,
- <sup>7</sup> for their iniquities and the iniquities of their fathers together,"  
 says Yahweh.  
 "I will repay them for burning incense on the mountains  
 and for mocking me on the hills.  
 I will therefore measure out their past deeds  
 into their laps."
- <sup>8</sup> This is what Yahweh says,  
 "As when new wine is found in a cluster of grapes,  
 when one says, 'Do not ruin it,  
 for there is good in it,'  
 this is what I will do for my servants' sake:  
 I will not ruin them all.
- <sup>9</sup> I will bring descendants from Jacob,  
 and from Judah ones who will possess my mountains.  
 My chosen ones will possess the land,  
 and my servants will live there.
- <sup>10</sup> Sharon will become a pasture for the flocks,  
 and the Valley of Achor a resting place for herds,  
 for my people who seek me.
- <sup>11</sup> But you who abandon Yahweh,  
 who forget my holy mountain,  
 who prepare a table for Fortune,  
 and fill wine glasses of mixed wine for Destiny.
- <sup>12</sup> I will appoint you for the sword,  
 and you will all bow down to the slaughter,  
 because when I called, you did not answer;  
 when I spoke, you did not listen.  
 But you did what was evil in my sight

and chose to do what displeases me."

<sup>13</sup> This is what the Lord Yahweh says,

"Look, my servants will eat,  
but you will be hungry;  
look, my servants will drink,  
but you will be thirsty;  
look, my servants will rejoice,  
but you will be put to shame.

<sup>14</sup> Look, my servants will shout with joy  
because of gladness of heart,  
but you will cry because of the pain of the heart,  
and will wail because of the crushing of the spirit.

<sup>15</sup> You will leave behind your name  
as a curse for my chosen ones to speak;  
I, the Lord Yahweh, will kill you;  
I will call my servants by another name.

<sup>16</sup> Whoever pronounces a blessing on the earth  
will be blessed by me, the God of truth.  
Whoever takes an oath on the earth  
will swear by me, the God of truth,  
because the former troubles will be forgotten,  
for they will be hidden from my eyes.

<sup>17</sup> For see, I am about to create  
new heavens and a new earth;  
and the former things will not be remembered  
or be brought to mind.

<sup>18</sup> But you will be glad and rejoice forever  
in what I am about to create.  
See, I am about to create Jerusalem as a joy,  
and her people as a source of gladness.

<sup>19</sup> I will rejoice over Jerusalem  
and be glad over my people;  
the sounds of weeping and cries of distress  
will no longer be heard in her.

<sup>20</sup> Never again will an infant live there  
only a few days;  
nor will an old man die before his time.  
One who dies at one hundred years old  
will be considered a young person.  
Anyone who fails to reach the age of one hundred years old  
will be considered cursed.

<sup>21</sup> They will build houses and inhabit them,  
and they will plant vineyards and eat their fruit.

<sup>22</sup> No longer will they build a house and another live in it;  
they will not plant, and another eat;  
for as the days of trees  
will be the days of my people.  
My chosen will fully outlive  
the work of their hands.

<sup>23</sup> They will not labor in vain,

nor give birth to dismay.

For they are the children of those blessed by Yahweh,  
and their descendants with them.

<sup>24</sup> Before they call, I will answer;  
and while they are still speaking, I will hear.

<sup>25</sup> The wolf and the lamb will graze together,  
and the lion will eat straw like the ox;  
but dust will be the serpent's food.

They will no longer do evil or harm  
on all my holy mountain,"

says Yahweh.

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## Chapter 66

<sup>1</sup>This is what Yahweh says,

"Heaven is my throne,  
 and the earth is my footstool.  
 Where then is the house you will build for me?  
 Where is the place where I may rest?  
<sup>2</sup> My hand has made all these things;  
 that is how these things came to be—  
 this is Yahweh's declaration.

This is the man of whom I approve,  
 the broken and contrite in spirit,  
 and who trembles at my word.  
<sup>3</sup> He who slaughters an ox  
 also murders a man;  
 he who sacrifices a lamb  
 also breaks a dog's neck;  
 he who offers a grain offering  
 offers swine's blood;  
 he who offers a memorial of incense  
 also blesses wickedness.  
 They have chosen their own ways,  
 and they take pleasure in their abominations.  
<sup>4</sup> In the same way I will choose their own punishment;  
 I will bring on them what they fear,  
 because when I called, no one answered;  
 when I spoke, no one listened.  
 They did what was evil in my sight,  
 and chose to do what displeases me."

<sup>5</sup> Hear the word of Yahweh,  
 you who tremble at his word,  
 "Your brothers who hate  
 and exclude you for my name's sake have said,  
 'May Yahweh be glorified,  
 then we will see your joy,'  
 but they will be put to shame.

<sup>6</sup> A sound of battle tumult comes from the city,  
 a sound from the temple,  
 the sound of Yahweh  
 giving recompense to his enemies.

<sup>7</sup> Before she goes into labor,  
 she gives birth;  
 before pain is upon her,  
 she gave birth to a son.

<sup>8</sup> Who has heard of such a thing?  
 Who has seen such things?  
 Will a land be born in one day?  
 Can a nation be established in one moment?  
 Yet as soon as Zion goes into labor,

she gives birth to her children.  
<sup>9</sup> Do I bring a baby to the birth opening  
 and not permit the child to be born?—asks Yahweh.  
 Or do I bring a child to moment of delivery  
 and then hold it back?—asks your God."  
<sup>10</sup> Rejoice with Jerusalem and be glad for her,  
 all you who love her;  
 rejoice with her,  
 all you who mourned over her!  
<sup>11</sup> For you will nurse and be satisfied;  
 with her breasts you will be comforted;  
 for you will drink them to the full  
 and be delighted with the abundance of her glory.

<sup>12</sup> This is what Yahweh says,

"I am about to spread prosperity over her like a river,  
 and the riches of the nations like an overflowing stream.  
 You will nurse at her side, be carried in her arms,  
 and be dandled on her knees.  
<sup>13</sup> As a mother comforts her child,  
 so I will comfort you,  
 and you will be comforted in Jerusalem."  
<sup>14</sup> You will see this, and your heart will rejoice,  
 and your bones will sprout like the tender grass.  
 The hand of Yahweh will be made known to his servants,  
 but he will show his anger against his enemies.  
<sup>15</sup> For look, Yahweh is coming with fire,  
 and his chariots are coming like the windstorm  
 to bring the heat of his anger  
 and his rebuke with flames of fire.  
<sup>16</sup> For Yahweh executes judgment on mankind  
 by fire and with his sword.  
 Those killed by Yahweh will be many.

<sup>17</sup> They consecrate themselves and make themselves pure, so they may enter the gardens, following the one in the middle of those who eat the flesh of pig and abominable things like mice. <sup>1</sup> "They will come to an end—this is Yahweh's declaration.

<sup>18</sup> For I know their deeds and their thoughts. The time is coming when I will gather all nations and languages. They will come and will see my glory. <sup>2</sup> <sup>19</sup> I will set a sign among them. Then I will send survivors from them to the nations: To Tarshish, the Libyans and Lydians, <sup>3</sup> who draw the bow, to Tubal, Greece, <sup>4</sup> and to the distant coastlands that have not heard reports about me nor seen my glory. They will proclaim my glory among the nations.

<sup>20</sup> They will bring back all your brothers out of all the nations, as an offering to Yahweh. They will come on horses, and in chariots, in wagons, on mules, and on camels, to my holy mountain Jerusalem—says Yahweh. For the people of Israel will bring a grain offering in a clean vessel into the house of Yahweh. <sup>21</sup> Some of these I will even choose as priests and Levites—says Yahweh.

<sup>22</sup> For just as the new heavens and the new earth that I will make will remain before me—this is Yahweh's declaration—so your descendants will remain, and your name will remain. <sup>23</sup> From one month to the next, and from one Sabbath to the next, all people will come to bow down to me—says Yahweh.

<sup>24</sup> They will go out and see the dead bodies of the men who have rebelled against me, for the worms that eat them will not die, and the fire that consumes them will not be quenched; and it will be an abhorrence to all flesh."

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- <sup>1</sup>Modern translations provide various interpretations for this difficult verse.  
<sup>2</sup>Modern translations provide various interpretations for this difficult verse.  
<sup>3</sup>Some modern English translations read, Tarshish, Put, and Lud .  
<sup>4</sup>Some modern English translations read, Javan .
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## Jeremiah

### Chapter 1

<sup>1</sup>These are the words of Jeremiah son of Hilkiah, one of the priests at Anathoth in the land of Benjamin.<sup>2</sup>The word of Yahweh came to him in the days of Josiah son of Amon, king of Judah, in the thirteenth year of his reign.<sup>3</sup>It also came in the days of Jehoiakim son of Josiah, king of Judah, until the fifth month of the eleventh year of Zedekiah son of Josiah, king of Judah, when the people of Jerusalem were taken away as prisoners.

<sup>4</sup>The word of Yahweh came to me, saying,

<sup>5</sup> "Before I formed you in the womb, I chose you;  
before you came out from the womb I set you apart;  
I made you a prophet to the nations."

<sup>6</sup>"Ah, Lord Yahweh!" I said, "I do not know how to speak, for I am too young."

<sup>7</sup>But Yahweh said to me, "Do not say, 'I am too young.' You must go everywhere I send you, and you must say whatever I command you!"<sup>8</sup>Do not be afraid of them, for I am with you to rescue you—this is Yahweh's declaration."

<sup>9</sup>Then Yahweh reached out with his hand, touched my mouth, and said to me, "Now, I have placed my word in your mouth."<sup>10</sup>I am appointing you today over nations and over kingdoms, to uproot and break down, to destroy and overthrow, to build and plant."

<sup>11</sup>The word of Yahweh came to me, saying, "What do you see, Jeremiah?"

I said, "I see an almond branch."

<sup>12</sup>Yahweh said to me, "You have seen well, for I am watching over my word to carry it out."

<sup>13</sup>The word of Yahweh came to me a second time, saying, "What do you see?"

I said, "I see a heated pot, whose surface is churning, tipping away from the north."

<sup>14</sup>Yahweh said to me, "Disaster will be opened up out of the north on all who live in this land.

<sup>15</sup>For I am calling all the tribes of the northern kingdoms—this is Yahweh's declaration.

They will come, and everyone will set his throne  
at the entrance of the gates of Jerusalem,  
against all the walls that surround it,  
and against all the cities of Judah.

<sup>16</sup> I will pronounce sentence against them  
for all their evil in abandoning me,  
in burning incense to other gods,  
and in worshiping the works of their own hands.

<sup>17</sup>Gird up your loins! Stand up and say to them whatever I command you. Do not be shattered before them, or I will shatter you before them!<sup>18</sup>Behold! Today I have made you a fortified city, an iron pillar, and bronze walls against the whole land—against the kings of Judah, its officials, its priests, and the people of the land.<sup>19</sup>They will fight against you, but they will not defeat you, for I will be with you to rescue you—this is Yahweh's declaration."

Chapter 2

<sup>1</sup>The word of Yahweh came to me, saying,<sup>2</sup>"Go and proclaim in the hearing of Jerusalem. Say, 'Yahweh says this:

I have called to mind on your behalf  
the covenant faithfulness of your youth,  
your love at the time when we were engaged,  
when you went after me in the wilderness,  
the land that was not sown.

<sup>3</sup> Israel was set apart to Yahweh,  
the firstfruits of his harvest!  
All who ate from the firstfruits were held guilty;  
disaster came upon them—  
this is Yahweh's declaration."

<sup>4</sup> Hear the word of Yahweh, house of Jacob,  
all you clans of the house of Israel.

<sup>5</sup>Yahweh says this,

"What did your fathers find wrong with me,  
that they went far from following me?  
That they went after useless idols  
and became useless themselves?

<sup>6</sup> They did not say,  
'Where is Yahweh,  
who brought us up from the land of Egypt?  
Where is Yahweh,  
who led us to the wilderness,  
into the land of the Arabah and pits,  
in a land of drought and utter darkness,  
a land through which no one passes and where no one lives?'

<sup>7</sup> But I brought you to the land of Carmel,  
to eat its fruit and other good things!  
Yet when you came,  
you defiled my land,  
you made my inheritance an abomination!

<sup>8</sup> The priest did not say  
'Where is Yahweh?'  
and the experts in the law did not care about me!  
The shepherds transgressed against me.  
The prophets prophesied for Baal  
and walked after unprofitable things.

<sup>9</sup> So I will still accuse you—  
this is Yahweh's declaration—  
and I will accuse your sons' sons.

<sup>10</sup> For cross over to the coasts of Cyprus <sup>1</sup> and look.  
Send messengers out to Kedar and find out  
and see if there has ever before been anything like this.

<sup>11</sup> Has a nation exchanged gods,  
even though they were not gods?  
But my people have exchanged their glory  
for what cannot help them. <sup>2</sup>

- <sup>12</sup> Shudder, heavens, because of this  
Be shocked and very desolate—  
this is Yahweh's declaration.
- <sup>13</sup> For my people have committed two evils against me:  
They have abandoned the springs of living waters,  
and they have dug out cisterns for themselves,  
broken cisterns that cannot hold water.
- <sup>14</sup> Is Israel a slave?  
Was he born in his master's home?  
So why has he become plunder?
- <sup>15</sup> Young lions roared against him.  
They made a lot of noise  
and made his land a horror.  
His cities are destroyed  
without any inhabitants.
- <sup>16</sup> Also, the people of Memphis and Tahpanhes  
will shave your skull.
- <sup>17</sup> Did you not do this to yourselves  
when you abandoned Yahweh your God,  
while he was leading you along the way?
- <sup>18</sup> So now, why take the road to Egypt  
and drink the waters of Shihor?  
Why take the road to Assyria  
and drink the waters of the Euphrates River?
- <sup>19</sup> Your wickedness rebukes you,  
and your acts of apostasy punish you.  
So think about it and understand  
that it is wicked and bitter  
when you abandon Yahweh your God,  
and have no fear of me—  
this is the declaration of the Lord Yahweh of hosts.
- <sup>20</sup> For in ancient days I broke your yoke;  
I tore your fetters off you.  
Still you said,  
'I will not serve!'  
On every high hill and beneath every leafy tree  
you lay down as a prostitute.
- <sup>21</sup> I planted you as a choice vine,  
completely from pure seed.  
How then have you have changed yourself  
into a corrupt, worthless vine?
- <sup>22</sup> For even if you clean yourself in the river  
or wash with strong soap,  
your iniquity is a stain before me—  
this is the declaration of the Lord Yahweh.
- <sup>23</sup> How can you say,  
'I am not defiled!'  
I have not walked after the Baals'?  
Look at what you did in the valleys!  
Consider what you have done—  
you are a swift female camel  
running here and there,
- <sup>24</sup> a wild donkey accustomed to the wilderness,  
in her heat sniffing the wind!

Who can restrain her lust?  
 None of the males need wear themselves out pursuing her;  
 in her month they will find her.

<sup>25</sup> You must restrain your feet from becoming bare  
 and your throat from being thirsty!  
 But you have said, 'It is hopeless!  
 No, I love strangers and go after them!'

<sup>26</sup> Like the shame of a thief when he is found,  
 so the house of Israel will be ashamed—  
 they, their kings, their princes, and their priests and prophets!

<sup>27</sup> These are the ones who say to the tree,  
 'You are my father,'  
 and to the stone, 'You gave birth to me.'  
 For their back faces me and not their faces.  
 Nevertheless, they say in the time of troubles,  
 'Arise and save us!'

<sup>28</sup> Yet where are the gods that you made for yourselves?  
 Let them arise if they wish to save you in your time of troubles,  
 for your idols equal your cities in number, Judah!

<sup>29</sup> So why do you accuse me of doing wrong?  
 All of you have sinned against me—  
 this is Yahweh's declaration.

<sup>30</sup> I have punished your people in vain.  
 They would not accept discipline.  
 Your sword has devoured your prophets  
 like a destructive lion!

<sup>31</sup> You who belong to this generation! Pay attention to my word, the word of Yahweh!  
 Have I been a wilderness to Israel?  
 Or a land of deep darkness?  
 Why would my people say,  
 'Let us wander around, we will not go to you anymore'?

<sup>32</sup> Will a virgin forget her jewelry,  
 a bride her sash?  
 Yet my people have forgotten me  
 for days without number!

<sup>33</sup> How well you make your way to look for love.  
 You have even taught your ways to wicked women.

<sup>34</sup> The blood that was the life of innocent, poor people  
 has been found on your clothes.  
 These people were not discovered  
 in acts of burglary.

<sup>35</sup> Yet you say,  
 'I am innocent;  
 surely his anger has turned away from me.'  
 But look! I will bring down judgment on you  
 because you say, 'I have not sinned.'

<sup>36</sup> Why do you treat so very lightly  
 this change in your ways?  
 You will also be disappointed by Egypt,  
 just as you were by Assyria.

<sup>37</sup> You will also go out from there dejected,  
 with your hands on your head,  
 for Yahweh has rejected the ones whom you trusted,

so you will not be helped by them."

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<sup>1</sup>Some modern English translations read, Kittim .

<sup>2</sup>Instead of their glory , some ancient copies have my glory .

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## Chapter 3

- <sup>1</sup> "If a man divorces his wife and she goes from him  
and becomes another man's wife,  
will he return to her again?  
Would that land not be greatly polluted?  
You have lived as a prostitute who has many lovers;  
and would you return to me?—  
this is Yahweh's declaration.
- <sup>2</sup> Lift up your eyes to the barren heights and look!  
Is there any place where you have not had illicit sex?  
By the roadsides you sat waiting for your lovers,  
as an Arab in the wilderness.  
You have polluted the land  
with your prostitution and wickedness.
- <sup>3</sup> So the showers have been withheld  
and the spring rains have not come;  
yet you have the forehead of a prostitute;  
you refuse to be ashamed.
- <sup>4</sup> Have you not just now called to me: 'My Father!  
My closest friend even from my youth!
- <sup>5</sup> Will he always be angry?  
Will he always keep his wrath to the end?'  
Look! This is what you have said,  
but you do all the evil you can!"

<sup>6</sup>Then Yahweh said to me in the days of Josiah the king, "Do you see what apostate Israel has done? She has gone up every high hill and under every leafy tree, and there she has acted like a prostitute.<sup>7</sup>I said, 'After she does all these things, she will return to me,' but she did not return. Then her faithless sister Judah saw these things.

<sup>8</sup>So I saw that, in the same way that apostate Israel had committed adultery and I had sent her away and had given a certificate of divorce against her, her faithless sister Judah did not fear; she also went out and acted like a prostitute.<sup>9</sup>Her prostitution was nothing to her; she defiled the land, and she committed adultery with stones and trees.<sup>10</sup>Then after all of this, her faithless sister Judah returned to me, not with all her heart, but with a lie—this is Yahweh's declaration."

<sup>11</sup>Then Yahweh said to me, "Apostate Israel has been more righteous than faithless Judah!<sup>12</sup>Go and proclaim these words to the north. Say,

'Return, apostate Israel!—  
this is Yahweh's declaration—  
I will not always be angry with you.  
Since I am faithful—  
this is Yahweh's declaration—  
I will not stay angry forever.

- <sup>13</sup> Acknowledge your iniquity,  
for you have transgressed against Yahweh your God;  
you have shared your ways with strangers  
under every leafy tree!  
For you have not listened to my voice!—  
this is Yahweh's declaration.

<sup>14</sup>Return, faithless people!—this is Yahweh's declaration—I am your husband! I will take you, one from a city and two from a family, and I will bring you to Zion! <sup>15</sup>I will give you shepherds after my heart, and they will shepherd you with knowledge and insight.



<sup>16</sup>Then it will happen that you will increase and bear fruit in the land in those days—this is Yahweh's declaration—they will no longer say, "The ark of the covenant of Yahweh!" This matter will no longer come up in their hearts or be remembered; it will not be missed, and another one will not be made.'

<sup>17</sup>In that time they will proclaim about Jerusalem, 'This is Yahweh's throne,' and all the other nations will gather at Jerusalem in Yahweh's name. They will no longer walk in the stubbornness of their wicked hearts.<sup>18</sup>In those days, the house of Judah will walk with the house of Israel. They will come together from the land of the north to the land that I gave your ancestors as an inheritance.

<sup>19</sup>As for me, I said,

    'How I want to treat you as my son  
    and give you a delightful land,  
an inheritance more beautiful  
    than what is in any other nation!  
    I would have said, 'You will call me "my Father".'

I would have said

    that you would not turn from following me.

<sup>20</sup>But like a woman faithless to her husband,  
    you have betrayed me, house of Israel—  
    this is Yahweh's declaration."

<sup>21</sup>A voice is heard on the plains,  
    the weeping and pleading of the people of Israel!  
For they have changed their ways;  
    they have forgotten Yahweh their God.

<sup>22</sup>"Return, faithless people!  
    I will heal you of your apostasy!"

"Behold! We will come to you,  
    for you are Yahweh our God!

<sup>23</sup>Surely lies come from the hills,  
    a confusing noise from the mountains;  
surely Yahweh our God  
    is the salvation of Israel.

<sup>24</sup>Yet since our youth shameful idols  
    have consumed the labor of our ancestors—  
    their flocks and herds, their sons and daughters!

<sup>25</sup>Let us lie down in shame.  
    May our shame cover us,  
    for we have sinned against Yahweh our God!  
We ourselves and our ancestors,  
    from the time of our youth to this present day,  
    have not listened to the voice of Yahweh our God!"

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Chapter 4

<sup>1</sup> "If you return, Israel—  
     this is Yahweh's declaration—  
     then it should be to me that you return.  
 If you remove your detestable things from before me  
     and do not wander from me again,  
<sup>2</sup> and if you are truthful, just, and righteous  
     when you swear, 'As Yahweh lives,'  
 then the nations will bless themselves in him,  
     and in him they will glory."

<sup>3</sup>For Yahweh says this to each person in Judah and Jerusalem:

    'Plow your own ground,  
     and do not sow among thorns.

<sup>4</sup> Circumcise yourselves to Yahweh,  
     and remove the foreskins of your heart,  
     men of Judah and inhabitants of Jerusalem,  
 or else my fury will break out like fire,  
     and burn with no one to quench it,  
     because of the wickedness of your practices.

<sup>5</sup> Report in Judah and let it be heard in Jerusalem.  
     Say, "Blow the ram's horn in the land."  
 Proclaim, "Gather together.  
     Let us go to the fortified cities."

<sup>6</sup> Lift up the signal flag and point it toward Zion,  
     and run for safety!  
 Do not stay, for I am bringing disaster  
     from the north and great crushing.

<sup>7</sup> A lion is coming out from his thicket  
     and someone who will destroy nations is setting out.  
 He is leaving his place to bring horror to your land,  
     to turn your cities into ruins, where no one will live.

<sup>8</sup> Because of this, gird yourselves with sackcloth,  
     lament and wail.  
 For the force of Yahweh's anger  
     has not turned away from us.

<sup>9</sup> Then it will happen in that day—  
     this is Yahweh's declaration—  
     that the hearts of the king and his officials will die.  
 The priests will be appalled,  
     and the prophets will be astounded."

<sup>10</sup>So I said, "Ah! Lord Yahweh. Surely you have completely deceived this people and Jerusalem by saying, 'There will be peace for you.' Yet the sword is striking against their life."

<sup>11</sup>In that time it will be said of this people and Jerusalem, "A burning wind from the plains of the desert will make its way to the daughter of my people. It will not winnow or cleanse them."<sup>12</sup>A wind far stronger than that will come at my command, and I will now pass sentence against them.

<sup>13</sup> See, he comes up like clouds,  
     and his chariots are like a storm.

His horses are faster than eagles.

Woe to us, for we will be devastated!

<sup>14</sup>Cleanse your heart from wickedness, Jerusalem,  
so that you might be saved.

How long will wicked thoughts lodge within you?

<sup>15</sup>For a voice is bringing news from Dan  
and a report of trouble from the mountains of Ephraim.

<sup>16</sup>Make the nations think about this:  
See, announce to Jerusalem  
that besiegers are coming from a distant land  
to shout in battle against the cities of Judah.

<sup>17</sup>They will be like the watchmen  
of a cultivated field against her all around,  
since she has been rebellious against me—  
this is Yahweh's declaration—

<sup>18</sup>and your conduct and your deeds  
have done these things to you.  
This will be your punishment.  
How bitter it will be!  
It will strike your very heart.

<sup>19</sup>My heart! My heart!  
I am in anguish in my heart.  
My heart is turbulent within me.  
I cannot keep quiet for I hear the sound of the horn,  
an alarm for battle.

<sup>20</sup>Disaster follows after disaster;  
for all the land lies in ruins.  
Suddenly my tents are destroyed,  
my curtains in a moment.

<sup>21</sup>How long will I see the signal flag?  
Will I hear the sound of the horn?

<sup>22</sup>For the foolishness of my people—  
they do not know me.  
They are stupid children,  
and they have no understanding.  
They are skilled at doing evil,  
but they do not know how to do good.

<sup>23</sup>I saw the land. Behold!  
It was formless and empty.  
For there was no light for the heavens.

<sup>24</sup>I looked at the mountains.  
Behold, they were trembling,  
and all the hills were shaking about.

<sup>25</sup>I looked. Behold, there was no one,  
and all the birds of the heavens had fled.

<sup>26</sup>I looked. Behold, the productive land was a wilderness  
and all the cities had been pulled down before Yahweh,  
before the fury of his wrath."

<sup>27</sup>This is what Yahweh says,

"All the land will become a devastation,

but I will not completely destroy it  
<sup>28</sup> For this reason, the land will mourn,  
and the heavens above will darken.  
For I have declared my intentions;  
I will not hold back;  
I will not turn from carrying them out.

<sup>29</sup> Every city will flee from the noise of the horseman  
and the archer with a bow;  
they will run into the forests.  
Every city will climb up into the rocky places.  
The cities will be abandoned,  
for there will be no one to inhabit them.

<sup>30</sup> Now that you have been devastated, what will you do? For though you are clothed in scarlet, and though you adorn yourself with gold jewelry, and though you make your eyes look bigger with paint, you are making yourself beautiful in vain. The men who lusted for you now reject you. They are trying to take away your life.

<sup>31</sup> So I hear the sound of anguish,  
distress as in the birth of a firstborn child,  
the sound of the daughter of Zion.  
She is gasping for breath.  
She spreads out her hands,  
'Woe to me! I am fainting because of these murderers.'"

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## Chapter 5

- <sup>1</sup> "Rush about through the streets of Jerusalem;  
 search in her city squares, too.  
 Then look and think about this:  
 If you can find a man or anyone who is acting justly  
 and trying to act faithfully,  
 then I will forgive Jerusalem.
- <sup>2</sup> Although they say, 'As Yahweh lives,'  
 yet they are swearing falsely."
- <sup>3</sup> Yahweh, do your eyes not look for faithfulness?  
 You struck the people, but they do not feel pain.  
 You have completely defeated them,  
 but they still refuse to receive discipline.  
 They make their faces harder than rock,  
 for they refuse to repent.
- <sup>4</sup> So I said,  
 "Surely these are only poor people.  
 They are foolish, for they do not know Yahweh's ways  
 nor their God's decrees.
- <sup>5</sup> I will go to the important people  
 and declare God's messages to them,  
 for they at least know Yahweh's ways,  
 the decrees of their God."  
 But they all broke their yoke together;  
 they all tore apart the chains that bound them to God.
- <sup>6</sup> So a lion from a thicket will attack them.  
 A wolf from the Arabah will devastate them.  
 A leopard is watching their cities  
 Anyone who goes outside his city will be torn apart.  
 For their transgressions increase.  
 Their acts of apostasy are numerous.
- <sup>7</sup> Why should I pardon these people?  
 Your sons have abandoned me  
 and have made oaths by what are not gods.  
 I fed them fully  
 but they committed adultery  
 and walked in great number to the houses of prostitutes.
- <sup>8</sup> They were horses in heat.  
 They roamed about wanting to mate.  
 Each man neighed to his neighbor's wife.
- <sup>9</sup> So should I not punish them—  
 this is Yahweh's declaration—  
 and should I not avenge myself  
 on a nation that is like this?
- <sup>10</sup> Go up onto her vineyards' terraces and destroy.  
 But do not bring complete destruction to them.  
 Trim their vines,  
 since those vines do not come from Yahweh.
- <sup>11</sup> For the houses of Israel and Judah  
 have completely betrayed me—

this is Yahweh's declaration.

<sup>12</sup> They have spoken falsely about Yahweh  
and they said, "He will do nothing;  
no harm will come upon us,  
and we will not see sword or famine.

<sup>13</sup> The prophets will become wind,  
the word is not in them,  
so let what they say be done to them."

<sup>14</sup> So Yahweh, the God of hosts says this,

"Because you have said this, see,  
I am about to place my word in your mouth.  
It will be like a fire,  
and this people will be like wood!  
For it will consume them.

<sup>15</sup> Behold! I am about to bring a nation  
against you from far away, house of Israel—  
this is Yahweh's declaration—  
it is a lasting nation, an ancient nation!  
It is a nation whose language you do not know,  
nor will you understand what they say.

<sup>16</sup> Its quiver is like an open tomb.  
They are all soldiers.

<sup>17</sup> They will eat up your harvest and your food.  
They will devour your sons and daughters.  
They will devour your flocks and herds.  
They will devour your vines and fig trees.  
They will beat down with a sword  
your fortified cities in which you put your trust.

<sup>18</sup> But even in those days—this is Yahweh's declaration—I do not intend to destroy you completely.<sup>19</sup> When you, Israel and Judah, say, 'Why has Yahweh our God done all these things to us?' then you, Jeremiah, will say to them, 'Just as you abandoned Yahweh and served foreign gods in your land, so you must also serve strangers in a land that is not your own.'

<sup>20</sup> Report this to the house of Jacob  
and let it be heard in Judah. Say,

<sup>21</sup> 'Hear this, you foolish people  
who have no understanding;  
you have eyes but you cannot see,  
and you have ears but you cannot hear.

<sup>22</sup> Do you not fear me—  
this is Yahweh's declaration—  
or tremble before my face?  
I have placed a border of sand against the sea  
an ongoing decree that it does not violate—  
even though the sea rises and falls,  
still it does not violate it.  
Even though its waves roar,  
they do not cross it.

<sup>23</sup> But this people has a stubborn and rebellious heart.  
They have turned aside and gone away.

<sup>24</sup> For they do not say in their hearts,  
"Let us fear Yahweh our God,  
the one who brings the rain—

the early rain and the late rains—  
in their right time,  
keeping the appointed weeks of the harvest for us."  
<sup>25</sup> Your iniquities kept these things from happening.  
Your sins have stopped good from coming to you.

<sup>26</sup> For wicked men are found with my people.  
They watch as someone crouches to capture birds;  
they set a trap and catch people.

<sup>27</sup> Like a cage full of birds,  
their houses are full of deceit.  
So they grow large and become rich.

<sup>28</sup> They have become fat;  
they shine with well-being.  
They crossed over all bounds of wickedness.  
They do not plead the cause of the people,  
or the cause of the orphan.  
They prosper even though they have not  
given justice to the needy.

<sup>29</sup> Should I not punish them for these things—  
this is Yahweh's declaration—  
and will I not take vengeance for myself  
on a nation like this?

<sup>30</sup> An appalling and horrifying thing  
has occurred in the land.

<sup>31</sup> The prophets prophesy with deceit,  
and the priests rule with their own power.  
My people love it this way,  
but what will happen in the end?"

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## Chapter 6

- <sup>1</sup> Find safety, people of Benjamin, by leaving Jerusalem.  
 Blow a ram's horn in Tekoa.  
 Raise up over Beth Hakkerem a signal,  
 since wickedness is appearing from the north;  
 a great crushing is coming.
- <sup>2</sup> The daughter of Zion,  
 the beautiful and delicate woman, will be destroyed.
- <sup>3</sup> The shepherds and their flocks will go to them;  
 they will set up tents against her all around;  
 each man will shepherd with his own hand.
- <sup>4</sup> "Dedicate yourselves to the gods for the battle.  
 Arise, let us attack at noon.  
 Woe to us! For the daylight is fading away  
 and the evening shadows are falling.
- <sup>5</sup> But let us attack at night  
 and destroy her fortresses."
- <sup>6</sup> For Yahweh of hosts says this:  
 Cut her trees,  
 and heap up siege works against Jerusalem.  
 This is the right city to attack,  
 because it is filled with oppression.
- <sup>7</sup> As a well pours out fresh water,  
 so this city keeps producing wickedness.  
 Violence and devastation are heard within her;  
 sickness and wounds are continually before my face.
- <sup>8</sup> Accept discipline, Jerusalem,  
 or I will turn away from you  
 and make you into a ruin, an uninhabited land."
- <sup>9</sup> Yahweh of hosts says this,  
 "They will certainly glean the remnant of Israel like a vineyard.  
 Reach out again with your hand to pick grapes from the vines.
- <sup>10</sup> To whom should I declare and warn  
 so they will listen?  
 Look! Their ears are uncircumcised;  
 they are not able to pay attention!  
 Look! The word of Yahweh has come to them to correct them,  
 but they do not want it."
- <sup>11</sup> But I am filled with Yahweh's fury.  
 I am tired of holding it in.  
 He said, to me,  
 "Pour it out on the children in the streets  
 and on the groups of young men.  
 For every man will be taken away with his wife;  
 and every old person heavy with years.
- <sup>12</sup> Their houses will be turned over to others,  
 both their fields and their wives together.  
 For I will attack the inhabitants of the land with my hand—  
 this is Yahweh's declaration.
- <sup>13</sup> Yahweh declares that from the least to the greatest,



- all of them are greedy for dishonest gain.  
 From the prophet to the priest,  
 all of them practice deceit.
- <sup>14</sup> They have healed the brokenness of my people lightly,  
 saying, 'Peace, Peace,' when there is no peace.
- <sup>15</sup> Were they ashamed when they practiced abominations?  
 They were not ashamed;  
 they did not know how to blush!  
 So they will fall among the fallen;  
 they will be brought down  
 when they are punished, says Yahweh.
- <sup>16</sup> Yahweh says this,  
 "Stand at the road crossing and look;  
 ask for the ancient pathways.  
 'Where is this good way?'  
 Then go on it and find a resting place for yourselves.  
 But the people say,  
 'We will not go.'
- <sup>17</sup> I appointed for you watchmen to listen for the ram's horn.  
 But they said, 'We will not listen.'
- <sup>18</sup> Therefore, nations, listen!  
 See, you witnesses, what will happen to them.
- <sup>19</sup> Hear, earth!  
 See, I am about to bring disaster to this people,  
 the fruit of their thoughts,  
 because they paid no attention to my word  
 and they have rejected my law.
- <sup>20</sup> What does this frankincense going up from Sheba mean to me  
 or these sweet smells from a distant land?  
 Your burnt offerings are not acceptable to me,  
 nor are your sacrifices.
- <sup>21</sup> So Yahweh says this,  
 'See, I am about to place a stumbling block against this people.  
 They will stumble over it-fathers and sons together.  
 Inhabitants and their neighbors will also perish.'
- <sup>22</sup> Yahweh says this,  
 'See, a people is coming from the land of the north,  
 a great nation is being stirred up from the farthest parts of the earth.
- <sup>23</sup> They will pick up bows and spears.  
 They are cruel and have no compassion.  
 Their sound is like the sea roar,  
 and they are riding on horses,  
 set out in order as men for battle,  
 against you, daughter of Zion.'"
- <sup>24</sup> We have heard the reports about them  
 and our hands fall limp in distress.  
 Anguish seizes us as a woman giving birth.
- <sup>25</sup> Do not go out to the fields,  
 and do not walk on the roads,  
 for the swords of the enemy and terror are all around.
- <sup>26</sup> Daughter of my people,  
 gird yourself with sackcloth and roll in ashes;

mourn with painful sobs as for an only son,  
for the destroyer will suddenly come upon us.

- <sup>27</sup> "I have made you, Jeremiah,  
one who tests my people like one would test metal,  
so you will inspect and test their ways.
- <sup>28</sup> They are all the most stubborn of people,  
who go about slandering others.  
All of them are bronze and iron, acting corruptly.
- <sup>29</sup> The bellows are scorched by the fire that is burning them;  
the lead is consumed in the flames.  
The refining continues among them,  
but it is useless, because the evil is not removed.
- <sup>30</sup> They will be called rejected silver,  
for Yahweh has rejected them."
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## Chapter 7

<sup>1</sup>The word that came to Jeremiah from Yahweh, saying, <sup>2</sup>"Stand at the gate of the house of Yahweh and proclaim this word! Say, 'Hear the word of Yahweh, all you of Judah, you who enter these gates to worship Yahweh.

<sup>3</sup>Yahweh of hosts, God of Israel, says this: Make your ways and practices good, and I will let you continue to live in this place. <sup>4</sup>Do not entrust yourself to deceitful words and say, "Temple of Yahweh! Temple of Yahweh! Temple of Yahweh!"

<sup>5</sup>For if you actually make your ways and practices good; if you completely execute justice between a man and his neighbor—<sup>6</sup>if you do not oppress the sojourner, the orphan, or the widow and do not pour out innocent blood in this place, and do not walk after other gods to your own harm—<sup>7</sup>then I will let you stay in this place, in the land that I gave to your ancestors from ancient times and forever.

<sup>8</sup>Behold! You are entrusting yourselves to deceitful words that do not help you. <sup>9</sup>Do you steal, kill, and commit adultery? Do you swear deceitfully and offer incense to Baal and walk after other gods whom you have not known? <sup>10</sup>Then do you come and stand before me in this house that is called by my name and say, "We are saved," so you can do all of these abominations? <sup>11</sup>Is this house, which carries my name, a den of bandits in your eyes? But behold, I have seen it—this is Yahweh's declaration.'

<sup>12</sup>So go to my place that was in Shiloh, where I allowed my name to stay there in the beginning, and look at what I did to it because of the wickedness of my people Israel. <sup>13</sup>So now, on account of your doing all of these practices—this is Yahweh's declaration—I spoke to you time and time again, but you did not listen. I summoned you, but you did not answer. <sup>14</sup>Therefore, what I did to Shiloh, I will also do to this house that is called by my name, the house in which you have trusted, this place that I gave to you and your ancestors. <sup>15</sup>For I will send you out from before me just as I had sent out all your brothers, all the descendants of Ephraim.'

<sup>16</sup>As for you, Jeremiah, do not pray for this people, and do not lift up a cry of distress or say a prayer on their behalf, and do not petition me, for I will not listen to you. <sup>17</sup>Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem? <sup>18</sup>The children are gathering wood and the fathers kindling the fire! The women are kneading dough to make cakes for the queen of the heavens and pour out drink offerings for other gods so that they will provoke me.

<sup>19</sup>Are they truly provoking me?—this is Yahweh's declaration—is it not themselves whom they are provoking, so that shame is on them? <sup>20</sup>Therefore the Lord Yahweh says this, 'See, my anger and wrath will gush out onto this place, on both man and animals, on the tree in the fields and the fruit on the ground. It will burn and never be extinguished.'

<sup>21</sup>Yahweh of hosts, God of Israel says this: 'Add your burnt offerings to your sacrifices and eat the meat. <sup>22</sup>For when I brought your ancestors out from the land of Egypt, I did not require anything from them. I gave them no command about matters of burnt offerings and sacrifices. <sup>23</sup>I only gave them this command, "Listen to my voice, and I will be your God and you will be my people. So walk in all the ways that I am commanding you, so that it may go well with you."

<sup>24</sup>But they did not listen or incline their ear. They lived by their own stubborn plans of their wicked hearts, so they went backwards, not forward. <sup>25</sup>Ever since the day when your ancestors went out from the land of Egypt until this day, I have sent every one of my servants, my prophets, to you. I persisted in sending them. <sup>26</sup>But they did not listen to me or incline their ear. Instead, they stiffened their necks. They were more wicked than their ancestors.'

<sup>27</sup>So proclaim all these words to them, but they will not listen to you. Proclaim these things to them, but they will not answer you. <sup>28</sup>Say to them: This is a nation that does not listen to the voice of Yahweh its God and does not receive discipline. Truth is destroyed and cut off from their mouths.

<sup>29</sup>Cut off your hair and shave yourself, and throw away your hair. Sing a dirge over the open places. For Yahweh has rejected and abandoned this generation in his rage. <sup>30</sup>For the sons of Judah have done evil in my eye—this is Yahweh's declaration—they have set their detestable things in the house that is called by my name, in order to defile it.

<sup>31</sup>Then they built the high place of Topheth that is in the Valley of Ben Hinnom. They did this to burn their sons and daughters in fire—something that I did not command, nor did it enter my mind.<sup>32</sup>So see, days are coming—this is Yahweh's declaration—when it will no longer be called Topheth or Valley of Ben Hinnom. It will be the Valley of Slaughter; they will bury bodies in Topheth until there is no room left.

<sup>33</sup>The corpses of this people will be food for the birds of the skies and the wild animals of the earth, and there will be no one to frighten them away.<sup>34</sup>I will put an end to the cities of Judah and the streets of Jerusalem, the sound of joy and the sound of gladness, the sound of the groom and the sound of the bride, for the land will become a desolation."

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## Chapter 8

<sup>1</sup>"At that time—this is Yahweh's declaration—they will bring out from the graves the bones of the kings of Judah and its officials, the bones of the priests and the prophets, and the bones of the inhabitants of Jerusalem.<sup>2</sup>Then they will spread them out in the light of the sun and moon and all the stars of the skies; these things in the sky that they have followed and served, that they have walked after and sought, and that they have worshiped. The bones will not be gathered or buried again. They will be like dung on the surface of the earth.<sup>3</sup>In every place where I have driven them, death will be chosen instead of life by all who remain from this evil family—this is the declaration of Yahweh of hosts.

<sup>4</sup>So say to them, 'Yahweh says this:

Does anyone fall and not get up?

Does anyone get lost and not try to return?

<sup>5</sup> Why has this people, Jerusalem,  
turned away in permanent apostasy?  
They hold on to deceit  
and refuse to repent.

<sup>6</sup> I paid attention and listened,  
but they did not speak right;  
no one repented of his wickedness,  
no one who says, "What have I done?"  
All of them go where they wish,  
like a horse rushing toward battle.

<sup>7</sup> Even the stork in heaven knows the right times;  
and the doves, swifts, and cranes.  
They go on their migrations at the right time,  
but my people do not know Yahweh's decrees.

<sup>8</sup> How can you say,  
"We are wise, for the law of Yahweh is with us"?  
Indeed, see!  
The deceitful pen of the scribes has created deceit.

<sup>9</sup> The wise men will be ashamed.  
They are dismayed and trapped.  
Behold! They reject Yahweh's word,  
so what use is their wisdom?

<sup>10</sup> So I will give their wives to others,  
and their fields to those who will possess them,  
because from the least to the greatest,  
all of them are greedy for dishonest gain!  
From the prophet to the priest,  
all of them practice deceit.

<sup>11</sup> They have healed the brokenness of my people lightly,  
saying, "Peace, Peace," when there is no peace.

<sup>12</sup> Were they ashamed when they practiced abominations?  
They were not ashamed;  
they did not know how to blush!  
So they will fall among the fallen;  
they will be brought down when they are punished,  
says Yahweh.

<sup>13</sup> I will remove them completely—  
this is Yahweh's declaration—  
there will be no grapes on the vine,

nor will there be figs on the fig trees.  
For the leaf will wither,  
and what I have given to them will pass away.

<sup>14</sup> Why are we sitting here?  
Come together;  
let us go to the fortified cities,  
and we will become silent there in death.  
For Yahweh our God will silence us.  
He will make us drink poison,  
since we have sinned against him.

<sup>15</sup> We are hoping for peace,  
but there will be nothing good.  
We are hoping for a time of healing,  
but see, there will be terror.

<sup>16</sup> The snorting of his stallions is heard from Dan.  
The whole earth shakes  
at the sound of the neighing of his strong horses.  
For they will come  
and consume the land and its wealth,  
the city and the ones living in it.

<sup>17</sup> For see, I am sending out snakes among you,  
adders that you cannot charm.  
They will bite you—  
this is Yahweh's declaration."

<sup>18</sup> My sorrow has no end  
and my heart is sick.

<sup>19</sup> Behold! The cry for help of the daughter of my people  
from a land far away!  
Is Yahweh not in Zion?  
Is her king no longer there?

Why then do they provoke me to anger with their carved figures  
and their worthless foreign idols?

<sup>20</sup> The harvest has passed on, summer is over.  
But we have not been saved.

<sup>21</sup> I am hurt because of the hurt of the daughter of my people.  
I mourn at the horrible things that have happened to her;  
I am dismayed.

<sup>22</sup> Is there no medicine in Gilead?  
Is there no healer there?  
Why will the healing of the daughter of my people not happen?

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## Chapter 9

- <sup>1</sup> If only my head could produce water,  
and my eyes be a fountain of tears!  
For I wish to weep day and night for those  
among the daughter of my people who have been killed.
- <sup>2</sup> If only someone would give me a place for travelers in the wilderness to stay,  
where I could go to abandon my people.  
If only I could leave them,  
since all of them are adulterers, a company of traitors!
- <sup>3</sup> "They bend their tongues like their bows for lies,  
and it is not because of any faithfulness of theirs  
that they grow strong on the earth.  
For they go from one wicked act to another.  
They do not know me." This is Yahweh's declaration.
- <sup>4</sup> Each of you, be on guard against your neighbor  
and do not trust in any brother.  
For every brother is certainly a deceiver,  
and every neighbor walks in slander.
- <sup>5</sup> Each man mocks his neighbor  
and does not speak the truth.  
Their tongues teach deceitful things.  
They are exhausted from committing iniquity.
- <sup>6</sup> Your dwelling is in the midst of deception;  
in their deceit they refuse to acknowledge me—  
this is Yahweh's declaration."
- <sup>7</sup>Yahweh of hosts says this,  
"See, I am about to refine them and test them,  
for what else can I do, because of what my people have done?"
- <sup>8</sup> Their tongues are deadly arrows; they speak deceit.  
With their mouths they proclaim peace with their neighbors,  
but with their hearts they lie in wait for them.
- <sup>9</sup> Should I not punish them because of these things—  
this is Yahweh's declaration—  
and should I not avenge myself on a nation that is like this?
- <sup>10</sup> I will sing a song of mourning and wailing for the mountains,  
and a dirge will be sung for the meadows in the wilderness.  
For they have been made desolate  
and no one can pass through them,  
and the lowing of the cattle is not heard.  
The birds of the skies and the animals  
have all fled away.
- <sup>11</sup> So I will turn Jerusalem into piles of ruins,  
a hideout for jackals.  
I will make Judah's cities ruined places  
without inhabitants."
- <sup>12</sup>What man is wise enough to understand this? To whom has the mouth of Yahweh spoken, and he will declare it?  
Why has the land perished and been made desolate like the wilderness that no one can pass through?

<sup>13</sup>Yahweh says, "It is because they have abandoned my law that I set before them, because they do not listen to my voice or walk by it.<sup>14</sup> It is because they have walked by their stubborn hearts and have followed the Baals as their fathers taught them to do.

<sup>15</sup>Therefore Yahweh of hosts, the God of Israel, says this, 'See, I am about to make this people eat wormwood and drink poisonous water.<sup>16</sup> Then I will scatter them among the nations that they have not known, neither they nor their ancestors. I will send out a sword after them until I have completely destroyed them.'

<sup>17</sup>Yahweh of hosts says this,

"Think about this: Summon  
funeral singers; let them come.

Send out for women skilled at lamenting;  
let them come.

<sup>18</sup> Let them hurry and sing a mournful song over us,  
so our eyes may run with tears and our eyelids flow with water.

<sup>19</sup> For the sound of wailing is heard in Zion,  
'How we are devastated.

We are greatly ashamed,  
for we have abandoned the land  
since they tore down our houses.'

<sup>20</sup> So you women, hear Yahweh's word;  
pay attention to the messages that come from his mouth.  
Then teach your daughters a mourning song,  
and each neighbor woman a dirge.

<sup>21</sup> For death has come through our windows;  
it goes into our palaces.  
It destroys children from outside,  
and young men in the city squares.

<sup>22</sup> Declare this, "This is Yahweh's declaration—  
the corpses of men will fall like dung in the fields,  
and like grain stalks after the reapers,  
and there will be no one to gather them."

<sup>23</sup>Yahweh says this,

"Do not let the wise man take pride in his wisdom,  
or the warrior in his might.  
Do not let the wealthy man take pride in his riches.

<sup>24</sup> For if a man takes pride in anything,  
let it be in this, that he has insight and knows me.  
For I am Yahweh, who acts with covenant loyalty,  
justice and righteousness on earth.  
For it is in these that I take pleasure—  
this is Yahweh's declaration."

<sup>25</sup>"See, days are coming—this is Yahweh's declaration—when I will punish all the circumcised who are such only in their body.<sup>26</sup> I will punish Egypt and Judah, Edom, the people of Ammon, Moab, and all the desert people who cut the hair on the sides of their heads very short. For all these nations are uncircumcised, and all the house of Israel has an uncircumcised heart."



## Chapter 10

<sup>1</sup>"Hear the word that Yahweh is announcing to you, house of Israel. <sup>2</sup>Yahweh says this,

'Do not learn the ways of the nations,  
and do not be dismayed by the signs in the heavens,  
for the nations are dismayed by these.

<sup>3</sup> For the customs of these people are worthless.  
Someone cuts down a tree from the forest.  
It is the work of the hands of a craftsman using an axe.

<sup>4</sup> Then they decorate it with silver and gold.  
They strengthen it with hammer and nails so it will not fall over.

<sup>5</sup> What they make with their hands is like scarecrows in a cucumber field,  
because they, too, can say nothing,  
and they have to be carried because they cannot walk.

Do not fear them, for they cannot bring about evil,  
nor are they able to do anything good."

<sup>6</sup> There is no one like you, Yahweh.  
You are great, and your name is great in power.

<sup>7</sup> Who does not fear you, king of the nations?  
For this is what you deserve,  
for there is no one like you among all the wise men of the nations  
or all their royal kingdoms.

<sup>8</sup> They are both brutish and stupid.  
Their vain discipline—it is nothing but wood.

<sup>9</sup> They bring hammered silver from Tarshish,  
and gold from Uphaz made by artificers,  
the hands of refiners.

Their clothes are blue and purple cloth.  
Their skillful men made all of these things.

<sup>10</sup> But Yahweh is the true God.  
He is the living God and eternal king.  
The earth quakes at his anger,  
and the nations cannot endure his anger.

<sup>11</sup>You will speak to them like this, "The gods that did not make the heavens and earth will perish from the earth  
and from under these heavens."

<sup>12</sup> But it was he who made the earth by his power,  
and he established the world by his wisdom,  
and by his understanding he stretched out the heavens.

<sup>13</sup> His voice makes the roar of waters in the heavens,  
and he brings up the mists from the ends of the earth.  
He makes lightning for the rain  
and sends out wind from his storehouse.

<sup>14</sup> Every man has become stupid, without knowledge.  
Every metalworker is put to shame by his idols.  
For his cast metal images are frauds;  
there is no life in them.

<sup>15</sup> They are useless, the work of mockers;  
they will perish at the time of their punishment.

<sup>16</sup> But God, the portion of Jacob, is not like these,  
for he is the molder of all things.  
Israel is the tribe of his inheritance;  
Yahweh of hosts is his name.

<sup>17</sup> Gather your bundle and leave the land,  
you people who have been living under the siege.  
<sup>18</sup> For Yahweh says this,  
"See, I am about to throw the inhabitants of the land out this time.  
I will cause them distress,  
and they will find it to be so."

<sup>19</sup> Woe to me!  
Because of my broken bones, my wound is infected.  
So I said,  
"Surely this is agony, but I must bear it."  
<sup>20</sup> My tent is devastated,  
and all of my tent cords are cut in two.  
They have taken my children away from me,  
so they no longer exist.  
There is no longer anyone to spread out my tent  
or to raise up my tent curtains.  
<sup>21</sup> For the shepherds are stupid  
and they do not seek Yahweh;  
so they have not prospered,  
and all their flock has been scattered.  
<sup>22</sup> The report of news has arrived, "See! It is coming,  
a great earthquake is coming from the land of the north  
to make the cities of Judah into ruins,  
hideouts for jackals."  
<sup>23</sup> I know, Yahweh,  
that the way of a man does not come from himself.  
No person walking directs his own steps.  
<sup>24</sup> Discipline me, Yahweh, with justice,  
not in your anger or you would destroy me.  
<sup>25</sup> Pour your fury on the nations that do not know you  
and on the families that do not call on your name.  
For they have devoured Jacob and consumed him  
so as to completely destroy him and demolish his habitation.

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## Chapter 11

<sup>1</sup>The word that came to Jeremiah from Yahweh, saying, <sup>2</sup>"Listen to the words of this covenant, and declare them to each man in Judah and to the inhabitants of Jerusalem.

<sup>3</sup>Say to them, 'Yahweh, God of Israel says this: Cursed is anyone who does not listen to the words of this covenant.

<sup>4</sup>This is the covenant that I commanded your ancestors to keep the day I brought them out from the land of Egypt, from the furnace for smelting iron. I said, "Listen to my voice and do all of these things just as I have commanded you, for you will be my people and I will be your God."<sup>5</sup>Obey me so that I may confirm the oath that I swore to your ancestors, the oath that I would give them the land flowing with milk and honey, where you live today.'" Then I, Jeremiah, answered and said, "Let it be so, Yahweh!"

<sup>6</sup>Yahweh said to me, "Proclaim all these things in the cities of Judah and in the streets of Jerusalem. Say, 'Listen to the words of this covenant and carry them out.' For I have been giving solemn commands to your ancestors from the day I brought them up from the land of Egypt until this present time, persistently warning them and saying, "Listen to my voice."<sup>8</sup>But they did not listen or incline their ear. Each person has been walking in the stubbornness of his wicked heart. So I brought all the curses in the covenant that I commanded them to obey, but the people still did not obey."

<sup>9</sup>Next Yahweh said to me, "A conspiracy has been discovered among the men of Judah and the inhabitants of Jerusalem.<sup>10</sup>They have returned to the iniquities of their earliest ancestors, who refused to listen to my word. They walked after other gods to worship them. The house of Israel and the house of Judah broke my covenant that I established with their ancestors.

<sup>11</sup>Therefore Yahweh says this, 'See, I am about to bring disaster on them, disaster from which they will not be able to escape. Then they will call out to me, but I will not listen to them.'<sup>12</sup>The cities of Judah and the inhabitants of Jerusalem will go and call out to the gods to which they had given offerings, but they will certainly not be saved by them at the time of their disaster.<sup>13</sup>For you Judah, the number of your gods has increased to equal the number of your cities. You have made the number of shameful altars in Jerusalem, incense altars for Baal, equal to the number of her streets.

<sup>14</sup>So you yourself, Jeremiah, must not pray for this people. You must not cry for help or pray on their behalf. For I will not be listening when they call on me in their disaster.

<sup>15</sup> Why is my beloved one  
the one who has had so many wicked intentions,  
in my house?  
The meat of your sacrifices cannot help you.  
You rejoice because of your evil actions.

<sup>16</sup> In the past Yahweh called you a leafy olive tree,  
beautiful with lovely fruit.  
But he will light a fire on it that will sound like the roar of a storm;  
its branches will be broken.

<sup>17</sup>For Yahweh of hosts, the one who planted you, has decreed disaster against you because of the wicked acts that the house of Israel and the house of Judah have committed—they have angered me by giving offerings to Baal."

<sup>18</sup>Yahweh made me know these things, so I know them. You, Yahweh, made me see their deeds.<sup>19</sup>I was like a gentle lamb being led to the slaughter. I did not know that they had formed plans against me,

"Let us destroy the tree with its fruit!  
Let us cut him off from the land of the living  
so his name will be no longer remembered."

<sup>20</sup> Yet Yahweh of hosts is the righteous judge  
who examines the heart and the mind.  
I will witness your vengeance against them,  
for I have presented my case to you.

<sup>21</sup>Therefore Yahweh says this concerning the people of Anathoth who are seeking your life, "They say, 'You must not prophesy in the name of Yahweh, or you will die by our hand.'"<sup>22</sup>Therefore Yahweh of hosts says this, 'See, I am about to punish them. Their vigorous young men will die by the sword. Their sons and their daughters will die by famine.'<sup>23</sup>No remnant will be left for them, because I am bringing disaster against the people of Anathoth, a year of their punishment."

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## Chapter 12

- <sup>1</sup> You are righteous, Yahweh,  
    whenever I bring disputes to you.  
I must certainly tell you of my reason to complain:  
    Why do the ways of the wicked succeed?  
    All the treacherous are at ease.
- <sup>2</sup> You planted them and they took root.  
    They continue to produce fruit.  
You are near to them in their mouths,  
    but far away from their hearts.
- <sup>3</sup> Yet you, Yahweh, know me.  
    You see me and you test my heart toward you.  
Take them away like sheep to the slaughter,  
    and set them apart for the day of slaughter!
- <sup>4</sup> How long will the land mourn  
    and the grass in the field be withered?  
Because those who live in it are wicked,  
    the animals and the birds have been swept away,  
    because the people said,  
    "He will not see what happens to us."
- <sup>5</sup> Yahweh said, "Indeed, if you, Jeremiah,  
    have run with foot soldiers and they have tired you out,  
    how can you compete against horses?  
And if you are confident only in a peaceful land,  
    how will you do in the majesty along the Jordan?"
- <sup>6</sup> For even your brothers and your father's family  
    have betrayed you and have raised their voice against you.  
Do not trust in them,  
    even if they say nice things to you.
- <sup>7</sup> I have abandoned my house;  
    I have abandoned my inheritance.  
    I have given my beloved into the hands of her enemies.
- <sup>8</sup> My inheritance has become to me  
    like a lion in a thicket;  
she sets herself against me with her own voice,  
    so I hate her.
- <sup>9</sup> Has not my prized possession become a speckled bird,  
    that other birds of prey go against her all around?  
Go and gather all the wild beasts  
    and bring them to devour her.
- <sup>10</sup> Many shepherds have destroyed my vineyard.  
    They have trampled on my portion of land;  
they turned my delightful portion into a wilderness,  
    a desolation.
- <sup>11</sup> They have made her a desolation.  
    I mourn for her; she is desolate.  
All the land has been made desolate,  
    for there is no one who takes it to heart.
- <sup>12</sup> Destroyers have come against all  
    the bare places in the wilderness,  
for Yahweh's sword is devouring

from one end of the land to the other.  
There is no safety in the land  
for any living creature.

<sup>13</sup> They have sown wheat but harvest thornbushes.  
They are exhausted from work but have gained nothing.  
So be ashamed of your gain  
because of Yahweh's anger."

<sup>14</sup>Yahweh says this against all my neighbors, the wicked ones who strike at the possession that I made my people Israel inherit, "See, I am the one who is about to uproot them from their own ground, and I will pull up the house of Judah from among them."<sup>15</sup>Then after I uproot those nations, it will happen that I will have compassion on them and bring them back; I will return them—each man to his inheritance and his land.

<sup>16</sup>It will come about that if those nations carefully learn the ways of my people, to swear by my name 'As Yahweh lives' just as they have taught my people to swear by Baal, then they will be built up in the midst of my people.

<sup>17</sup>But if any do not listen, then I will uproot that nation. It will certainly be uprooted and destroyed—this is Yahweh's declaration."

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## Chapter 13

<sup>1</sup>Yahweh said this to me, "Go and buy a linen undergarment and put it on around your waist, but do not put it in water first."<sup>2</sup>So I bought an undergarment as Yahweh directed, and I put it on around my waist.<sup>3</sup>Then the word of Yahweh came to me a second time, saying,<sup>4</sup>"Take the undergarment that you purchased that is around your waist, get up and go now to Perath. <sup>1</sup>Hide it there in a rock crevice."<sup>5</sup>So I went and hid it in Perath, just as Yahweh had commanded me.

<sup>6</sup>After many days, Yahweh said to me, "Get up and go back to Perath. Take from there the undergarment that I commanded you to hide."<sup>7</sup>So I went back to Perath <sup>2</sup>and dug out the undergarment where I had hid it, and behold, it was destroyed and completely useless.

<sup>8</sup>Then the word of Yahweh came to me, saying,<sup>9</sup>"Yahweh says this: In the same way I will destroy the pride of Judah and the great majesty of Jerusalem.<sup>10</sup>This wicked people who refuses to listen to my word, who walk in the hardness of their heart, who go after other gods to worship them and bow down to them—they will be like this undergarment that is good for nothing.<sup>11</sup>For just as an undergarment clings to someone's hips, so I have made all the house of Israel and all the house of Judah cling to me—this is Yahweh's declaration—to be my people, to bring me fame, praise, and honor. But they would not listen to me.

<sup>12</sup>So you must speak this word to them, 'Yahweh, the God of Israel, says this: Every jar will be filled with wine.' They will say to you, 'Do we not indeed know that every jar will be filled with wine?'<sup>13</sup>So say to them, 'Yahweh says this: See, I am about to fill with drunkenness every inhabitant of this land, the kings who sit on David's throne, the priests, prophets, and all the inhabitants of Jerusalem.<sup>14</sup>Then I will smash each man against the other, fathers and children together—this is Yahweh's declaration—I will not pity them or have compassion, and I will not spare them from destruction.'"

<sup>15</sup> Listen and pay attention.

Do not be arrogant, for Yahweh had spoken.

<sup>16</sup> Give honor to Yahweh your God

before he brings darkness,

and before he causes your feet to stumble

on the mountains at twilight.

For you are hoping for light,

but he will turn it to deep darkness

and change it to deep gloom.

<sup>17</sup> So if you will not listen,

I will weep alone because of your pride.

My eyes will certainly weep and flow with tears,

for Yahweh's flock has been taken captive.

<sup>18</sup> "Say to the king and to the queen mother,

'Humble yourselves! Sit!

For your splendid crowns

have fallen from your heads.'

<sup>19</sup> The cities in the Negev will be shut up,

with no one to open them.

All Judah will be taken captive,

completely taken captive.

<sup>20</sup> Lift up your eyes

and look at the ones coming from the north.

Where is the flock he gave to you,

the flock that was so beautiful to you?

<sup>21</sup> What will you say when God sets over you

those whom you yourself had trained  
 to be your special allies?  
 Are these not the beginnings of the labor pains  
 that will seize you just like a woman in childbirth?  
<sup>22</sup> Then you might say in your heart,  
 'Why are these things happening to me?'  
 It will be for the multitude of your iniquities  
 that your skirts are raised up  
 and you have been violated.  
<sup>23</sup> Can the people of Cush change their skin color,  
 or a leopard change its spots?  
 If so, then you yourself,  
 although accustomed to wickedness,  
 would be able to do good.  
<sup>24</sup> So I will scatter them like chaff  
 that perishes in the desert wind.  
<sup>25</sup> This is what I have given to you,  
 the portion I have decreed for you—  
 this is Yahweh's declaration—  
 because you have forgotten me  
 and trusted in deceit.  
<sup>26</sup> So also I myself will strip your skirts off you,  
 and your nakedness will be seen.  
<sup>27</sup> I have seen your adultery and neighing,  
 the wickedness of your prostitution  
 on the hills and in the fields,  
 and I have seen these detestable things!  
 Woe to you, Jerusalem!  
 How long until you are made clean again?"

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<sup>1</sup>Some transate Perath as the Euphrates .

<sup>2</sup>Some transate Perath as the Euphrates .

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## Chapter 14

<sup>1</sup>This is the word of Yahweh that came to Jeremiah regarding the drought,

<sup>2</sup> "Let Judah mourn;  
     let her gates waste away.  
 They are wailing for the land;  
     their cries for Jerusalem are going up.  
<sup>3</sup> Their mighty ones send out their servants for water.  
     When they go to the trenches,  
     they cannot find water.  
 They all return with empty vessels;  
     they cover their heads ashamed and dishonored.  
<sup>4</sup> Because of this the ground is cracked,  
     for there is no rain in the land.  
 The plowmen are ashamed  
     and cover their heads.  
<sup>5</sup> For even the doe leaves her young in the fields  
     and abandons them, for there is no grass.  
<sup>6</sup> The wild donkeys stand on the bare plains  
     and they pant in the wind like jackals.  
 Their eyes fail to work,  
     for there is no vegetation."  
<sup>7</sup> Even though our iniquities testify against us  
     Yahweh, act for the sake of your name.  
 For our acts of apostasy increase;  
     we have sinned against you.  
<sup>8</sup> You are the Hope of Israel,  
     the one who saves him in the time of distress,  
 why will you be like a stranger in the land,  
     like a foreign wanderer who stretches out and spends just one night?  
<sup>9</sup> Why are you like someone who is astounded,  
     or like a warrior who has no power to rescue?  
 You are in our midst, Yahweh,  
     and your name is called over us.  
 Do not leave us!

<sup>10</sup>Yahweh says this to this people:  
 "Since they love to wander,  
     they have not held back their feet from doing so."  
 Yahweh is not pleased with them  
     Now he calls to mind their iniquity  
     and has punished their sins.

<sup>11</sup>Yahweh said to me, "Do not pray for good on behalf of this people.<sup>12</sup>For if they fast, I will not listen to their outcry, and if they offer up burnt offerings and grain offerings, I will not take pleasure in them. For I will put an end to them by sword, famine, and plague."

<sup>13</sup>Then I said, "Oh, Lord Yahweh! Behold! The prophets are saying to the people, 'You will not see the sword; there will be no famine for you, for I will give you true peace in this place.'"

<sup>14</sup>Yahweh said to me, "The prophets prophesy deceit in my name. I did not send them out, nor did I give them any command or speak to them. But deceitful visions and worthless divination and the deceitfulness of their hearts—that is what they are prophesying to you."

<sup>15</sup>Therefore Yahweh says this, "About the prophets prophesying in my name but whom I did not send out—those who say there will be no sword or famine in this land: These prophets will perish by sword and famine.<sup>16</sup>Then the people to whom they prophesied will be thrown out in the streets of Jerusalem because of famine and sword, for there will be no one to bury them—they, their wives, their sons, or their daughters—for I will pour out their wickedness on them.

<sup>17</sup>Say this word to them:

'Let my eyes flow with tears  
night and day.

Do not let them stop,  
for there will be a great collapse  
of the virgin daughter of my people—  
a great and incurable wound.

<sup>18</sup> If I go out to the field,  
there are the ones who were killed by the sword!  
If I come to the city,  
there are the diseases that are caused by famine.  
Both the prophet and the priest wander about the land,  
and they do not know."

<sup>19</sup> Have you completely rejected Judah?  
Do you hate Zion?  
Why will you afflict us when there is no healing for us?  
We hoped for peace, but there was nothing good—  
and for a time of healing,  
but see, there is only terror.

<sup>20</sup> We admit, Yahweh, our offenses,  
the iniquity of our ancestors,  
for we have sinned against you.

<sup>21</sup> Do not reject us!  
For the sake of your name,  
do not make your glorious throne a disgrace.  
Remember and do not break  
your covenant with us.

<sup>22</sup> Do any of the worthless idols of the nations bring rain?  
Or can the skies themselves send down showers?  
Are you not the one, Yahweh our God?  
We wait for you, for you are the one  
who does all these things.

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## Chapter 15

<sup>1</sup>Then Yahweh said to me, "Even if Moses or Samuel were standing in front of me, I would still not be in favor of this people. Send them out from before me, for them to go away.<sup>2</sup>It will happen that they will say to you, 'Where should we go?' Then you must say to them, 'Yahweh says this:

Those who are for death should go to death;  
 those who are for the sword should go to the sword.  
 Those who are for famine should go to famine;  
 and those who are for captivity should go to captivity.'

<sup>3</sup>For I will assign them to four groups—this is Yahweh's declaration—the sword to slaughter some, the dogs to drag some away, the birds of the skies and the wild animals of the earth to consume and destroy some.<sup>4</sup>I will make of them a horrifying thing to all the kingdoms of the earth, because of what Manasseh son of Hezekiah, king of Judah, did in Jerusalem.

<sup>5</sup> For who will have compassion for you, Jerusalem?  
 Who will grieve for you?

<sup>6</sup> You have abandoned me—  
 this is Yahweh's declaration—  
 you have gone back from me.  
 So I will strike you with my hand and destroy you.  
 I am tired of relenting.

<sup>7</sup> So I will winnow them with a pitchfork  
 at the gates of the land.

I will bereave them.  
 I will destroy my people  
 since they will not turn from their ways.

<sup>8</sup> I will make their widows more numerous  
 than the sands of the seashore.  
 Against the mothers of young men I will send  
 the destroyer at noontday.  
 I will make horror and dismay suddenly fall on them.

<sup>9</sup> The mother who has borne seven children will waste away.  
 She will gasp.  
 Her sun will set while it is still day.  
 She will be ashamed and embarrassed,  
 for I will give those who remain to the sword  
 in the presence of their enemies—  
 this is Yahweh's declaration."

<sup>10</sup> Woe to me, my mother!  
 For you have borne me,  
 I who am a man of strife and argument through all the land.  
 I have not lent, nor has anyone lent to me,  
 but they all curse me.

<sup>11</sup>Yahweh said:  
 "Will I not rescue you for good?  
 I will certainly make your enemies beg for help  
 in the time of calamity and distress.

<sup>12</sup> Can one smash iron?  
 Especially iron from the north that is mixed with bronze?

- <sup>13</sup> I will give to your enemies  
your wealth and treasures as free plunder.  
I will do this because of all your sins  
committed within all your borders.
- <sup>14</sup> Then I will make you serve your enemies  
in a land that you do not know,  
for a fire will ignite,  
kindled in my wrath against you." <sup>1</sup>
- <sup>15</sup> Yahweh, you know  
Remember me and help me  
Bring vengeance for me  
against those who persecute me.  
You are patient, but do not allow them to take me away;  
know that I have suffered insult for your sake.
- <sup>16</sup> Your words have been found, and I consumed them  
Your words became to me a joy  
and the delight of my heart,  
for I bear your name,  
Yahweh God of hosts.
- <sup>17</sup> I did not sit in the circle  
of those who celebrated or rejoiced.  
I sat alone because of your powerful hand,  
for you filled me with indignation.
- <sup>18</sup> Why is my pain constant and my wound incurable,  
refusing to be healed?  
Will you be like deceitful waters to me,  
waters that dry up?
- <sup>19</sup> Therefore Yahweh said this,  
"If you repent, Jeremiah,  
then I will restore you,  
and you will stand before me and serve me.  
For if you separate the foolish things from the precious things,  
you will be like my mouth.  
The people will come back to you,  
but you yourself must not go back to them.
- <sup>20</sup> I will make you like an impenetrable bronze wall to this people,  
and they will wage war against you.  
But they will not defeat you,  
for I am with you to save and rescue you—  
this is Yahweh's declaration—
- <sup>21</sup> for I will rescue you from the hand of the wicked  
and redeem you from the hand of the ruthless."

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<sup>1</sup>Instead of Then I will make you serve your enemies , some ancient copies have Then I will make your enemies take you .

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## Chapter 16

<sup>1</sup>Then the word of Yahweh came to me, saying, <sup>2</sup>"Do not take a wife for yourself, and do not have sons or daughters for yourself in this place. <sup>3</sup>For Yahweh says this to the sons and daughters who are born in this place, to the mothers who bear them, and to the fathers who caused them to be born in this land, <sup>4</sup>"They will die diseased deaths. They will not be mourned or buried. They will be like dung on the ground. For they will come to an end by sword and famine, and their corpses will be food for the birds of the skies and the wild animals of the earth.'

<sup>5</sup>For the word of Yahweh came to me, saying, 'Do not enter a house where there is mourning. Do not go to mourn or to show sympathy for them, for I have taken away my peace from this people—this is Yahweh's declaration—and my steadfast love and mercy. <sup>6</sup>Both the great and the small will die in this land. They will not be buried, and no one will mourn for them or cut themselves or shave their heads for them.

<sup>7</sup>No one must share any food in mourning to comfort them because of the deaths, and none must give a comforting cup to his father or his mother in order to comfort them. <sup>8</sup>You must not go to a banquet house to sit with them in order to eat or drink. <sup>9</sup>For Yahweh of hosts, God of Israel, says this, 'See, before your eyes, in your days and in this place, I am about to put an end to the sound of joy and the sound of gladness, the sound of the groom and the sound of the bride.'

<sup>10</sup>Then it will happen that you will report all these words to this people, and they will say to you, 'Why has Yahweh decreed all this great disaster against us? What is our iniquity and sin that we sinned against Yahweh our God?' <sup>11</sup>So say to them, 'Because your ancestors abandoned me—this is Yahweh's declaration—and they went after other gods and worshiped and bowed down to them. They abandoned me and have not kept my law.

<sup>12</sup>But you yourselves have brought about more wickedness than your ancestors, for see, each person is walking by the stubbornness of his wicked heart; there is no one who listens to me. <sup>13</sup>So I will throw you from this land to a land that you have not known, neither you nor your ancestors, and you will worship other gods there by day and night, for I will not give any favor to you.'

<sup>14</sup>Therefore, behold, the days are coming—this is Yahweh's declaration—when it will no longer be said, 'As Yahweh lives, the one who brought up the people of Israel from the land of Egypt.' <sup>15</sup>but, 'As Yahweh lives, the one who brought up the people of Israel from the land of the north and from the lands where he had scattered them.' For I will bring them back to the land that I gave to their ancestors.

<sup>16</sup>Behold! I will send for many fishermen—this is Yahweh's declaration—so they will fish the people out. After this I will send for many hunters so they will hunt for them among all the mountains and hills, and in rock crevices.

<sup>17</sup>For my eye is on all their ways; they cannot be hidden from before me. Their iniquity cannot be concealed from before my eyes. <sup>18</sup>I will first pay back double for their iniquity and sin. They have polluted my land. They have filled my inheritance with the corpses of their detestable idols and their abominations."

<sup>19</sup> Yahweh, you are my stronghold and my refuge,  
     my place of safety in the day of distress.  
 The nations will go to you from the ends of the earth and say,  
     "Surely our ancestors inherited deceit.  
 They are empty;  
     there is no profit in them.

<sup>20</sup> Do people make gods for themselves?  
     But they are not gods."

<sup>21</sup> Therefore see! I will cause them to know in this time,  
     I will cause them to know my hand and my power,  
     so they will know that Yahweh is my name.

## Chapter 17

- <sup>1</sup> "The sin of Judah is written  
with an iron stylus having a diamond point.  
It is engraved on the tablet of their heart  
and on the horns of your altars.
- <sup>2</sup> Even their children remember their altars  
and their Asherah poles  
that were beside the spreading trees  
and on the high hills.
- <sup>3</sup> My mountain in the open country,  
and your wealth and all your treasures  
I will give away as plunder,  
together with your high places,  
because of the sin you committed in all your territories.
- <sup>4</sup> You will, by your own actions,  
let go of the inheritance that I gave to you.  
I will enslave you to your enemies  
in a land that you do not know,  
for you have ignited a fire in my wrath,  
which will burn forever."
- <sup>5</sup>Yahweh says,  
"The person who trusts in mankind is accursed;  
he makes flesh his strength  
but turns his heart away from Yahweh.
- <sup>6</sup> For he will be like a small bush in the Arabah  
and will not see anything good coming.  
He will stay in the stony places in the wilderness,  
barren land without inhabitants.
- <sup>7</sup> But the person who trusts in Yahweh is blessed,  
for Yahweh is his reason for confidence.
- <sup>8</sup> For he will be like a tree planted by water,  
its roots will spread out by the stream.  
It will not fear the heat when it comes,  
for its leaves are always green.  
It is not anxious in a year of drought,  
and it will not stop producing fruit.
- <sup>9</sup> The heart is more deceitful than anything else.  
It is sick; who can understand it?
- <sup>10</sup> I am Yahweh,  
the one who searches through the mind,  
who tests the hearts.  
I give to each person according to his ways,  
according to the fruit of his deeds.
- <sup>11</sup> A partridge hatches an egg that she did not lay.  
Someone may become rich unjustly,  
but when half his days are over,  
those riches will abandon him,

and in the end he will be a fool."

<sup>12</sup> "The place of our sanctuary is a glorious throne,  
elevated from the beginning.

<sup>13</sup> Yahweh is the hope of Israel.  
All who abandon you will be put to shame;  
those in the land who turn away from you  
will be written in the earth,  
for they have abandoned Yahweh,  
the fountain of living waters.

<sup>14</sup> Heal me, Yahweh, and I will be healed!  
Rescue me, and I will be rescued  
For you are my song of praise.

<sup>15</sup> See, they are saying to me,  
'Where is the word of Yahweh? Let it come!'

<sup>16</sup> As for me,  
I did not run from being a shepherd following you.  
I did not long for the day of disaster.  
You know the proclamations that came from my lips.  
They were made in your presence.

<sup>17</sup> Do not be a terror to me.  
You are my refuge on the day of calamity.

<sup>18</sup> May my pursuers be ashamed,  
but do not let me be ashamed.  
May they be dismayed,  
but do not let me be dismayed.  
Send the day of disaster against them  
and shatter them with a double share of destruction."

<sup>19</sup>Yahweh said this to me: "Go and stand in the gate of the people where the kings of Judah enter and where they exit, then in all the other gates of Jerusalem.<sup>20</sup>Say to them, 'Hear the word of Yahweh, kings of Judah and all you people of Judah, and every resident of Jerusalem who comes in through these gates.

<sup>21</sup>Yahweh says this: "Be careful for the sake of your lives and do not carry a burden on the Sabbath day to bring it to the gates of Jerusalem.<sup>22</sup>Do not bring a load out from your house on the Sabbath day. Do not do any work, but set apart the Sabbath day, just as I commanded your ancestors to do."<sup>23</sup>They did not listen or pay attention, but stiffened their neck so they would not hear me nor accept discipline.

<sup>24</sup>It will happen that if you truly listen to me—this is Yahweh's declaration—and do not bring a load to the gates of this city on the Sabbath day but instead set apart the Sabbath day and not do any work on it,<sup>25</sup> then kings, princes, and those who sit on David's throne will come to the gates of this city in chariots and with horses, they and their leaders, men of Judah and inhabitants of Jerusalem, and this city will be inhabited forever.

<sup>26</sup>They will come from the cities of Judah and from all around Jerusalem, from the land of Benjamin and the lowlands, from the mountains, and from the Negev, bringing burnt offerings and sacrifices, grain offerings and frankincense, thank offerings to the house of Yahweh.<sup>27</sup>But if you do not listen to me—to set apart the Sabbath day and to not carry heavy loads and to not enter the gates of Jerusalem on the Sabbath day—then I will light a fire in its gates, and it will consume the fortresses of Jerusalem, and it cannot be put out."

## Chapter 18

<sup>1</sup>The word that came to Jeremiah from Yahweh, saying, <sup>2</sup>"Arise and go out to the potter's house, for I will have you hear my word there." <sup>3</sup>So I went out to the potter's house, and behold! The potter was working on the potter's wheel. <sup>4</sup>But the pot he was making from the clay was ruined in the potter's hand, so he returned the clay and formed it into another pot, and he made that pot an object that was pleasing in his eyes.

<sup>5</sup>Then the word of Yahweh came to me, saying, <sup>6</sup>"Should I not be able to act like this potter with you, house of Israel?—this is Yahweh's declaration. Behold! Like clay in a potter's hand—that is how you are in my hand, house of Israel. <sup>7</sup>At one moment, I may proclaim something about a nation or a kingdom, that I will drive it out, tear it down, or destroy it. <sup>8</sup>But if the nation about which I have made that proclamation turns from its evil, then I will relent from the disaster that I was planning to bring upon it.

<sup>9</sup>At another moment, I may proclaim something about a nation or a kingdom, that I will build it up or plant it. <sup>10</sup>But if it does evil in my eyes by not listening to my voice, then I will change my mind about the good that I had said I would do for them.

<sup>11</sup>So now, speak to the men of Judah and the inhabitants of Jerusalem and say, 'Yahweh says this: See, I am about to form disaster against you. I am about to devise a plan against you. Repent, each person from his wicked way, so your ways and your practices will bring good to you.' <sup>12</sup>But they will say, 'This is no use. We will act according to our own plans. Each one of us will do what his evil, stubborn heart desires.'

<sup>13</sup>Therefore Yahweh says this,

'Ask the nations,  
who has ever heard of such a thing as this?  
The virgin Israel has committed a horrible act.

<sup>14</sup> Does the snow in Lebanon  
ever leave the rocky hills on its sides?  
Are the mountain streams coming from far away  
ever destroyed, those cold streams?

<sup>15</sup> Yet my people have forgotten me.  
They have made offerings to useless idols  
and been made to stumble in their paths;  
they have left the ancient paths  
to walk lesser paths.

<sup>16</sup> Their land will become a horror,  
an object of everlasting hissing.  
Everyone who passes by her  
will be astonished and shake his head.

<sup>17</sup> I will scatter them before their enemies  
like an eastern wind.  
I will show them my back, and not my face,  
on the day of their disaster.'"

<sup>18</sup>So the people said, "Come, let us make plots against Jeremiah, since the law will never perish from the priests, or advice from the wise men, or words from the prophets. Come, let us attack him with our words and no longer pay attention to anything he proclaims."

<sup>19</sup> Pay attention to me, Yahweh,  
and listen to the voice of my enemies.

<sup>20</sup> Will disaster from them really be my reward  
for being good to them?  
For they have dug a pit for me.  
Remember how I stood before you to speak for their welfare,  
to cause your fury to turn away from them.

<sup>21</sup> Therefore give their children over to famine,  
and give them to the hands of those who use the sword.



So let their women become bereaved and widows,  
and their men be killed,  
and their young men killed by the sword in battle.

<sup>22</sup> Let a distressed shout be heard from their houses,  
as you suddenly bring raiders against them.

For they have dug a pit to capture me  
and have hidden traps for my feet.

<sup>23</sup> But you, Yahweh  
you know all of their plans against me to kill me.

Do not forgive their iniquities.

Do not wipe their sins away from you.

Let them be overthrown before you.

Act against them in the time of your wrath.

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## Chapter 19

<sup>1</sup>Yahweh said this, "Go and purchase a potter's clay flask while you are with the elders of the people and the priests.<sup>2</sup> Then go out to the Valley of Ben Hinnom at the entry of the Broken Pottery Gate, and there proclaim the words that I will tell you.<sup>3</sup> Say, 'Hear the word of Yahweh, kings of Judah and inhabitants of Jerusalem! Yahweh of hosts, God of Israel, says this, "See, I am about to bring disaster on this place, and the ears of everyone who hears of it will tingle.

<sup>4</sup>I will do this because they have abandoned me and profaned this place. In this place they offer sacrifices to other gods that they did not know. They, their ancestors, and the kings of Judah have also filled this place with innocent blood.<sup>5</sup> They built the high places of Baal to burn their sons in the fire as burnt offerings to him—something that I did not command or mention, nor did it enter my mind.

<sup>6</sup>Therefore, see, the days are coming—this is Yahweh's declaration—when this place will no longer be called Topheth, the Valley of Ben Hinnom, for it will be the Valley of Slaughter.<sup>7</sup> In this place I will make the plans of Judah and Jerusalem useless. I will make them to fall by the sword before their enemies and by the hand of the ones seeking their lives. Then I will give their corpses as food to the birds of the heavens and the wild animals of the earth.<sup>8</sup> Then I will make this city a ruin and the object of hissing, for everyone passing by it will be astonished and hiss regarding all of its plagues.<sup>9</sup> I will make them eat the flesh of their sons and daughters; each man will consume the flesh of his neighbor in the siege and in the distress with which their enemies and the ones seeking their lives distress them."

<sup>10</sup>Then you will break the clay flask in the sight of the men who went with you.<sup>11</sup> You will say to them, 'Yahweh of hosts says this: I will do this same thing to this people and this city—this is Yahweh's declaration—just as Jeremiah shattered the clay flask so that it could not be repaired again. People will bury the dead in Topheth until there is no place left for any more dead.

<sup>12</sup>This is what I will do to this place and its inhabitants when I make this city like Topheth—this is Yahweh's declaration—<sup>13</sup>so the houses of Jerusalem and of the kings of Judah will become like Topheth—all the houses on whose rooftops the unclean people worship all the stars of the heavens and pour out drink offerings to other gods."

<sup>14</sup>Then Jeremiah went from Topheth, where Yahweh had sent him to prophesy. He stood in the courtyard of the house of Yahweh and he said to all the people,<sup>15</sup>"Yahweh of hosts, God of Israel, says this, 'See, I am about to bring to this city and to all of its towns all the disaster that I have proclaimed against it, since they stiffened their neck and refused to listen to my words.'"

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## Chapter 20

<sup>1</sup>Pashhur son of Immer the priest—he was a leading officer—heard Jeremiah prophesying these words before the house of Yahweh.<sup>2</sup>So Pashhur beat Jeremiah the prophet and then placed him in the stocks that were at the Upper Gate of Benjamin in the house of Yahweh.

<sup>3</sup>It happened on the next day that Pashhur brought Jeremiah out of the stocks. Then Jeremiah said to him, "Yahweh has not called your name Pashhur, but you are Magor Missabib.<sup>4</sup>For Yahweh says this, 'Look, I will make you an object of horror, you and all of your loved ones, for they will fall by the sword of their enemies and your eyes will see it. I will give all of Judah into the hand of the king of Babylon. He will make them captives in Babylon or attack them with the sword.

<sup>5</sup>I will give him all the wealth of this city and all the products of its labor, all of its precious items, and all the treasures of the kings of Judah. I will place these things in the hand of your enemies, and they will plunder them. They will seize them and bring them to Babylon.<sup>6</sup>But you, Pashhur, and all the inhabitants of your house will go into captivity. You will go to Babylon and die there. You and all of your loved ones to whom you prophesied deceitful things will be buried there."

<sup>7</sup> "Yahweh, you deceived me, and I was deceived.

You are stronger than I,  
and you overpowered me.

I have become a laughingstock all day long;  
everyone mocks me.

<sup>8</sup> For whenever I have spoken,  
I have called out and proclaimed,  
'Violence and destruction.'

So the word of Yahweh  
has brought me insult and mocking all the day.

<sup>9</sup> If I say, 'I will not think about Yahweh anymore.  
I will not speak any longer in his name.'

Then it is like a burning fire in my heart,  
held within my bones.  
So I struggle to contain it but I cannot.

<sup>10</sup> I have heard rumors of terror  
from many people all around.  
'Report! We must report it!'

Every one of my men of peace  
watches to see if I will fall.  
'Perhaps he can be tricked.

If so, we can overpower him  
and take our revenge on him.'

<sup>11</sup> But Yahweh is with me like a terrifying warrior,  
so the ones pursuing me will stagger.

They will not defeat me.  
They will be greatly ashamed,  
because they will not succeed.  
They will have unending shame,  
it will never be forgotten.

<sup>12</sup> But Yahweh of hosts,  
you examine the righteous  
and see the mind and the heart.

Let me see your vengeance on them  
for I have committed my cause to you.

<sup>13</sup> Sing to Yahweh!

Praise Yahweh!  
For he has rescued the lives of those  
who are oppressed from the hand of evildoers.

- <sup>14</sup> Let the day when I was born be cursed.  
Do not let the day that my mother bore me be blessed.
- <sup>15</sup> Let the man who brought the joyful news  
to my father be cursed,  
the one who said,  
'A male child has been born to you,' causing great joy.
- <sup>16</sup> Let that man be like the cities that Yahweh overthrew  
and he did not have compassion on them.  
Let him hear a cry for help in the dawn,  
a battle cry at noontime,
- <sup>17</sup> because he did not kill me in the womb,  
making my mother to be my tomb,  
a womb that was pregnant forever.
- <sup>18</sup> Why is it that I came out from the womb  
to see troubles and agony,  
so that my days are filled with shame?"
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## Chapter 21

<sup>1</sup>The word came to Jeremiah from Yahweh when King Zedekiah sent Pashhur son of Malkijah and Zephaniah son of Maaseiah the priest to him, and they said,<sup>2</sup>"Seek advice from Yahweh on our behalf, for Nebuchadnezzar king of Babylon is making war on us. Perhaps Yahweh will do miracles for us, as in times past, and will make him withdraw from us."

<sup>3</sup>So Jeremiah said to them, "This is what you must say to Zedekiah,<sup>4</sup>Yahweh, God of Israel, says this: See, I am about to turn back the instruments of war that are in your hand, with which you are fighting against the king of Babylon and the Chaldeans who are closing you in from outside the walls! For I will gather them in the middle of this city.<sup>5</sup>Then I myself will fight against you with a raised hand and a strong arm, and with wrath, fury, and great anger.

<sup>6</sup>For I will attack the inhabitants of this city, both man and animal. They will die in a severe plague.<sup>7</sup>After this—this is Yahweh's declaration—Zedekiah king of Judah, his servants, the people, and whoever remains in this city after the plague, the sword, and the famine, I will give them all into the hand of Nebuchadnezzar king of Babylon, and into the hand of their enemies, and into the hand of those seeking their life. Then he will kill them with the edge of the sword. He will not pity them, spare them, or have compassion.'

<sup>8</sup>Then to this people you must say, 'Yahweh says this: See, I am about to place before you the way of life and the way of death.<sup>9</sup>Anyone staying in this city will die by the sword, famine, and plague; but anyone going out and falling on his knees before the Chaldeans who have closed in against you will live. His life will be his loot.<sup>10</sup>For I have set my face against this city in order to bring disaster and not to bring good—this is Yahweh's declaration. It has been given into the hand of the king of Babylon and he will burn it.'

<sup>11</sup>Concerning the house of the king of Judah, listen to the word of Yahweh.<sup>12</sup>House of David, Yahweh says,

'Bring about justice in the morning.  
Rescue the one who has been robbed  
by the hand of the oppressor,  
or my fury will go out like fire and burn,  
and there is no one who can quench it,  
because of the wickedness of your practices.

<sup>13</sup> See, inhabitant of the valley!  
I am against you, rock of the plain—  
this is Yahweh's declaration—  
I am against anyone who is saying,  
"Who will come down to attack us?"  
or "Who will enter our houses?"

<sup>14</sup> I have assigned the fruit of your practices  
to come against you—  
this is Yahweh's declaration—  
and I will light a fire in the thickets,  
and it will consume everything around it.'"

## Chapter 22

<sup>1</sup>This is what Yahweh says, "Go down to the house of the king of Judah and proclaim this word there.<sup>2</sup>Say, 'King of Judah, listen to the word of Yahweh—you who sit on David's throne—you, and your servants, and your people who come through these gates.<sup>3</sup>Yahweh says this, "Perform justice and righteousness, and anyone who has been robbed—rescue him from the hand of the oppressor. Do not mistreat any foreigner in your land, or any orphan or widow. Do not commit violence or pour out innocent blood in this place.

<sup>4</sup>For if you truly do these things, then kings sitting on David's throne will enter the gates of this house riding in a chariot and on horses—he, his servants, and his people!<sup>5</sup>But if you do not listen to these words, then I have sworn by myself—this is Yahweh's declaration—that this royal house will become a ruin."

<sup>6</sup>For Yahweh says this concerning the house of the king of Judah,

'You are like Gilead,  
or like the summit of Lebanon to me.  
Yet I will turn you into a wilderness,  
into cities with no inhabitants.

<sup>7</sup> For I have appointed destroyers to come against you!  
Men with their weapons  
will cut off the best of your cedars  
and let them fall into the fire.

<sup>8</sup>Then many nations will pass by this city. Each person will say to the next, "Why has Yahweh acted in this way toward this great city?"<sup>9</sup>Then the other will answer, "Because they abandoned the covenant of Yahweh their God and bowed down to other gods and worshiped them."

<sup>10</sup> Do not weep for the one who is dead  
or mourn for him;  
but weep bitterly for him who is about to go away,  
because he will never return  
and see the land of his birth again.'

<sup>11</sup>For Yahweh says this about Shallum son of Josiah king of Judah, who served as king instead of Josiah his father, 'He has gone from this place and will not come back.<sup>12</sup>He will die there in the place to where they have exiled him, and he will never again see this land.'

<sup>13</sup> Woe to him who builds his house by unrighteousness,  
his upper rooms by injustice,  
who makes his neighbor work for him for nothing,  
and he does not give him his wages;

<sup>14</sup> he says, 'I will build for myself a large house  
with spacious upper rooms.'  
So he cuts out large windows for it,  
and he panels it with cedar, and he paints it red.

<sup>15</sup> Is this what makes you a good king,  
that you wanted to have boards of cedar?  
Did not your father also eat and drink,  
yet do justice and righteousness?  
Then things went well for him.

<sup>16</sup> He judged in favor of the poor and needy.  
It was good then.  
Is this not what it means to know me?  
—this is Yahweh's declaration.

<sup>17</sup>But there is nothing in your eyes and heart  
except worry for your unjust profit

and for pouring out innocent blood,  
for producing oppression and crushing of others.

<sup>18</sup>Therefore this is what Yahweh says about Jehoiakim son of Josiah, king of Judah:

They will not lament for him, saying,  
'Woe, my brother!' or 'Woe, my sister!'  
They will not lament for him, saying,  
'Woe, master!' or 'Woe, majesty!'

<sup>19</sup>He will be buried with a donkey's burial,  
dragged away and thrown out  
beyond the gates of Jerusalem.

<sup>20</sup>Go up Lebanon's mountains and shout.  
Lift your voice in Bashan.  
Shout from the Abarim mountains,  
for all of your friends will be destroyed.

<sup>21</sup>I spoke to you when you were safe,  
but you said, 'I will not listen.'  
This was your custom since your youth,  
for you have not listened to my voice.

<sup>22</sup>The wind will shepherd away all your shepherds,  
and your friends will go into captivity.  
Then you will certainly be ashamed and humiliated  
by all of your evil deeds.

<sup>23</sup>You who live in 'Lebanon,'  
who is nestled in cedar buildings,  
how you will be pitied when the labor pains come upon you,  
pain like that of a woman in labor!

<sup>24</sup>"As I live—this is Yahweh's declaration—even if you, Jehoiachin son of Jehoiakim, king of Judah, were the signet  
on my right hand, I would tear you off.<sup>25</sup> For I have given you to the hand of the ones seeking your life and to the  
hand of those before whom you are afraid, even to the hand of Nebuchadnezzar king of Babylon and the  
Chaldeans.<sup>26</sup> I will throw you and your mother who bore you into another land, a country where you were not  
born, and there you will die.

<sup>27</sup>About this land to which they will want to return, they will not come back here.

<sup>28</sup>Is this a despised and shattered vessel?  
Is this man Jehoiachin a pot that pleases no one?  
Why have they thrown him and his descendants out,  
and have poured them out into a land that they did not know?

<sup>29</sup>Land, Land, Land!  
Hear the word of Yahweh!

<sup>30</sup>Yahweh says this,  
'Write about this man Jehoiachin:  
He will be childless.  
He will not prosper during his days,  
and no one among his descendants  
will achieve success  
or ever again sit on David's throne  
and rule over Judah.'"

## Chapter 23

<sup>1</sup>"Woe to the shepherds who destroy and scatter the sheep of my pasture—this is Yahweh's declaration."<sup>2</sup>Therefore Yahweh, the God of Israel, says this concerning the shepherds who are shepherding his people, "You have scattered my flock and have driven them away. You have not cared for them. So I am about to punish you for the wickedness of your practices—this is Yahweh's declaration.

<sup>3</sup>I myself will gather the remnant of my flock from all of the lands where I have driven them, and I will return them to a grazing place, where they will be fruitful and increase.<sup>4</sup>Then I will raise up shepherds over them who will shepherd them so they will no longer fear or be dismayed. None of them will go missing—this is Yahweh's declaration.

<sup>5</sup> See, the days are coming  
—this is Yahweh's declaration  
—when I will raise up for David a righteous branch.

He will reign as king;  
he will act wisely  
and cause justice and righteousness in the land.

<sup>6</sup> In his days Judah will be rescued,  
and Israel will live in security.  
Then this is the name by which he will be called:  
Yahweh is our righteousness.

<sup>7</sup>Therefore see, days are coming—this is Yahweh's declaration—when they will no longer say, 'As Yahweh lives, who brought the people of Israel up from the land of Egypt.'<sup>8</sup>Instead they will say, 'As Yahweh lives, who brought up and who led back the descendants of the house of Israel from the northern land and all the lands where I had driven them.' Then they will live in their own land."

<sup>9</sup>Regarding the prophets,  
my heart is broken in me,  
and all of my bones tremble.  
I have become like a drunk man,  
like a man whom wine has overpowered,  
because of Yahweh and his holy words.

<sup>10</sup> For the land is full of adulterers.  
Because of the curse the land mourns.  
The meadows in the wilderness dry up.  
These prophets' paths are wicked;  
their power is not used in a right manner.

<sup>11</sup> "For both the prophets and the priests are polluted.  
I even found their wickedness in my house!  
—this is Yahweh's declaration—

<sup>12</sup> therefore their way will be  
like a slippery place in the darkness.  
They will be pushed down.  
They will fall in it.  
For I will send disaster against them  
in the year of their punishment  
—this is Yahweh's declaration.

<sup>13</sup> For I have seen the prophets in Samaria  
doing what is repulsive:



- They prophesied by Baal  
and led my people Israel astray.
- <sup>14</sup> Among the prophets in Jerusalem  
I have seen horrible things:  
They commit adultery and walk in deceit.  
They strengthen the hands of evildoers;  
no one turns back from his wickedness.  
All of them have become like Sodom to me  
and its inhabitants like Gomorrah!"
- <sup>15</sup> Therefore Yahweh of hosts says this concerning the prophets,  
"Look, I am about to make them eat wormwood  
and drink poisonous water,  
for pollution has gone out from the prophets of Jerusalem  
to all the land."
- <sup>16</sup> Yahweh of hosts says this,  
"Do not listen to the words of the prophets  
who prophesy to you.  
They are leading you into vanity!  
They are announcing visions from their own minds,  
not from Yahweh's mouth.
- <sup>17</sup> They are constantly saying to those who dishonor me,  
'Yahweh declares there will be peace for you.'  
For everyone walking  
in the stubbornness of his own heart says,  
'Disaster will not come upon you.'
- <sup>18</sup> Yet who has stood in Yahweh's council meeting?  
Who sees and hears his word?  
Who pays attention to his word and listens?
- <sup>19</sup> See, there is a storm coming from Yahweh!  
His fury is going out, and a tempest is whirling about.  
It is whirling around the heads of the wicked.
- <sup>20</sup> Yahweh's wrath will not return  
until it has carried out  
and brought into being his heart's purposes.  
In the final days,  
you will understand it.
- <sup>21</sup> I did not send out these prophets,  
but they ran.  
I did not proclaim anything to them,  
but they have still prophesied.
- <sup>22</sup> For if they had stood in my council meeting,  
they would have caused my people to hear my word;  
they would have caused them to turn from their wicked words  
and from the wickedness of their practices.
- <sup>23</sup> Am I only a God nearby  
—this is Yahweh's declaration  
—and not also a God far away?
- <sup>24</sup> Can anyone hide in a secret place so I cannot see him?  
—this is Yahweh's declaration—  
and do I not fill the heavens and the earth?  
—this is Yahweh's declaration.

<sup>25</sup>I have heard what the prophets have said, those who were prophesying deceit in my name. They said, 'I had a dream! I had a dream!' <sup>26</sup>How long will this go on, prophets who prophesy lies from their minds, and who prophesy from the deceit in their hearts? <sup>27</sup>They are planning on making my people forget my name with the dreams that they report, each one to his neighbor, just as their ancestors forgot my name in favor of Baal's name.

<sup>28</sup>The prophet who has a dream, let him report the dream. But the one to whom I have declared something, let him declare my word truthfully. What does straw have to do with grain?—this is Yahweh's declaration—<sup>29</sup>Is not my word like fire?—this is Yahweh's declaration—and like a hammer that shatters a rock into pieces? <sup>30</sup>So see, I am against the prophets—this is Yahweh's declaration—anyone who steals words from another person and says they come from me.

<sup>31</sup>See, I am against the prophets—this is Yahweh's declaration—who use their tongues to prophesy proclamations.

<sup>32</sup>See, I am against the prophets who dream deceitfully—this is Yahweh's declaration—and then proclaim them and in this way mislead my people with their deceit and boasting. I am against them, for I have not sent them out nor given them commands. So they will certainly not help this people—this is Yahweh's declaration.

<sup>33</sup>When these people, or a prophet, or a priest asks you, 'What is the burden of Yahweh?' you will say to them, 'You are the burden, and I will cast you off'—this is Yahweh's declaration. <sup>34</sup>As for the prophets, priests, and people who are saying, 'This is the burden of Yahweh' I will punish that man and his house.

<sup>35</sup>You continue to say, each person to his neighbor and each man to his brother, 'What did Yahweh answer?' and 'What did Yahweh declare?' <sup>36</sup>But you must no longer talk about the 'burden of Yahweh,' for the burden is every man's own word, and you have perverted the words of the living God, Yahweh of hosts, our God.

<sup>37</sup>This is what you will say to the prophet, 'What answer did Yahweh give you?' or 'What did Yahweh say?' <sup>38</sup>But if you say, 'The burden of Yahweh,' this is what Yahweh says: 'Because you have said these words, 'The burden of Yahweh,' when I sent to you, saying, 'You will not say, "The burden of Yahweh,"' <sup>39</sup>therefore, behold, I am about to pick you up and throw you away from me, along with the city that I gave you and your ancestors. <sup>40</sup>Then I will put everlasting disgrace and everlasting shame on you that will not be forgotten.'"

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## Chapter 24

<sup>1</sup>Yahweh showed me something. Behold, two baskets of figs were placed before the temple of Yahweh. (This vision happened after Nebuchadnezzar, king of Babylon, took into exile Jehoiachin son of Jehoiakim, king of Judah, the officials of Judah, the craftsmen and the metalworkers from Jerusalem and brought them to Babylon.)<sup>2</sup>One basket of figs was very good, like first ripe figs, but the other basket of figs was so very bad that they could not be eaten.<sup>3</sup>Yahweh said to me, "What do you see, Jeremiah?" I said, "Figs. Figs that are very good and figs that are so very bad they cannot be eaten."

<sup>4</sup>Then the word of Yahweh came to me, saying, <sup>5</sup>"Yahweh, God of Israel, says this: I will look on the exiles of Judah for their benefit, just like these good figs, the exiles whom I have sent out from this place to the land of Chaldea.<sup>6</sup>I will set my eyes on them for good and restore them to this land. I will build them up, and not tear them down. I will plant them, and not uproot them.<sup>7</sup>Then I will give them a heart to know me, for I am Yahweh. They will be my people and I will be their God, so they will turn to me with all their heart.

<sup>8</sup>But like the bad figs that are too bad to be eaten—this is what Yahweh says—I will act in this way with Zedekiah, king of Judah, with his officials, and with the rest of Jerusalem who remain in this land or go to stay in the land of Egypt.<sup>9</sup>I will turn them into a terrifying thing, a disaster, in the sight of all the kingdoms on earth, a disgrace and a subject for proverbs, taunts, and curses in every place where I will have driven them.<sup>10</sup>I will send out sword, famine, and plague against them, until they are destroyed from the land that I gave them and their ancestors."

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## Chapter 25

<sup>1</sup>This is the word that came to Jeremiah about all the people of Judah. It came in the fourth year of Jehoiakim son of Josiah, king of Judah. That was the first year of Nebuchadnezzar, king of Babylon.<sup>2</sup>Jeremiah the prophet proclaimed this to all the people of Judah and all the inhabitants of Jerusalem.

<sup>3</sup>He said, "For twenty-three years, from the thirteenth year of Josiah son of Amon, king of Judah until this day, Yahweh's words have been coming to me and I have spoken to you again and again, but you have not listened.

<sup>4</sup>Yahweh sent out all his servants the prophets to you again and again, but you have not listened or turned your ear to hear.

<sup>5</sup>These prophets said, 'Let each man turn from his wicked way and the wickedness of his practices and return to the land that Yahweh gave in ancient times to your ancestors and to you, as a permanent gift.<sup>6</sup>So do not walk after other gods to worship them or bow down to them, and do not provoke him with the work of your hands so that he does you harm.'

<sup>7</sup>But you have not listened to me—this is Yahweh's declaration—so you have provoked me with the work of your hands to do harm to you.<sup>8</sup>So Yahweh of hosts says this, 'Because you did not listen to my words,<sup>9</sup>see, I am about to send out a command to gather all the peoples of the north—this is Yahweh's declaration—with Nebuchadnezzar my servant, king of Babylon, and bring them against this land and its inhabitants, and against all the nations around you. For I will set them apart for destruction. I will turn them into a horror, an object for hissing, and an unending desolation.

<sup>10</sup>I will put an end to the sound of joy and sound of gladness, the sound of the groom and the sound of the bride, the sound of the millstones and the light of the lamp.<sup>11</sup>Then all of this land will become a desolation and a horror, and these nations will serve the king of Babylon for seventy years.

<sup>12</sup>Then it will happen when seventy years have been completed, that I will punish the king of Babylon and that nation, the land of the Chaldeans—this is Yahweh's declaration—for their iniquity and make it an unending desolation.<sup>13</sup>Then I will carry out against that land all the words that I had spoken, and everything written in this book that Jeremiah has prophesied against all the nations.<sup>14</sup>For also many other nations and great kings will make slaves out of these nations. I will repay them for their deeds and the works of their hands.'"

<sup>15</sup>For Yahweh, God of Israel, said this to me, "Take this cup of the wine of fury from my hand and make all the nations to which I am sending you drink it.<sup>16</sup>For they will drink and then stagger about and rant madly before the sword that I am sending out among them."

<sup>17</sup>So I took the cup from Yahweh's hand, and I made all the nations to which Yahweh had sent me drink it:

<sup>18</sup>Jerusalem, the cities of Judah and her kings and officials—to turn them into ruins and a waste, and into an object for hissing and cursing, as they are at this present day.

<sup>19</sup>Other nations also had to drink it: Pharaoh king of Egypt and his servants; his officials and all his people;<sup>20</sup>all people of mixed heritage and all the kings of the land of Uz; all the kings of the land of the Philistines—Ashkelon, Gaza, Ekron, and the remnant of Ashdod;<sup>21</sup>Edom and Moab and the people of Ammon.

<sup>22</sup>The kings of Tyre and Sidon, the kings of the coasts on the other side of the sea,<sup>23</sup>Dedan, Tema, and Buz with all the ones who cut the hair on the sides of their heads very short, they also had to drink it.

<sup>24</sup>All the kings of Arabia and all the kings of people of mixed heritage who live in the wilderness;<sup>25</sup>all the kings of Zimri, all the kings of Elam, and all the kings of the Medes;<sup>26</sup>all the kings of the north, the ones close by and the ones far away—everyone with his brother and all the kingdoms of the world that are on the surface of the earth, all of them had to drink the cup from Yahweh's hand. Finally, the king of Babylon will also drink from that cup.

<sup>27</sup>Yahweh said to me, "Now you must say to them, 'Yahweh of hosts, God of Israel, says this: Drink and become drunk, then vomit, fall down, and do not rise before the sword that I am sending among you.'<sup>28</sup>Then it will happen that if they refuse to take the cup from your hand to drink, you will say to them, 'Yahweh of hosts says this: You must certainly drink it.<sup>29</sup>For see, I am about to bring disaster on the city that is called by my name, and should you yourselves be free from punishment? You will not be free, for I am calling a sword against all the inhabitants of the land!—this is the declaration of Yahweh of hosts.'

<sup>30</sup>You must prophesy all these words against them, and say to them,  
'Yahweh will roar from the heights

and he will shout with his voice from his holy dwelling,  
 and he will roar mightily against his fold;  
 and he will shout, like those who tread the grapes  
 against all those who live on the earth.

<sup>31</sup> The sound of battle will resound to the ends of the earth,  
 for Yahweh brings charges against the nations,  
 and he brings judgment on all flesh,  
 and the wicked ones he will put to the sword  
 —this is Yahweh's declaration.'

<sup>32</sup> Yahweh of hosts says this,  
 'See, disaster is going out from nation to nation,  
 and a great storm is beginning  
 from the farthest parts of the earth.

<sup>33</sup> Then those killed by Yahweh will on that day extend from one end of the earth to the other; they will not be  
 mourned, gathered, or buried. They will be like dung on the ground.

<sup>34</sup> Wail, shepherds, and shout for help!  
 Roll about in the dust, you noblemen of the flock,  
 for the days of your slaughter have come;  
 you will be scattered when you fall like fine pottery.

<sup>35</sup> There is no refuge for the shepherds,  
 there will be no escape for the noblemen of the flock.

<sup>36</sup> Hear the outcry of the shepherds  
 and the wails of the noblemen of the flock,  
 for Yahweh is destroying their pastures.

<sup>37</sup> So the peaceful pastures will be devastated  
 because of Yahweh's fierce anger.

<sup>38</sup> Like a young lion, he has left his den,  
 for their land will become a horror  
 because of the oppressor's anger,  
 because of his angry wrath.'" <sup>1</sup>

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<sup>1</sup> Instead of the oppressor's anger , some ancient Hebrew copies and some modern translations have the oppressor's sword .

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## Chapter 26

<sup>1</sup>In the beginning of the reign of Jehoiakim son of Josiah, king of Judah, this word came from Yahweh, saying,

<sup>2</sup>"Yahweh says this: Stand in the courtyard of my house and speak about all the cities of Judah who come to worship at my house. Proclaim all the words that I have commanded you to say to them. Do not cut short any word!<sup>3</sup>It may be that they will listen, that each man will turn from his wicked ways, so I will relent concerning the disaster that I am planning to bring on them because of the wickedness of their deeds.

<sup>4</sup>So you must say to them, 'Yahweh says this: If you do not listen to me so as to walk in my law that I have placed before you—<sup>5</sup>if you do not listen to the words of my servants the prophets whom I am persistently sending to you—but you have not listened!—<sup>6</sup>then I will make this house like Shiloh; I will turn this city into a curse in the sight of all the nations on earth.'"

<sup>7</sup>The priests, the prophets, and all the people heard Jeremiah announcing these words in the house of Yahweh.<sup>8</sup>So it happened that when Jeremiah had finished announcing all that Yahweh commanded him to say to all the people, the priests, prophets, and all the people seized him and said, "You will certainly die!<sup>9</sup>Why have you prophesied in Yahweh's name and said that this house will become like Shiloh and this city will become desolate, with no inhabitant?" For all the people had assembled together against Jeremiah in the house of Yahweh.

<sup>10</sup>Then the officials of Judah heard these words and went up from the house of the king to the house of Yahweh. They sat in the gateway at the New Gate of the house of Yahweh.<sup>11</sup>The priests and the prophets spoke to the officials and to all the people. They said, "It is right for this man to die, for he prophesied against this city, just as you heard with your own ears!"<sup>12</sup>So Jeremiah spoke to all the officials and all the people and said, "Yahweh has sent me out to prophesy against this house and this city, to say all the words that you have heard.

<sup>13</sup>So now, improve your ways and your practices, and listen to the voice of Yahweh your God so that he will relent concerning the disaster that he has proclaimed against you.<sup>14</sup>I myself—look at me!—am in your hand. Do to me what is good and right in your eyes.<sup>15</sup>But you must surely know that if you kill me, then you are bringing innocent blood on yourselves and on this city and its inhabitants, for Yahweh has truly sent me to you to proclaim all these words for your ears."

<sup>16</sup>Then the officials and all the people said to the priests and prophets, "It is not right for this man to die, for he has proclaimed things to us in the name of Yahweh our God."<sup>17</sup>Then men from the elders of the land rose up and spoke to the entire assembly of the people.

<sup>18</sup>They said, "Micah of Moresheth was prophesying in the days of Hezekiah king of Judah. He spoke to all the people of Judah and said, 'Yahweh of hosts says this:

Zion will become a plowed field,  
Jerusalem will become a heap of rubble,  
and the hill of the temple will become a thicket.'

<sup>19</sup>Did Hezekiah king of Judah and all of Judah put him to death? Did he not fear Yahweh and appease the face of Yahweh so that Yahweh would relent concerning the disaster that he proclaimed to them? So will we do greater evil against our own lives?"

<sup>20</sup>Meanwhile there was another man who prophesied in the name of Yahweh—Uriah son of Shemaiah from Kiriath Jearim—he also prophesied against this city and this land, agreeing with all of Jeremiah's words.<sup>21</sup>But when King Jehoiakim and all his soldiers and officials heard his word, then the king tried to put him to death, but Uriah heard and was afraid, so he ran away and went to Egypt.

<sup>22</sup>Then King Jehoiakim sent out men to go to Egypt—Elnathan son of Akbor and men to go into Egypt after Uriah.

<sup>23</sup>They took Uriah out from Egypt and brought him to King Jehoiakim. Then Jehoiakim killed him with a sword and sent his corpse out to the graves of the ordinary people.<sup>24</sup>But the hand of Ahikam son of Shaphan was with Jeremiah, so he was not given into the hand of the people to be put to death.

## Chapter 27

<sup>1</sup>In the beginning of the reign of Zedekiah son of Josiah, king of Judah, this word came to Jeremiah from Yahweh.

<sup>2</sup>This is what Yahweh said to me, "Make fetters and a yoke for yourself. Place them on your neck.<sup>3</sup>Then send them out to the king of Edom, the king of Moab, the king of the people of Ammon, the king of Tyre, and to the king of Sidon. Send them by the hand of those kings' ambassadors who have come to Jerusalem to Zedekiah king of Judah.<sup>4</sup>Give commands to them for their masters and say, 'Yahweh of hosts, God of Israel, says this: This is what you must say to your masters,

<sup>5</sup>"I myself made the earth by my great strength and my raised arm. I also made men and animals on the earth, and I give it to anyone who is right in my eyes.<sup>6</sup>So now, I myself am giving all these lands into the hand of Nebuchadnezzar, king of Babylon, my servant. Also, I am giving the living things in the fields to him to serve him.<sup>7</sup>For all the nations will serve him, his son, and his grandson until the time for his land comes. Then many nations and great kings will subdue him.

<sup>8</sup>So the nation and the kingdom that does not serve Nebuchadnezzar, king of Babylon, and that does not put its neck under the yoke of the king of Babylon—I will punish that nation with the sword, with famine, and with the plague—this is Yahweh's declaration—until I have destroyed it by his hand.

<sup>9</sup>So do not listen to your prophets, your diviners, your dreamers, your soothsayers, and sorcerers, who have been speaking to you and saying, 'Do not serve the king of Babylon.'<sup>10</sup>For they are prophesying deceit to you in order to send you far away from your lands, for I will drive you away, and you will die.<sup>11</sup>But the nation that places its neck under the yoke of the king of Babylon and serves him, I will allow it to rest in its land—this is Yahweh's declaration—and they will cultivate it and make their homes in it.'"

<sup>12</sup>So I spoke to Zedekiah king of Judah and gave him this message, "Place your necks under the yoke of the king of Babylon and serve him and his people, and you will live.<sup>13</sup>Why will you die—you and your people—by the sword, famine, and plague, just as I have declared about the nation that refuses to serve the king of Babylon?

<sup>14</sup>Do not listen to the words of the prophets who speak to you and say, 'Do not serve the king of Babylon,' for they are prophesying lies to you.<sup>15</sup>For I have not sent them out—this is Yahweh's declaration—for they are prophesying deceit in my name so that I will drive you out and you will perish, both you and the prophets who are prophesying to you.'"

<sup>16</sup>I proclaimed this to the priests and all the people and said, "Yahweh says this: Do not listen to the words of your prophets who prophesy to you and say, 'Look! The objects belonging to the house of Yahweh are being returned from Babylon now!' They are prophesying lies to you.<sup>17</sup>Do not listen to them. You should serve the king of Babylon and live. Why should this city become a ruin?<sup>18</sup>If they are prophets, and if the word of Yahweh has truly come to them, let them beg Yahweh of hosts not to send to Babylon the objects that remain in his house, the house of the king of Judah, and Jerusalem.

<sup>19</sup>Yahweh of hosts says this about the pillars, the large basin known as "The Sea" and its base, and the rest of the objects that remain in this city—<sup>20</sup>the objects that Nebuchadnezzar king of Babylon did not take when he carried Jehoiachin son of Jehoiakim, the king of Judah, into captivity from Jerusalem to Babylon with all the nobles of Judah and Jerusalem.

<sup>21</sup>Yahweh of hosts, God of Israel, says this about the objects that remain in the house of Yahweh, the house of the king of Judah, and Jerusalem,<sup>22</sup>"They will be brought to Babylon, and they will remain there until the day I have set to come for them—this is Yahweh's declaration—then I will bring them up and restore them to this place."

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<sup>1</sup>Although most Hebrew copies have Jehoiakim, most modern translations have Zedekiah, because the events in this chapter occur during his reign.

## Chapter 28

<sup>1</sup>It happened in that year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year and the fifth month, Hananiah son of Azzur the prophet, who was from Gibeon, spoke to me in the house of Yahweh in front of the priests and all the people. He said, <sup>2</sup>"Yahweh of hosts, God of Israel, says this: I have broken the yoke imposed by the king of Babylon.

<sup>3</sup>Within two years I will bring back to this place all the objects belonging to the house of Yahweh house that Nebuchadnezzar king of Babylon took from this place and transported to Babylon. <sup>4</sup>Then I will bring back to this place Jehoiachin son of Jehoiakim, king of Judah, and all the captives of Judah who were sent to Babylon—this is Yahweh's declaration—for I will break the yoke of the king of Babylon."

<sup>5</sup>So Jeremiah the prophet spoke to Hananiah the prophet in front of the priests and to all the people who stood in the house of Yahweh. <sup>6</sup>Jeremiah the prophet said, "Let it be so! May Yahweh confirm the words that you prophesied and bring back to this place the objects belonging to the house of Yahweh and all the captives from Babylon. <sup>7</sup>However, listen to the word that I am proclaiming in your hearing and in the hearing of all the people.

<sup>8</sup>The prophets who existed before me and you from long ago also prophesied about many nations and against great kingdoms, about war, famine <sup>1</sup>, and plague. <sup>9</sup>So the prophet who prophesies that there will be peace—if his word comes true, then it will be known that he is indeed a prophet sent out by Yahweh."

<sup>10</sup>But Hananiah the prophet took the yoke from the neck of Jeremiah the prophet and broke it. <sup>11</sup>Then Hananiah spoke in front of all the people and said, "Yahweh says this: Just like this, within two years I will break from off the neck of every nation the yoke imposed by Nebuchadnezzar king of Babylon." Then Jeremiah the prophet went on his way.

<sup>12</sup>After Hananiah the prophet had broken the yoke from the neck of Jeremiah the prophet, the word of Yahweh came to Jeremiah, saying, <sup>13</sup>"Go and speak to Hananiah and say, 'Yahweh says this: You broke yokes of wood, and in their place you have made yokes of iron.' <sup>14</sup>For Yahweh of hosts, God of Israel, says this: I have placed a yoke of iron on the neck of all of these nations to serve Nebuchadnezzar king of Babylon, and they will serve him. I have also given him the wild beasts in the fields to rule over."

<sup>15</sup>Next Jeremiah the prophet said to Hananiah the prophet, "Listen Hananiah! Yahweh has not sent you, but you yourself have caused this people to trust in a lie. <sup>16</sup>So Yahweh says this: Look, I am about to send you out from the earth. You will die this year, since you proclaimed rebellion against Yahweh." <sup>17</sup>In the seventh month of that same year, Hananiah the prophet died.

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<sup>1</sup>Some ancient copies have disaster instead of famine .

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## Chapter 29

<sup>1</sup>These are the words in the scroll that Jeremiah the prophet sent out from Jerusalem to the remaining elders among the captives and to the priests, prophets, and all the people that Nebuchadnezzar exiled from Jerusalem to Babylon.<sup>2</sup>This was after Jehoiachin the king, the queen mother, and the high officials, the leaders of Judah and Jerusalem, and the craftsmen had been sent away from Jerusalem.<sup>3</sup>He sent this scroll by the hand of Elasah son of Shapan and Gemariah son of Hilkiah whom Zedekiah, king of Judah, had sent to Nebuchadnezzar king of Babylon.

<sup>4</sup>The scroll said, "Yahweh of hosts, God of Israel, says this to all the captives whom I caused to be exiled from Jerusalem to Babylon,<sup>5</sup>Build houses and live in them. Plant gardens and eat their fruit.

<sup>6</sup>Take wives and give birth to sons and daughters. Then take wives for your sons, and give your daughters to husbands. Let them give birth to sons and daughters and increase there so you do not become too few.<sup>7</sup>Seek the peace of the city where I have caused you to be exiled, and intercede with me on its behalf since there will be peace for you if it is at peace.'

<sup>8</sup>For Yahweh of hosts, God of Israel, says this, 'Do not let your prophets who are in your midst and your diviners deceive you, and do not listen to the dreams that you encourage them to dream.<sup>9</sup>For they are prophesying deceitfully to you in my name. I did not send them—this is Yahweh's declaration.'

<sup>10</sup>For Yahweh says this, 'When Babylon has ruled you for seventy years, I will help you and carry out my good word for you to bring you back to this place.<sup>11</sup>For I myself know the plans that I have for you—this is Yahweh's declaration—plans for peace and not for disaster, to give you a future and a hope.

<sup>12</sup>Then you will call to me, and go and pray to me, and I will listen to you.<sup>13</sup>For you will seek me and find me, since you will seek me with all your heart.<sup>14</sup>Then I will be found by you—this is Yahweh's declaration—and I will reverse your captivity; I will gather you from all the nations and places where I scattered you—this is Yahweh's declaration—for I will bring you back to the place from where I caused you to be exiled.'

<sup>15</sup>Since you said that Yahweh has raised up prophets for us in Babylon,<sup>16</sup>Yahweh says this to the king who sits on the throne of David and to all the people who are staying in that city, your brothers who have not gone out with you into captivity—<sup>17</sup>Yahweh of hosts says this, 'See, I am about to send sword, famine, and plague on them. For I will make them like rotten figs that are too bad to be eaten.

<sup>18</sup>Then I will pursue them with sword, famine, and plague and make them a terrifying thing to all the kingdoms on earth—a horror, an object of curses and hissing, and a shameful thing among all the nations where I scattered her.<sup>19</sup>This is because they did not listen to my word—this is Yahweh's declaration—that I sent out to them through my servants the prophets. I repeatedly sent them, but you would not listen—this is Yahweh's declaration.'

<sup>20</sup>So you yourselves listen to the word of Yahweh, all you exiles whom he has sent out from Jerusalem to Babylon,

<sup>21</sup>Yahweh of hosts, God of Israel, says this about Ahab son of Kolaiah and Zedekiah son of Maaseiah, who prophesy falsely to you in my name: See, I am about to put them into the hand of Nebuchadnezzar king of Babylon. He will kill them before your eyes.

<sup>22</sup>Then a curse will be spoken about these persons by all the exiles from Judah in Babylon. The curse will say: "May Yahweh make you like Zedekiah and Ahab, whom the king of Babylon roasted in fire."<sup>23</sup>This will happen because of the disgraceful things they did in Israel when they committed adultery with their neighbor's wives and declared false words in my name, things that I never commanded them to say. For I am the one who knows; I am the witness—this is Yahweh's declaration."

<sup>24</sup>About Shemaiah the Nehelamite, say this:<sup>25</sup>"Yahweh of hosts, God of Israel, says this: Because you sent out letters in your own name to all the people in Jerusalem, to Zephaniah son of Maaseiah the priest, and to all the priests, and said,<sup>26</sup>"Yahweh has made you priest instead of Jehoiada the priest, for you to be the overseer of the house of Yahweh. You are in control of all the people who rave and make themselves into prophets. You should put them in stocks and chains.

<sup>27</sup>So now, why have you not rebuked Jeremiah of Anathoth, who makes himself into a prophet against you?<sup>28</sup>For he has sent to us in Babylon and said, 'It will be a long time. Build houses and live in them, and plant gardens and eat their fruit.'"<sup>29</sup>Zephaniah the priest read this letter in the hearing of Jeremiah the prophet.

<sup>30</sup>Then the word of Yahweh came to Jeremiah, saying, <sup>31</sup>"Send word to all the exiles and say, 'Yahweh says this about Shemaiah the Nehelamite: Because Shemaiah has prophesied to you when I myself did not send him, and he has caused you to trust in a lie, <sup>32</sup>therefore Yahweh says this: Look, I am about to punish Shemaiah the Nehelamite and his descendants. There will not be a man for him to stay among this people. He will not see the good that I will do for my people—this is Yahweh's declaration—for he has proclaimed rebellion against Yahweh.'"

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## Chapter 30

<sup>1</sup>The word that came to Jeremiah from Yahweh, saying, <sup>2</sup>"This is what Yahweh, God of Israel, says, 'Write in a scroll all the words that I have spoken to you. <sup>3</sup>For look, days are coming—this is Yahweh's declaration—when I will reverse the captivity of my people, Israel and Judah. I, Yahweh, have said it. For I will bring them back to the land that I gave their ancestors, and they will possess it.'"

<sup>4</sup>These are the words that Yahweh declared concerning Israel and Judah, <sup>5</sup>"For Yahweh says this,

'We have heard a trembling voice  
of dread and not of peace.

<sup>6</sup> Ask and see if a man bears a child.  
Why do I see every young man with his hand on his loins  
like a woman bearing a child?  
Why have all their faces become pale?

<sup>7</sup> Woe! For that day will be great,  
with none like it.  
It will be a time of distress for Jacob,  
but he will be rescued from it.

<sup>8</sup> For it will be in that day  
—this is the declaration of Yahweh of hosts  
—that I will break the yoke off your neck,  
and I will shatter your chains,  
so foreigners will no longer enslave you.

<sup>9</sup> But they will worship Yahweh their God  
and serve David their king,  
whom I will make king over them.

<sup>10</sup> So you, my servant Jacob, do not fear  
—this is Yahweh's declaration  
—and do not be dismayed, Israel.  
For see, I am about to deliver you from the faraway place,  
and your descendants from the land of captivity.  
Jacob will return and be at ease;  
he will rest secure,  
and there will be no more terror.

<sup>11</sup> For I am with you  
—this is Yahweh's declaration  
—to save you.  
Then I will bring a complete end  
to all the nations where I have scattered you.  
But I will certainly not put an end to you,  
though I discipline you justly  
and will certainly not leave you unpunished.'

<sup>12</sup>For Yahweh says this,  
'Your injury is incurable;  
your wound is infected.

<sup>13</sup> There is no one to plead your case;  
there is no remedy for your wound to heal you.

<sup>14</sup> All of your lovers have forgotten you.  
They will not look for you,  
for I have wounded you with the wound of an enemy

- and the discipline of a cruel master  
because of your many iniquities  
and your numerous sins.
- <sup>15</sup> Why do you call for help for your injury?  
Your pain is incurable.  
Because of your many iniquities,  
your numerous sins,  
I have done these things to you.
- <sup>16</sup> So everyone who consumes you  
will be consumed,  
and all of your adversaries will go into captivity.  
For the ones who have plundered you  
will become plunder,  
and I will make all of the ones despoiling you a spoil.
- <sup>17</sup> For I will bring healing on you;  
I will heal you of your wounds  
—this is Yahweh's declaration—  
I will do this because they called you:  
Outcast. No one cares for this Zion."
- <sup>18</sup> Yahweh says this,  
"See, I am about to bring back  
the fortunes of Jacob's tents  
and have compassion on his homes.  
Then a city will be built on the heap of ruins,  
and a stronghold will exist again where it used to be.
- <sup>19</sup> Then a song of praise and a sound of merriment  
will go out from them,  
for I will increase them and not diminish them;  
I will honor them so they will not be humbled.
- <sup>20</sup> Then their people will be like before,  
and their assembly will be established before me  
when I punish all the ones  
who are now oppressing them.
- <sup>21</sup> Their ruler will come from among them.  
He will emerge from their midst  
when I draw him near and when he approaches me.  
If I do not do this,  
who would dare come close to me?  
—this is Yahweh's declaration.
- <sup>22</sup> Then you will be my people,  
and I will be your God.
- <sup>23</sup> See, the tempest of Yahweh,  
his fury, has gone out.  
It is a continual tempest.  
It will whirl on the heads of the wicked people.
- <sup>24</sup> Yahweh's wrath will not return  
until it has carried out and brought into being  
his heart's purposes.  
In the final days,  
you will understand it."



## Chapter 31

<sup>1</sup>"At that time—this is Yahweh's declaration—I will be the God of all the clans of Israel, and they will be my people."

<sup>2</sup>Yahweh says this,

"The people who have survived the sword  
have found favor in the wilderness;  
I will go out to give rest to Israel."

<sup>3</sup>Yahweh appeared to me in the past and said,  
"I have loved you, Israel, with everlasting love.  
So I have drawn you toward myself  
with covenant faithfulness.

<sup>4</sup> I will build you up again  
so you will be built, virgin Israel.  
You will again pick up your tambourine  
and go out with happy dances.

<sup>5</sup> You will plant vineyards again  
on the mountains of Samaria;  
the farmers will plant and put the fruit to good use.

<sup>6</sup> For a day will come  
when the watchmen in the mountains of Ephraim will proclaim,  
'Arise, let us go up to Zion to Yahweh our God.'

<sup>7</sup>For Yahweh says this,

"Shout for joy over Jacob!  
Shout in gladness for the chief people of the nations!  
Let praise be heard.  
Say, 'Yahweh has rescued his people, the remnant of Israel.'

<sup>8</sup> See, I am about to bring them from the northern lands.  
I will gather them from the farthest parts of the earth.  
The blind and lame will be among them;  
pregnant women and those who are about to give birth  
will be with them.

A great assembly will return here.

<sup>9</sup> They will come weeping;  
I will lead them as they make their pleas.  
I will have them journey to streams of water  
on a straight road.  
They will not stumble on it,  
for I will be a Father to Israel,  
and Ephraim will be my firstborn.

<sup>10</sup> "Hear the word of Yahweh, nations.  
Report along the coasts in the distance.  
You nations must say,

'The one who scattered Israel is gathering her up  
and keeping her as a shepherd keeps his sheep.'

<sup>11</sup> For Yahweh has ransomed Jacob  
and has redeemed him from the hand  
that was too strong for him.

<sup>12</sup> Then they will come and rejoice on the heights of Zion.

Their faces will shine because of Yahweh's goodness,  
 over the grain and the new wine,  
 over the oil and the offspring of the flocks and herds.  
 For their lives will become like a watered garden,  
 and they will never again feel any more sorrow.  
<sup>13</sup> Then virgins will rejoice with dancing,  
 and young and old men will be together.  
 For I will change their mourning into celebration.  
 I will comfort them and give them joy for their sorrow.  
<sup>14</sup> Then I will saturate the lives of the priests  
 with abundance.  
 My people will fill themselves with my goodness  
 —this is Yahweh's declaration."

<sup>15</sup> Yahweh says this  
 "A voice is heard in Ramah,  
 wailing and bitter weeping.  
 It is Rachel weeping for her children.  
 She refuses to be comforted over them,  
 for they live no longer."

<sup>16</sup> Yahweh says this,  
 "Hold your voice back from weeping  
 and your eyes from tears;  
 there is a reward for your work  
 —this is Yahweh's declaration  
 —your children will return from the land of the enemy.  
<sup>17</sup> There is hope for your future  
 —this is Yahweh's declaration  
 —your descendants will return inside their borders.

<sup>18</sup> "I have certainly heard Ephraim sorrowing,  
 'You punished me,  
 and I have been punished like an untrained calf.  
 Bring me back and I will be brought back,  
 for you are Yahweh my God.  
<sup>19</sup> For after I turned back to you, I repented;  
 after I was trained, I slapped my thigh.  
 I was ashamed and humiliated,  
 for I have borne the disgrace of my youth.'  
<sup>20</sup> Is not Ephraim my precious child?  
 Is he not my dear, delightful son?  
 For whenever I speak against him,  
 I certainly still call him to my loving mind.  
 In this way my heart longs for him.  
 I will certainly have compassion on him  
 —this is Yahweh's declaration."

<sup>21</sup> Place road signs for yourself.  
 Set up guideposts for yourself.  
 Set your mind on the right path,  
 the way you should take.  
 Come back, virgin Israel!  
 Come back to these cities of yours.

<sup>22</sup> How long will you waver, faithless daughter?  
For Yahweh has created something new on earth  
—a woman surrounds a strong man.

<sup>23</sup>Yahweh of hosts, the God of Israel, says this, "When I reverse their captivity, they will say this in the land of Judah and its cities, 'May Yahweh bless you, you righteous place where he lives, you holy mountain.'<sup>24</sup>For Judah and all its cities will live together there, as will farmers and those who set out with flocks.<sup>25</sup>For I will cause those who are weary to drink their fill, and I fill up those who are faint."<sup>26</sup>After this I awoke, and I realized that my sleep had been refreshing.

<sup>27</sup>"Look, the days are coming—this is Yahweh's declaration—when I will sow the houses of Israel and Judah with the seed of man and the seed of animals.<sup>28</sup>In the past, I kept them under surveillance in order to uproot them and to tear them down, to overthrow, destroy, and bring them harm. But in the coming days, I will watch over them, in order to build them up and to plant them—this is Yahweh's declaration.

<sup>29</sup>In those days no one will say any longer,  
'Fathers have eaten sour grapes,  
but the children's teeth are dulled.'

<sup>30</sup>For each man will die in his own iniquity; everyone who eats sour grapes, his teeth will be dulled.

<sup>31</sup> Look, the days are coming—  
this is Yahweh's declaration—  
when I will establish a new covenant  
with the house of Israel and the house of Judah.

<sup>32</sup> It will not be like the covenant  
that I established with their fathers in the days  
when I took them by their hand  
to bring them out from the land of Egypt,  
because they broke my covenant,  
although I was a husband for them—  
this is Yahweh's declaration.

<sup>33</sup> This is the covenant  
that I will establish with the house of Israel  
after these days  
—this is Yahweh's declaration.  
I will place my law within them  
and will write it on their heart,  
for I will be their God,  
and they will be my people.

<sup>34</sup> Then each man will no longer teach his neighbor,  
or a man teach his brother and say, 'Know Yahweh!'  
For all of them will know me,  
from the smallest of them to the greatest  
—this is Yahweh's declaration—  
for I will forgive their iniquity  
and will no longer call their sins to mind."

<sup>35</sup>Yahweh says this,  
it is he who gives the sun for light by day  
and the ordinance of the moon and stars  
for light by night.  
He is the one who sets the sea in motion  
so that its waves roar—  
Yahweh of hosts is his name.

<sup>36</sup> "Only if these permanent things vanish from my sight



—this is Yahweh's declaration—  
will Israel's descendants ever stop  
from forever being a nation before me."

<sup>37</sup>Yahweh says this,  
"Only if the highest heavens can be measured,  
and only if the earth's foundation below can be discovered,  
will I reject all of Israel's descendants  
because of all that they have done  
—this is Yahweh's declaration.

<sup>38</sup>"Look, the days are coming—this is Yahweh's declaration—when the city will be rebuilt for me, from the Tower of Hananel to the Corner Gate. <sup>39</sup>Then the measuring line will go out again farther, to the hill of Gareb and around Goah. <sup>40</sup>The whole valley of the dead bodies and the ashes, and all the terraced fields going out to the Kidron Valley as far as the corner of the Horse Gate on the east, will be set apart for Yahweh. The city will not be pulled up or overthrown again, forever."

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## Chapter 32

<sup>1</sup>This is the word that came to Jeremiah from Yahweh in the tenth year of Zedekiah king of Judah, the eighteenth year of Nebuchadnezzar.<sup>2</sup>At that time, the army of the king of Babylon was besieging Jerusalem, and Jeremiah the prophet was imprisoned in the courtyard of the guard at the house of the king of Judah.

<sup>3</sup>Zedekiah king of Judah had imprisoned him and said, "Why do you prophesy and say, 'Yahweh says this: Look, I am about to give over this city into the hand of the king of Babylon, and he will capture it.'<sup>4</sup>Zedekiah king of Judah will not escape from the hand of the Chaldeans, for he will certainly be given into the hand of the king of Babylon. His mouth will speak to the king's mouth, and his eyes will see the king's eyes.<sup>5</sup>He will take Zedekiah to Babylon, and he will remain there until I have dealt with him—this is Yahweh's declaration. Though you fight against the Chaldeans, you will not succeed.'?"

<sup>6</sup>Jeremiah said, "The word of Yahweh came to me, saying,<sup>7</sup>'Look, Hanamel son of Shallum your uncle is coming to you and will say, 'Buy my field that is in Anathoth for yourself, for the right of redemption belongs to you.'"

<sup>8</sup>Then, as Yahweh had declared, Hanamel, the son of my uncle, came to me in the courtyard of the guard, and he said to me, "Buy my field that is in Anathoth in the land of Benjamin, for the right of inheritance is yours, and the right of redemption belongs to you. Buy it for yourself." Then I knew that this was Yahweh's word.<sup>9</sup>So I bought the field in Anathoth from Hanamel, the son of my uncle, and I weighed out for him the silver, seventeen shekels in weight.

<sup>10</sup>Then I wrote in a scroll and sealed it, and had witnesses witness it. Then I weighed the silver in the scales.<sup>11</sup>Next I took the deed of purchase that was sealed, following the command and the statutes, as well as the unsealed deed.<sup>12</sup>I gave the sealed scroll to Baruch son of Neriah son of Mahseiah in front of Hanamel, the son of my uncle, and the witnesses who had written in the sealed scroll, and in front of all the Jews who sat in the courtyard of the guard.

<sup>13</sup>So I gave a command to Baruch before them. I said,<sup>14</sup>"Yahweh of hosts, God of Israel, says this: Take these documents, both this receipt of purchase that is sealed and the unsealed copies of the deed of purchase, and put them in a clay jar so they will last for a long time.<sup>15</sup>For Yahweh of hosts, God of Israel, says this: Houses, fields, and vineyards will again be bought in this land."

<sup>16</sup>After I gave the receipt of purchase to Baruch son of Neriah, I prayed to Yahweh and said,

<sup>17</sup>"Woe, Lord Yahweh! Look! You alone have made the heavens and the earth by your great strength and with your raised arm. Nothing you say is too difficult for you to do.<sup>18</sup>You show steadfast love to thousands and pour the guilt of fathers into the laps of their children after them. You are the great and mighty God; Yahweh of hosts is your name.

<sup>19</sup>You are great in wise counsel and mighty in deeds, for your eyes are open to all the ways of people, to give to each man what his conduct and deeds deserve.<sup>20</sup>You did signs and wonders in the land of Egypt. To this present day here in Israel and among all mankind, you have made your name famous.<sup>21</sup>For you brought your people Israel out from the land of Egypt with signs and wonders, with a strong hand, with a raised arm, and with great terror.

<sup>22</sup>Then you gave them this land—which you had sworn to their ancestors to give to them—a land flowing with milk and honey.<sup>23</sup>So they entered and took possession of it. But they did not obey your voice or live in obedience to your law. They did nothing of what you had commanded them to do, so you brought all this disaster on them.

<sup>24</sup>Look! The siege mounds have reached up to the city to capture it. For because of sword, famine, and plague, the city has been given into the hand of the Chaldeans who are fighting against it. For what you have said would happen is happening, and see, you are watching.<sup>25</sup>Then you, Lord Yahweh, said to me, "Purchase a field for yourself with silver and have witnesses witness it, even though this city is being given into the hand of the Chaldeans."

<sup>26</sup>The word of Yahweh came to Jeremiah, saying,<sup>27</sup>"Look! I am Yahweh, God of all mankind. Is anything too difficult for me to do?<sup>28</sup>Therefore Yahweh says this, 'See, I am about to give this city into the hand of the Chaldeans and Nebuchadnezzar, king of Babylon. He will capture it.

<sup>29</sup>The Chaldeans who are fighting against this city will come and set fire to this city and burn it, along with the houses on the roofs of which the people worshiped Baal and poured out drink offerings to other gods in order to

provoke me.<sup>30</sup>For the people of Israel and Judah have certainly been people who have been doing evil before my eyes since their youth. The people of Israel have certainly provoked me to anger with the works of their hands—this is Yahweh's declaration.

<sup>31</sup>Yahweh declares that this city has been a provocation of my wrath and fury since the day that they built it. It has been that right up to this present day. So I will remove it from before my face<sup>32</sup>because of all the wickedness of the people of Israel and Judah, the things that they have done to provoke me—they, their kings, princes, priests, prophets, and every person in Judah and inhabitant of Jerusalem.

<sup>33</sup>They turned their backs to me instead of their faces. Though I persistently taught them, not one of them listened in order to receive correction.<sup>34</sup>They set up their abominable idols in the house that is called by my name, to defile it.<sup>35</sup>They built high places for Baal in the Valley of Ben Hinnom in order to put their sons and daughters in the fire for Molech. I did not command them. It never entered my mind that they should do this detestable thing and so cause Judah to sin.'

<sup>36</sup>So now therefore, I, Yahweh, the God of Israel, say this concerning this city, the city about which you are saying, 'It is given into the hand of the king of Babylon by sword, famine, and plague.'<sup>37</sup>See, I am about to gather them from every land where I had driven them in my wrath, fury, and great anger. I am about to bring them back to this place and enable them to live in security.

<sup>38</sup>Then they will be my people, and I will be their God.<sup>39</sup>I will give them one heart and one way to honor me every day so it will be good for them and their descendants after them.<sup>40</sup>Then I will make with them an everlasting covenant, that I will not turn away from doing good to them. I will set honor for me in their hearts, so that they will never turn away from me.

<sup>41</sup>Then I will rejoice in doing good to them. I will faithfully plant them in this land with all my heart and all my life.

<sup>42</sup>For Yahweh says this, 'Just as I have brought all this great disaster on this people, so I will bring on them all the good things that I have said I would do for them.

<sup>43</sup>Then fields will be bought in this land, about which you are saying, "This is a ruined land, which has neither man nor animal. It has been given into the hand of the Chaldeans."<sup>44</sup>They will buy fields with silver and write in sealed scrolls. They will assemble witnesses in the land of Benjamin, all around Jerusalem and the cities of Judah, in the cities in the hill country and in the lowlands, and in the cities of the Negev. For I will reverse their captivity—this is Yahweh's declaration."

## Chapter 33

<sup>1</sup>Then the word of Yahweh came to Jeremiah a second time, while he was still shut within the courtyard of the guard, saying, <sup>2</sup>"Yahweh the maker, says this—Yahweh, who forms in order to establish—Yahweh is his name,<sup>3</sup>Call to me, and I will answer you. I will demonstrate great things to you, mysteries that you do not understand.'

<sup>4</sup>For Yahweh, God of Israel, says this concerning the houses in this city and the houses of the kings of Judah that are torn down because of the siege ramps and the sword,<sup>5</sup>The Chaldeans are coming to fight and to fill the houses with corpses of people whom I will kill in my wrath and fury, when I hide my face from this city because of all their wickedness.

<sup>6</sup>But see, I am about to bring healing and a cure, for I will heal them and will bring to them abundance, peace, and faithfulness.<sup>7</sup>For I will reverse the captivity of Judah and Israel; I will build them up as in the beginning.<sup>8</sup>Then I will purify them from all the iniquity that they have committed against me. I will pardon all the iniquities that they have done against me, and all the ways that they rebelled against me.<sup>9</sup>For this city will become for me a joyful name, a song of praise and honor for all the nations of the earth who will hear of all the good things that I am going to do for it. Then they will fear and tremble because of all the good things and the peace that I will give to it.'

<sup>10</sup>Yahweh says this, 'In this place about which you are now saying, "It is desolate, a place with neither man nor animal," in the cities of Judah, and in the streets of Jerusalem that are desolate, having neither man nor animal, there will be heard again<sup>11</sup>the sound of joy and the sound of gladness, the sound of the groom and the sound of the bride, the sound of those who say, while they bring thank offerings to the house of Yahweh,

"Give thanks to Yahweh of hosts, for Yahweh is good,  
and his unfailing love lasts forever!"

For I will reverse the captivity of the land to what they were before,' says Yahweh.

<sup>12</sup>Yahweh of hosts says this: 'In this desolate place, where now there is neither man nor animal—in all its cities there will again be pastures where shepherds can rest their flocks.<sup>13</sup>In the cities in the hill country, the lowlands, and the Negev,in the land of Benjamin and all around Jerusalem, and in the cities of Judah, the flocks will again pass under the hands of the ones counting them,' says Yahweh.

<sup>14</sup>Look! Days are coming—this is Yahweh's declaration—when I will do what I have promised for the house of Israel and the house of Judah.

<sup>15</sup> In those days and in that time  
I will make a righteous branch to grow for David,  
and he will carry out justice and righteousness in the land.

<sup>16</sup> In those days Judah will be saved,  
and Jerusalem will live in security,  
for this is what she will be called,  
"Yahweh is our righteousness."

<sup>17</sup>For Yahweh says this: 'A man from David's line will never be lacking to sit on the throne of the house of Israel,  
<sup>18</sup>nor will a man from the Levitical priests be lacking before me to raise burnt offerings, to burn grain offerings, and to perform sacrifices all the time.'"

<sup>19</sup>The word of Yahweh came to Jeremiah, saying, <sup>20</sup>"Yahweh says this: 'If you can break my covenant with day and night so that there will no longer be day or night at their proper times,<sup>21</sup>then you will be able to break my covenant with David my servant, so that he will no longer have a descendant to reign on his throne, and my covenant with the Levitical priests, my servants.<sup>22</sup>As the hosts of heaven cannot be counted, and as the sand of the seashores cannot be measured, so I will increase the descendants of David my servant and the Levites who serve before me.'"

<sup>23</sup>The word of Yahweh came to Jeremiah, saying, <sup>24</sup>"Have you not considered what this people has declared when they said, 'The two families that Yahweh chose, now he has rejected them'? In this way they despise my people, saying that they are no longer a nation in their sight.

<sup>25</sup>I, Yahweh, say this, 'If I have not established the covenant of day and night, and if I have not fixed the laws of heaven and earth,<sup>26</sup> then I will reject the descendants of Jacob and David my servant and not bring from them a person to rule over the descendants of Abraham, Isaac, and Jacob. For I will reverse their captivity and show mercy to them.'"

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## Chapter 34

<sup>1</sup>The word that came to Jeremiah from Yahweh, when Nebuchadnezzar king of Babylon and all of his army, together with all the kingdoms of the earth, the domains under his dominion, and all their people were waging war against Jerusalem and all of her cities, saying:<sup>2</sup>"Yahweh, God of Israel, says this: Go and speak to Zedekiah king of Judah and say to him, 'Yahweh says this: Look, I am about to give this city into the hand of the king of Babylon. He will burn it.<sup>3</sup>You will not escape from his hand, for you will certainly be seized and given into his hand. Your eyes will look at the eyes of the king of Babylon; he will speak directly to you as you go to Babylon.'

<sup>4</sup>Listen to the word of Yahweh, Zedekiah king of Judah! Yahweh says this concerning you, 'You will not die by the sword.<sup>5</sup>You will die in peace. As in the funeral burning of your ancestors, the kings who were before you, they will burn your body. They will say, "Woe, master!" They will lament for you. Now I have spoken—this is Yahweh's declaration.'"

<sup>6</sup>So Jeremiah the prophet proclaimed to Zedekiah king of Judah all these words in Jerusalem.<sup>7</sup>The army of the king of Babylon made war against Jerusalem and all the remaining cities of Judah: Lachish and Azekah. These cities of Judah remained as fortified cities.

<sup>8</sup>The word came to Jeremiah from Yahweh after King Zedekiah had made a covenant with all the people in Jerusalem, to proclaim freedom to them,<sup>9</sup>that each man must send away his Hebrew slaves free, both male and female, so no one was to make a slave of a Jew, who was his brother.

<sup>10</sup>So all the leaders and people entered into the covenant that each person would free his male and female slaves so that they would not be enslaved any longer. They obeyed and set them free.<sup>11</sup>But after this they changed their minds. They brought back the slaves whom they had sent away free. They forced them to become slaves again.

<sup>12</sup>So the word of Yahweh came to Jeremiah, saying,<sup>13</sup>"Yahweh, God of Israel, says this, 'I myself made a covenant with your ancestors on the day that I brought them out from the land of Egypt, out from the house of slavery. That was when I said,<sup>14</sup>"At the end of every seven years, each man must send away his brother, his fellow Hebrew who had sold himself to you and served you for six years. Send him away in freedom.'" But your ancestors did not listen to me or incline their ears to me.

<sup>15</sup>Now you yourselves repented and began to do what is right in my eyes. You proclaimed freedom, each man to his neighbor, and you made a covenant before me in the house that is called by my name.<sup>16</sup>But then you turned and polluted my name; you caused each man to bring back his male and female slaves, the ones whom you had sent away free. You forced them to become your slaves again.'

<sup>17</sup>Therefore Yahweh says this, 'You yourselves have not listened to me. You should have proclaimed freedom, every one of you, to your brothers and fellow Israelites. So look! I am about to proclaim freedom to you—this is Yahweh's declaration—freedom from the sword, the plague, and famine, for I am going to make you a terrifying thing in the sight of every kingdom on earth.<sup>18</sup>Then I will deal with the people who have broken my covenant, who did not keep the words of the covenant that they established before me when they cut a bull in two and walked between its parts,<sup>19</sup>and then the leaders of Judah and Jerusalem, the eunuchs and the priests, and all the people of the land walked between the parts of the bull.

<sup>20</sup>I will give them into the hand of their enemies and into the hand of those who are seeking their lives. Their corpses will be food for the birds of the skies and the wild animals on the earth.<sup>21</sup>So I will give Zedekiah king of Judah and his leaders into the hand of their enemies and into the hand of those who are seeking their life, and into the hand of the army of the king of Babylon that has risen up against you.<sup>22</sup>Look, I am about to give a command—this is Yahweh's declaration—and will bring them back to this city to wage war against it and take it, and to burn it. For I will turn the cities of Judah into ruined places in which there will be no inhabitants.'"

## Chapter 35

<sup>1</sup>The word that came to Jeremiah from Yahweh in the days of Jehoiakim son of Josiah king of Judah, saying, <sup>2</sup>"Go to the family of the Rekabites and speak with them. Then bring them to my house, into one of the rooms there, and give them wine to drink."

<sup>3</sup>So I took Jaazaniah son of Jeremiah son of Habazziniah and his brothers, all his sons, and all the family of the Rekabites. <sup>4</sup>I took them to the house of Yahweh, into the rooms of the sons of Hanan son of Igdliah, the man of God. These rooms were beside the room of the leaders, which was above the room of Maaseiah son of Shallum, the gatekeeper.

<sup>5</sup>Then I placed bowls and cups full of wine in front of the Rekabites and said to them, "Drink some wine." <sup>6</sup>But they said, "We will not drink any wine, for our ancestor, Jonadab son of Rekab, commanded us, 'Do not drink any wine, neither you nor your descendants, forever.' <sup>7</sup>Also, do not build any houses, sow any seeds, or plant any vineyards; this is not for you. For you must live in tents all your days, so that you might live many days in the land where you are staying as foreigners."

<sup>8</sup>We have obeyed the voice of Jonadab son of Rekab, our ancestor, in all that he commanded us, to never drink wine all of our days, we, our wives, our sons, and our daughters. <sup>9</sup>We will never build houses to live in, and there will be no vineyard, field, or seed in our possession. <sup>10</sup>We have lived in tents and we have obeyed and done all that Jonadab our ancestor commanded us. <sup>11</sup>But when Nebuchadnezzar king of Babylon attacked the land, we said, 'Come, we must go to Jerusalem to escape from the Chaldean and Aramean armies.' So we are living in Jerusalem."

<sup>12</sup>Then the word of Yahweh came to Jeremiah, saying, <sup>13</sup>"Yahweh of hosts, God of Israel, says this, 'Go and say to the men of Judah and the inhabitants of Jerusalem, "Will you not receive correction and listen to my words?—this is Yahweh's declaration. <sup>14</sup>The words of Jonadab son of Rekab that he gave to his sons as a command, not to drink any wine, have been observed to this very day. They have obeyed their ancestor's command. But as for me, I myself have been making persistent proclamations to you, but you do not listen to me.

<sup>15</sup>I persistently sent to you all my servants, the prophets, saying 'Let each person turn from his wicked way and do good deeds; let no one walk any longer after other gods and worship them. Then you will live in the land that I gave to you and your ancestors.' But you did not incline your ears and you did not listen to me. <sup>16</sup>For the descendants of Jonadab son of Rekab have observed the commands of their ancestor that he commanded them, but this people refuses to listen to me."

<sup>17</sup>So Yahweh, God of hosts and God of Israel, says this, 'Look, I am bringing upon Judah and on everyone living in Jerusalem, all the disasters I pronounced against them because I spoke to them, but they did not listen; I called to them, but they did not answer.'"

<sup>18</sup>Jeremiah said to the family of the Rekabites, "Yahweh of hosts, God of Israel, says this: You have listened to the commands of Jonadab your ancestor and have kept them all—you have obeyed all that he commanded you to do —<sup>19</sup>so Yahweh of hosts, God of Israel, says this, "There will always be someone descended from Jonadab son of Rekab to serve me."

## Chapter 36

<sup>1</sup>It came about in the fourth year of Jehoiakim son of Josiah king of Judah, that this word came to Jeremiah from Yahweh, and he said, <sup>2</sup>"Take a scroll for yourself and write on it all the words that I have told you concerning Israel and Judah, and every nation. Do this for everything I have told from the days of Josiah until this very day.

<sup>3</sup>Perhaps the people of Judah will listen to all the disasters that I intend to bring on them. Perhaps everyone will turn away from his wicked way, so I can forgive their iniquity and their sin."

<sup>4</sup>Then Jeremiah called Baruch son of Neriah, and Baruch wrote in a scroll, at Jeremiah's dictation, all the words of Yahweh spoken to him. <sup>5</sup>Next Jeremiah gave a command to Baruch. He said, "I am in prison and cannot go to the house of Yahweh. <sup>6</sup>So you must go and read from the scroll that you wrote at my dictation. On the day of the fast, you must read Yahweh's words in the hearing of the people in his house, and also in the hearing of all of Judah who have come from their cities. Proclaim these words to them.

<sup>7</sup>Perhaps their pleas for mercy will come before Yahweh. Perhaps each person will turn from his wicked way, since the wrath and fury that Yahweh has proclaimed against this people are severe."<sup>8</sup>So Baruch son of Neriah did everything that Jeremiah the prophet had commanded him to do. He read aloud from the scroll the words of Yahweh in the house of Yahweh.

<sup>9</sup>It came about in the fifth year and ninth month of Jehoiakim son of Josiah, king of Judah, that all the people in Jerusalem and the people who came to Jerusalem from the cities of Judah proclaimed a fast before Yahweh.

<sup>10</sup>Baruch read aloud from the scroll Jeremiah's words in the house of Yahweh, from the room of Gemariah son of Shaphan the scribe, in the upper courtyard, by the gate of the entrance to the house of Yahweh. He did this in the hearing of all the people.

<sup>11</sup>Now Micaiah son of Gemariah son of Shaphan heard all of Yahweh's words in the scroll. <sup>12</sup>He went down to the house of the king, to the secretary's room. Look, all the officials were sitting there: Elishama the secretary, Delaiah son of Shemaiah, Elnathan son of Akbor, Gemariah son of Shaphan, and Zedekiah son of Hananiah, and all the officials.

<sup>13</sup>Then Micaiah reported to them all the words that he had heard that Baruch read aloud from the scroll in the hearing of the people. <sup>14</sup>So all the officials sent Jehudi son of Nethaniah son of Shelemiah son of Cushi, to Baruch. Jehudi said to Baruch, "Take the scroll in your hand, the scroll from which you were reading in the hearing of the people, and come." So Baruch son of Neriah took the scroll in his hand and went to the officials. <sup>15</sup>Then they said to him, "Sit down and read this in our hearing." So Baruch read the scroll.

<sup>16</sup>It happened that when they heard all these words, each man turned in fear to the one next to him and said to Baruch, "We must certainly report all of these words to the king."<sup>17</sup>Then they asked Baruch, "Tell us, how did you come to write all these words at Jeremiah's dictation?"<sup>18</sup>Baruch said to them, "He dictated all these words to me, and I wrote them in ink on this scroll."<sup>19</sup>Then the officials said to Baruch, "Go, hide yourself, and Jeremiah, too. Do not let anyone know where you are."

<sup>20</sup>So they put the scroll in the room of Elishama the secretary, and they went to the king in the courtyard and they reported everything in the hearing of the king. <sup>21</sup>Then the king sent Jehudi to get the scroll. Jehudi took it from the room of Elishama the secretary. Then he read it in the hearing of the king and all the officials who were standing beside him. <sup>22</sup>Now the king was staying in the winter house in the ninth month, and a brazier was burning in front of him.

<sup>23</sup>It happened that as Jehudi read three or four columns, the king would cut it off with a knife and throw it into the fire in the brazier until all of the scroll was destroyed. <sup>24</sup>But neither the king nor any of his servants who heard all these words were frightened, nor did they tear their clothes.

<sup>25</sup>Elnathan, Delaiah, and Gemariah had even urged the king not to burn the scroll, but he did not listen to them.

<sup>26</sup>Then the king commanded Jerahmeel, a relative, Seraiah son of Azriel, and Shelemiah son of Abdeel to arrest Baruch the scribe and Jeremiah the prophet, but Yahweh had hidden them.

<sup>27</sup>Then the word of Yahweh came to Jeremiah after the king had burned the scroll and the words that Baruch had written at Jeremiah's dictation, saying, <sup>28</sup>"Go back, take another scroll for yourself, and write in it all the words that were on the original scroll, the one that Jehoiakim king of Judah burned."<sup>29</sup>Then you must say this to



Jehoiakim king of Judah: "You burned that scroll, saying, "Why have you written on it, "The king of Babylon will certainly come and destroy this land, for he will cut off both man and animal from it?"'"

<sup>30</sup>Therefore Yahweh says this concerning you, Jehoiakim king of Judah: "No descendant of yours will ever sit on the throne of David. As for you, your corpse will be thrown out into the heat of day and the frost of night.<sup>31</sup>For I will punish you, your descendants, and your servants for the iniquity of you all. I will bring on you, on all the inhabitants of Jerusalem, and on every person in Judah all the disasters with which I have threatened you—but you paid no attention."

<sup>32</sup>So Jeremiah took another scroll and gave it to Baruch son of Neriah the scribe. Baruch wrote on it at Jeremiah's dictation all the words that had been in the scroll burned by Jehoiakim king of Judah. Furthermore, many other similar words were added to this scroll.

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## Chapter 37

<sup>1</sup>Now Zedekiah son of Josiah reigned as king in place of Jehoiachin son of Jehoiakim. Nebuchadnezzar king of Babylon had made Zedekiah king over the land of Judah.<sup>2</sup>But Zedekiah, his servants, and the people of the land did not listen to the words of Yahweh that he proclaimed by the hand of Jeremiah the prophet.

<sup>3</sup>So King Zedekiah, Jehukal son of Shelemiah, and Zephaniah son of Maaseiah the priest sent a message to Jeremiah the prophet. They said, "Pray on our behalf to Yahweh our God."<sup>4</sup>Now Jeremiah was coming and going among the people, for he had not yet been put in prison.<sup>5</sup>Pharaoh's army came out from Egypt, and the Chaldeans who were besieging Jerusalem heard the news about them and left Jerusalem.

<sup>6</sup>Then the word of Yahweh came to Jeremiah the prophet, saying,<sup>7</sup>"Yahweh, God of Israel, says this: This is what you will say to the king of Judah, because he has sent you to seek advice from me, 'See, Pharaoh's army, which came to help you, is about to go back to Egypt, its own land.'<sup>8</sup>The Chaldeans will return. They will fight against this city, capture it, and burn it.'

<sup>9</sup>Yahweh says this: Do not deceive yourselves by saying, 'Surely the Chaldeans are leaving us,' for they will not leave.<sup>10</sup>Even if you had defeated the entire Chaldean army that is fighting you so that only badly wounded men were left in their tents, they would get up and burn this city."

<sup>11</sup>So it was when the Chaldean army had left Jerusalem as Pharaoh's army was coming,<sup>12</sup>then Jeremiah went out from Jerusalem to go to the land of Benjamin. He wanted to take possession of a tract of land there among his people.<sup>13</sup>As he was in the Benjamin Gate, a chief guard was there. His name was Irijah son of Shelemiah son of Hananiah. He grabbed hold of Jeremiah the prophet and said, "You are deserting to the Chaldeans."

<sup>14</sup>But Jeremiah said, "That is not true. I am not deserting to the Chaldeans." But Irijah did not listen to him. He took Jeremiah and brought him to the officials.<sup>15</sup>The officials were angry with Jeremiah. They beat him and put him in prison, which had been the house of Jonathan the scribe, for they had turned it into a prison.

<sup>16</sup>So Jeremiah was put into a dungeon, where he stayed for many days.<sup>17</sup>Then King Zedekiah sent someone who brought him to the palace. In his house, the king asked him privately, "Is there any word from Yahweh?" Jeremiah answered, "There is a word: You will be given into the hand of the king of Babylon."

<sup>18</sup>Then Jeremiah said to King Zedekiah, "How have I sinned against you, your servants, or this people so that you have placed me in prison?<sup>19</sup>Where are your prophets, the ones who prophesied for you and said the king of Babylon will not come against you or against this land?<sup>20</sup>But now listen, my master the king! Let my plea for favor come before you. Do not return me to the house of Jonathan the scribe, or I will die there."

<sup>21</sup>So King Zedekiah gave an order. His servants confined Jeremiah in the courtyard of the guard. A loaf of bread was given him every day from the street of the bakers, until all the bread in the city was gone. So Jeremiah stayed in the courtyard of the guard.

## Chapter 38

<sup>1</sup>Shephatiah son of Mattan, Gedaliah son of Pashhur, Jehukal son of Shelemiah, and Pashhur son of Malkijah heard the words that Jeremiah was declaring to all the people. He was saying, <sup>2</sup>"Yahweh says this: Anyone staying in this city will be killed by sword, famine, and plague. But anyone who goes out to the Chaldeans will survive. His life will be his loot, but he will survive." <sup>3</sup>Yahweh says this: This city will be given into the hand of the army of the king of Babylon, and he will capture it."

<sup>4</sup>So the officials said to the king, "Let this man die, for in this way he is weakening the hands of the fighting men who remain in this city, and the hands of all the people. He is proclaiming these words, for this man is not working for safety for this people, but disaster." <sup>5</sup>So King Zedekiah said, "Look, he is in your hand since there is no king able to resist you."

<sup>6</sup>Then they took Jeremiah and threw him into the cistern of Malkijah, son of the king. The cistern was in the courtyard of the guard. They lowered Jeremiah down on ropes. There was no water in the cistern, but it was muddy, and he sank down into the mud.

<sup>7</sup>Now Ebed-Melek the Cushite was one of the eunuchs in the king's house. He heard that they had placed Jeremiah in the cistern. Now the king was sitting at the Benjamin Gate. <sup>8</sup>So Ebed-Melek went from the king's house and spoke with the king. He said, <sup>9</sup>"My master the king, these men have done evil with the way they have treated Jeremiah the prophet. They threw him into a cistern for him to die in it from hunger, since there is no more food in the city."

<sup>10</sup>Then the king gave a command to Ebed-Melek the Cushite. He said, "Take command of thirty men from here and take Jeremiah the prophet out of the cistern before he dies." <sup>11</sup>So Ebed-Melek took command of those men and went to the king's house, to a storeroom for clothing under the house. From there he took rags and worn-out clothing and then let them down by ropes to Jeremiah in the cistern.

<sup>12</sup>Ebed-Melek the Cushite said to Jeremiah, "Put the rags and worn-out clothing under your arms and on top of the ropes." So Jeremiah did so. <sup>13</sup>Then they pulled Jeremiah by the ropes. In this way they brought him up from the cistern. So Jeremiah stayed in the courtyard of the guard.

<sup>14</sup>Then King Zedekiah sent word and brought Jeremiah the prophet to himself, to the third entrance in the house of Yahweh. The king said to Jeremiah, "I want to ask you something. Do not keep the answer from me." <sup>15</sup>Jeremiah said to Zedekiah, "If I answer you, will you not certainly kill me? But if I give you advice, you will not listen to me." <sup>16</sup>But King Zedekiah swore to Jeremiah in private and said, "As Yahweh lives, the one who made us, I will not kill you or give you into the hand of those men who are seeking your life."

<sup>17</sup>So Jeremiah said to Zedekiah, "Yahweh, God of hosts, God of Israel, says this: If you indeed go out to the officials of the king of Babylon then you will live, and this city will not be burned. You and your family will live." <sup>18</sup>But if you do not go out to the officials of the king of Babylon, then this city will be given into the hand of the Chaldeans. They will burn it, and you will not escape from their hand."

<sup>19</sup>King Zedekiah said to Jeremiah, "But I am afraid of the Jews who have deserted to the Chaldeans, because I might be given over into their hand, for them to treat me badly."

<sup>20</sup>Jeremiah said, "They will not give you over to them. Obey the message from Yahweh that I am telling you, so that things will go well for you, and so that you will live." <sup>21</sup>But if you refuse to go out, this is what Yahweh has shown me. <sup>22</sup>Look! All the women who are left in your house, king of Judah, will be brought out to the officials of the king of Babylon. These women will say to you,

"You have been deceived by your men of peace;  
they have ruined you.  
Your feet are now sunk into the mud,  
and your friends will turn away from you."

<sup>23</sup>For all of your wives and children will be brought out to the Chaldeans, and you yourself will not escape from their hand. You will be captured by the hand of the king of Babylon, and this city will be burned."

<sup>24</sup>Then Zedekiah said to Jeremiah, "Do not inform anyone about these words, so that you do not die." <sup>25</sup>If the officials hear that I have talked with you, and if they come and say to you, "Tell us what you said to the king and do not

hide it from us, or we will kill you,<sup>26</sup> then you must say to them, 'I made a humble plea before the king that he would not return me to the house of Jonathan to die there.'"

<sup>27</sup>Then all the officials came to Jeremiah and questioned him, so he answered them as the king had commanded him. So they stopped talking with him, because they had not heard the conversation between Jeremiah and the king.<sup>28</sup> So Jeremiah remained in the courtyard of the guard until the day Jerusalem was captured.

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## Chapter 39

<sup>1</sup>In the ninth year and tenth month of Zedekiah king of Judah, Nebuchadnezzar king of Babylon came with all his army against Jerusalem and besieged it.<sup>2</sup>In the eleventh year and fourth month of Zedekiah, on the ninth day of the month, the city was broken into.<sup>3</sup>Then all the officials of the king of Babylon came and sat in the middle gate: Nergal-Sharezer of Samgar, Nebo-Sarsekim an important official, and Nebo-Sarsekim a high official, and all the remaining officials of the king of Babylon.

<sup>4</sup>It happened that when Zedekiah, king of Judah, and all his fighting men saw them, they fled. They went out at night from the city by the king's garden path, through the gate between the two walls. The king went out in the direction of the Arabah.<sup>5</sup>But the army of Chaldeans pursued them and overtook Zedekiah in the plains of the Jordan River valley near Jericho. Then they captured him and brought him up to Nebuchadnezzar, king of Babylon, at Riblah in the land of Hamath, where Nebuchadnezzar passed sentence on him.

<sup>6</sup>The king of Babylon slaughtered Zedekiah's sons before his own eyes at Riblah. He also slaughtered all the noblemen of Judah.<sup>7</sup>Then he put out Zedekiah's eyes and bound him in bronze chains in order to take him to Babylon.

<sup>8</sup>Then the Chaldeans burned the king's house and the people's houses. They also tore down the walls of Jerusalem.

<sup>9</sup>Nebuzaradan, the commander of the king's bodyguards, took into exile in Babylon the rest of the people who were left in the city. This included the people who had deserted to the Chaldeans and the rest of the people who were left in the city.<sup>10</sup>But Nebuzaradan the commander of the king's bodyguards allowed the poorest people who had nothing for themselves to remain in the land of Judah. He gave them vineyards and fields on that same day.

<sup>11</sup>Nebuchadnezzar the king of Babylon had given an order about Jeremiah to Nebuzaradan the commander of the king's bodyguards. He had said,<sup>12</sup>"Take him and care for him. Do not harm him. Do for him anything he tells you."<sup>13</sup>So Nebuzaradan the commander of the king's bodyguards, Nebushazban the high eunuch, Nergal-Sharezer the high official, and all the most important officials of the king of Babylon sent men out.<sup>14</sup>Their men took Jeremiah from the courtyard of the guard and entrusted him to Gedaliah son of Ahikam son of Shaphan, to take him home, so Jeremiah stayed among the people.

<sup>15</sup>Now the word of Yahweh came to Jeremiah while he was under arrest in the courtyard of the guard, saying,

<sup>16</sup>"Speak to Ebed-Melek the Cushite and say, 'Yahweh of hosts, God of Israel, says this: See, I am about to carry out my words against this city for disaster and not for good. For they will all come true before you on that day.

<sup>17</sup>But I will rescue you on that day—this is Yahweh's declaration—and you will not be given into the hand of the men whom you fear.<sup>18</sup>For I will certainly rescue you. You will not fall by the sword. Your life will be your loot since you trust in me—this was Yahweh's declaration."

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## Chapter 40

<sup>1</sup>The word came to Jeremiah from Yahweh after Nebuzaradan the commander of the king's bodyguards had released him at Ramah. He had found Jeremiah bound with chains among all the captives of Jerusalem and Judah who were being carried into exile to Babylon.<sup>2</sup>The chief guard took Jeremiah and said to him, "Yahweh your God decreed this disaster for this place.

<sup>3</sup>So Yahweh brought it about. He did just as he had decreed, since you people sinned against him and did not obey his voice. That is why this thing has happened to you people.<sup>4</sup>But now look! I have released you today from the chains that were on your hands. If it is good in your eyes to come with me to Babylon, come, and I will take care of you. But if it is not good in your eyes to come with me to Babylon, then do not do so. Look at all the land before you. Go where it is good and right in your eyes to go."

<sup>5</sup>When Jeremiah did not reply, Nebuzaradan said, "Go to Gedaliah son of Ahikam son of Shaphan, whom the king of Babylon has put in charge of the cities of Judah. Stay with him among the people or go wherever it is good in your eyes to go." The commander of the king's bodyguards gave him food and a gift, and then sent him away.<sup>6</sup>So Jeremiah went to Gedaliah son of Ahikam, at Mizpah. He stayed with him among the people who were left behind in the land.

<sup>7</sup>Now some commanders of Judean soldiers who were still in the countryside—they and their men—heard that the king of Babylon had made Gedaliah son of Ahikam governor over the land. They also heard that he had put him in charge of the men, women, and children who were the poorest people in the land, those who had not been exiled to Babylon.<sup>8</sup>So they went to Gedaliah at Mizpah. These men were Ishmael son of Nethaniah; Johanan and Jonathan, sons of Kareah; Seraiah son of Tanhumeth; the sons of Ephai the Netophathite; and Jaazaniah son of the Maakathite—they and their men.

<sup>9</sup>Gedaliah son of Ahikam son of Shaphan took an oath to them and to their men and said to them, "Do not be afraid to serve the Chaldean officials. Live in the land and serve the king of Babylon, and it will go well with you.

<sup>10</sup>Look, I am living in Mizpah to meet with the Chaldeans who came to us. So harvest wine, summer fruit, and oil and store them in your containers. Live in the cities that you have occupied."

<sup>11</sup>Then all the Jews in Moab, among the people of Ammon, and in Edom, and in every land heard that the king of Babylon had allowed a remnant of Judah to stay, that he had appointed Gedaliah son of Ahikam son of Shaphan over them.<sup>12</sup>So all the Jews returned from every place where they had been scattered. They came back to the land of Judah, to Gedaliah at Mizpah. They harvested wine and summer fruit in great abundance.

<sup>13</sup>Johanan son of Kareah and all the army commanders in the countryside came to Gedaliah at Mizpah.<sup>14</sup>They said to him, "Do you realize that Baalis king of the people of Ammon sent Ishmael son of Nethaniah to murder you?" But Gedaliah son of Ahikam did not believe them.

<sup>15</sup>So Johanan son of Kareah spoke privately to Gedaliah in Mizpah and said, "Allow me to go kill Ishmael son of Nethaniah. No one will suspect me. Why should he kill you? Why allow all of Judah that has been gathered to you to be scattered and the remnant of Judah destroyed?"<sup>16</sup>But Gedaliah son of Ahikam said to Johanan son of Kareah, "Do not do this thing, for you are telling lies about Ishmael."

## Chapter 41

<sup>1</sup>But it happened that in the seventh month Ishmael son of Nethaniah son of Elishama, from the royal family, and some officers of the king, came—ten men were with him—to Gedaliah son of Ahikam, at Mizpah. They ate food together there in Mizpah.<sup>2</sup>But Ishmael son of Nethaniah, and the ten men who were with him rose up and attacked Gedaliah son of Ahikam son of Shaphan, with the sword. Ishmael killed Gedaliah, whom the king of Babylon had put in charge of the land.<sup>3</sup>Then Ishmael killed all the Jews who were with Gedaliah in Mizpah and the Chaldean fighting men found there.

<sup>4</sup>Then it was the second day after the killing of Gedaliah, but no one knew.<sup>5</sup>Some men came from Shechem, from Shiloh, and from Samaria—eighty men who had shaved their beard, torn their clothes, and cut themselves—with food offerings and frankincense in their hands to go to the house of Yahweh.

<sup>6</sup>So Ishmael son of Nethaniah went out from Mizpah to meet them as they went, walking and weeping. Then it happened that as he encountered them, he said to them, "Come to Gedaliah son of Ahikam!"<sup>7</sup>It came about that when they came into the city, Ishmael son of Nethaniah slaughtered them and threw them into a pit, he and the men who were with him.

<sup>8</sup>But there were ten men among them who said to Ishmael, "Do not kill us, for there are provisions of ours in a field: Wheat and barley, oil and honey." So he did not kill them with their other companions.<sup>9</sup>The cistern where Ishmael threw all the dead bodies that he had killed, was a large cistern that King Asa dug to make a defense against King Baasha of Israel. Ishmael son of Nethaniah filled it in with the dead.

<sup>10</sup>Next Ishmael captured all the people who remained in Mizpah, the king's daughters and all the people who were left in Mizpah whom Nebuzaradan the chief guard had assigned to Gedaliah son of Ahikam. So Ishmael son of Nethaniah captured them and went to cross over to the people of Ammon.

<sup>11</sup>But Johanan son of Kareah and all the army commanders with him heard of all the harm that Ishmael son of Nethaniah had done.<sup>12</sup>So they took all their men and went to fight against Ishmael son of Nethaniah. They found him at the great pool of Gibeon.

<sup>13</sup>Then it happened that when all the people who were with Ishmael saw Johanan son of Kareah and all the army commanders who were with him, they were very happy.<sup>14</sup>So all the people whom Ishmael had captured at Mizpah turned around and went to Johanan son of Kareah.

<sup>15</sup>But Ishmael son of Nethaniah fled with eight men from Johanan. He went to the people of Ammon.<sup>16</sup>Johanan son of Kareah and all the army commanders with him took from Mizpah all the people who had been rescued from Ishmael son of Nethaniah. This was after Ishmael had killed Gedaliah son of Ahikam. Johanan and his companions took the strong men, the fighting men, the women and children, and the eunuchs who had been rescued at Gibeon.

<sup>17</sup>Then they went and stayed for a while in Geruth Kimham, which is near Bethlehem. They were going to go to Egypt<sup>18</sup>because of the Chaldeans. They were afraid of them since Ishmael son of Nethaniah had killed Gedaliah son of Ahikam, whom the king of Babylon had put in charge of the land.

## Chapter 42

<sup>1</sup>Then all the army commanders and Johanan son of Kareah, Jezaniah son of Hoshaiah, and all the people from the least to the greatest approached Jeremiah the prophet.<sup>2</sup>They said to him, "Let our plea for favor come before you. Pray for us to Yahweh your God for these people who remain since we are so few in number, as you see.<sup>3</sup>Ask Yahweh your God to tell us the way we should go and what we should do."

<sup>4</sup>So Jeremiah the prophet said to them, "I have heard you. Look, I will pray to Yahweh your God as you have requested. Whatever Yahweh answers, I will tell you. I will keep nothing back from you."<sup>5</sup>They said to Jeremiah, "May Yahweh be a true and faithful witness against us, if we do not do everything that Yahweh your God tells us to do.<sup>6</sup>Whether it is good or if it is bad, we will obey the voice of Yahweh our God, to whom we are sending you, so that it may be well with us when we obey the voice of Yahweh our God."

<sup>7</sup>At the end of ten days, the word of Yahweh came to Jeremiah.<sup>8</sup>So Jeremiah called to Johanan son of Kareah and all the army commanders with him, and to all the people from the least to the greatest.<sup>9</sup>Then he said to them, "This is what Yahweh, the God of Israel—to whom you sent me so I might lay your pleas before him—says,<sup>10</sup>"If you go back and live in this land, then I will build you and not tear you down; I will plant you and not pull you up, for I will relent concerning the disaster that I have brought on you.

<sup>11</sup>Do not fear the king of Babylon, whom you are fearing. Do not fear him—this is Yahweh's declaration—since I am with you to save you and rescue you from his hand.<sup>12</sup>For I will give you mercy. I will have compassion on you, and I will bring you back to your land.

<sup>13</sup>But suppose that you say, "We will not stay in this land"—if you do not listen to my voice, the voice of Yahweh your God.<sup>14</sup>Suppose that you say, "No! We will go to the land of Egypt, where we will not see any war, where we will not hear the sound of the ram's horn, and we will not go hungry for food. We will live there."

<sup>15</sup>Now listen to this word of Yahweh, you remnant of Judah. Yahweh of hosts, God of Israel, says this, 'If you actually set out to go to Egypt, to go and live there,<sup>16</sup>then the sword that you fear will overtake you there in the land of Egypt. The famine that you are anxious about will pursue you to Egypt, and you will die there.<sup>17</sup>So it will happen that all the men who set out to go to Egypt to live there will die by sword, famine, or plague. There will be no survivor of them, no one to escape the disaster that I will bring on them.

<sup>18</sup>For Yahweh of hosts, God of Israel, says this: Just as my wrath and my fury were poured out on the inhabitants of Jerusalem, in the same way my fury will be poured out on you if you go to Egypt. You will become an object of cursing and a horror, an object for speaking curses, and something dishonorable, and you will not see this place again."<sup>19</sup>Then Jeremiah said, "Yahweh has spoken concerning you—the remnant of Judah. Do not go to Egypt! You certainly know that I have been a witness against you today.

<sup>20</sup>For you fatally deceived yourselves when you sent me to Yahweh your God and said, 'Pray to Yahweh our God for us. Everything that Yahweh our God says, tell us, and we will carry it out.'<sup>21</sup>For I have reported to you today, but you have not listened to the voice of Yahweh your God or to anything about which he sent me to you.<sup>22</sup>So now, you should certainly know that you will die by sword, famine, and plague in the place where you desired to go to live."



## Chapter 43

<sup>1</sup>It happened that Jeremiah finished proclaiming to all the people all the words of Yahweh their God that Yahweh their God had told him to say.<sup>2</sup>Azariah son of Hoshaiiah, Johanan son of Kareah, and all the arrogant men said to Jeremiah, "You are telling lies. Yahweh our God has not sent you to say, 'Do not go to Egypt to live there.'<sup>3</sup>For Baruch son of Neriah is inciting you against us to deliver us into the hand of the Chaldeans, for you to cause our death and to make us captives in Babylon."

<sup>4</sup>So Johanan son of Kareah, all the princes of the army, and all the people refused to listen to Yahweh's voice to live in the land of Judah.<sup>5</sup>Johanan son of Kareah and all the army commanders took away all the remnant of Judah who had returned from all the nations where they had been scattered to live in the land of Judah.<sup>6</sup>They took the men and women, the children and the king's daughters, and every person whom Nebuzaradan, the commander of the king's bodyguards, had let remain with Gedaliah son of Ahikam son of Shaphan. They also took Jeremiah the prophet and Baruch son of Neriah.<sup>7</sup>They went to the land of Egypt, to Tahpanhes, because they did not listen to Yahweh's voice.

<sup>8</sup>So the word of Yahweh came to Jeremiah in Tahpanhes, saying,<sup>9</sup>"Take some large stones in your hand, and, in the sight of some Jewish men, hide them in the mortar in the pavement at the entrance to Pharaoh's house in Tahpanhes."<sup>10</sup>Then say to them, "Yahweh of hosts, God of Israel, says this, 'See, I am about to send messengers to bring Nebuchadnezzar king of Babylon, my servant. I will place his throne over these stones that you, Jeremiah, have buried. Nebuchadnezzar will place his pavilion over them.

<sup>11</sup>For he will come and attack the land of Egypt. Anyone who is assigned to death will be given to death. Anyone who is assigned to captivity will be taken captive. Anyone who is assigned to the sword will be given to the sword.

<sup>12</sup>Then I will light a fire in the temples of Egypt's gods. Nebuchadnezzar will burn them or capture them. He will clean out the land of Egypt just as shepherds clean vermin off their clothes. He will go out from that place in victory. <sup>13</sup>He will break the stone pillars at Heliopolis in the land of Egypt. He will burn the temples of Egypt's gods."

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<sup>1</sup>Instead of I will light a fire , some ancient and modern translations have he will light a fire .

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## Chapter 44

<sup>1</sup>The word came to Jeremiah concerning all the Jews who lived in the land of Egypt, the ones staying in Migdol, Tahpanhes, Memphis, and in Upper Egypt:<sup>2</sup>"Yahweh of hosts, God of Israel, says, 'You yourselves have seen all the disasters that I brought on Jerusalem and all the cities of Judah. See, they are ruins today. There is no one to live in them.<sup>3</sup>This is because of the wicked things they did to provoke me to anger by going to burn incense and to worship other gods. These were gods that neither they themselves, nor you, nor your ancestors knew.'

<sup>4</sup>So I repeatedly sent all of my servants the prophets to them. I sent them to say, 'Stop doing these abominable things that I hate.'<sup>5</sup>But they did not listen. They refused to pay attention or turn from their wickedness in burning incense to other gods.<sup>6</sup>So my fury and my wrath were poured out and kindled a fire in the cities of Judah and the streets of Jerusalem. So they became ruins and devastations, as at this present day.'

<sup>7</sup>So now Yahweh, the God of hosts and the God of Israel, says this, 'Why are you doing great wickedness against yourselves? Why are you causing yourselves to be cut off from among Judah—men and women, children and babies? No remnant of you will be left.'<sup>8</sup>By your wickedness you have provoked me to anger with the deeds of your hands, by burning incense to other gods in the land of Egypt, where you have gone to live. You have gone there so that you will be destroyed, so that you will be a curse and a taunt among all the nations of the earth.<sup>9</sup>Have you forgotten the wickedness committed by your ancestors and the wickedness committed by the kings of Judah and their wives? Have you forgotten the evil committed by yourselves and your wives in the land of Judah and the streets of Jerusalem?<sup>10</sup>To this day, they still are not humbled. They do not honor my law or decrees that I placed before them and their ancestors, nor do they walk in them.'

<sup>11</sup>Therefore Yahweh of hosts, God of Israel, says this, 'See, I am about to set my face against you to bring disaster to you and to destroy all of Judah.'<sup>12</sup>For I will take the remnant of Judah that has set out to go to the land of Egypt to live there. I will do this so that they will all perish in the land of Egypt. They will fall by sword and famine. From the least to the greatest they will die by sword and famine. They will die and will become a curse, an object of horror—a curse and an insult.

<sup>13</sup>For I will punish the people inhabiting the land of Egypt just as I punished Jerusalem with the sword, with famine, and with the plague,<sup>14</sup>so that none of the remnant of Judah who have gone to live in the land of Egypt will escape or survive or return to the land of Judah, to which they desire to return and live; and none of them will return except a few who escaped from there.'"

<sup>15</sup>Then all the men who knew that their wives were burning incense to other gods, and all the women who were in the great assembly, and all the people who were living in Lower and Upper Egypt, answered Jeremiah.<sup>16</sup>They said, "About the word that you have told us in Yahweh's name—we will not listen to you.<sup>17</sup>For we will certainly do all the things that we said we would do—burn incense to the queen of heaven and pour out drink offerings to her just as we, our ancestors, our kings, and our leaders did in the cities of Judah and the streets of Jerusalem. Then we will be filled with food and will prosper, without experiencing any disaster.

<sup>18</sup>When we refrained from doing these things, not offering incense to the queen of heaven and not pouring out drink offerings to her, we were all suffering poverty and were dying by sword and famine."<sup>19</sup>The women said, "When we were making incense offerings before the queen of heaven and pouring out drink offerings to her, was it against our husbands that we did these things, making cakes in her image and pouring out drink offerings to her?"

<sup>20</sup>Then Jeremiah said to all the people—to the men and women, and all the people who answered him—he proclaimed and said,<sup>21</sup>"Did not Yahweh remember the incense that you burned in the cities of Judah and the streets of Jerusalem—you and your ancestors, your kings and leaders, and the people of the land? For Yahweh calls this to mind; it comes to his thoughts.

<sup>22</sup>Then he was no longer able to bear it because of the wickedness of your practices, because of the abominations that you did. Then your land became a desolation, a horror, and a curse so there was no longer an inhabitant as at this present day.<sup>23</sup>Because you burned incense and sinned against Yahweh, and because you would not listen to his voice, his law, his statutes, or his covenant decrees, this disaster against you has happened as at this present day."

<sup>24</sup>Then Jeremiah said to all the people and all the women, "Hear the word of Yahweh, all of Judah who are in the land of Egypt. <sup>25</sup>Yahweh of hosts, God of Israel, says this, 'You and your wives both have said with your mouths and carried out with your hands what you said, "We will certainly carry out the vows that we made to worship the queen of heaven, to pour out drink offerings to her." Now fulfill your vows; carry them out.'

<sup>26</sup>So then, hear the word of Yahweh, all of Judah who are staying in the land of Egypt, 'See, I have sworn by my great name—says Yahweh. My name will no longer be called upon by the mouths of any of the men of Judah in all the land of Egypt, you who now say, "As the Lord Yahweh lives."<sup>27</sup>See, I am watching over them for disaster and not for good. Every person of Judah in the land of Egypt will perish by sword and famine until they are all finished. <sup>28</sup>Then the survivors of the sword will return from the land of Egypt to the land of Judah, only a small number of them. So all the remnant of Judah who went to the land of Egypt to live there will know whose word will stand—mine or theirs.

<sup>29</sup>This will be the sign for you—this is Yahweh's declaration—that I am setting against you in this place, so that you will know that my words will certainly attack you with disaster. <sup>30</sup>Yahweh says this, 'Look, I am about to give Pharaoh Hophra king of Egypt into the hand of his enemies and into the hand of those who seek to kill him. It will be the same as when I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy who sought his life.'"

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Chapter 45

<sup>1</sup>This is the word that Jeremiah the prophet told Baruch son of Neriah. This happened when he wrote in a scroll these words from the mouth of Jeremiah in the fourth year of Jehoiakim son of Josiah, king of Judah. He said,

<sup>2</sup>"Yahweh, God of Israel, says this to you, Baruch: <sup>3</sup>You have said, 'Woe is me, for Yahweh has added agony to my pain. My groaning has wearied me; I find no rest.'

<sup>4</sup>This is what you must say to him: 'Yahweh says this: See, what I built, I am now tearing down. What I planted, I am now pulling up—I will do this throughout all the earth. <sup>5</sup>But are you hoping for great things for yourself? Do not hope for that. For see, disaster is coming on all humanity—this is Yahweh's declaration—but I am giving you your life as loot everywhere you will go.'"

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## Chapter 46

<sup>1</sup>This is the word of Yahweh that came to Jeremiah the prophet concerning the nations.

<sup>2</sup>For Egypt: "This is about the army of Pharaoh Necho, king of Egypt that was at Carchemish by the Euphrates River. This was the army that Nebuchadnezzar king of Babylon defeated in the fourth year of Jehoiakim son of Josiah, king of Judah:

<sup>3</sup> Get the small shields and the large shields ready,  
and go forward to fight.

<sup>4</sup> Put the harness on the horses;  
mount up on the horses  
and take your stand with your helmets on;  
polish the spears and put on your armor.

<sup>5</sup> What am I seeing here?  
They are dismayed and are running away,  
for their soldiers have been completely destroyed.  
They are fleeing for refuge and are not looking back.  
Terror is all around

—this is Yahweh's declaration—  
<sup>6</sup> the swift cannot run away,  
and the soldiers cannot escape.  
They stumble in the north  
and fall beside the Euphrates River.

<sup>7</sup> Who is this who rises like the Nile,  
whose waters toss up and down like the rivers?

<sup>8</sup> Egypt rises like the Nile,  
like rivers of water that rise and fall.  
Egypt says, 'I will go up and I will cover the earth.  
I will destroy cities and their inhabitants.

<sup>9</sup> Go up, horses.  
Be angry, you chariots.  
Let the soldiers go out,  
Cush and Put, men skillful with a shield, and Lydia,  
<sup>1</sup> men skillful at bending their bows.'

<sup>10</sup> That day will be the day of vengeance  
for the Lord Yahweh of hosts,  
and he will avenge himself on his foes.  
The sword will devour and be satisfied.  
It will drink its fill of their blood.  
For there will be a sacrifice  
to the Lord Yahweh of hosts  
in the northern land by the Euphrates River.

<sup>11</sup> Go up to Gilead and obtain medicine,  
virgin daughter of Egypt.  
It is useless that you put much medicine on yourself.  
There is no cure for you.

<sup>12</sup> The nations have heard of your disgrace.  
The earth is filled with your cry of distress,  
for soldier stumbles against soldier;  
both of them fall together."

<sup>13</sup>This is the word that Yahweh told Jeremiah the prophet when Nebuchadnezzar king of Babylon came and attacked the land of Egypt:

<sup>14</sup> "Announce in Egypt,  
and proclaim it in Migdol, Memphis, and Tahpanhes.  
'Take your station and prepare yourself,  
for the sword will devour those around you.'  
<sup>15</sup> Why are your mighty ones facedown on the ground?  
They will not stand,  
because Yahweh has pushed them to the ground.  
<sup>16</sup> He increases the numbers of those who stumble.  
Each soldier falls against the next one.  
They are saying, 'Get up. Let us go home.  
Let us go back to our own people,  
to the land of our birth,  
and away from the sword of the oppressor.'  
<sup>17</sup> They proclaimed there,  
'Pharaoh the king of Egypt is only a noise,  
one who has let his opportunity slip away.'

<sup>18</sup> As I live—declares the King,  
whose name is Yahweh of hosts—  
someone will come like Mount Tabor  
and Mount Carmel by the sea.

<sup>19</sup> Pack for yourselves baggage to carry into exile,  
you who live in Egypt.  
For Memphis will become a waste;  
it will be burned, and no one will live there.

<sup>20</sup> Egypt is a very beautiful young cow,  
but a stinging insect is coming from the north  
It is coming.

<sup>21</sup> The hired soldiers in her midst are like a fattened bull,  
but they will also turn away and run away.  
They will not stand together,  
for the day of their disaster is coming against them,  
the time of their punishment.

<sup>22</sup> Egypt hisses like a snake and crawls away,  
for her enemies are marching against her.  
They are going toward her like woodcutters with axes.

<sup>23</sup> They will cut down the forests  
—this is Yahweh's declaration  
—although it is very dense.  
For the enemies will be more numerous than locusts,  
unable to be counted.

<sup>24</sup> The daughter of Egypt will be made ashamed.  
She will be given into the hand of people from the north."

<sup>25</sup>Yahweh of hosts, the God of Israel, says, "See, I am about to punish Amon of Thebes, Pharaoh, Egypt and her gods, her kings the Pharaohs, and those who trust in them."<sup>26</sup>I am giving them into the hand of the ones seeking their lives, and into the hand of Nebuchadnezzar king of Babylon and his servants. Then after this Egypt will be inhabited as in previous days—this is Yahweh's declaration.

<sup>27</sup> But you, my servant Jacob, do not fear.  
Do not be dismayed, Israel, for see,

I am about to deliver you from the faraway place,  
and your descendants from the land of their captivity.  
Jacob will return and be at ease;  
he will rest secure, and there will be no more terror.

<sup>28</sup> You, my servant Jacob, do not fear  
—this is Yahweh's declaration  
—for I am with you,  
so I will bring complete destruction against all the nations  
where I scattered you.  
But I will not destroy you completely.  
Yet I will discipline you justly  
and will certainly not leave you unpunished."

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<sup>1</sup>Some modern English translations read, *Lud* .

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Chapter 47

<sup>1</sup>This is the word of Yahweh that came to Jeremiah the prophet concerning the Philistines. This word came to him before Pharaoh attacked Gaza.

<sup>2</sup>"Yahweh says this:

See, floods of water are rising in the north.

They will be like an overflowing river!

Then they will overflow the land and everything in it,  
its cities and its inhabitants!

So everyone will shout for help,  
and all the inhabitants of the land will howl.

<sup>3</sup> At the sound of the stamping of their strong horses' hooves,  
at the roar of their chariots and the noise of their wheels,  
fathers will not help their children  
because of the weakness of their own hands.

<sup>4</sup> For the day is coming that will devastate all of the Philistines,  
to cut off from Tyre and Sidon  
every survivor who wants to help them.

For Yahweh is devastating the Philistines,  
those who remain from the island of Caphtor.

<sup>5</sup> Baldness will come upon Gaza.  
Ashkelon has been silenced.  
You remnant in their valley,  
how long will you cut yourself?

<sup>6</sup> Woe, sword of Yahweh!  
How long will it be until you become silent?  
Go back to your scabbard!  
Stop and be silent.

<sup>7</sup> How can it rest when Yahweh has commanded it,  
when he has appointed it to attack Ashkelon  
and the coastlands along the sea?"

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## Chapter 48

- <sup>1</sup>To Moab, Yahweh of hosts, God of Israel, says this,
- "Woe to Nebo, for it has been devastated.  
Kiriathaim has been humiliated and captured.  
Her fortress has been disgraced and crushed.
- <sup>2</sup> The honor of Moab is no more.  
Their enemies in Heshbon plotted disaster against her.  
They said, 'Come and let us destroy her as a nation.  
Madmen will also perish  
—a sword will go after you.'
- <sup>3</sup> Listen! A sound of an outcry is coming from Horonaim,  
where there is ruin and great destruction.
- <sup>4</sup> Moab has been destroyed.  
Her children have made their cries heard.
- <sup>5</sup> They go up the hill of Luhith weeping,  
for on the way down to Horonaim,  
screams are heard because of the destruction.
- <sup>6</sup> Flee! Save your lives  
and become like a juniper bush in the wilderness.
- <sup>7</sup> For because of your trust in your practices  
and your wealth  
you also will be captured.  
Then Chemosh will go away into captivity  
together with his priests and leaders.
- <sup>8</sup> For the destroyer will come to every city;  
no city will escape.  
So the valley will perish  
and the plain will be devastated,  
as Yahweh has said.
- <sup>9</sup> Give wings to Moab,  
for she must certainly fly away.  
Her cities will become a wasteland,  
where there is no one to live in them.
- <sup>10</sup> May anyone who is lazy in doing Yahweh's work  
be cursed!  
May anyone who keeps his sword back from shedding blood  
be cursed!
- <sup>11</sup> Moab has rested secure since he was young.  
He is like his wine that has never been poured from pot to pot.  
He has never gone into captivity.  
Therefore he tastes as good as ever;  
his flavor remains unchanged.
- <sup>12</sup> So see, the days are coming  
—this is Yahweh's declaration  
—when I will send him those who will tip him over  
and pour out all his pots and shatter his jars.
- <sup>13</sup> Then Moab will be ashamed of Chemosh  
just as the house of Israel was ashamed of Bethel,

their object of trust.

- <sup>14</sup> How can you say,  
     'We are soldiers, powerful fighting men'?  
<sup>15</sup> Moab will be devastated and its cities attacked.  
 For its finest young men  
     have gone down to the place of slaughter.  
 This is the king's declaration!  
     Yahweh of hosts is his name.
- <sup>16</sup> Moab's disaster is soon to happen;  
     calamity is hurrying quickly.
- <sup>17</sup> All you who are around Moab, wail;  
     and all you who know its fame, shout this,  
     'Woe, the strong staff,  
     the honored rod, has been broken.'
- <sup>18</sup> Come down from your honored place  
     and sit on the dry ground,  
     you daughter living in Dibon.  
 For the destroyer of Moab will come up against you,  
     he will ruin your strongholds.
- <sup>19</sup> Stand on the road and watch,  
     you people who live in Aroer.  
 Ask the ones who are fleeing and escaping.  
     Say, 'What has happened?'
- <sup>20</sup> Moab has been shamed,  
     for it has been shattered.  
 Howl and lament;  
     shout for help.  
 Tell it to people by the Arnon River  
     that Moab has been devastated.
- <sup>21</sup> Now punishment has come to the hill country,  
     to Holon, Jahzah, and Mephaath,  
<sup>22</sup> to Dibon, Nebo, and Beth Diblathaim,  
<sup>23</sup> to Kiriathaim, Beth Gamul, and Beth Meon,  
<sup>24</sup> To Kerioth and Bozrah,  
     and to all the cities in the land of Moab—  
     the farthest and the closest cities.
- <sup>25</sup> The horn of Moab has been hacked off;  
     its arm has been broken  
     —this is Yahweh's declaration.
- <sup>26</sup> Make him drunk,  
     because he acted proudly against Yahweh.  
 Let Moab wallow in his vomit,  
     and let him be an object of ridicule.
- <sup>27</sup> For did not Israel become an object for laughter to you?  
 Was he found among thieves,  
     so that you shook your head at him  
     as often as you spoke about him?
- <sup>28</sup> Abandon the cities and camp on the cliffs,  
     inhabitants of Moab.  
 Become like a dove that is nesting

over the mouth of a hole in the rocks.

- <sup>29</sup> We have heard of Moab's pride  
     —his arrogance,  
     his haughtiness, his pride,  
     his self-glory and the conceit in his heart.
- <sup>30</sup> This is Yahweh's declaration  
     —I myself know his arrogant speech,  
     which amounts to nothing, like his deeds.
- <sup>31</sup> So I will howl a lament for Moab,  
     and I will shout in sorrow for all of Moab.  
 I will lament for the people of Kir Hareseth.
- <sup>32</sup> I will weep for you more than I did for Jazer,  
     vine of Sibmah!  
 Your branches passed across the Salt Sea  
     and reached as far as Jazer.  
 The destroyer has attacked  
     your summer fruit and your grapes.
- <sup>33</sup> So celebration and rejoicing have been taken away  
     from the fruit trees and the land of Moab.  
 I have put an end to the wine from their winepresses.  
 They will not tread with joyful shouts.  
 Any shouts will not be shouts of joy.
- <sup>34</sup> From the shouts at Heshbon as far as Elealeh  
     their sound is heard at Jahaz,  
     from Zoar to Horonaim and Eglath Shelishiyah,  
     since even the waters of Nimrim have become desolate.
- <sup>35</sup> For I will put an end to anyone in Moab  
     who makes sacrifices on the high places  
     and burns incense to his gods  
     —this is Yahweh's declaration.
- <sup>36</sup> So my heart is lamenting for Moab like a flute.  
 My heart is lamenting like flutes  
     for the people of Kir Hareseth.  
 The riches they gained are gone.
- <sup>37</sup> For every head is bald and every beard shaved.  
 Incisions are on every hand,  
     and sackcloth is around their waists.
- <sup>38</sup> There is mourning everywhere,  
     on every flat roof of Moab and in Moab's plazas.  
 For I have destroyed Moab like pots that no one wants  
     —this is Yahweh's declaration.
- <sup>39</sup> How it has been shattered!  
     How they howl in their lamenting!  
 Moab turns its back in shame!  
     So Moab will become an object of derision  
     and a terror to all those who are around him."
- <sup>40</sup> For Yahweh says this,  
     "See, the enemy will come flying like an eagle,  
     spreading out his wings over Moab.
- <sup>41</sup> Kerioth has been captured,  
     and its strongholds have been seized.

For in that day the hearts of Moab's soldiers  
will be like the hearts of women in birth labor.

<sup>42</sup> So Moab will be destroyed and be no longer a people,  
because he made himself to be great against Yahweh.

<sup>43</sup> Terror, the pit, and a trap are coming on you,  
inhabitant of Moab  
—this is Yahweh's declaration.

<sup>44</sup> Anyone who flees because of terror will fall into the pit,  
and anyone who climbs out of the pit  
will be caught in the trap  
for I will bring this on them, the people of Moab,  
in the year of my vengeance against them  
—this is Yahweh's declaration.

<sup>45</sup> The ones who flee will stand in the shadow of Heshbon  
without any strength,  
for fire will go out from Heshbon,  
flame from the middle of Sihon.  
It will devour the forehead of Moab  
and the scalps of the boastful people.

<sup>46</sup> Woe to you, Moab!  
Chemosh's people are destroyed,  
For your sons are taken as captives  
and your daughters into captivity.

<sup>47</sup> But I will reverse the captivity of Moab in later days  
—this is Yahweh's declaration."

The judgment on Moab ends here.

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## Chapter 49

<sup>1</sup>About the people of Ammon, Yahweh says this,

"Does Israel have no children?  
Is there no one to inherit anything in Israel?  
Why does Molech occupy Gad,  
and his people live in its cities? <sup>1</sup>

<sup>2</sup> So look, the days are coming  
—this is Yahweh's declaration  
—when I will cause a trumpet call  
for battle against Rabbah  
to be heard among the people of Ammon,  
so it will become a deserted heap  
and its villages will be set on fire.  
For Israel will possess those who possessed him,"  
says Yahweh.

<sup>3</sup> "Howl in lament, Heshbon,  
for Ai will be devastated!  
Shout out, daughters of Rabbah!  
Gird yourselves with sackcloth.  
Lament and run about in futility,  
for Molech is going into captivity,  
together with his priests and leaders.  
<sup>4</sup> Why do you brag about your valleys,  
your valleys that are so fruitful, faithless daughter?  
you who trust in your wealth and say,  
'Who will come against me?'

<sup>5</sup> See, I am about to bring terror on you  
—this is the declaration of the Lord Yahweh of hosts—  
this terror will come from all those who surround you.  
Each one of you will be scattered before it.  
There will be no one to gather those running away.

<sup>6</sup> But after this I will reverse the captivity of the people of Ammon  
—this is Yahweh's declaration."

<sup>7</sup>About Edom, Yahweh of hosts says this,

"Is there no longer any wisdom to be found in Teman?  
Has good advice disappeared  
from those who have understanding?  
Has their wisdom become corrupted?

<sup>8</sup> Flee! Turn back!  
Stay in holes in the ground, inhabitants of Dedan.  
For I am bringing the disaster of Esau on him  
at the time that I punish him.

<sup>9</sup> If grape harvesters came to you,  
would they not leave a little bit behind?  
If thieves came in the night,  
would they not spoil only as much as they wanted?

<sup>10</sup> But I have stripped Esau bare.  
I have revealed his hiding places.  
So he will not be able to hide himself.  
His children, his brothers, and his neighbors are destroyed,

and he is gone.

- <sup>11</sup> Leave your orphans behind.  
I will take care of their lives,  
and your widows can trust in me."

<sup>12</sup>For Yahweh says this, "See, those who did not deserve it must certainly drink some of the cup. Do you yourself think you will go unpunished? You will not go unpunished, for you will certainly drink. <sup>13</sup>For I have sworn by myself—this is Yahweh's declaration—that Bozrah will become a horror, a disgrace, a devastation, and an object for cursing. All of its cities will become ruins forever.

- <sup>14</sup> I have heard news from Yahweh,  
and a messenger has been sent out to the nations,  
'Gather together and attack her.  
Get ready for battle.'

- <sup>15</sup> "For see, I have made you small compared to the other nations,  
despised by people.

- <sup>16</sup> As for your fearsomeness,  
your heart's pride has deceived you,  
inhabitants of places on the cliff,  
you who have occupied the highest hills  
so that you may make your nest high like an eagle.  
I will bring you down from there  
—this is Yahweh's declaration.

- <sup>17</sup> Edom will become a horror to everyone passing by it.  
Every such person will be appalled  
and hiss because of all of its disasters.

- <sup>18</sup> Like the overthrow of Sodom and Gomorrah  
and their neighbors, says Yahweh,  
and no one will live there;  
no person will stay there.

- <sup>19</sup> See, he will go up like a lion  
from the majesty of the Jordan  
to the green pasturelands.  
For I will quickly make Edom run from it,  
and I will put someone who will be chosen in charge of it.  
For who is like me,  
and who will summon me?  
What shepherd is able to resist me?

- <sup>20</sup> So listen to the plans that Yahweh has decided against Edom,  
the plans that he has formed  
against the inhabitants of Teman.  
They will certainly be dragged away,  
even the smallest flock.  
Their pasturelands will be turned into ruined places.

- <sup>21</sup> At the sound of their falling the earth shakes.  
The sound of cries of distress is heard at the Sea of Reeds.

- <sup>22</sup> See, someone will attack like an eagle,  
and swoop down and spread his wings over Bozrah.  
Then on that day, the hearts of Edom's soldiers  
will become like the heart of a woman in birth labor."

- <sup>23</sup>About Damascus:

"Hamath and Arpad will be ashamed,  
for they have heard news of disaster.  
They melt away!  
Anxiety is in the sea.  
It cannot stay calm.

<sup>24</sup> Damascus has become very weak.  
It turns away to flee;  
terror seizes it.

Distress and pain seize it,  
like the pain of a woman giving birth.

<sup>25</sup> How has the city of praise not been abandoned,  
the town of my joy?

<sup>26</sup> Therefore its young men will fall in its plazas,  
and all the fighting men will perish on that day  
—this is the declaration of Yahweh of hosts."

<sup>27</sup> "For I will light a fire on the wall of Damascus,  
and it will devour the strongholds of Ben-Hadad."

<sup>28</sup> About Kedar and the kingdoms of Hazor, Yahweh says this to Nebuchadnezzar (now Nebuchadnezzar king of Babylon was going to attack these places):

"Arise and attack Kedar  
and destroy those people of the east.

<sup>29</sup> Their tents and their flocks will be taken,  
along with their tent curtains and all of their equipment;  
their camels will be led away from them,  
and men will shout to them,  
"Terror is on every side!"

<sup>30</sup> Flee! Wander far away!  
Stay in holes in the ground, inhabitants of Hazor  
—this is Yahweh's declaration  
—for Nebuchadnezzar king of Babylon  
has devised a plan against you.  
Flee! Turn back!

<sup>31</sup> Arise! Attack the nation at ease,  
that lives in safety," says Yahweh.  
"They have no gates or bars in them,  
and its people live by themselves.

<sup>32</sup> For their camels will become plunder,  
and the abundance of their property  
will become war plunder.

Then I will scatter to every wind  
those who cut the hair on the sides of their heads very short,  
and I will bring disaster on them from every side  
—this is Yahweh's declaration.

<sup>33</sup> Hazor will become a lair of jackals,  
a permanent wasteland.  
No one will live there;  
no human being will stay there."

<sup>34</sup> This is the word of Yahweh that came to Jeremiah the prophet about Elam. This happened at the beginning of the reign of Zedekiah king of Judah, and he said,

<sup>35</sup> "Yahweh of hosts says this:

See, I am about to break the bowmen of Elam,  
the main part of their power.

<sup>36</sup>For I will bring the four winds  
from the four corners of the heavens,  
and I will scatter the people of Elam to all of those winds.

There is no nation  
to which those scattered from Elam will not go.

<sup>37</sup>So I will shatter Elam before their enemies  
and before those who seek their lives.  
for I will bring disaster against them, the fury of my wrath  
—this is Yahweh's declaration  
—and I will send the sword after them  
until I have consumed them.

<sup>38</sup>Then I will put my throne in Elam  
and will destroy its king and leaders from there  
—this is Yahweh's declaration

<sup>39</sup>—and it will happen in later days  
that I will reverse the captivity of Elam  
—this is Yahweh's declaration."

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<sup>1</sup>Instead of Molech , some modern translations have their king .

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## Chapter 50

<sup>1</sup>This is the word that Yahweh declared about Babylon, the land of the Chaldeans, by the hand of Jeremiah the prophet,

- <sup>2</sup> "Report to the nations and cause them to listen.  
Lift up a signal and cause them to listen.  
Do not conceal it.  
Say, 'Babylon is taken. Bel is made ashamed.  
Marduk is dismayed.  
Its idols are put to shame;  
its images are dismayed.'  
<sup>3</sup> A nation from the north will arise against it,  
and make her land a desolation.  
No one will live in it;  
both men and animals will flee away.
- <sup>4</sup> In those days and at that time  
—this is Yahweh's declaration  
—the people of Israel and the people of Judah  
will come together to go with weeping  
and seek Yahweh their God.
- <sup>5</sup> They will ask the way to Zion  
and will set off toward it, saying,  
We will go and join ourselves to Yahweh  
in an everlasting covenant that will not be forgotten."
- <sup>6</sup> My people have been a lost flock.  
Their shepherds have led them astray in the mountains;  
they have turned them around from hill to hill.  
They went, they have forgotten their resting place.
- <sup>7</sup> Everyone who went out to them devoured them.  
Their adversaries said, 'We are not guilty,  
because they sinned against Yahweh,  
their true home—Yahweh,  
the hope of their ancestors.'
- <sup>8</sup> Leave from the midst of Babylon;  
go out from the land of the Chaldeans;  
be like male goats  
that leave before the rest of the flock does.
- <sup>9</sup> For see, I am about to set in motion  
and raise up a group of great nations  
from the north against Babylon.  
They will arrange themselves against her.  
Babylon will be captured from there.  
Their arrows are like a skilled warrior  
who does not return empty-handed.
- <sup>10</sup> Chaldea will become plunder.  
All those who plunder it will be satisfied  
—this is Yahweh's declaration.

- <sup>11</sup> You rejoice, you celebrate the plundering of my inheritance;  
you jump around like a calf stamping in its pasture;  
you neigh like a powerful horse.
- <sup>12</sup> So your mother will be greatly ashamed;  
the one who bore you will be embarrassed.  
See, she will be the least of nations,  
a wilderness, a dry land, and a desert.
- <sup>13</sup> Because of Yahweh's anger,  
Babylon will not be inhabited,  
but will be a complete devastation.  
Everyone who passes by will be appalled because of Babylon  
and will hiss because of all of its wounds.
- <sup>14</sup> Arrange yourselves against Babylon all around her.  
Everyone who bends a bow must shoot at her.  
Do not spare any of your arrows,  
for she has sinned against Yahweh.
- <sup>15</sup> Raise a shout against her all around!  
She has surrendered;  
her towers have fallen;  
her walls are torn down,  
for this is Yahweh's vengeance.  
Take vengeance on her!  
Do to her just as she has done!
- <sup>16</sup> Destroy both the farmer who sows seed  
and the one who uses a sickle  
at the time of harvest in Babylon.  
Let each person turn back to his own people  
from the oppressor's sword;  
let them flee to their own land.
- <sup>17</sup> Israel is a scattered flock  
driven away by lions.  
First the king of Assyria devoured him; then after this,  
Nebuchadnezzar king of Babylon broke his bones.
- <sup>18</sup> Therefore Yahweh of hosts, the God of Israel, says this:  
See, I am about to punish the king of Babylon and his land,  
just as I punished the king of Assyria.
- <sup>19</sup> I will restore Israel to his homeland;  
he will graze on Carmel and Bashan.  
Then he will be satisfied  
in the hill country of Ephraim and Gilead.
- <sup>20</sup> In those days and at that time, says Yahweh,  
iniquity will be looked for in Israel,  
but none will be found.  
I will inquire about the sins of Judah,  
but none will be found,  
for I will forgive the remnant that I spare.

- <sup>21</sup> "Arise against the land of Merathaim,  
 against it and the ones inhabiting Pekod.  
 Put them to the sword and completely destroy them  
 —this is Yahweh's declaration  
 —do everything that I am commanding you.
- <sup>22</sup> The sounds of battle and enormous destruction  
 are in the land.
- <sup>23</sup> How the hammer of all the lands  
 has been cut apart and destroyed.  
 How Babylon has become an object of horror  
 among the nations.
- <sup>24</sup> I have set a trap for you and you were taken, Babylon,  
 and you did not know it!  
 You were found and captured,  
 because you opposed Yahweh.
- <sup>25</sup> Yahweh has opened his armory  
 and is bringing out the weapons  
 for carrying out his anger.  
 There is work for the Lord Yahweh of host  
 in the land of the Chaldeans.
- <sup>26</sup> Attack her from far away.  
 Open her granaries  
 and pile her up like heaps of grain.  
 Set her apart for destruction.  
 Leave no remnant of her.
- <sup>27</sup> Kill all her bulls.  
 Send them down to the place of slaughter.  
 Woe to them, for their day has come  
 —the time for their punishment.
- <sup>28</sup> There is the sound of those fleeing,  
 of those who are survivors,  
 from the land of Babylon.  
 These will report the vengeance of Yahweh our God for Zion,  
 and vengeance for his temple.
- <sup>29</sup> "Summon the archers against Babylon  
 —all those who bend their bows.  
 Camp against her,  
 and let no one escape.  
 Repay her for what she has done.  
 Do to her by the measure she has used.  
 For she had acted arrogantly against Yahweh  
 —against the Holy One of Israel.
- <sup>30</sup> So her young men will fall in the city squares,  
 and all her fighting men will be destroyed on that day  
 —this is Yahweh's declaration."
- <sup>31</sup> "See, I am against you, proud one  
 —this is the declaration of the Lord Yahweh of hosts  
 —for your day has come, proud one,  
 the time when I will punish you.
- <sup>32</sup> So the proud ones will stumble and fall.  
 No one will raise them up.  
 I will set fire to their cities;  
 it will devour everything around him.

- <sup>33</sup>Yahweh of hosts says this:  
 The people of Israel are oppressed,  
 together with the people of Judah.  
 All the ones who captured them still hold them;  
 they refuse to let them go.
- <sup>34</sup>The one who rescues them is strong.  
 Yahweh of hosts is his name.  
 He will truly plead their case,  
 in order to bring rest to the land,  
 and to bring strife to the ones inhabiting Babylon.
- <sup>35</sup> A sword is against the Chaldeans  
 —this is Yahweh's declaration  
 —and against the inhabitants of Babylon,  
 her leaders, and her wise men.
- <sup>36</sup> A sword against those who say empty words!  
 They will become fools!  
 A sword against her soldiers!  
 They will be filled with terror.
- <sup>37</sup> A sword is coming against their horse their chariots  
 and all of the people who are in the midst of Babylon,  
 so they will become like women.  
 A sword is coming against her storerooms,  
 and they will be plundered.
- <sup>38</sup> A drought is coming on her waters,  
 so they will become dry.  
 For she is a land of worthless idols,  
 and they act like people  
 made insane by their dreadful idols.
- <sup>39</sup> So desert beasts with the jackals will inhabit there,  
 and the young of ostriches will live in her.  
 For all time, she will no longer be inhabited.  
 From generation to generation, she will not be lived in.
- <sup>40</sup> Just as God overthrew Sodom and Gomorrah and their neighbors  
 —this is Yahweh's declaration  
 —no one will live there;  
 no person will stay in her.
- <sup>41</sup> "See, a people is coming from the north;  
 a great nation and many kings  
 are being stirred up from the farthest parts of the earth.
- <sup>42</sup> They will pick up bows and spears.  
 They are cruel and have no compassion.  
 Their sound is like the sea roar,  
 and they are riding on horses,  
 set out in order as men for battle, against you,  
 daughter of Babylon.
- <sup>43</sup> The king of Babylon heard the reports about them  
 and his hands fell limp in distress.  
 Anguish seized him  
 like a woman giving birth.
- <sup>44</sup> Behold! He goes up like a lion

from the majesty of the Jordan  
to the enduring grazing place  
For I will quickly cause them to run from it,  
and I will put someone who will be chosen in charge of it.  
For who is like me,  
and who will summon me?  
What shepherd is able to resist me?

- <sup>45</sup> So listen to the plans that Yahweh has decided against Babylon,  
the plans that he has planned  
against the land of the Chaldeans.  
They will certainly be dragged away,  
even the smallest flock.  
Their pasturelands will be turned into ruined places.
- <sup>46</sup> At the sound of conquered Babylon the earth shakes,  
and their shout of distress is heard among the nations."
-

## Chapter 51

<sup>1</sup>"Yahweh says this:

See, I am about to stir up a wind of destruction  
against Babylon and against those  
who live in Leb Kamai.

<sup>2</sup> I will send foreigners to Babylon.  
They will scatter her and devastate her land,  
for they will come against her  
from all around on the day of disaster.  
<sup>3</sup> Do not let the archers bend their bows;  
do not let them put on armor.  
Do not spare her young men;  
set her whole army apart for destruction.  
<sup>4</sup> For the wounded people  
will fall in the land of the Chaldeans;  
those who are thrust through will fall in her streets.  
<sup>5</sup> For Israel and Judah are not abandoned by their God,  
by Yahweh of hosts,  
although their land is filled with offenses  
committed against the Holy One of Israel.

<sup>6</sup> Flee from the midst of Babylon;  
let each man save himself.  
Do not perish in her iniquity.  
For it is the time of Yahweh's vengeance.  
He will repay all of it to her.  
<sup>7</sup> Babylon was a golden cup in the hand of Yahweh  
that made all the world drunk;  
nations drank her wine and became insane.  
<sup>8</sup> Babylon will fall suddenly and be destroyed.  
Wail for her  
Give her medicine for her pain;  
perhaps she can be healed.

<sup>9</sup> 'We wished to heal Babylon,  
but she is not healed.  
Let us all leave her and go away,  
to our own land.  
For her guilt reaches up to the heavens;  
it is piled up to the clouds.

<sup>10</sup> Yahweh has brought about our vindication.  
Come, let us give a full account in Zion  
the deeds of Yahweh our God.'

<sup>11</sup> Sharpen the arrows and take up the shields.  
Yahweh is stirring up  
the spirit of the king of the Medes  
in a plan to destroy Babylon.  
This is for Yahweh's vengeance,

- vengeance for the destruction of his temple.
- <sup>12</sup> Lift up a signal flag over Babylon's walls;  
make the watch strong;  
set up watchmen;  
prepare the ambushes;  
for the LORD will do what he has said  
concerning the inhabitants of Babylon.
- <sup>13</sup> You people who live by many streams of water,  
you people who are rich with treasures,  
your end has come.  
The thread of your life is now cut short.
- <sup>14</sup> Yahweh of hosts has sworn by his own life,  
'I will fill you with men, like a swarm of locusts,  
and they will raise a battle cry against you.'
- <sup>15</sup> He has made the earth by his power;  
he set in place the world by his wisdom.  
By his understanding he stretched out the heavens.
- <sup>16</sup> When he thunders,  
there is the roar of waters in the heavens,  
for he brings up the mist from the ends of the earth.  
He makes lightning for rain  
and sends out wind from his storehouses.
- <sup>17</sup> Every man has become stupid,  
without knowledge.  
Every metalworker is put to shame  
by his idols.  
For his cast metal images are frauds,  
and there is no life in them.
- <sup>18</sup> They are useless, the work of mockers;  
they will perish at the time of their punishment.
- <sup>19</sup> But God, the portion of Jacob, is not like these,  
for he is the molder of all things.  
Israel is the tribe of his inheritance;  
Yahweh of hosts is his name.
- <sup>20</sup> You are my war hammer,  
my weapon for battle.  
With you I will smash nations  
and destroy kingdoms.
- <sup>21</sup> With you I will smash horses and their riders;  
with you I will smash chariots and their drivers.
- <sup>22</sup> With you I will smash each man and woman;  
with you I will smash the old and the young.  
With you I will smash the young men and the virgin girls.
- <sup>23</sup> With you I will smash the shepherds and their flocks;  
with you I will smash the plowmen and their teams.  
With you I will smash the governors and officials.
- <sup>24</sup> For in your sight I will pay Babylon and all the inhabitants of Chaldea for all of the evil that they did in Zion—  
this is Yahweh's declaration.

- <sup>25</sup> See, I am against you, mountain of destruction  
     —this is Yahweh's declaration  
     —which destroys the whole earth.  
 I will stretch out my hand against you,  
     and roll you down from the cliffs,  
     and make you a burned-out mountain.
- <sup>26</sup> So they will not take from you any stone  
     to construct a building's corner or foundation;  
     for you will become an everlasting devastation  
     —this is Yahweh's declaration.
- <sup>27</sup> Lift up a signal flag over the earth.  
 Blow the ram's horn over the nations.  
 Call the nations to attack her:  
     the kingdoms of Ararat, Minni, and Ashkenaz.  
 Appoint a commander to attack her;  
     bring up horses like swarming locusts.
- <sup>28</sup> Prepare the nations to attack her:  
     The kings of the Medes and his governors,  
     all of his officials and all the lands under his rule.
- <sup>29</sup> For the land will shake and be in anguish,  
     since Yahweh's plans continue against Babylon,  
     to make the land of Babylon a wasteland  
     where there is no inhabitant.
- <sup>30</sup> The soldiers in Babylon have stopped fighting;  
     they stay in their strongholds.  
 Their strength has failed;  
     they have become women  
     —her homes are on fire,  
     the bars of her gates are broken.
- <sup>31</sup> A messenger runs to proclaim to another messenger,  
     and a runner tells another runner  
     to report to the king of Babylon  
     that his city has been taken from end to end.
- <sup>32</sup> So the fords over the river are seized;  
     the enemy is burning the reed marshes,  
     and Babylon's fighting men are confused.
- <sup>33</sup> For Yahweh of hosts, God of Israel, says this:  
     The daughter of Babylon is like a threshing floor.  
     It is time to trample her down.  
     In a little while the time of harvest will come to her.
- <sup>34</sup> 'Nebuchadnezzar king of Babylon has devoured me,  
     he has driven me into confusion  
     and has made me an empty pot.  
 Like a sea monster he has swallowed me,  
     he has filled his stomach with my delicious foods,  
     and then he has spit me out.'
- <sup>35</sup> The one who lives in Zion will say,  
     'May the violence done to me and my flesh  
     be on Babylon.'  
 Jerusalem will say,



'May my blood be on the inhabitants of Chaldea.'

<sup>36</sup> Therefore Yahweh says this:

See, I am about to plead your case  
and bring about vengeance for you.

For I will dry up Babylon's water  
and make her springs run dry.

<sup>37</sup> Babylon will become heaps of rubble,  
a den of jackals, a horror,  
an object of hissing,  
where there are no inhabitants.

<sup>38</sup> The Babylonians will roar together like young lions.  
They will growl like lion cubs.

<sup>39</sup> When they become hot with greed,  
I will make a feast for them;  
I will make them drunk so they become joyful  
and then sleep an unending sleep and not wake up  
—this is Yahweh's declaration—

<sup>40</sup> I will send them down like lambs to the slaughter,  
like rams with male goats.

<sup>41</sup> How Babylon has been captured!  
So the praise of all the earth is seized.  
How Babylon has become a ruined place among the nations.

<sup>42</sup> The sea has come up over Babylon  
She is covered with its roaring waves.

<sup>43</sup> Her cities have become a desolation,  
a dry land and a wilderness,  
a land that no one inhabits,  
and no human being passes through.

<sup>44</sup> So I will punish Bel in Babylon;  
I will bring out from his mouth what he swallowed,  
and the nations will no longer flow  
to him with their offerings.  
The walls of Babylon will fall.

<sup>45</sup> Go out from her midst, my people.  
Let each of you save his own life  
from the fury of my wrath.

<sup>46</sup> Do not let your hearts be timid  
or fear the news that is heard in the land,  
for the news will come one year.  
After it in the next year there will be news,  
and violence will be in the land.  
Ruler will be against ruler.

<sup>47</sup> Therefore, see, days are coming  
when I will punish the carved idols of Babylon.  
All of her land will be ashamed,  
and all of her slaughtered ones will fall in her midst.

<sup>48</sup> Then the heavens and the earth,  
and all that is in them will rejoice over Babylon.  
For destroyers will come for her from the north

—this is Yahweh's declaration.

<sup>49</sup> As Babylon has made the killed of Israel fall,  
 so the killed of all her land will fall in Babylon.  
<sup>50</sup> Survivors of the sword, go away!  
 Do not stay still.  
 Call Yahweh to mind from far away;  
 let Jerusalem come to mind.

<sup>51</sup> We are ashamed, for we have been insulted;  
 shame has covered our faces,  
 for foreigners have entered the holy places  
 of the house of Yahweh.

<sup>52</sup> Therefore, see, days are coming  
 —this is Yahweh's declaration  
 —when I will punish her carved idols,  
 and the wounded people will groan in all of her land.  
<sup>53</sup> For even if Babylon went up to the heavens  
 or fortified her highest fortresses,  
 destroyers would come from me to her  
 —this is Yahweh's declaration.

<sup>54</sup> A cry of distress came from Babylon,  
 great destruction from the land of the Chaldeans.  
<sup>55</sup> For Yahweh is destroying Babylon.  
 He is causing her loud voice to perish.  
 Their enemies roar like the waves of many waters;  
 their noise becomes very strong.  
<sup>56</sup> For the destroyers have come against her  
 —against Babylon!  
 —and her warriors have been captured.  
 Their bows are shattered,  
 for Yahweh is the God of vengeance;  
 he will surely carry out this repayment.  
<sup>57</sup> For I will make her princes and her wise men drunk,  
 as well as her governors, her officials, and her soldiers.  
 and they will sleep in an unending sleep  
 and never wake up  
 —this is the King's declaration:  
 Yahweh of hosts is his name.

<sup>58</sup> Yahweh of hosts says this:  
 The thick walls of Babylon will be completely demolished,  
 and her high gates will be burned.  
 Then the peoples coming to her aid will labor uselessly;  
 everything that the nations try to do for her  
 will be burned up."

<sup>59</sup> This is the word that Jeremiah the prophet commanded Seraiah son of Neriah son of Mahseiah when he went with Zedekiah king of Judah to Babylon in the fourth year of his reign. Now Seraiah was a chief officer.<sup>60</sup> For Jeremiah had written in a scroll about all the disaster that was going to come on Babylon—all these words that were written about Babylon.

<sup>61</sup>Jeremiah said to Seraiah, "When you go to Babylon, then you will see and you will read these words aloud.<sup>62</sup> Then you will say, 'Yahweh, you yourself have declared that you would destroy this place, and that no man or animal will live in it, and it will be desolate forever.'

<sup>63</sup>Then when you have finished reading this scroll, tie a stone to it and throw it into the middle of the Euphrates.

<sup>64</sup>Say, 'Babylon will sink like this. It will not arise because of the disaster that I am sending against it, and they will fall.'" Jeremiah's words end here.

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## Chapter 52

<sup>1</sup>Zedekiah was twenty-one years old when he began to reign; he reigned eleven years in Jerusalem. His mother's name was Hamutal; she was the daughter of Jeremiah from Libnah.<sup>2</sup>He did what was evil in the sight of Yahweh; he did everything that Jehoiakim had done.<sup>3</sup>Through Yahweh's anger, all these events happened in Jerusalem and Judah, until he drove them from before himself. Then Zedekiah rebelled against the king of Babylon.

<sup>4</sup>It happened that in the ninth year of the reign of King Zedekiah, in the tenth month, and on the tenth day of the month, Nebuchadnezzar, king of Babylon, came with all his army against Jerusalem. They camped opposite it, and they built a siege wall around it.<sup>5</sup>So the city was besieged until the eleventh year of King Zedekiah's reign.

<sup>6</sup>By the ninth day of the fourth month the famine was so severe in the city that there was no food for the people of the land.<sup>7</sup>Then the city was broken into, and all the fighting men fled and went out of the city at night by the way of the gate that was between the two walls, by the king's garden, although the Chaldeans were all around the city. So they went in the direction of the Arabah.<sup>8</sup>But the army of Chaldeans pursued the king and overtook Zedekiah in the plains of the Jordan River valley near Jericho. All his army was scattered away from him.

<sup>9</sup>They captured the king and brought him up to the king of Babylon at Riblah in the land of Hamath, where he passed sentence on him.<sup>10</sup>The king of Babylon slaughtered Zedekiah's sons before his own eyes, and at Riblah he also slaughtered all the leaders of Judah.<sup>11</sup>Then he put out Zedekiah's eyes, bound him in bronze chains, and brought him to Babylon. The king of Babylon put him in prison until the day of his death.

<sup>12</sup>Now in the fifth month, on the tenth day of the month, which was the nineteenth year of the reign of King Nebuchadnezzar, king of Babylon, Nebuzaradan came to Jerusalem. He was the commander of the king's bodyguards and a servant of the king of Babylon.<sup>13</sup>He burned the house of Yahweh, the king's palace, and all the houses of Jerusalem; also every important building in the city he burned.<sup>14</sup>As for the walls around Jerusalem, all the army of the Chaldeans who were with the commander of the bodyguards destroyed them.

<sup>15</sup>As for the poorest people, the rest of the people who were left in the city, those who had deserted to the king of Babylon, and the rest of the craftsmen—Nebuzaradan, the commander of the bodyguards, took some of them away into exile.<sup>16</sup>But Nebuzaradan, the commander of the bodyguards, left some of the poorest of the land to work the vineyards and fields.

<sup>17</sup>As for the bronze pillars that belonged to the house of Yahweh, and the stands, and the large bronze basin called "The Sea" that were in the house of Yahweh, the Chaldeans broke them into pieces and carried all the bronze back to Babylon.<sup>18</sup>The pots, shovels, lamp trimmers, bowls, and all the utensils of bronze with which the priests had served in the temple—the Chaldeans took them all away.<sup>19</sup>The basins and the incense burners, the bowls, pots, lampstands, pans, and basins that were made of gold, and those made of silver—the commander of the king's guard took them away as well.

<sup>20</sup>The two pillars, the large bronze basin known as "The Sea," and the twelve bronze bulls that were under the stands, things that King Solomon had made for the house of Yahweh, contained more bronze than could be weighed.<sup>21</sup>The pillars were eighteen cubits high each, and a line around each one measured twelve cubits. Each was four fingers thick and hollow.

<sup>22</sup>A capital of bronze was on top of it. The capital was five cubits high, with latticework and pomegranates all around. It was all made of bronze. The other pillar and its pomegranates were the same as the first.<sup>23</sup>So there were ninety-six pomegranates on the capital's sides, and one hundred pomegranates above the surrounding latticework.

<sup>24</sup>The commander of the bodyguards took prisoner Seraiah, the high priest, together with Zephaniah, the second priest, and the three gatekeepers.<sup>25</sup>From the city he took prisoner an officer who was in charge of soldiers, and seven men of those who advised the king, who were still in the city. He also took prisoner the king's army officer responsible for drafting men into the army, along with sixty important men from the land who were in the city.

<sup>26</sup>Then Nebuzaradan, the commander of the bodyguards, took them and brought them to the king of Babylon at Riblah.<sup>27</sup>The king of Babylon put them to death at Riblah in the land of Hamath. In this way, Judah went out of its land into exile.

<sup>28</sup>These were the people who Nebuchadnezzar exiled:  
In the seventh year, 3,023 Jews.

<sup>29</sup>In the eighteenth year of Nebuchadnezzar  
he took 832 people from Jerusalem.

<sup>30</sup>In the twenty-third year of Nebuchadnezzar, Nebuzaradan,  
the commander of the king's bodyguards,  
exiled 745 Jewish people.  
All the exiled people totaled 4,600.

<sup>31</sup>It happened later in the thirty-seventh year of the exile of Jehoiachin, king of Judah, in the twelfth month, on the twenty-fifth day of the month, that Awel-Marduk, king of Babylon released Jehoiachin king of Judah from prison. This happened in the year that Awel-Marduk began to reign.

<sup>32</sup>He spoke kindly to him and gave him a seat more honorable than that of the other kings who were with him in Babylon. <sup>33</sup>Awel-Marduk removed Jehoiachin's prison clothes, and Jehoiachin ate regularly at the king's table for the rest of his life, <sup>34</sup>and a regular food allowance was given to him by the king of Babylon every day for the rest of his life until his death.

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## Lamentations

### Chapter 1

<sup>1</sup> The city that once was full of people  
is now sitting all alone.  
She has become like a widow,  
though she was a mighty nation.  
She was a princess among the nations,  
but is now forced into slavery.

<sup>2</sup> She weeps bitterly in the night,  
and her tears cover her cheeks.  
None of her lovers comfort her.  
All her friends have betrayed her.  
They have become her enemies.

<sup>3</sup> Judah has gone into exile  
after affliction and great labor.  
She lives among the nations  
and finds no rest.  
All her pursuers overtook her  
in her desperation.

<sup>4</sup> The roads of Zion mourn  
because none come to the appointed feasts.  
All her gates are desolate.  
Her priests groan.  
Her virgins are afflicted,  
and as for her, it is bitter for her.

<sup>5</sup> Her adversaries have become her master;  
her enemies prosper.  
Yahweh has afflicted her for her many sins.  
Her little children go into captivity to her adversary.

<sup>6</sup> Splendor has left  
the daughter of Zion.  
Her princes have become like deer

that cannot find pasture,  
and they go without strength  
before their pursuer.

<sup>7</sup> In the days of her affliction and her homelessness,  
Jerusalem will call to mind all her precious treasures  
that she had in former days.  
When her people fell  
into the hand of the adversary,  
no one helped her.  
The adversaries saw her  
and mocked at her destruction.

<sup>8</sup> Jerusalem sinned greatly,  
therefore, she has become scorned  
as something that is filthy.  
All who honored her now despise her  
since they have seen her nakedness.  
She groans  
and tries to turn away.

<sup>9</sup> She has become unclean beneath her skirts.  
She did not think about her future.  
Her fall was astonishing.  
There was no one to comfort her.  
She cried out, "Look at my affliction, Yahweh,  
for the enemy has become too great!"

<sup>10</sup> The adversary has put his hand  
on all our precious treasures.  
She has seen the nations  
enter her sanctuary,  
even though you had commanded  
that they must not enter into your assembly place.

<sup>11</sup> All her people groan  
as they search for bread.  
They have given their precious treasures  
for food to restore their lives.  
Look, Yahweh, and consider me,  
for I have become worthless.

<sup>12</sup> Is it nothing to you, all you who pass by?  
Look and see  
if there is anyone else's sorrow  
like the sorrow that is being inflicted on me,  
since Yahweh has tormented me  
on the day of his fierce anger.

<sup>13</sup> It is from on high that he has sent fire into my bones,  
and it has conquered them.  
He has spread a net for my feet and turned me back.  
He has made me constantly desolate and weak.

<sup>14</sup> The yoke of my transgressions

is bound together by his hand.  
They are knit together and placed upon my neck.  
He has made my strength fail.  
The Lord has given me over into their hands,  
and I am not able to stand.

<sup>15</sup> The Lord has tossed aside  
all my mighty men who defended me.  
He has called an assembly against me  
to crush my vigorous men.  
The Lord has trampled the virgin daughter of Judah  
in the winepress.

<sup>16</sup> For these things I weep,  
my eyes overflow with tears;  
for a comforter is far from me,  
one who restores my life.  
My children are desolate  
because the enemy has conquered me.

<sup>17</sup> Zion has spread her hands wide;  
there is none to comfort her.  
Yahweh has commanded  
that those around Jacob should be his adversaries.  
Jerusalem is something unclean to them.

<sup>18</sup> Yahweh is righteous,  
for I have rebelled against his commandment.  
Hear, all you peoples, and see my sorrow.  
My virgins and my vigorous men  
have gone into captivity.

<sup>19</sup> I called for my lovers,  
but they were treacherous toward me.  
My priests and my elders perished in the city,  
while they sought food to restore their lives.

<sup>20</sup> Look, Yahweh, for I am in distress;  
my stomach churns,  
my heart is disturbed within me,  
for I have been very rebellious.  
Outside, the sword bereaves;  
inside the house there is only death.

<sup>21</sup> They have heard my groaning,  
but there is no one to comfort me.  
All my enemies have heard of my trouble,  
and they are glad that you have done it.  
You have brought the day you proclaimed;  
now let them become like me.

<sup>22</sup> Let all their wickedness come before you.  
deal with them as you have dealt with me  
because of all my transgressions.  
My groans are many and my heart is faint.

Chapter 2

- <sup>1</sup> The Lord has covered the daughter of Zion  
under the cloud of his anger.  
He has thrown the splendor of Israel  
down from heaven to earth.  
He has not remembered his footstool  
on the day of his anger.
- <sup>2</sup> The Lord has swallowed up  
and has had no compassion on  
all the towns of Jacob.  
In the days of his anger he has thrown down  
the fortified cities  
of the daughter of Judah;  
in dishonor he has brought down to the ground  
the kingdom and its rulers.
- <sup>3</sup> With fierce anger he has cut off  
every horn of Israel.  
He has withdrawn his right hand  
from before the enemy.  
He has burned up Jacob like a blazing fire  
that devours everything around it.
- <sup>4</sup> He has bent his bow toward us like an enemy,  
he has set his right hand like an adversary.  
He has slaughtered all  
who had been so pleasing to him  
in the tent of the daughter of Zion;  
he has poured out his wrath like fire.
- <sup>5</sup> The Lord has become like an enemy.  
He has swallowed up Israel.  
He has swallowed up all her palaces.  
He has destroyed her strongholds.  
He has increased mourning and lamentation  
within the daughter of Judah.
- <sup>6</sup> He has done violence to his tabernacle like a garden.  
He has destroyed the place of the solemn assembly.  
Yahweh has caused both solemn assembly  
and Sabbath to be forgotten in Zion,  
for he has despised both king and priest  
in the indignation of his anger.
- <sup>7</sup> The Lord has rejected his altar  
and disowned his sanctuary.  
He has given over the walls of her palaces  
into the hand of the enemy.  
They have raised a shout in the house of Yahweh,  
as on the day of an appointed feast.
- <sup>8</sup> Yahweh decided to destroy the city wall



of the daughter of Zion.  
He has stretched out the measuring line  
and has not withheld his hand from destroying the wall.  
He has made the ramparts and wall to lament;  
together they wasted away.

<sup>9</sup> Her gates have sunk into the ground;  
he has destroyed and broken the bars of her gate.  
Her king and her princes  
are among the nations,  
the law is no more  
and her prophets find no vision from Yahweh.

<sup>10</sup> The elders of the daughter of Zion  
sit on the ground in silence.  
They have thrown dust on their heads  
and girded themselves with sackcloth.  
The virgins of Jerusalem  
have bowed their heads to the ground.

<sup>11</sup> My eyes have failed from their tears;  
my stomach churns;  
my inner parts are poured out to the ground  
because of the destruction of the daughter of my people;  
children and infants faint  
in the streets of the city.

<sup>12</sup> They say to their mothers,  
"Where is grain and wine?"  
as they faint like a wounded man  
in the streets of the city,  
their lives are poured out  
on the bosom of their mothers.

<sup>13</sup> What will I testify for you? To what can I compare you,  
daughter of Jerusalem?  
To what can I liken you, that I may comfort you,  
virgin daughter of Zion?  
Your wound is as great as the sea.  
Who can heal you?

<sup>14</sup> Your prophets have seen  
false and worthless visions for you.  
They have not exposed your iniquity  
to reverse your captivity,  
but for you they gave utterances  
that are false and misleading.

<sup>15</sup> All those who pass along the road  
clap their hands at you.  
They hiss and shake their heads  
against the daughter of Jerusalem and say,  
"Is this the city that they called 'The Perfection of Beauty,'  
'The Joy for All of Earth'?"

- <sup>16</sup> All your enemies open  
their mouths against you.  
They sneer and grind their teeth in rage and say,  
"We have swallowed her up!  
This is the day we have waited for!  
We have lived to see it!"
- <sup>17</sup> Yahweh has done  
what he planned to do.  
He has fulfilled his word,  
which he commanded in former days.  
He has overthrown you without pity,  
for he has permitted the enemy to rejoice over you;  
he has lifted up the horn of your enemies.
- <sup>18</sup> Their heart cried out to the Lord,  
walls of the daughter of Zion!  
Make your tears flow down like a river day and night.  
Give yourself no relief, your eyes no relief.
- <sup>19</sup> Arise, cry out in the night,  
at the beginning of the night watches!  
Pour out your heart like water  
before the face of the Lord.  
Lift up your hands to him for the lives of your children  
who faint with hunger at the corner of every street."
- <sup>20</sup> See, Yahweh, and consider  
those you have dealt in this way.  
Should women eat the fruit of their wombs,  
the children whom they have cared for?  
Should priest and prophet be slaughtered  
in the sanctuary of the Lord?
- <sup>21</sup> Both the young and the old  
lie on the dust of the streets.  
My virgins and my young men  
have fallen by the sword;  
you have slaughtered them in the day of your anger  
without taking pity on them.
- <sup>22</sup> You have summoned,  
as you would call the people to a feast day,  
my terrors on every side,  
on the day of the anger of Yahweh  
no one escaped or survived;  
those I cared for and raised,  
my enemy has destroyed.
-

Chapter 3

- <sup>1</sup> I am a man who has seen affliction  
under the rod of Yahweh's fury.
- <sup>2</sup> He drove me away and caused me to walk  
in darkness rather than light.
- <sup>3</sup> Surely he turned his hand against me again and again,  
the whole day long.
- <sup>4</sup> He made my flesh and my skin waste away;  
he broke my bones.
- <sup>5</sup> He built up siege works against me,  
and surrounded me with bitterness and hardship.
- <sup>6</sup> He made me live in dark places,  
like those who died long ago.
- <sup>7</sup> He built a wall around me and I cannot escape.  
He made my chains heavy
- <sup>8</sup> and though I call out and cry for help,  
he shut out my prayer.
- <sup>9</sup> He blocked my path with a wall of hewn stone;  
he made my paths crooked.
- <sup>10</sup> He is like a bear waiting to ambush me,  
a lion in hiding;
- <sup>11</sup> he turned aside my paths,  
he has made me desolate.
- <sup>12</sup> He bent his bow and set me  
as a target for his arrow.
- <sup>13</sup> He pierced my kidneys  
with the arrows of his quiver.
- <sup>14</sup> I became a laughingstock to all my people,  
their taunting song all day long.
- <sup>15</sup> He filled me with bitter herbs  
and forced me to drink wormwood.
- <sup>16</sup> He has made my teeth grind with gravel,  
and he made me cower in the ashes.
- <sup>17</sup> My soul is deprived of peace;  
I have forgotten what prosperity is.
- <sup>18</sup> So I say, "My endurance has perished  
and so has my hope in Yahweh."
- <sup>19</sup> Remember my affliction and my wanderings,  
the wormwood and bitterness.
- <sup>20</sup> I continually remember it  
and my soul is bowed down within me.
- <sup>21</sup> But I call this to mind  
and therefore I have hope:

- <sup>22</sup> The steadfast love of Yahweh never ceases  
and his compassions never end,
- <sup>23</sup> they are new every morning;  
your faithfulness is great.
- <sup>24</sup> "Yahweh is my inheritance," says my soul,  
therefore I will hope in him.
- <sup>25</sup> Yahweh is good to those who wait for him,  
to the soul who seeks him.
- <sup>26</sup> It is good to wait silently  
for the salvation of Yahweh.
- <sup>27</sup> It is good for a man  
that he bear the yoke in his youth.
- <sup>28</sup> Let him sit alone in silence,  
when it is laid upon him.
- <sup>29</sup> Let him put his mouth in the dust—  
there may yet be hope.
- <sup>30</sup> Let him offer his cheek to the one who strikes him,  
and let him be filled to the full with insults.
- <sup>31</sup> For the Lord will not  
reject us forever,
- <sup>32</sup> but though he causes grief, he will have compassion  
according to the abundance of his steadfast love.
- <sup>33</sup> For he does not afflict from his heart  
or torment the children of mankind.
- <sup>34</sup> To crush underfoot  
all the prisoners of the earth,
- <sup>35</sup> to deny a man justice  
in the presence of the Most High,
- <sup>36</sup> to deprive a person of justice in his lawsuit—  
the Lord would not approve such things!
- <sup>37</sup> Who has spoken and it came to pass,  
unless the Lord decreed it?
- <sup>38</sup> Is it not from the mouth of the Most High  
that both calamities and the good come?
- <sup>39</sup> How can any person alive complain?  
How can a person complain about the punishment for his sins?
- <sup>40</sup> Let us examine our ways and test them,  
and let us return to Yahweh.
- <sup>41</sup> Let us lift up our hearts and our hands  
to God in the heavens:
- <sup>42</sup> "We have transgressed and rebelled,  
and you have not forgiven.
- <sup>43</sup> You have covered yourself with anger and pursued us,  
you have killed and you have not spared.

<sup>44</sup> You have covered yourself with a cloud  
so that no prayer can pass through.

<sup>45</sup> You have made us like filthy scum  
and refuse among the peoples.

<sup>46</sup> All our enemies  
curse us,

<sup>47</sup> panic and pitfall have come upon us,  
ruin and destruction.

<sup>48</sup> My eyes flow with streams of tears  
because of the destruction my people.

<sup>49</sup> My eyes will shed tears  
without ceasing, without relief,

<sup>50</sup> until Yahweh from heaven  
looks down and sees.

<sup>51</sup> My eyes cause grief to my soul  
because of all the daughters of my city.

<sup>52</sup> I have been hunted like a bird  
by those who were my enemies;  
they hunted me without a reason.

<sup>53</sup> They cut off my life in the pit,  
and they threw a stone on me,

<sup>54</sup> and they caused waters to overflow, covering my head.  
I said, 'I have been cut off!'

<sup>55</sup> I called on your name, Yahweh,  
from the depths of the pit.

<sup>56</sup> You heard my voice when I said,  
'Do not close your ear to my cry for help.'

<sup>57</sup> You came near on the day I called on you;  
you said, 'Do not fear.'

<sup>58</sup> Lord, you defended my soul's case,  
you redeemed my life!

<sup>59</sup> Yahweh, you have seen  
the wrong they have done to me;  
judge my case.

<sup>60</sup> You have seen all their vengeance,  
all their plots against me.

<sup>61</sup> You have heard their insults, Yahweh,  
and all their plots against me.

<sup>62</sup> The lips and the meditations of my enemies  
come against me all the day.

<sup>63</sup> Look at how they sit and then rise up;  
they mock me with their songs.

<sup>64</sup> Pay back to them what they deserve, Yahweh,  
according to the deeds of their hands.

- <sup>65</sup> You will let their hearts be shameless!  
May your condemnation be upon them!
- <sup>66</sup> You pursue them in anger  
and destroy them from under the heavens, Yahweh!"
-

Chapter 4

- <sup>1</sup> The gold has become tarnished;  
how the purest gold has changed!  
The holy stones are scattered  
at the corner of every street.
- <sup>2</sup> The precious sons of Zion  
were worth their weight in pure gold,  
but now they are considered like clay jars,  
the work of the potter's hands!
- <sup>3</sup> Even the jackals offer the breast  
to nurse their cubs,  
but the daughter of my people has become cruel,  
like the ostriches in the desert.
- <sup>4</sup> The tongue of the nursing baby  
sticks to the roof of his mouth by thirst;  
the children ask for food,  
but there is none for them.
- <sup>5</sup> Those who used to eat delicacies  
are now desolate in the streets.  
Those who were brought up wearing scarlet clothing  
now lie on piles of ashes.
- <sup>6</sup> The iniquity of the daughter of my people  
is greater than the sin of Sodom,  
which was overthrown in a moment  
and no hands were wrung for her.
- <sup>7</sup> Her princes were purer than snow,  
whiter than milk;  
their bodies were more ruddy than coral,  
their form was like sapphire.
- <sup>8</sup> Their appearance now is darker than soot;  
they are not recognized in the streets.  
Their skin has shriveled on their bones;  
it has become as dry as wood.
- <sup>9</sup> Those killed by the sword  
are better than those killed by hunger,  
who wasted away,  
pierced by the lack of any harvest from the field.
- <sup>10</sup> The hands of compassionate women  
have boiled their own children;  
they became their food during the time  
when the daughter of my people was being destroyed.
- <sup>11</sup> Yahweh showed all his wrath;

he poured out his fierce anger.  
He kindled a fire in Zion  
that consumed her foundations.

<sup>12</sup> The kings of the earth did not believe,  
nor did any of the inhabitants of the world believe,  
that adversary or enemy  
could enter the gates of Jerusalem.

<sup>13</sup> This happened because of the sins of her prophets  
and the iniquities of her priests  
who have shed the blood of the righteous  
in her midst.

<sup>14</sup> They wandered, blind,  
through the streets.  
They were so defiled by that blood  
that no one could touch their clothes.

<sup>15</sup> "Away! Unclean!" people cried at them.  
"Away! Away! Do not touch!"  
So they wandered about;  
people said among the nations,  
"They can stay here no longer."

<sup>16</sup> Yahweh himself scattered them;  
he does not watch over them anymore.  
They did not honor the priests,  
and they did not show favor to the elders.

<sup>17</sup> Our eyes failed, looking in vain for help;  
from our watchtowers we watched  
for a nation  
that could not rescue us.

<sup>18</sup> They followed our steps,  
we could not walk in our streets.  
Our end was near and our days were numbered,  
our end had come.

<sup>19</sup> Our pursuers were swifter  
than the eagles in the sky.  
They chased us to the mountains  
and lay in wait for us in the wilderness.

<sup>20</sup> The breath in our nostrils—Yahweh's anointed one—  
he was the one who was captured in their pits;  
of whom it was said,  
"Under his shadow we will live among the nations."

<sup>21</sup> Rejoice and be glad, daughter of Edom,  
you who live in the land of Uz.  
But to you also the cup will be passed;  
you will be drunk and strip yourself naked.



<sup>22</sup> Daughter of Zion,  
    your punishment will come to an end;  
    he will not extend your exile.  
But daughter of Edom,  
    he will punish your iniquity;  
    he will uncover your sins.

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## Chapter 5

- <sup>1</sup> Remember, Yahweh, what has happened to us;  
look and see our disgrace.
- <sup>2</sup> Our inheritance has been turned over to strangers;  
our houses to foreigners.
- <sup>3</sup> We have become orphans, without a father,  
and our mothers are like widows.
- <sup>4</sup> We must pay silver for the water we drink,  
and we must pay silver to get our own wood.
- <sup>5</sup> Those who are coming after us are close behind us;  
we are weary and we can find no rest.
- <sup>6</sup> We have given ourselves to Egypt and to Assyria  
to get enough food.
- <sup>7</sup> Our fathers sinned, and they are no more,  
and we bear their iniquities.
- <sup>8</sup> Slaves rule over us,  
and there is no one to deliver us from their hand.
- <sup>9</sup> We get our bread only by risking our lives,  
because of the sword in the wilderness.
- <sup>10</sup> Our skin has grown as hot as an oven  
because of the burning heat of hunger.
- <sup>11</sup> Women are raped in Zion,  
and virgins in the cities of Judah.
- <sup>12</sup> Princes are hung up by their own hands,  
and no honor is shown to the elders.
- <sup>13</sup> Young men are forced to grind grain with a millstone,  
and boys stagger under heavy loads of wood.
- <sup>14</sup> The elders have left the city gate,  
and the young men have left their music.
- <sup>15</sup> The joy of our heart has ceased  
and our dancing has turned into mourning.
- <sup>16</sup> The crown has fallen from our head;  
woe to us, for we have sinned!
- <sup>17</sup> For this our heart has become sick,  
for these things our eyes grow dim
- <sup>18</sup> for Mount Zion lies desolate,  
with jackals prowling over it.
- <sup>19</sup> But you, Yahweh, reign forever,  
and you will sit upon your throne  
from generation to generation.
- <sup>20</sup> Why do you forget us forever?  
Why do you abandon us  
for the length of your days?
- <sup>21</sup> Restore us to yourself, Yahweh,

and we will be restored.  
Renew our days  
as they were long ago—  
<sup>22</sup> unless you have utterly rejected us  
and you are angry with us beyond measure.

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## Ezekiel

### Chapter 1

<sup>1</sup>In the thirtieth year, the fourth month, and the fifth day of the month, it came about that I was living among the captives by the Kebar Canal. The heavens opened, and I saw visions of God.<sup>2</sup>On the fifth day of that month—it was the fifth year of the exile of King Jehoiachin—<sup>3</sup>the word of Yahweh came to Ezekiel son of Buzi the priest, in the land of the Chaldeans by the Kebar Canal, and the hand of Yahweh was upon him there.

<sup>4</sup>Then I looked, and there was a windstorm coming from the north; a great cloud with fire flashing within it and brightness surrounding it and inside of it, and the fire was the color of amber inside the cloud.<sup>5</sup>In the middle was the likeness of four living creatures. This was their appearance: They had the likeness of a man,<sup>6</sup>but they had four faces each, and each of the creatures had four wings.

<sup>7</sup>Their legs were straight, but the soles of their feet were like the hooves of a calf that shone like polished bronze.

<sup>8</sup>Yet they had human hands under their wings on all four sides. For all four, their faces and wings were like this:<sup>9</sup>their wings touched each other. They did not turn when they moved; each one went straight ahead.

<sup>10</sup>The likeness of their faces was like the face of a man. The four of them had the face of a lion to the right side, and the four of them had the face of an ox on the left side. They four had also the face of an eagle.<sup>11</sup>Their faces were like that, and their wings were spread out above, so that each creature had a pair of wings that touched another creature's wing, and also a pair of wings that covered their bodies.<sup>12</sup>Each went straight forward, so that wherever the Spirit directed them to go, they went without turning.

<sup>13</sup>As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches; bright fire also moved about among the creatures, and there were flashes of lightning.<sup>14</sup>The living creatures were moving swiftly back and forth, and they had the appearance of lightning!

<sup>15</sup>Then I looked at the living creatures; and I saw one wheel on the ground beside each of the living creatures with its four faces.<sup>16</sup>This was the appearance and structure of the wheels: Each wheel was like beryl, and the four had the same likeness; their appearance and workmanship was like a wheel intersecting another wheel.

<sup>17</sup>As they moved, they went in any of their four directions, without turning as they went.<sup>18</sup>As for their rims, they were high and fearsome, for the rims were full of eyes round about.

<sup>19</sup>Whenever the living creatures moved, the wheels moved beside them. When the living creatures rose up from the earth, the wheels also rose up.<sup>20</sup>Wherever the Spirit would go, they went, and the wheels rose up beside them, for the spirit of the living creature was in the wheels.<sup>21</sup>Whenever the creatures moved, the wheels also moved; and when the creatures stood still, the wheels stood still; when the creatures rose up from the earth, the wheels rose up beside them, because the spirit of the living creature was in the wheels.

<sup>22</sup>Over the heads of the living creatures was the likeness of an expansive dome; it looked like awe-inspiring crystal stretched out over their heads above.<sup>23</sup>Beneath the dome, each one of the creature's wings stretched out straight and touched another creature's wings. Each of the living creatures also had a pair to cover themselves; each had a pair to cover his own body.

<sup>24</sup>Then I heard the sound of their wings. Like the noise of many waters. Like the voice of the Almighty whenever they moved. Like the sound of a rainstorm. Like the sound of an army. Whenever they stood still, they lowered their wings.<sup>25</sup>A voice came from above the dome over their heads whenever they stood still and lowered their wings.

<sup>26</sup>Above the dome over their heads was the likeness of a throne that was like the appearance of a sapphire stone, and on the likeness of the throne was a likeness like the appearance of a man.

<sup>27</sup>I saw a figure with the appearance of glowing metal with fire in it from the appearance of his hips up; I saw from the appearance of his hips downward the appearance of fire and brightness all around.<sup>28</sup>Like the appearance of a rainbow in the clouds on a rainy day was the appearance of the bright light surrounding it. It was the appearance of the likeness of the glory of Yahweh. When I saw it, I fell on my face, and I heard a voice speaking.

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Chapter 2

<sup>1</sup>He said to me, "Son of man, stand up on your feet; then I will speak to you."<sup>2</sup>Then, as he spoke to me, the Spirit entered into me and set me on my feet, and I heard him speaking to me.<sup>3</sup>He said to me, "Son of man, I am sending you to the people of Israel, to rebellious nations that have rebelled against me—both they and their ancestors have sinned against me up to this very day!

<sup>4</sup>Their descendants have stubborn faces and hard hearts. I am sending you to them, and you will say to them, "This is what the Lord Yahweh says."<sup>5</sup>Either they will listen or they will not listen. They are a rebellious house, but they will at least know that a prophet has been among them.

<sup>6</sup>You, son of man, do not be afraid of them or their words. Do not be afraid, although you are with briers and thorns and although you live with scorpions. Do not fear their words or be dismayed by their faces, since they are a rebellious house.

<sup>7</sup>But you will speak my words to them, whether they listen or not, because they are most rebellious.

<sup>8</sup>But you, son of man, listen to what I am saying to you. Do not be rebellious like that rebellious house. Open your mouth and eat what I am about to give to you!"

<sup>9</sup>Then I looked, and a hand was extended out to me; in it was a written scroll.<sup>10</sup>He spread it out before me; it had been written on both its front and back, and written on it were lamentations, mourning, and woe.

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## Chapter 3

<sup>1</sup>He said to me, "Son of man, what you have found, eat. Eat this scroll, then go speak to the house of Israel."<sup>2</sup>So I opened my mouth, and he fed me that scroll.<sup>3</sup>He said to me, "Son of man, feed your belly and fill your stomach with this scroll that I have given to you!" So I ate it, and it was as sweet as honey in my mouth.

<sup>4</sup>Then he said to me, "Son of man, go to the house of Israel and speak my words to them.<sup>5</sup>For you are not being sent to a people of strange speech or difficult language, but to the house of Israel—<sup>6</sup>not to many peoples of strange speech or a difficult language, whose words you cannot understand. Surely if I sent you to them, they would have listened to you.<sup>7</sup>But the house of Israel will not be willing to listen to you, for they are not willing to listen to me. So all the house of Israel is strong browed and hard hearted.

<sup>8</sup>Behold! I have made your face as hard as their faces and your brow as hard as their brows.<sup>9</sup>I have made your brow like a diamond, harder than flint! Do not fear them or be discouraged by their faces, since they are a rebellious house."

<sup>10</sup>Then he said to me, "Son of man, all the words that I announce to you—take them into your heart and hear them with your ears!<sup>11</sup>Then go to the captives, to your people, and speak to them. Say to them, 'This is what the Lord Yahweh says,' whether they will listen or not."

<sup>12</sup>Then the Spirit lifted me up, and I heard behind me the sound of a great earthquake: "Blessed be the glory of Yahweh from his place!"<sup>13</sup>It was the sound of the wings of the living creatures as they touched one another, and the sound of the wheels that were with them, and the sound of a great earthquake.

<sup>14</sup>The Spirit lifted me up and took me away, and I went with bitterness in the anger of my spirit, and the strong hand of Yahweh was on me.<sup>15</sup>So I went to the captives at Tel Aviv who lived along the Kebar Canal, and I stayed there among them for seven days, overwhelmed in amazement.

<sup>16</sup>Then it happened after seven days that the word of Yahweh came to me, saying,<sup>17</sup>"Son of man, I have made you a watchman for the house of Israel, so listen to the word from my mouth, and give them my warning.<sup>18</sup>When I say to the wicked, 'You will surely die' and you do not warn him or speak a warning to the wicked about his evil deeds so he might live—the wicked one will die for his iniquity, but I will require his blood from your hand.<sup>19</sup>But if you warn the wicked, and he does not turn from his wickedness or from his wicked deeds, then he will die for his iniquity, but you will have rescued your own life.

<sup>20</sup>If a righteous man turns from his righteousness and acts unjustly, and I set a stumbling block before him, he will die. Because you did not warn him, he will die in his sin, and I will not call to mind the righteous deeds that he performed, but I will require his blood from your hand.<sup>21</sup>But if you warn the righteous man to stop sinning so that he no longer sins, he will surely live since he was warned; and you will have rescued your own life."

<sup>22</sup>So the hand of Yahweh was on me there, and he said to me, "Arise! Go out into the plain, and I will speak with you there!"<sup>23</sup>I arose and went out into the plain, and there the glory of Yahweh was staying, like the glory that I had seen beside the Kebar Canal; so I fell on my face.

<sup>24</sup>The Spirit came to me and stood me up on my feet; and he spoke with me, and said to me, "Go and shut yourself up within your house,<sup>25</sup>for now, son of man, they will place ropes upon you and tie you so you cannot go out among them.

<sup>26</sup>I will make your tongue stick to the roof of your mouth, so you will be mute, and you will not be able to rebuke them, since they are a rebellious house.<sup>27</sup>But when I speak with you, I will open your mouth so you will say to them, 'This is what the Lord Yahweh says.' The one who will hear will hear; the one who will not listen will not listen, for they are a rebellious house!"

Chapter 4

<sup>1</sup>"But you, son of man, take a brick for yourself and place it before you. Then carve the city of Jerusalem on it.

<sup>2</sup>Then lay siege against it, and build forts against it. Raise up a siege ramp against it and set camps around it. Place battering rams all around it.<sup>3</sup>Then take for yourself an iron pan and use it as an iron wall between yourself and the city and set your face against it, for it will be under siege, and you are to put the siege against it. This will be a sign to the house of Israel.

<sup>4</sup>Then, lie on your left side and put the sin of the house of Israel on it; you will bear their iniquity for the number of the days that you lie down against the house of Israel.<sup>5</sup>I myself am assigning to you one day to represent each year of their punishment: 390 days! In this way, you will bear the iniquity of the house of Israel.

<sup>6</sup>When you have completed these days, then lie down a second time on your right side, for you will bear the iniquity of the house of Judah for forty days. I am assigning to you one day for each year.<sup>7</sup>Set your face toward Jerusalem that is under siege, and with your arm uncovered prophesy against it.<sup>8</sup>For behold! I am placing bonds on you so you will not turn from one side to the other until you have completed the days of your siege.

<sup>9</sup>Take for yourself wheat, barley, beans, lentils, millet, and spelt; put them in a single container and make bread for yourself according to the number of the days that you will lie upon your side. For 390 days you will eat it.<sup>10</sup>The food you will eat will be by weight, twenty shekels per day, and you will eat it at set times each day.<sup>11</sup>Then you will drink water, measured out to a sixth of a hin, and you will drink it at set times.

<sup>12</sup>You will eat it as barley cakes, but you will bake it on excrement of human dung within their sight!"<sup>13</sup>For Yahweh says, "This means that the bread that the people of Israel will eat will be unclean, there among the nations where I will banish them."

<sup>14</sup>But I said, "Alas, Lord Yahweh! I have never been unclean! I have never eaten either an animal that died by itself or anything killed by animals, from my youth until now, and foul meat has never entered my mouth!"<sup>15</sup>So he said to me, "Look! I have given you cow manure instead of human dung so you can prepare your bread over that."

<sup>16</sup>He also said to me, "Son of man! Behold! I am breaking the staff of bread in Jerusalem, and they will eat bread while rationing it in anxiety and drink water while rationing it in horror."<sup>17</sup>Because they will lack bread and water, every man will be appalled at his brother, and they will waste away because of their iniquity."

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## Chapter 5

<sup>1</sup>"Then you, son of man, take a sharp sword as a barber's razor for yourself, and pass the razor over your head and your beard, then take scales to weigh and divide your hair.<sup>2</sup>Burn a third of it with fire in the midst of the city when the days of the siege are completed, and take a third of the hair and strike it with the sword all around the city. Then scatter a third of it to the wind, and I will draw out a sword to chase after the people.

<sup>3</sup>But take a small number of hairs from them and tie them into the folds of your robe.<sup>4</sup>Then take more of the hair and throw it into the midst of the fire; and burn it in the fire; from there a fire will go out to all the house of Israel."

<sup>5</sup>The Lord Yahweh says this, "This is Jerusalem in the midst of the nations, where I have placed her, and where I have surrounded her with other lands.<sup>6</sup>But she has rebelled against my ordinances more wickedly than the nations have, and my statutes more than the lands that surround her. The people have rejected my ordinances and have not walked in my statutes."

<sup>7</sup>Therefore the Lord Yahweh says this, "Because you are more troublesome than the nations that surround you and have not walked in my statutes or acted according to my decrees, or even acted according to the decrees of the nations that surround you,"<sup>8</sup>therefore the Lord Yahweh says this, "Behold! I myself will act against you. I will execute judgments within your midst for the nations to see.

<sup>9</sup>I will do to you what I have not done and the like of which I will not do again, because of all your disgusting practices.<sup>10</sup>Therefore fathers will eat the children in your midst, and sons will eat their fathers, since I will execute judgment on you and scatter to every direction all of you who remain.

<sup>11</sup>Therefore, as I live—this is the Lord Yahweh's declaration—it is certainly because you have defiled my sanctuary with all your detestable things and with all your disgusting practices, that I myself will reduce you in number; my eye will not have pity on you, and I will not spare you.<sup>12</sup>A third of you will die by plague, and they will be consumed by famine in your midst. A third will fall by the sword surrounding you. Then I will scatter a third in every direction, and draw out a sword to chase after them as well.

<sup>13</sup>Then my wrath will be completed, and I will cause my fury toward them to rest. I will be comforted, and they will know that I, Yahweh, have spoken in my jealousy when I have completed my fury against them.<sup>14</sup>I will make you a ruin and an object of scorn to the nations that surround you and in the sight of everyone who passes by.

<sup>15</sup>So Jerusalem will become something for other people to condemn and to mock, a warning and a horror to the nations that surround you. I will execute judgments against you in wrath and fury, and with furious rebukes—I, Yahweh have declared this!<sup>16</sup>I will send out harsh arrows of famine against you that will become the means with which I will destroy you. For I will increase the famine on you and break your staff of bread.<sup>17</sup>I will send a famine and disasters against you so you will be childless. Plague and blood will pass through you, and I will bring a sword against you—I, Yahweh, have declared this."

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## Chapter 6

<sup>1</sup>The word of Yahweh came to me, saying, <sup>2</sup>"Son of man, set your face against the mountains of Israel and prophesy to them. <sup>3</sup>Say, 'Mountains of Israel, listen to the word of the Lord Yahweh! The Lord Yahweh says this to the mountains and to the hills, to the streambeds, and to the valleys: Behold! I am bringing a sword against you, and I will destroy your high places.

<sup>4</sup>Then your altars will become desolate and your pillars will be destroyed, and I will throw down your dead in front of their idols. <sup>5</sup>I will lay the dead bodies of the people of Israel before their idols, and scatter your bones around your altars.

<sup>6</sup>Everywhere you live, cities will be laid waste and the high places ruined, so that your altars will be laid waste and made desolate. Then your idols will be broken and disappear, your pillars will be cut down and your works will be wiped away. <sup>7</sup>The dead will fall down in your midst and you will know that I am Yahweh.

<sup>8</sup>But I will preserve a remnant among you, and there will be some who escape the sword among the nations, when you are scattered throughout the lands. <sup>9</sup>Then those who escape will think of me among the nations where they will be held captive, that I was grieved by their promiscuous heart that turned away from me, and by their eyes that whored after their idols. Then they will show loathing on their face for the wickedness which they have committed with all their abominations. <sup>10</sup>So they will know that I am Yahweh. It was for a reason that I said I would bring this evil to them.

<sup>11</sup>The Lord Yahweh says this: Clap your hands and stomp your foot! Say, 'Alas!' because of all the evil abominations of the house of Israel! For they will fall by sword, famine, and plague. <sup>12</sup>The one far away will die by plague, and the one who is near will fall by the sword. Those who remain and survive will die by famine. In this way I will accomplish my fury against them.

<sup>13</sup>Then you will know that I am Yahweh, when their dead lie among their idols, around their altars, on every high hill—on all the mountain peaks, and under every flourishing tree and thick oak—the places where they burned incense to all their idols. <sup>14</sup>I will strike with my hand and make the land desolate and a waste, from the wilderness to Diblah, throughout all the places where they live. Then they will know that I am Yahweh." <sup>1</sup>

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<sup>1</sup>Instead of Diblah, some ancient Hebrew copies and modern translations have Riblah.

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## Chapter 7

<sup>1</sup>The word of Yahweh came to me, saying, <sup>2</sup>"You, son of man—the Lord Yahweh says this to the land of Israel.

'An end! An end has come  
to the four borders of the land.

<sup>3</sup> Now the end is upon you,  
for I am sending out my wrath on you,  
and I will judge you according to your ways;  
then I will bring all your abominations upon you.

<sup>4</sup> For my eye will not pity you,  
and I will not spare you.  
Instead, I will bring your ways upon you,  
and your abominations will be in your midst.  
Then you will know that I am Yahweh.'

<sup>5</sup>"The Lord Yahweh says this:

Disaster! A unique disaster!

Behold, it is coming. <sup>1</sup>

<sup>6</sup> An end is surely coming.  
The end has woken up against you.  
Behold, it is coming!

<sup>7</sup> Your doom is coming to you who inhabit the land.  
The time has come; the day is near—  
tumult and not joyful shouting on the mountains.

<sup>8</sup> Now before long I will pour out my fury against you  
and fill up my wrath upon you  
when I judge you according to your ways  
and bring all your abominations upon you.

<sup>9</sup> For my eye will not look compassionately,  
and I will not spare you.

As you have done, I will do to you;  
and your abominations will be in your midst  
so you will know that I am Yahweh, the one punishing you.

<sup>10</sup> Behold, the day!  
Behold, it is coming!

Doom has gone out!  
The rod has blossomed,  
arrogance has budded!

<sup>11</sup> Violence has grown up into a rod of wickedness—  
none of them, and none of their multitude,  
none of their wealth, and none of their importance will last!

<sup>12</sup> The time is coming; the day has come close.  
Do not let the buyer rejoice, nor the seller mourn,  
since my anger is on the entire multitude!

<sup>13</sup> For the seller will not return to the land he sold as long as they both live,  
because the vision concerning the entire multitude will not be reversed;  
and because of their iniquity, none of them will be strengthened!

<sup>14</sup> They have blown the trumpet  
and made everything ready,  
but there is no one marching to battle;  
since my anger is on the entire multitude.

- <sup>15</sup> The sword is on the outside,  
and plague and famine are inside the building.  
Those who are in the field will die by the sword,  
while famine and plague will consume those in the city.
- <sup>16</sup> But some survivors will escape from among them,  
and they will go to the mountains.  
Like doves of the valleys, all of them will moan—  
each man for his iniquity.
- <sup>17</sup> Every hand will falter  
and every knee will be weak as water,
- <sup>18</sup> and they will gird themselves sackcloth,  
and trembling will cover them;  
and shame will be on every face,  
and baldness on all of their heads.
- <sup>19</sup> They will throw their silver into the streets  
and their gold will be an impure thing.  
Their silver and their gold will not be able to rescue them  
in the day of Yahweh's rage.  
Their lives will not be saved,  
and their hunger will not be satisfied,  
because their iniquity has become a stumbling block.
- <sup>20</sup> In their pride they took the beauty of his jeweled ornaments,  
and with them they made their abominable images and their detestable idols.  
Therefore, I am turning these into an unclean thing to them.
- <sup>21</sup> Then I will give those things into the hand of strangers as plunder  
and to the wicked of the earth as plunder,  
and they will defile them.
- <sup>22</sup> Then I will turn my face away from them  
when they defile my cherished place;  
bandits will enter it and defile it.
- <sup>23</sup> Make a chain,  
because the land is filled with the judgment of blood,  
and the city is full of violence.
- <sup>24</sup> So I will bring the most wicked of the nations,  
and they will possess their houses,  
and I will bring an end to the pride of the mighty,  
for their holy places will be defiled!
- <sup>25</sup> Fear will come!  
They will seek peace,  
but there will be none.
- <sup>26</sup> Disaster upon disaster will come,  
and there will be rumor after rumor.  
Then they will seek a vision from the prophet,  
but the law will perish from the priest  
and advice from the elders.
- <sup>27</sup> The king will mourn  
and the prince will be clothed in horror,  
while the hands of the people of the land will tremble in fear.  
According to their own ways I will do this to them!  
I will judge them with their own standards  
until they know that I am Yahweh."

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⌋Instead of Disaster! A unique disaster! some ancient copies have Disaster after disaster!

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## Chapter 8

<sup>1</sup>So it came about in the sixth year and the sixth month, in the fifth day of the month, as I sat in my house and the elders of Judah sat before me, that the hand of the Lord Yahweh again fell upon me there.<sup>2</sup>So I looked, and behold, there was a likeness with the appearance of a man. From the appearance of his hips downward there was fire. And from his hips upward there was the appearance of something shining, like glowing metal.

<sup>3</sup>Then he reached out the form of a hand and took me by the hair of my head; the Spirit lifted me up between earth and heaven, and in visions from God, he brought me to Jerusalem, to the entrance of the inner northern gate, where the idol that provokes great jealousy was standing.<sup>4</sup>Then behold, the glory of the God of Israel was there, according to the vision I had seen on the plain.

<sup>5</sup>Then he said to me, "Son of man, lift up your eyes to the north." So I lifted up my eyes to the north, and to the north of the gate leading to the altar, there in the entrance, was the idol of jealousy.<sup>6</sup>So he said to me, "Son of man, do you see what they are doing? These are great abominations that the house of Israel is doing here to make me go far from my own sanctuary. But you will turn and see even greater abominations."

<sup>7</sup>Then he brought me to the doorway of the courtyard, and I looked, and there was a hole in the wall.<sup>8</sup>He said to me, "Son of man, dig into this wall." So I dug into the wall, and there was a door.<sup>9</sup>Then he said to me, "Go and see the wicked abominations that they are doing here."

<sup>10</sup>So I went in and looked, and behold, I saw there portrayed all over the walls every form of creeping things and detestable animals, and all the idols of the house of Israel.<sup>11</sup>Seventy elders of the house of Israel were there, and Jaazaniah son of Shaphan was standing in their midst. They were standing in front of the images, and each man had his censer in his hand so that the smell of the cloud of incense went up.

<sup>12</sup>He said to me, "Son of man, do you see what the elders of the house of Israel are doing in the dark? Each one does this in the hidden chamber of his idol, for they say, 'Yahweh does not see us! Yahweh has abandoned the land.'"<sup>13</sup>Then he said to me, "Turn again and see the other great abominations that they are doing."

<sup>14</sup>Next he brought me to the entrance of the gate of the house of Yahweh that was on the north side, and behold! The women were sitting there mourning for Tammuz.<sup>15</sup>So he said to me, "Do you see this, son of man? Turn again and see even greater abominations than these."

<sup>16</sup>He brought me into the inner courtyard of the house of Yahweh, and behold! at the entrance of the temple of Yahweh between the portico and the altar, there were about twenty-five men with their backs toward the temple of Yahweh and their faces toward the east, and they were worshiping the sun.

<sup>17</sup>He said to me, "Do you see this, son of man? Is it a little thing for the house of Judah to do these abominations that they are doing here? For they have filled the land with violence and they have turned again to provoke me to anger, putting the branch to their noses.<sup>18</sup>So I will also act among them; my eye will not have compassion, and I will not spare them. Though they cry in my ears with a loud voice, I will not hear them."

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Chapter 9

<sup>1</sup>Then he cried in my hearing with a loud voice, and said, "Let the guards come up to the city, each with his weapon of destruction in his hand."<sup>2</sup>Then behold! Six men came from the pathway of the upper gate that faces north, each with his weapon of slaughter in his hand. There was a man in their midst dressed in linen with a scribe's equipment at his side. So they went in and stood beside the bronze altar.

<sup>3</sup>Then the glory of the God of Israel went up from the cherubim where it had been to the threshold of the house. He called to the man dressed in linen who had the scribe's equipment at his side.<sup>4</sup>Yahweh said to him, "Pass through the midst of the city—the midst of Jerusalem—and make a mark on the foreheads of those who groan and sigh about all the abominations being performed in the midst of the city."

<sup>5</sup>Then he spoke to the others within my hearing, "Pass through the city after him and kill. Do not let your eyes have compassion, and do not spare anyone.<sup>6</sup>Kill—completely destroy—old man, young man, virgin, little children or women. But do not approach anyone who has the mark on his head. Begin at my sanctuary!" So they began with the elders who were in front of the house.

<sup>7</sup>He said to them, "Defile the house, and fill its courtyards with the dead. Proceed!" So they went out and attacked the city.<sup>8</sup>As they were attacking it, I found myself alone and I fell on my face and cried out and said, "Ah, Lord Yahweh, will you destroy all the remnant of Israel in the outpouring of your wrath on Jerusalem?"

<sup>9</sup>He said to me, "The iniquity of the house of Israel and Judah is exceedingly great. The land is full of blood and the city full of perversions, since they say, 'Yahweh has forgotten the land,' and 'Yahweh does not see!'"<sup>10</sup>But as for me, my eye will not pity them, and I will not spare them. I will bring their deeds upon their heads."<sup>11</sup>Behold! The man dressed in linen who had the scribe's equipment by his side came back. He reported and said, "I have done all that you have commanded."

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## Chapter 10

<sup>1</sup>As I looked toward the dome that was over the heads of the cherubim; something appeared above them like a sapphire with the appearance of the likeness of a throne.<sup>2</sup>Then Yahweh spoke to the man dressed in linen and said, "Go between the wheels underneath the cherubim, and fill both your hands with fiery coals from between the cherubim and scatter them over the city." Then the man went in as I watched.

<sup>3</sup>The cherubim stood on the right side of the house when the man went in, and a cloud filled the inner courtyard.

<sup>4</sup>The glory of Yahweh rose up from the cherubim and stood over the threshold of the house. It filled the house with the cloud, and the courtyard was full of the brightness of Yahweh's glory.<sup>5</sup>The sound of the cherubim's wings was heard as far as the outer courtyard, like the voice of God Almighty when he speaks.

<sup>6</sup>It came about, when God commanded the man dressed in linen and said, "Take fire from between the wheels that are between the cherubim," the man went in and stood beside a wheel.<sup>7</sup>A cherub reached out his hand between the cherubim to the fire that was among the cherubim, and lifted it up and placed it into the hands of the one dressed in linen. The man took it and went back out.<sup>8</sup>I saw on the cherubim something like a man's hand under their wings.

<sup>9</sup>So I looked, and behold! Four wheels were beside the cherubim—one wheel beside each cherub—and the appearance of the wheels was like a beryl stone.<sup>10</sup>Their appearance was the same likeness for all four of them, like a wheel intersecting another wheel.<sup>11</sup>When they moved, they went in any of their four directions, without turning as they went; but whatever direction the head faced, they followed after it without turning as they went.

<sup>12</sup>Their whole body—including their backs, their hands, and their wings—was covered with eyes, and eyes covered the four wheels all around also.<sup>13</sup>As I listened, the wheels were called, "Whirling."<sup>14</sup>They had four faces each; the first face was the face of a cherub, the second face was the face of a man, the third the face of a lion, and the fourth the face of an eagle.

<sup>15</sup>Then the cherubim—these were the living creatures that I had seen by the Kebar Canal—rose up.<sup>16</sup>Whenever the cherubim moved, the wheels would go beside them, and whenever the cherubim lifted up their wings to rise up from the earth, the wheels did not turn. They still stayed beside them.<sup>17</sup>When the cherubim stood still, the wheels stood still, and when they rose up, the wheels rose up with them, for the spirit of the living creature was in the wheels.

<sup>18</sup>Then the glory of Yahweh went out from over the threshold of the house and stood over the cherubim.<sup>19</sup>The cherubim lifted up their wings and rose from the earth in my sight when they went out, and the wheels did the same beside them. They stood at the eastern entrance to the house of Yahweh, and the glory of the God of Israel came upon them from above.

<sup>20</sup>These were the living creatures that I had seen below the God of Israel by the Kebar Canal, so I knew that they were cherubim!<sup>21</sup>They had four faces each and four wings each, and the likeness of human hands under their wings,<sup>22</sup>and the likeness of their faces was like the faces that I had seen in the vision at the Kebar Canal, and each of them went straight ahead.

## Chapter 11

<sup>1</sup>Then the Spirit lifted me up and brought me to the eastern gate of the house of Yahweh, facing east, and behold, in the doorway of the gate there were twenty-five men. I saw Jaazaniah son of Azzur and Pelatiah son of Benaiah, leaders of the people, among them.

<sup>2</sup>God said to me, "Son of man, these are the men who devise iniquity, and who decide wicked plans in this city.

<sup>3</sup>They are saying, 'The time to build houses is not now; this city is the pot, and we are the meat.'<sup>4</sup>Therefore prophesy against them. Prophesy, son of man."

<sup>5</sup>Then the Spirit of Yahweh fell on me and he said for me to say: This is what Yahweh says, "That is what you are saying, house of Israel; for I know what goes through your mind.<sup>6</sup>You have multiplied the people you have killed in this city and filled its streets with them.<sup>7</sup>Therefore, the Lord Yahweh says this: The people you have killed, whose bodies you have laid in the midst of Jerusalem, are the meat, and this city is the pot. But you are going to be brought out from the midst of this city.

<sup>8</sup>You have feared the sword, so I am bringing the sword upon you—this is the declaration of the Lord Yahweh.<sup>9</sup>I will bring you out of the midst of the city, and put you into the hands of foreigners, for I will bring judgments against you.<sup>10</sup>You will fall by the sword. I will judge you within the borders of Israel so you will know that I am Yahweh.

<sup>11</sup>This city will not be your cooking pot, nor will you be the meat within her midst. I will judge you within the borders of Israel.<sup>12</sup>Then you will know that I am Yahweh, whose statutes you have not walked in and whose decrees you have not obeyed. Instead, you have followed the decrees of the nations that surround you."

<sup>13</sup>It came about that as I was prophesying, Pelatiah son of Benaiah, died. So I fell on my face and cried out with a loud voice and said, "Alas, Lord Yahweh, will you completely destroy the remnant of Israel?"

<sup>14</sup>The word of Yahweh came to me, saying,<sup>15</sup>"Son of man, your brothers! Your brothers! The men of your kindred and all the house of Israel! All of them are those of whom it is said by those living in Jerusalem, 'They are far away from Yahweh! This land was given to us as our possession.'

<sup>16</sup>Therefore say, 'The Lord Yahweh says this: Though I have removed them far off among the nations, and though I have scattered them among the lands, yet I have been a sanctuary for them for a little while in the lands where they have gone.'<sup>17</sup>Therefore say, 'The Lord Yahweh says this: I will gather you from the peoples, and assemble you from the lands where you were scattered, and I will give you the land of Israel.'<sup>18</sup>Then they will go there and remove every detestable thing and every abomination from that place.

<sup>19</sup>I will give them one heart, and I will put a new spirit within them. I will take out the heart of stone from their flesh and give them a heart of flesh,<sup>20</sup> so that they will walk in my statutes, they will carry out my decrees and do them. Then they will be my people, and I will be their God.<sup>21</sup>But to those who walk with affection toward their detestable things and their abominations, I will bring their conduct on their own heads—this is the Lord Yahweh's declaration."

<sup>22</sup>The cherubim lifted up their wings and the wheels that were beside them, and the glory of the God of Israel was high up over them.<sup>23</sup>Then the glory of Yahweh went up from within the midst of the city and stood on the mountain to the east of the city.

<sup>24</sup>The Spirit lifted me up and brought me into Chaldea, to the exiles, in the vision from the Spirit of God, and the vision that I had seen went up from upon me.<sup>25</sup>Then I declared to the exiles all the things of Yahweh that I had seen.

## Chapter 12

<sup>1</sup>The word of Yahweh came to me, saying, <sup>2</sup>"Son of man, you live in the midst of a rebellious house, where they have eyes to see but they do not see; and where they have ears to hear but do not listen, because they are a rebellious house.

<sup>3</sup>Therefore as for you, son of man, prepare your things for exile, and begin going out by day in their sight, for I will exile you in their sight from your place to another place. Perhaps they will begin to see, though they are a rebellious house.

<sup>4</sup>You will bring out your things for an exile in the day in their sight; go out in the evening in their sight in the way that anyone goes into exile. <sup>5</sup>Dig a hole through the wall in their sight, and go out through it. <sup>6</sup>In their sight, lift up your things onto your shoulder, and bring them out in the darkness. Cover your face, for you must not see the land, since I have set you as a sign to the house of Israel."

<sup>7</sup>So I did this, just as I was commanded. I brought out my things of exile in the daytime, and in the evening I dug a hole through the wall by hand. I brought my things out in the dark, and lifted them up on my shoulder in their sight.

<sup>8</sup>Then the word of Yahweh came to me in the morning, saying, <sup>9</sup>"Son of man, is the house of Israel, that rebellious house, not asking, 'What are you doing?' <sup>10</sup>Say to them, 'The Lord Yahweh says this: this prophetic action concerns the prince in Jerusalem, and all the house of Israel in whose midst they are.'

<sup>11</sup>Say, 'I am a sign to you.' As I have done, so it will be done to them; they will go into exile and into captivity. <sup>12</sup>The prince who is among them will lift up his things upon his shoulder in the dark, and will go out through the wall. They will dig through the wall and bring out their things. He will cover his face, so he will not see the land with his eyes. <sup>13</sup>I will spread out my net over him and he will be caught in my snare; then I will bring him to Babylon, the land of the Chaldeans, but he will not see it. He will die there.

<sup>14</sup>I will also scatter in every direction all of those around him who were to assist him and his entire army, and I will send out a sword after them. <sup>15</sup>Then they will know that I am Yahweh, when I scatter them among the nations and disperse them throughout the lands. <sup>16</sup>But I will spare a few men from among them from the sword, famine, and plague, so they may record all of their abominations in the lands where I take them, so they will know that I am Yahweh."

<sup>17</sup>The word of Yahweh came to me, saying, <sup>18</sup>"Son of man, eat your bread with trembling, and drink your water with shaking and anxiety.

<sup>19</sup>Then say to the people of the land, 'The Lord Yahweh says this concerning the inhabitants of Jerusalem, and the land of Israel, "They will eat their bread with trembling and drink their water with horror, since the land will be stripped of its fullness because of the violence of all those who dwell there. <sup>20</sup>So the cities that were inhabited will be desolate, and the land will become a wasteland; so you will know that I am Yahweh.'"

<sup>21</sup>Again the word of Yahweh came to me, saying, <sup>22</sup>"Son of man, what is this proverb that you have in the land of Israel that says, 'The days are prolonged, and every vision fails'? <sup>23</sup>Therefore, say to them, 'The Lord Yahweh says this: I will put an end to this proverb, and the people of Israel will no longer use it.' Say to them, 'The days have drawn near when every vision will be fulfilled.

<sup>24</sup>For there will no longer be any false visions or favorable divinations within the house of Israel. <sup>25</sup>For I am Yahweh! I speak, and I carry out the words that I speak. The matter will no longer be delayed. For I will speak this word in your days, rebellious house, and I will carry it out!—this is the Lord Yahweh's declaration."

<sup>26</sup>Again the word of Yahweh came to me, saying, <sup>27</sup>"Son of man! Behold, the house of Israel has said, 'The vision that he sees is for a time many days from now, and he prophesies of far off times. <sup>28</sup>Therefore say to them, 'The Lord Yahweh says this: My words will not be delayed any longer, but the word that I have spoken will be done—this is the Lord Yahweh's declaration.'"



## Chapter 13

<sup>1</sup>Again, the word of Yahweh came to me, saying, <sup>2</sup>"Son of man, prophesy against the prophets who are prophesying in Israel, and say to those who are prophesying out of their own imaginations, 'Listen to the word of Yahweh.' <sup>3</sup>The Lord Yahweh says this: Woe to the foolish prophets who follow their own spirit, but who have seen nothing!

<sup>4</sup>Israel, your prophets have been like jackals in the wastelands.

<sup>5</sup>You have not gone to the breaks in the wall around the house of Israel in order to repair it, in order to resist in battle on the day of Yahweh. <sup>6</sup>The people have false visions and practice false divination, those who say, "Such and such is Yahweh's declaration." Yahweh has not sent them, but they nevertheless have made people hope that their messages would come true. <sup>7</sup>Have you not had false visions and practice false divination, you who say, "Such and such is Yahweh's declaration" when I myself have not spoken?"

<sup>8</sup>Therefore the Lord Yahweh says this, 'Because you have had false visions and have told lies—therefore this is the Lord Yahweh's declaration against you: <sup>9</sup>My hand will be against the prophets who have lying visions and who practice false divination. They will not be in the assembly of my people, or enrolled in the record of the house of Israel; they must not go to the land of Israel. For you will know that I am the Lord Yahweh!

<sup>10</sup>Because of this, and because they led my people astray and said, "Peace!" when there is no peace, they are building a wall that they will paint with whitewash. <sup>11</sup>Say to those who are whitewashing the wall, 'It will fall down; there will be a downpour of rain, and I will send hailstones to make it fall down, and a windstorm wind to break it down. <sup>12</sup>See, the wall will fall down. Have others not said to you, "Where is the whitewash that you put on it?"

<sup>13</sup>Therefore the Lord Yahweh says this: I will bring a windstorm in my rage, and there will be floods of rain in my wrath! Hailstones in my rage will completely destroy it. <sup>14</sup>For I will tear down the wall that you have covered with whitewash, and I will demolish it to the ground and lay bare its foundations. So it will fall, and you will be annihilated in the middle of it all. Then you will know that I am Yahweh.

<sup>15</sup>For I will annihilate in my fury the wall and those who whitewashed it. I will say to you, "The wall exists no more, nor do the people who whitewashed it—<sup>16</sup>the prophets of Israel who prophesied about Jerusalem and who had visions of peace for her. But there is no peace!—this is the Lord Yahweh's declaration."

<sup>17</sup>So you, son of man, set your face against the daughters of your people who prophesy out of their own minds, and prophesy against them. <sup>18</sup>Say, 'The Lord Yahweh says this: Woe to the women who sew magic charms onto every part of their hand and make veils for their heads of every size, used to hunt down people. Will you hunt down my people but save your own lives?

<sup>19</sup>You have profaned me among my people for handfuls of barley and crumbs of bread, to kill people who should not die, and to preserve the lives of those who should not continue to live, because of your lies to my people who heard you.

<sup>20</sup>Therefore the Lord Yahweh says this: I am against the magic charms that you have used to ensnare the people's lives as if they were birds. Indeed, I will tear them from your arms; and the people whom you have trapped like birds—I will let them go free. <sup>21</sup>I will tear away your veils and rescue my people from your hand, so they will no longer be trapped in your hands. You will know that I am Yahweh.

<sup>22</sup>Because you discouraged the heart of the righteous with lies, even though I did not cause him grief, and because you strengthened the hands of the wicked so that he does not turn from his evil ways and save his life, <sup>23</sup>therefore you will no longer see false visions or practice divination. I will rescue my people out of your hand. You will know that I am Yahweh."

## Chapter 14

<sup>1</sup>Some of the elders of Israel came to me and sat before me.<sup>2</sup>Then the word of Yahweh came to me, saying,<sup>3</sup>"Son of man, these men have taken their idols into their hearts and have put the stumbling block of their iniquity before their own faces. Should I be inquired of at all by them?

<sup>4</sup>Therefore announce this to them and say to them, 'The Lord Yahweh says this: Every man of the house of Israel who takes his idols into his heart, or who puts the stumbling block of his iniquity before his face, and who then comes to a prophet—I, Yahweh, will answer him according to the number of his idols.<sup>5</sup>I will do this so that I may take back the house of Israel in their hearts that have been driven far from me through their idols.'

<sup>6</sup>Therefore say to the house of Israel, 'The Lord Yahweh says this: Repent and turn away from your idols! Turn back your faces from all your abominations.

<sup>7</sup>For every one from the house of Israel and every one of the foreigners sojourning in Israel who deserts me, who takes his idols into his heart and puts the stumbling block of his iniquity before his own face, and who then comes to a prophet to seek me—I, Yahweh, will answer him myself.<sup>8</sup>So I will set my face against that man and make him a sign and a proverb, for I will cut him off from the midst of my people, and you will know that I am Yahweh.

<sup>9</sup>If a prophet is deceived and speaks a message, then I, Yahweh, will deceive that prophet; I will reach out with my hand against him and destroy him from the midst of my people Israel.<sup>10</sup>They will carry their own iniquity; the iniquity of the prophet will be the same as the iniquity of the one who inquires from him.<sup>11</sup>Because of this, the house of Israel will no longer wander away from following me nor defile themselves any longer through all their transgressions. They will be my people, and I will be their God—this is the Lord Yahweh's declaration."

<sup>12</sup>Then the word of Yahweh came to me, saying,<sup>13</sup>"Son of man, when a land sins against me by committing faithlessness so that I reach out with my hand against it and break the staff of its bread, and send out over it a famine and cut off both men and animals from the land;<sup>14</sup>then even if these three men—Noah, Daniel, and Job—were in the land's midst, they could only rescue their own lives by their righteousness—this is the Lord Yahweh's declaration.

<sup>15</sup>If I send evil beasts through the land and make it barren so that it becomes a wasteland where no man may pass through because of the beasts,<sup>16</sup>then even if these same three men were in it—as I live, declares the Lord Yahweh—they would not be able to rescue even their own sons or daughters; only their own lives would be rescued, but the land would become a wasteland.

<sup>17</sup>Or if I bring a sword against that land and say, 'Sword, go through the land and cut off both men and animals from it',<sup>18</sup>then even if these three men were in the midst of the land—as I live, declares the Lord Yahweh—they would not be able to rescue even their own sons or daughters; only their own lives would be rescued.

<sup>19</sup>Or if I send a plague against this land and pour out my fury against it through bloodshed, in order to cut off both men and animals,<sup>20</sup>then even if Noah, Daniel, and Job were in that land—as I live, declares the Lord Yahweh—they would not be able to rescue even their own sons or daughters; only their own lives would be rescued by their righteousness.

<sup>21</sup>For the Lord Yahweh says this: I will certainly make things worse by sending my four judgments—famine, sword, wild animals, and plague—against Jerusalem to cut off both men and animals from her.

<sup>22</sup>Yet, behold! An escaped remnant will be left in her, survivors who will go out with sons and daughters. Behold! They will go out to you, and you will see their ways and actions and be comforted concerning the punishment that I have sent to Jerusalem, and about everything else that I have sent against the land.<sup>23</sup>The survivors will comfort you when you see their ways and their actions, so you will know all these things I have done against her, that I have not done them in vain!—this is the Lord Yahweh's declaration."

Chapter 15

<sup>1</sup>Then the word of Yahweh came to me, saying, <sup>2</sup>"Son of man, how is a vine better than any tree with branches that is among the trees in a forest? <sup>3</sup>Do people take wood from a vine to make anything? Or do they make a peg from it to hang anything on it? <sup>4</sup>See! If it is thrown into a fire as fuel, and if the fire has burned both of its ends and also the middle, is it good for anything?

<sup>5</sup>See! When it was complete, it could not make anything; surely then, when the fire has burned, then it still will not make anything useful. <sup>6</sup>Therefore the Lord Yahweh says this: Unlike the trees in the forests, I have given the vine as fuel for fires; I will act in the same way toward the inhabitants of Jerusalem.

<sup>7</sup>For I will set my face against them. Though they come out from the fire, yet the fire will consume them; so you will know that I am Yahweh, when I set my face against them. <sup>8</sup>Then I will make the land into an abandoned wasteland because they have committed faithlessness—this is the Lord Yahweh's declaration."

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## Chapter 16

<sup>1</sup>Then the word of Yahweh came to me, saying, <sup>2</sup>"Son of man, make known to Jerusalem her abominations,<sup>3</sup> and declare, 'The Lord Yahweh says this to Jerusalem: Your beginning and your birth took place in the land of Canaan; your father was an Amorite, and your mother was a Hittite.

<sup>4</sup>On the day of your birth, your mother did not cut your navel, nor did she purify you in water or rub you down with salt, or wrap cloth around you.<sup>5</sup>No eye had compassion for you to do any of these things for you, to be compassionate toward you. On the day that you were born, with loathing for your life, you were thrown out into the open field.

<sup>6</sup>But I passed by you, and I saw you writhing in your own blood; so I said to you in your blood, "Live!" I said to you in your blood, "Live!" <sup>7</sup>I made you grow like a plant in a field. You multiplied and became great, and you became the jewel of jewels. Your breasts became firm, and your hair grew thick, though you had been naked and bare.

<sup>8</sup>I passed by you again, and I saw you. See! the time of love came for you, so I spread my robe over you and covered your nakedness. Then I swore to you and brought you into a covenant—this is the Lord Yahweh's declaration—and you became mine.

<sup>9</sup>So I washed you with water and rinsed your blood off you, and I anointed you with oil. <sup>10</sup>I dressed you in embroidered clothes and placed leather sandals on your feet. I wrapped you with fine linen and covered you with silk. <sup>11</sup>Next I adorned you with jewelry, and I put bracelets on your hands, and a chain around your neck. <sup>12</sup>I put a nose ring in your nostrils and earrings in your ears, and a beautiful crown on your head.

<sup>13</sup>So you were adorned with gold and silver, and you were dressed in fine linen, silk, and embroidered clothes; you ate fine flour, honey, and oil, and you were very beautiful, and you became a queen. <sup>14</sup>Your fame went out among the nations because of your beauty, for it was perfect in the majesty that I had given to you—this is the Lord Yahweh's declaration.

<sup>15</sup>But you trusted in your own beauty, and you acted like a prostitute because of your fame; you poured out your acts of prostitution on everyone who passed by, so that your beauty became his. <sup>16</sup>Then you took your clothes and with them you made high places for yourself decorated in various colors, and there you acted like a prostitute. This should not have happened. Nor should such a thing exist.

<sup>17</sup>You took the beautiful jewels of the gold and silver that I gave you, and you made for yourself male figures, and you did with them as a prostitute would do. <sup>18</sup>You took your embroidered garments and covered them, and you set my oils and incense before them. <sup>19</sup>My bread I gave you—made with fine flour, oil, and honey—you set before them for a fragrant aroma, for this is what happened—this is the Lord Yahweh's declaration.

<sup>20</sup>Then you took your sons and daughters whom you bore for me, and you sacrificed them to the images to be devoured as food. Are your acts of prostitution a small matter? <sup>21</sup>You slaughtered my children to the idols and made them pass through the fire. <sup>22</sup>In all your abominations and your acts of prostitution you have not thought about the days of your youth, when you were naked and bare as you thrashed about in your blood.

<sup>23</sup>Woe! Woe to you!—this is the Lord Yahweh's declaration—therefore, in addition to all this wickedness, <sup>24</sup>you built yourself a mound and made yourself a high place in every public place.

<sup>25</sup>You built your high place at the head of every road and made your beauty abominable, and you spread your legs to anyone who passed by, and you multiplied your acts of prostitution. <sup>26</sup>You have acted like a prostitute with the Egyptians, your lustful neighbors, and you committed many more acts of prostitution, provoking me to anger.

<sup>27</sup>See! I will strike you with my hand and cut off your food. I will hand your life over to your enemies, the daughters of the Philistines, who were ashamed of your obscene behavior. <sup>28</sup>You have acted like a prostitute with the Assyrians because you could not be satisfied. You acted like a prostitute and still were not satisfied. <sup>29</sup>You performed many more acts of prostitution in the land of the merchants of Chaldea, and even this did not satisfy you.

<sup>30</sup>How weak is your heart—this is the Lord Yahweh's declaration—that you would do all these things, deeds of a shameless prostitute? <sup>31</sup>You have built your mounds at the head of every street and made your high places in every public square. Yet you were not like a prostitute because you scoffed at taking payment.

<sup>32</sup>You adulterous woman, you accept strangers instead of your husband. <sup>33</sup>People give payment to every prostitute, but you give your wages to all your lovers and bribe them to come to you from all around for your acts of

prostitution.<sup>34</sup> So there is a difference between you and other women in your fornication. No one offers payment for you to act like a prostitute. You are the very opposite. You gave them payment and none was given to you.

<sup>35</sup> Therefore, you prostitute, listen to the word of Yahweh. <sup>36</sup> The Lord Yahweh says this: Because you have poured out your lust and uncovered your nakedness through your acts of prostitution with your lovers and with all your detestable idols, and because you gave them your children's blood,<sup>37</sup> therefore, behold, I will gather all your lovers that you have met, all those whom you loved and all those whom you hated, and I will gather them against you on every side. I will uncover your nakedness to them so they see all your nakedness.

<sup>38</sup> For I will punish you for adultery and the shedding of blood, and I will bring on you the bloodshed of my anger and jealousy.<sup>39</sup> I will give you into their hands so they will throw down your vaulted chamber and break down your high places and they will strip you of your clothes and take all of your jewelry. They will leave you naked and bare.

<sup>40</sup> Then they will bring up a crowd against you and stone you with stones, and they will cut you apart with their swords.<sup>41</sup> They will burn your houses and will perform many judgments on you in the sight of many women, for I will put a stop to your prostitution, and you will no longer pay your lovers.<sup>42</sup> Then I will calm my fury against you; my jealousy will leave you, for I will be satisfied, and will no longer be angry.

<sup>43</sup> Because you did not call to mind the days of your youth and have made me shake with anger because of all these things, therefore, behold! I myself will bring down on your own head the punishment for what you have done—this is the Lord Yahweh's declaration. Have you not added prostitution to all your other detestable practices?

<sup>44</sup> Behold! Everyone who speaks proverbs concerning you will say, "As the mother is, so also is her daughter."<sup>45</sup> You are the daughter of your mother, who detested her husband and her children, and you are the sister of your sisters who detested their husbands and their children. Your mother was a Hittite, and your father was an Amorite.

<sup>46</sup> Your older sister was Samaria and her daughters were the ones living in the north, while your younger sister was the one living south of you, that is, Sodom and her daughters.

<sup>47</sup> You not only walked in their ways and committed their disgusting practices, but in all your ways you have acted more corruptly than they.<sup>48</sup> As I live—this is the Lord Yahweh's declaration—your sister Sodom and her daughters, have not done as much evil as you and your daughters have done.

<sup>49</sup> Behold! This was the iniquity of your sister Sodom that she was arrogant in her leisure, careless and unconcerned about anything. She did not strengthen the hands of the poor and needy people.<sup>50</sup> She was arrogant and committed disgusting practices before me, so I took them away just as you have seen.

<sup>51</sup> Samaria did not commit even half of your sins. You have done many more disgusting things than they did, and you have made your sisters appear more righteous than you because of all the disgusting things you have done!

<sup>52</sup> Bear your disgrace, for you have furnished justification for your sisters. Because of your sins, which you committed so abominably, you have made your sisters appear to be more righteous than you. So then, be ashamed and bear your disgrace, for you have made your sisters appear righteous.

<sup>53</sup> For I will reverse their captivity—the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters—and your captivity will be among them.<sup>54</sup> On account of these things you will show your shame; you will be humiliated because of everything that you have done, and in this way you will be a comfort to them.

<sup>55</sup> So your sister Sodom and her daughters will be restored to their former condition, and Samaria and her daughters will be restored to their former estate. Then you and your daughters will be restored to your former condition.

<sup>56</sup> Sodom your sister was not even mentioned by your mouth in the days when you were proud,<sup>57</sup> before your wickedness was revealed. Now you are scorned by the daughters of Edom and to all the daughters of the Philistines around her—all those around you despise you.<sup>58</sup> You will show your shame and your disgusting practices!—this is Yahweh's declaration!

<sup>59</sup> The Lord Yahweh says this: I will deal with you as you deserve, you who have despised your oath by breaking the covenant.

<sup>60</sup> But I myself will call to mind my covenant with you made in the days of your youth, and I will establish an everlasting covenant with you.<sup>61</sup> Then you will call to mind your ways and be ashamed when you receive your older sisters and your younger sisters. I will give them to you as daughters, but not because of your covenant.

<sup>62</sup>I myself will establish my covenant with you, and you will know that I am Yahweh. <sup>63</sup>Because of these things, you will call everything to mind and be ashamed, so you will no longer open your mouth to speak because of your shame, when I have forgiven you for all that you have done—this is the Lord Yahweh's declaration."

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<sup>1</sup>Some modern translations leave out the second occurrence of I said to you in your blood, "Live!" .

<sup>2</sup>Instead of Edom , some ancient Hebrew copies and some modern translations have Aram , that is, Syria.

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## Chapter 17

<sup>1</sup>The word of Yahweh came to me, saying, <sup>2</sup>"Son of man, present a riddle and speak a parable to the house of Israel. <sup>3</sup>Say, 'The Lord Yahweh says this: A large eagle with large wings and long pinions, full of feathers, and that was multicolored went to Lebanon and took hold of the top of a cedar tree. <sup>4</sup>It broke off the tips of the branches and took them to the land of Canaan; he planted it in a city of merchants.

<sup>5</sup>He also took some seed of the land and planted it in fertile soil. He placed it beside a large body of water like a willow. <sup>6</sup>Then it sprouted and became a spreading vine low to the ground. Its branches turned toward him, and its roots grew under it. So it became a vine and produced branches and sent out shoots.

<sup>7</sup>But there was another great eagle with large wings and many feathers. Behold! This vine turned its roots toward the eagle, and it spread out its branches toward the eagle from the place it had been planted so it would be watered. <sup>8</sup>It had been planted in good soil beside a large body of water so it would produce branches and sprout fruit, to become a glorious vine.'

<sup>9</sup>Say to the people, 'The Lord Yahweh says this: Will it prosper? Will it not be uprooted and stripped of its fruit so that it withers, and all its fresh growth will wither? No strong arm or many people will be needed to pull it out by its roots. <sup>10</sup>So behold! After it has been planted, will it grow? Will it not wither when the eastern wind touches it? It will completely wither away in the garden plot where it sprouted.'"

<sup>11</sup>Then the word of Yahweh came to me, saying, <sup>12</sup>"Speak to the rebellious house, 'Do you not know what these things mean? Behold! The king of Babylon came to Jerusalem and took her king and her princes and brought them to him in Babylon.

<sup>13</sup>Then he took a royal descendant, made a covenant with him, and brought him under an oath. He took away the mighty men of the land, <sup>14</sup>so the kingdom might become lowly and not lift itself up. By keeping his covenant the land will survive.

<sup>15</sup>But the king of Jerusalem rebelled against him by sending his ambassadors to Egypt to acquire horses and an army. Will he succeed? Will the one doing these things escape? If he breaks the covenant, will he escape?

<sup>16</sup>As I live!—this is the Lord Yahweh's declaration—he will surely die in the land of the king who made him king, the king whose oath he despised, and whose covenant he broke. He will die in the middle of Babylon.

<sup>17</sup>Pharaoh with his mighty army and a great company of men will not help him in battle, when ramps are constructed and siege walls are built up to cut off many lives. <sup>18</sup>For the king despised his oath by breaking the covenant. Behold, he reached out with his hand to make a promise and yet he did all these things. He will not escape.

<sup>19</sup>Therefore the Lord Yahweh says this: As I live, was it not my oath that he despised and my covenant that he broke? So I will bring his punishment on his head! <sup>20</sup>I will spread my net out over him, and he will be caught in my hunting net. Then I will bring him to Babylon and execute judgment on him there for his faithlessness that he committed when he betrayed me! <sup>21</sup>All of his refugees in his armies will fall by the sword, and the ones who remain will be scattered in every direction. Then you will know that I am Yahweh; I have declared this would happen."

<sup>22</sup>The Lord Yahweh says this, 'So I myself will take a twig from the highest part of the cedar tree and I will plant it. I will break off a tender twig, and I myself will plant it on a high mountain. <sup>23</sup>I will plant it on the mountains of Israel so it will bear branches and produce fruit, and it will become a majestic cedar so that every winged bird will live under it. They will nest in the shade of its branches.

<sup>24</sup>Then all the trees of the field will know that I am Yahweh. I bring down the high trees and I raise up the low trees. I wither the watered tree and I cause the dried tree to bloom. I am Yahweh, I have declared that this will happen; and I have done it.'"

## Chapter 18

<sup>1</sup>The word of Yahweh came to me again, saying, <sup>2</sup>"What do you mean, you who use this proverb concerning the land of Israel and say, 'Fathers eat sour grapes, and the children's teeth are made blunt'?"

<sup>3</sup>As I live—this is the Lord Yahweh's declaration—there will certainly no longer be any occasion for you to use this proverb in Israel. <sup>4</sup>Behold! Every life belongs to me—the life of the father as well as the life of the son, they belong to me! The soul who sins is the one who will die!

<sup>5</sup>What can be said about a man who is righteous and who carries out justice and righteousness—<sup>6</sup>if he does not eat upon the mountains or lift up his eyes to the idols of the house of Israel, and he does not defile his neighbor's wife or approach a woman during her impurity, is he a righteous man?

<sup>7</sup>What can be said about a man who does not oppress anyone, who gives back to the debtor his pledge, and who does not commit robbery but gives his food to the hungry and covers the naked with clothing—is he a righteous man?

<sup>8</sup>What can be said about a man who does not loan money for usury or take interest but keeps his hand from injustice? It is said of him that he carries out justice and establishes faithfulness between people. <sup>9</sup>If that man walks in my statutes and keeps my decrees to act faithfully, then the promise for this righteous man is this: He will surely live!—this is the Lord Yahweh's declaration.

<sup>10</sup>But suppose that he has a violent son who sheds blood and does any one of these things that were mentioned, <sup>11</sup>(though his father has not done any of these things). He eats upon the mountains and he defiles his neighbor's wife, what can be said about him?

<sup>12</sup>He oppresses the poor and needy; he commits robbery and does not return a pledge, and he lifts up his eyes to the idols and commits disgusting practices, <sup>13</sup>and he loans money for usury and takes interest, should that man live? Surely he will not live! He will certainly die and his blood will be on him because he has done all these detestable things.

<sup>14</sup>But behold! Suppose there is a man who bears a son, and his son sees all the sins that his father has committed, and though he sees them, he does not do those things.

<sup>15</sup>That son does not eat upon the mountains, and he does not lift up his eyes to the idols of the house of Israel, and he does not defile his neighbor's wife, what can be said about him?

<sup>16</sup>That son does not oppress anyone, or require a pledge, or commit robbery, but instead gives his food to the hungry and covers up the naked with clothing. <sup>17</sup>That son does not oppress anyone or loan money for usury or take interest, but he carries out my decrees and walks according to my statutes; that son will not die for his father's iniquity: He will surely live!

<sup>18</sup>His father, since he oppressed others by extortion and robbed his brother, and did what is not good among his people—behold, he will die in his iniquity.

<sup>19</sup>But you say, 'Why does the son not bear the iniquity of his father?' Because the son carries out justice and righteousness and keeps all my statutes; he does them. He will surely live! <sup>20</sup>The one who sins, he is the one who will die. A son will not bear his father's iniquity, and a father will not bear his son's iniquity. The righteousness of the one who acts rightly will be on himself, and the wickedness of the wicked will be on himself.

<sup>21</sup>But if the wicked turns away from all his sins that he has done, and obeys all my statutes and performs justice and righteousness, then he will certainly live and not die. <sup>22</sup>All the transgressions that he has committed will not be called to mind against him. He will live by the righteousness that he practices.

<sup>23</sup>Do I greatly rejoice over the death of the wicked—this is the Lord Yahweh's declaration—and not in his turning away from his way so that he may live?

<sup>24</sup>But if the righteous person turns away from his righteousness and commits iniquity and practices abominations like all the abominations that the wicked person does, then will he live? All the righteousness that he had done will not be called to mind when he betrays me in his treachery. So he will die in the sins that he committed.



<sup>25</sup>But you say, 'The way of the Lord is not fair!' Listen, house of Israel! Are my ways unfair? Is it not your ways that are unfair?<sup>26</sup>When the righteous man turns away from his righteousness, and commits iniquity and dies because of them, then he will die in the iniquity that he has done.

<sup>27</sup>But when a wicked man turns away from his wickedness that he has done and performs justice and righteousness, then he will preserve his life.<sup>28</sup>For he has seen and turned away from all the transgressions that he had done. He will surely live, and he will not die.

<sup>29</sup>But the house of Israel says, 'The way of the Lord is not fair!' How is my way not fair, house of Israel? It is your ways that are not fair.<sup>30</sup>Therefore I will judge each man among you according to his ways, house of Israel!—this is the Lord Yahweh's declaration. Repent and turn away from all your transgressions so that they will not be stumbling blocks of iniquity against you.

<sup>31</sup>Throw away from yourselves all of the transgressions that you have committed; make for yourselves a new heart and a new spirit. Why should you die, house of Israel?<sup>32</sup>For I have no delight in the death of the one who dies—this is the Lord Yahweh's declaration—so repent and live!"

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<sup>1</sup>Some ancient Hebrew copies and many modern translations leave out to a brother .

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## Chapter 19

- <sup>1</sup>"Now you, take up a lamentation against the leaders of Israel<sup>2</sup> and say,
- 'Who was your mother?  
A lioness, she lived with a lion's son;  
in the midst of young lions, she nurtured her cubs.
- <sup>3</sup> She is the one who raised up one of her cubs to become a young lion,  
a lion who learned to tear apart his prey,  
and then he devoured men.
- <sup>4</sup> Then the nations heard about him.  
He was caught in their trap,  
and they brought him with hooks to the land of Egypt.
- <sup>5</sup> Then she saw that although she had waited for his return,  
her expectation was now gone,  
so she took another of her cubs  
and raised him to become a young lion.
- <sup>6</sup> This young lion roamed about in the midst of lions.  
He was a young lion and learned to tear his victims;  
he devoured men.
- <sup>7</sup> He seized their widows  
and ruined their cities.  
The land and its fullness were made desolate  
because of the sound of his roaring. <sup>1</sup>
- <sup>8</sup> But the nations came against him  
from the surrounding provinces;  
they spread their nets over him.  
He was caught in their trap.
- <sup>9</sup> With hooks they put him in a cage  
and then they brought him to the king of Babylon.  
They brought him to the strongholds  
so that his voice would no longer be heard  
on the mountains of Israel.
- <sup>10</sup> Your mother was like a vine  
planted in your blood beside the water. <sup>2</sup>  
It was fruitful and full of branches  
because of the abundance of water.
- <sup>11</sup> It had strong branches that were used for rulers' scepters,  
and its size was exalted above the branches,  
and its height was seen by the greatness of its foliage.
- <sup>12</sup> But the vine was uprooted in fury  
and thrown down to the earth,  
and an eastern wind dried out its fruit.  
Its strong branches were broken off and withered  
and fire consumed them.
- <sup>13</sup> So now it is planted in the wilderness,  
in a land of drought and thirst.
- <sup>14</sup> For fire went out from her large branches  
and consumed its fruit.  
There is no strong branch on it,  
no scepter to rule.'

This is a lamentation and will be sung as a lamentation."

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<sup>1</sup>Instead of He seized their widows , some ancient Hebrew copies and many modern translations have He destroyed their fortresses .  
<sup>2</sup>Instead of in your blood , some ancient Hebrew copies and many modern translations have in your vineyard .

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## Chapter 20

<sup>1</sup>It came about in the seventh year, on the tenth day of the fifth month, that elders of Israel came to inquire of Yahweh and sat before me.

<sup>2</sup>Then the word of Yahweh came to me, saying, <sup>3</sup>"Son of man, declare to the elders of Israel and say to them, 'The Lord Yahweh says this: Have you come to inquire of me? As I live, I will not be inquired of by you!—this is the Lord Yahweh's declaration.'

<sup>4</sup>'Will you judge them? Will you judge, son of man? Let them know about their fathers' abominations.'<sup>5</sup>Say to them, 'The Lord Yahweh says this: On the day that I chose Israel and raised my hand to swear an oath to the descendants of the house of Jacob, and made myself known to them in the land of Egypt, when I raised my hand to swear an oath to them. I said, "I am Yahweh your God"—<sup>6</sup>on that day I raised my hand to swear an oath to them that I would bring them out of the land of Egypt into a land that I had carefully selected for them. It was flowing with milk and honey; it was the most beautiful ornament among all the lands.

<sup>7</sup>I said to them, "Let each man throw away the detestable things from before his eyes and the idols of Egypt. Do not make yourselves unclean; I am Yahweh your God."

<sup>8</sup>But they rebelled against me and were unwilling to listen to me. Each man did not throw away the detestable things from before his eyes nor abandon the idols of Egypt, so I determined to pour out my fury upon them to satisfy my wrath among them in the middle of the land of Egypt.<sup>9</sup>I acted for my name's sake so it would not be profaned in the eyes of the nations among whom they were staying. I made myself known to them, in their eyes, by bringing them out of the land of Egypt.

<sup>10</sup>So I sent them out of the land of Egypt and brought them into the wilderness.<sup>11</sup>Then I gave them my statutes and made my decrees known to them, by which a man will live if he obeys them.<sup>12</sup>I also gave them my Sabbaths as a sign between myself and them, for them to know that I am Yahweh who makes them holy.

<sup>13</sup>But the house of Israel rebelled against me in the wilderness. They did not walk in my statutes; instead, they rejected my decrees, by which a man will live if he obeys them, and they greatly profaned my Sabbaths. So, I said I would pour out my fury upon them in the wilderness in order to end them.<sup>14</sup>But I acted for my name's sake so it would not be profaned in the eyes of the nations, in whose sight I had brought them out of Egypt.

<sup>15</sup>So I myself also raised my hand to swear an oath to them in the wilderness not to bring them into the land that I had been going to give them, a land flowing with milk and honey, which was the most beautiful ornament among all the lands.<sup>16</sup>I swore this because they had rejected my decrees and did not walk in my statutes, and they profaned my Sabbaths, since their hearts walked after their idols.<sup>17</sup>But my eye spared them from their destruction and I did not completely destroy them in the wilderness.

<sup>18</sup>I said to their children in the wilderness, "Do not walk in the statutes of your fathers, or keep their rules, or defile yourselves with their idols."<sup>19</sup>I am Yahweh your God, walk in my statutes; keep my decrees and obey them.

<sup>20</sup>Keep my Sabbaths holy so that they will be a sign between me and you, so that you will know that I am Yahweh your God."

<sup>21</sup>But their sons and daughters rebelled against me. They did not walk in my statutes or keep my decrees, by which a man might live if he obeys them. They profaned my Sabbaths, so I determined to pour out my fury upon them to satisfy my wrath against them in the wilderness.<sup>22</sup>But I turned my hand away and acted for my name's sake, so it would not be profaned in the eyes of the nations in whose sight I had brought out the Israelites.

<sup>23</sup>I myself also lifted up my hand to swear to them in the wilderness, that I would scatter them among the nations and disperse them among the lands.<sup>24</sup>I decided to do this since they had not obeyed my decrees, and since they had rejected my statutes and profaned my Sabbaths. Their eyes were longing after their fathers' idols.

<sup>25</sup>Then I also gave them statutes that were not good, and decrees by which they could not live.<sup>26</sup>I declared them to be unclean through their gifts—they made a sacrifice of every firstborn of the womb and caused them to pass through the fire—that I might fill them with horror so they will know that I am Yahweh!"

<sup>27</sup>Therefore, son of man, speak to the house of Israel and say to them, 'The Lord Yahweh says this: In this also your fathers blasphemed me when they were unfaithful to me.'<sup>28</sup>When I brought them into the land that I had sworn to give them, and then whenever they saw any high hill and leafy tree, they offered their sacrifices, they provoked me by their offerings, and there they also burned their fragrant incense and poured out their drink offerings.

<sup>29</sup>Then I said to them, "What is this high place where you bring offerings there?" So the name is called Bamah to this day.'

<sup>30</sup>Therefore say to the house of Israel, 'The Lord Yahweh says this: Why do you make yourselves unclean with the ways of your fathers? So why do you act like prostitutes, searching for disgusting things?'<sup>31</sup>When you offer up your gifts—when you cause your sons to pass through the fire—to this day you defile yourselves with all your idols. So why should I let you seek me, house of Israel? As I live—this is the Lord Yahweh's declaration—I will not allow you to seek me.<sup>32</sup>The thought that is forming in your mind will never happen. You say, "Let us be like the other nations, like the clans in the other lands who worship wood and stone."

<sup>33</sup>As I live—this is the Lord Yahweh's declaration—I will certainly reign over you with a mighty hand, a raised arm, and fury that will be poured out on you.<sup>34</sup>I will bring you out from the other peoples and will gather you out of the lands among whom you have been scattered. I will do this with a mighty hand and with fury poured out.

<sup>35</sup>Then I will bring you into the wilderness of the peoples, and there I will judge you face to face.

<sup>36</sup>As I judged your fathers in the wilderness of the land of Egypt, so also I will judge you—this is the Lord Yahweh's declaration.<sup>37</sup>I will cause you to pass under my rod, and I will make you obey the requirements of the covenant.<sup>38</sup>I will purge from among you the rebels and those who revolt against me. I will send them out from the land where they are staying as foreigners, but they will not enter the land of Israel. Then you will know that I am Yahweh.

<sup>39</sup>So to you, house of Israel, the Lord Yahweh says this: Each of you should go to his own idols. Worship them if you will refuse to listen to me, but you must no longer profane my holy name with your gifts and your idols.

<sup>40</sup>For on my holy mountain, on the mountain peak of Israel—this is the Lord Yahweh's declaration—all of the house of Israel will worship me there in the land. I will be pleased to require your contributions there, and also the firstfruits of your tribute with all your holy things.<sup>41</sup>I will accept you like fragrant incense when I bring you out from the peoples and gather you out of the lands where you have been scattered. I will show myself as holy among you for the nations to see.

<sup>42</sup>Then, when I bring you to the land of Israel, to the land that I have lifted up my hand to swear to give to your fathers, you will know that I am Yahweh.<sup>43</sup>There you will call to mind your conduct and all of your deeds by which you defiled yourselves, and you will despise yourselves in your own eyes for all your evil deeds that you have done.<sup>44</sup>So you will know that I am Yahweh when I do this to you because of my name's sake, and not because of your evil deeds, and not because of your corrupt deeds, house of Israel—this is the Lord Yahweh's declaration."

<sup>45</sup>Then the word of Yahweh came to me, saying, <sup>46</sup>"Son of man, set your face toward the southern lands, and speak against the south; prophesy against the forest of the Negev."<sup>47</sup>Say to the forest of the Negev, "This is Yahweh's declaration—the Lord Yahweh says this: See, I will set a fire among you. It will devour every fresh tree and every dried tree among you. The fiery flame will not be quenched; every face from the south to the north will be burned.

<sup>48</sup>Then all flesh will see that I am Yahweh when I light the fire, and it will not be quenched."<sup>49</sup>Then I said, "Alas! Lord Yahweh, they are saying of me, 'Is he not a mere teller of parables?'"

## Chapter 21

<sup>1</sup>Then the word of Yahweh came to me, saying, <sup>2</sup>"Son of man, set your face toward Jerusalem, and speak against the sanctuaries; prophesy against the land of Israel. <sup>3</sup>Say to the land of Israel, 'Yahweh says this: Behold! I am against you! I will draw my sword from its sheath and cut off both the righteous person and the wicked person from you!

<sup>4</sup>In order for me to cut off both the righteous and the wicked from you, my sword will go out from its sheath against all flesh from the south to the north. <sup>5</sup>Then all flesh will know that I, Yahweh, have drawn my sword from its sheath. It will no longer hold back!

<sup>6</sup>As for you, son of man, groan as your loins break! In bitterness groan before their eyes! <sup>7</sup>Then it will happen that they will ask you, 'For what reason are you groaning?' Then you will say, 'Because of the news that is coming, for every heart will melt, and every hand will falter! Every spirit will grow faint, and every knee will flow like water. Behold! It is coming and it will be like this!—this is the Lord Yahweh's declaration.'"

<sup>8</sup>Then the word of Yahweh came to me, saying, <sup>9</sup>"Son of man, prophesy and say, 'The Lord says this:

Say: A sword! A sword!

It will be sharpened and polished!

<sup>10</sup> It will be sharpened in order to engage in great slaughter!

It will be polished in order to be like lightning!

Should we rejoice in my son's scepter?

The coming sword hates every such rod!

<sup>11</sup> So the sword will be given to be polished,

and then to be grasped by the hand!

The sword is sharpened and it is polished

and it is to be given into the hand of the one who kills!"

<sup>12</sup> Call for help and wail, son of man!

For that sword has come against my people!

It is against all the leaders of Israel.

They are thrown against the sword with my people.

Therefore, slap your thigh!

<sup>13</sup> For there is a trial,

but what if the scepter that despises does not last?

—this is the Lord Yahweh's declaration.

<sup>14</sup> Now you, son of man, prophesy

and hit your two hands together,

for the sword will attack even a third time!

A sword for the ones to be slaughtered!

It is a sword for the many to be slaughtered,

piercing them everywhere!

<sup>15</sup> In order to melt their hearts and to multiply their fallen,

I have set the sword for slaughter at all their gates.

Ah! It is made like lightning, it is grasped for slaughter.

<sup>16</sup> Strike sharply to the righthand side!

Strike to the lefthand side!

Go wherever your face is turned.

<sup>17</sup> For I will also hit my two hands together,

and then I will bring my fury to rest!

I, Yahweh, declare it!"

<sup>18</sup>The word of Yahweh came to me again, saying, <sup>19</sup>"Now you, son of man, assign two roads for the sword of the king of Babylon to come. The two roads will start in the same land, and a signpost will mark one of them as

leading to a city.<sup>20</sup> Mark one road for the sword to come to Rabbah, the city of the Ammonites. Mark the other to lead the army to Judah and the city of Jerusalem, which is fortified.

<sup>21</sup>For the king of Babylon will stop at the crossroads, at the junction, in order to practice divination. He will shake some arrows and ask direction from some idols and he will examine a liver.<sup>22</sup>In his right hand will be a divination about Jerusalem, to set battering rams against it, to open his mouth to order the slaughter, to sound a war cry, to set battering rams against the gates, to build a ramp, and to erect siege towers.<sup>23</sup>It will seem to be a false divination in their eye, those who had sworn an oath to the Babylonians! But the king will accuse them of iniquity in order to besiege them!

<sup>24</sup>Therefore the Lord Yahweh says this: Because you have made your guilt to be remembered, making your transgressions to be revealed, so that in all your actions your sins will be seen—because you have done this you will be taken in hand.

<sup>25</sup>As for you, profane and wicked ruler of Israel, whose day of punishment has come, and whose time of committing iniquity has ended,<sup>26</sup>the Lord Yahweh says this to you: Remove the turban and take off the crown! Things will no longer be the same! Exalt the lowly and humble the exalted!<sup>27</sup>A ruin! A ruin! I will make it a ruin! It will not be restored until the one comes who is assigned to execute judgment.

<sup>28</sup>So you, son of man, prophesy and say, "The Lord Yahweh says this to the people of Ammon concerning their coming disgrace: A sword, a sword is drawn! It is sharpened for the slaughter in order to devour, so it will be like lightning!"<sup>29</sup>While prophets see empty visions for you, while they practice divination to make up lies for you, this sword will lie on the necks of the wicked who are about to be killed, whose day of punishment has come and whose time of iniquity is about to end.

<sup>30</sup>Return the sword to its sheath. In the place of your creation, in the land of your origin, I will judge you!<sup>31</sup>I will pour out my indignation on you! I will fan the fire of my rage against you and put you into the hand of cruel men, craftsmen of destruction!

<sup>32</sup>You will become fuel for the fire! Your blood will be in the midst of the land. You will not be remembered, for I, Yahweh have declared this!"

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## Chapter 22

<sup>1</sup>Then the word of Yahweh came to me, saying,

<sup>2</sup>"Now you, son of man, will you judge? Will you judge the city of blood? Make her know all her abominations.<sup>3</sup>You must say, 'The Lord Yahweh says this: This is a city that pours out blood in her midst so that her time may come; a city that makes idols to make herself unclean.

<sup>4</sup>You have become guilty by the blood that you have poured out, and you have become unclean by the idols that you have made. You have drawn your days to a close, and the end of your years has come. Therefore I will make you an object of scorn to the nations and a laughingstock to all the lands.<sup>5</sup>Both those who are near and those who are far away from you will mock you—you unclean city—with the reputation known everywhere as being full of confusion.

<sup>6</sup>Behold! The rulers of Israel, each one by his own power, have come to you to pour out blood.<sup>7</sup>They have dishonored fathers and mothers within you, and they have performed oppression on the foreigners in your midst. They have mistreated the orphans and the widows within you.<sup>8</sup>You have despised my holy things and have profaned my Sabbaths.<sup>9</sup>Slandorous men have come within you in order to pour out blood, and they eat on the mountains. They perform wickedness in your midst.

<sup>10</sup>Within you men uncover the nakedness of their father. Within you they have violated unclean women during their impurity.<sup>11</sup>Men who commit abominations with their neighbors' wives, and men who make their own daughters-in-law shamefully unclean; men who abuse their own sisters—daughters of their own fathers—all these are done within you.<sup>12</sup>These men take bribes within you in order to pour out blood and you have loaned money for usury and taken interest, and you have treated your neighbors violently for profit by extortion, and you have forgotten me—this is the Lord Yahweh's declaration.

<sup>13</sup>See! With my hand I have struck the dishonest gain that you have made, and the bloodshed that is done in the midst of you.<sup>14</sup>Will your heart stand, will your hands be strong on the days when I myself will deal with you? I, Yahweh, am declaring this, and I will do it.<sup>15</sup>So I will scatter you among the nations and disperse you through the lands. In this way, I will purge your uncleanness from you.<sup>16</sup>So you will become unclean in the eyes of the nations. Then you will know that I am Yahweh.'" <sup>1</sup>

<sup>17</sup>Next the word of Yahweh came to me, saying,<sup>18</sup>"Son of man, the house of Israel has become dross to me. All of them are the leftovers of bronze and tin, and iron and lead in the midst of you. They will be like the dross of silver in your furnace.<sup>19</sup>Therefore the Lord Yahweh says this, 'Because all of you have become like dross, therefore, behold! I am about to gather you into the midst of Jerusalem.

<sup>20</sup>As men gather silver, bronze, iron, lead and tin and put it inside a furnace to melt it, and they blow the fire on it in order to melt it, so I will gather you in my anger and my wrath, and I will put you there and melt you.<sup>21</sup>I will gather you and blow on you the fire of my wrath, and you will be melted in the midst of it.<sup>22</sup>As silver is melted in a furnace, you will be melted in it, and you will know that I, Yahweh, have poured out my wrath on you!"

<sup>23</sup>The word of Yahweh came to me, saying,<sup>24</sup>"Son of man, say to her, 'You are a land that has not been cleansed. There is no rain on the day of wrath!<sup>25</sup>There is a conspiracy of her prophets in her midst, like a roaring lion tearing apart a victim. They consume life and take precious wealth; they make many widows within her!' <sup>2</sup>

<sup>26</sup>Her priests do violence to my law, and they profane my holy things. They do not distinguish between holy things and profane things, and do not teach the difference between the unclean and the clean. They hide their eyes from my Sabbaths so that I am profaned in their midst.<sup>27</sup>Her princes within her are like wolves tearing apart their victims. They pour out blood and destroy life for unjust gain.<sup>28</sup>Her prophets have painted them over with whitewash—their seers of false visions and diviners of lies. They say "The Lord Yahweh says this" when Yahweh has not spoken.

<sup>29</sup>The people of the land have oppressed through extortion and plundered through robbery, and they mistreat the poor and needy, and oppress the foreigner without justice.

<sup>30</sup>So I searched for a man from them who would build up a wall and who would stand before me in its breach for the land so I would not destroy it, but I found no one.<sup>31</sup>So I will pour out my indignation upon them. I will finish them with the fire of my indignation and set their way on their own heads—this is the Lord Yahweh's declaration."



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[Instead of you will become unclean , some ancient copies have I will give you your inheritance .](#)  
[Instead of There is a conspiracy of her prophets within her , some ancient copies have whose princes .](#)

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## Chapter 23

<sup>1</sup>The word of Yahweh came to me, saying, <sup>2</sup>"Son of man, there were two women, daughters of the same mother.

<sup>3</sup>They acted as prostitutes in Egypt in the time of their youth. They acted as prostitutes there. Their breasts were squeezed and their virgin nipples were fondled there. <sup>4</sup>Their names were Oholah—the older sister—and Oholibah—her younger sister. Then they became mine and bore sons and daughters. Their names mean this: Oholah means Samaria, and Oholibah means Jerusalem.

<sup>5</sup>But Oholah acted as a prostitute even when she was mine; she lusted for her lovers, for the Assyrians who were dominant, <sup>6</sup>for the governor clothed in purple, and for his officials, who were strong and handsome, all of them men riding on horses. <sup>7</sup>So she gave herself as a prostitute to them, to all the best of Assyria's men, and she made herself unclean with everyone she lusted for—and with all their idols.

<sup>8</sup>For she had not left her prostitute behavior behind in Egypt, when they had lain with her when she had been a young girl, when they caressed her virgin bosom and poured out their lust upon her. <sup>9</sup>Therefore I gave her into the hand of her lovers, into the hand of the Assyrians for whom she lusted. <sup>10</sup>They uncovered her nakedness, took her sons and daughters, killed her with the sword, and she became notorious among other women, so they executed judgment on her.

<sup>11</sup>Her sister Oholibah saw this, but her lust was more passionate than her sister's, and her prostitution was worse.

<sup>12</sup>She lusted for the Assyrians, the governors and the dominating officials who dressed impressively, who were men riding horses. All of them were strong, handsome men. <sup>13</sup>I saw that she had made herself unclean. It was the same for both sisters.

<sup>14</sup>Then she increased her prostitution even more. She saw men carved on walls, figures of Chaldeans painted in red, <sup>15</sup>wearing belts around their waists, with flowing turbans on their heads. All of them had the appearance of officers of chariot troops, the likeness of sons of Babylonia, whose native land is Chaldea.

<sup>16</sup>As soon as her eyes saw them, she lusted for them, so she sent out messengers to them in Chaldea. <sup>17</sup>Then the Babylonians came to her and to her bed of lust, and they made her unclean with their fornication. By what she had done she was made unclean, so she turned herself away from them in disgust.

<sup>18</sup>When she displayed her acts of prostitution and uncovered her nakedness, I turned away from her, just as I had turned away in disgust from her sister. <sup>19</sup>Then she increased her prostitution as she remembered the days of her youth, when she was a prostitute in the land of Egypt.

<sup>20</sup>So she lusted for her lovers, whose private parts were like those of donkeys and whose reproductive emissions were like those of horses. <sup>21</sup>This is how you committed shameful acts of your youth, when the Egyptians fondled your nipples and squeezed your young breasts.

<sup>22</sup>Therefore, Oholibah, the Lord Yahweh says this, 'Behold! I will turn your lovers against you. Those from whom you turned away, I will bring them against you from every side: <sup>23</sup>the Babylonians and all the Chaldeans, Pekod, Shoa, and Koa, and all the Assyrians with them, strong, handsome men, governors and officials, all of them are officers and men of reputation, all of them riding on horses.

<sup>24</sup>They will come against you with weapons, and with chariots and wagons, and with a great crowd of people. They will set large shields, small shields, and helmets against you all around. I will give them the opportunity to punish you, and they will judge you according to their judgments. <sup>25</sup>For I will set my jealous anger on you, and they will deal with you in fury. They will cut off your noses and your ears, and your survivors will fall by the sword. They will take away your sons and your daughters, and your survivors will be devoured by fire.

<sup>26</sup>They will strip you of your clothes and take away all of your beautiful jewelry. <sup>27</sup>So I will remove your shameful behavior from you and your acts of prostitution from the land of Egypt. You will not lift up your eyes toward them with longing, and you will think of Egypt no longer.'

<sup>28</sup>For the Lord Yahweh says this, 'Behold! I will give you into the hand of the ones you hate, back into the hand of the ones from whom you had turned away. <sup>29</sup>They will deal with you hatefully; they will take all the products of your labor and abandon you naked and bare. The nakedness of your fornication will be uncovered—and your wicked deeds and your fornications.

<sup>30</sup>These things will be done to you in your acting like a prostitute, lusting after nations by which you became unclean with their idols. <sup>31</sup>You have walked in the way of your sister, so I will put her cup of punishment into your hand.'

<sup>32</sup>The Lord Yahweh says this,  
 'You will drink your sister's cup that is deep and large.  
 You will become a laughingstock and a subject for derision—  
 this cup contains a great amount.  
<sup>33</sup>You will be filled with drunkenness and sorrow,  
 the cup of horror and devastation;  
 the cup of your sister Samaria.  
<sup>34</sup>You will drink it and drain it empty;  
 then you will shatter it  
 and tear your breasts with the pieces.  
 For I have declared it—  
 this is the Lord Yahweh's declaration.'

<sup>35</sup>Therefore, the Lord Yahweh says this, 'Because you have forgotten me and thrown me away behind your back, so also you will bear the consequences of your shameful behavior and acts of sexual immorality.'"

<sup>36</sup>Yahweh said to me, "Son of man, will you judge Oholah and Oholibah? So present to them their disgusting practices,<sup>37</sup> since they have committed adultery, and since there is blood on their hands. They have committed adultery with their idols, and they have even caused their sons to pass through the fire, as food for their idols.

<sup>38</sup>Then they continue to do this to me: They make my sanctuary unclean, and on the same day they defile my Sabbaths.<sup>39</sup> For when they had slaughtered their children for their idols, then they came to my sanctuary on the same day to defile it! So behold! This is what they have done in the middle of my house.

<sup>40</sup>You sent out for men who came from far away, to whom messengers had been sent—now behold. They indeed came, those for whom you bathed, painted your eyes, and adorned yourself with jewelry.<sup>41</sup> There you sat on a beautiful bed and at a table arranged before it where you placed my incense and my oil.

<sup>42</sup>So the sound of a carefree crowd was around her, including all kinds of men, even Sabeans were brought in from the wilderness, and they put bracelets on their hands and beautiful crowns on their heads.

<sup>43</sup>Then I said of her who was worn out by adulteries, 'Now they will fornicate with her, and she with them.'<sup>44</sup> They went to her as men go to a prostitute. In this way they went to Oholah and Oholibah, immoral women.<sup>45</sup> But righteous men will pass judgment and punish them as adulteresses, and they will punish them with the sentence for those who shed blood, because they are adulteresses and blood is on their hands.

<sup>46</sup>So the Lord Yahweh says this: I will raise up a company against them and give them up to be terrorized and plundered.<sup>47</sup> Then that company will stone them with stones and cut them down with their swords. They will kill their sons and daughters and burn down their houses.

<sup>48</sup>For I will remove shameful behavior from the land and discipline all the women so they will no longer act like prostitutes.<sup>49</sup> So they will set your shameful behavior against you. You will bear the guilt of your sins with your idols, and in this way you will know that I am the Lord Yahweh."

## Chapter 24

<sup>1</sup>The word of Yahweh came to me in the ninth year, in the tenth month, and on the tenth day of the month, saying,

<sup>2</sup>"Son of man, write for yourself the name of this day, this exact day, for this exact day the king of Babylon has besieged Jerusalem.

<sup>3</sup>So speak a proverb against this rebellious house, a parable. Say to them, 'The Lord Yahweh says this:

Place the cooking pot.

Place it and pour water into it.

<sup>4</sup> Gather pieces of food within it,  
every good piece—the thigh and shoulder—  
and fill it with the best bones.

<sup>5</sup> Take the best of the flock,  
and pile up the bones under it.  
Bring it to a boil  
and cook the bones in it.

<sup>6</sup>Therefore the Lord Yahweh says this: Woe to the city of blood, a cooking pot that has rust in it and that rust will not come out of it. Take piece after piece from it, but do not cast lots for it.

<sup>7</sup>For her blood is in the midst of her. She has set it on the smooth rock; she has not poured it out on the ground to cover it with dust,<sup>8</sup> so it brings fury up to exact vengeance. I placed her blood on the smooth rock so it could not be covered.

<sup>9</sup>Therefore, the Lord Yahweh says this: Woe to the city of blood. I will also enlarge the pile of wood.<sup>10</sup> Stack up the wood and kindle the fire. Cook the meat well and mix in the spices and let the bones be charred.

<sup>11</sup>Then set the pot on its coals empty, in order to heat and scorch its bronze, so its uncleanness within it will be melted, its corrosion consumed.<sup>12</sup> She has become weary because of toil, but her corrosion has not gone out of her by the fire.

<sup>13</sup>Your shameful behavior is in your uncleanness. Because I tried to cleanse you but still you would not be cleansed from your uncleanness, you will not be cleansed anymore until I have satisfied my fury upon you.

<sup>14</sup>I, Yahweh, have declared it, and I will do it. I will not relent nor will I rest from it. As your ways were, and as your activities, they will judge you!—this is the Lord Yahweh's declaration."

<sup>15</sup>Then the word of Yahweh came to me, saying,<sup>16</sup>"Son of man! Behold, I am taking the delight of your eyes from you with a plague, but you must not mourn nor weep, and your tears must not flow.<sup>17</sup> You must groan silently. Do not conduct a funeral for the dead. Tie your turban on you and place your sandals on your feet, but do not cover your facial hair or eat the bread of men who mourn for having lost their wives."

<sup>18</sup>So I spoke to the people in the morning, and my wife died in the evening. In the morning I did what I had been commanded to do.

<sup>19</sup>The people asked me, "Will you not tell us what these things mean, the things that you are doing?"<sup>20</sup> So I said to them, "The word of Yahweh came to me, saying,<sup>21</sup> Say to the house of Israel, the Lord Yahweh says this: Behold! I will desecrate my sanctuary—the pride of your power, the delight of your eyes, and the yearning of your soul, and your sons and your daughters whom you left behind will fall by the sword.

<sup>22</sup>Then you will do exactly as I have done: you will not veil your facial hair, nor eat the bread of mourning men!

<sup>23</sup>Instead, your turbans will be on your heads, and your sandals on your feet; you will not mourn nor weep, for you will rot away in your iniquities, and each man will groan for his brother.<sup>24</sup> So Ezekiel will be a sign for you, as everything that he has done you will do when this comes. Then you will know that I am the Lord Yahweh!"

<sup>25</sup>"But you, son of man, on the day that I capture their stronghold, the joy of their splendor, and the delight of their eyes and the burden of their soul, their sons and daughters,<sup>26</sup> on that day, a refugee will come to you to give you the news!<sup>27</sup> On that day your mouth will be opened up to that refugee and you will speak—you will no longer be silent. You will be a sign for them so that they will know that I am Yahweh."



## Chapter 25

<sup>1</sup>Then the word of Yahweh came to me, saying, <sup>2</sup>"Son of man, set your face against the people of Ammon and prophesy against them.

<sup>3</sup>Say to the people of Ammon, 'Hear the word of the Lord Yahweh. This is what the Lord Yahweh says: Because you said, "Aha!" over my sanctuary when it was profaned, and against the land of Israel when it was desolate, and against the house of Judah when they went into exile, <sup>4</sup>therefore, behold, I am giving you to a people in the east as their possession. They will set up camp against you and set up their tents among you. They will eat your fruit and they will drink your milk. <sup>5</sup>I will make Rabbah a pasture for camels and the people of Ammon a field for flocks. Then you will know that I am Yahweh.

<sup>6</sup>For the Lord Yahweh says this: You have clapped your hands and stamped your feet, and rejoiced with all the contempt within you against the land of Israel. <sup>7</sup>Therefore, behold! I will strike you with my hand and give you as plunder to the nations. I will cut you off from the peoples and make you perish from among the lands! I will destroy you, and you will know that I am Yahweh.'

<sup>8</sup>The Lord Yahweh says this, 'Because Moab and Seir say, "Behold! The house of Judah is like every other nation." <sup>9</sup>Therefore, behold! I will open the slopes of Moab, starting at his cities on the border—the splendor of Beth Jeshimoth, Baal Meon, and Kiriathaim—<sup>10</sup>to the people of the east who have been against the people of Ammon. I will give them up as a possession so that the people of Ammon will not be remembered among the nations. <sup>11</sup>So I will perform judgments against Moab, and they will know that I am Yahweh.'

<sup>12</sup>The Lord Yahweh says this, 'Edom has taken vengeance against the house of Judah and has committed wrong in doing so. <sup>13</sup>Therefore, the Lord Yahweh says this: I will strike Edom with my hand and destroy all men and animals there. I will make them a ruined, abandoned place, from Teman to Dedan. They will fall by the sword.

<sup>14</sup>I will lay my vengeance upon Edom by the hand of my people Israel, and they will do to Edom according to my anger and my fury, and they will know my vengeance—this is the Lord Yahweh's declaration.'

<sup>15</sup>The Lord Yahweh says this, 'Because the Philistines have acted vengefully and taken vengeance with contempt in their heart as enemies trying to destroy Judah for all time, <sup>16</sup>this is what the Lord Yahweh says: Behold! I will reach out with my hand against the Philistines, and I will cut off the Kerethites and destroy the remnant who are along the seacoast. <sup>17</sup>For I will take great vengeance against them with furious acts of punishment, so they will know that I am Yahweh, when I take my vengeance on them.'

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## Chapter 26

<sup>1</sup>So it was in the eleventh year, on the first day of the month, that the word of Yahweh came to me, saying, <sup>2</sup>"Son of man, because Tyre has said against Jerusalem, 'Aha! The gates of the people are broken! She has turned to me; I will be filled up because she is ruined.'

<sup>3</sup>Therefore the Lord Yahweh says this, 'Behold! I am against you, Tyre, and I will raise up many nations against you like the sea raises its waves.<sup>4</sup>They will destroy the walls of Tyre and tear down her towers. I will sweep her dust away and make her like a bare rock.

<sup>5</sup>She will become a place for nets to dry out in the midst of the sea, since I have declared it—this is the Lord Yahweh's declaration—and she will become plunder for the nations.<sup>6</sup>Her daughters who are in the fields will be slaughtered by the swords, and they will know that I am Yahweh.'

<sup>7</sup>For this is what the Lord Yahweh says: Behold, from the north I am bringing Nebuchadnezzar king of Babylon, king of kings, against Tyre, with horses and chariots, and with horsemen and a great crowd of people.<sup>8</sup>He will kill your daughters in the field with the sword. He will set up a siege work and build a ramp against your walls and raise up shields against you.

<sup>9</sup>He will place his battering rams to hit against your walls, and with his tools he will tear down your towers.<sup>10</sup>His horses will be so many that their dust will cover you. Your walls will shake with the sound of horsemen, wagons, and chariots. When he enters your gates, he will enter as men come into a city whose walls have been broken down.<sup>11</sup>The hooves of his horses will trample all of your streets. He will kill your people with the sword and your mighty stone pillars will fall to the ground.

<sup>12</sup>They will plunder your riches and loot your merchandise. They will tear down your walls and destroy your delightful homes. Your stones, your timber, and the rubble they will throw into the waters.<sup>13</sup>I will stop the noise of your songs. The sound of your harps will be heard no more.<sup>14</sup>I will make you a bare rock, you will become a place where nets are spread out to dry. You will never be built again, for I, Lord Yahweh have spoken—this is the Lord Yahweh's declaration.

<sup>15</sup>The Lord Yahweh says this to Tyre, 'Will not the islands quake with the sound of your downfall, and with the groans of the wounded when the terrible slaughter is in your midst?'<sup>16</sup>Then all the princes of the sea will step down from their thrones and remove their robes and cast off their embroidered garments. They will clothe themselves with trembling, they will sit on the ground and tremble every moment, and they will be appalled because of you.

<sup>17</sup>They will lift up a lament for you and say to you,  
How you, who were inhabited by sailors,  
have been destroyed.

The famous city that was so strong—  
it is now gone from the sea.

The ones living in her  
once spread a terror about themselves  
upon everyone who lived near them.

<sup>18</sup> Now the coasts tremble on the day of your downfall.  
The islands in the sea are terrified,  
because you are no longer in your place.'

<sup>19</sup>For the Lord Yahweh says this: When I make you a desolate city, like the other cities that are not inhabited, when I raise up the deeps against you, and when the great waters cover you,<sup>20</sup> then I will bring you down to the people of ancient times, like the others who have gone down into the pit; for I will make you live in the lowest parts of the earth as in ruins of ancient times. Because of this you will not come back and stand in the land of the living.

<sup>21</sup>I will place disaster on you, and you will be no more forever. Then you will be sought, but you will never be found ever again—this is the Lord Yahweh's declaration."

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<sup>1</sup>The expression and stand in the land of the living follows the ancient Greek translation. The ancient Hebrew copies have I will place glory in the land of the living , which does not seem to fit the context here.

## Chapter 27

<sup>1</sup>Again the word of Yahweh came to me, saying, <sup>2</sup>"Now you, son of man, begin a lamentation concerning Tyre, <sup>3</sup>and say to Tyre, who lives within the gates of the sea, merchants of peoples to many islands, 'The Lord Yahweh says this to you:

Tyre, you have said, "I am perfect in beauty."

- <sup>4</sup> Your borders are in the heart of the seas;  
your builders have perfected your beauty.
- <sup>5</sup> They have made all your planks with cypress from Senir;  
they took a cedar from Lebanon to make a mast for you.
- <sup>6</sup> They made your oars from the oaks of Bashan;  
they made your decks out of cypress wood from Cyprus,  
and they overlaid them with ivory.
- <sup>7</sup> Your sails were made from colorful linen from Egypt  
that served as your signal flag;  
the colors of blue and purple from the coasts of Elishah  
are used for the awning on your boat.
- <sup>8</sup> Those who were living in Sidon and Arvad were your rowers;  
the wise men of Tyre were within you;  
they were your pilots.
- <sup>9</sup> The elders of Byblos filled your seams;  
all the ships of the sea and their sailors among you  
were carrying your merchandise for trade.
- <sup>10</sup> Persia, Lydia, and Libya were in your army,  
your men of war.  
They hung shield and helmet within you;  
they showed your splendor.
- <sup>11</sup> The men of Arvad and Helek in your army  
were on your walls surrounding you,  
and the people of Gammad were in your towers.  
They hung up their shields on your walls all around you!  
They completed your beauty.

<sup>12</sup>Tarshish was a trading partner with you because of your abundant wealth of goods to sell: Silver, iron, tin, and lead. They bought and sold your wares! <sup>13</sup>Greece, <sup>14</sup>Tubal, and Meshech—they traded slaves and in items made of bronze. They handled your merchandise.

<sup>14</sup>Beth Togarmah provided horses, warhorses, and mules as your merchandise. <sup>15</sup>The men of Rhodes traded with you on many coasts. Merchandise was in your hand; they sent back horn, ivory, and ebony as payment!

<sup>16</sup>Aram was a trading partner for the many products of your labor; they provided emeralds, purple, colored cloth, fine fabric, pearls, and rubies as your merchandise. <sup>17</sup>Judah and the land of Israel were trading with you. They provided wheat from Minnith, cakes, honey, oil, and balsam as your merchandise. <sup>18</sup>Damascus was a trading partner for the many products of your labor, of all your enormous wealth, and of the wine of Helbon and the wool of Zahar.

<sup>19</sup>Dan and Javan from Izal provided you with merchandise of wrought iron, cinnamon, and calamus. This became merchandise for you. <sup>20</sup>Dedan was your dealer in fine saddle blankets. <sup>21</sup>Arabia and all the chiefs of Kedar were your trading partners; they provided you with lambs, rams and goats.

<sup>22</sup>The traders of Sheba and Raamah came to sell you the best of every spice and in all kinds of precious gems; they traded gold for your merchandise. <sup>23</sup>Haran, Kanneh, and Eden were your trading partners, along with Sheba, Ashur, and Kilmad.

<sup>24</sup>These were your dealers in ornate robes of violet cloths with woven colors, and in blankets of multicolored, embroidered, and well-woven cloth in your marketplaces.



- <sup>25</sup> The ships of Tarshish  
       were the transporters of your merchandise!  
 So you were filled up,  
       heavily laden with cargo in the heart of the seas!
- <sup>26</sup> Your rowers have brought you into vast seas;  
       the eastern wind has broken you in the middle of them.
- <sup>27</sup> Your wealth, merchandise, and trade goods;  
       your sailors and pilots, and ship builders;  
 your traders of merchandise and all the men of war who are in you,  
       and all your company—  
 they will sink into the depths of the sea  
       on the day of your overthrow.
- <sup>28</sup> Cities at the sea will tremble  
       at the sound of your pilots' cry.
- <sup>29</sup> All those who handle oars will come down from their ships;  
       mariners and all the pilots on the sea will stand on the land.
- <sup>30</sup> Then they will make their voices heard over you  
       and they will cry aloud bitterly;  
 they will cast dust up on their heads.  
       They will roll about in ashes.
- <sup>31</sup> They will shave their heads bald for you  
       and bind themselves with sackcloth,  
 and they will weep bitterly over you  
       and they will cry out.
- <sup>32</sup> They will lift up their wails of lamentation for you  
       and sing dirges over you,  
 Who is like Tyre, who has now been brought to silence  
       in the middle of the sea?
- <sup>33</sup> When your merchandise went ashore from the sea,  
       it satisfied many peoples;  
 you enriched the kings of the earth  
       with your great wealth and merchandise!
- <sup>34</sup> But when you were shattered by the seas, by deep waters,  
       your merchandise and all your company sank!
- <sup>35</sup> All the inhabitants of the coasts were appalled at you,  
       and their kings bristled in horror!  
       Their faces trembled!
- <sup>36</sup> The traders among the people hiss at you;  
       you have become a horror,  
       and you will be no more forever."

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<sup>1</sup>Some modern English translations read, Javan .

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## Chapter 28

<sup>1</sup>Then the word of Yahweh came to me, saying, <sup>2</sup>"Son of man, say to the ruler of Tyre, 'The Lord Yahweh says this: Your heart is arrogant! You have said, "I am a god! I will sit in the seat of the gods in the heart of the seas!" Even though you are a man and not a god, you make your heart like the heart of a god;<sup>3</sup>you think that you are wiser than Daniel, and that no secret amazes you!

<sup>4</sup>You have made yourself wealthy with wisdom and skill, and obtained gold and silver in your treasuries!<sup>5</sup>By great wisdom and by your trading, you have multiplied your wealth, so your heart is arrogant because of your wealth.

<sup>6</sup>Therefore, the Lord Yahweh says this: Because you have made your heart like the heart of a god,<sup>7</sup>I will therefore bring foreigners against you, terrifying men from other nations. They will bring their swords against the beauty of your wisdom, and they will profane your splendor.

<sup>8</sup>They will send you down to the pit, and you will die the death of those who die in the heart of the seas.<sup>9</sup>Will you truly say, "I am a god" to the face of one who kills you? You are a man and not God, and you will be in the hand of the one who pierces you.<sup>10</sup>You will die the death of the uncircumcised by the hand of foreigners, for I have declared it—this is the Lord Yahweh's declaration."

<sup>11</sup>The word of Yahweh came again to me, saying, <sup>12</sup>"Son of man, lift up a lament for the king of Tyre and say to him, 'The Lord Yahweh says this: You were the model of perfection, full of wisdom and perfect in beauty.<sup>13</sup>You were in Eden, the garden of God. Every precious stone covered you: ruby, topaz, emerald, chrysolite, onyx, jasper, sapphire, turquoise, and beryl. Your settings and mountings were made from gold. It was on the day you were created that they were prepared.

<sup>14</sup>I placed you on the holy mountain of God as the cherub I anointed to guard mankind. You were in the midst of the fiery stones where you walked about.<sup>15</sup>You had integrity in your ways from the day you were created until injustice was found within you.

<sup>16</sup>Through your great trade you were filled with violence, and so you sinned. So I threw you out of the mountain of God, as a one who was defiled, and I destroyed you, guardian cherub, and drove you from among the fiery stones.<sup>17</sup>Your heart was arrogant with your beauty; you ruined your wisdom because of your splendor. I have sent you down to the earth. I have placed you before kings so they may see you.

<sup>18</sup>Because of your many iniquities and your dishonest trade, you have defiled your holy places. So I have made fire come out from you; it will consume you. I will turn you into ashes on the earth in the sight of all who look at you.<sup>19</sup>All the ones who knew you among the peoples are appalled at you; you have become terrified, and you will be no more forever."

<sup>20</sup>Then the word of Yahweh came to me, saying, <sup>21</sup>"Son of man, set your face against Sidon and prophesy against her.<sup>22</sup>Say, 'The Lord Yahweh says this: Behold! I am against you, Sidon! For I will be glorified in your midst. Then they will know that I am Yahweh when I execute judgments within her. I will be shown to be holy in her.

<sup>23</sup>I will send out a plague in her and blood in her streets, and those who are fatally wounded will fall in the midst of her. When the sword comes against her from all around, then they will know that I am Yahweh.

<sup>24</sup>Then there will no longer be pricking briars and painful thorns for the house of Israel from all those around them who despise them, so they will know that I am the Lord Yahweh!"

<sup>25</sup>The Lord Yahweh says this, 'When I gather the house of Israel from the peoples among whom they were scattered, and when I am set apart among them, so the nations may see, then they will make their homes in the land I will give to my servant Jacob.<sup>26</sup>Then they will live securely within her and build houses, plant vineyards, and live securely when I execute judgments on all the ones who now despise them from all around; so they will know that I am Yahweh their God!'"

## Chapter 29

<sup>1</sup>In the tenth year, in the tenth month on the twelfth day of the month, the word of Yahweh came to me, saying,

<sup>2</sup>"Son of man, set your face against Pharaoh, the king of Egypt; prophesy against him and against all of Egypt.

<sup>3</sup>Declare and say, 'The Lord Yahweh says this:

Behold! I am against you, Pharaoh, king of Egypt.

You, the great sea monster that lurks in the midst of the river,  
that says, "My river is my own. I have made it for myself."

<sup>4</sup> For I will place hooks in your jaw,  
and the fish of your Nile will cling to your scales;  
I will lift you up from the middle of your river  
along with all the fish of the river that cling to your scales.

<sup>5</sup> I will throw you down into the wilderness,  
you and all the fish from your river.  
You will fall on the open field;  
you will not gather together or assemble.  
I will give you as food to the living things of the earth  
and to the birds of the heavens.

<sup>6</sup> Then all the inhabitants of Egypt will know  
that I am Yahweh,  
because they have been a walking stick  
made of a reed to the house of Israel.

<sup>7</sup> When they took hold of you in their hand,  
you broke and tore open their shoulder;  
and when they leaned on you,  
you were broken,  
and you caused their legs to be unsteady.

<sup>8</sup>Therefore the Lord Yahweh says this: Behold! I will bring a sword against you. I will cut off both men and animals from you.<sup>9</sup>So the land of Egypt will become desolate and a ruin. Then they will know that I am Yahweh, because the sea monster had said, "The river is mine, for I have made it."<sup>10</sup>Therefore, behold! I am against you and against your river, so I will give the land of Egypt over to desolation and waste, and you will become a wasteland from the Migdol to Syene and the borders of Cush.

<sup>11</sup>No man's foot will pass through it, and no wild animal's foot will pass through it. It will not be inhabited for forty years.<sup>12</sup>For I will make the land of Egypt a desolation in the midst of uninhabited lands, and its cities in the midst of wasted cities will become a desolation for forty years; then I will scatter Egypt among the nations, and I will disperse them though the lands.

<sup>13</sup>For the Lord Yahweh says this: At the end of forty years I will gather Egypt from the peoples among whom they were scattered.<sup>14</sup>I will reverse the captivity of Egypt and bring them back to the region of Pathros, to the land of their origin. Then they will be a lowly kingdom there.

<sup>15</sup>It will be the lowliest of the kingdoms, and it will not be lifted up any more among the nations. I will diminish them so they will no longer rule over nations.<sup>16</sup>Egypt will no longer be a reason for confidence for the house of Israel. Instead, it will be a reminder of the iniquity that Israel committed when they turned to Egypt for help. Then they will know that I am the Lord Yahweh."

<sup>17</sup>Then it came about in the twenty-seventh year on the first of the first month, that the word of Yahweh came to me, saying, <sup>18</sup>"Son of man, Nebuchadnezzar the king of Babylon stationed his army to do hard work against Tyre. Every head was rubbed until it was made bald, and every shoulder was made raw. Yet he and his army received no payment from Tyre for the hard work that he carried out against it.

<sup>19</sup>Therefore the Lord Yahweh says this, 'Behold! I am giving the land of Egypt to Nebuchadnezzar the king of Babylon, and he will capture its loot, steal its plunder, and carry off all he finds there; that will be his army's wages.<sup>20</sup>I have given him the land of Egypt as the wages for the work they did for me—this is the Lord Yahweh's declaration.

<sup>21</sup>On that day I will make a horn sprout up for the house of Israel, and I will make you speak in their midst, so that they will know that I am Yahweh."

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## Chapter 30

<sup>1</sup>The word of Yahweh came to me, saying, <sup>2</sup>"Son of man, prophesy and say, 'The Lord Yahweh says this:

Wail, "Woe is the coming day."

<sup>3</sup> The day is near.

The day is near for Yahweh.

It will be a day of clouds

a time of doom for nations.

<sup>4</sup> Then a sword will come against Egypt,

and there will be anguish in Cush

when the killed people fall in Egypt—

when they take her wealth,

and when her foundations are ruined.

<sup>5</sup>Cush and Put, Lydia and all Arabia, and Libya, together with the people belonging to the covenant—they will all fall by the sword.

<sup>6</sup>Yahweh says this:

So the ones who support Egypt will fall,

and the pride of her strength will go down.

From Migdol to Syene their soldiers will fall by the sword—

this is the Lord Yahweh's declaration.

<sup>7</sup> They will be appalled in the midst of the abandoned lands,

and their cities will be among all the ruined cities.

<sup>8</sup> Then they will know that I am Yahweh,

when I set fire in Egypt,

and when all of her helpers are destroyed.

<sup>9</sup>In that day messengers will go out from before me in ships to terrorize a secure Cush, and there will be anguish among them on the day of Egypt's doom. For behold! It is coming.

<sup>10</sup>The Lord Yahweh says this: I will make an end of the multitudes of Egypt by the hand of Nebuchadnezzar, the king of Babylon. <sup>11</sup>He and his army with him, the terror of nations, will be brought to destroy the land; they will draw out their swords against Egypt and fill the land with those who have been killed.

<sup>12</sup>I will make the rivers into dry ground, and I will sell the land into the hand of wicked men. I will make the land and its fullness desolate by the hand of strangers—I, Yahweh, have spoken.

<sup>13</sup>The Lord Yahweh says this: I will destroy idols, and I will bring an end to the worthless idols of Memphis. There will no longer be a prince in the land of Egypt, and I will put fear on the land of Egypt. <sup>14</sup>Then I will make Pathros desolate and set fire in Zoan, and I will execute acts of judgment on Thebes.

<sup>15</sup>For I will pour out my fury on Pelusium, the stronghold of Egypt, and cut off the multitude of Thebes. <sup>16</sup>Then I will set fire in Egypt; Pelusium will be in great agony, Thebes will be broken up, and Memphis will face enemies every day.

<sup>17</sup>The young men in Heliopolis and Bubastis will fall by the sword, and their cities will go into captivity. <sup>18</sup>In Tahpanhes, the day will become dark when I break the yoke of Egypt there, and the pride of her strength will be finished. There will be a cloud covering her, and her daughters will walk into captivity. <sup>19</sup>I will execute acts of judgment in Egypt, so they will know that I am Yahweh."

<sup>20</sup>Then it came about in the eleventh year, in the first month, in the seventh day of the month, that the word of Yahweh came to me, saying, <sup>21</sup>"Son of man, I have broken the arm of Pharaoh, the king of Egypt. Behold! It has not been bound up for healing or set with a splint so that it can become strong enough to grasp a sword.

<sup>22</sup>Therefore the Lord Yahweh says this, 'Behold, I am against Pharaoh, the king of Egypt. For I will break his arm, both the strong one and the broken one, and I will make the sword fall from his hand. <sup>23</sup>Then I will scatter Egypt among the nations and disperse them among the lands. <sup>24</sup>I will strengthen the arms of the king of Babylon and

place my sword in his hand so that I might destroy Pharaoh's arms. He will groan before the king of Babylon with the groans of a dying man.

<sup>25</sup>For I will strengthen the arms of the king of Babylon, while Pharaoh's arms will fall. Then they will know that I am Yahweh, when I put my sword into the hand of the king of Babylon; for he will attack the land of Egypt with it.

<sup>26</sup>So I will scatter Egypt among the nations and disperse them through the lands. Then they will know that I am Yahweh."

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## Chapter 31

<sup>1</sup>Then it came about in the eleventh year, in the third month, on the first day of the month, that the word of Yahweh came to me, saying, <sup>2</sup>"Son of man, say to Pharaoh, the king of Egypt, and to his multitudes around him,

'In your greatness, who are you like?

<sup>3</sup> Behold! Assyria was a cedar in Lebanon with beautiful branches,  
giving shade to the forest,  
and the tallest in height,  
and the branches formed its treetop.

<sup>4</sup> Many waters made it tall;  
the deep waters made it huge.  
Rivers flowed all around the place where it was planted,  
for their channels stretched out to all the trees in the field.

<sup>5</sup> Its great height was more than any of the other trees in the field,  
and its branches became very many;  
its branches grew long  
because of many waters as they grew.

<sup>6</sup> Every bird of the heavens  
nested in its branches,  
while every living thing of the field  
gave birth to its young under its foliage.  
All of the many nations  
lived under its shade.

<sup>7</sup> For it was beautiful in its greatness  
and the length of its branches,  
for its roots were in many waters.

<sup>8</sup> Cedars in the garden of God could not equal it.  
None among the cypress trees matched its branches,  
and the plane tree could not equal its boughs.  
There was no other tree in the garden of God  
that was like it in its beauty.

<sup>9</sup> I made it beautiful with its many branches  
and all the trees of Eden that were in the garden of God envied it.

<sup>10</sup>Therefore the Lord Yahweh says this: Because it was tall in height, and it set its treetop between its branches, it lifted up its heart because of its height. <sup>11</sup>I have given it into the hand of a mighty one of the nations, to deal with it according to what its wickedness deserves. I have thrown it out.

<sup>12</sup>Foreigners who were the terror of all the nations cut it off and left it to die. Its branches fell on the mountains and all the valleys, and its boughs lay broken in all the ravines of the land. Then all the nations on earth came out from under its shade and they went away from it.

<sup>13</sup>All the birds of the sky rested on the trunk of the fallen tree and every animal of the field came to its branches.

<sup>14</sup>This happened so that no other trees that grow by the waters will lift up their foliage to the height of the tallest trees, and that no other trees that grow beside the waters will reach up to that height. All of them have been assigned to death, to the earth below, among the children of humanity, with those that go down to the pit.

<sup>15</sup>The Lord Yahweh says this: On the day when the cedar went down to Sheol I brought mourning to the earth. I covered the deep waters over it, and I held back the ocean waters. I kept back the great waters, and I brought mourning to Lebanon for him. So all the trees of the field mourned because of it.

<sup>16</sup>I brought shuddering to the nations at the sound of its downfall, when I threw it down to Sheol with those who went down into the pit. So I comforted all the trees of Eden in the lowest parts of the earth. These had been the choicest and best trees of Lebanon; the trees that drank the waters.

<sup>17</sup>For they also went down with it to Sheol, to the ones who had been killed by the sword. These were its strong arm, those nations who had lived in its shade. <sup>18</sup>Which of the trees in Eden was your equal in glory and greatness?

For you will be brought down with the trees of Eden to the lowest parts of the earth among the uncircumcised; you will lie down with those who were killed by the sword.'

This is Pharaoh and all of his multitudes—this is the Lord Yahweh's declaration."

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## Chapter 32

<sup>1</sup>Then it happened in the twelfth month of the twelfth year, on the first of the month, that the word of Yahweh came to me, saying, <sup>2</sup>"Son of man, lift up a lament concerning Pharaoh the king of Egypt; say to him,

'You are like a young lion among the nations,  
but you are like a monster in the seas;  
you churn up the water,  
you stir up the waters with your feet and muddy their waters.

<sup>3</sup>The Lord Yahweh says this:

So I will spread my net over you in the assembly of many peoples,  
and they will lift you up in my net.

<sup>4</sup> I will abandon you in the land.

I will throw you into a field  
and cause all the birds of the heavens to settle on you;  
the hunger of all living animals on earth will be satisfied by you.

<sup>5</sup> For I will put your flesh on the mountains,  
and I will fill the valleys with your worm-filled corpse.

<sup>6</sup> Then I will pour your blood over the mountains,  
and the stream beds will be filled with your blood.

<sup>7</sup> Then when I extinguish you,  
I will cover the heavens and darken their stars;

I will cover the sun with clouds,  
and the moon will not shine its light.

<sup>8</sup> All the shining lights in the heavens  
I will darken over you,  
and I will put darkness over your land—  
this is the Lord Yahweh's declaration.

<sup>9</sup>So I will terrify the heart of many peoples in lands that you do not know, when I bring about your destruction among the nations, among lands that you have not known. <sup>10</sup>I will shock many peoples concerning you; their kings will bristle in horror concerning you when I swing my sword before them. Every moment each one will tremble because of you, on the day of your ruin.

<sup>11</sup>For the Lord Yahweh says this: The sword of the king of Babylon will come against you.

<sup>12</sup> I will cause your multitudes to fall by warriors' swords—  
each warrior a terror of nations.

These warriors will devastate the pride of Egypt  
and destroy all of its multitudes.

<sup>13</sup> For I will destroy all the cattle from beside the plentiful waters;  
the foot of man will no longer stir the waters up,  
neither will the hooves of cattle stir them.

<sup>14</sup> Then I will calm their waters  
and make their rivers run like oil—  
this is the Lord Yahweh's declaration.

<sup>15</sup> When I make the land of Egypt a desolation,  
when the land is made desolate of all its fullness,  
when I attack all the inhabitants in her,  
they will know that I am Yahweh.

<sup>16</sup>There will be a lament; the daughters of the nations will lament over her; they will lament over Egypt, over all her multitudes they will lament—this is the Lord Yahweh's declaration."

<sup>17</sup>Then it happened in the twelfth year, on the fifteenth day of the month, that the word of Yahweh came to me, saying, <sup>18</sup>"Son of man, weep for the multitudes of Egypt and bring them down—her and the daughters of majestic nations—to the lowest earth with those who have gone down to the pit.

<sup>19</sup> 'Are you really more beautiful than anyone else?  
Go down and lie down with the uncircumcised.'

<sup>20</sup>They will fall among those who were killed by the sword. The sword has been drawn! She has been given to the sword; they will seize her and her multitudes. <sup>21</sup>The strongest of the warriors in Sheol will declare about Egypt and her allies, 'They have come down here! They will lie down with the uncircumcised, with those who were killed by the sword.'

<sup>22</sup>Assyria is there with all her assembly. Her graves surround her; all of them were killed by the sword. <sup>23</sup>Those whose graves are set in the recesses of the pit are there, with all her assembly. Her graves surround all of those who were killed, who fell by the sword, those who brought terror on the land of the living.

<sup>24</sup>Elam is there with all her multitudes. Her graves surround her; all of them were killed— those who fell by the sword, who have gone down uncircumcised to the lowest parts of the earth, who brought their terrors on the land of the living and who carry their own shame, together with the ones going down to the pit. <sup>25</sup>Among those who were killed, they have made a bed for her, with her multitude all around her grave. All of them are uncircumcised, pierced by the sword, because they had brought their terrors on the land of the living. So they carry their shame with those who go down to the pit; they are laid among those who were killed.

<sup>26</sup>Meshech, Tubal, and all their multitudes are there! Their graves surround them. All of them are uncircumcised, killed by the sword, because they had brought their terrors on the land of the living. <sup>27</sup>They do not lie down with the fallen warriors of the uncircumcised who have gone down to Sheol with all their weapons of war, and with their swords placed under their heads and their iniquities over their bones. For they were the terror of warriors in the land of the living.

<sup>28</sup>So you, Egypt, will be broken in the midst of the uncircumcised! You will lie alongside those who were pierced by the sword.

<sup>29</sup>Edom is there with her kings and all her leaders. They have been placed in their strength with those killed by the sword. With the uncircumcised they lie, with those who have gone down to the pit.

<sup>30</sup>The princes of the north are there—all of them and all the Sidonians who went down with the ones who had been pierced. They were powerful and terrorized others, but now they lie down there in shame, uncircumcised with those who were pierced by the sword. They carry their own shame, together with the ones going down to the pit.

<sup>31</sup>Pharaoh will look and be comforted about all his multitudes who were pierced by the sword—Pharaoh and all his army—this is the Lord Yahweh's declaration. <sup>32</sup>I put him as my terrifying one in the land of the living, but he will be laid down in the midst of the uncircumcised, among those pierced by the sword, Pharaoh and all his multitudes—this is the Lord Yahweh's declaration."

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<sup>18</sup>Instead of when I bring about your destruction among the nations , some ancient translations and some modern translations have when I take you into captivity among the nations .

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## Chapter 33

<sup>1</sup>Then the word of Yahweh came to me, saying, <sup>2</sup>"Son of man, declare this to your people; say to them, 'When I bring a sword against any land, then the people of that land take one man from among themselves and make him a watchman for them.<sup>3</sup>He looks for the sword as it comes on the land, and he blows his horn to warn the people!<sup>4</sup>If the people hear the sound of the horn but do not pay attention, and if the sword comes and kills them, then each one's blood is on his own head.

<sup>5</sup>If someone hears the sound of the horn and pays no attention, his blood is on him; but if he pays attention, he will save his own life.

<sup>6</sup>"However, if the watchman sees the sword as it is coming, but if he does not blow the horn, with the result that the people are not warned, and if the sword comes and takes anyone's life, then that person dies in his own iniquity, but I will require his blood from the watchman.'

<sup>7</sup>"Now you yourself, son of man! I have made you a watchman for the house of Israel; you will hear the words from my mouth and warn them on my behalf.<sup>8</sup>If I say to a wicked person, 'Wicked one, you will surely die!' but if you do not announce this so as to warn the wicked about his way, then he who is wicked will die in his iniquity, but I will require his blood from your hand!<sup>9</sup>But you, if you warn the wicked about his way, so that he might turn back from it, and if he does not turn back from his way, then he will die in his iniquity, but you yourself will have saved your own life.

<sup>10</sup>"So you, son of man, say to the house of Israel, 'You are saying this, "Our transgressions and our sins are on us, and we are rotting away in them! How can we live?"'<sup>11</sup>Say to them, 'As I live—this is the Lord Yahweh's declaration—I do not delight in the death of the wicked, for if the wicked repents from his way, then he will live! Repent! Repent from your wicked ways! For why should you die, house of Israel?'

<sup>12</sup>So now you, son of man, say to your people, 'The righteousness of a righteous person will not save him if he sins! The wickedness of a wicked person will not cause him to perish if he repents from his wickedness! For the righteous person will not be able to live because of his righteousness if he sins.<sup>13</sup>If I say to the righteous, "He will surely live!" and if he trusts in his righteousness and then commits injustice, I will not call to mind any of his righteousness. He will die for the wickedness he committed.

<sup>14</sup>So if I say to the wicked, "You will surely die," but if he then repents from his sins and does what is just and right—<sup>15</sup>if he restores the loan guarantee that he wickedly demanded, or if he makes restitution for what he has stolen, and if he walks in the statutes that give life and no longer commits injustice—then he will surely live. He will not die.<sup>16</sup>None of the sins that he has committed will be called to mind for him. He has done justice and righteousness, and so, he will surely live!

<sup>17</sup>But your people say, "The way of the Lord is not fair!" but it is your ways that are not fair!<sup>18</sup>When the righteous person turns away from his righteousness and commits injustice, then he will die in it!<sup>19</sup>When the wicked turns away from his wickedness and does what is just and righteous, he will live because of those things!<sup>20</sup>But you people say, "The way of the Lord is not fair!" I will judge each of you according to his way, house of Israel!"

<sup>21</sup>It happened in the twelfth year, on the fifth day of the tenth month of our captivity, that a fugitive came to me from Jerusalem and said, "The city has been captured!"<sup>22</sup>The hand of Yahweh had been on me in the evening before the fugitive came, and my mouth was opened by the time that he came to me in the dawn. So my mouth was open; I was no longer mute!

<sup>23</sup>Then the word of Yahweh came to me, saying, <sup>24</sup>"Son of man, the ones inhabiting those ruins in the land of Israel are talking and say, 'Abraham was only one person, and he inherited the land, but we are many! The land has been given to us as a possession.'

<sup>25</sup>Therefore say to them, 'The Lord Yahweh says this: You eat blood, and you lift up your eyes towards your idols, then you pour out people's blood. Should you really possess the land?'<sup>26</sup>You have depended on your swords and have done abominations; each man defiles his neighbor's wife. Should you really possess the land?'

<sup>27</sup>You will say this to them, 'The Lord Yahweh says this: As I live, surely the ones in the ruins will fall by the sword, and I will give those in the fields to the living creatures as food, and those in fortresses and in caves will die of

plagues.<sup>28</sup> Then I will turn the land into a desolation and a horror, and the pride of its might will end, for the mountains of Israel will be deserted, and there will be no one to pass through them.<sup>29</sup> So they will know that I am Yahweh, when I make the land a desolation and a waste because of all the abominations that they have done.

<sup>30</sup>"So now you, son of man—your people are saying things about you beside the walls and the gates of the houses, and each says to one another—each man to his brother, 'Let us go and listen to the prophet's word that comes out from Yahweh!'<sup>31</sup> So my people will come to you, as they often do, and will sit in front of you and listen to your words, but they will not obey them. Right words are in their mouths, but their hearts are going after unjust profit.

<sup>32</sup>For you are like a lovely song to them, a beautiful sound that is well played on a stringed instrument, so they will listen to your words, but none of them will obey them.<sup>33</sup> So when all of this happens—behold! it will happen!—then they will know that a prophet has been among them."

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## Chapter 34

<sup>1</sup>Then the word of Yahweh came to me, saying, <sup>2</sup>"Son of man, prophesy against the shepherds of Israel. Prophesy and say to them, "The Lord Yahweh says this to the shepherds: Woe to the shepherds of Israel who are shepherding themselves. Should not shepherds guard the flock?"<sup>3</sup>You eat the fatty portions and you clothe yourselves in wool. You slaughter the fatlings of the flock. You do not shepherd at all.

<sup>4</sup>You have not strengthened those who are weak, nor do you heal the ones who are ill. You do not bind up the ones who are broken, and you do not restore the outcasts or seek the lost. Instead, you rule over them through strength and violence.<sup>5</sup>Then they were scattered without a shepherd, and they became food for all the living beasts in the fields, after they were scattered.<sup>6</sup>My flock strays on all of the mountains and on every high hill, and it is dispersed over the entire surface of the earth. Yet no one is searching for them.

<sup>7</sup>Therefore, shepherds, hear the word of Yahweh:<sup>8</sup>As I live—this is the Lord Yahweh's declaration—because my flock has become plunder and food for all the beasts in the fields, because there was no shepherd and none of my shepherds sought my flock, but the shepherds guarded themselves and did not shepherd my flock.

<sup>9</sup>Therefore, shepherds, hear the word of Yahweh:<sup>10</sup>The Lord Yahweh says this: Behold! I am against the shepherds, and I will require my flock from their hand. Then I will dismiss them from shepherding the flock; neither will the shepherds any longer shepherd themselves since I will take away my flock from their mouths, so that my flock will no longer be food for them.

<sup>11</sup>For the Lord Yahweh says this: Behold! I myself will seek out my flock and I will look after them,<sup>12</sup>like a shepherd seeking his flock on the day he is within the midst of his scattered flock. Thus I will seek my flock, and I will rescue them from all the places where they were scattered on the day of clouds and darkness.<sup>13</sup>Then I will bring them out from among the peoples; I will gather them from the lands and bring them to their land. I will put them in pastures on the mountainsides of Israel, by the streams, and in every settlement in the land.

<sup>14</sup>I will put them in good pastures; the high mountains of Israel will be their grazing places. They will lie down there in good places for grazing, in abundant pastures, and they will graze on the mountains of Israel.<sup>15</sup>I myself will shepherd my flock, and I myself will make them lie down—this is the Lord Yahweh's declaration—<sup>16</sup>I will seek the lost and restore the outcast. I will bind up the broken sheep and heal the sick sheep, but the fat and the strong I will destroy. I will shepherd with justice.

<sup>17</sup>So now you, my flock—this is what the Lord Yahweh says—behold, I will be a judge between sheep and sheep and between rams and male goats.<sup>18</sup>Is it not enough to feed on the good pasture, that you must trample down with your feet what is left of the pasture; and to drink from clear waters, that you must muddy the rivers with your feet?<sup>19</sup>Must my sheep eat what you have trampled with your feet, and drink what you have muddied with your feet?

<sup>20</sup>Therefore the Lord Yahweh says this to them: Behold! I myself will judge between the fat sheep and the thin ones,<sup>21</sup>for you have pushed them with your sides and shoulders, and you have gored all of the weak ones with your horns until you have scattered them away from the land.

<sup>22</sup>I will save my flock and they will no longer be plunder, and I will judge between one sheep and another!<sup>23</sup>I will set over them one shepherd, my servant David. He will shepherd them, he will feed them, and he will be their shepherd.<sup>24</sup>For I, Yahweh, will be their God, and my servant David will be a prince among them—I, Yahweh, have declared this.

<sup>25</sup>Then I will make a covenant of peace with them and remove the evil wild animals from the land, so that they will live securely in the wilderness and safely sleep in the forests.<sup>26</sup>I will also bring blessings on them and on the places around my hill, for I will send out showers in due season. These will be showers of blessing.<sup>27</sup>Then the trees of the field will produce their fruit, and the earth will yield its produce. My sheep will be secure in their land; then they will know that I am Yahweh, when I break the bars of their yoke, and when I rescue them from the hand of those who enslaved them.

<sup>28</sup>They will no longer be plunder for the nations, and the wild animals on the earth will no longer devour them. For they will live securely, and no one will frighten them.<sup>29</sup>For I will provide them a renowned plantation; so they will not be victims of famine in the land, and they will not bear the insults of the nations.

<sup>30</sup>Then they will know that I, Yahweh their God, am with them. They are my people, the house of Israel—this is the Lord Yahweh's declaration. <sup>31</sup>For you are my sheep, the flock of my pasture, and my people, and I am your God—this is the Lord Yahweh's declaration."

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## Chapter 35

<sup>1</sup>Then the word of Yahweh came to me, saying, <sup>2</sup>"Son of man, set your face against Mount Seir and prophesy against it. <sup>3</sup>Say to it, 'The Lord Yahweh says this: Behold! I am against you, Mount Seir, and I will strike you with my hand and make you a desolation and a waste.

<sup>4</sup>I will make your cities ruins, and you yourself will become desolate; then you will know that I am Yahweh.

<sup>5</sup>Because you have always been hostile to the people of Israel, and because you poured them out into the hands of the sword at the time of their distress, at the time their punishment was at its greatest. <sup>6</sup>Therefore, as I live—this is the Lord Yahweh's declaration—I will prepare you for bloodshed, and bloodshed will pursue you! Since you did not hate bloodshed, bloodshed will pursue you.

<sup>7</sup>I will make Mount Seir a complete desolation when I cut off from it anyone who passes through and returns again. <sup>8</sup>I will fill its mountains with those who were killed; on your high hills and valleys and in all your streams those who were killed by the sword will fall. <sup>9</sup>I will make you a perpetual desolation. Your cities will not be inhabited, but you will know that I am Yahweh.

<sup>10</sup>You have said, "These two nations and these two lands will become mine, and we will possess them," even when Yahweh was present with them. <sup>11</sup>Therefore, as I live—this is the Lord Yahweh's declaration—so I will do according to your anger and according to your jealousy that you had in your hatred of Israel, and I will show myself to them when I judge you.

<sup>12</sup>So you will know that I am Yahweh. I have heard all the insults you spoke against the mountains of Israel, when you said, "They have been destroyed; they have been given over to us to devour." <sup>13</sup>You exalted yourselves against me with what you said, and you multiplied the words you said against me; and I heard it all.

<sup>14</sup>The Lord Yahweh says this: I will make you a desolation, while the entire earth rejoices. <sup>15</sup>As you rejoiced over the inheritance of the people of Israel because of its desolation, I will do the same to you. You will become a desolation, Mount Seir, and all of Edom—all of it! Then they will know that I am Yahweh."

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## Chapter 36

<sup>1</sup>"Now you, son of man, prophesy to the mountains of Israel and say, 'Mountains of Israel, listen to the word of Yahweh.<sup>2</sup>The Lord Yahweh says this: The enemy has said about you, "Aha!" and "The ancient high places have become our possession."<sup>3</sup>Therefore prophesy and say, 'The Lord Yahweh says this: Because of your desolation and because of the attacks that came on you from all sides, you have become a possession of the other nations; you have been the subject of slanderous lips and tongues, and of people's stories.

<sup>4</sup>Therefore, mountains of Israel, listen to the word of the Lord Yahweh: The Lord Yahweh says this to the mountains and the high hills, to the streambeds and valleys, to the uninhabited desolations and the abandoned cities that have become plunder and a subject of mocking for the other nations that surround them—<sup>5</sup>therefore the Lord Yahweh says this: I have certainly spoken in the fire of my zeal against the other nations, against Edom and all who took my land for themselves as a possession, against all those who had both joy in their heart and contempt in their spirit, as they seized my land that they might claim its pasturelands for themselves.<sup>6</sup>Therefore, prophesy to the land of Israel and say to the mountains and to the high hills, to the streambeds and to the valleys, 'the Lord Yahweh says this: Behold! In my zeal and in my anger I am declaring this because you have borne the insults of nations.

<sup>7</sup>Therefore, the Lord Yahweh says this: I myself will lift up my hand to swear that the nations that surround you will certainly carry their own shame.

<sup>8</sup>But you, mountains of Israel, you will grow branches and bear fruit for my people Israel, since they will soon come back to you.<sup>9</sup>For behold, I am for you, and I treat you with favor; you will be plowed and sown with seed.

<sup>10</sup>So I will multiply upon you the number of your people, even the whole house of Israel. The cities will be inhabited and the ruins rebuilt.<sup>11</sup>I will multiply men and animals on you mountains so that they will multiply and be fruitful. Then I will cause you to be inhabited as you previously were, and I will do you more good than in the past, for you will know that I am Yahweh.<sup>12</sup>I will bring men, my people Israel, to walk on you. They will possess you, and you will be their inheritance, and you will no longer cause their children to die.

<sup>13</sup>The Lord Yahweh says this: Because they are saying to you, "You devour men, bereaving your nation of children,"<sup>14</sup>therefore you will not consume people any longer, and you will no longer make your nation mourn their deaths. This is the Lord Yahweh's declaration.<sup>15</sup>Nor will I allow you to hear the insults of the nations any longer; you will no longer have to suffer the scorn of the peoples or cause your nation to fall—this is the Lord Yahweh's declaration."

<sup>16</sup>Then the word of Yahweh came to me, saying,<sup>17</sup>"Son of man, when the house of Israel inhabited their land, they defiled it with their ways and their deeds. Their ways were like the uncleanness of the impurity before me.<sup>18</sup>So I poured out my fury against them for the blood that they poured out on the land and for their pollution of it by their idols.

<sup>19</sup>I scattered them among the nations; they were dispersed through the lands. I judged them according to their ways and their deeds.<sup>20</sup>Then they went to the nations, and wherever they went, they profaned my holy name when people said of them, 'Are these really the people of Yahweh? For they have been thrown out of his land.'<sup>21</sup>But I had compassion for my holy name that the house of Israel had defiled among the nations, when they went there.

<sup>22</sup>Therefore say to the house of Israel, 'The Lord Yahweh says this: I am not doing this for your sake, house of Israel, but for my holy name, which you have profaned among the nations everywhere you have gone.<sup>23</sup>For I will make my great name holy, which you have profaned among the nations—in the midst of the nations, you profaned it. Then the nations will know that I am Yahweh—this is the Lord Yahweh's declaration—when you see that I am holy.

<sup>24</sup>I will take you from the nations and gather you from every land, and I will bring you to your land.<sup>25</sup>Then I will sprinkle pure water on you so you will be clean; you will be purified from all of your uncleanness, and I will purify you from all of your idols.

<sup>26</sup>I will give you a new heart and a new spirit in your innermost parts, and I will take away the heart of stone from your flesh. For I will give you a heart of flesh.<sup>27</sup>I will set my Spirit in you and enable you to walk in my statutes and keep my decrees, so you will do them.<sup>28</sup>Then you will inhabit the land that I gave to your ancestors; you will be my people, and I will be your God.



<sup>29</sup>For I will save you from all of your uncleanness. I will summon the grain and multiply it. I will no longer put famine upon you.<sup>30</sup>I will multiply the fruit of the tree and the produce of the field so that you will no longer bear the shame of famine among the nations.<sup>31</sup>Then you will think of your wicked ways and your deeds that were not good, and you will show loathing on your faces because of your own iniquities and your disgusting practices.

<sup>32</sup>I am not doing this for your sake—this is the Lord Yahweh's declaration—let this be known to you. So be ashamed and disgraced because of your ways, house of Israel.<sup>33</sup>The Lord Yahweh says this: On the day that I purify you from all your iniquity, I will cause you to inhabit the cities and to rebuild the ruined places.<sup>34</sup>For you will plow the ruined land until it is no longer a ruin before the eyes of all who pass by.

<sup>35</sup>Then they will say, "This land was desolate, but it has become like the garden of Eden; the desolate cities and the uninhabited ruins that were torn down are now fortified and inhabited."<sup>36</sup>Then the other nations around you will know that I am Yahweh, that I built up the ruins and replanted the deserted places. I am Yahweh. I have declared it and I will do it.

<sup>37</sup>The Lord Yahweh says this: Again I will be asked by the house of Israel to do this for them, to increase them like a flock of people.<sup>38</sup>Like the flock is set apart for sacrifices, like the flock in Jerusalem at her appointed feasts, so will the ruined cities be filled with flocks of people and they will know that I am Yahweh."

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## Chapter 37

<sup>1</sup>The hand of Yahweh was upon me, and he brought me out by the Spirit of Yahweh and set me down in the midst of a valley; it was full of bones.<sup>2</sup>Then he made me pass through them round and round. Behold! A great many of them were in the valley. Behold! They were very dry.<sup>3</sup>He said to me, "Son of man, can these bones live again?" So I said, "Lord Yahweh, you alone know."

<sup>4</sup>Then he said to me, "Prophecy over these bones and say to them, 'Dry bones. Listen to the word of Yahweh.'<sup>5</sup>The Lord Yahweh says this to these bones: Behold! I am about to put breath into you, and you will live.<sup>6</sup>I will place sinews over you and bring flesh onto you. I will cover you with skin and put breath within you so you will live. Then you will know that I am Yahweh."

<sup>7</sup>So I prophesied as I was commanded; as I prophesied, behold, a sound came, that of shaking. Then the bones drew together—bone against bone.<sup>8</sup>I looked and, behold, sinews were now on them, and flesh grew up and skin covered them. But there was still no breath in them.

<sup>9</sup>Then Yahweh said to me, "Prophecy to the breath, prophecy, son of man, and say to the breath, 'The Lord Yahweh says this: Breath, come from the four winds, and breathe on these who have been killed, so they may live.'<sup>10</sup>So I prophesied as I was commanded; the breath came into them and they lived. Then they stood on their feet, a very great army.

<sup>11</sup>Then Yahweh said to me, "Son of man, these bones are the entire house of Israel. Behold! They are saying, 'Our bones have dried up, and our hope is gone. We have been cut off.'<sup>12</sup>Therefore prophecy and say to them, 'The Lord Yahweh says this: Behold! I will open your graves and lift you out from them, my people. I will bring you back to the land of Israel.

<sup>13</sup>Then you will know that I am Yahweh, when I open your graves and bring you out from them, my people.<sup>14</sup>I will place my Spirit within you so you will live, and I will cause you to rest in your land when you know that I am Yahweh. I declare and will do it—this is Yahweh's declaration."

<sup>15</sup>Then the word of Yahweh came to me, saying,<sup>16</sup>"So now you, son of man, take one stick for yourself and write on it, 'For Judah and for the people of Israel, his companions.' Then take another stick and write on it, 'For Joseph, the branch of Ephraim, and for all the people of Israel, their companions.'<sup>17</sup>Bring both of them together into one stick, so that they become one in your hand.

<sup>18</sup>When your people speak to you and say, 'Will you not tell us what these things of yours mean?'<sup>19</sup>then say to them, 'The Lord Yahweh says this: Behold! I am taking the branch of Joseph that is in the hand of Ephraim and the tribes of Israel his companions and joining it to the branch of Judah, so that they will make one branch, and they will become one in my hand.'<sup>20</sup>Hold in your hand the branches that you wrote on before their eyes.

<sup>21</sup>Declare to them, 'The Lord Yahweh says this: Behold! I am about to take the people of Israel from among the nations where they went. I will gather them from the surrounding lands and I will bring them to their land.<sup>22</sup>I will make them one nation in the land, on the mountains of Israel, and there will be one king as king over all of them, and they will no longer be two nations. They will no longer be divided into two kingdoms.<sup>23</sup>Then they will no longer defile themselves with their idols, their disgusting things, or any of their other sins. For I will save them from all of their faithless actions with which they have sinned, and I will purify them, so they will be my people and I will be their God. [1](#)

<sup>24</sup>David my servant will be king over them. So there will be one shepherd over them all, and they will walk according to my decrees and they will keep my statutes and obey them.<sup>25</sup>They will live in the land that I have given to my servant Jacob, where your fathers had stayed. They will live in it forever—they, their children, and their grandchildren, for David my servant will be their chief forever.

<sup>26</sup>I will establish a covenant of peace with them. It will be an everlasting covenant with them. I will establish them and multiply them and set my holy place in their midst forever.<sup>27</sup>My dwelling place will be with them; I will be their God, and they will be my people.<sup>28</sup>Then the nations will know that I am Yahweh who sets Israel apart, when my holy place is among them forever."

<sup>1</sup>Some ancient translations of the Hebrew copies and most modern translations read in this way: from all of their faithless actions . However, the Hebrew text, as it is, is difficult to translate. It reads: from their dwelling places , which many think makes little sense in this context.

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## Chapter 38

<sup>1</sup>The word of Yahweh came to me, saying, <sup>2</sup>"Son of man, set your face toward Gog, the land of Magog, the chief prince of Meshech and Tubal; and prophesy against him. <sup>3</sup>Say, 'The Lord Yahweh says this: Behold! I am against you, Gog, chief prince of Meshech and Tubal.

<sup>4</sup>So I will turn you around and set hooks in your jaw; I will send you out with all your army, horses, and horsemen, all of them dressed in full armor, a great company with large shields and small shields, all of them holding swords! <sup>5</sup>Persia, Cush, and Libya are with them, all of them with shields and helmets! <sup>6</sup>Gomer and all her troops, and Beth Togarmah, from the far parts of the north, and all its troops! Many peoples are with you!

<sup>7</sup>Get ready! Yes, prepare yourself and your troops assembled with you, and be their commander. <sup>8</sup>You will be called after many days, and after some years you will go to a land that has recovered from the sword and that has been gathered from many peoples, gathered back to the mountains of Israel that had been a continuous ruin. But the land's people will be brought out of the peoples, and they will live in safety, all of them! <sup>9</sup>So you will go up as a storm goes; you will be like a cloud covering the land, you and all your troops, all the many soldiers with you.

<sup>10</sup>The Lord Yahweh says this: It will happen on that day that plans will form in your heart, and you will devise wicked schemes. <sup>11</sup>Then you will say, 'I will go up to the open land; I will go to the quiet people living in safety, all of them living where there are no walls or bars, and where there are no city gates. <sup>12</sup>I will capture booty and steal plunder, in order to bring my hand against the ruins that are newly inhabited, and against the people gathered from the nations, people who are gaining livestock and property, and who are living at the center of the earth.'

<sup>13</sup>Sheba and Dedan, and the traders of Tarshish along with all its young warriors will say to you, 'Have you come to take booty? Have you assembled your company to take away plunder, to carry off silver and gold, to take their livestock and property and to haul away much plunder?'

<sup>14</sup>Therefore prophesy, son of man, and say to Gog, 'The Lord Yahweh says this: On that day, when my people Israel are living securely, will you not learn about them?' <sup>15</sup>You will come from your place far away in the north with a great army, all of them riding on horses, a great company, a large army. <sup>16</sup>You will attack my people Israel like a cloud that covers the land. In the latter days I will bring you against my land, so the nations might know me when I show myself through you, Gog, to be holy before their eyes.

<sup>17</sup>The Lord Yahweh says this: Are you not the one of whom I spoke in former days by the hand of my servants, the prophets of Israel, who prophesied in their own time for years that I would bring you against them? <sup>18</sup>So it will come to be in that day when Gog attacks the land of Israel—this is the Lord Yahweh's declaration—my wrath will mount up in my anger.

<sup>19</sup>In my zeal and in the fire of my anger, I declare that on that day there will be a great earthquake in the land of Israel. <sup>20</sup>They will shake before me—the fish of the sea and the birds of the skies, the beasts of the fields, and all the creatures that crawl on the earth, and every person who is on the surface of the land. The mountains will be thrown down and the cliffs will fall, until every wall falls to the earth.

<sup>21</sup>I will summon a sword against him on all my mountains—this is the Lord Yahweh's declaration—each man's sword will be against his brother. <sup>22</sup>With plague and blood I will enter into judgment with him, and I will rain on him and on his troops—and on the many nations with him—a torrential downpour and hailstones, fire and sulfur. <sup>23</sup>For I will show my greatness and my holiness and I will make myself known in the eyes of the many nations, and they will know that I am Yahweh."

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## Chapter 39

<sup>1</sup>"Now you, son of man, prophesy against Gog and say, 'The Lord Yahweh says this: Behold! I am against you, Gog, chief of Meshech and Tubal.<sup>2</sup>I will turn you and lead you on; I will bring you up from the far north and bring you to the mountains of Israel.<sup>3</sup>Then I will knock your bow out of your left hand and make the arrows fall from your right hand.

<sup>4</sup>You will fall on the mountains of Israel—you and all your troops and the soldiers who are with you. I will give you to the birds of prey and the wild beasts of the fields for food.<sup>5</sup>You will fall on the open field, for I myself declare it—this is the Lord Yahweh's declaration.<sup>6</sup>Then I will send out fire on Magog and on those living in safety on the coasts, and they will know that I am Yahweh.

<sup>7</sup>For I will make my holy name known in the midst of my people Israel, and I will no longer allow my holy name to be profaned; the nations will know that I am Yahweh, the Holy One in Israel.<sup>8</sup>Behold! The day is coming, and it will take place—this is the Lord Yahweh's declaration.

<sup>9</sup>The ones living in the cities of Israel will go out and they will use weapons to kindle and make fires and burn them—small shields, large shields, bows, arrows, the clubs and spears; they will make fires with them for seven years.<sup>10</sup>They will not gather wood from the fields or cut down trees from the forests, since they will kindle fires with the weapons; they will take from those who wanted to take from them; they will plunder those who wanted to plunder them—this is the Lord Yahweh's declaration."

<sup>11</sup>Then it will happen on that day that I will make a place there for Gog—a grave in Israel, a valley for those who journey to the east of the sea. It will block those who wish to cross over. There they will bury Gog with all his multitudes. They will call it the Valley of Hamon Gog.

<sup>12</sup>For seven months the house of Israel will bury them in order to purify the land.<sup>13</sup>For all the people of the land will bury them; it will be a day of renown for them when I am glorified—this is the Lord Yahweh's declaration.

<sup>14</sup>Then they will designate men to continually go through the land, to find those who were traveling through, but who died and their bodies remained on the surface of the land, so that they may bury them, in order to cleanse the land. At the end of the seventh month they will begin their search.<sup>15</sup>As these men pass through the land, when they see any human bone, they will put a marker by it, until gravediggers come and bury it in the Valley of Hamon Gog.<sup>16</sup>There will be a city there by the name of Hamonah. In this way they will purify the land.

<sup>17</sup>Now to you, son of man, the Lord Yahweh says this: Say to all the winged birds and all the wild beasts in the fields, 'Gather together and come. Gather from all around to the sacrifice that I myself am making for you, a large sacrifice on the mountains of Israel, so that you may consume flesh and drink blood.<sup>18</sup>You will consume the flesh of warriors and drink the blood of the princes of the earth; they will be rams, lambs, goats, and bulls, they were all fattened in Bashan.

<sup>19</sup>Then you will eat fat to your satisfaction; you will drink blood until you become drunk; this will be the sacrifice that I will slaughter for you.<sup>20</sup>You will be satisfied at my table with horse, chariot, warrior, and every man of war—this is the Lord Yahweh's declaration.'

<sup>21</sup>I will set my glory among the nations, and all the nations will see my judgment that I perform and my hand that I have set against them.<sup>22</sup>The house of Israel will know that I am Yahweh their God from that day onward.

<sup>23</sup>The nations will know that the house of Israel went into captivity because of their iniquity by which they betrayed me, so I hid my face from them and gave them into the hand of their adversaries so that all of them fell by the sword.<sup>24</sup>I did to them according to their uncleanness and their sins, when I hid my face from them.

<sup>25</sup>Therefore the Lord Yahweh says this: Now I will reverse the captivity of Jacob, and I will have compassion on all the house of Israel, when I act with zeal for my holy name.<sup>26</sup>Then they will bear their shame and all the treachery by which they betrayed me. They will forget all this when they rest in their land in safety, with no one to terrify them.<sup>27</sup>When I restore them from the peoples and gather them from the lands of their enemies, I will show myself to be holy in the sight of many nations.

<sup>28</sup>Then they will know that I am Yahweh their God, for I sent them into captivity among the nations, but then I will gather them back to their land. I will not leave any of them among the nations.<sup>29</sup>I will no longer hide my face from them when I pour out my Spirit on the house of Israel—this is the Lord Yahweh's declaration."

## Chapter 40

<sup>1</sup>In the twenty-fifth year of our captivity at the beginning of the year on the tenth day of the month, in the fourteenth year after the city was captured—on that same day, the hand of Yahweh was upon me and he took me there.<sup>2</sup>In visions from God he brought me to the land of Israel. He brought me to rest on a very high mountain; to the south were what appeared to be buildings of a city.

<sup>3</sup>Then he brought me there. Behold, a man! His appearance was like the appearance of bronze. A linen cord and a measuring stick were in his hand, and he stood in the city gate.<sup>4</sup>The man said to me, "Son of man, look with your eyes and listen with your ears, and fix your mind on all that I am revealing to you, for you were brought here so I could reveal them to you. Report everything that you will see to the house of Israel."

<sup>5</sup>There was a wall surrounding the temple area. The length of the measuring stick in the man's hand was six long cubits. Each long cubit was a cubit and a handbreadth in length. So he measured the wall, and it was one measuring stick thick and one measuring stick high.<sup>6</sup>Then he went to the temple gate that faced east. He went up its steps and measured the threshold of the gate—one stick in depth.<sup>7</sup>The guard chambers were each one stick in length and one stick in width; there were five cubits between any two of the chambers, and the threshold of the temple gate by the temple portico was one stick deep.

<sup>8</sup>He measured the portico of the gate; it was one stick in length.<sup>9</sup>He measured the portico of the gate. It was one stick deep. The doorposts were two cubits in width. This was the portico of the gate facing the temple.<sup>10</sup>There were three guard chambers on either side of the east gate, and each of them had the same measurement, and the walls that separated them had the same measurement.

<sup>11</sup>Then the man measured the width of the gateway entrance—ten cubits; and he measured the length of the gateway entrance—thirteen cubits.<sup>12</sup>He measured the wall that was bordering the front of the chambers—one cubit high. The chambers measured six cubits on each side.<sup>13</sup>Then he measured the gateway from the roof of one chamber to that of the next chamber—twenty-five cubits, from the entrance of the first chamber to that of the second.

<sup>14</sup>Then he measured the wall that went between the guard chambers—sixty cubits in length; he measured as far as the gate's portico.<sup>15</sup>The entrance from the front of the gate to the other end of the gate's portico was fifty cubits.

<sup>16</sup>There were closed windows toward the chambers and toward their pillars within the gates all around; and it was the same for the porches. There were windows all around the inside, and each jamb was decorated with palm trees.

<sup>17</sup>Then the man brought me to the outer courtyard of the temple. Behold, there were rooms, and there was pavement in the courtyard, with thirty rooms next to the pavement.<sup>18</sup>The pavement went up to the side of the gates, and its width was the same as the gates' length. This was the lower pavement.<sup>19</sup>Then the man measured the distance from the front of the lower gate to the front of the inner gate; it was one hundred cubits on the east side, and the same on the north side.

<sup>20</sup>Then he measured the length and width of the gate that was at the north of the outer court.<sup>21</sup>There were three chambers on either side of that gate, and the gate and its portico measured the same as the main gate—fifty cubits in total length and twenty-five cubits in width.

<sup>22</sup>Its windows, portico, chambers, and its palm trees corresponded to the gate that faced east. Seven steps went up to it and to its portico.<sup>23</sup>There was a gate to the inner courtyard in front of the gate facing north, just as also there was a gate to the east; the man measured from one gate to the other gate—one hundred cubits in distance.

<sup>24</sup>Next the man brought me to the gate of the southern entrance, and its walls and portico measured the same as the other outer gates.<sup>25</sup>There were closed windows in the gateway and its portico just as at that gate. The south gate and its portico measured fifty cubits in length and twenty-five cubits in width.

<sup>26</sup>There were seven steps up to the gate and its portico, and there were carvings of palm trees on the walls on either side.<sup>27</sup>There was a gate to the inner courtyard on the southern side, and the man measured from that gate to the gate of the south entrance—one hundred cubits in distance.

<sup>28</sup>Then the man brought me to the inner courtyard by way of its southern gate, which had the same measurements as the other gates.<sup>29</sup>Its chambers, walls, and porticos measured the same as the other gates; there

were windows all around in the portico. The inner gate and its portico measured fifty cubits in length and twenty-five cubits in width.<sup>30</sup> There were also porticos all around the inner wall; these were twenty-five cubits in length and five cubits in width.<sup>31</sup> This portico faced the outer courtyard with carved palm trees on its walls and eight steps going up to it.

<sup>32</sup>Then the man brought me to the inner courtyard by the eastern way and measured the gate, which had the same measurements as the other gates.<sup>33</sup> Its chambers, walls, and portico measured the same as the other gates, and there were windows all around. The inner gate and its portico measured fifty cubits in length and twenty-five cubits in width.<sup>34</sup> Its portico faced the outer courtyard; it had palm trees on either side of it and eight steps going up to it.

<sup>35</sup>Next the man brought me to the northern gate and measured it; it measured the same as the other gates.<sup>36</sup> Its chambers, walls, and portico measured the same as the other gates, and there were windows all around. The gateway and its portico measured fifty cubits in length and twenty-five cubits in width.<sup>37</sup> Its portico faced the outer courtyard; it had palm trees on either side of it and eight steps going up to it.

<sup>38</sup>There was a room with a door by each of the inner gateways. This was where they rinsed the burnt offerings.

<sup>39</sup>There were two tables on each side of each portico, on which the burnt offering was slaughtered, and also the sin offering and the guilt offering.

<sup>40</sup>By the wall of the courtyard, going up to the gate to the north, there were two tables. Also on the other side there were two tables at the gate's portico.<sup>41</sup> There were four tables on either side by the gate; they slaughtered animals on the eight tables.

<sup>42</sup>There were four tables of cut stone for the burnt offerings, one and a half cubits in length, one and a half cubits in width, and one cubit tall. On them they laid the tools with which they slaughtered the burnt offerings for the sacrifices.<sup>43</sup> Two-pronged hooks a handbreadth in length were fastened in the portico all around, and the flesh of the offerings would be put on the tables.

<sup>44</sup>On the outside of the inner gate, within the inner courtyard, were singers' chambers, one on the north side facing south, and the other on the south side facing north.<sup>45</sup> Then the man said to me, "This room facing south is for the priests who are on duty in the temple.

<sup>46</sup>The room facing north is for the priests on duty at the altar. These are the sons of Zadok who come near to Yahweh to serve him; they are among the sons of Levi."<sup>47</sup> Next he measured the courtyard—one hundred cubits in length and one hundred cubits in width in a square, with the altar in front of the house.

<sup>48</sup>Then the man brought me to the portico of the house and measured its doorposts—they were five cubits thick on either side. The gateway itself was fourteen cubits in width, and the walls on each side of it were three cubits in width.<sup>49</sup> The length of the portico was twenty cubits, and its depth was eleven cubits. There were steps that went up to it and columns that stood on either side of it.<sup>3 4</sup>

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<sup>1</sup>After one stick in depth , many copies of the ancient Hebrew text contains the additional phrase: one threshold one stick in depth" . Many modern translations, however, leave this expression out, because it seems to be a repetition of preceding verse.

<sup>2</sup>Instead of the walls on each side of it were three cubits in width , the copies of the ancient Hebrew text read the entrance was three cubits in width , but this seems to be a mistake, judging from the preceding words in this verse.

<sup>3</sup>Instead of steps , some copies of the ancient Hebrew text, and some modern translations read ten steps .

<sup>4</sup>Instead of eleven cubits , some ancient translations of the Hebrew copies and many modern translations read twelve cubits .

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## Chapter 41

<sup>1</sup>Then the man brought me into the temple's holy place and measured the doorposts—six cubits in width on either side. <sup>2</sup>The width of the doorway was ten cubits; the wall on each side was five cubits in length. Then the man measured the dimensions of the holy place—forty cubits in length and twenty cubits in width.

<sup>3</sup>Then the man went into the very holy place and measured the posts of the doorway—two cubits, and the doorway was six cubits in width. The walls on either side were seven cubits in width. <sup>4</sup>Then he measured the room's length—twenty cubits. Its width—twenty cubits to the front of the temple hall. Then he said to me, "This is the most holy place."

<sup>5</sup>Then the man measured the wall of the house—it was six cubits thick. The width of each side room around the house was four cubits in width. <sup>6</sup>There were side rooms on three levels, one room above another, thirty rooms on each level. There were ledges around the wall of the house, to support all of the side rooms, for there was no support put in the wall of the house. <sup>7</sup>So the side rooms widened and went around going up, for the house went around higher and higher all around; the rooms widened as the house went up, and a stairway went up to the highest level, through the middle level.

<sup>8</sup>Then I saw a raised part all around the house, the foundation for the side chambers; it measured a full stick in height—six cubits. <sup>9</sup>The width of the wall of the side rooms on the outside was five cubits. There was an open space to the outside of these rooms in the sanctuary.

<sup>10</sup>On the other side of this open space were the priests' outer side rooms; this space was twenty cubits in width all around the sanctuary. <sup>11</sup>There were doors into the side rooms from another open space—one doorway was on the north side, and the other on the south side. The width of this open area was five cubits all around.

<sup>12</sup>The building that faced the courtyard on the west side was seventy cubits in width. Its wall measured five cubits thick all around, and it was ninety cubits in length. <sup>13</sup>Then the man measured the sanctuary—one hundred cubits in length. The separated building, its wall, and the courtyard also measured one hundred cubits in length. <sup>14</sup>The width of the front of the courtyard in front of the sanctuary was also one hundred cubits.

<sup>15</sup>Then the man measured the length of the building behind the sanctuary, to its west, and the galleries on either side—one hundred cubits. The holy place and the portico, <sup>16</sup>the inner walls and the windows, including the narrow windows, and the galleries all around on three levels, were all paneled in wood. <sup>17</sup>Above the entryway to the inner sanctuary and spaced along the walls there was a measured pattern.

<sup>18</sup>It was decorated with cherubim and palm trees; with a palm tree between each cherub, and each cherub had two faces. <sup>19</sup>the face of a man looked toward a palm tree on one side, and the face of a young lion looked toward a palm tree on the other side. They were carved all around the entire house. <sup>20</sup>From the ground to above the doorway, cherubim and palm trees were carved on the outer wall of the house.

<sup>21</sup>The gate posts of the holy place were square. Their appearance was like the appearance of <sup>22</sup>the wooden altar in front of the holy place, which was three cubits high and two cubits in length on each side. Its corner posts, base, and frame were made of wood. Then the man said to me, "This is the table that stands before Yahweh." <sup>23</sup>There were double doors for the holy place and the most holy place. <sup>24</sup>These doors had two hinged door panels each, two panels for one door and two panels for the other.

<sup>25</sup>Carved on them—on the doors of the holy place—were cherubim and palm trees just as the walls were decorated, and there was a wooden roof over the portico at the front. <sup>26</sup>There were narrow windows and palm trees on either side of the portico. These were the side rooms of the house, and they also had overhanging roofs.

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<sup>1</sup>After six cubits in width on either side, ancient Hebrew copies and some modern translations add the width of the tent.

<sup>2</sup>Instead of Their appearance was like the appearance of the wooden altar in front of the holy place, which was, some modern translations have They all looked like each other. The wooden altar in front of the holy place was.

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## Chapter 42

<sup>1</sup>Next the man sent me out to the outer courtyard on the north side, and he brought me to rooms in front of the outer courtyard and the northern outer wall.<sup>2</sup>Those rooms were one hundred cubits along their front and fifty cubits in width.<sup>3</sup>Some of those rooms faced the inner courtyard and were twenty cubits away from the sanctuary. There were three levels of rooms, and the ones above looked down on the ones below and were open to them, having a walkway. Some of the rooms looked out onto the outer courtyard.

<sup>4</sup>A passage ten cubits in width and one hundred cubits in length ran in front of the rooms. The rooms' doors were toward the north.<sup>5</sup>But the upper halls were smaller, for the walkways took away from them more space than they did in the lowest and middle levels of the building.<sup>6</sup>For the halls on the third story had no columns, unlike the courtyards, which did have columns. So the highest level's rooms were smaller in size compared to the rooms in the lowest and middle levels.

<sup>7</sup>The outside wall ran along the rooms toward the outer courtyard, the courtyard that was in front of the rooms. That wall was fifty cubits in length.<sup>8</sup>The length of the rooms of the outer courtyard was fifty cubits, and the rooms facing the sanctuary were one hundred cubits in length.<sup>9</sup>There was an entrance to the lowest rooms from the east side, coming from the outer courtyard.

<sup>10</sup>Along the wall of the outer courtyard on the eastern side of the outer courtyard, in front of the sanctuary's inner courtyard, there were also rooms<sup>11</sup> with a walkway in front of them. They were as the appearance of the rooms on the northern side. They had the same length and breadth and the same exits and arrangements and doors.<sup>12</sup>On the south side were doors into rooms that were just the same as on the north side. A passage on the inside had a door at its head, and the passage opened into the various rooms. On the east side there was a doorway into the passage at one end.

<sup>13</sup>Then the man said to me, "The northern rooms and the southern rooms that are in front of the outer courtyard are holy rooms where the priests who work nearest to Yahweh may eat the most holy food. They will put the most holy things there—the food offering, the sin offering, and the guilt offering—for this is a holy place.<sup>14</sup>When the priests enter there, they must not go out of the holy place to the outer court, without laying aside the clothes in which they served, since these are holy. So they must dress in other clothes before going near the people."

<sup>15</sup>The man completed measuring the inner house and then took me out to the gate that faced the east and measured all the surrounding area there.

<sup>16</sup>He measured the east side with a measuring stick—five hundred cubits with the measuring stick.<sup>17</sup>He measured the north side—five hundred cubits with the measuring stick.<sup>18</sup>He also measured the south side—five hundred cubits with the measuring stick.<sup>19</sup>He also turned and measured the west side—five hundred cubits with the measuring stick.<sup>20</sup>

<sup>20</sup>He measured it on four sides. It had a wall around it that was five hundred cubits in length, and five hundred cubits in width, to separate the holy from the profane.

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<sup>1</sup>Some ancient translations of the Hebrew copies and many modern translations read one hundred cubits . Other ancient Hebrew copies some other modern translations read one cubit .

<sup>2</sup>Many copies of the ancient Hebrew text and some modern translations read on the eastern side . However, the ancient Greek translation of the Hebrew copies and most modern translations read on the southern side .

<sup>3</sup>The ancient Greek translation and most modern translations read five hundred cubits , and appears to be correct; but the Hebrew copies read: five hundred measuring sticks , which seems to be an error.

<sup>4</sup>The ancient Greek translation and most modern translations read five hundred cubits , ; but the ancient Hebrew copies read: five hundred measuring sticks , which seems to be an error.

<sup>5</sup>The ancient Greek translation and most modern translations read five hundred cubits ; but the ancient Hebrew copies read: five hundred measuring sticks , which seems to be an error.

<sup>6</sup>The ancient Greek translation and most modern translations read five hundred cubits ; but the ancient Hebrew copies read: five hundred measuring sticks , which seems to be an error.

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## Chapter 43

<sup>1</sup>The man then brought me to the gate that opened to the east.<sup>2</sup>Behold! The glory of the God of Israel came from the east; his voice was like the sound of many waters, and the earth shone with his glory.

<sup>3</sup>It was according to the appearance of the vision that I saw, according to the vision that I saw when he had come <sup>1</sup>to destroy the city, and the visions were like the vision that I saw at the Kebar Canal—and I fell to my face.<sup>4</sup>So the glory of Yahweh came to the house by way of the gate that opened to the east.<sup>5</sup>Then the Spirit lifted me up and brought me into the inner court. Behold! The glory of Yahweh was filling the house.

<sup>6</sup>The man was standing beside me, and I heard someone else speaking to me from the house.<sup>7</sup>He said to me, "Son of man, this is the place of my throne and the place for the soles of my feet, where I will live in the midst of the people of Israel forever. The house of Israel will no longer defile my holy name—they or their kings—with their faithlessness or with the corpses of their kings at their high places.<sup>8</sup>They will no longer profane my holy name by putting their threshold next to my threshold, and their gateposts next to my gateposts, with nothing but a wall between me and them. They defiled my holy name with their disgusting practices, so I consumed them with my anger.

<sup>9</sup>Now let them remove their faithlessness and the corpses of their kings from before me, and I will live in their midst forever.

<sup>10</sup>Son of man, you yourself must tell the house of Israel about this house so they will be ashamed of their iniquities. They should think about this description.<sup>11</sup>For if they are ashamed of all that they have done, then reveal to them the design of the house, its details, its exits, its entrances, and all its designs, all its decrees and rules. Then write this down before their eyes so they will keep to all its design and all its rules, so as to obey them.

<sup>12</sup>This is the regulation for the house: From the peak of the hill to all the surrounding border around it, it will be most holy. Behold! This is the law for the house.

<sup>13</sup>These will be the measurements of the altar in cubits—that cubit being a regular cubit and a handbreadth in length. So the gutter around the altar will be a cubit deep, and its width will also be a cubit. The border around its surrounding edge will be one span. This will be the base of the altar.<sup>14</sup>From the gutter at the ground level up to the lower ledge of the altar is two cubits, and that ledge itself is one cubit in width. Then from the small ledge up to the large edge of the altar, it is four cubits, and the large edge is a cubit in width.

<sup>15</sup>The hearth on the altar for the burnt offerings is four cubits high, and there are four horns pointing upward on the hearth.<sup>16</sup>The hearth is twelve cubits in length and twelve cubits in width, a square.<sup>17</sup>Its border is fourteen cubits in length and fourteen cubits in width on each of its four sides, and its rim is a half cubit in width. The gutter is a cubit in width all around with its steps facing east."

<sup>18</sup>Next he said to me, "Son of man, the Lord Yahweh says this: These are the regulations for the altar on the day they make it, for raising the burnt offering onto it, and for sprinkling blood on it.<sup>19</sup>You will give a young bull from the herd as a sin offering for the Levitical priests who are the descendants of Zadok, those who come near to me to serve me—this is the Lord Yahweh's declaration.

<sup>20</sup>Then you will take some of its blood and place it on the altar's four horns and the four sides of its edge and on the surrounding rim; you will cleanse it and make atonement for it.<sup>21</sup>Then take the bull for the sin offering and burn it in the appointed part of the temple area outside of the sanctuary.

<sup>22</sup>Then on the second day you will offer a male goat without blemish from the goats as a sin offering; the priests will cleanse the altar just as they cleansed it with the bull.<sup>23</sup>When you finish its cleansing, offer an unblemished bull from the herd and an unblemished ram from the flock.<sup>24</sup>Offer them before Yahweh; the priests will throw salt onto them and raise them up as a burnt offering to Yahweh.

<sup>25</sup>You must prepare a male goat as a sin offering daily for seven days, and the priests must also prepare an unblemished bull from the herd and an unblemished ram from the flock.<sup>26</sup>They must atone for the altar for seven days and purify it, and in this way they must consecrate it.<sup>27</sup>They must complete these days, and on the eighth day and onward it will come about that the priests will prepare your burnt offerings and your peace offerings on the altar, and I will accept you—this is the Lord Yahweh's declaration."

<sup>1</sup>Instead of when he had come which some Hebrew copies and some ancient and many modern translations read, some other copies of the Hebrew text read: when I came .

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## Chapter 44

<sup>1</sup>Then the man brought me back to the outer sanctuary gate that faced east; it was closed tightly.<sup>2</sup>Yahweh said to me, "This gate has been sealed shut; it will not be opened. No man will go through it, for Yahweh, the God of Israel, has come through it, so it has been closed tightly.<sup>3</sup>The ruler of Israel will sit in it to eat food before Yahweh. He will enter by way of the gate's portico and go out the same way."

<sup>4</sup>Then he brought me by way of the northern gate to the front of the temple, and I looked, and behold, the glory of Yahweh filled the house of Yahweh, and I fell to my face.<sup>5</sup>Then Yahweh said to me, "Son of man, set your heart and look with your eyes and listen with your ears to all that I am declaring to you, to all the statutes of the house of Yahweh and all its laws. Think about the house's entrance and the sanctuary's exits.

<sup>6</sup>Then say to the rebellious ones, the house of Israel, 'The Lord Yahweh says this: Let all of your disgusting practices be enough for you, house of Israel—<sup>7</sup>that you brought foreigners with uncircumcised hearts and uncircumcised flesh to be in my sanctuary, profaning my house, while you were offering me food, fat and blood—you have broken my covenant by all your disgusting practices.

<sup>8</sup>You have not carried out your duties regarding my holy things, but you appointed others to take up your duties, and you assigned them to care for my holy place.<sup>9</sup>The Lord Yahweh says this: No foreigner, uncircumcised in heart and flesh, from any of those who live among the people of Israel, may enter my holy place.

<sup>10</sup>Yet the Levites went far from me—they wandered away from me, going after their idols—but they will pay for their iniquity.<sup>11</sup>They are servants in my sanctuary, watching the gates of the house and serving in the house and they slaughter the burnt offerings and the people's sacrifices, and they will stand before the people and serve them.<sup>12</sup>But because they performed the sacrifices before their idols, they became stumbling blocks for sin for the house of Israel. Therefore I will lift up my hand to swear an oath against them—this is the Lord Yahweh's declaration—they will bear their punishment.

<sup>13</sup>They will not come near me to serve me as priests or to come near any of my holy things, to my most holy things. Instead, they will bear their shame and their disgusting practices that they have done.<sup>14</sup>But I will place them as keepers of the work in the house, for all of its duties and everything that is done in it.

<sup>15</sup>Then the Levitical priests and the descendants of Zadok who fulfilled the duties of my sanctuary when the people of Israel were wandering away from me, they will come near to me to minister to me; they will stand before me to offer me the fat and the blood—this is the Lord Yahweh's declaration.<sup>16</sup>They will come to my sanctuary; they will approach my table to worship me and to fulfill their duties to me.

<sup>17</sup>So it will be that when they come to the gates of the inner courtyard, they must be clothed in linen clothes, for they must not come in wool inside the gates of the courtyard and its house.<sup>18</sup>There should be linen turbans on their heads and linen underclothes on their hips. They must not gird themselves in clothes that make them sweat.

<sup>19</sup>When they go out to the outer courtyard, to the outer courtyard in order to go to the people, they must take off the clothes they wore when they served; they must take them off and lay them down in a holy room, so they do not make other people holy by contact with their special clothing.

<sup>20</sup>Also they must neither shave their heads nor allow their hair to hang loosely, but they must trim the hair of their heads.<sup>21</sup>No priest may drink wine when he comes to the inner court,<sup>22</sup>nor take a widow or a divorced woman as a wife for himself, but only a virgin from the line of the house of Israel or a widow who was previously married to a priest.

<sup>23</sup>For they will teach my people the difference between the holy and the profane; they will make them know the unclean from the clean.<sup>24</sup>In a dispute they will stand to judge with my decrees; they must be just. They will keep my law and my statutes in every feast, and they will celebrate my holy Sabbaths.

<sup>25</sup>They must not defile themselves by going near to a dead person; however, if the dead person was his father or mother, son or daughter, brother or unmarried sister, then they may defile themselves.<sup>26</sup>After a priest has become unclean, they will count off a period of seven days for him.<sup>27</sup>On the day he enters the holy place, into the inner courtyard to serve in the holy place, he must bring a sin offering for himself—this is the Lord Yahweh's declaration.

<sup>28</sup>This will be their inheritance: I am their inheritance, and you must give them no property in Israel; I will be their property!<sup>29</sup>They will eat the food offerings, the sin offerings, the guilt offerings, and everything devoted to Yahweh in Israel, will be theirs.

<sup>30</sup>The best of the firstfruits of all things and every contribution, anything from all of your contributions will belong to the priests, and you will give the first of your dough to the priests so that blessing may rest on your house.<sup>31</sup>The priests will not eat any carcass or animal torn by a wild animal, whether bird or beast.

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## Chapter 45

<sup>1</sup>When you cast lots to divide up the land as an inheritance, you must make an offering to Yahweh; this offering will be a holy part of the land, twenty-five thousand cubits in length, and ten thousand cubits in width. It will be holy, all its area round about. <sup>2</sup>From this there will be a five hundred cubits by five hundred cubits square surrounding the holy place, with a surrounding border fifty cubits in width.

<sup>3</sup>From this area you will measure a portion that is twenty-five thousand cubits in length and ten thousand in width; it will be the sanctuary, the most holy place. <sup>4</sup>It will be a holy place in the land for the priests who serve Yahweh, who come near Yahweh to serve him. It will be a place for their houses and a holy area for the holy place. <sup>5</sup>So it will be twenty-five thousand cubits in length and ten thousand in width, and it will be for towns that belong to the Levites who serve in the house.

<sup>6</sup>You will designate an area for the city, five thousand cubits in width and twenty-five thousand in length, that will be next to the area reserved for the holy place; this city will belong to all the house of Israel. <sup>7</sup>The prince's land will be on both sides of the area reserved for the holy place and the property of the city. It will be to their west and to their east. The length will correspond to the length of one of those portions, from the west to the east.

<sup>8</sup>This land will be property for the prince in Israel. My princes will no longer oppress my people; instead, they will give the land to the house of Israel, for their tribes.

<sup>9</sup>The Lord Yahweh says this: It is enough for you, princes of Israel! Remove violence and strife; do justice and righteousness! Quit your evictions of my people!—this is the Lord Yahweh's declaration. <sup>10</sup>You must have just scales, just ephahs, and just baths! <sup>11</sup>The ephah and the bath will be the same amount, so that a bath will be a tenth of a homer; the ephah will be a tenth of a homer. Their measure will be corresponding to the homer. <sup>12</sup>The shekel will be twenty gerahs; sixty shekels will make a mina for you.

<sup>13</sup>This is the contribution that you must present: A sixth of an ephah for every homer of wheat, and you will give a sixth of an ephah for every homer of barley. <sup>14</sup>The regulation offering of oil will be a tenth of a bath for every cor (which is ten baths), or for every homer, since a homer is also ten baths. <sup>15</sup>One sheep or goat will be taken from the flock for every two hundred animals from the well-watered land of Israel. These will be used for the grain offerings, the burnt offerings, and the peace offerings to make atonement for the people—this is the Lord Yahweh's declaration.

<sup>16</sup>All the people of the land will give this contribution to the prince in Israel. <sup>17</sup>It will be the prince's responsibility to furnish animals for the burnt offerings, the grain offerings, and the drink offerings at the festivals and the new moon celebrations, and on the Sabbath days—all the fixed festivals of the house of Israel. He will provide for the sin offerings, the grain offerings, the burnt offerings, and the peace offerings for atonement on behalf of the house of Israel.

<sup>18</sup>The Lord Yahweh says this: In the first month, on the first day of the month, you will take an unblemished bull from the herd and perform a sin offering for the sanctuary. <sup>19</sup>The priest will take some of the blood of the sin offering and place it on the doorposts of the house and on the four corners of the border of the altar, and on the doorposts of the gate to the inner court. <sup>20</sup>You will do this on the seventh of the month for each person's sin by accident or ignorance; in this way you will atone for the temple.

<sup>21</sup>In the first month on the fourteenth day of the month, there will be for you the Passover, a seven-day festival. You will eat unleavened bread. <sup>22</sup>On that day, the prince will prepare for himself and for all the people of the land a bull as a sin offering.

<sup>23</sup>For the seven days of the festival, the prince will prepare a burnt offering for Yahweh: Seven bulls and seven unblemished rams each day for seven days, and a male goat each day as a sin offering. <sup>24</sup>Then the prince will perform a food offering of an ephah for each bull and an ephah for each ram with a hin of oil for each ephah.

<sup>25</sup>In the seventh month on the fifteenth day of the month, at the festival, the prince will perform offerings on these seven days: Sin offerings, burnt offerings, food offerings, and offerings of oil.

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<sup>1</sup>Instead of ten thousand , which the copies of the ancient Hebrew text and some modern translations have, some copies of the ancient Hebrew text and many modern translations have twenty thousand .

## Chapter 46

<sup>1</sup>The Lord Yahweh says this: The gate of the inner courtyard, facing east, will be shut for the six days of work, but on the Sabbath it will be opened, and on the day of the new moon it will be opened.<sup>2</sup>The prince will enter the outer courtyard by the way of the gate and its portico from outside, and he will stand before the doorposts of the inner gate while the priests perform his burnt offering and peace offering. Then he will worship at the threshold of the inner gate and go out, but the gate will not be shut until evening.

<sup>3</sup>The people of the land will also worship before Yahweh at the entrance to this gate on the Sabbaths and new moons.<sup>4</sup>The burnt offering that the prince offers to Yahweh on the Sabbath day will be six unblemished lambs and an unblemished ram.<sup>5</sup>The grain offering with the ram will be an ephah, and the grain offering with the lambs will be what he wishes to give, and a hin of oil with each ephah of grain.

<sup>6</sup>On the day of the new moon he must offer an unblemished bull from a herd, six lambs, and an unblemished ram.<sup>7</sup>He must make a grain offering of an ephah for the bull and an ephah for the ram, and what he wishes to give for the lambs, and a hin of oil for every ephah of grain.<sup>8</sup>When the prince enters by the way of the gate and its portico, he must leave by the same way.

<sup>9</sup>But when the people of the land come before Yahweh at the appointed festivals, anyone entering through the north gate to worship must leave through the south gate; and anyone entering through the south gate must leave through the north gate. No one may turn back to the gate through which he entered, for he must go out straight ahead.<sup>10</sup>The prince must be in their midst; when they go in, he must go in, and when they leave, he must leave.

<sup>11</sup>At the festivals, the grain offering must be an ephah of grain for the bull and an ephah for the ram, and whatever he wishes to give with the lambs, and a hin of oil for every ephah.<sup>12</sup>When the prince gives a freewill offering, either a burnt offering or a peace offering to Yahweh, the gate facing east will be opened for him. He will offer his burnt offering or his peace offering as he does it on the Sabbath day. Then he must go out, and after he has gone out the gate will be shut.

<sup>13</sup>In addition, you will give an unblemished lamb one year old as a burnt offering to Yahweh daily; you will do this morning after morning.<sup>14</sup>You will give a grain offering with it morning after morning, a sixth of an ephah and a third of a hin of oil to moisten the flour of the grain offering for Yahweh, according to a permanent statute.<sup>15</sup>They will prepare the lamb, the grain offering, and the oil morning after morning, a permanent burnt offering.

<sup>16</sup>The Lord Yahweh says this: If the prince gives a gift to one of his sons, it is his inheritance. It will also belong to his descendants. It is their property by inheritance.<sup>17</sup>But if he gives a gift from his inheritance to one of his servants, then it will be that servant's until the year of liberty, and then it will return to the prince. His inheritance will certainly be for his sons.<sup>18</sup>The prince will not take the people's inheritance, oppressing them by taking their own property; he must provide for his sons from his own property so that my people will not be scattered, each man from his own property."

<sup>19</sup>Next the man brought me through the entrance at the gate to the holy rooms for the priests, which faced north and behold! There was a place toward the west.<sup>20</sup>He said to me, "This is the place where the priests must boil the guilt offering and the sin offering and where they must bake the grain offering. They must not bring the offerings into the outer courtyard, for then the people would be consecrated."

<sup>21</sup>Then he brought me to the outer courtyard and he led me past the four corners of that courtyard, and I saw that in every corner of the courtyard there was another court.<sup>22</sup>In the four corners of the outer courtyard there were four small courtyards, forty cubits in length and thirty in width. The four courtyards were the same size. <sup>23</sup>There was a row made of stone all around the four of them, and cooking hearths were under the stone row.<sup>24</sup>The man said to me, "These are the places where the temple servants will boil the people's sacrifices."

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<sup>1</sup>The Hebrew word translated here as small is unclear. Some ancient and some modern translations translate it as "small". However, there is some uncertainty about this word, and others translate it differently.

## Chapter 47

<sup>1</sup>Then the man took me back to the entrance to the temple, and there was water flowing out from under the temple threshold of the house toward the east—for the front of the temple faced east—and the water was flowing down the south side of the temple, to the right of the altar.<sup>2</sup>So he brought me out through the northern gate and led me around to the gate facing east, and there the water was flowing from this gate on its south side.

<sup>3</sup>As the man was going toward the east, there was a measuring line in his hand; he measured off one thousand cubits and brought me through the water to ankle-deep water.<sup>4</sup>Then he measured one thousand cubits again and brought me through the water to knee-deep water; and he measured another thousand cubits and brought me to hip-deep water.<sup>5</sup>Next he measured off another thousand cubits, but it was a river that I could not cross through because the water had risen and was deep enough to swim in—it was a river that could not be crossed.

<sup>6</sup>The man said to me, "Son of man, do you see this?" and he brought me out and had me walk back along the riverbank.<sup>7</sup>As I walked back, there the riverbank had many trees on this side and also the other side.<sup>8</sup>The man said to me, "This water is going out to the eastern territory and down to the Arabah; this water flows into the Salt Sea and will make it fresh.

<sup>9</sup>It will be that every living creature that swarms will live where the water goes; there will be many fish, for these waters flow there. It will make the salt water fresh. Everything will live wherever the river goes.<sup>10</sup>Then it will happen that fishermen of En Gedi will stand by the water, and there will be a place to dry out the fishing nets by En Eglaim. There will be many kinds of fish in the Salt Sea, like the fish in the Great Sea for their abundance.

<sup>11</sup>But the Salt Sea's swamps and marshes will not be made fresh; they will be for providing salt.<sup>12</sup>Beside this river on its banks, on both sides, all kinds of trees will grow that bear food. Their leaves will not wither and their fruit will never fail to grow. Each month the trees will bear fruit, because the water from the sanctuary flows to them. Their fruit will be for food, and their leaves will be for healing.

<sup>13</sup>The Lord Yahweh says this: This will be the way that you divide the land up for the twelve tribes of Israel: Joseph will have two portions.<sup>14</sup>You are to divide equally what I lifted up my hand and swore to give to your fathers. This land will come to you as an inheritance.

<sup>15</sup>This will be the boundary of the land on the north side from the Great Sea by way of Hethlon, and then to Zedad.

<sup>16</sup><sup>1</sup>Then the boundary will go to Berothah, to Sibram, which is between Damascus and Hamath, and then to Hazer Hattikon, which is beside the boundary of Hauran.<sup>17</sup>So the boundary will go from the sea to Hazar Enan on the border with Damascus and Hamath to the north. This will be the north side.

<sup>18</sup>On the east side the boundary will run between Hauran and Damascus, along the Jordan River between Gilead and the land of Israel. You will measure from the border to the eastern sea. This will be the eastern border. <sup>2</sup>

<sup>19</sup>Then on the south side the boundary will run from Tamar as far as the waters of Meribah Kadesh, then along the brook of Egypt to the Great Sea. This will be the boundary on the south side.

<sup>20</sup>Then the boundary on the west side will be the Great Sea to a point opposite Lebo Hamath. This will be the west side.

<sup>21</sup>In this way you will divide this land for yourselves, for the tribes of Israel.<sup>22</sup>So you will distribute the inheritances for yourselves and for the foreigners in your midst, those who have given birth to children in your midst and who are, with you, like the native born people of Israel. You will cast lots for inheritances among the tribes of Israel.<sup>23</sup>Then it will happen that the foreigner will be with the tribe among whom he is living. You must give him an inheritance—this is the Lord Yahweh's declaration."

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<sup>1</sup>The copies of the ancient Hebrew text read: by way of Hethlon, and then to Zedad , but some modern translations follow Ezekiel 48:1 at this point, and add Lebo Hamath .

<sup>2</sup>The copies of the ancient Hebrew text read: You will measure from the border to the eastern sea . However, the ancient Greek translations of the Hebrew copies, and many modern translations read to the eastern sea as far as Tamar .

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## Chapter 48

<sup>1</sup>These are the names of the tribes. The tribe of Dan will receive one portion of land; its boundary will run along the northern boundary of Israel by way of Hethlon and Lebo Hamath. Its boundary will go on to Hazar Enan and along the border with Damascus to the north and then on to Hamath. Dan's boundary will go from east all the way to the Great Sea.<sup>2</sup>Adjoining the border of Dan, from the east side to the west, Asher will have one portion.

<sup>3</sup>Adjoining the border of Asher from the east side to the west, Naphtali will have one portion.

<sup>4</sup>Adjoining the border of Naphtali from the east side to the west, Manasseh will have one portion.<sup>5</sup>Adjoining the border of Manasseh from the east side to the west, Ephraim will have one portion.<sup>6</sup>Adjoining the border of Ephraim from the east side to the west, Reuben will have one portion.<sup>7</sup>Adjoining the border of Reuben from the east side to the west, Judah will have one portion.

<sup>8</sup>The offering of land that you will make will be along the border with Judah and extend from the east side to the west side; it will be twenty-five thousand cubits in width. Its length will correspond to one tribe's portion from the east side to the west side, and the sanctuary will be in the middle of it.<sup>9</sup>This land that you will offer up to Yahweh will be twenty-five thousand cubits in length and ten thousand cubits in width.

<sup>10</sup>These will be the assignments of this holy portion of land: The priests will have land assigned to them measuring twenty-five thousand cubits in length on the north side; ten thousand cubits in width on the west side; ten thousand cubits in width on the east side; and twenty-five thousand cubits in length on the south side, with the holy place of Yahweh in the middle of it.<sup>11</sup>This will be for the consecration of the priests of the line of Zadok, who have served me faithfully and who did not go astray when the people of Israel went astray, as the Levites did.<sup>12</sup>The offering for them will be a portion of this most holy land, extending to the border of the Levites.

<sup>13</sup>The Levites' land along the border with the priests' land will be twenty-five thousand cubits in length and ten thousand cubits in width. The entire length of the two tracts of land will be twenty-five thousand cubits in length and twenty thousand cubits in width.<sup>14</sup>They must not sell it or exchange it; none of this firstfruits of the land of Israel must ever be separated from these tracts, for it all is holy to Yahweh.

<sup>15</sup>The remaining land, five thousand cubits in width and twenty-five thousand cubits in length, will be for the collective use of the city, the houses, and the pastureland; the city will be in its midst.<sup>16</sup>These will be the city's measurements: The north side will be 4,500 cubits in length; the south side will be 4,500 cubits in length; the east side will be 4,500 cubits in length; and the west side will be 4,500 cubits in length.

<sup>17</sup>There will be pasture for the city toward the north, 250 cubits deep; to the south, 250 cubits deep; to the east, 250 cubits deep, and to the west, 250 cubits deep.<sup>18</sup>The remaining area of the holy offering will stretch for ten thousand cubits to the east and ten thousand cubits to the west. It will stretch along the border of the holy offering, and its produce will be food for those working in the city.

<sup>19</sup>The people who work in the city, from all the tribes of Israel, will farm the land.<sup>20</sup>All the land offering will measure twenty-five thousand cubits by twenty-five thousand cubits. In this way you will make the holy offering of land, together with the land for the city.

<sup>21</sup>The rest of the land on either side of the holy offering and the city area will be for the prince. The prince's tract of land to the east will extend for twenty-five thousand cubits from boundary of the holy offering to the eastern border—and his tract to the west will extend for twenty-five thousand cubits to the western border. In the middle will be the holy offering, and the holy place of the temple will be in its midst.<sup>22</sup>The land extending from the property of the Levites and the area of the city in its midst will be for the prince; it will be between the border of Judah and the border of Benjamin—this land will be for the prince.

<sup>23</sup>As for the remaining tribes, their portions will also run from the eastern side to the west side. Benjamin will receive one portion.<sup>24</sup>Adjoining the border of Benjamin from the east side to the west, Simeon will have one portion.<sup>25</sup>Adjoining the border of Simeon from the east side to the west, Issachar will have one portion.<sup>26</sup>Adjoining the border of Issachar from the east side to the west, Zebulun will have one portion.

<sup>27</sup>To the south of Zebulun's boundary, running from the east side to the west side, will be the land of Gad—one portion.<sup>28</sup>The southern boundary of Gad will extend from Tamar to the waters of Meribah Kadesh, and farther to

the brook of Egypt, and then to the Great Sea.<sup>29</sup> This is the land for which you will cast lots; it will be the inheritance of the tribes of Israel. These will be their portions. This is the Lord Yahweh's declaration.

<sup>30</sup>These will be the exits from the city: On the north side, which will measure 4,500 cubits in length,<sup>31</sup> will be three gates, named for tribes of Israel: one gate for Reuben, one gate for Judah, and one gate for Levi.<sup>32</sup> On the east side, which will measure 4,500 cubits in length, will be three gates: one gate for Joseph, one gate for Benjamin, and one gate for Dan.

<sup>33</sup>On the south side, which is 4,500 cubits in length, will be three gates: one gate for Simeon, one gate for Issachar, and one gate for Zebulun.<sup>34</sup> On the west side, which will measure 4,500 cubits, will be three gates: one gate for Gad, one gate for Asher, and one gate for Naphtali.<sup>35</sup> The distance around the city will be eighteen thousand cubits; from that day on, the city's name will be "Yahweh Is There."

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## Daniel

### Chapter 1

<sup>1</sup>In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylonia came to Jerusalem and surrounded the city to cut off all supplies to it.<sup>2</sup> The Lord gave Nebuchadnezzar victory over Jehoiakim king of Judah, and he gave him some of the sacred objects from the house of God. He brought them into the land of Babylonia, to the house of his god, and he placed the sacred objects in his god's treasury.

<sup>3</sup>The king spoke to Ashpenaz, his chief official, to bring in some of the people of Israel, both of the royal family and of the nobility—<sup>4</sup>young men without blemish, attractive in appearance, having insight in all wisdom, filled with knowledge and understanding, and qualified to serve in the king's palace. He was to teach them the literature and language of the Chaldeans.<sup>5</sup> The king counted out for them a daily portion of his delicacies and some of the wine that he drank. These young men were to be trained for three years, and after that, they would serve the king.

<sup>6</sup>Among these were Daniel, Hananiah, Mishael, and Azariah, some of the people of Judah.<sup>7</sup> The chief official gave them names: Daniel he called Belteshazzar, Hananiah he called Shadrach, Mishael he called Meshach, and Azariah he called Abednego.

<sup>8</sup>But Daniel intended in his mind that he would not pollute himself with the king's delicacies or with the wine that he drank. So he asked permission from the chief official that he might not defile himself.<sup>9</sup> Now God gave Daniel favor and compassion through the respect that the chief official had for him.<sup>10</sup> The chief official said to Daniel, "I am afraid of my master the king. He has commanded what food and drink you should have. Why should he see you looking worse than the other young men of your own age? The king might have my head because of you."

<sup>11</sup>Then Daniel spoke to the steward whom the chief official had assigned over Daniel, Hananiah, Mishael, and Azariah.<sup>12</sup> He said, "Please test us, your servants, for ten days. Give us only some vegetables to eat and water to drink.<sup>13</sup> Then compare our appearance with the appearance of the young men who eat the king's delicacies, and treat us, your servants, based on what you see."

<sup>14</sup>So the steward agreed with him to do this, and he tested them for ten days.<sup>15</sup> At the end of ten days their appearance was more healthy, and they were better nourished, than all the young men who ate the king's delicacies.<sup>16</sup> So the steward took away their delicacies and their wine and gave them only vegetables.

<sup>17</sup>As for these four young men, God gave them knowledge and insight in all literature and wisdom, and Daniel could understand all kinds of visions and dreams.<sup>18</sup> At the end of the time set by the king to bring them in, the chief official brought them in before Nebuchadnezzar.

<sup>19</sup>The king spoke with them, and among the whole group there were none to compare with Daniel, Hananiah, Mishael, and Azariah. They stood before the king, ready to serve him.<sup>20</sup> In every question of wisdom and understanding that the king asked them, he found them ten times better than all the magicians and those who claimed to speak with the dead, who were in his entire kingdom.<sup>21</sup> Daniel was there until the first year of King Cyrus.

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## Chapter 2

<sup>1</sup>In the second year of the reign of Nebuchadnezzar, he had dreams. His mind was troubled, and he could not sleep.<sup>2</sup>Then the king summoned the magicians and those who claimed to speak with the dead. He also called the sorcerers and educated men. He wanted them to tell him his dreams. So they came in and stood before the king.

<sup>3</sup>The king said to them, "I have had a dream, and my mind is anxious to know what the dream means."<sup>4</sup>Then the educated men spoke to the king in Aramaic, "King, live forever! Tell the dream to us, your servants, and we will reveal the interpretation."

<sup>5</sup>The king replied to the educated men, "This matter has been settled. If you do not reveal to me the dream and its interpretation, your bodies will be torn apart and your houses made into rubbish heaps.<sup>6</sup>But if you will tell me the dream and its interpretation, you will receive gifts from me, a reward, and great honor. So tell to me the dream and its interpretation."

<sup>7</sup>They replied again and said, "Let the king tell us, his servants, the dream and we will tell you its interpretation."<sup>8</sup>The king answered, "I know for certain that you want more time because you see how firm my decision is about this.<sup>9</sup>But if you do not tell me the dream, there is only one sentence for you. You have decided to prepare false and corrupt words that you agreed together to say to me until I change my mind. So then, tell me the dream, and then I will know that you can tell the interpretation."

<sup>10</sup>The educated men replied to the king, "There is not a man on earth able to meet the king's demand. There is no great king or ruler who has demanded such a thing from any magician, or from anyone who claims to speak with the dead, or from an educated man.<sup>11</sup>What the king demands is difficult, and there is no one who can tell it to the king except the gods, and they do not live among humans."

<sup>12</sup>This made the king angry and very furious, and he gave an order to destroy all the wise men in Babylon.<sup>13</sup>So the decree went out to put the wise men to death, and they sent to look for Daniel and his friends to put them to death.

<sup>14</sup>Then Daniel replied with prudence and discretion to Arioch the commander of the king's bodyguard, who had come to kill all the wise men in Babylon.<sup>15</sup>Daniel asked the king's commander, "Why is the king's decree so urgent?" So Arioch told Daniel what had happened.<sup>16</sup>Then Daniel went in and requested an appointment with the king so that he could present the interpretation to the king.

<sup>17</sup>Then Daniel went to his house and explained to his companions Hananiah, Mishael, and Azariah what had happened.<sup>18</sup>He urged them to seek mercy from the God of heaven concerning this mystery so that Daniel and his friends might not be destroyed with the rest of the wise men of Babylon.

<sup>19</sup>That night the mystery was revealed to Daniel in a vision. Then Daniel praised the God of heaven<sup>20</sup> and Daniel said,

"Praise the name of God forever and ever,  
for wisdom and power belong to him.

<sup>21</sup> He changes the times and seasons;  
he removes kings and places kings on their thrones.  
He gives wisdom to wise men  
and knowledge to those who have understanding.

<sup>22</sup> He reveals the deep and hidden things  
because he knows what is in the darkness,  
and the light lives with him.

<sup>23</sup> God of my ancestors, I thank you and praise you  
for the wisdom and power you gave to me.  
Now you have made known to me what we asked of you;  
you have made known to us the matter that concerns the king."

<sup>24</sup>Then Daniel went in to see Arioch (the one the king appointed to kill everyone who was wise in Babylon). He went and said to him, "Do not destroy the wise men in Babylon. Take me to the king and I will show the king the interpretation of his dream."

<sup>25</sup>Then Arioch quickly brought in Daniel before the king and said, "I have found among the exiles of Judah a man who will reveal the interpretation of the king's dream."<sup>26</sup>The king said to Daniel (whose name was Belteshazzar), "Are you able to tell me the dream that I saw and its interpretation?"

<sup>27</sup>Daniel answered the king and said, "The mystery that the king has asked about cannot be revealed by wise men, nor by those who claim to speak with the dead, nor by magicians, and not by astrologers.<sup>28</sup> Nevertheless, there is a God who lives in the heavens, who reveals mysteries, and he has made known to you, King Nebuchadnezzar, what will happen in the days to come. These were your dream and the visions of your mind as you lay on your bed.

<sup>29</sup>As for you, king, your thoughts on your bed were about things to come, and the one who reveals mysteries has made known to you what is about to happen.<sup>30</sup> As for me, this mystery was not revealed to me because of any wisdom that I have more than any other living person. This mystery was revealed to me so that you, king, may understand the interpretation, and so that you may know the thoughts of your mind.

<sup>31</sup>King, you looked up and you saw a great statue. This statue, which was large and had exceeding splendor, stood before you. Its brightness was terrifying.<sup>32</sup> The head of the statue was made of fine gold. Its breast and arms were of silver. Its middle and its thighs were made of bronze,<sup>33</sup> and its legs were made of iron. Its feet were made partly of iron and partly of clay.

<sup>34</sup>You looked up, and a stone was cut out, although not by human hands, and it struck the statue on its feet of iron and clay, and it shattered them.<sup>35</sup> Then the iron, clay, bronze, silver, and gold at the same time were broken into pieces and became like the chaff of the threshing floors in the summer. The wind carried them away and there was no trace of them left. But the stone that struck the statue became a great mountain and filled the whole earth.

<sup>36</sup>This was the dream. Now we will tell the king the interpretation.<sup>37</sup> You, king, are king of the kings to whom the God of heaven has given the kingdom, the power, the strength, and the honor.<sup>38</sup> He has given into your hand the place where the human beings live. He has given over the animals of the field and the birds of the heavens into your hand, and he has made you rule over them all. You are the statue's head of gold.

<sup>39</sup>After you, another kingdom will arise that is inferior to you, and yet a third kingdom of bronze will rule over all the earth.

<sup>40</sup>There will be a fourth kingdom, strong as iron, because iron breaks other things into pieces and shatters everything. It will shatter all these things and crush them.

<sup>41</sup>Just as you saw, the feet and toes were partly made of baked clay and partly made of iron, so it will be a divided kingdom; some of the strength of iron will be in it, just as you saw iron mixed with the soft clay.<sup>42</sup> As the toes of the feet were partly made of iron and partly made of clay, so the kingdom will be partly strong and partly brittle.<sup>43</sup> As you saw the iron mixed with soft clay, so the people will be a mixture; they will not stay together, just as iron does not mix with clay.

<sup>44</sup>In the days of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be conquered by another people. It will break the other kingdoms into pieces and put an end to all of them, and it will remain forever.<sup>45</sup> Just as you saw, a stone was cut out of the mountain, but not by human hands. It broke the iron, bronze, clay, silver, and gold into pieces. The great God has made known to you, king, what will happen after this. The dream is true and this interpretation is reliable."

<sup>46</sup>King Nebuchadnezzar fell on his face before Daniel and honored him; he commanded that an offering be made and that incense be offered up to him.<sup>47</sup> The king said to Daniel, "Truly your God is the God of gods, the Lord of kings, and the one who reveals mysteries, for you have been able to reveal this mystery."

<sup>48</sup>Then the king made Daniel highly honored and gave him many wonderful gifts. He made him ruler over the whole province of Babylon. Daniel became chief governor over all the wise men of Babylon.<sup>49</sup> Daniel made a request of the king, and the king appointed Shadrach, Meshach, and Abednego to be administrators over the province of Babylon. But Daniel remained at the king's court.

## Chapter 3

<sup>1</sup>King Nebuchadnezzar made a gold statue that was sixty cubits tall and six cubits wide. He set it up in the Plain of Dura in the province of Babylon.<sup>2</sup>Then Nebuchadnezzar sent messages out to gather together the provincial governors, regional governors, and local governors, together with the counselors, treasurers, judges, magistrates, and all the high officials of the provinces to come to the dedication of the statue that the king had set up.

<sup>3</sup>Then the provincial governors, regional governors, and local governors, together with the counselors, treasurers, judges, magistrates, and all the high officials of the provinces gathered together to the dedication of the statue that King Nebuchadnezzar had set up. They stood before it.<sup>4</sup>Then a herald loudly shouted, "You are commanded, peoples, nations, and languages,<sup>5</sup>that at the time you hear the sound of the horns, flutes, zithers, lyres, harps, and pipes, and all kinds of music, you must fall down and worship the golden statue that King Nebuchadnezzar has set up.

<sup>6</sup>Whoever does not fall down and worship, at that very moment, will be thrown into the middle of a furnace of blazing fire."<sup>7</sup>So when all the peoples heard the sounds of the horns, flutes, zithers, lyres, harps, and pipes, and all kinds of music, all the peoples, nations, and languages fell down and worshiped the golden statue that Nebuchadnezzar the king had set up.

<sup>8</sup>Now at this time certain Chaldeans came and brought accusations against the Jews.<sup>9</sup>They said to Nebuchadnezzar the king, "King, live forever!"<sup>10</sup>You, king, have made a decree that every person who hears the sounds of the horns, flutes, zithers, lyres, harps, and pipes, and all kinds of music, must fall down and worship the golden statue.

<sup>11</sup>Whoever does not fall down and worship must be thrown into the middle of a furnace of blazing fire.<sup>12</sup>Now there are certain Jews whom you have appointed over the affairs of the province of Babylon; their names are Shadrach, Meshach, and Abednego. These men, king, pay no attention to you. They will not serve your gods or worship the golden statue you have set up."

<sup>13</sup>Then Nebuchadnezzar, filled with anger and rage, commanded that Shadrach, Meshach, and Abednego be brought to him. So they brought these men before the king.<sup>14</sup>Nebuchadnezzar said to them, "Have you made your minds up, Shadrach, Meshach, and Abednego, that you will not serve my gods or worship to the golden statue that I have set up?

<sup>15</sup>Now if you are ready—when you hear the sounds of the horns, flutes, zithers, lyres, harps, and pipes, and all kinds of music—to fall down and worship the statue that I have made, all will be well. But if you do not worship, you will immediately be thrown into the middle of a furnace of blazing fire. Who is the god who is able to rescue you out of my hands?"

<sup>16</sup>Shadrach, Meshach, and Abednego answered the king, "Nebuchadnezzar, we have no need to answer you in this matter.<sup>17</sup>If there is an answer, it is that our God whom we serve is able to keep us safe from the furnace of blazing fire, and he will rescue us out of your hand, king."<sup>18</sup>But if not, let it be known to you, king, that we will not serve your gods, and we will not worship the golden statue you set up."

<sup>19</sup>Then Nebuchadnezzar was filled with rage; the look on his face changed against Shadrach, Meshach, and Abednego. He commanded that the furnace should be heated seven times hotter than it was normally heated.

<sup>20</sup>Then he commanded some very strong men in his army to tie up Shadrach, Meshach, and Abednego and to throw them into the furnace of blazing fire.

<sup>21</sup>They were tied up still wearing their robes, tunics, turbans, and other clothing, and they were thrown into the middle of the furnace of blazing fire.<sup>22</sup>Because the king's command was strictly followed and the furnace was exceedingly hot, the flames of the fire killed the men who took up Shadrach, Meshach, and Abednego.<sup>23</sup>These three men, Shadrach, Meshach, and Abednego, fell into the middle of the furnace of blazing fire while they were tied up.

<sup>24</sup>Then Nebuchadnezzar the king was amazed and stood up quickly. He asked his advisors, "Did we not throw three men tied up into the fire?" They replied to the king, "Certainly, king."<sup>25</sup>He said, "But I see four men who are not tied up walking around in the fire, and they are not hurt. The brilliance of the fourth is like a son of the gods."

<sup>26</sup>Then Nebuchadnezzar came near the door of the furnace of blazing fire and called out, "Shadrach, Meshach, and Abednego, servants of God Most High, come out! Come here!" Then Shadrach, Meshach, and Abednego came

out of the middle of the fire.<sup>27</sup> The provincial governors, regional governors, other governors, and the king's counselors who had gathered together saw these men. The fire had not hurt their bodies; the hair on their heads was not singed; their robes were not harmed; and there was no smell of fire on them.

<sup>28</sup>Nebuchadnezzar said, "Let us praise the God of Shadrach, Meshach, and Abednego, who has sent his messenger and rescued his servants who trusted in him, and set aside the king's command, and they gave up their bodies rather than serve or worship any god except their God.

<sup>29</sup>Therefore I make a decree that any people, nation, or language that speaks anything against the God of Shadrach, Meshach, and Abednego must be torn apart, and that their houses must be made into rubbish heaps because there is no other god who is able to save like this."<sup>30</sup> Then the king caused Shadrach, Meshach, and Abednego to prosper in the province of Babylon.

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## Chapter 4

<sup>1</sup>King Nebuchadnezzar sent this decree to all peoples, nations, and languages who lived on the earth: May your peace increase.

<sup>2</sup>It has seemed good to me to tell you about the signs and wonders that the Most High God has done for me.

<sup>3</sup> How great are his signs,  
and how mighty are his wonders!  
His kingdom is an everlasting kingdom,  
and his dominion lasts from generation to generation."

<sup>4</sup>I, Nebuchadnezzar, was living happily in my house, and I was enjoying prosperity in my palace.<sup>5</sup>But a dream I had made me afraid. As I lay there, the images I saw and the visions in my mind troubled me.<sup>6</sup>So I gave a decree to bring before me all the wise men of Babylon so they could interpret the dream for me.

<sup>7</sup>Then came the magicians, those who claimed to speak with the dead, the educated men, and the astrologers. I told them the dream, but they could not make known the interpretation to me.<sup>8</sup>But at last Daniel came in—the one who is named Belteshazzar after the name of my god, and in whom is the spirit of the holy gods—and I told him the dream.<sup>9</sup>"Belteshazzar, chief of the magicians, I know that the spirit of the holy gods is in you and that no mystery is too difficult for you. Tell me the appearance of my dream and its interpretation.

<sup>10</sup>These were the sights that I saw in my mind as I lay upon my bed: I looked, and there was a tree in the middle of the earth, and its height was very great.<sup>11</sup>The tree grew and became strong. Its top reached to the heavens, and it could be seen to the ends of the whole earth.<sup>12</sup>Its leaves were beautiful, its fruit was abundant, and on it was food for all. The animals of the field found shade under it, and the birds of the heavens lived in its branches. All living creatures were fed from it.

<sup>13</sup>I saw in my mind as I lay on my bed, and a watcher, a holy one came down from the heavens.<sup>14</sup>He shouted and said, 'Chop down the tree and cut off its branches, strip off its leaves, and scatter its fruit. Let the animals flee from under it and the birds fly away from its branches.

<sup>15</sup>Leave the stump of its roots in the earth, bound with a band of iron and bronze, in the middle of the tender grass of the field. Let it be wet with the dew from the heavens. Let it live with the animals among the plants on the ground.<sup>16</sup>Let his mind be changed from a man's mind, and let an animal's mind be given to him until seven years pass by.

<sup>17</sup>This sentence is by the decree of the watchers, a decision made by the holy ones, so that those who are alive may know that the Most High rules over the kingdoms of people and gives them to anyone he wishes to place over them, even to the most humble men."<sup>18</sup>I, King Nebuchadnezzar, had this dream. Now you, Belteshazzar, tell me the interpretation, because none of the wise men in my kingdom can interpret it for me. But you are able to do so, because the spirit of the holy gods is in you."

<sup>19</sup>Then Daniel, who was also named Belteshazzar, was greatly upset for a brief time, and his thoughts alarmed him. The king said, "Belteshazzar, do not let the dream or its interpretation alarm you." Belteshazzar replied, "My master, may the dream be for those who hate you; may its interpretation be for your enemies.

<sup>20</sup>The tree that you saw—which grew and became strong, and whose top reached up to the heavens, and which could be seen to the ends of the whole earth—<sup>21</sup>whose leaves were beautiful, and whose fruit was abundant, so that in it was food for all, and under it the animals of the field found shade, and in which the birds of the heavens lived—<sup>22</sup>this tree is you, king, you who have grown so strong. Your greatness has grown and reaches to the heavens, and your dominion reaches to the ends of the earth.

<sup>23</sup>You, king, saw a watcher, a holy one coming down from heaven and saying, 'Chop down the tree and destroy it, but leave the stump of its roots in the earth, bound with a band of iron and bronze, in the middle of the tender grass of the field. Let it be wet with the dew from the heavens. Let it live with the animals in the field until seven years pass by.'

<sup>24</sup>This is the interpretation, king. It is a decree of the Most High that has reached you, my master the king.<sup>25</sup>You will be driven from among men, and you will live with the animals in the field. You will be made to eat grass like cattle, and you will be wet with the dew from the heavens, and seven years will pass by until you acknowledge that the Most High rules over the kingdoms of people and that he gives them to anyone he wishes.

<sup>26</sup>As it was commanded to leave the stump of the roots of the tree, in this way your kingdom will be returned to you from the time you learn that heaven rules.<sup>27</sup>Therefore, king, let my advice be pleasing to you. Stop sinning and do what is right. Turn away from your iniquities by showing mercy to the oppressed, and it may be that your prosperity will be extended."

<sup>28</sup>All these things happened to King Nebuchadnezzar.<sup>29</sup>Twelve months later he was walking on the roof of the royal palace in Babylon,<sup>30</sup>and he said, "Is this not the great Babylon, which I have built for my royal residence, by the might of my power and for the glory of my majesty?"

<sup>31</sup>While the words were still on the lips of the king, a voice came from heaven: "King Nebuchadnezzar, it is announced to you that this kingdom has been taken away from you.<sup>32</sup>You will be driven away from people, and your home will be with the animals in the field. You will be made to eat grass like cattle. Seven years will pass until you acknowledge that the Most High rules over the kingdoms of people and he gives them to anyone he wishes."

<sup>33</sup>This decree against Nebuchadnezzar was carried out immediately. He was driven away from people. He ate grass like cattle, and his body was wet with the dew from the heavens. His hair grew as long as eagles' feathers, and his nails became like birds' claws.

<sup>34</sup>At the end of the days I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was given back to me.

"I praised the Most High,  
and I honored and glorified the one who lives forever.  
For his dominion is an everlasting dominion,  
and his kingdom endures from all generations to all generations.

<sup>35</sup>All the earth's inhabitants  
are considered by him to be as nothing;  
he does among the army of heaven  
and the inhabitants of the earth  
whatever suits his will.  
No one can stop him or challenge him.  
No one can say to him, 'Why have you done this?'"

<sup>36</sup>At the same time that my sanity returned to me, my majesty and splendor returned to me for the glory of my kingdom. My counselors and my noblemen sought my favor. I was brought back to my throne, and even more greatness was given to me.<sup>37</sup>Now I, Nebuchadnezzar, praise, extol, and honor the King of heaven, for all his deeds are true, and his ways are just. He can humble those who walk in their own pride.

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## Chapter 5

<sup>1</sup>Belshazzar the king made a great feast for a thousand of his noblemen, and he drank wine in front of all one thousand of them.<sup>2</sup>While Belshazzar tasted the wine, he gave orders to bring the containers made of gold or silver that Nebuchadnezzar his father had taken out of the temple in Jerusalem, from which the king, his noblemen, and his wives and concubines could drink.

<sup>3</sup>The servants brought the gold containers that had been taken out of the temple, the house of God, in Jerusalem. The king, his noblemen, and his wives and concubines drank from them.<sup>4</sup>They drank the wine and praised their idols made of gold and silver, bronze, iron, wood, and stone.

<sup>5</sup>At that moment the fingers of a human hand appeared in front of the lampstand and wrote on the plaster wall in the king's palace. The king could see part of the hand as it wrote.<sup>6</sup>Then the king's face changed and his thoughts frightened him; his limbs could not support him, and his knees were knocking together.

<sup>7</sup>The king shouted a command to bring in those who claimed to speak with the dead, the educated men, and the astrologers. The king said to the wise men of Babylon, "Whoever reads this writing and makes known its interpretation to me will be clothed with purple and will have a gold chain around his neck. He will have the authority of the third highest ruler in the kingdom."

<sup>8</sup>Then all the king's wise men came in, but they could not read the writing or make known its interpretation to the king.<sup>9</sup>Then King Belshazzar was greatly alarmed and the look on his face changed. His noblemen were perplexed.

<sup>10</sup>Now the queen came into the banquet house because of what the king and his nobles had said. The queen said, "King, live forever! Do not let your thoughts trouble you. Do not let the look on your face change."

<sup>11</sup>There is a man in your kingdom who has the spirit of the holy gods. In the days of your father, light and understanding and wisdom like the wisdom of the gods was found in him. King Nebuchadnezzar, your father the king, made him chief of the magicians, as well as chief of those who speak with the dead, of the educated men, and of the astrologers.<sup>12</sup>An excellent spirit, knowledge, understanding, interpreting of dreams, explaining of riddles and solving of problems—these qualities were found in this man Daniel, whom the king named Belteshazzar. Now call for Daniel and he will tell you the interpretation."

<sup>13</sup>Then Daniel was brought before the king. The king said to him, "You are that Daniel, one of the people of the exiles of Judah, whom my father the king brought out of Judah."<sup>14</sup>I have heard about you, that the spirit of the gods is in you, and that light and understanding and excellent wisdom are found in you.

<sup>15</sup>Now the wise men and those who claim to speak with the dead have been brought in before me to read this writing and make known to me its interpretation, but they could not make known to me the interpretation of the message.<sup>16</sup>I have heard that you can give interpretations and solve problems. Now if you can read the writing and make known to me its interpretation, you will be clothed with purple and have a gold chain placed around your neck, and you will have the authority of the third highest ruler in the kingdom."

<sup>17</sup>Then Daniel answered before the king, "Let your gifts be for yourself, and give your rewards to another person. Nevertheless, I will read the writing to you, king, and will tell you the interpretation."<sup>18</sup>As for you, king, the Most High God gave Nebuchadnezzar your father the kingdom, greatness, honor, and majesty.<sup>19</sup>Because of the greatness God gave him, all peoples, nations, and languages trembled and feared him. He killed those he wanted to die, and he kept alive those he wished to live. He raised up those he wanted, and he humbled those he wished.

<sup>20</sup>But when his heart was arrogant and his spirit was hardened so that he acted presumptuously, he was brought down from his royal throne, and they took away his glory.<sup>21</sup>He was driven away from humanity, he had the mind of an animal, and he lived with the wild donkeys. He ate grass like cattle. His body was wet with the dew from the heavens until he learned that the Most High God rules over the kingdoms of people and that he sets over them anyone he wishes.

<sup>22</sup>You his son, Belshazzar, have not humbled your heart, even though you knew all this.<sup>23</sup>You have lifted yourself up against the Lord of heaven. From his house they brought you the containers that you, your nobles, your wives and your concubines drank wine from, and you praised the idols made of silver and gold, bronze, iron, wood, and stone—idols that do not see, hear, or know anything. You have not honored the God who holds your breath in his hand and who knows all your ways.<sup>24</sup>Then God sent out a hand from his presence and this inscription was written.

<sup>25</sup>This is the writing that was done: 'Mene, Mene, Tekel, and Pharsin.'

<sup>26</sup>This is the interpretation of the message: 'Mene,' 'God has numbered your kingdom and brought it to an end.'

<sup>27</sup>'Tekel,' 'you are weighed in the scales and are found lacking.'

<sup>28</sup>'Peres,' 'your kingdom is divided and is given to the Medes and Persians.'"

<sup>29</sup>Then Belshazzar gave a command, and they clothed Daniel with purple. A chain of gold was put around his neck, and the king made a proclamation about him that he would have the authority of the third highest ruler in the kingdom. <sup>30</sup>That night Belshazzar, the Babylonian king, was killed, <sup>31</sup>and Darius the Mede received the kingdom when he was about sixty-two years old.

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## Chapter 6

<sup>1</sup>It seemed good to Darius to appoint over the kingdom 120 provincial governors who would rule over all the kingdom.<sup>2</sup>Over them there were three chief administrators, and Daniel was one of them. These chief administrators were appointed so that they might supervise the provincial governors, so that the king should suffer no loss.<sup>3</sup>Daniel was distinguished above the other chief administrators and the provincial governors because he had an extraordinary spirit. The king was planning to put him over the whole kingdom.

<sup>4</sup>Then the other chief administrators and the provincial governors looked for mistakes in the work Daniel did for the kingdom, but they could find no corruption or failure in his duty because he was faithful. No mistakes or negligence was found in him.<sup>5</sup>Then these men said, "We cannot find any reason to complain against this Daniel unless we find something against him regarding the law of his God."

<sup>6</sup>Then these administrators and governors brought a plan before the king. They said to him, "King Darius, may you live forever!"<sup>7</sup>All the chief administrators of the kingdom, the regional governors, and the provincial governors, the advisors, and the governors have consulted together and decided that you, the king, should issue a decree and enforce a prohibition, so that whoever makes a petition to any god or man for thirty days, except to you, king, that person must be thrown into the den of lions.

<sup>8</sup>Now, king, issue the prohibition and sign the document so that it may not be changed, as directed by the law of the Medes and Persians, so it cannot be repealed."<sup>9</sup>So king Darius signed the document, the prohibition.

<sup>10</sup>When Daniel learned that the document had been signed into law, he went into his house (now his windows were open in his upper room toward Jerusalem), and he got down on his knees, as he did three times a day, and prayed and gave thanks before his God, as he had done before.<sup>11</sup>Then these men who had formed the plot together saw Daniel make requests and seek favor from God.

<sup>12</sup>Then they approached the king and spoke with him about his prohibition: "Did you not make a prohibition that everyone who makes a petition to any god or human being during the next thirty days, except to you, king, must be thrown into the den of lions?" The king answered, "The matter is settled, as directed by the law of the Medes and Persians; it cannot be repealed."

<sup>13</sup>Then they replied to the king, "That person Daniel, who is one of the people of the exile from Judah, pays no attention to you, king, or to the prohibition that you have signed. He prays to his God three times a day."<sup>14</sup>When the king heard this, he was terribly distressed, and he applied his mind to rescue Daniel from this ruling. He labored until sunset to try to save Daniel.

<sup>15</sup>Then these men who had formed the plot gathered together with the king and said to him, "Know, king, that it is a law of the Medes and Persians, that no prohibition or statute that the king issues can be changed."

<sup>16</sup>Then the king gave an order, and they brought in Daniel, and they threw him into the lions' den. The king said to Daniel, "May your God, whom you serve continually, rescue you."

<sup>17</sup>A stone was brought over the entrance to the den, and the king sealed it with his own signet ring and with the signet rings of his nobles so that nothing might be changed concerning Daniel.<sup>18</sup>Then the king went to his palace and he went through the night fasting. No entertainment was brought before him, and sleep fled from him.

<sup>19</sup>Then at daybreak the king got up and he quickly went to the lions' den.<sup>20</sup>As he came near to the den, the king called out to Daniel in a sad voice, saying to Daniel, "Daniel, servant of the living God, has your God, whom you serve continually, been able to deliver you from the lions?"

<sup>21</sup>Then said Daniel to the king, "King, live forever!"<sup>22</sup>My God has sent his messenger and has shut the lions' mouths, and they have not hurt me. For I was found blameless before him and also before you, king, and I have done you no harm."

<sup>23</sup>Then the king was very happy. He gave an order that they should take Daniel up out of the den. So Daniel was lifted up out of the den. No harm was found on him, because he had trusted in his God.

<sup>24</sup>The king gave an order, and they brought those men who had accused Daniel and threw them into the den of lions—they, their children, and their wives. Before they reached the floor, the lions overpowered them and broke all their bones to pieces.<sup>25</sup>Then King Darius wrote to all the peoples, nations, and languages that live in all the earth:

"May peace increase for you.

<sup>26</sup> I hereby make a decree that in all the dominion of my kingdom men tremble and fear before the God of Daniel,  
for he is the living God  
and lives forever,  
and his kingdom will not be destroyed;  
his dominion will last to the end.

<sup>27</sup> He makes us safe and rescues us,  
and he does signs and wonders  
in heaven and in earth;  
he has kept Daniel safe  
from the strength of the lions."

<sup>28</sup> So Daniel prospered during the reign of Darius and during the reign of Cyrus the Persian.

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## Chapter 7

<sup>1</sup>In the first year of Belshazzar king of Babylonia, Daniel had a dream and visions in his mind while lying on his bed. Then he wrote down what he had seen in the dream. He wrote down the most important events:<sup>2</sup>Daniel explained, "In my vision at night I saw that the four winds of heaven were stirring up the great sea.<sup>3</sup>Four large animals, each one different from the other, came up out of the sea.

<sup>4</sup>The first was like a lion but had eagle's wings. As I was looking, its wings were torn off and it was lifted from the ground and made to stand on two feet, like a man. The mind of a man was given to it.<sup>5</sup>Then there was a second animal, like a bear, and it was bending over; it had three ribs between its teeth in its mouth. It was told, 'Get up and devour many people.'

<sup>6</sup>After this I looked again. There was another animal, one that looked like a leopard. On its back it had four wings like bird wings, and it had four heads. It was given authority to rule.<sup>7</sup>After this I saw in the visions of the night a fourth animal, terrifying, frightening, and very strong. It had large iron teeth; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had ten horns.

<sup>8</sup>While I was considering the horns, I looked and saw another horn grow up among them, a little horn. Three of the first horns were wrenched out by the roots. I saw in this horn eyes like the eyes of a man and a mouth that was boasting about great things.

<sup>9</sup>As I looked,  
 thrones were set in place,  
 and the Ancient of Days took his seat.  
 His clothing was as white as snow,  
 and the hair of his head was like pure wool.  
 His throne was flames of fire,  
 and its wheels were burning fire.

<sup>10</sup> A river of fire  
 flowed out from before him;  
 millions served him,  
 and one hundred million were standing before him.  
 The court was in session,  
 and the books were opened.

<sup>11</sup>I continued to look because of the sound of the boastful words spoken by the horn. I watched while the animal was killed, and its body was destroyed, and it was given over to be burned up.<sup>12</sup>As for the rest of the four animals, their authority to rule was taken away, but their lives were prolonged for a period of time.

<sup>13</sup>In my visions that night,  
 I saw one coming with the clouds of heaven like a son of man;  
 he came to the Ancient of Days  
 and was presented before him.

<sup>14</sup> Authority to rule and glory and royal power were given to him  
 so that all the peoples, nations, and languages should serve him.  
 His authority to rule is an everlasting authority that will not pass away,  
 and his kingdom is one that will never be destroyed.

<sup>15</sup>As for me, Daniel, my spirit was grieved inside of me, and the visions I saw in my mind troubled me.<sup>16</sup>I approached one of them standing there and asked him to show me the interpretation of these things.

<sup>17</sup>"These large animals, four in number, are four kings that will arise from the earth.<sup>18</sup>But the holy people of the Most High will receive the kingdom, and they will possess it forever and ever.'

<sup>19</sup>Then I wanted to know more about the fourth animal—it was so different from the others and very horrifying with its iron teeth and bronze claws; it devoured, broke into pieces, and trampled on what was left with its feet.<sup>20</sup>I wanted to know about the ten horns on its head, and about the other horn that grew up, and before which the three horns fell down. I wanted to know about the horn that had eyes and about the mouth that boasted about great things and that seemed greater than its companions.

<sup>21</sup>As I looked, this horn waged war against the holy people and was defeating them<sup>22</sup>until the Ancient of Days came, and justice was given to the holy people of the Most High. Then the time came when the holy people took possession of the kingdom.

<sup>23</sup>This is what that person said, 'As for the fourth animal,  
it will be a fourth kingdom on earth  
that will be different from all the other kingdoms.  
It will devour the whole earth,  
and it will trample it down  
and break it into pieces.

<sup>24</sup>As for the ten horns,  
out of this kingdom ten kings will arise,  
and another will arise after them.  
He will be different from the previous ones,  
and he will subdue the three kings.

<sup>25</sup>He will speak words against the Most High  
and will oppress the holy people of the Most High God.  
He will try to change the festivals and the law.  
These things will be given into his hand  
for one year, two years, and half a year.

<sup>26</sup>But the court will be in session,  
and they will take his royal power away  
to be consumed and destroyed at the end.

<sup>27</sup>The kingdom and the dominion,  
and the greatness of the kingdoms under the whole heaven,  
will be given to the people  
who belong to the holy people of the Most High.  
His kingdom is an everlasting kingdom,  
and all other kingdoms will serve and obey him.'

<sup>28</sup>Here is the end of the matter. As for me, Daniel, my thoughts greatly alarmed me and my face changed in appearance. But I kept these things to myself."

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## Chapter 8

<sup>1</sup>In the third year of the reign of King Belshazzar, I, Daniel, had a vision appear to me (after the one that appeared to me at first).<sup>2</sup>I saw in the vision, as I was looking, that I was in the fortress of Susa in the province of Elam. I saw in the vision that I was beside the Ulai Canal.

<sup>3</sup>I looked up and saw before me a ram with two horns, standing beside the canal. One horn was longer than the other, but the longer one grew more slowly than the shorter and was passed up in length by it.<sup>4</sup>I saw the ram pushing west, then north, and then south; no other animal could stand before him. None of them was able to rescue anyone out of his hand. He did whatever he wanted, and he became great.

<sup>5</sup>As I was thinking about this, I saw a male goat come from the west, who went across the surface of the whole earth, running fast, not seeming to touch the ground. The goat had a large horn between his eyes.<sup>6</sup>He came to the ram who had two horns—I had seen the ram standing on the bank of the canal—and the goat rushed toward the ram in a powerful rage.

<sup>7</sup>I saw the goat come close to the ram. He was very angry at the ram, and he hit the ram and broke off its two horns. The ram was powerless to stand before him. The goat knocked him down to the ground and trampled on him. There was no one who could rescue the ram from his power.<sup>8</sup>Then the goat became very large. But when he became strong, the large horn was broken, and in its place four other large horns grew up that pointed toward the four winds of the heavens.

<sup>9</sup>Out of one of them grew another horn, little at first, but which grew exceedingly large toward the south, toward the east, and toward the Beautiful Land.<sup>10</sup>It became so large as to engage in war with the army of heaven. Some of that army and some of the stars were thrown down to the earth, and it trampled on them.

<sup>11</sup>It made itself to be as great as the commander of the army. It took away from him the regular burnt offering, and the place of his sanctuary was polluted.<sup>12</sup>Because of rebellion, the army will be given over to the goat's horn, and the burnt offering will be stopped. The horn will throw truth down to the ground, and it will succeed in what it does.

<sup>13</sup>Then I heard a holy one speaking and another holy one answering him, "How long will these things last, this vision about the burnt offering, the sin that brings destruction, the handing over of the sanctuary, and heaven's army being trampled on?"<sup>14</sup>He said to me, "It will last for 2,300 evenings and mornings. After that the sanctuary will be restored."

<sup>15</sup>When I, Daniel, had seen the vision, I tried to understand it. Then there stood before me one who looked like a man.<sup>16</sup>I heard a man's voice calling between the banks of the Ulai Canal. He said, "Gabriel, help this man understand the vision."<sup>17</sup>So he came near where I stood. When he came, I was frightened and fell on my face. But he said to me, "Understand, son of man, that the vision is for the time of the end."

<sup>18</sup>When he spoke to me, I fell into a deep sleep with my face to the ground. Then he touched me and made me stand up.<sup>19</sup>He said, "See, I will make known to you what will happen later in the time of wrath, because the vision concerns the appointed time for the end."

<sup>20</sup>As for the ram you saw, the one that had two horns—they are the kings of Media and Persia.<sup>21</sup>The male goat is the king of Greece. The large horn between his eyes is the first king.

<sup>22</sup>As for the horn that was broken, in the place of which four others arose—four kingdoms will arise from his nation, but not with his great power.<sup>23</sup>At the latter time of those kingdoms, when the transgressors have reached their limit, a grim-faced king, one who is very intelligent, will arise.

<sup>24</sup>His power will be mighty—but not by his own power. He will be amazing in what he destroys; he will act and succeed. He will destroy mighty ones and the holy people.<sup>25</sup>By his craftiness he will make deceit prosper under his hand. He will become great in his own mind. He will unexpectedly destroy many people. He will even rise up against the Prince of princes, and he will be broken, but not by any human hand.

<sup>26</sup>The vision about the evenings and mornings that has been told is true. But seal up the vision, for it refers to many days in the future."

<sup>27</sup>Then I, Daniel, was overcome and lay weak for several days. Then I got up, and went about the king's business. But I was astounded by the vision, and there was no one who understood it.

## Chapter 9

<sup>1</sup>In the first year of Darius the son of Ahasuerus <sup>1</sup>—a descendant of the Medes, who had been made king over the kingdom of the Chaldeans—<sup>2</sup>in the first year of Darius' reign, I, Daniel, was studying the books containing Yahweh's word, the word that had come to Jeremiah the prophet. I observed that there would be seventy years until Jerusalem's desolations would end.

<sup>3</sup>I turned my face to the Lord God, to seek him with prayer and humble requests, with fasting, wearing sackcloth, and sitting in ashes.<sup>4</sup>I prayed to Yahweh my God, and I made confession of our sins. I said, "I beg you, Lord—you are the great and awesome God—you are the one who keeps the covenant and is faithful to love those who love you and keep your commandments.

<sup>5</sup>We have sinned and have done what is wrong. We have acted wickedly and we have rebelled, turning aside from your commands and decrees.<sup>6</sup>We have not listened to your servants the prophets who spoke in your name to our kings, our leaders, our ancestors, and to all the people of the land.

<sup>7</sup>To you, Lord, belongs righteousness. To us today, however, belongs shame on our faces—for the people of Judah and those who live in Jerusalem, and to all Israel. This includes those who are near and those who are far away in all the lands where you scattered them. This is because of the faithless deeds that we committed against you.<sup>8</sup>To us, Yahweh, belongs shame on our faces—to our kings, to our leaders, and to our ancestors—because we have sinned against you.

<sup>9</sup>To the Lord our God belong compassion and forgiveness, for we have rebelled against him.<sup>10</sup>We have not obeyed the voice of Yahweh our God by walking in his laws he gave us through his servants the prophets.<sup>11</sup>All Israel has transgressed your law and turned aside, refusing to obey your voice. The curse and oath that are written in the law of Moses, the servant of God, have been poured out on us, for we have sinned against him.

<sup>12</sup>Yahweh has confirmed the words that he spoke against us and against our rulers over us, by bringing on us a great disaster. For under the whole of heaven there has not been done anything that could compare with what has been done to Jerusalem.<sup>13</sup>As it is written in the law of Moses, all this disaster has come on us, yet we have not begged for mercy from Yahweh our God by turning away from our iniquities and paying attention to your truth.

<sup>14</sup>Therefore Yahweh has kept the disaster ready and has brought it on us, for Yahweh our God is righteous in all the deeds he does, yet we have not obeyed his voice.

<sup>15</sup>Now, Lord our God, you brought out your people from the land of Egypt with a mighty hand, and you have made a famous name for yourself, as in this present day. But still we sinned; we have done wicked things.<sup>16</sup>Lord, because of all your righteous deeds, let your anger and your wrath turn away from your city Jerusalem, your holy mountain. Because of our sins, and because of the iniquities of our ancestors, Jerusalem and your people have become an object of mockery to all those around us.

<sup>17</sup>Now, our God, listen to the prayer of your servant and to his humble requests; for your sake, Lord, make your face shine on your sanctuary that is desolate.<sup>18</sup>My God, incline your ears and listen; open your eyes and see. We have been devastated; look at the city that is called by your name. We do not bring our humble requests to you because of our righteousness, but because of your great mercy.<sup>19</sup>Lord, listen! Lord, forgive! Lord, pay attention and take action! For your own sake, do not delay, my God, for your city and your people are called by your name."

<sup>20</sup>While I was speaking—praying and confessing my sin and the sin of my people Israel, and presenting my humble request before Yahweh my God on behalf of God's holy mountain—<sup>21</sup>while I was praying, the man Gabriel, whom I had seen in the vision at the first, flew down to me in rapid flight, at the time of the evening sacrifice.

<sup>22</sup>He gave me understanding and said to me, "Daniel, I have now come out to give you insight and understanding.

<sup>23</sup>When you began presenting your humble requests, the order was given and I have come to tell you the answer, for you are precious. Therefore consider this word and understand the revelation.

<sup>24</sup>Seventy sevens are decreed for your people and your holy city to end the guilt and put an end to sin, to atone for wickedness, to bring everlasting righteousness, to carry out the vision and the prophecy, and to consecrate the most holy place.<sup>25</sup>Know and understand that from the issuing of the order to restore and rebuild Jerusalem to the coming of the anointed one (who will be a leader), there will be seven sevens and sixty-two sevens. Jerusalem will be rebuilt with streets and a moat, despite the times of distress.



<sup>26</sup> After the sixty-two sevens, the anointed one will be destroyed and will have nothing. The army of a coming ruler will destroy the city and the holy place. Its end will come with a flood, and there will be war even to the end. Desolations have been decreed.

<sup>27</sup> He will confirm a covenant with many for one seven. In the middle of the seven he will put an end to the sacrifice and the offering. On the wing of abominations will come someone who makes desolate until the complete destruction that has been decreed is poured out on the one who has made the desolation."

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<sup>1</sup>Also known as Ahasuerus .

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## Chapter 10

<sup>1</sup>In the third year of Cyrus king of Persia, a message was revealed to Daniel, whose name was called Belteshazzar. This message was true. It was about a great conflict. Daniel understood the message when he had insight from the vision.

<sup>2</sup>In those days I, Daniel, was in mourning for three weeks.<sup>3</sup>I ate no delicacies, I ate no meat, I drank no wine, and I did not anoint myself with oil until the completion of three entire weeks.

<sup>4</sup>On the twenty-fourth day of the first month, as I was beside the great river (that is, the Tigris),<sup>5</sup>I looked up and saw a man dressed in linen, with a belt around his waist made of pure gold from Uphaz.<sup>6</sup>His body was like topaz, and his face was like lightning. His eyes were like flaming torches, and his arms and his feet were like polished bronze. The sound of his words was like the sound of a great crowd.

<sup>7</sup>I, Daniel, alone saw the vision, for the men who were with me did not see the vision. However, a great terror came on them, and they ran away to hide themselves.<sup>8</sup>So I was left alone and saw this great vision. No strength remained in me; my bright appearance was turned into a ruined look, and no strength remained in me.<sup>9</sup>Then I heard his words—and as I heard them, I fell on my face in deep sleep with my face to the ground.

<sup>10</sup>A hand touched me, and it made me tremble in my knees and the palms of my hands.<sup>11</sup>The angel said to me, "Daniel, precious man, understand the words that I am speaking to you. Stand upright, for I have been sent to you." When he had spoken this message to me, I stood up trembling.

<sup>12</sup>Then he said to me, "Do not be afraid, Daniel. Since the first day you set your mind to understand and to humble yourself before your God, your words were heard, and I have come because of your words."<sup>13</sup>The prince of the kingdom of Persia resisted me, and I was kept there with the kings of Persia for twenty-one days. But Michael, one of the chief princes, came to help me. <sup>1</sup>

<sup>14</sup>Now I have come to help you understand what will happen to your people in the last days. For the vision is for days yet to come."<sup>15</sup>While he was speaking to me using these words, I turned my face toward the ground and was unable to speak.

<sup>16</sup>One who was like the sons of man touched my lips, and I opened my mouth and spoke to him who stood before me: "My master, I am in agony because of the vision; I have no strength left."<sup>17</sup>I am your servant. How can I talk with my master? For I now have no strength, and there is no breath left in me."

<sup>18</sup>Again the one with an appearance of a man touched me and strengthened me.<sup>19</sup>He said, "Do not be afraid, precious man. May peace be to you! Be strong now, be strong!" While he was speaking to me, I was strengthened. I said, "Let my master speak, for you have strengthened me."

<sup>20</sup>He said, "Do you know why I have come to you? I will soon return to fight against the prince of Persia. When I go, the prince of Greece will come."<sup>21</sup>But I will tell you what is written in the Book of Truth. There is no one who shows himself to be strong with me against them, except Michael your prince.

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<sup>1</sup>Instead of kings of Persia , some ancient copies have prince of the kings of Persia .

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## Chapter 11

<sup>1</sup>In the first year of Darius the Mede, I myself came to support and protect Michael.<sup>2</sup>Now I will tell you the truth. Three kings will arise in Persia, and a fourth will be far richer than all the others. When he has gained power through his riches, he will stir up everyone against the kingdom of Greece.

<sup>3</sup>A mighty king will rise up who will rule a very great kingdom, and he will act according to his desires.<sup>4</sup>When he has risen up, his kingdom will be broken and divided to the four winds of heaven, but not to his own descendants, and not with the authority he had when he was ruling. For his kingdom will be uprooted for others besides his descendants.

<sup>5</sup>The king of the South will become strong, but one of his commanders will become even stronger than he and will have dominion. His dominion will be a great dominion.<sup>6</sup>After a few years, when the time is right, they will make an alliance. The daughter of the king of the South will come to the king of the North to confirm the agreement. But she will not keep her arm's strength, nor will he stand, or his arm. She will be abandoned—she and those who brought her, and her father, and the one who supported her in those times. <sup>1</sup>

<sup>7</sup>But a branch from her roots will rise up in her place. He will attack the army and enter the fortress of the king of the North. He will fight them, and he will conquer them.<sup>8</sup>He will capture their gods, along with their cast metal figures and their precious vessels of silver and of gold, and take them to Egypt. For some years he will stay away from the king of the North.<sup>9</sup>Then the king of the North will invade the kingdom of the king of the South, but he will withdraw to his own land.

<sup>10</sup>His sons will get ready and assemble a great army. It will keep coming and will flood everything; it will pass through all the way to his fortress.

<sup>11</sup>Then the king of the South will become very angry; he will go and fight against him, the king of the North. The king of the North will raise up a great army, but the army will be given into his hand.<sup>12</sup>The army will be carried off, and the heart of the king of the South will be lifted up, and he will make tens of thousands to fall, but he will not be victorious.

<sup>13</sup>Then the king of the North will raise up another army, greater than the first. After some years, the king of the North will surely come with a great army supplied with much equipment.

<sup>14</sup>In those times many will rise against the king of the South. Sons of the violent among your people will set themselves in order to fulfill a vision, but they will stumble.

<sup>15</sup>The king of the North will come, pour out earth for siege mounds, and capture a city with fortifications. The forces of the South will not be able to stand, not even their best soldiers. There will be no strength to stand.<sup>16</sup>The one who comes against him will do as he desires, and no one will stand in his way. He will stand in the Beautiful Land, and destruction will be in his hand.

<sup>17</sup>The king of the North will set his face to come with the strength of his entire kingdom, and with him will be an agreement that he will make with the king of the South. He will give him a daughter of women in marriage to ruin the kingdom of the South. But the plan will not succeed or help him.<sup>18</sup>After this, the king of the North will pay attention to the coastlands and will capture many of them. But a commander will end his contempt and will cause his contempt to turn back upon him.<sup>19</sup>Then he will pay attention to the fortresses of his own land, but he will stumble and fall; he will not be found.

<sup>20</sup>Then someone will rise up in his place who will make a tax collector pass through for the sake of the splendor of the kingdom. But in the next days he will be broken, but not in anger or in battle.<sup>21</sup>In his place will rise up a despised person to whom the people will not have given the honor of royal power; he will come unexpectedly and will take over the kingdom by trickery.<sup>22</sup>An army will be swept away like a flood from before him. Both that army and the leader of the covenant will be destroyed.

<sup>23</sup>From the time an alliance is made with him, he will act deceitfully; with only a small number of people he will gain power.<sup>24</sup>Without warning he will come into the richest part of the province, and he will do what neither his father nor his father's father did. He will spread among his followers the booty, the plunder, and the wealth. He will plan the overthrow of fortresses, but only for a time.

<sup>25</sup>He will wake up his power and his heart against the king of the South with a great army. The king of the South will wage war with an extremely large and mighty army, but he will not stand because others will make plots

against him.<sup>26</sup> Even those who eat his fine food will try to destroy him. His army will be swept away like a flood, and many of them will fall killed.<sup>27</sup> Both these kings, with their hearts set on evil against each other, will sit at the same table and lie to each other, but it will be of no use. For the end will come at the time that has been fixed.

<sup>28</sup> Then the king of the North will go back into his land with great riches, with his heart set against the holy covenant. He will act and then will return to his own land.

<sup>29</sup> At the appointed time he will return and come against the South again. But this time it will not be as before.<sup>30</sup> For ships of Kittim will come against him, and he will become afraid. He will return and be furious against the holy covenant, and he will take action. He will return and show favor to those who abandon the holy covenant.

<sup>31</sup> His forces will rise up and profane the fortress sanctuary. They will put an end to the regular burnt offering, and they will set up the abomination that causes desolation.<sup>32</sup> As for those who acted wickedly against the covenant, he will deceive them and corrupt them. But the people who know their God will be strong and will take action.

<sup>33</sup> Those among the people who have insight will make many understand. But they will stumble by the sword and by flame; they will stumble into captivity and into being robbed for days.<sup>34</sup> In their stumbling, they will be helped with a little help. In hypocrisy many will join themselves with them.<sup>35</sup> Some of those who have insight will stumble so that refining will happen to them, and cleansing, and purifying, until the time of the end. For the appointed time is still to come.

<sup>36</sup> The king will act according to his desires. He will lift himself up and make himself great above every god. Against the God of gods he will say astonishing things, for he will succeed until the wrath is completed. For what has been decreed will be done.<sup>37</sup> He will show no regard for the gods of his fathers, not even the god desired by women, nor will he regard any other god, but will exalt himself above them all.

<sup>38</sup> He will honor the god of fortresses instead of these. It is a god whom his fathers did not know that he will honor with gold and silver, with precious stones and other precious things.<sup>39</sup> He will attack the strongest fortresses with the help of a foreign god. To anyone who acknowledges him, he will give much honor. He will make them rulers over many people, and he will divide up the land as a reward. <sup>2</sup>

<sup>40</sup> At the time of the end, the king of the South will attack. The king of the North will storm against him with chariots and horsemen and with many ships. He will go against lands, flood them, and pass through.<sup>41</sup> He will go into the Beautiful Land, and tens of thousands of Israelites will fall. But these will escape from his hand: Edom, Moab, and the remainder of the people of Ammon.

<sup>42</sup> He will extend his hand into lands; the land of Egypt will not be rescued.<sup>43</sup> He will have control over the treasures of gold and of silver, and over all the precious things of Egypt; the Libyans and the Cushites will be in his footsteps.

<sup>44</sup> But news from the east and the north will frighten him, and he will go out with great rage to completely destroy and to set many apart for destruction.<sup>45</sup> He will set up the tent of his royal residence between the seas and the mountain of the beauty of holiness. He will come to his end, and there will be no helper for him.

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<sup>1</sup> Instead of his arm , which the Hebrew text has, some ancient translations of the Hebrew text and many modern translations read his seed , that is, his children .

<sup>2</sup> Instead of He will attack the strongest fortresses , some modern translations have He will defend his fortress .

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## Chapter 12

<sup>1</sup>At that time Michael, the great prince who guards your people, will rise up. There will be a time of trouble such as never was since the beginning of any nation until that time. At that time your people will be saved, everyone whose name is found written in the book.<sup>2</sup>Many of those who sleep in the dust of the earth will rise up, some to everlasting life and some to shame and everlasting contempt.

<sup>3</sup>Those who have insight will shine like the brightness of the sky above, and those who turn many to righteousness are like the stars forever and ever.<sup>4</sup>But you, Daniel, close up these words; keep the book sealed until the time of the end. Many will run here and there, and knowledge will increase."

<sup>5</sup>Then I, Daniel, looked, and there were two others standing. One stood on the bank on this side of the river, and one stood on the bank on the other side of the river.<sup>6</sup>One of them said to the man clothed in linen, the one who was upstream along the river, "How long will it be to the end of these amazing events?"

<sup>7</sup>I heard the man clothed in linen, who was upstream along the river—he raised his right hand and his left hand to heaven and swore by the one who lives forever that it would be for a time, times, and half a time. When they finish shattering the power of the holy people, all these things will be completed.

<sup>8</sup>I heard, but I did not understand. So I asked, "My master, what will be the outcome of all these things?"<sup>9</sup>He said, "Go your way, Daniel, for the words are shut up and sealed until the time of the end.

<sup>10</sup>Many will be purified, cleansed, and refined, but the wicked will act wickedly. None of the wicked will understand, but those who have insight will understand.<sup>11</sup>From the time that an end is put to the regular burnt offering and the abomination that causes complete desolation is set up, there will be 1,290 days.

<sup>12</sup>Blessed is the one who waits until the end of the 1,335 days.<sup>13</sup>You must go your way until the end, and you will rest. You will rise in the place assigned to you, at the end of days."

## Hosea

## Chapter 1

<sup>1</sup>This is the word of Yahweh that came to Hosea son of Beeri in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in the days of Jeroboamson of Joash, king of Israel.

<sup>2</sup>When Yahweh spoke at first through Hosea, he said to him,  
 "Go, take for yourself a wife who is a prostitute.  
 She will have children who are the result of her prostitution.  
 For the land is committing great prostitution  
 by abandoning Yahweh."

<sup>3</sup>So Hosea went and married Gomer daughter of Diblaim, and she conceived and bore him a son. <sup>4</sup>Yahweh said to Hosea,

"Call his name Jezreel.  
 For in a little while  
 I will punish the house of Jehu  
 for the bloodshed at Jezreel,  
 and I will put an end  
 to the kingdom of the house of Israel.

<sup>5</sup> It will happen on the day  
 that I break the bow of Israel  
 in the Valley of Jezreel."

<sup>6</sup>Gomer conceived again and bore a daughter. Then Yahweh said to Hosea,  
 "Call her name Lo-Ruhamah,  
 for I will no longer have mercy on the house of Israel,

that I should forgive them at all.

- <sup>7</sup> Yet I will have mercy on the house of Judah,  
and I will save them by myself, Yahweh their God.  
I will not save them  
by bow, sword, battle, horses, or horsemen."

<sup>8</sup> Now after Gomer had weaned Lo-Ruhamah, she conceived and bore another son.

- <sup>9</sup> Then Yahweh said,  
"Call his name Lo-Ammi,  
for you are not my people,  
and I am not your God.

- <sup>10</sup> Yet the number of the people of Israel  
will be like the sand of the seashore,  
which cannot be measured or counted.  
It will be that where it was said to them,  
'You are not my people,'  
it will be said to them,  
'You are people of the living God.'

- <sup>11</sup> The people of Judah and the people of Israel  
will be gathered together.  
They will appoint one leader for themselves,  
and they will go up from the land,  
for great will be the day of Jezreel.
-

## Chapter 2

- <sup>1</sup> Say to your brothers, 'My people!'  
and to your sisters, 'You have been shown compassion.'"
- <sup>2</sup> Bring a lawsuit against your mother, bring a lawsuit,  
for she is not my wife,  
and neither am I her husband.  
Let her put away her prostitution from before herself,  
and her acts of adultery from between her breasts.
- <sup>3</sup> If not, I will strip her naked  
and show her nakedness as on the day that she was born.  
I will make her like the wilderness,  
like a parched land,  
and I will make her die from thirst.
- <sup>4</sup> I will not have any mercy on her children,  
for they are children of prostitution.
- <sup>5</sup> For their mother has been a prostitute,  
and she who conceived them has acted shamefully.  
She said, "I will go after my lovers,  
for they give me my bread and water,  
my wool and flax,  
my oil and drink."
- <sup>6</sup> Therefore I will build up a hedge to block her way with thorns.  
I will build up a wall against her  
so she cannot find her way.
- <sup>7</sup> She will pursue her lovers,  
but she will not overtake them.  
She will seek them,  
but she will not find them.  
Then she will say,  
"I will return to my first husband,  
for it was better for me then than it is now."
- <sup>8</sup> For she had not known that it was I who gave her  
the grain, the new wine and the oil,  
and who lavished on her silver and gold,  
which they then used for Baal.
- <sup>9</sup> So I will take back her grain at harvest time,  
and my new wine in its season.  
I will take back my wool and flax  
that were used to cover her nakedness.
- <sup>10</sup> Then I will strip her naked in the sight of her lovers,  
and no one will rescue her out of my hand.
- <sup>11</sup> I will stop all her rejoicing—  
her feasts, her new moon celebrations,  
her Sabbaths, and all her appointed festivals.
- <sup>12</sup> "I will destroy her vines and her fig trees,  
of which she has said,  
'These are the wages that my lovers gave me.'  
I will make them a forest,  
and the animals of the field will eat them.
- <sup>13</sup> I will punish her for the feast days of the Baals,  
when she burned incense to them,  
when she adorned herself with her rings and jewelry,

and she went after her lovers and forgot me—  
this is Yahweh's declaration."

- <sup>14</sup> So I am going to allure her.  
I will bring her into the wilderness  
and speak tenderly to her.
- <sup>15</sup> I will give her back her vineyards,  
and the Valley of Achor as a door of hope.  
She will answer me there as she did in the days of her youth,  
as in the days that she came out of the land of Egypt.
- <sup>16</sup> "It will be in that day—  
this is Yahweh's declaration—  
that you will call me, 'My husband,'  
and you will no longer call me, 'My Baal.'
- <sup>17</sup> For I will remove the names of the Baals from her mouth;  
their names will not be remembered anymore.
- <sup>18</sup> On that day I will make a covenant for them  
with the beasts in the fields, with the birds in the sky,  
and with the crawling things on the ground.  
I will drive away the bow, the sword,  
and the battle from the land,  
and I will make you lie down in safety.
- <sup>19</sup> I will promise to be your husband forever.  
I will promise to be your husband in righteousness, justice,  
covenant faithfulness, and mercy.
- <sup>20</sup> I will pledge myself to you in faithfulness,  
and you will know Yahweh.
- <sup>21</sup> On that day,  
I will answer—this is Yahweh's declaration—  
I will answer the heavens,  
and they will answer the earth.
- <sup>22</sup> The earth will answer the grain,  
the new wine and the oil,  
and they will answer Jezreel.
- <sup>23</sup> I will plant her for myself in the land,  
and I will have mercy on Lo-Ruhamah.  
I will say to Lo-Ammi, 'You are my people,'  
and they will say to me, 'You are my God.'"
-



Chapter 3

<sup>1</sup>Yahweh said to me, "Go again, love a woman, loved by her husband, but who is an adulteress. Love her just as I, Yahweh, love the people of Israel, although they turn to other gods and love raisin cakes."

<sup>2</sup>So I bought her for myself for fifteen pieces of silver and a homer and a lethek of barley.<sup>3</sup>I said to her, "You must live with me many days. You will not be a prostitute or belong to any other man. In the same way, I will be with you."

<sup>4</sup>For the people of Israel will live for many days without a king, prince, sacrifice, stone pillar, ephod or household idols.<sup>5</sup>Afterward the people of Israel will return and seek Yahweh their God and David their king, and in the last days, they will come trembling before Yahweh and his goodness.

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## Chapter 4

- <sup>1</sup> Hear the word of Yahweh,  
you people of Israel.  
Yahweh has a lawsuit  
against the inhabitants of the land,  
because there is no truthfulness or covenant faithfulness,  
no knowledge of God in the land.
- <sup>2</sup> There is cursing, deception, killing,  
stealing and adultery.  
The people have broken all bounds,  
and bloodshed comes after bloodshed.
- <sup>3</sup> So the land mourns,  
and everyone living in it is wasting away;  
the beasts in the fields and the birds in the sky,  
even the fish in the sea, are being taken away.
- <sup>4</sup> But do not allow anyone to bring a lawsuit;  
do not let anyone accuse anyone else.  
For it is you, the priests, whom I am accusing.
- <sup>5</sup> You priests will stumble during the day;  
the prophets will also stumble with you by night,  
and I will destroy your mother.
- <sup>6</sup> My people are being destroyed  
because of the lack of knowledge.  
Because you priests have rejected knowledge,  
I will also reject you as priests to me.  
Because you have forgotten my law,  
although I am your God,  
I also will forget your children.
- <sup>7</sup> The more the priests multiplied,  
the more they sinned against me.  
They exchanged their honor for shame.
- <sup>8</sup> They feed on the sin of my people;  
they are greedy for more of their iniquity.
- <sup>9</sup> It will be the same for the people as for the priests:  
I will punish them all for their practices;  
I will repay them for their deeds.
- <sup>10</sup> They will eat but not have enough;  
they will commit prostitution but not increase,  
because they stopped listening to Yahweh.
- <sup>11</sup> Prostitution, wine, and new wine  
take away understanding.
- <sup>12</sup> My people consult their wooden idols,  
and their walking sticks give them prophecies.  
A spirit of prostitution has led them astray,  
and they have acted as prostitutes  
instead of being faithful to their God.
- <sup>13</sup> They sacrifice on the tops of the mountains  
and burn incense on the hills,  
under oaks, poplars and terebinths,  
because the shade is good.

So your daughters commit sexual immorality,  
and your daughters-in-law commit adultery.  
<sup>14</sup> I will not punish your daughters  
when they choose to commit sexual immorality,  
nor your daughters-in-law  
when they commit adultery.  
For the men also go apart with prostitutes,  
and they offer sacrifices  
so they can commit immoral acts with sacred prostitutes.  
So this people who does not understand  
will be thrown down.

<sup>15</sup> Though you, Israel, have committed adultery,  
may Judah not become guilty.  
Do not go to Gilgal, you people;  
do not go up to Beth Aven,  
and do not swear, saying, "As Yahweh lives."

<sup>16</sup> For Israel has behaved stubbornly,  
like a stubborn heifer.  
How can Yahweh bring them to pasture  
like lambs in a meadow?

<sup>17</sup> Ephraim united himself with idols;  
leave him alone.

<sup>18</sup> Even when their strong drink is gone,  
they continue to commit adultery;  
her rulers dearly love their shame.

<sup>19</sup> The wind will wrap her up in its wings;  
and they will be ashamed because of their sacrifices.

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## Chapter 5

- <sup>1</sup> "Hear this, priests!  
Pay attention, house of Israel!  
Listen, house of the king!  
For judgment is coming against you all.  
You have been a snare at Mizpah  
and a net spread over Tabor.
- <sup>2</sup> The rebels stand deep in slaughter,  
but I will punish all of them. <sup>1</sup>
- <sup>3</sup> I know Ephraim,  
and Israel is not hidden from me.  
Ephraim, now you have become like a prostitute;  
Israel is defiled.
- <sup>4</sup> Their deeds will not allow them  
to turn to God,  
for the mind of prostitution is in them,  
and they do not know Yahweh.
- <sup>5</sup> The pride of Israel testifies against him;  
so Israel and Ephraim will stumble in their guilt;  
and Judah also will stumble with them.
- <sup>6</sup> They will go with their flocks  
and herds to seek Yahweh,  
but they will not find him,  
for he has withdrawn himself from them.
- <sup>7</sup> They were unfaithful to Yahweh,  
for they have borne illegitimate children.  
Now the new moon festivals  
will devour them with their fields.
- <sup>8</sup> Blow the ram's horn in Gibeah,  
and the trumpet in Ramah.  
Sound a battle cry at Beth Aven:  
'We will follow you, Benjamin!'
- <sup>9</sup> Ephraim will become a desolation  
on the day of rebuke.  
Among the tribes of Israel  
I have declared what is certain to happen.
- <sup>10</sup> The leaders of Judah  
are like those who move a boundary stone.  
I will pour my wrath on them like water.
- <sup>11</sup> Ephraim is oppressed;  
he is crushed in judgment,  
because he has willingly walked after idols.
- <sup>12</sup> So I will be like a moth to Ephraim,  
and like rot to the house of Judah.
- <sup>13</sup> When Ephraim saw his sickness,  
and Judah saw his wound,  
then Ephraim went to Assyria,  
and Judah sent messengers to the great king.  
But he was not able to cure you people  
or heal your wound.

- <sup>14</sup> So I will be like a lion to Ephraim,  
and like a young lion to the house of Judah.  
I, even I, will tear them apart and go away;  
I will carry them off,  
and there will be no one to rescue them.
- <sup>15</sup> I will go and return to my place,  
until they acknowledge their guilt and seek my face,  
until they earnestly seek me in their distress."

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<sup>1</sup>Some modern translations have The rebels have dug a deep pit , The rebels have dug deep at Shittim , or, continuing on from the previous verse, a pit dug deep at Shittim .

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## Chapter 6

- <sup>1</sup> "Come, let us return to Yahweh.  
For he has torn us apart, but he will heal us;  
he has injured us, but he will bandage our wounds.
- <sup>2</sup> After two days he will revive us;  
he will raise us up on the third day,  
and we will live before him.
- <sup>3</sup> Let us know Yahweh;  
let us press on to know Yahweh.  
His coming out is as sure as the dawn;  
he will come to us like the showers,  
like the spring rains that water the land."
- <sup>4</sup> Ephraim, what will I do with you?  
Judah, what will I do with you?  
Your love is like a morning cloud,  
like the dew that goes away early.
- <sup>5</sup> So I have cut them to pieces by the prophets;  
I have killed them with the words of my mouth.  
Your judgments are like the light that shines out.
- <sup>6</sup> For I delight in covenant faithfulness and not sacrifice,  
and the knowledge of God more than burnt offerings.
- <sup>7</sup> Like Adam they have broken the covenant;  
they were unfaithful to me.
- <sup>8</sup> Gilead is a city of those who do evil,  
with footprints of blood.
- <sup>9</sup> As gangs of robbers wait for someone,  
so the priests band together  
to commit murder on the way to Shechem;  
they have committed shameful crimes.
- <sup>10</sup> In the house of Israel I have seen a horrible thing;  
Ephraim's prostitution is there,  
and Israel has become unclean.
- <sup>11</sup> For you also, Judah, a harvest has been appointed,  
when I will reverse the captivity of my people.
-

## Chapter 7

- <sup>1</sup> Whenever I want to heal Israel,  
the iniquity of Ephraim is exposed,  
as well as the evil deeds of Samaria,  
for they practice deceit;  
a thief comes in,  
and a marauding band attacks in the street.
- <sup>2</sup> They do not realize in their hearts  
that I remember all their evil deeds.  
Now their deeds surround them;  
they are before my face.
- <sup>3</sup> With their evil they make the king glad,  
and by their lies the officials.
- <sup>4</sup> They are all adulterers,  
like an oven heated by the baker,  
who ceases to stir the fire  
from the kneading of the dough  
until it is leavened.
- <sup>5</sup> On the day of our king  
the officials made themselves sick  
with the heat of wine.  
He reached out with his hand  
to those who were mocking.
- <sup>6</sup> For with hearts like an oven,  
they devise their deceitful plans.  
Their anger smolders all night;  
in the morning it burns high like a flaming fire.
- <sup>7</sup> They all are as hot as an oven,  
and they devour those who rule over them.  
All their kings have fallen;  
none of them calls on me.
- <sup>8</sup> Ephraim mixes himself among the peoples.  
Ephraim is a flat cake that has not been turned over.
- <sup>9</sup> Foreigners have devoured his strength,  
but he does not know it.  
Gray hairs are sprinkled on him,  
but he does not know it.
- <sup>10</sup> The pride of Israel testifies against him;  
however, they have not returned to Yahweh their God,  
nor have they sought him, in spite of all this.
- <sup>11</sup> Ephraim is like a dove,  
gullible and without sense,  
calling out to Egypt,  
then flying to Assyria.
- <sup>12</sup> When they go,  
I will spread my net over them;  
I will bring them down  
like the birds of the sky.  
I will punish them  
in their flocking together.
- <sup>13</sup> Woe to them!

For they have strayed from me.  
Devastation is coming to them!

They have rebelled against me!

I would have rescued them,  
but they spoke lies against me.

<sup>14</sup> They have not cried to me with all their heart,  
but they wail on their beds.

They gather together for grain and new wine,  
and they turn away from me. <sup>1</sup>

<sup>15</sup> Though I trained them and strengthened their arms,  
they are now plotting evil against me.

<sup>16</sup> They return,  
but they do not return to me, the Most High.

They are like a slack bow.

Their officials will fall by the sword  
because of the insolence of their tongues.

This will become their mockery  
in the land of Egypt.

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<sup>1</sup>Instead of They gather together , which the copies of the ancient Hebrew text have, some ancient translations of the copies of the Hebrew text, and many modern translations have They cut themselves , an allusion to the pagan custom of idol worshipers wounding themselves in the frenzy of prayer.

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## Chapter 8

- <sup>1</sup> "Place a ram's horn at your lips!  
An eagle is coming over the house of Yahweh  
because the people have broken my covenant  
and rebelled against my law.
- <sup>2</sup> They cry out to me,  
'My God, we in Israel know you.'
- <sup>3</sup> But Israel has rejected what is good,  
and the enemy will pursue him.
- <sup>4</sup> They have set up kings,  
but not by me.  
They have made princes,  
but without my knowledge.  
With their silver and gold  
they have made idols for themselves,  
but it was only so they might be cut off."
- <sup>5</sup> "Your calf has been rejected, Samaria.  
My anger is burning against these people.  
For how long will they be incapable of innocence?
- <sup>6</sup> For this idol came from Israel;  
a workman made it;  
it is not God!  
The calf of Samaria  
will be broken to pieces.
- <sup>7</sup> For the people sow the wind  
and reap the whirlwind.  
The standing grain has no heads;  
it yields no flour.  
If it does come to maturity,  
foreigners will devour it.
- <sup>8</sup> Israel is swallowed up;  
now they lie among the nations  
like a useless pot.
- <sup>9</sup> For they went up to Assyria  
like a wild donkey all alone.  
Ephraim has hired  
lovers for herself.
- <sup>10</sup> Even though they have hired lovers among the nations,  
I will now gather them together.  
They will begin to waste away  
because of the burden of the king of princes.
- <sup>11</sup> For Ephraim has multiplied altars for sin offerings,  
but they have become altars for committing sins.
- <sup>12</sup> I could write down my law for them ten thousand times,  
but they would view it as something strange to them.
- <sup>13</sup> As for the sacrifices of my offerings,  
they sacrifice meat and eat it,  
but I, Yahweh, do not accept them.  
Now I will think about their iniquity  
and punish their sins.  
They will return to Egypt.

- <sup>14</sup> Israel has forgotten me, his Maker,  
and has built palaces.  
Judah has fortified many cities,  
but I will send fire on his cities;  
it will destroy his fortresses.
-

## Chapter 9

- <sup>1</sup> Do not rejoice, Israel,  
with joy like the other peoples.  
For you have been unfaithful,  
abandoning your God.  
You love to pay the wages a prostitute requires  
on all the floors for threshing grain.
- <sup>2</sup> But the threshing floor and the winepress  
will not feed them;  
the new wine will fail them.
- <sup>3</sup> They will not continue to live in Yahweh's land;  
instead, Ephraim will return to Egypt,  
and one day they will eat unclean food in Assyria.
- <sup>4</sup> They will pour out no wine offerings to Yahweh,  
neither will they be pleasing to him.  
Their sacrifices will be to them like mourners' food:  
all who eat it will be defiled.  
For their food will be for themselves only;  
it will not come into the house of Yahweh.
- <sup>5</sup> What will you do on the day of an appointed festival,  
on the day of a festival for Yahweh?
- <sup>6</sup> For, look, if they escape from destruction,  
Egypt will gather them,  
and Memphis will bury them.  
As for their precious things of silver—  
sharp briars will possess them,  
and thorns will fill their tents.
- <sup>7</sup> The days for punishment are coming;  
the days for retribution are coming.  
Let all Israel know these things.  
The prophet is a fool,  
and the inspired man is insane,  
because of your abundant iniquity  
and great hostility.
- <sup>8</sup> The prophet is the watchman  
for my God over Ephraim.  
But a bird snare is on all of his paths,  
and hostility toward him is in the house of his God.
- <sup>9</sup> They have deeply corrupted themselves  
as in the days of Gibeah.  
God will call to mind their iniquity,  
and he will punish their sins.
- <sup>10</sup> Yahweh says, "When I found Israel,  
it was like finding grapes in the wilderness.  
Like the very first fruit of the season on the fig tree,  
I found your fathers.  
But they went to Baal Peor,  
and they devoted themselves to that shameful idol.  
They became as detestable  
as the idol they loved.
- <sup>11</sup> As for Ephraim,

- their glory will fly away like a bird.  
There will be no birth,  
no pregnancy, and no conception.  
<sup>12</sup> Though they have brought up children,  
I will bereave all of them.  
Woe to them  
when I turn away from them!  
<sup>13</sup> I have seen Ephraim, just like Tyre,  
planted in a meadow,  
but Ephraim will bring out his children  
to someone who will slaughter them."
- <sup>14</sup> Give them, Yahweh—  
what will you give them?  
Give them a miscarrying womb  
and breasts that give no milk.
- <sup>15</sup> "Because of all their wickedness in Gilgal,  
that is where I began to hate them.  
Because of their sinful deeds,  
I will drive them out of my house.  
I will love them no more;  
all their officials are rebels.
- <sup>16</sup> Ephraim is diseased,  
and their root is dried up;  
they bear no fruit.  
Even if they have children,  
I will put the precious ones of their womb to death."
- <sup>17</sup> My God will reject them  
because they have not obeyed him.  
They will become wanderers  
among the nations.
-

## Chapter 10

- <sup>1</sup> Israel is a luxuriant vine that produces his fruit.  
As his fruit increased,  
the more altars he built.  
As his land produced more,  
he improved his pillars.
- <sup>2</sup> Their heart is deceitful;  
now they must bear their guilt.  
Yahweh will demolish their altars;  
he will destroy their pillars.
- <sup>3</sup> For then they will say,  
"We have no king,  
for we did not fear Yahweh,  
and a king—  
what could he do for us?"
- <sup>4</sup> They speak empty words  
and make covenants by swearing falsely.  
So justice springs up  
like poisonous weeds in the furrows of a field.
- <sup>5</sup> The inhabitants of Samaria will be afraid  
because of the calves of Beth Aven.  
Its people mourned over them,  
as did those idolatrous priests  
who had rejoiced over them and their splendor,  
but they are no longer there.
- <sup>6</sup> They will be carried to Assyria  
as tribute for the great king.  
Ephraim will be disgraced,  
and Israel will be ashamed of its idol.
- <sup>7</sup> Samaria's king  
will be destroyed,  
like a chip of wood  
on the surface of the water.
- <sup>8</sup> The high places of wickedness  
will be destroyed.  
This is the sin of Israel!  
Thorns and thistles will grow over their altars.  
The people will say to the mountains, "Cover us!"  
and to the hills, "Fall on us!"
- <sup>9</sup> "Israel, you have sinned since the days of Gibeah;  
there you have remained.  
Will not war overtake  
the sons of wrong in Gibeah?
- <sup>10</sup> When I desire it,  
I will discipline them.  
The peoples will gather together against them  
and put them in bonds for their double iniquity.
- <sup>11</sup> Ephraim is a trained heifer  
that loves to thresh the grain,  
so I will put a yoke on her fair neck.  
I will put a yoke on Ephraim;

- Judah will plow;  
Jacob will pull the harrow by himself.
- <sup>12</sup> Sow righteousness for yourselves,  
and reap the fruit of covenant faithfulness.  
Break up your unplowed ground,  
for it is time to seek Yahweh,  
until he comes and rains righteousness on you.
- <sup>13</sup> You have plowed wickedness;  
you reaped injustice.  
You have eaten the fruit of deception  
because you trusted in your plans  
and in your many soldiers.
- <sup>14</sup> So a tumult of war  
will rise among your people,  
and all your fortified cities will be destroyed.  
It will be as Shalman destroyed Beth Arbel  
on a day of battle,  
when mothers were dashed to pieces  
with their children.
- <sup>15</sup> So it will happen to you, Bethel,  
because of your great wickedness.  
At dawn the king of Israel  
will be completely cut off."
-

## Chapter 11

- <sup>1</sup> "When Israel was a young man I loved him,  
and I called my son out of Egypt.
- <sup>2</sup> The more they were called,  
the more they went away from me.  
They sacrificed to the Baals  
and burned incense to idols. <sup>1</sup>
- <sup>3</sup> Yet it was I who taught Ephraim to walk.  
It was I who lifted them up by their arms,  
but they did not know that I healed them.
- <sup>4</sup> I led them with cords of humanity,  
with bands of love.  
I was to them like someone who eased the yoke on their jaws,  
and I bent down to them and fed them.
- <sup>5</sup> Will they not return to the land of Egypt?  
Will Assyria not rule over them  
because they refuse to return to me?
- <sup>6</sup> The sword will fall on their cities  
and destroy the bars of their gates;  
it will destroy them  
because of their own plans.
- <sup>7</sup> My people are determined  
to turn away from me.  
Though they call to the Most High,  
no one will help them.
- <sup>8</sup> How can I give you up, Ephraim?  
How can I hand you over, Israel?  
How can I make you like Admah?  
How can I make you like Zeboyim?  
My heart has changed within me;  
all my compassions have been stirred up.
- <sup>9</sup> I will not execute my fierce anger;  
I will not again destroy Ephraim.  
For I am God  
and not a man;  
I am the Holy One among you,  
and I will not come in wrath.
- <sup>10</sup> They will follow Yahweh;  
and he will roar like a lion.  
When he roars,  
his children will come trembling from the west.
- <sup>11</sup> They will come trembling  
like a bird from Egypt,  
like a dove from the land of Assyria.  
I will make them live in their homes—  
this is the declaration of Yahweh.
- <sup>12</sup> Ephraim surrounds me with falsehood,  
and the house of Israel with deceit.  
But Judah is still going about with God  
and is faithful to the Holy One."

<sup>1</sup>Some ancient translations of the Hebrew text and most modern translations have they went away from me . The copies of the ancient Hebrew text have they went away from them .

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## Chapter 12

- <sup>1</sup> Ephraim feeds on the wind  
and follows after the east wind.  
He continually multiplies lies and violence.  
They make a covenant with Assyria  
and carry olive oil to Egypt.
- <sup>2</sup> Yahweh also has a lawsuit against Judah  
and will punish Jacob for what he has done;  
he will repay him for his deeds.
- <sup>3</sup> In the womb Jacob grasped his brother by the heel,  
and in his manhood he struggled with God.
- <sup>4</sup> He struggled with the angel and won.  
He wept and begged for his favor.  
He met God at Bethel;  
there God spoke with him.
- <sup>5</sup> This is Yahweh, the God of hosts;  
"Yahweh" is his name to be called on.
- <sup>6</sup> So turn to your God.  
Keep covenant faithfulness and justice,  
and wait continually for your God.
- <sup>7</sup> The merchants have deceitful scales in their hands;  
they love to defraud.
- <sup>8</sup> Ephraim said,  
"I have certainly become very rich;  
I have found wealth for myself.  
In all my labors  
they will not find any iniquity in me,  
anything that would be sin."
- <sup>9</sup> "I am Yahweh your God  
from the land of Egypt.  
I will again make you live in tents,  
as in the days of the appointed festival.
- <sup>10</sup> I spoke to the prophets,  
and I gave them many visions for you.  
By the hand of the prophets  
I gave parables."
- <sup>11</sup> If there is wickedness in Gilead,  
surely the people are worthless.  
In Gilgal they sacrifice bulls;  
their altars will be like heaps of stone  
in the furrows of the fields.
- <sup>12</sup> Jacob fled to the land of Aram;  
Israel labored in order to get a wife;  
and he kept flocks of sheep to get a wife.
- <sup>13</sup> Yahweh brought Israel out of Egypt by a prophet,  
and by a prophet he took care of them.
- <sup>14</sup> Ephraim has bitterly angered Yahweh.  
So his Lord will leave his blood on him  
and will turn back on him his disgrace.
-

## Chapter 13

- <sup>1</sup> "When Ephraim spoke,  
there was trembling.  
He exalted himself in Israel,  
but he became guilty  
because of Baal worship, and he died.
- <sup>2</sup> Now they sin more and more.  
They make cast metal figures from their silver,  
idols as skillfully worked as possible,  
all of them the work of the craftsmen.  
People say of them,  
'These men who sacrifice kiss calves.'
- <sup>3</sup> So they will be like the morning clouds,  
like the dew that goes away early,  
like the chaff that is driven by the wind  
away from a threshing floor,  
and like smoke out of a chimney.
- <sup>4</sup> But I am Yahweh your God  
from the land of Egypt.  
You must acknowledge no God but me;  
you must acknowledge that besides me,  
there is no other Savior.
- <sup>5</sup> I knew you in the wilderness,  
in the land of great dryness.
- <sup>6</sup> When you had pasture,  
then you became full;  
and when you were filled,  
your heart became lifted up.  
For that reason you forgot me.
- <sup>7</sup> I will become like a lion to them;  
like a leopard I will watch along the path.
- <sup>8</sup> I will attack them as a bear  
that is robbed of her cubs.  
I will rip open their chests,  
and there I will devour them as a lion,  
as a wild beast would tear them to pieces.
- <sup>9</sup> I will destroy you, Israel;  
who will be able to help you?
- <sup>10</sup> Where now is your king,  
that he may save you in all your cities?  
Where are your rulers,  
about whom you said to me,  
'Give me a king and princes'?
- <sup>11</sup> I gave you a king in my anger,  
and I took him away in my wrath.
- <sup>12</sup> Ephraim's iniquity has been bound up;  
his sin has been stored up.
- <sup>13</sup> Pains of childbirth will come on him,  
but he is not a wise son,  
for when it is time to be born,

he does not come out of the womb.

<sup>14</sup> Will I rescue them from the hand of Sheol?  
Will I rescue them from death?  
Where, death, are your plagues?  
Where, Sheol, is your destruction?  
Compassion is hidden from my eyes."

<sup>15</sup> Though Ephraim is prosperous among his brothers,  
an east wind will come;  
the wind of Yahweh  
will blow in from the wilderness.  
Ephraim's spring will dry up,  
and his well will have no water.  
His enemy will plunder his storehouse  
of every precious object.

<sup>16</sup> Samaria will be guilty,  
for she has rebelled against her God.  
They will fall by the sword;  
their young children will be dashed to pieces,  
and their pregnant women will be ripped open.

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## Chapter 14

- <sup>1</sup> Israel, return to Yahweh your God,  
for you have stumbled because of your iniquity.
- <sup>2</sup> Take with you words  
and return to Yahweh.  
Say to him, "Take away all our iniquity  
and accept what is good,  
so that we may offer to you  
the fruit of our lips. <sup>1</sup>
- <sup>3</sup> Assyria will not save us;  
we will not ride on horses to war.  
Neither will we say anymore  
to the work of our hands,  
'You are our gods,'  
for in you the orphan finds compassion."
- <sup>4</sup> "I will heal their apostasy;  
I will love them freely,  
for my anger has turned away from him.
- <sup>5</sup> I will be like the dew to Israel;  
he will blossom like the lily  
and take root like a cedar in Lebanon.
- <sup>6</sup> His branches will spread out;  
his beauty will be like the olive trees,  
and his fragrance like the cedars in Lebanon.
- <sup>7</sup> The people who live in his shade will return;  
they will revive like grain  
and blossom like vines.  
His fame will be like  
the wine of Lebanon.
- <sup>8</sup> Ephraim, what more have I to do with idols?  
I will answer him and care for him.  
I am like a cypress  
whose leaves are always green;  
from me comes your fruit."
- <sup>9</sup> Who is wise  
that he may understand these things?  
Who understands these things  
so that he may know them?  
For the ways of Yahweh are right,  
and the righteous will walk in them,  
but the rebellious will stumble in them.

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<sup>1</sup>The phrase so that we may offer to you the fruit of our lips represents the interpretation of some ancient translations of the Hebrew text. The copies of the ancient Hebrew text have so that we may offer bulls, our lips . Some modern translations interpret this to mean, so that we may offer to you bulls, which we have promised to do .

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## Joel

## Chapter 1

- <sup>1</sup>This is the word of Yahweh that came to Joel son of Pethuel.

- <sup>2</sup> Hear this, you elders,  
and listen, all you inhabitants of the land.  
Has anything like this happened in your days  
or in the days of your ancestors?
- <sup>3</sup> Tell your children about it,  
and let your children tell their children,  
and their children the next generation.
- <sup>4</sup> What the swarming locust has left,  
the great locust has eaten;  
what the great locust has left,  
the grasshopper has eaten;  
and what the grasshopper has left,  
the caterpillar has eaten.
- <sup>5</sup> Wake up, you drunkards, and weep!  
Wail, all you drinkers of wine,  
because the sweet wine has been cut off from you.
- <sup>6</sup> For a nation has come up upon my land,  
mighty and without number.  
His teeth are the teeth of a lion,  
and he has the teeth of a lioness.
- <sup>7</sup> He has made my vineyard into a desolate place  
and has stripped my fig tree bare.  
He has stripped its bark  
and thrown it away;  
the branches are bare white.
- <sup>8</sup> Mourn like a virgin girded in sackcloth  
for the death of her young bridegroom.
- <sup>9</sup> The grain offering and the drink offering  
have been cut off from the house of Yahweh.  
The priests, Yahweh's servants, mourn.
- <sup>10</sup> The fields are ruined;  
the ground is mourning  
because the grain has been destroyed.  
The new wine has dried up;  
the oil fails.
- <sup>11</sup> Be ashamed, you farmers,  
and wail, you vine growers,  
for the wheat and the barley.  
For the harvest of the fields has perished.
- <sup>12</sup> The vines have withered  
and the fig trees have dried up;  
the pomegranate trees, also the palm trees, and the apple trees—  
all the trees of the field have withered.  
For joy has withered away  
from the descendants of mankind.
- <sup>13</sup> Gird yourselves with sackcloth and mourn, you priests!  
Wail, you servants of the altar.  
Come, lie all night in sackcloth,  
you servants of my God.  
For the grain offering and the drink offering  
have been withheld from the house of your God.

- <sup>14</sup> Call for a holy fast,  
and call a holy assembly.  
Gather the elders  
and all the inhabitants of the land  
to the house of Yahweh your God,  
and cry to Yahweh.
- <sup>15</sup> Alas for the day!  
For the day of Yahweh is almost here.  
With it will come destruction from the Almighty.
- <sup>16</sup> Has not food been cut off  
from before our eyes,  
and joy and gladness  
from the house of our God?
- <sup>17</sup> The seeds rot under their clods,  
the storehouses are desolate,  
and the barns have been torn down,  
for the grain has withered.
- <sup>18</sup> How the cattle groan!  
Their herds are wandering in confusion  
because they have no pasture.  
Even the flocks of sheep are suffering.
- <sup>19</sup> Yahweh, I cry to you.  
For fire has devoured the pastures of the wilderness,  
and flames have burned all the trees of the fields.
- <sup>20</sup> Even the animals of the fields pant for you,  
for the water brooks have dried up,  
and fire has devoured the pastures of the wilderness.
-

## Chapter 2

- <sup>1</sup> Blow the ram's horn in Zion,  
and sound an alarm on my holy mountain!  
Let all the inhabitants of the land tremble in fear,  
for the day of Yahweh is coming;  
indeed, it is near.
- <sup>2</sup> It is a day of darkness and gloom,  
a day of clouds and thick darkness.  
Like the dawn that spreads on the mountains,  
a large and mighty army is approaching.  
There has never been an army like it,  
and there never will be again,  
even after many generations.
- <sup>3</sup> A fire is consuming everything in front of it,  
and behind it a flame is burning.  
The land is like the garden of Eden in front of it,  
but behind it there is a ruined wilderness.  
Indeed, nothing will escape from it.
- <sup>4</sup> The army's appearance is like horses,  
and they run like horsemen.
- <sup>5</sup> They jump with a noise like that of chariots  
on the tops of the mountains,  
like the sound of fiery flames that devour the stubble,  
like a mighty army ready for battle.
- <sup>6</sup> At their presence people are in anguish  
and all their faces become pale.
- <sup>7</sup> They run like mighty warriors;  
they climb the walls like soldiers;  
they march, every one in step,  
and do not break their ranks.
- <sup>8</sup> Neither does one thrust another aside;  
they march, each in his path;  
they break through the defenses  
and do not fall out of line.
- <sup>9</sup> They rush on the city,  
they run on the wall,  
they climb in the houses,  
and they go through the windows like thieves.
- <sup>10</sup> The earth shakes in front of them,  
the heavens tremble,  
the sun and the moon are darkened,  
and the stars stop shining.
- <sup>11</sup> Yahweh raises his voice  
in front of his army,  
for his warriors are very numerous;  
for they are strong,  
those who carry out his commands.  
For the day of Yahweh is great  
and very terrible.

Who can endure it?

<sup>12</sup> "Yet even now"—this is Yahweh's declaration—  
 "Return to me with all your heart.  
 Fast, weep, and mourn."

<sup>13</sup> Tear your heart  
 and not only your garments,  
 and return to Yahweh your God.  
 For he is gracious and merciful,  
 slow to anger and abounding in steadfast love  
 and relenting from inflicting punishment.

<sup>14</sup> Who knows? Will he perhaps turn and relent,  
 and leave a blessing behind him,  
 a grain offering and a drink offering  
 for Yahweh your God?

<sup>15</sup> Blow the ram's horn in Zion,  
 call for a holy fast,  
 and call a holy assembly.

<sup>16</sup> Gather the people;  
 call for the holy assembly.  
 Assemble the elders;  
 gather the children  
 and the nursing infants.

Let the bridegrooms come out of their rooms,  
 and the brides out of their bridal chambers.

<sup>17</sup> Let the priests, the servants of Yahweh,  
 weep between the porch and the altar.  
 Let them say, "Spare your people, Yahweh,  
 and do not make your inheritance into an object of scorn,  
 that the nations mock them.  
 Why should they say among the nations,  
 'Where is their God?'"

<sup>18</sup> Then Yahweh was zealous for his land  
 and had pity on his people.

<sup>19</sup> Yahweh answered his people,  
 "Look, I will send you grain, new wine, and oil.  
 You will be satisfied with them,  
 and I will no longer make you  
 a disgrace among the nations.

<sup>20</sup> I will remove the northern attackers far from you,  
 and will drive them into a dry and desolate land.  
 The front of their army will go into the eastern sea,  
 and the rear into the western sea.  
 Its stench will rise,  
 and its bad smell will rise."

Indeed, he has done great things.

<sup>21</sup> Do not fear, land; be glad and rejoice,  
 for Yahweh will do great things.

<sup>22</sup> Do not fear, you wild animals!  
 For the pastures of the wilderness will sprout,  
 the trees will bear their fruit,



- and the fig trees and the vines will yield their full harvest.
- <sup>23</sup> Be glad, people of Zion,  
and rejoice in Yahweh your God.  
For he will give you the autumn rain  
as vindication  
and bring down showers for you,  
the autumn rain and the spring rain as before.
- <sup>24</sup> The threshing floors will be full of wheat,  
and the vats will overflow with new wine and oil.
- <sup>25</sup> "I will restore to you the years of crops  
that the swarming locust has eaten—  
the great locust, the devouring locust, and the destroying locust—  
my mighty army that I sent among you.
- <sup>26</sup> You will eat plentifully and be satisfied,  
and praise the name of Yahweh your God,  
who has done wonders among you,  
and I will never again bring shame on my people.
- <sup>27</sup> You will know that I am among Israel,  
and that I am Yahweh your God,  
and there is none else,  
and I will never bring shame on my people.
- <sup>28</sup> It will come about afterward  
that I will pour out my Spirit on all flesh,  
and your sons and your daughters will prophesy.  
Your old men will dream dreams;  
your young men will see visions.
- <sup>29</sup> Also on servants and female servants,  
in those days I will pour out my Spirit.
- <sup>30</sup> I will show wonders in the heavens  
and on the earth,  
blood, fire, and pillars of smoke.
- <sup>31</sup> The sun will turn into darkness  
and the moon into blood,  
before the great and terrible day of Yahweh comes.
- <sup>32</sup> It will be that everyone who calls  
on the name of Yahweh will be saved.  
For on Mount Zion and in Jerusalem  
there will be an escaped remnant,  
as Yahweh has said,  
and among the survivors,  
those whom Yahweh calls.
-

Chapter 3

- <sup>1</sup> Behold, in those days and at that time,  
when I reverse the captivity of Judah and Jerusalem,
- <sup>2</sup> I will gather all the nations,  
and bring them down to the Valley of Jehoshaphat.  
I will judge them there,  
because of my people and my inheritance Israel,  
whom they scattered among the nations,  
and because they divided up my land.
- <sup>3</sup> They cast lots for my people,  
traded a boy for a prostitute,  
and sold a girl for wine so they could drink.
- <sup>4</sup> Now, why are you angry at me,  
Tyre, Sidon and all the regions of Philistia?  
Will you repay me?  
Even if you do repay me,  
I will immediately return your repayment on your own head.
- <sup>5</sup> For you took my silver and my gold,  
and you brought my precious treasures into your temples.
- <sup>6</sup> You sold the people of Judah and Jerusalem to the Greeks,  
in order to send them far away from their territory.
- <sup>7</sup> Look, I am about to stir them up,  
out of the place where you sold them,  
and will return payment on your own head.
- <sup>8</sup> I will sell your sons and your daughters,  
by the hand of the people of Judah.  
They will sell them to the Sabeans,  
to a nation far off,  
for Yahweh has spoken."
- <sup>9</sup> Proclaim this among the nations:  
"Prepare yourselves for war;  
rouse the mighty men;  
let them come near;  
let all the men of battle come up.
- <sup>10</sup> Beat your plowshares into swords  
and your pruning knives into spears.  
Let the weak say,  
'I am mighty.'
- <sup>11</sup> Hurry and come,  
all you nearby nations;  
gather yourselves together there.
- Yahweh, bring down your mighty warriors.
- <sup>12</sup> Let the nations wake themselves up  
and come up to the Valley of Jehoshaphat.  
For there will I sit to judge  
all the surrounding nations.
- <sup>13</sup> Put in the sickle,  
for the harvest is ripe.

Come, crush the grapes,  
for the winepress is full.  
The vats overflow,  
for their wickedness is great."

- <sup>14</sup> There is a tumult, a tumult  
in the Valley of Judgment.  
For the day of Yahweh is near  
in the Valley of Judgment.
- <sup>15</sup> The sun and the moon become dark,  
the stars keep back their brightness.
- <sup>16</sup> Yahweh will roar from Zion,  
and raise his voice from Jerusalem.  
The heavens and earth will shake,  
but Yahweh will be a shelter for his people,  
and a fortress for the people of Israel.
- <sup>17</sup> "So you will know that I am Yahweh your God  
who lives in Zion, my holy mountain.  
Then Jerusalem will be holy,  
and foreigners will not pass through her again.
- <sup>18</sup> It will come about on that day  
that the mountains will drip with sweet wine,  
the hills will flow with milk,  
all the brooks of Judah will flow with water,  
and a fountain will come from the house of Yahweh  
and water the Valley of Shittim.
- <sup>19</sup> Egypt will become an abandoned devastation,  
and Edom will become an abandoned wilderness,  
because of the violence done to the people of Judah,  
because they shed innocent blood in their land.
- <sup>20</sup> But Judah will be inhabited forever,  
and Jerusalem will be inhabited from generation to generation.
- <sup>21</sup> I will avenge their blood that I have not yet avenged,  
for Yahweh lives in Zion."
- 

## Amos

### Chapter 1

<sup>1</sup>These are the words of Amos, who was among the shepherds from Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and also in the days of Jeroboam son of Joash king of Israel, two years before the earthquake.

<sup>2</sup>He said,  
"Yahweh will roar from Zion;  
he will raise his voice from Jerusalem.  
The pastures of the shepherds will mourn;  
the top of Carmel will wither."

<sup>3</sup>This is what Yahweh says:  
"For three sins of Damascus,  
even for four, I will not turn away punishment,

because they threshed Gilead  
with sharp threshing sledges of iron.  
<sup>4</sup> I will send a fire into the house of Hazael,  
and it will devour the fortresses of Ben-Hadad.  
<sup>5</sup> I will break the gate bars of Damascus  
and cut off the man who rules over the Valley of Aven,  
and also the man who holds the scepter in Beth Eden.  
The people of Aram will go in captivity to Kir,"  
says Yahweh.

<sup>6</sup>This is what Yahweh says:  
"For three sins of Gaza,  
even for four, I will not turn away punishment,  
because they carried away captive a whole people,  
to hand them over to Edom.  
<sup>7</sup> I will send fire on the walls of Gaza,  
and it will devour her fortresses.  
<sup>8</sup> I will cut off the man who lives in Ashdod  
and the man who holds the scepter from Ashkelon.  
I will turn my hand against Ekron,  
and the rest of the Philistines will perish,"  
says the Lord Yahweh.

<sup>9</sup>This is what Yahweh says:  
"For three sins of Tyre,  
even for four, I will not turn away punishment,  
because they had delivered up a whole people to Edom,  
and they broke their covenant of brotherhood.  
<sup>10</sup> I will send fire on the walls of Tyre,  
and it will devour her fortresses."

<sup>11</sup>This is what Yahweh says,  
"For three sins of Edom,  
even for four, I will not turn away punishment,  
because he pursued his brother with the sword  
and cast off all pity.  
His anger tore them apart continually,  
and his wrath lasted forever.  
<sup>12</sup> I will send fire on Teman,  
and it will devour the palaces of Bozrah."

<sup>13</sup>This is what Yahweh says,  
"For three sins of the people of Ammon,  
even for four, I will not turn away punishment,  
because they ripped open the pregnant women of Gilead,  
that they may enlarge their borders.  
<sup>14</sup> I will light a fire in the walls of Rabbah,  
and it will devour the palaces,  
with a shout in the day of battle,  
with a tempest in the day of the whirlwind.  
<sup>15</sup> Their king will go into captivity,  
he and his officials together,"  
says Yahweh.

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## Chapter 2

<sup>1</sup>This is what Yahweh says:

"For three sins of Moab,  
even for four, I will not turn away punishment,  
because he burned the bones  
of the king of Edom to lime.

<sup>2</sup> I will send fire on Moab,  
and it will devour the fortresses of Kerioth.  
Moab will die in an uproar,  
with shouting and the sound of the ram's horn.

<sup>3</sup> I will destroy the judge in her,  
and I will kill all the princes with him,"  
says Yahweh.

<sup>4</sup>This is what Yahweh says:

"For three sins of Judah,  
even for four, I will not turn away punishment,  
because they rejected the law of Yahweh  
and did not keep his statutes.  
Their lies caused them to go astray,  
after which their fathers had also walked.

<sup>5</sup> I will send fire on Judah,  
and it will devour the fortresses of Jerusalem."

<sup>6</sup>This is what Yahweh says:

"For three sins of Israel,  
even for four, I will not turn away punishment,  
because they sold the innocent for silver  
and the needy for a pair of sandals.

<sup>7</sup> They trample on the heads of the poor  
as people trample on dust on the ground;  
they push the oppressed away.

A man and his father go to the same girl  
and so profane my holy name.

<sup>8</sup> They lie down beside every altar  
on clothes taken as pledges,  
and in the house of their God  
they drink the wine of those  
who have been forced to pay a fine.

<sup>9</sup> Yet I destroyed the Amorite before them,  
whose height was like the height of cedars;  
he was strong as the oaks.

Yet I destroyed his fruit above  
and his roots below.

<sup>10</sup> Also, I brought you up out of the land of Egypt  
and led you forty years in the wilderness  
to possess the land of the Amorites.

<sup>11</sup> I raised up prophets from among your sons  
and Nazirites from your young men.

Is it not so, people of Israel?—  
this is Yahweh's declaration.

<sup>12</sup> But you persuaded the Nazirites to drink wine

- and commanded the prophets not to prophesy.
- <sup>13</sup> Look, I will crush you  
as a cart that is full of grain can crush someone.
- <sup>14</sup> Escape will perish from the swift;  
the strong will not add to his own strength;  
neither will the mighty save himself.
- <sup>15</sup> The archer will not stand;  
the fast runner will not escape;  
the horseman will not save himself.
- <sup>16</sup> Even the bravest warriors  
will flee naked in that day—  
this is Yahweh's declaration."
-

## Chapter 3

<sup>1</sup>Hear this word that Yahweh has spoken against you, people of Israel, against the whole family that I brought up out of the land of Egypt:

<sup>2</sup> "I have chosen only you  
from all the families of the earth.  
Therefore I will punish you  
for all your iniquities."  
<sup>3</sup> Will two walk together  
unless they have made an appointment?  
<sup>4</sup> Will a lion roar in the forest  
when he has no prey?  
Will a young lion growl from his den  
if he has caught nothing?  
<sup>5</sup> Can a bird fall in a trap on the ground  
when no bait is set for him?  
Will a trap spring up from the ground  
when it has not caught anything?  
<sup>6</sup> If a ram's horn sounds in a city,  
will the people not tremble?  
If disaster overtakes a city,  
has Yahweh not sent it?  
<sup>7</sup> Surely the Lord Yahweh will do nothing  
unless he reveals his plan  
to his servants the prophets.  
<sup>8</sup> The lion has roared;  
who will not fear?  
The Lord Yahweh has spoken;  
who will not prophesy?  
<sup>9</sup> Proclaim this in the fortresses at Ashdod,  
and in the fortresses in the land of Egypt;  
say, "Assemble yourselves on the mountains of Samaria  
and see what great tumults are in her,  
and what oppression is in her."  
<sup>10</sup> For they do not know how to do right—  
this is Yahweh's declaration—  
They store up violence  
and devastation in their fortresses."

<sup>11</sup>Therefore, this is what the Lord Yahweh says:  
"An enemy will surround the land,  
and pull down your strongholds  
and plunder your fortresses."

<sup>12</sup>This is what Yahweh says:  
"As the shepherd rescues out of the mouth of the lion  
two legs only, or a piece of an ear;  
so will the people of Israel who live in Samaria be rescued;  
they will be left with only the corner of a couch  
or a piece of a bed."

<sup>13</sup>Hear and testify against the house of Jacob— this is the declaration of the Lord Yahweh, the God of hosts:

<sup>14</sup> "For in the day that I punish the sins of Israel,  
I will also punish the altars of Bethel.

The horns of the altar will be cut off  
and fall to the ground.

<sup>15</sup> I will destroy the winter house  
with the summer house.

The houses of ivory will perish,  
and the large houses will vanish—  
this is Yahweh's declaration."

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## Chapter 4

- <sup>1</sup> Listen to this word, you cows of Bashan,  
 you who are in the mountain of Samaria,  
 you who oppress the poor, you who crush the needy,  
 you who say to your husbands, "Bring us drinks."
- <sup>2</sup> The Lord Yahweh has sworn by his holiness,  
 "Look, the days will come on you  
 when they will take you away with hooks,  
 the last of you with fishhooks.
- <sup>3</sup> You will go out through the breaks in the city wall,  
 each one of you going straight through it,  
 and you will be thrown out toward Harmon—  
 this is Yahweh's declaration.
- <sup>4</sup> "Go to Bethel and sin,  
 to Gilgal and multiply transgression,  
 bring your sacrifices every morning,  
 your tithes every three days.
- <sup>5</sup> Offer a thanksgiving sacrifice with bread;  
 proclaim freewill offerings; announce them,  
 for this is what you love to do,  
 you people of Israel—  
 this is the declaration of the Lord Yahweh.
- <sup>6</sup> I gave you cleanness of teeth in all your cities  
 and lack of bread in all your places.  
 Yet you have not returned to me—  
 this is Yahweh's declaration.
- <sup>7</sup> I also withheld rain from you  
 when there were still three months to the harvest.  
 I caused it to rain on one city,  
 and caused it not to rain on another city.  
 One piece of land was rained on,  
 but the piece of land where it did not rain dried up.
- <sup>8</sup> Two or three cities staggered to another city to drink water,  
 but were not satisfied.  
 Yet you have not returned to me—  
 this is Yahweh's declaration.
- <sup>9</sup> I afflicted you with blight and mildew.  
 The multitude of your gardens,  
 your vineyards, your fig trees, and your olive trees—  
 the locusts devoured them all.  
 Yet you have not returned to me—  
 this is Yahweh's declaration.
- <sup>10</sup> I sent a plague on you  
 as on Egypt.  
 I killed your young men with the sword,  
 along with the captivity of your horses,  
 and made the stench of your camp come up  
 to your nostrils.  
 Yet you have not returned to me—  
 this is Yahweh's declaration.
- <sup>11</sup> I overthrew cities among you,  
 as when God overthrew Sodom and Gomorrah.  
 You were like a burning stick snatched out of the fire.

Yet you have not returned to me—  
this is Yahweh's declaration.

<sup>12</sup> Therefore I will do something terrible to you, Israel;  
and because I will do something terrible to you,  
prepare to meet your God, Israel!

<sup>13</sup> For, look, he who forms the mountains  
also creates the wind,  
reveals his thoughts to mankind,  
makes the dawn become darkness,  
and treads on the high places of the earth.  
Yahweh, God of hosts, is his name."

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## Chapter 5

<sup>1</sup>Hear this word that I take up as a lament over you, house of Israel.

<sup>2</sup> The virgin Israel has fallen;  
she will rise no more;  
she is abandoned on her land;  
there is no one to raise her up.

<sup>3</sup>For this is what the Lord Yahweh says:  
"The city that went out with a thousand  
will have a hundred remaining,  
and the one that went out with a hundred  
will have ten remaining for the house of Israel."

<sup>4</sup>For this is what Yahweh says to the house of Israel:  
"Seek me and live!

<sup>5</sup> Do not seek Bethel;  
nor enter Gilgal;  
do not journey to Beersheba.  
For Gilgal will surely go into captivity,  
and Bethel will become nothing.

<sup>6</sup> Seek Yahweh and live,  
or he will break out like fire  
in the house of Joseph.

It will devour,  
and there will be no one to quench it in Bethel.

<sup>7</sup> Those people turn justice into a bitter thing  
and throw righteousness down to the ground!"

<sup>8</sup> God made the Pleiades and Orion;  
he turns deep darkness into the morning;  
he makes the day dark with night  
and calls for the waters of the sea;  
he pours them out on the surface of the earth.  
Yahweh is his name!

<sup>9</sup> He brings sudden destruction on the strong  
so that destruction comes on the fortresses.

<sup>10</sup> They hate anyone who reproves them in the city gate,  
and they abhor anyone who speaks with integrity.

<sup>11</sup> Because you trample down the poor  
and seize a tribute of wheat from him—  
although you have built houses of worked stone,  
you will not live in them.

You have planted delightful vineyards,  
but you will not drink their wine.

<sup>12</sup> For I know how many are your offenses  
and how mighty are your sins.  
you who afflict the just, take bribes,  
and turn aside the needy in the city gate.

<sup>13</sup> Therefore any prudent person is silent at such a time,  
for it is an evil time.

<sup>14</sup> Seek good and not evil,  
so that you may live.

So Yahweh, the God of hosts, will really be with you,

- as you say he is.
- <sup>15</sup> Hate evil, love good,  
establish justice in the city gate.  
Perhaps Yahweh, the God of hosts, will be gracious  
to the remnant of Joseph.
- <sup>16</sup> Therefore, this is what Yahweh says, the God of hosts, the Lord,  
"Wailing will be in all the squares,  
and they will say in all the streets,  
'Woe! Woe!'  
They will call the farmers to mourning  
and those who know lamentation to wailing.
- <sup>17</sup> In all vineyards there will be wailing,  
for I will pass through your midst,"  
says Yahweh.
- <sup>18</sup> Woe to you who desire  
the day of Yahweh!  
Why do you long for the day of Yahweh?  
It will be darkness and not light,
- <sup>19</sup> as when a man flees from a lion  
and a bear meets him,  
or he goes in a house and puts his hand on the wall  
and a snake bites him.
- <sup>20</sup> Will not the day of Yahweh be darkness and not light?  
Gloom and no brightness?
- <sup>21</sup> "I hate, I despise your festivals,  
I take no delight in your solemn assemblies.
- <sup>22</sup> Even though you offer me your burnt offerings and grain offerings,  
I will not accept them,  
neither will I look at the fellowship offerings  
of your fattened animals.
- <sup>23</sup> Remove from me the noise of your songs;  
I will not listen to the sound of your lutes.
- <sup>24</sup> Instead, let justice flow like water,  
and righteousness like a constantly flowing stream.
- <sup>25</sup> Did you bring me sacrifices and offerings  
in the wilderness for forty years, house of Israel?
- <sup>26</sup> You have lifted up the images of Sikkuth, your king,  
and Kaiwan, your star god,  
which you made for yourselves.
- <sup>27</sup> Therefore I will exile you beyond Damascus,"  
says Yahweh, whose name is the God of hosts.
-

## Chapter 6

<sup>1</sup> Woe to those who are at ease in Zion,  
 and to those who are secure in the hill country of Samaria,  
 the notable men of the most important of the nations,  
 to whom the house of Israel comes for help!

<sup>2</sup> Your leaders say, "Go to Kalneh and look;  
 from there go to Hamath, the great city;  
 then go down to Gath of the Philistines.  
 Are they better than your two kingdoms?  
 Is their border larger than your border?"

<sup>3</sup> Woe to those who put off the day of disaster  
 and make the throne of violence come near.

<sup>4</sup> They lie down on beds of ivory  
 and lounge on their couches.  
 They eat lambs from the flock  
 and calves from the stall.

<sup>5</sup> They sing foolish songs to the music of the lute;  
 they improvise on instruments as David did.

<sup>6</sup> They drink wine from bowls  
 and anoint themselves with the finest oils,  
 but they do not grieve over the ruin of Joseph.

<sup>7</sup> So they will now go into exile with the first exiles,  
 and the feasts of those who lounge about will pass away.

<sup>8</sup> "I, the Lord Yahweh, have sworn by myself—  
 this is the declaration of Yahweh, the God of hosts,  
 I detest the pride of Jacob;  
 I hate his fortresses.  
 Therefore I will deliver up the city  
 with all that is in it."

<sup>9</sup>It will come about that if ten men remain in one house, they will all die.<sup>10</sup>When his relative or the one who burns him takes up the bones from the house—when he says to the person in the inner room of the house, "Is there anyone with you?" that person will say, "No one." Then he will say, "Be quiet, for we must not mention Yahweh's name."

<sup>11</sup> For, look, Yahweh will give a command,  
 and the big house will be smashed to pieces,  
 and the little house to bits.

<sup>12</sup> Do horses run on the rocky cliffs?  
 Does one plow there with oxen?  
 Yet you have turned justice into poison  
 and the fruit of righteousness into bitterness—

<sup>13</sup> you who rejoice over Lo Debar,  
 who say, "Have we not taken Karnaim by our own strength?"

<sup>14</sup> "But look, I will raise up against you a nation,  
 house of Israel—this is the declaration of Yahweh, the God of hosts.  
 They will afflict you  
 from Lebo Hamath to the brook of the Arabah."

## Chapter 7

<sup>1</sup>This is what the Lord Yahweh showed me. Look, he formed a locust swarm when the spring crop began to come up, and, look, it was the late crop after the king's harvest.<sup>2</sup>When they finished eating the vegetation of the land, then I said, "Lord Yahweh, please forgive; how will Jacob stand? For he is so small."<sup>3</sup>Yahweh relented concerning this. "It will not happen," he said.

<sup>4</sup>This is what the Lord Yahweh showed me: Look, the Lord Yahweh called on fire to judge. It dried the vast, deep water under the earth and would have devoured the land also.<sup>5</sup>But I said, "Lord Yahweh, please stop; how will Jacob stand? For he is so small."<sup>6</sup>Yahweh relented concerning this, "This also will not happen," said the Lord Yahweh.

<sup>7</sup>This is what he showed me: Look, the Lord stood beside a wall, with a plumb line in his hand.<sup>8</sup>Yahweh said to me, "Amos, what do you see?" I said, "A plumb line." Then the Lord said, "Look, I will put a plumb line among my people Israel. I will spare them no longer.

<sup>9</sup> The high places of Isaac will be destroyed,  
the sanctuaries of Israel will be ruined,  
and I will rise against the house of Jeroboam with the sword."

<sup>10</sup>Then Amaziah, the priest of Bethel, sent a message to Jeroboam, king of Israel: "Amos has conspired against you in the middle of the house of Israel. The land cannot endure all his words."<sup>11</sup>For this is what Amos said,  
'Jeroboam will die by the sword,  
and Israel will surely go into exile away from his land.'"

<sup>12</sup>Amaziah said to Amos, "Seer, go, flee back to the land of Judah, and there eat bread and prophesy."<sup>13</sup>But do not prophesy anymore here at Bethel, for it is the king's sanctuary and a royal house."

<sup>14</sup>Then Amos said to Amaziah, "I am not a prophet nor a prophet's son. I am a herdsman, and I take care of sycamore fig trees.<sup>15</sup>But Yahweh took me from tending the flock and said to me, 'Go, prophesy to my people Israel.'

<sup>16</sup>Now hear the word of Yahweh. You say,  
'Do not prophesy against Israel,  
and do not speak against the house of Isaac.'

<sup>17</sup>Therefore this is what Yahweh says,  
'Your wife will be a prostitute in the city;  
your sons and your daughters will fall by the sword;  
your land will be measured and divided up;  
you will die in an unclean land,  
and Israel will surely go into exile from his land.'"

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## Chapter 8

<sup>1</sup>This is what the Lord Yahweh showed me. Look, a basket of summer fruit!<sup>2</sup>He said, "What do you see, Amos?" I said, "A basket of summer fruit." Then Yahweh said to me,

"The end has come for my people Israel;

I will spare them no longer.

<sup>3</sup> The songs of the temple will become wailings in that day—  
this is the declaration of the Lord Yahweh—  
many dead bodies, they are thrown everywhere!  
Silence!"

<sup>4</sup> Listen to this, you who trample the needy  
and remove the poor of the land.

<sup>5</sup>They say,

"When will the new moon be over,  
so we can sell grain again?

When will the Sabbath day be over,  
so that we can sell wheat?

We will make the measure small  
and increase the price,  
as we cheat with deceitful scales.

<sup>6</sup> This is so we can sell bad wheat, buy the poor with silver,  
and the needy for a pair of sandals."

<sup>7</sup>Yahweh has sworn by the pride of Jacob, "Surely I will never forget any of their actions."

<sup>8</sup> Will not the land quake for this,  
and everyone who lives in it mourn?  
All of it will rise up like the Nile River,  
and it will be tossed about and sink again,  
like the river of Egypt.

<sup>9</sup> "It will come in that day—  
this is the declaration of the Lord Yahweh—  
that I will make the sun set at noon,  
and I will darken the earth at daylight.

<sup>10</sup> I will turn your festivals into mourning  
and all your songs into lamentation.  
I put sackcloth on all loins  
and have baldness on every head.  
I will make it like mourning for an only son,  
and a bitter day to its end.

<sup>11</sup> Look, the days are coming—  
this is the declaration of the Lord Yahweh—  
when I will send a famine in the land,  
not a famine for bread, nor of thirst for water,  
but for hearing the words of Yahweh.

<sup>12</sup> They will stagger from sea to sea;  
they will run from the north to the east  
to seek the word of Yahweh,  
but they will not find it.

<sup>13</sup> In that day the beautiful virgins and the young men  
will faint from thirst.

<sup>14</sup> Those who swear by the sin of Samaria [1](#)  
and say, 'As your god lives, Dan,'

and, 'As the way to Beersheba exists,'<sup>2</sup>  
they will fall and never rise again."

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<sup>1</sup>Instead of the sin of Samaria , some scholars translate the Hebrew as, Ashimah of Samaria . Ashimah was the name of a pagan goddess worshiped in some parts of Syria.

<sup>2</sup>The copies of the ancient Hebrew text have, As the way to Beersheba exists , where this might refer to what people going to worship Beersheba's idols might have said. However, some scholars understand the Hebrew text to read As the loved one of Beersheba lives . Here loved one stands for an idol worshiped in Beersheba.

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## Chapter 9

<sup>1</sup>I saw the Lord standing beside the altar, and he said,

"Strike the tops of the pillars  
so that the thresholds will shake.  
Break them in pieces on all of their heads,  
and I will kill the last of them with the sword.  
Not one of them will get away;  
not one of them will escape.

<sup>2</sup> Though they dig into Sheol,  
there my hand will take them.

Though they climb up to heaven,  
there I will bring them down.

<sup>3</sup> Though they hide on the top of Carmel,  
there I will search and take them.

Though they are hidden from my sight in the bottom of the sea,  
there will I command the serpent, and it will bite them.

<sup>4</sup> Though they go into captivity, driven by their enemies before them,  
there will I give orders to the sword, and it will kill them.

I will keep my eyes on them  
for harm and not for good."

<sup>5</sup> The Lord Yahweh of hosts  
touches the land and it melts;  
all who live in it mourn;  
all of it will rise up like the River,  
and sink again like the river of Egypt.

<sup>6</sup> It is he who builds his steps in the heavens,  
and has established his vault over the earth.

He calls for the waters of the sea,  
and pours them out on the surface of the earth,  
Yahweh is his name.

<sup>7</sup> "Are you not like the people of Cush to me,  
people of Israel—  
this is Yahweh's declaration—  
did I not bring up Israel out of the land of Egypt,  
the Philistines from Crete,  
and the Arameans from Kir?

<sup>8</sup> Look, the eyes of the Lord Yahweh  
are on the sinful kingdom,  
and I will destroy it  
from the face of the earth,  
except that I will not totally destroy  
the house of Jacob—  
this is Yahweh's declaration.

<sup>9</sup> Look, I will give a command,  
and I will shake the house of Israel  
among all the nations,  
as one shakes grain in a sieve,  
so that not the smallest stone will fall to the ground.

<sup>10</sup> All the sinners of my people  
will die by the sword,  
those who say,  
'Disaster will not overtake or meet us.'

- <sup>11</sup> In that day  
I will raise up the tent of David that has fallen,  
and close up its breaches.  
I will raise up its ruins,  
and rebuild it as in the days of old,
- <sup>12</sup> That they may possess the remnant of Edom,  
and all the nations that are called by my name—  
this is Yahweh's declaration—he does this.
- <sup>13</sup> Look, the days will come—  
this is Yahweh's declaration—  
when the plowman will overtake the reaper,  
and the treader of grapes will overtake him who plants seed.  
The mountains will drip sweet wine,  
and all the hills will flow with it.
- <sup>14</sup> I will bring back from captivity my people Israel.  
They will build the ruined cities and inhabit them,  
they will plant vineyards and drink their wine,  
and they will make gardens and eat their fruit.
- <sup>15</sup> I will plant them upon their land,  
and they will never again be uprooted from the land  
that I have given them,"  
says Yahweh your God.
- 

## Obadiah

### Chapter 1

<sup>1</sup>The vision of Obadiah. The Lord Yahweh says this concerning Edom: We have heard a report from Yahweh and an ambassador has been sent among the nations, saying, "Rise up! Let us rise up against her for battle!"

<sup>2</sup>Behold, I will make you small among the nations; you will be greatly despised.

<sup>3</sup>The pride of your heart has deceived you, you who live in the clefts of the rock, in your lofty home; who say in your heart, "Who will bring me down to the ground?"<sup>4</sup>Though you soar high like the eagle and though your nest is set among the stars, I will bring you down from there—this is Yahweh's declaration.

<sup>5</sup>If thieves came to you, if robbers came by night—how you will be ruined!—would they not steal only as much as they needed? If grape gatherers came to you, would they not leave the gleanings?<sup>6</sup>How Esau will be ransacked, his hidden treasures looted!

<sup>7</sup>All the men of your alliance will send you on your way to the border. The men who were at peace with you will deceive you and prevail against you. They who eat your bread will set a trap under you. There is no understanding in him.

<sup>8</sup>"Will I not on that day"—this is Yahweh's declaration—"destroy the wise men from Edom and understanding out of the mountain of Esau?<sup>9</sup>Your mighty men will be dismayed, Teman, so that every man may be cut off from the mountain of Esau by slaughter.

<sup>10</sup>Because of the violence done to your brother Jacob, you will be covered with shame, and you will be cut off forever.<sup>11</sup>On the day you stood aloof, on the day strangers carried away his wealth, and foreigners entered into his gates, and cast lots for Jerusalem, you were like one of them.

<sup>12</sup>But do not gloat over your brother's day, in the day of his misfortune, and do not rejoice over the people of Judah in the day of their destruction; do not boast in the day of their distress.<sup>13</sup>Do not enter my people's gate in the day of their calamity; do not gloat over their affliction in the day of their disaster, do not loot their wealth in the day of their ruin.<sup>14</sup>Do not stand at the crossroads to cut down his fugitives, and do not deliver up his survivors in the day of distress.

<sup>15</sup>For the day of Yahweh is near upon all the nations. As you have done, it will be done to you; your deeds will return on your own head.<sup>16</sup>For as you have drunk on my holy mountain, so will all the nations drink continually. They will drink and swallow and it will be as though they had never existed.

<sup>17</sup>But in Mount Zion there will be those who escape, and it will be holy, and the house of Jacob will take possession of their possessions.<sup>18</sup>The house of Jacob will be a fire, and the house of Joseph a flame, and the house of Esau will be stubble, and they will burn them, and consume them. There will be no survivors to the house of Esau, for Yahweh has spoken it."

<sup>19</sup>People from the Negev will possess the mountain of Esau and the people of the lowlands will possess the land of the Philistines. They will possess the land of Ephraim and the land of Samaria, and Benjamin will possess Gilead.

<sup>20</sup>The exiles of this army of the people of Israel will possess the land of Canaan as far as Zarephath. The exiles of Jerusalem, who are in Sepharad, will possess the cities of the Negev.<sup>21</sup>Deliverers will go up to Mount Zion to rule over the hill country of Esau, and the kingdom will belong to Yahweh.

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## Jonah

### Chapter 1

<sup>1</sup>Now the word of Yahweh came to Jonah son of Amittai, saying,<sup>2</sup>"Get up and go to Nineveh, that great city, and speak out against it, because their wickedness has risen up before me."<sup>3</sup>But Jonah got up to run away from the presence of Yahweh and go to Tarshish. He went down to Joppa and found a ship going to Tarshish. So he paid the fare and boarded the ship to go with them to Tarshish, away from the presence of Yahweh.

<sup>4</sup>But Yahweh sent out a great wind on the sea and it became a mighty storm on the sea. Soon it appeared that the ship was going to be broken up.<sup>5</sup>Then the sailors became very afraid and each man cried out to his own god. They threw the ship's cargo into the sea to lighten it. But Jonah had gone down into the innermost parts of the ship, and he was lying there deeply asleep.

<sup>6</sup>So the captain came to him and said to him, "What are you doing sleeping? Get up! Call upon your god! Maybe your god will notice us and we will not perish."

<sup>7</sup>Each man said to his neighbor, "Come, let us cast lots, so that we may know who is the cause of this evil that is happening to us." So they threw lots, and the lot fell to Jonah.

<sup>8</sup>Then they said to Jonah, "Please tell us who is the cause of this evil that is happening to us. What is your occupation, and where did you come from? What is your country, and from which people are you?"<sup>9</sup>Jonah said to them, "I am a Hebrew; and I fear Yahweh, the God of heaven, who has made the sea and the dry land."<sup>10</sup>Then the men were even more afraid and said to Jonah, "What is this that you have done?" For the men knew that he was running away from the presence of Yahweh, because he had told them.

<sup>11</sup>Then they said to Jonah, "What should we do to you so that the sea will calm down for us?" For the sea became more and more stormy.<sup>12</sup>Jonah said to them, "Pick me up and throw me into the sea. Then the sea will be calm for you, for I know that it is because of me that this great storm is happening to you."

<sup>13</sup>Nevertheless, the men rowed hard to get themselves back to the land, but they could not do it because the sea was becoming more and more violent against them.

<sup>14</sup>Therefore they cried out to Yahweh and said, "We beg you, Yahweh, we beg you, do not let us perish on account of this man's life, and do not put innocent blood on us, because you, Yahweh, have done just as it pleased you."<sup>15</sup>So they picked up Jonah and threw him into the sea, and the sea stopped raging.<sup>16</sup>Then the men feared Yahweh very much. They offered a sacrifice to Yahweh and made vows.

<sup>17</sup>Now Yahweh had appointed a great fish to swallow Jonah, and Jonah was in the stomach of the fish three days and three nights.

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Chapter 2

<sup>1</sup>Then Jonah prayed to Yahweh his God from the fish's stomach.<sup>2</sup>He said,

"I called out to Yahweh about my distress  
and he answered me;  
from the belly of Sheol I cried out for help!  
You heard my voice.

<sup>3</sup> You had thrown me into the depths,  
into the heart of the seas,  
and the currents surrounded me;  
all your waves and billows  
passed over me.

<sup>4</sup> I said, 'I am driven out  
from before your eyes;  
yet I will again look  
toward your holy temple.'

<sup>5</sup> The waters closed around me up to my neck;  
the deep was all around me;  
seaweed wrapped around my head.

<sup>6</sup> I went down to the bases of the mountains;  
the earth with its bars closed upon me forever.  
Yet you brought up my life from the pit,  
Yahweh, my God!

<sup>7</sup> When my soul fainted within me,  
I called Yahweh to mind;  
then my prayer came to you  
to your holy temple.

<sup>8</sup> They give attention to meaningless gods  
while they abandon covenant faithfulness.

<sup>9</sup> But as for me, I will sacrifice to you  
with a voice of thanksgiving;  
I will fulfill that which I have vowed.  
Salvation comes from Yahweh!"

<sup>10</sup>Then Yahweh spoke to the fish, and it vomited up Jonah upon the dry land.

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Chapter 3

<sup>1</sup>The word of Yahweh came to Jonah a second time, saying,<sup>2</sup>"Get up, go to Nineveh, that great city, and proclaim to it the message that I command you to give."<sup>3</sup>So Jonah got up and went to Nineveh, according to the word of Yahweh. Now Nineveh was a very large city, one of three days' journey.

<sup>4</sup>Jonah began to enter the city and after a day's journey he called out and said, "In forty days Nineveh will be overthrown."<sup>5</sup>The people of Nineveh believed God and they proclaimed a fast. They all put on sackcloth, from the greatest of them down to the least of them.

<sup>6</sup>Soon the news reached the king of Nineveh. He rose up from his throne, took off his robe, covered himself with sackcloth, and sat in ashes.<sup>7</sup>He sent out a proclamation that said, "In Nineveh, by the authority of the king and his nobles: 'Do not let any man or animal, herd nor flock, taste anything. Let them not eat, nor drink water.

<sup>8</sup>But let both man and animal be covered with sackcloth and let them cry out loudly to God. Let each one turn from his evil way and from the violence that is in his hands.<sup>9</sup>Who knows? God may relent and change his mind and turn away from his fierce anger so that we do not perish.'"

<sup>10</sup>God saw their deeds, that they turned from their evil ways. So then God changed his mind about the punishment that he had said he would do to them, and he did not do it.

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## Chapter 4

<sup>1</sup>But this displeased Jonah and he became very angry.<sup>2</sup>So Jonah prayed to Yahweh and said, "Ah, Yahweh, is this not just what I said when I was back in my own country? That is why I acted first and tried to flee to Tarshish—because I knew that you are a gracious God, compassionate, slow to anger and abounding in steadfast love, and you hold back from sending disaster.<sup>3</sup>Therefore now, Yahweh, I beg you, take my life from me, for it is better for me to die than to live."

<sup>4</sup>Yahweh said, "Is it good that you are so angry?"<sup>5</sup>Then Jonah went out of the city and sat on the east side of the city. There he made a shelter and sat under it in the shade so that he could see what might become of the city.

<sup>6</sup>Yahweh God appointed a plant and made it grow up over Jonah so that it might be a shade over his head to relieve him of his distress. Jonah was very glad because of the plant.<sup>7</sup>But God appointed a worm at sunrise the next morning. It attacked the plant and the plant withered.

<sup>8</sup>It came about that when the sun rose the next morning, God appointed a hot east wind. Also, the sun beat down on Jonah's head and he became faint. Then Jonah wished that he might die. He said to himself, "It is better for me to die than to live."<sup>9</sup>Then God said to Jonah, "Is it good that you are so angry about the plant?" Then Jonah said, "It is good that I am angry, even to death."

<sup>10</sup>Yahweh said, "You have had compassion for the plant, for which you have not labored, nor did you make it grow. It grew up in a night and died in a night."<sup>11</sup>So as for me, should I not have compassion for Nineveh, that great city, in which there are more than 120,000 people who do not know the difference between their right hand and their left hand, and also many animals?"

## Micah

## Chapter 1

<sup>1</sup>This is the word of Yahweh that came to Micah of Moresheth in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

- <sup>2</sup> Listen, all you peoples.  
     Listen, earth, and all that is in you.  
 Let the Lord Yahweh be a witness against you,  
     the Lord from his holy temple.
- <sup>3</sup> Look, Yahweh comes out of his place;  
     he will come down and tread on the high places of the earth.
- <sup>4</sup> The mountains will melt under him;  
     the valleys will break apart,  
 like wax before fire,  
     like waters that are poured down a steep place.
- <sup>5</sup> All this is because of Jacob's transgression,  
     and because of the sins of the house of Israel.  
 What is Jacob's transgression?  
     Is it not Samaria?  
 What is Judah's high place?  
     Is it not Jerusalem?
- <sup>6</sup> "I will make Samaria a heap of ruins in the field,  
     a place for planting vineyards,  
 and I will pour her stones down into the valley  
     and I will uncover her foundations.
- <sup>7</sup> All her carved figures will be broken to pieces,

and all her gifts that she received will be burned with fire,  
and I will make all her idols desolate.  
Since she gathered her gifts from the wages of prostitutes,  
they will become the wages of prostitutes again."

- <sup>8</sup> For this reason I will lament and wail;  
I will go barefoot and naked;  
I will wail like the jackals  
and mourn like owls.
- <sup>9</sup> For her wound is incurable,  
for it has come to Judah.  
It has reached the gate of my people,  
to Jerusalem.
- <sup>10</sup> Do not tell about it in Gath;  
do not weep at all.  
At Beth Leaphrah  
I roll myself in the dust.
- <sup>11</sup> Pass by, inhabitants of Shaphir,  
in nakedness and shame.  
The inhabitants of Zaanan  
do not come out.  
Beth Ezel mourns,  
for their protection is taken away.
- <sup>12</sup> For the inhabitants of Maroth  
wait anxiously for good news,  
because disaster has come down from Yahweh  
to the gates of Jerusalem.
- <sup>13</sup> Harness the chariot to the team of horses,  
inhabitants of Lachish.  
You, Lachish, were the beginning of sin for the daughter of Zion,  
for the transgressions of Israel were found in you.
- <sup>14</sup> So you will give parting gifts  
to Moresheth Gath;  
the houses of Akzib will disappoint  
the kings of Israel.
- <sup>15</sup> I will again bring a conqueror to you,  
inhabitants of Mareshah;  
the splendor of Israel  
will come to Adullam.
- <sup>16</sup> Shave your head and cut off your hair  
for the children in whom you delight.  
Make yourself as bald as eagles,  
for your children will go into exile from you.
-

Chapter 2

- <sup>1</sup> Woe to those who plan iniquity,  
to those who plan on their beds to do evil.  
In the morning light they do it  
because they have power.
- <sup>2</sup> They desire fields and seize them;  
they desire houses and take them.  
They oppress a man and his house,  
a man and his inheritance.
- <sup>3</sup> Therefore Yahweh says this,  
"Look, I am planning to bring disaster against this clan,  
from which you will not remove your necks.  
You will not walk arrogantly,  
for it will be an evil time.
- <sup>4</sup> In that day men will sing a taunting song about you,  
and lament with a wailing lamentation.  
They will sing, 'We Israelites are completely ruined;  
Yahweh changes the portion of my people.  
How can he remove it from me?  
He portions out our fields to traitors!'"
- <sup>5</sup> Therefore, you rich people will have no descendants  
to divide up the territory by lot in the assembly of Yahweh.
- <sup>6</sup> "Do not prophesy," their prophets say.  
"They must not prophesy these things;  
disgrace will not overtake us."
- <sup>7</sup> Should it really be said, house of Jacob,  
"Is the Spirit of Yahweh impatient?  
Are these really his deeds?"
- Do not my words do good  
to anyone who walks uprightly?
- <sup>8</sup> Lately my people have risen up  
like an enemy.  
You strip the robe, the garment,  
from those who pass by unsuspectingly,  
as soldiers return from war to what they think is safety.
- <sup>9</sup> You drive the women belonging to my people  
from their pleasant houses;  
you take my splendor  
from their young children forever.
- <sup>10</sup> Get up and leave,  
for this is not a place where you can rest,  
because of its uncleanness;  
it is destroyed with complete destruction.
- <sup>11</sup> If someone comes to you in a spirit of falsehood and lies and says,  
"I will prophesy to you about wine and strong drink,"  
he would be considered to be a prophet for this people.
- <sup>12</sup> I will surely assemble all of you, Jacob.  
I will surely gather the remnant of Israel.  
I will bring them together like sheep in a fold,



like a flock in the midst of their pasture.

There will be a loud noise

because of the multitude of people.

<sup>13</sup> Someone who breaks open their way for them  
will go ahead of them.

They break through the gate and go out;  
their king will pass on before them.

Yahweh will be at their head.

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## Chapter 3

<sup>1</sup>I said,

"Now listen, you leaders of Jacob  
and rulers of the house of Israel:

Is it not right for you to understand justice?

<sup>2</sup> You who hate good and love evil,  
you who tear off their skin,  
their flesh from their bones—

<sup>3</sup> you who also eat the flesh of my people,  
and tear off their skin,  
break their bones,  
and chop them in pieces,  
just like meat for a pot,  
just like meat in a cauldron.

<sup>4</sup> Then you rulers will cry out to Yahweh,  
but he will not answer you.  
He will hide his face from you at that time,  
because you have done evil deeds."

<sup>5</sup>Yahweh says this,

"As for the prophets  
who lead my people astray,  
if one gives them something to eat,  
they proclaim, 'Peace.'  
But if he puts nothing in their mouths,  
they dedicate themselves to wage war on him.

<sup>6</sup> Therefore, it will be night for you with no vision for you;  
it will be dark so that you will do no divination.  
The sun will go down on the prophets,  
and the day will be dark on them.

<sup>7</sup> The seers will be put to shame,  
and the diviners will be embarrassed.  
All of them will cover their lips,  
for there is no answer from God."

<sup>8</sup> But as for me, I am full of power by the Spirit of Yahweh,  
and am full of justice and might,  
to declare to Jacob his transgression,  
and to Israel his sin.

<sup>9</sup> Now listen to this,  
you leaders of the house of Jacob,  
and rulers of the house of Israel,  
you who detest justice,  
and pervert everything that is right.

<sup>10</sup> You build Zion with blood  
and Jerusalem with iniquity.

<sup>11</sup> Your leaders judge for a bribe,  
your priests teach for a price,  
and your prophets do divination for money.  
Yet you rely on Yahweh and say,  
"Is not Yahweh with us?"

No evil will come on us."  
<sup>12</sup> Therefore, because of you,  
Zion will become a plowed field,  
Jerusalem will become a heap of rubble,  
and the hill of the temple  
will become high places of a thicket.

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## Chapter 4

- <sup>1</sup> But in the last days it will come about  
     that the mountain of the house of Yahweh  
     will be established as the chief over the other mountains.  
 It will be exalted above the hills,  
     and peoples will stream to it.
- <sup>2</sup> Many nations will go and say,  
 "Come, let us go up to the mountain of Yahweh,  
     to the house of the God of Jacob.  
 He will teach us his ways,  
     and we will walk in his paths."  
 For from Zion the law will go out,  
     and the word of Yahweh from Jerusalem.
- <sup>3</sup> He will judge among many peoples  
     and will decide concerning numerous nations far away.  
 They will beat their swords into plowshares  
     and their spears into pruning hooks.  
 Nation will not lift up sword against nation,  
     nor will they train for war any longer.
- <sup>4</sup> Instead, they will sit every person under his vine  
     and under his fig tree.  
 No one will make them afraid,  
     for the mouth of Yahweh of hosts has spoken.
- <sup>5</sup> For all the peoples walk,  
     each one, in the name of their god.  
 But we will walk in the name of Yahweh our God  
     forever and ever.
- <sup>6</sup> "On that day"—this is Yahweh's declaration—  
     "I will assemble the lame  
 and gather the outcast,  
     those whom I have afflicted.
- <sup>7</sup> I will turn the lame into a remnant,  
     and the ones driven away into a strong nation,  
 and I, Yahweh, will reign over them on Mount Zion,  
     now and forever.
- <sup>8</sup> As for you, watchtower for the flock,  
     hill of the daughter of Zion—  
 to you it will come, your former dominion will be restored,  
     the kingdom that belongs to the daughter of Jerusalem.
- <sup>9</sup> Now, why do you shout so loudly?  
     Is there no king among you?  
 Has your counselor died?  
     Is this why pain like a woman in labor seizes you?
- <sup>10</sup> Be in pain  
     and labor to give birth, daughter of Zion,  
     like a woman in labor.  
 For now you will go out of the city,  
     live in the field,  
 and go to Babylon.  
     There you will be rescued.  
 There Yahweh will redeem you

from the hand of your enemies.

- <sup>11</sup> Now many nations  
are assembled against you;  
they say, 'Let her be defiled;  
let our eyes gloat over Zion.'
- <sup>12</sup> They do not know Yahweh's thoughts,  
neither do they understand his plans,  
for he has gathered them like bundles of grain  
prepared for the threshing floor.
- <sup>13</sup> Arise and thresh, daughter of Zion,  
for I will make your horn to be iron,  
and I will make your hooves to be bronze.  
You will crush many peoples  
and you will devote their unjust gain to Yahweh,  
their wealth to the Lord of the whole earth."
-

## Chapter 5

<sup>1</sup> Now come together in battle ranks, daughter of soldiers!  
 A siege has been set up against us!  
 With a rod they strike the judge of Israel  
 on the cheek. <sup>1</sup>

<sup>2</sup> But you, Bethlehem Ephrathah,  
 even though you are small among the clans of Judah,  
 out of you one will come to me  
 to rule in Israel,  
 whose beginning is from ancient times,  
 from everlasting.

<sup>3</sup> Therefore God will give them up,  
 until the time when she who is in labor bears a child,  
 and the rest of his brothers return  
 to the people of Israel.

<sup>4</sup> He will stand and shepherd his flock  
 in the strength of Yahweh,  
 in the majesty of the name of Yahweh his God.  
 They will remain,  
 for then he will be great to the ends of the earth.

<sup>5</sup> He will give us peace.

When the Assyrians come into our land,  
 and when they march against our fortresses,  
 then we will raise against them seven shepherds  
 and eight leaders over men.

<sup>6</sup> They will shepherd the land of Assyria with the sword,  
 and the land of Nimrod in its entrances. <sup>2</sup>  
 He will rescue us from the Assyrians,  
 when they come into our land,  
 when they march inside our borders.

<sup>7</sup> The remnant of Jacob will be  
 in the midst of many peoples,  
 like dew from Yahweh,  
 like showers on the grass,  
 that do not wait for a man,  
 and they do not wait for the children of mankind.

<sup>8</sup> The remnant of Jacob will be among the nations,  
 among many peoples,  
 like a lion among the animals of the forest,  
 like a young lion among the flocks of sheep.  
 When he goes through them,  
 he will trample over them and tear them to pieces,  
 and there will be no one to save them.

<sup>9</sup> Your hand will be lifted against your enemies,  
 and it will destroy them.

<sup>10</sup> "It will happen in that day"—this is Yahweh's declaration—  
 "that I will destroy your horses from among you  
 and will demolish your chariots.

<sup>11</sup> I will destroy the cities in your land  
 and throw down all your strongholds.

- <sup>12</sup> I will destroy the witchcraft in your hand,  
and you will no longer have any diviners.
- <sup>13</sup> I will destroy your carved figures  
and your stone pillars from among you.  
You will no longer worship  
the workmanship of your hands.
- <sup>14</sup> I will uproot your Asherah poles from among you,  
and I will destroy your cities.
- <sup>15</sup> I will execute vengeance in anger and wrath  
on the nations that have not listened."

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<sup>1</sup>Instead of come together in battle ranks , some modern translations read cut yourselves , referring to the pagan practice of cutting oneself while praying to idols. There are some modern translations that follow an ancient translation of the Hebrew text that reads build up your fortifications .

<sup>2</sup>The copies of the ancient Hebrew text have the phrase: in its entrances , that is, in their gates. However, some modern translations suppose that a different Hebrew word was intended: with a drawn sword .

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## Chapter 6

<sup>1</sup>Now listen to what Yahweh says,

"Arise and state your case before the mountains;  
let the hills hear your voice.

<sup>2</sup> Hear, you mountains, Yahweh's accusation,  
you enduring foundations of the earth.  
For Yahweh has a lawsuit with his people,  
and he will fight in court against Israel.

<sup>3</sup> My people, what have I done to you?  
How have I wearied you? Answer me!  
<sup>4</sup> For I brought you up out of the land of Egypt  
and rescued you out of the house of bondage.  
I sent Moses, Aaron,  
and Miriam to you.

<sup>5</sup> My people, remember what Balak king of Moab devised,  
and how Balaam son of Beor answered him  
as you went from Shittim to Gilgal,  
so you may know the righteous acts of Yahweh."

<sup>6</sup> What should I bring to Yahweh,  
as I bow down to God on high?  
Should I come to him with burnt offerings,  
with calves a year old?

<sup>7</sup> Will Yahweh be pleased with thousands of rams,  
or with ten thousand rivers of oil?  
Should I give my firstborn for my transgression,  
the fruit of my body for the sin of my soul?

<sup>8</sup> He has told you, man, what is good,  
and what Yahweh requires from you:  
Act justly, love kindness,  
and walk humbly with your God.

<sup>9</sup> The voice of Yahweh is making a proclamation to the city—  
even now wisdom fears your name:

"Listen to the rod, and to the one who has put it in place. <sup>1</sup>

<sup>10</sup> There is wealth in the houses of the wicked that is dishonest,  
and false measures that are abominable.

<sup>11</sup> Should I consider a person to be innocent  
if he uses fraudulent scales,  
with a bag of deceptive weights?

<sup>12</sup> The rich men are full of violence,  
the inhabitants have spoken lies,  
and their tongue in their mouth is deceitful.

<sup>13</sup> Therefore I will make you sick, striking you down,  
making you desolate because of your sins.

<sup>14</sup> You will eat but not be satisfied;  
your emptiness will remain inside you.

You will store goods away but not save,  
and what you do save I will give to the sword. <sup>2</sup>

<sup>15</sup> You will sow but not reap;  
you will tread the olives but not anoint yourselves with oil;



you will press grapes but drink no wine.  
<sup>16</sup> You have observed the statutes of Omri,  
and all the works of the house of Ahab.  
You have walked in their counsels,  
Therefore I will give you over to ruin  
and your inhabitants to derision,  
and you will bear the scorn of my people." <sup>3</sup>

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<sup>1</sup>The copies of the ancient Hebrew text which were translated here read, Listen to the rod and to the one who has put it in place , but some modern translations have Listen, tribe, and those assembled together in the city .

<sup>2</sup>Parts of this verse are difficult to understand, because in the copies of the ancient Hebrew text there are two Hebrew words in it whose meanings are not known. As a result, various other readings have been proposed by scholars and some modern translations follow those suggestions.

<sup>3</sup>The copies of the ancient Hebrew text have you will bear the reproach of my people , but the ancient Greek translation of the Hebrew copies reads: you will bear the scorn of the nations and some modern translations are following that reading.

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## Chapter 7

- <sup>1</sup> Woe is me!  
 I have become like the gathering of summer fruit,  
 and like the grapes that have been gleaned;  
 there is no grape cluster to eat,  
 no ripe early fig that my soul desires.
- <sup>2</sup> The faithful ones have vanished from the land;  
 there is no upright person in all mankind.  
 They all lie in wait to shed blood;  
 each one hunts his own brother with a net.
- <sup>3</sup> Their hands are very good at doing harm:  
 the ruler asks for money,  
 the judge is ready for bribes,  
 and the powerful man is telling others of the desire of his soul.  
 Thus they plot together.
- <sup>4</sup> The best of them is like a brier,  
 the most upright is worse than a thorn hedge.  
 It is the day foretold by your watchmen,  
 the day of your punishment.  
 Now is the time of their confusion.
- <sup>5</sup> Do not trust any neighbor;  
 do not put confidence in any friend.  
 From even the woman who lies in your embrace  
 guard the entrance to your mouth.
- <sup>6</sup> For a son dishonors his father,  
 a daughter rises up against her mother,  
 and a daughter-in-law against her mother-in-law.  
 A man's enemies are the people of his own house.
- <sup>7</sup> But as for me, I will look to Yahweh.  
 I will wait for the God of my salvation;  
 my God will hear me.
- <sup>8</sup> Do not rejoice over me, my enemy.  
 After I fall, I will rise.  
 When I sit in darkness,  
 Yahweh will be a light for me.
- <sup>9</sup> Because I sinned against Yahweh,  
 I will bear his rage  
 until he pleads my case  
 and executes judgment for me.  
 He will bring me to the light,  
 and I will see his righteousness.
- <sup>10</sup> Then my enemy will see it,  
 and shame will cover the one who said to me,  
 "Where is Yahweh your God?"  
 My eyes will look at her;  
 she will be trampled down like the mud in the streets.
- <sup>11</sup> A day to build your walls will come;  
 on that day the boundaries will be extended very far.
- <sup>12</sup> On that day your people will come to you,  
 from Assyria and the cities in Egypt,

- from Egypt to the River,  
from sea to sea,  
and from mountain to mountain.
- <sup>13</sup> But the land will be desolate  
because of the people who are living there,  
because of the fruit of their actions.
- <sup>14</sup> Shepherd your people with your rod,  
the flock of your inheritance.  
They dwell alone in a thicket,  
in the midst of a pastureland.  
Let them graze in Bashan and Gilead  
as in the old days.
- <sup>15</sup> As in the days when you came out of the land of Egypt,  
I will show them wonders.
- <sup>16</sup> The nations will see and be ashamed  
of all their power.  
They will put their hands on their mouths;  
their ears will be deaf.
- <sup>17</sup> They will lick the dust like a snake,  
like creatures that crawl on the earth.  
They will come out of their fortresses with fear;  
they will come with fear to you, Yahweh our God,  
and they will be afraid because of you.
- <sup>18</sup> Who is a God like you—  
who takes away iniquity, who passes over the transgression  
of the remnant of his inheritance?  
He does not keep his anger forever  
because he delights in his covenant faithfulness.
- <sup>19</sup> You will again have compassion on us;  
you will trample our iniquities under your feet.  
You will throw all our sins into the depths of the sea.
- <sup>20</sup> You will give truth to Jacob  
and covenant faithfulness to Abraham,  
as you swore to our ancestors in ancient days.
- 

## Nahum

### Chapter 1

<sup>1</sup>The declaration about Nineveh. The book of the vision of Nahum, the Elkoshite.

- <sup>2</sup> Yahweh is a jealous God and avenges;  
Yahweh avenges and is full of wrath;  
Yahweh takes vengeance on his adversaries,  
and he continues his anger for his enemies.
- <sup>3</sup> Yahweh is slow to anger and great in power;  
he will not acquit the wicked.  
Yahweh makes his way in the whirlwind and the storm,  
and the clouds are the dust of his feet.
- <sup>4</sup> He rebukes the sea and makes it dry;  
he dries up all the rivers.  
Bashan is weak, and Carmel also;

- the flowers of Lebanon have become weak.  
5 The mountains shake in his presence,  
and the hills melt;  
the earth collapses in his presence, indeed,  
the world and all people who live in it.  
6 Who can stand before his rage?  
Who can resist the fierceness of his anger?  
His wrath is poured out like fire,  
and the rocks are broken apart by him.
- 7 Yahweh is good,  
a stronghold in the day of trouble;  
and he acknowledges those who take refuge in him.  
8 But he will make a full end to his enemies  
with an overwhelming flood;  
he will pursue them into darkness.
- 9 What are you people plotting against Yahweh?  
He will make a full end to it;  
trouble will not rise up a second time.  
10 Like tangled thorns  
and like the drink of drunkards,  
they will be consumed like dry stubble.  
11 From you, Nineveh, has come out  
someone who plotted evil against Yahweh,  
a wicked counselor.
- 12 This is what Yahweh says,  
"Even if they are at their full strength and full numbers,  
they will nevertheless be sheared; their people will pass away.  
But you, Judah: Though I have afflicted you,  
I will afflict you no more.  
13 Now will I break that people's yoke from off you;  
I will break your chains."
- 14 Yahweh has given a command about you, Nineveh:  
"There will be no more descendants bearing your name.  
I will cut off the carved images and the cast metal figures  
from the houses of your gods.  
I will prepare your grave,  
for you are contemptible."
- 15 Look, on the mountains  
there are the feet of someone who is bringing good news,  
who is announcing peace!  
Celebrate your festivals, Judah,  
and fulfill your vows,  
for the wicked one will invade you no more;  
he is completely cut off.
-

## Chapter 2

- <sup>1</sup> The one who scatters is coming up against you.  
Guard the city wall, watch the road,  
strengthen your loins, pull together all your strength.
- <sup>2</sup> For Yahweh is restoring the majesty of Jacob  
like the majesty of Israel,  
although the plunderers devastated them  
and destroyed their vine branches.
- <sup>3</sup> The shields of his mighty men are red,  
and the soldiers are clothed in scarlet;  
the chariots flash with their metal  
on the day that they are made ready,  
and the cypress spears are waved in the air.
- <sup>4</sup> The chariots speed through the streets;  
they rush back and forth in the wide streets.  
They look like torches,  
and they run like lightning.
- <sup>5</sup> He remembers his nobles;  
they stumble over each other in their march;  
they hurry to attack the city wall.  
The large shield is made ready to protect these attackers.
- <sup>6</sup> The gates at the rivers are forced open,  
and the palace collapses.
- <sup>7</sup> Huzzab is stripped  
and is taken away;  
her female servants moan like doves,  
beating on their breasts.
- <sup>8</sup> Nineveh is like a leaking pool of water,  
with its people fleeing away like rushing water.  
Others shout, "Stop, stop,"  
but no one turns back.
- <sup>9</sup> Take the silver plunder, take the gold plunder,  
for there is no end to the treasure,  
to the splendor of all Nineveh's desirable things.
- <sup>10</sup> Nineveh is empty; empty and devastated.  
Everyone's heart melts, everyone's knees strike together,  
and anguish is in all loins; their faces are all pale.
- <sup>11</sup> Where now is the lions' den,  
the place where the young lion cubs were fed,  
the place where the lion and lioness walked,  
with the cubs, where they were afraid of nothing?
- <sup>12</sup> The lion tore his victims to pieces for his cubs;  
he strangled victims for his lionesses,  
and filled his cave with victims,  
his dens with torn carcasses.
- <sup>13</sup> "See, I am against you—  
this is the declaration of Yahweh of hosts.  
I will burn your chariots in the smoke,  
and the sword will devour your young lions.  
I will cut off your prey from your land,  
and the voices of your messengers will be heard no more."
-

## Chapter 3

- <sup>1</sup> Woe to the city full of blood!  
It is all full of lies and stolen property;  
victims are always in her.
- <sup>2</sup> But now there is the noise of whips  
and the sound of rattling wheels,  
prancing horses, and bounding chariots.
- <sup>3</sup> Horsemen charging,  
flashing swords and glittering spears!  
Piles of the dead, bodies that could not be counted—  
their attackers stumble over the bodies.
- <sup>4</sup> This is happening because of the lustful actions  
of the beautiful prostitute, the expert in witchcraft,  
who sells nations through her prostitution,  
and peoples through her acts of witchcraft.
- <sup>5</sup> "See, I am against you—  
this is the declaration of Yahweh of hosts—  
I will raise up your skirt over your face  
and show your private parts to the nations,  
your shame to the kingdoms.
- <sup>6</sup> I will throw disgusting filth on you  
and make you vile;  
I will set you up as a spectacle.
- <sup>7</sup> It will come about that everyone who looks at you  
will flee from you and say,  
'Nineveh is destroyed; who will weep for her?'  
Where can I go to find anyone to comfort you?"
- <sup>8</sup> Nineveh, are you better than Thebes,  
which was located on the Nile River,  
which had water around her,  
whose rampart was the sea,  
and the sea was its wall?
- <sup>9</sup> Cush and Egypt were her strength,  
and there was no end to it;  
Put and Libya were allies to her.
- <sup>10</sup> Yet Thebes was carried away;  
she went into captivity;  
her young children were dashed in pieces  
at the head of every street;  
her enemies threw lots for her honorable men,  
and all her great men were bound in chains.
- <sup>11</sup> You also will become drunk; you will try to hide,  
and you also will look for a refuge from your enemy.
- <sup>12</sup> All your fortresses will be like fig trees  
with the earliest ripe figs:  
if they are shaken,  
they fall into the mouth of the eater.
- <sup>13</sup> See, the people among you are women;  
the gates of your land have been opened wide to your enemies;

fire has devoured their bars.

- <sup>14</sup> Go draw water for the siege;  
strengthen your fortresses;  
go into the clay and tread the mortar;  
pick up the molds for the bricks.
- <sup>15</sup> Fire will devour you there, and the sword will destroy you.  
It will devour you as young locusts devour everything.

Make yourselves as many as the young locusts,  
as many as the full-grown locusts.

- <sup>16</sup> You have multiplied your merchants  
more than the stars in the heavens;  
but they are like young locusts:  
they plunder the land and then fly away.
- <sup>17</sup> Your princes are like locust swarms,  
and your commanders are like locusts  
that camp in the walls on a cold day.  
But when the sun rises they flee,  
and the place they go to is not known.

- <sup>18</sup> King of Assyria, your shepherds are asleep;  
your nobles are lying down resting.  
Your people are scattered on the mountains,  
and there is no one to gather them.
- <sup>19</sup> No healing is possible for your wounds.  
Your wounds are severe.  
Everyone who hears the news about you  
will clap their hands in joy over you.  
On whom has your wickedness  
not trodden continually?
- 

## Habakkuk

### Chapter 1

<sup>1</sup>The prophecy that Habakkuk the prophet saw.

- <sup>2</sup> "Yahweh, how long will I cry for help,  
and you will not hear?  
I cry out to you, 'Violence!'  
but you will not save.
- <sup>3</sup> Why do you make me see iniquity  
and cause me to look upon wrongdoing?  
Destruction and violence are before me;  
there is strife, and contention rises up.
- <sup>4</sup> Therefore the law is weakened,  
and justice does not last for any time.  
For the wicked surround the righteous;  
therefore twisted justice goes out."
- <sup>5</sup> "Look at the nations and observe them;  
be amazed and astonished!  
For I am surely about to do something in your days

- that you will not believe when it is reported to you.  
<sup>6</sup> For look! I am about to raise up the Chaldeans—  
 that fierce and impetuous nation—  
 they are marching throughout the breadth of the land  
 to seize homes that were not their own.  
<sup>7</sup> They are terrifying and fearsome;  
 their judgment and splendor proceed from themselves.  
<sup>8</sup> Their horses also are swifter than leopards,  
 quicker than the evening wolves.  
 So their horses stamp,  
 and their horsemen come from a great distance—  
 they fly like an eagle hurrying to eat.  
<sup>9</sup> They all come for violence;  
 their multitudes go like the desert wind  
 and they gather captives like sand. <sup>1</sup>  
<sup>10</sup> So they mock kings,  
 and rulers are only a mockery for them.  
 They laugh at every stronghold,  
 for they heap up earth and seize it.  
<sup>11</sup> Then the wind will rush on;  
 it will move past—  
 guilty men, those whose might is their god."  
<sup>12</sup> "Are you not from ancient times,  
 Yahweh my God, my Holy One?  
 We will not die.  
 Yahweh has ordained them for judgment,  
 and you, Rock, have established them for correction.  
<sup>13</sup> Your eyes are too pure to gaze upon evil,  
 and you are not able to look on wrongdoing with favor.  
 Why then have you looked favorably on those who betray?  
 Why are you silent while the wicked devour  
 those more righteous than they are?  
<sup>14</sup> You make men like fish in the sea,  
 like creeping things without a ruler over them.  
<sup>15</sup> He brings all of them up with a fishhook;  
 he drags men away in his fishnet;  
 he gathers them together in his dragnet;  
 so he rejoices and he is glad.  
<sup>16</sup> Therefore he sacrifices to his net  
 and burns incense to his dragnet,  
 for by his net he lives in luxury,  
 and his food is the richest kind.  
<sup>17</sup> Will he therefore keep emptying his net,  
 and will he continually slaughter the nations without mercy?"

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<sup>1</sup>The copies of the ancient Hebrew text are translated here, their multitudes go like the desert wind ; this is a difficult passage to translate, and it is translated in different ways in modern translations.

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## Chapter 2

<sup>1</sup> I will stand at my guard post  
 and station myself on the watchtower,  
 and I will watch carefully to see what he will say to me  
 and how I should turn from my complaint. <sup>1</sup>

<sup>2</sup>Yahweh answered me and said,  
 "Record this vision,  
 and write plainly on the tablets  
 so that the one reading them might run.

<sup>3</sup> For the vision is yet for the appointed time  
 and will testify and not fail.  
 Though it delays, wait for it.  
 For it will surely come and will not tarry.

<sup>4</sup> Look! The one whose desires are not right within him  
 is puffed up.  
 But the righteous will live by his faith.

<sup>5</sup> Indeed, as wine is treacherous,  
 even so an arrogant man does not stay at home.  
 He has made his throat as wide as Sheol;  
 and like death, he is never satisfied.  
 He has gathered together all the nations,  
 and he has assembled to himself all the people.

<sup>6</sup>Will all these not take up a proverb and mockery, riddles about him, saying,  
 'Woe to the one increasing  
 what is not his!

For how long will you increase  
 the weight of the pledges you have taken?'

<sup>7</sup> Will the ones biting at you not rise up suddenly,  
 and the ones terrifying you awaken?  
 You will become a victim for them.

<sup>8</sup> Because you have plundered many peoples,  
 all the remnant of the peoples will plunder you.  
 For you have shed human blood  
 and acted with violence against the land,  
 the cities, and all who live in them.

<sup>9</sup> 'Woe to the one who gets evil gains for his house,  
 so he can set his nest on high  
 to deliver himself from the hand of evil.'

<sup>10</sup> You have devised shame for your house  
 by cutting off many people,  
 and have sinned against your life.

<sup>11</sup> For the stones will cry out from the wall,  
 and the rafters of timber will answer them,

<sup>12</sup> 'Woe to the one who builds a city with blood,  
 and who establishes a town in iniquity.'

<sup>13</sup> Is it not from Yahweh of hosts  
 that peoples labor for fire,

- and nations weary themselves in vain?
- <sup>14</sup> Yet the land will be filled  
with the knowledge of the glory of Yahweh  
as the waters cover the sea.
- <sup>15</sup> 'Woe to the one who forces his neighbors to drink—  
you express your anger <sup>2</sup> and you make them drunk  
in order to look at their nakedness.'
- <sup>16</sup> You will be filled with shame instead of glory.  
Now it is your turn!  
Drink, and you will expose your uncircumcised foreskin!  
The cup in Yahweh's right hand is coming around to you,  
and disgrace will cover your glory.
- <sup>17</sup> The violence done to Lebanon will overwhelm you  
and the devastation of animals will terrify you.  
For you have shed the blood of man  
and you have acted with violence  
against the land, the cities, and all who live in them.
- <sup>18</sup> What profit is there in a carved image?  
For a carver has carved it!  
Or a cast metal figure, a teacher of lies?  
For the maker trusts in what he has made  
when he makes these worthless idols.
- <sup>19</sup> Woe to the one saying to the wood, 'Wake up!  
or to the silent stone, 'Arise!'  
Do these things teach?  
See, it is overlaid with gold and silver,  
but there is no breath at all within it.
- <sup>20</sup> But Yahweh is in his holy temple!  
Be silent before him, all the land."

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<sup>1</sup>Instead of how I should turn from my complaint , which is the reading of the copies of the Hebrew text, some modern translations have how I should answer when he replies to my complaint or how I should answer when he rebukes me .

<sup>2</sup>There is some question about whether the Hebrew should be translated as you express your anger or as you pour from your wineskin .

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## Chapter 3

<sup>1</sup>The prayer of Habakkuk the prophet: [1](#)

<sup>2</sup> Yahweh, I have heard your report,  
and I am afraid.  
Yahweh, revive your work in the midst of these times;  
in the midst of these years make it known;  
remember to have compassion in your wrath.

<sup>3</sup> God came from Teman,  
and the Holy One from Mount Paran.

Selah

His glory covered the heavens,  
and the earth was full of his praise.  
<sup>4</sup> With brightness like the light,  
two-pronged rays flash from his hand;  
and there he hid his power.  
<sup>5</sup> Deadly disease went before him,  
and the plague came out at his feet.  
<sup>6</sup> He stood and measured the earth;  
he looked and shook the nations.  
Even the eternal mountains were shattered,  
and the everlasting hills bowed down.  
His path is everlasting.  
<sup>7</sup> I saw the tents of Cushan in affliction,  
and the fabric of the tents in the land of Midian trembling.

<sup>8</sup> Was Yahweh angry at the rivers?  
Was your wrath against the rivers,  
or your fury against the sea,  
when you rode upon your horses  
and your victorious chariots?  
<sup>9</sup> You have brought out your bow without a cover;  
you put arrows to your bow!

Selah

You divided the earth with rivers.  
<sup>10</sup> The mountains saw you and twisted in pain.  
Downpours of water passed over them;  
the deep sea raised a shout.  
It lifted up its hands.

<sup>11</sup> The sun and moon stood still in their high places  
at the flash of your arrows as they fly,  
at the lightning of your flashing spear.  
<sup>12</sup> You have marched over the earth with indignation.  
In wrath you have threshed the nations.  
<sup>13</sup> You went out for the salvation of your people,  
for the salvation of your anointed one.  
You shatter the head of the house of the wicked  
to lay bare from the base up to the neck.

Selah

<sup>14</sup> You have pierced the head of his warriors  
with his own spears since they came

- like a storm to scatter us;  
 their gloating was like one  
 who devours the poor in a hiding place.  
<sup>15</sup> You have trampled on the sea with your horses,  
 and heaped up the great waters.
- <sup>16</sup> I heard, and my inner parts trembled!  
 My lips quivered at the sound.  
 Decay comes into my bones,  
 and under myself I tremble  
 as I wait quietly for the day of distress  
 to come upon the people who invade us.
- <sup>17</sup> Though the fig tree does not bud  
 and there is no produce from the vines;  
 and though the produce of the olive tree disappoints  
 and the fields produce no food;  
 and though the flock is cut off from the fold  
 and there are no cattle in the stalls,  
 this is what I will do.
- <sup>18</sup> Still, I will rejoice in Yahweh.  
 I will be joyful because of the God of my salvation.
- <sup>19</sup> The Lord Yahweh is my strength  
 and he makes my feet like the deer's.  
 He makes me go forward on my high places.  
 —To the music director, on my stringed instruments.

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<sup>1</sup>The copies of the ancient Hebrew text add the expression on shigionoth , which may refer to musical directions for singers.

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## Zephaniah

### Chapter 1

<sup>1</sup>This is the word of Yahweh that came to Zephaniah son of Cushi son of Gedaliah son of Amariah son of Hezekiah, in the days of Josiah son of Amon, king of Judah.

- <sup>2</sup> "I will utterly destroy everything  
 from off the surface of the earth—  
 this is Yahweh's declaration.
- <sup>3</sup> I will destroy men and animals;  
 I will destroy the birds of the heavens  
 and the fish of the sea,  
 the ruins along with the wicked.
- For I will cut off man  
 from the surface of the earth—  
 this is Yahweh's declaration.
- <sup>4</sup> I will reach out with my hand over Judah  
 and all the inhabitants of Jerusalem.  
 I will cut off every remnant of Baal from this place  
 and the names of the idolatrous people among the priests,
- <sup>5</sup> the people who on the housetops  
 worship the heavenly bodies,

- and the people who worship and swear to Yahweh  
but who also swear by their king. <sup>1</sup>
- <sup>6</sup> I will also cut off those who have turned away from following Yahweh,  
those who neither seek Yahweh nor ask for his guidance."
- <sup>7</sup> Be silent before the Lord Yahweh!  
For the day of Yahweh is near;  
Yahweh has prepared the sacrifice  
and set apart his guests.
- <sup>8</sup> "It will come about on the day of Yahweh's sacrifice,  
that I will punish the princes  
and the king's sons,  
and everyone dressed  
in foreign clothes.
- <sup>9</sup> On that day I will punish  
all those who leap over the threshold,  
those who fill their master's house  
with violence and deceit.
- <sup>10</sup> So it will be on that day—  
this is Yahweh's declaration—  
that a cry of distress will come from the Fish Gate,  
wailing from the Second District,  
and a great crashing sound from the hills.
- <sup>11</sup> Wail, inhabitants of the Market District,  
for all the people of Canaan will be ruined;  
all those who weigh out silver will be cut off.
- <sup>12</sup> It will come about at that time  
that I will search Jerusalem with lamps and punish the men  
who have settled into their wine and say in their heart,  
'Yahweh will not do anything,  
either good or evil.'
- <sup>13</sup> Their wealth will become plunder,  
and their houses will be an abandoned devastation!  
They will build houses but not live in them,  
and plant vineyards but not drink their wine.
- <sup>14</sup> The great day of Yahweh is near,  
near and hurrying quickly!  
The sound of the day of Yahweh  
will be that of a warrior crying bitterly!
- <sup>15</sup> That day will be a day of fury,  
a day of distress and anguish,  
a day of storm and devastation,  
a day of darkness and gloom,  
a day of clouds  
and thick darkness.
- <sup>16</sup> It will be a day of rams' horns and alarms  
against the fortified cities  
and the high battlements.
- <sup>17</sup> For I will bring distress upon mankind,  
so that they will walk about like blind men  
since they have sinned against Yahweh.

Their blood will be poured out like dust,  
and their inner parts like dung.

<sup>18</sup> Neither their silver nor their gold  
will be able to deliver them  
on the day of Yahweh's fury.

In the fire of his jealousy  
the whole earth will be consumed,  
for he will bring a complete,  
a terrible end of all the inhabitants of the earth."

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<sup>1</sup>The copies of the ancient Hebrew text have by their king , but some modern translations read by Milcom , the name of a pagan god that many people worshiped.

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## Chapter 2

- <sup>1</sup> Rally yourselves together and gather,  
unashamed nation—
- <sup>2</sup> before the decree takes effect  
and that day passes like the chaff,  
before the fierce anger of Yahweh's wrath  
comes upon you,  
before the day of Yahweh's wrath  
comes upon you.
- <sup>3</sup> Seek Yahweh, all you humble people on earth  
who obey his ordinances!  
Seek righteousness. Seek humility,  
and perhaps you will be protected  
in the day of Yahweh's wrath.
- <sup>4</sup> For Gaza will be abandoned,  
and Ashkelon will turn into a devastation.  
They will drive out Ashdod at noon,  
and they will uproot Ekron!
- <sup>5</sup> Woe to the inhabitants of the seacoast,  
the nation of the Kerethites!  
Yahweh has spoken against you,  
Canaan, land of the Philistines.  
I will destroy you  
until no inhabitant remains.
- <sup>6</sup> So the seacoast will become pastures  
for shepherds  
and for sheep pens.
- <sup>7</sup> The coastal region will belong  
to the remnant of the house of Judah,  
who will shepherd their flocks there.  
Their people will lie down in the evening  
in the houses of Ashkelon,  
for Yahweh their God will care for them  
and reverse their captivity.
- <sup>8</sup> "I have heard the taunts of Moab  
and the insults of the people of Ammon  
when they taunted my people  
and violated their borders.
- <sup>9</sup> Therefore, as I live—  
this is the declaration of Yahweh of hosts,  
God of Israel—  
Moab will become like Sodom,  
and the people of Ammon like Gomorrah;  
a place of nettles and a salt pit,  
deserted forever.  
But the remnant of my people will plunder them,  
and the remainder of my nation will take possession of them."
- <sup>10</sup> This will happen to Moab and Ammon because of their pride,  
since they taunted and became arrogant  
against the people of Yahweh of hosts.

- <sup>11</sup> Then Yahweh will be terrifying to them,  
for he will destroy all the gods of the earth.  
Everyone will bow down to him,  
each from his own place,  
from the coastlands of all nations.
- <sup>12</sup> You Cushites also  
will be pierced by my sword,  
<sup>13</sup> and God's hand will attack the north  
and destroy Assyria,  
so that Nineveh will become an abandoned devastation,  
as dry as the desert.
- <sup>14</sup> Then herds will lie down there,  
every animal of the nations;  
both the desert owl and the screech owl  
will rest in the top of her columns.  
A call will sing out from the windows;  
rubble will be in the doorways;  
her carved cedar beams will be exposed.
- <sup>15</sup> This is the joyful city  
that lived without fear,  
that said in her heart,  
"I am, and nothing is my equal."  
How she has become a horror,  
a place for beasts to lie down in.  
Everyone that passes by her  
will hiss and shake his fist at her.
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## Chapter 3

- <sup>1</sup> Woe to the rebellious city!  
The violent city is defiled.
- <sup>2</sup> She has not listened to the voice of God,  
nor accepted correction from Yahweh.  
She does not trust in Yahweh  
and will not approach her God.
- <sup>3</sup> Her princes are roaring lions  
in her midst.  
Her judges are evening wolves  
who leave nothing to be gnawed upon in the morning.
- <sup>4</sup> Her prophets are insolent  
and treasonous men.  
Her priests have profaned what is holy  
and have done violence to the law.
- <sup>5</sup> Yahweh is righteous in her midst.  
He can do no wrong.  
Morning by morning he will dispense his justice!  
It will not be hidden in the light,  
yet the unjust knows no shame.
- <sup>6</sup> "I have destroyed nations;  
their fortresses are ruined.  
I have made their streets ruins,  
so that no one passes over them.  
Their cities are destroyed  
so that there is no man inhabiting them.
- <sup>7</sup> I said, 'Surely you will fear me.  
Accept correction  
and do not be cut off from your homes  
by all that I have planned to do to you.'  
But they were eager to begin each morning  
by corrupting all their deeds.
- <sup>8</sup> Therefore wait for me—  
this is Yahweh's declaration—  
until the day that I rise up to seize the prey.  
For my decision is to assemble the nations,  
to gather the kingdoms,  
to pour out on them my anger—  
all of my burning wrath;  
for in the fire of my jealousy  
all the earth will be consumed. <sup>1</sup>
- <sup>9</sup> But then I will purify the lips of the peoples,  
that all of them may call upon the name of Yahweh  
to serve him shoulder to shoulder.
- <sup>10</sup> From beyond the river of Cush  
my worshipers—my scattered people—  
will bring offerings due me.
- <sup>11</sup> In that day you will not be put to shame  
for all your deeds by which you rebelled against me,  
since at that time I will remove from among you  
those who boasted in your pride,

- and because you will no longer act arrogantly  
on my holy mountain.
- <sup>12</sup> But I will leave among you  
a lowly and poor people,  
and they will find refuge  
in the name of Yahweh.
- <sup>13</sup> The remnant of Israel will no longer  
commit injustice or speak lies,  
and no deceitful tongue  
will be found in their mouth;  
so they will graze and lie down,  
and no one will make them afraid."
- <sup>14</sup> Sing, daughter of Zion!  
Shout, Israel.  
Be glad and rejoice with all your heart,  
daughter of Jerusalem.
- <sup>15</sup> Yahweh has taken away your punishment;  
he has turned away your enemies!  
Yahweh is the king of Israel among you.  
You will never again fear evil!
- <sup>16</sup> In that day  
they will say to Jerusalem,  
"Do not fear, Zion.  
Do not let your hands become weak.
- <sup>17</sup> Yahweh your God is among you,  
a mighty one to save you.  
He will celebrate over you with joy;  
he will be silent over you in his love;  
he will be glad over you with a shout for joy.
- <sup>18</sup> I will gather those who grieve,  
those who cannot attend the appointed feasts,  
so you will no longer  
bear any shame for it. <sup>2</sup>
- <sup>19</sup> Behold, I am about to deal  
with all your oppressors.  
At that time, I will rescue the lame  
and gather up the outcast.  
I will make them as praise,  
and I will change their shame into renown  
in all the earth.
- <sup>20</sup> At that time I will lead you;  
at that time I will gather you together.  
I will give you renown and praise  
among all the peoples of the earth  
when I reverse your captivity before your eyes,"  
says Yahweh.

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<sup>1</sup>The copies of the ancient Hebrew text have, until the day that I rise up to seize the prey . However, some of the copies of the ancient Greek translation of the Hebrew copies, and modern translations that follow those suggestions, read, until the day that I rise up as a witness .

<sup>2</sup>This verse is very difficult to understand, and modern translations translate it in many different ways.

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## Haggai

### Chapter 1

<sup>1</sup>In the second year of Darius the king, in the sixth month, on the first day of the month, the word of Yahweh came by the hand of Haggai the prophet to the governor of Judah, Zerubbabel son of Shealtiel, and to the high priest Joshua son of Jozadak, saying, <sup>2</sup>"Yahweh of hosts says this: These people say, 'It is not time for us to come or to build the house of Yahweh.'"

<sup>3</sup>Then the word of Yahweh came by the hand of Haggai the prophet, saying, <sup>4</sup>"Is it a time for you yourselves to live in your finished houses, while this house lies ruined?" <sup>5</sup>So now Yahweh of hosts says this: Consider your ways!

<sup>6</sup> You have sown much seed, but bring in little;  
you eat but do not have enough;  
you drink but cannot get drunk.  
You wear clothes but cannot warm yourselves,  
and the wage earner earns money  
only to put it into a bag full of holes!

<sup>7</sup>Yahweh of hosts says this: "Consider your ways!" <sup>8</sup>Go up to the mountain, bring timber, and build my house; then I will take pleasure in it, and I will be glorified!—says Yahweh. <sup>9</sup>"You looked for much, but behold! you have brought little home, for I blew it away! Why?" declares Yahweh of hosts. "Because my house lies in ruins, while every one of you runs to his own house.

<sup>10</sup>Because of this the heavens withhold the dew from you, and the earth withholds its produce. <sup>11</sup>I have summoned a drought upon the land and upon the mountains, upon the grain and upon the new wine, upon the oil and upon what the earth sends forth, upon men and upon animals, and upon all the labor of your hands!"

<sup>12</sup>Then Zerubbabel son of Shealtiel, and the high priest Joshua son of Jozadak, along with all the remnant of the people, obeyed the voice of Yahweh their God and the words of Haggai the prophet, because Yahweh their God had sent him and the people feared the face of Yahweh. <sup>13</sup>Then Haggai, the messenger of Yahweh, spoke Yahweh's message to the people and said, "I am with you!—this is Yahweh's declaration!"

<sup>14</sup>So Yahweh stirred up the spirit of the governor of Judah, Zerubbabel son of Shealtiel, and the spirit of the high priest Joshua son of Jozadak, and the spirit of all the remnant of the people, so that they went and worked on the house of Yahweh of hosts, their God <sup>15</sup>in the twenty-fourth day of the sixth month, in the second year of Darius the king.

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## Chapter 2

<sup>1</sup>In the seventh month on the twenty-first day of the month, the word of Yahweh came by the hand of Haggai the prophet, saying, <sup>2</sup>"Speak to the governor of Judah, Zerubbabel son of Shealtiel, and to the high priest Joshua son of Jozadak, and to the remnant of the people. Say,

<sup>3</sup>"Who is left among you who saw this house in its former glory? How do you see it now? Is it not like nothing in your eyes?" <sup>4</sup>Now, be strong, Zerubbabel!—this is Yahweh's declaration—and be strong, high priest Joshua son of Jozadak; and be strong, all you people in the land!—this is Yahweh's declaration—and work, for I am with you!—this is the declaration of Yahweh of hosts. <sup>5</sup>This is the covenant that I established with you when you came out of Egypt, and my Spirit stands among you. Do not fear!

<sup>6</sup>For Yahweh of hosts says this: In a little while I will once again shake the heavens and the earth, the sea and the dry land! <sup>7</sup>I will shake every nation, and every nation will bring their precious things to me, and I will fill this house with glory, says Yahweh of hosts.

<sup>8</sup>The silver and gold are mine!—this is the declaration of Yahweh of hosts. <sup>9</sup>The glory of this house will be greater in the future than at the beginning, says Yahweh of hosts, and I will give peace in this place!—this is the declaration of Yahweh of hosts."

<sup>10</sup>On the twenty-fourth day of the ninth month, in the second year of Darius, the word of Yahweh came by Haggai the prophet, saying, <sup>11</sup>"Yahweh of hosts says this: Ask the priests concerning the law, and say, <sup>12</sup>"If a man carries meat that is set apart to Yahweh in the fold of his garment, and the fold touches bread or stew, wine or oil, or any kind of food, does it become holy?"

The priests answered and said, "No."

<sup>13</sup>Then Haggai said, "If someone who is unclean because of death touches any of these things, do they become unclean?" The priests answered and said, "Yes, they become unclean."

<sup>14</sup>So Haggai answered and said, "So it is with this people and this nation before me!—this is Yahweh's declaration—and so it is with the work of their hands. What they offer to me is unclean!

<sup>15</sup>So now, think in your minds about the past leading up to this very day. Before stone was placed upon stone in the temple of Yahweh, <sup>16</sup>how was it then? When you came to a heap of twenty measures of grain, there were only ten; and when you came to the wine vat to draw out fifty measures, there were only twenty. <sup>17</sup>I afflicted you and all the work of your hands with blight and mildew, but you still did not turn to me—this is Yahweh's declaration.

<sup>18</sup>Consider from this day forward, from the twenty-fourth day of the ninth month, from the day that the foundation of the temple of Yahweh was laid. Consider it! <sup>19</sup>Is there still seed in the storehouse? The vine, the fig tree, the pomegranate, and the olive tree have not borne! But from this day will I bless you!"

<sup>20</sup>Then the word of Yahweh came a second time to Haggai on the twenty-fourth day of the month and said, <sup>21</sup>"Speak to the governor of Judah, Zerubbabel, and say,

'I will shake the heavens and the earth.

<sup>22</sup>For I will overthrow the throne of kingdoms  
and destroy the strength of the kingdoms of the nations!  
I will overthrow the chariots and their riders;  
the horses and their riders will fall down,  
each one because of his brother's sword.

<sup>23</sup>On that day—this is the declaration of Yahweh of hosts—I will take you, Zerubbabel son of Shealtiel, as my servant—this is Yahweh's declaration. I will make you like a signet ring, for I have chosen you!—this is the declaration of Yahweh of hosts!"

# Zechariah

## Chapter 1

<sup>1</sup>In the eighth month of the second year of Darius' reign, the word of Yahweh came to Zechariah son of Berekiah son of Iddo, the prophet, saying, <sup>2</sup>"Yahweh was exceedingly angry with your fathers!" <sup>3</sup>Say to them, 'Yahweh of hosts says this: Turn to me!—this is the declaration of Yahweh of hosts— and I will return to you, says Yahweh of hosts.

<sup>4</sup>Do not be like your fathers to whom the prophets cried out previously, saying, "Yahweh of hosts says this: Turn from your evil ways and wicked practices!" But they would not hear and did not pay attention to me—this is Yahweh's declaration. <sup>5</sup>Your fathers—where are they? And the prophets—do they live forever? <sup>6</sup>But my words and my decrees that I commanded my servants the prophets, have they not overtaken your fathers? So they repented and said, 'Just as Yahweh of hosts planned to do to us what our ways and actions deserved, so he has dealt with us.'"

<sup>7</sup>On the twenty-fourth day of the eleventh month, which is the month of Shebat, in the second year of Darius' reign, the word of Yahweh came to Zechariah son of Berekiah son of Iddo, the prophet, saying, <sup>8</sup>I saw in the night, and, look! A man was riding on a red horse, and he was among the myrtle trees that are in the valley; and behind him there were red, reddish-brown, and white horses. <sup>9</sup>I said, "What are these things, Lord?" Then the angel who talked with me said to me, "I will show you what these things are."

<sup>10</sup>Then the man who stood among the myrtle trees answered and said, "These are those Yahweh has sent out to roam throughout the earth." <sup>11</sup>They answered the angel of Yahweh who stood among the myrtle trees; they said to him, "We have been roaming throughout the earth; see, all the earth sits still and is at rest."

<sup>12</sup>Then the angel of Yahweh answered and said, "Yahweh of hosts, how long will you show no compassion to Jerusalem and to the cities of Judah, which you have been angry with these seventy years?" <sup>13</sup>Yahweh answered the angel who had talked with me, with good words, words of comfort.

<sup>14</sup>So the angel who had talked with me said to me, "Call out and say, 'Yahweh of hosts says this: I have been jealous for Jerusalem and for Zion with great jealousy! <sup>15</sup>I am very angry with the nations that are at ease. When I was only a little angry with them, they made the disaster worse.

<sup>16</sup>Therefore Yahweh of hosts says this: I have returned to Jerusalem with mercies. My house will be built within her—this is the declaration of Yahweh of hosts—and the measuring line will be stretched out over Jerusalem!" <sup>17</sup>Again call out, saying, 'Yahweh of hosts says this: My cities will once again overflow with goodness, and Yahweh will again comfort Zion, and he will once again choose Jerusalem.'"

<sup>18</sup>Then I lifted up my eyes and saw four horns! <sup>19</sup>I spoke to the angel who talked with me, "What are these?" He answered me, "These are the horns that have scattered Judah, Israel, and Jerusalem."

<sup>20</sup>Then Yahweh showed me four craftsmen. <sup>21</sup>I said, "What are these people coming to do?" He answered, and said, "These are the horns that scattered Judah so that no man would lift up his head. But the blacksmiths have come to terrify them, to cast down the horns of the nations that lifted up a horn against the land of Judah to scatter her."

Chapter 2

<sup>1</sup>Next I lifted up my eyes and saw a man with a measuring line in his hand.<sup>2</sup>I said, "Where are you going?" So he said to me, "To measure Jerusalem, to determine its width and length."

<sup>3</sup>Then the angel who had talked with me went away and another angel went out to meet him.<sup>4</sup>The second angel said to him, "Run and speak to that young man; say, 'Jerusalem will sit in the open country because of the multitudes of men and livestock within her.'

<sup>5</sup>For I—this is Yahweh's declaration—will become for her a wall of fire around her, and I will be the glory in her midst.

<sup>6</sup>Up! Up! Flee from the land of the north—this is Yahweh's declaration—for I have scattered you like the four winds of the skies!—This is Yahweh's declaration.

<sup>7</sup>Up! Escape to Zion, you who live with the daughter of Babylon!"

<sup>8</sup>For after Yahweh of hosts honored me and sent me against the nations that plundered you—for whoever touches you, touches the apple of God's eye!—after Yahweh did this, he said,<sup>9</sup>"I myself will shake my hand over them, and they will be plunder for their slaves." Then you will know that Yahweh of hosts has sent me.

<sup>10</sup>"Sing for joy and be glad, daughter of Zion, for I myself am about to come and dwell among you!—this is Yahweh's declaration."<sup>11</sup>Then great nations will join themselves to Yahweh in that day. He says, "Then you will become my people; for I will dwell in the midst of you," and you will know that Yahweh of hosts has sent me to you.

<sup>12</sup>For Yahweh will inherit Judah as his rightful possession in the holy land and will once again choose Jerusalem for himself.<sup>13</sup>Be silent, all flesh, before Yahweh, for he has been roused from out of his holy place!

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Chapter 3

<sup>1</sup>Then Yahweh showed me Joshua the high priest standing before the angel of Yahweh and Satan was standing at his right hand to accuse him of sin.<sup>2</sup>The angel of Yahweh said to Satan, "May Yahweh rebuke you, Satan; may Yahweh, who has chosen Jerusalem, rebuke you! Is this not a brand pulled from the fire?"<sup>3</sup>Joshua was dressed in filthy garments as he stood before the angel.

<sup>4</sup>The angel spoke and said to those who stood before him, "Remove the filthy garments from upon him." Then he said to Joshua, "Look! I have caused your iniquity to pass from you and I will dress you in official robes."<sup>5</sup>Then I said, "Let them put a clean turban on his head!" So they set a clean turban on Joshua's head and clothed him with clean garments, while the angel of Yahweh was standing by.

<sup>6</sup>Next the angel of Yahweh solemnly commanded Joshua and said,<sup>7</sup>"Yahweh of hosts says this: If you will walk in my ways, and if you will keep my commandments, then you will govern my house and guard my courts, for I will allow you to go and come among these who stand before me.

<sup>8</sup>Listen, Joshua the high priest, you and your companions who live with you! For these men are a sign, for I myself will bring up my servant the Branch.<sup>9</sup>Now look at the stone that I have set before Joshua. There are seven eyes on this single stone, and I will engrave an inscription—this is the declaration of Yahweh of hosts— and I will remove the iniquity from this land in one day.

<sup>10</sup>In that day—this is the declaration of Yahweh of hosts—each man will invite his neighbor to sit under his vine and under his fig tree."

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Chapter 4

<sup>1</sup>Then the angel who was talking with me turned and roused me like a man roused from his sleep.<sup>2</sup>He said to me, "What do you see?" I said, "I see a lampstand made entirely of gold, with a bowl on its top. It has seven lamps on it and seven lamp wicks at the top of each lamp.<sup>3</sup>Two olive trees are by it, one on the right side of the bowl and the other on the left side."

<sup>4</sup>So I spoke again to the angel who was talking with me. I said, "What do these things mean, my master?"<sup>5</sup>The angel who was talking with me answered and said to me, "Do you not know what these things mean?" I said, "No, my master."

<sup>6</sup>So he said to me, "This is the word of Yahweh to Zerubbabel: Not by might nor by power, but by my Spirit, says Yahweh of hosts.<sup>7</sup>What are you, great mountain? Before Zerubbabel you will become a plain, and he will bring out the top stone to shouts of 'Grace! Grace to it!'"

<sup>8</sup>The word of Yahweh came to me, saying,<sup>9</sup>"The hands of Zerubbabel have laid the foundation of this house and his hands will bring it to completion. Then you will know that Yahweh of hosts has sent me to you."

<sup>10</sup>Who has despised the day of small things? These people will rejoice and will see the plumb stone in the hand of Zerubbabel. These seven lamps are the eyes of Yahweh that roam over the whole earth."

<sup>11</sup>Then I asked the angel, "What are these two olive trees that stand on the left and the right of the lampstand?"

<sup>12</sup>Once more I asked him, "What are these two olive branches beside the two gold pipes that have golden oil pouring out of them?"<sup>13</sup>Then he said to me, "Do you not know what these are?" I said, "No, my master."

<sup>14</sup>So he said, "These are the sons of fresh olive oil who stand before the Lord of all the earth."

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Chapter 5

<sup>1</sup>Then I turned and lifted my eyes, and I saw, behold, a flying scroll!<sup>2</sup>The angel said to me, "What do you see?" I answered, "I see a flying scroll, twenty cubits long and ten cubits wide."

<sup>3</sup>Then he said to me, "This is the curse that goes out over the surface of the whole land. For every thief will be cut off according to what it says on the one side, and everyone who swears a false oath will be cut off according to what it says on the other side."<sup>4</sup>"I will send it out—this is the declaration of Yahweh of hosts—so it will enter into the house of the thief and into the house of the one that swears falsely by my name. It will remain in his house and consume its timber and stones."

<sup>5</sup>Then the angel who was speaking with me went out and said to me, "Raise your eyes and see what is coming!"<sup>6</sup>I said, "What is it?" He said, "This is a basket containing an ephah that is coming. This is their iniquity in the whole land." <sup>7</sup>Then a lead covering was lifted off the basket and there was a woman under it sitting in it!

<sup>8</sup>The angel said, "This is Wickedness!" He threw her back inside the basket, and he threw the lead cover over its opening.<sup>9</sup>I lifted my eyes and saw two women coming toward me, and wind was in their wings—for they had wings like a stork's wings. They lifted up the basket between earth and heaven.

<sup>10</sup>So I said to the angel who was talking to me, "Where are they taking the basket?"<sup>11</sup>He said to me, "To build a temple in the land of Shinar for it, so that when the temple is ready, the basket will be set there on its prepared base."

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<sup>1</sup>Some ancient translations of the copies of the Hebrew text and most modern translations have their iniquity . The copies of the ancient Hebrew text have their eye , but this is widely thought to be an error.

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## Chapter 6

<sup>1</sup>Then I turned and lifted my eyes and I saw four chariots coming out from between two mountains; and the two mountains were made of bronze.<sup>2</sup>The first chariot had red horses, the second chariot had black horses,<sup>3</sup>the third chariot had white horses, and the fourth chariot had spotted gray horses.<sup>4</sup>So I answered and said to the angel who talked with me, "What are these, my master?"

<sup>5</sup>The angel answered and said to me, "These are the four winds of heaven that go out from the place where they were standing before the Lord of all the earth.<sup>6</sup>The one with the black horses is going out to the north country; the white horses are going out to the west country; and the spotted gray horses are going out to the south country."

<sup>7</sup>These strong horses went out and sought to go and roam over the earth, so the angel said, "Go and roam over the earth!" and they left for all the earth.<sup>8</sup>Then he called out to me and spoke to me and said, "Look at the ones that are going out to the north country; they will appease my spirit concerning the north country."

<sup>9</sup>So the word of Yahweh came to me, saying,<sup>10</sup>"Take an offering from the exiles—from Heldai, Tobijah, and Jedaiah—and go this same day and take it into the house of Josiah son of Zephaniah, who has come from Babylon.<sup>11</sup>Then take the silver and gold, make a crown and set it upon the head of Joshua son of Jozadak, the high priest.

<sup>12</sup>Speak to him and say, 'Yahweh of hosts says this: This man, his name is Branch! He will grow up where he is and will then build the temple of Yahweh!<sup>13</sup>It is he who builds the temple of Yahweh, and he will be clothed with royal splendor, and will sit and rule on his throne. He will be a priest on his throne, and he will bear a counsel of peace between the two.

<sup>14</sup>The crown will given to Heldai, Tobijah, Jedaiah, and for Hen son of Zephaniah as a memorial in the temple of Yahweh.<sup>15</sup>Then those who are far off will come and build the temple of Yahweh, so you will know that Yahweh of hosts has sent me to you; for this will happen if you truly listen to the voice of Yahweh your God!"

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## Chapter 7

<sup>1</sup>When King Darius had been ruler for four years, on the fourth day of Kislev (which was the ninth month), the word of Yahweh came to Zechariah.<sup>2</sup>The people of Bethel had sent Sharezer and Regem-Melek and their men to beg before the face of Yahweh.<sup>3</sup>They spoke to the priests who were at the house of Yahweh of hosts and to the prophets; they said, "Should I mourn in the fifth month by means of a fast, as I have done these many years?"

<sup>4</sup>So the word of Yahweh of hosts came to me, saying,<sup>5</sup>"Speak to all the people of the land and to the priests and say, 'When you fasted and mourned in the fifth and in the seventh month for these seventy years, were you truly fasting for me?'<sup>6</sup>When you ate and drank, did you not eat and drink for yourselves?'<sup>7</sup>Were these not the same words that Yahweh proclaimed by the hand of the former prophets, when Jerusalem and the surrounding cities were inhabited and prosperous, and the Negev and the lowlands to the west were inhabited?"

<sup>8</sup>The word of Yahweh came to Zechariah, saying,<sup>9</sup>"Yahweh of hosts says this, 'Judge with true justice, covenant faithfulness, and mercy. Let each man do this for his brother.<sup>10</sup>About the widow and orphan, the foreigner, and the poor person—do not oppress them, and let none of you plot any harm against another in your heart.'

<sup>11</sup>But they refused to pay attention and set their shoulders stubbornly. They stopped up their ears so they would not hear.<sup>12</sup>They made their hearts as hard as rock so they would not hear the law or the words of Yahweh of hosts. He had sent these messages to the people by his Spirit in earlier times, by the mouth of the prophets. But the people refused to listen, so Yahweh of hosts was very angry with them.

<sup>13</sup>It happened that when he called, they did not listen. In the same way," said Yahweh of hosts, "they will call out to me, but I will not listen.<sup>14</sup>For I will scatter them with a whirlwind to all the nations that they have not known, and the land will be desolate after them. For no one will pass through the land or return to it since the people have made their delightful land into a wasteland."

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## Chapter 8

<sup>1</sup>The word of Yahweh of hosts came to me, saying, <sup>2</sup>"Yahweh of hosts says this: I am jealous for Zion with great jealousy, and I am passionate for her with great anger!" <sup>3</sup>Yahweh of hosts says this: I will return to Zion and will live in the midst of Jerusalem, for Jerusalem will be called The City of Truth and the mountain of Yahweh of hosts will be called The Holy Mountain!

<sup>4</sup>Yahweh of hosts says this: Old men and old women will once again be in the streets of Jerusalem, and every person will need a staff in his hand because he has grown so old. <sup>5</sup>The streets of the city will be full of boys and girls playing in them.

<sup>6</sup>Yahweh of hosts says this: If something seems impossible in the eyes of the remnant of this people in those days, should it also seem impossible in my eyes?—this is Yahweh's declaration.

<sup>7</sup>Yahweh of hosts says this: Behold, I am about to rescue my people from the land of the sunrise and from the land of the setting sun! <sup>8</sup>For I will bring them back, and they will live in the midst of Jerusalem, so they will again be my people, and I will be their God in truth and in righteousness!

<sup>9</sup>Yahweh of hosts says this: You who now continue to hear the same words that came from the prophets' mouths when the foundation of my house was laid—this house of mine, Yahweh of hosts: Strengthen your hands so that the temple can be built. <sup>10</sup>For before those days no crops were gathered in by anyone, there was no profit for either man or animal, and there was no peace from enemies for anyone going or coming. I had set every person each against his neighbor.

<sup>11</sup>But now it will not be as in former days, I will be with the remnant of this people— this is the declaration of Yahweh of hosts. <sup>12</sup>For seeds of peace will be sown; the climbing vine will give its fruit and the earth will give its produce; the skies will give their dew, for I will make the remnant of this people inherit all these things.

<sup>13</sup>You were an example to the other nations of a curse, house of Judah and house of Israel. So I will rescue you and you will be a blessing. Do not be afraid; let your hands be strong!

<sup>14</sup>For Yahweh of hosts says this: Just as I planned to do harm to you when your ancestors provoked my anger— says Yahweh of hosts—and did not relent, <sup>15</sup>so also I will plan in these days to do good again to Jerusalem and the house of Judah! Do not fear!

<sup>16</sup>These are the things that you must do: Speak truth, every person with his neighbor. Judge with truth, justice, and peace in your gates. <sup>17</sup>Do not plan to do evil within your heart against one another, and do not love deceptive oaths—for these are the things I hate!—this is Yahweh's declaration."

<sup>18</sup>Then the word of Yahweh of hosts came to me, saying, <sup>19</sup>"Yahweh of hosts says this: The fasts of the fourth month, the fifth month, the seventh month, and the tenth month will become times of joy, gladness, and happy festivals for the house of Judah! Therefore love truth and peace!

<sup>20</sup>Yahweh of hosts says this: People will come again, even those who are living in many different cities. <sup>21</sup>The inhabitants of one city will go to another city and say, 'Let us quickly go to beg before the face of Yahweh and to seek Yahweh of hosts! We ourselves are also going.' <sup>22</sup>Many people and mighty nations will come to seek Yahweh of hosts in Jerusalem and beg for the favor of Yahweh!

<sup>23</sup>Yahweh of hosts says this: In those days ten men from every language and nation will grasp the hem of the robe of a Jew and say, 'Let us go with you, for we have heard that God is with you!'"

## Chapter 9

- <sup>1</sup> "This is a declaration of Yahweh's word concerning the land of Hadrak  
and Damascus, its resting place;  
for the eyes of all humanity and all the tribes of Israel  
are toward Yahweh.
- <sup>2</sup> This declaration also concerns Hamath, which borders on Damascus,  
and it concerns Tyre and Sidon, for they are very wise.
- <sup>3</sup> Tyre has built herself a stronghold  
and heaped up silver like dust  
and refined gold like mud in the streets.
- <sup>4</sup> Look! The Lord will dispossess her  
and destroy her strength on the sea,  
so she will be devoured by fire.
- <sup>5</sup> Ashkelon will see and be afraid!  
Gaza also will tremble greatly!  
Ekron, her hopes will be disappointed!  
The king will perish from Gaza,  
and Ashkelon will not remain.
- <sup>6</sup> Strangers will make their homes in Ashdod,  
and I will cut off the pride of the Philistines.
- <sup>7</sup> For I will remove their blood from their mouths  
and their abominations from between their teeth.  
Then they will become a remnant for our God  
like a clan in Judah,  
and Ekron will become like the Jebusites.
- <sup>8</sup> I will camp around my land against enemy armies, <sup>1</sup>  
so no one can pass through or return,  
for no oppressor will overrun them,  
for now I see with my own eyes!
- <sup>9</sup> Rejoice greatly, daughter of Zion!  
Shout, daughter of Jerusalem!  
Behold! Your king is coming to you.  
He is righteous and victorious.  
He is humble and is riding on a donkey,  
on the colt of a donkey.
- <sup>10</sup> Then I will cut off the chariot from Ephraim  
and the horse from Jerusalem,  
and the bow will be cut off from battle;  
for he will speak peace to the nations,  
and his dominion will be from sea to sea,  
and from the River to the ends of the earth!
- <sup>11</sup> As for you, because of the blood of my covenant with you,  
I will set your prisoners free from the pit where there is no water.
- <sup>12</sup> Return to the stronghold, prisoners of hope!  
Even today I am declaring that I will return double to you,
- <sup>13</sup> for I have bent Judah as my bow.  
I have filled my quiver with Ephraim.  
I have roused your sons, Zion,  
against your sons, Greece,  
and have made you, Zion, like a warrior's sword!"
- <sup>14</sup> Yahweh will appear to them,

- and his arrows will shoot out like lightning!  
For my Lord Yahweh will blow the ram's horn  
and will advance with the storms from Teman.
- <sup>15</sup> Yahweh of hosts will defend them,  
and they will devour them and defeat the stones of the slings.  
Then they will drink and shout like men drunk on wine,  
and they will be filled with wine like bowls,  
like the corners of the altar.
- <sup>16</sup> So Yahweh their God will rescue them on that day,  
as the flock of his people.  
They are the jewels of a crown  
that will shine on his land.
- <sup>17</sup> How good and how beautiful they will be!  
The young men will flourish on grain  
and the virgins on sweet wine!"

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<sup>1</sup>Most interpreters translate the Hebrew words as against enemy armies and some translate the Hebrew as a guard, and so translate the phrase, I will surround my temple as a guard .

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## Chapter 10

- <sup>1</sup> Ask for rain from Yahweh in the season of the spring rain—  
Yahweh who makes thunderstorms—  
and he gives rain showers to everyone  
and vegetation in the field.
- <sup>2</sup> For household idols speak wickedness;  
the diviners envision a lie;  
they tell deceitful dreams  
and give empty comfort,  
so they wander like sheep and suffer  
because there is no shepherd.
- <sup>3</sup> "My wrath burns against the shepherds;  
it is the male goats—the leaders—that I will punish.  
Yahweh of hosts will also attend to his flock, the house of Judah,  
and make them like his warhorse in battle!
- <sup>4</sup> From Judah will come the cornerstone;  
from him will come the tent peg;  
from him will come the war bow;  
from him will come every ruler together. <sup>1</sup>
- <sup>5</sup> They will be like warriors  
who trample their enemies into the mud of the streets in battle;  
they will make war, for Yahweh is with them,  
and they will shame those who ride warhorses.
- <sup>6</sup> I will strengthen the house of Judah  
and save the house of Joseph,  
for I will restore them  
and have mercy on them.  
They will be as though  
I had not rejected them,  
for I am Yahweh their God,  
and I will respond to them.
- <sup>7</sup> Then Ephraim will be like a warrior,  
and their hearts will rejoice as with wine;  
their children will see and rejoice.  
Their hearts will rejoice in me!
- <sup>8</sup> I will whistle for them  
and gather them,  
for I will rescue them,  
and they will become as great as they previously were!
- <sup>9</sup> I sowed them among the peoples,  
but they will remember me in distant countries,  
so they and their children will live and return.
- <sup>10</sup> For I will restore them from the land of Egypt  
and gather them from Assyria.  
I will bring them to the land of Gilead and Lebanon  
until there is no more room for them.
- <sup>11</sup> I will pass through the sea of their affliction;  
I will strike the waves of that sea and will dry up all the depths of the Nile.  
The majesty of Assyria will be brought down,  
and the scepter of Egypt will go away from the Egyptians.
- <sup>12</sup> I will strengthen them in myself,

and they will walk in my name—  
this is Yahweh's declaration."

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[1](#)Many modern translations arrange the text by adding together at the start of the next verse.

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## Chapter 11

- <sup>1</sup> Open your doors, Lebanon,  
that fire may devour your cedars!
- <sup>2</sup> Wail, cypress trees, for the cedar trees have fallen!  
What was glorious has been devastated!  
Wail, you oaks of Bashan,  
for the impenetrable forest has gone down.
- <sup>3</sup> There is the sound of the shepherds' howl,  
for their glory has been destroyed!  
There is the voice of the young lions' roar,  
for the pride of the Jordan River has been devastated!

<sup>4</sup>This is what Yahweh my God says, "Like a shepherd, watch over the flock set aside for slaughter!"<sup>5</sup>(Those who buy them slaughter them and are not guilty, and those who sell them say, 'Blessed be Yahweh! I have become rich!' for the shepherds working for the flocks' owners have no pity on them.)<sup>6</sup>For I will no longer pity the inhabitants of the land!—this is Yahweh's declaration. See! I myself am about to turn over every person into the hand of his neighbor and into the hand of his king, and they will destroy the land and none of them will I deliver them from their hand."

<sup>7</sup>So I became the shepherd of the flock marked for slaughter for those who dealt in sheep. I took two staffs; one staff I called "Favor" and the other I called "Unity." In this way I shepherded the flock.<sup>8</sup>In one month I destroyed the three shepherds. I became impatient with them, and they also hated me.<sup>9</sup>Then I said to the owners, "I will not work as a shepherd for you any longer. The sheep that are dying—let them die; the sheep that are being destroyed—let them be destroyed. Let the sheep that remain each eat the flesh of its neighbor."

<sup>10</sup>So I took my staff "Favor" and broke it to break the covenant that I had made with all the peoples.<sup>11</sup>On that day the covenant was broken, and those who dealt in sheep and who were watching me knew that Yahweh had spoken.<sup>12</sup>I said to them, "If it seems good to you, pay me my wages. But if not, do not do it." So they weighed out my wages—thirty pieces of silver.

<sup>13</sup>Then Yahweh said to me, "Deposit the silver in the treasury, the excellent price at which they valued you!" So I took the thirty pieces of silver and deposited them in the treasury in the house of Yahweh.<sup>14</sup>Then I broke my second staff, "Unity," to break the brotherhood between Judah and Israel.

<sup>15</sup>Yahweh said to me, "Again, take the equipment of a foolish shepherd for yourself,<sup>16</sup>for see, I am about to set in place a shepherd in the land. He will not care for the perishing sheep. He will not seek out the sheep gone missing, nor heal the crippled sheep. He will not feed the sheep that are healthy, but will eat the flesh of the fattened sheep and will tear off their hooves.

- <sup>17</sup> Woe to the worthless shepherd  
who abandons the flock!  
May the sword come against his arm and his right eye!  
May his arm wither away  
and may his right eye become blind!"

## Chapter 12

<sup>1</sup>This is a declaration of Yahweh's word concerning Israel—a declaration of Yahweh, who stretched out the skies and laid the foundation of the earth, who fashions the spirit of mankind within man,<sup>2</sup>"See, I am about to make Jerusalem into a cup causing all the peoples surrounding her to stagger about. It will also be like that for Judah during the siege against Jerusalem.<sup>3</sup>On that day, I will make Jerusalem a burdensome stone for all the peoples. Anyone trying to carry that stone will hurt himself very much, and all the nations of the earth will gather against that city.

<sup>4</sup>On that day—this is Yahweh's declaration—I will strike every horse with confusion and its rider with madness. Over the house of Judah I will open my eyes, but every horse of the peoples I will strike with blindness.<sup>5</sup>Then the chiefs of Judah will say in their hearts, "The inhabitants of Jerusalem are our strength because of Yahweh of hosts, their God."

<sup>6</sup>On that day I will make the chiefs of Judah like firepots among wood and like a flaming torch among standing grain, for they will consume all the surrounding peoples on their right and on their left. Jerusalem will again live in her own place.

<sup>7</sup>"Yahweh will save the tents of Judah first, so that the honor of the house of David and the honor of those who live in Jerusalem may not be greater than the rest of Judah.<sup>8</sup>On that day Yahweh will be the defender of the inhabitants of Jerusalem, and on that day those who are weak among them will be like David, while the house of David will be like God, like the angel of Yahweh in front of them.<sup>9</sup>On that day I will begin to destroy all the nations that come against Jerusalem.

<sup>10</sup>"But I will pour out a spirit of compassion and pleading on the house of David and the inhabitants of Jerusalem, so they will look on me, the one they have pierced. They will mourn for me, as one mourns for an only son; they will bitterly lament for him like those who lament the death of a firstborn son.<sup>11</sup>On that day the wailing in Jerusalem will be like the wailing at Hadad Rimmon in the plain of Megiddo.

<sup>12</sup>The land will mourn, each clan separate from other clans. The clan of the house of David will be separate and their wives will be separate from the men. The clan of the house of Nathan will be separate and their wives will be separate from the men.<sup>13</sup>The clan of the house of Levi will be separate and their wives will be separate from the men. The clan of the Shimeites will be separate and their wives will be separate from the men.<sup>14</sup>Every clan of the remaining clans—each clan will be separate and the wives will be separate from the men."

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## Chapter 13

<sup>1</sup>"On that day a spring will be opened for the house of David and the inhabitants of Jerusalem, for their sin and impurity.<sup>2</sup>On that day—this is the declaration of Yahweh of hosts—I will cut off the names of the idols from the land and they will no longer be remembered. I will remove the prophets and the spirit of uncleanness from the land.

<sup>3</sup>If any man continues to prophesy, his father and mother who bore him will tell him, 'You will not live, for you speak lies in the name of Yahweh!' Then the father and mother who bore him will pierce him when he prophesies.

<sup>4</sup>On that day each prophet will be ashamed of his vision when he is about to prophesy. These prophets will no longer wear a hairy cloak, in order to deceive the people.<sup>5</sup>For each will say, 'I am not a prophet! I am a man who works the soil, for the land became my work while I was still a young man!'<sup>6</sup>But someone will say to him, 'What are these wounds between your arms?' and he will answer, 'I was wounded with those in my friends' house.'

<sup>7</sup> "Sword! Rouse yourself against my shepherd,  
the man who stands close to me—  
this is the declaration of Yahweh of hosts.

Strike the shepherd,  
and the flock will scatter!  
For I will turn my hand against the lowly ones.

<sup>8</sup> Then it will come about that throughout all the land—this is Yahweh's declaration—  
that two-thirds of it will be cut off! Those people will perish;  
only one-third will remain there.

<sup>9</sup> I will bring that third through the fire  
and refine them as silver is refined;  
I will test them as gold is tested.

They will call on my name,  
and I will answer them and say,

"This is my people!"  
and they will say, 'Yahweh is my God!'"

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## Chapter 14

<sup>1</sup>Behold! A day for Yahweh is coming when your plunder will be divided in your midst.<sup>2</sup>For I will gather every nation against Jerusalem for battle and the city will be captured. The houses will be plundered and the women raped. Half of the city will go out into captivity, but the remainder of the people will not be cut off from the city.

<sup>3</sup>But Yahweh will go out and make war against those nations as when he makes war on the day of battle.<sup>4</sup>On that day his feet will stand on the Mount of Olives, which is beside Jerusalem to the east. The Mount of Olives will be split in half between the east and the west by a very great valley and half of the mountain will go back toward the north and half toward the south.

<sup>5</sup>Then you will flee down the valley between Yahweh's mountains, for the valley between those mountains will reach to Azel. You will flee just as you fled from the earthquake in the days of Uzziah, king of Judah. Then Yahweh my God will come and all the holy ones will be with him.

<sup>6</sup>On that day there will be no light, but no cold or frost either.<sup>7</sup>On that day, a day known only to Yahweh, there will no longer be day or night, for the evening will be a time of light.<sup>8</sup>On that day living waters will flow out of Jerusalem. Half of them will flow to the eastern sea and half to the western sea, in summer and in winter.

<sup>9</sup>Yahweh will be king over all the earth. On that day there will be Yahweh, the one God, and his name alone.<sup>10</sup>All the land will be like the Arabah, from Geba to Rimmon south of Jerusalem. Jerusalem will continue to be raised up and remain in its own place, from the Benjamin Gate to the place where the first gate was, to the Corner Gate, and from the Tower of Hananel to the king's winepresses.<sup>11</sup>The people will live in Jerusalem and there will be no more complete destruction from God against them. Jerusalem will live in safety.

<sup>12</sup>This will be the plague with which Yahweh will attack all the peoples that waged war against Jerusalem: Their flesh will rot away even as they are standing on their feet. Their eyes will rot in their sockets and their tongues will rot in their mouths.<sup>13</sup>On that day that great panic from Yahweh will come among them. Each one will seize the hand of another, and the hand of one will be raised up against the hand of another.

<sup>14</sup>Judah will also make war against Jerusalem. They will gather the wealth of all the surrounding nations—gold, silver, and fine clothes in great abundance.<sup>15</sup>A plague will also be on the horses and the mules, the camels and the donkeys, and on every animal in those camps will also suffer that same plague.

<sup>16</sup>Then it will happen that all who remain in those nations that came against Jerusalem will go up from year to year to worship the King, Yahweh of hosts, and to keep the Festival of Shelters.<sup>17</sup>It will happen that if anyone from all the nations of the earth does not go up to Jerusalem to worship the King, Yahweh of hosts, then Yahweh will not bring rain on them.<sup>18</sup>If the nation of Egypt does not go up, then they will not receive rain. A plague from Yahweh will attack the nations that do not go up to keep the Festival of Shelters.

<sup>19</sup>This will be the punishment for Egypt and the punishment for every nation that does not go up to keep the Festival of Shelters.

<sup>20</sup>But on that day, the bells of the horses will say, "Set apart to Yahweh," and the basins in the house of Yahweh will be like the bowls before the altar.<sup>21</sup>For every pot in Jerusalem and Judah will be set apart to Yahweh of hosts and everyone who brings a sacrifice will eat from them and boil in them. On that day traders will no longer be in the house of Yahweh of hosts.

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## Malachi

## Chapter 1

<sup>1</sup>The burden of the word of Yahweh to Israel by the hand of Malachi.

<sup>2</sup>"I have loved you," says Yahweh. But you say, "How have you loved us?" "Was not Esau Jacob's brother?" declares Yahweh. "Yet I have loved Jacob,<sup>3</sup>but Esau I have hated. I have made his mountains an abandoned devastation, and I have made his inheritance a place for the jackals of the wilderness."

<sup>4</sup>If Edom says, "We are beaten down, but we will return and rebuild the ruins," Yahweh of hosts will say, "They may rebuild, but I will throw down again. Others will call them 'The country of wickedness' and 'The people with whom Yahweh is angry forever.'<sup>5</sup>Your own eyes will see this, and you will say, 'Yahweh is great beyond the borders of Israel.'

<sup>6</sup>"A son honors his father, and a servant honors his master. If I, then, am a Father, where is my honor? If I am a master, where is the reverence for me?" says Yahweh of hosts to you priests, who despise my name. "But you say, 'How have we despised your name?'<sup>7</sup>By offering polluted bread upon my altar. But you say, 'How have we polluted you?' By saying that Yahweh's table is contemptible.

<sup>8</sup>When you offer blind animals for sacrifice, is that not evil? When you offer the lame and sick, is that not evil? Present that to your governor! Will he accept you or will he lift up your face?" says Yahweh of hosts.<sup>9</sup>Now you keep asking the face of God, that he may be gracious to us. But Yahweh of hosts says that with such an offering in your hand, would he lift up any of your faces?

<sup>10</sup>"Oh, if only there were one of you who would shut the temple gates, so that you might not light fires on my altar in vain! I have no pleasure in you," says Yahweh of hosts, "and I will not accept any offering from your hand."<sup>11</sup>For from the rising of the sun to its setting my name will be great among the nations and in every place incense and pure grain offerings will be offered in my name. For my name will be great among the nations," says Yahweh of hosts.<sup>12</sup>"But you are profaning it when you say the Lord's table is polluted, and that its fruit, its food, is to be despised.

<sup>13</sup>You also say, 'How tiresome this is,' and you snort at it," says Yahweh of hosts. "You bring what has been torn or is lame or sick; and this you bring as your offering. Should I accept this from your hand?" says Yahweh.<sup>14</sup>"May the deceiver be cursed who has a male animal in his flock and vows to give it to me, and yet sacrifices to me, the Lord, what is flawed! For I am a great king," says Yahweh of hosts, "and my name will be honored among the nations."

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## Chapter 2

<sup>1</sup>Now you priests, this command is for you.<sup>2</sup>"If you will not listen, and if you will not lay it on your heart to give honor to my name," says Yahweh of hosts, "then I will send a curse on you, and I will curse your blessings. Indeed, I have cursed them, because you are not laying my command on your heart.

<sup>3</sup>See, I am about to rebuke your descendants, and I will spread dung on your faces, the dung from your festivals, and he will take you away with it. <sup>1</sup> <sup>2</sup><sup>4</sup>You will know that I have sent this command to you, and that my covenant may continue to be with Levi," says Yahweh of hosts.

<sup>5</sup>"My covenant with him was life and peace, and I gave them to him; I gave him fear, and he feared me, and he stood in awe of my name.<sup>6</sup>True instruction was in his mouth, and nothing false was found on his lips. He walked with me in peace and uprightness and he turned many away from iniquity.<sup>7</sup>For a priest's lips should keep knowledge and people should seek instruction from his mouth, for he is a messenger of Yahweh of hosts.

<sup>8</sup>But you have turned away from the true path. You have caused many to stumble with respect to the law. You have corrupted the covenant of Levi," says Yahweh of hosts.<sup>9</sup>"So, I have made you contemptible and lowly before all the people, because you have not kept my ways, but have instead shown partiality in matters of the law."

<sup>10</sup>Is there not one Father for us all? Has not one God created us? Why are we faithless each man against his brother, profaning the covenant of our fathers?<sup>11</sup>Judah has been faithless. A disgusting thing has been committed in Israel and in Jerusalem. For Judah has profaned the holy place of Yahweh which he loves, and has married the daughter of a foreign god.<sup>12</sup>May Yahweh cut off from the tents of Jacob the man who does this, the one who is awake and the one who answers, even if he is bringing an offering to Yahweh of hosts. <sup>3</sup>

<sup>13</sup>You also do this: You cover the altar of Yahweh with tears, with weeping and sighing, because he still does not turn toward the offering or accept it with favor from your hand.

<sup>14</sup>But you say, "Why does he not?" Because Yahweh was a witness between you and the wife of your youth, against whom you have been faithless, even though she was your companion and your wife by covenant.<sup>15</sup>Did he not make them one, with a portion of his spirit? Then why did he make you one? Because he was seeking an offspring from God. So guard yourselves in your spirit, and do not be unfaithful to the wife of your youth.<sup>16</sup>"For I hate divorce," says Yahweh, the God of Israel, "and the one who covers his garment with violence," says Yahweh of hosts. "So guard yourselves in your spirit and do not be faithless."

<sup>17</sup>You have wearied Yahweh with your words. But you say, "How have we wearied him?" By saying, "Everyone who does evil is good in the eyes of Yahweh, and he delights in them," or "Where is the God of justice?"

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<sup>1</sup>Instead of rebuke your descendants , which is in the copies of the ancient Hebrew text, some ancient translations have cut off your shoulder or throw the arm to you . Some other modern translations have corrupt your descendants .

<sup>2</sup>Instead of he will take you away with it , which is in the ancient copies of the Hebrew text, some ancient translations have I will take you away from beside me , that is, from my presence .

<sup>3</sup>Instead of the one who answers , which follows the ancient Greek translation of the Hebrew copies, some scholars have translated the ancient Hebrew copies as the one who studies .

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Chapter 3

<sup>1</sup>"See, I am about to send my messenger, and he will prepare the way before me. Then the Lord, whom you seek, will suddenly come to his temple. The messenger of the covenant in whom you delight, see, he will come," says Yahweh of hosts.

<sup>2</sup>But who will be able to endure the day of his coming? Who will be able to stand when he appears? For he will be like a refiner's fire and like laundry soap.<sup>3</sup>He will sit as a refiner and purifier of silver, and he will purify the sons of Levi. He will refine them like gold and silver, and they will bring offerings of righteousness to Yahweh.

<sup>4</sup>Then the offering of Judah and Jerusalem will be pleasing to Yahweh, as in the days of old, and as in ancient years.<sup>5</sup>"Then I will approach you for judgment. I will quickly become a witness against the sorcerers, the adulterers, those who swear to deception, and against those who oppress the hired worker in his wages, those who oppress the widow and the orphan, against those who turn away the foreigner, and against those who do not honor me," says Yahweh of hosts.

<sup>6</sup>"For I, Yahweh, have not changed; therefore you descendants of Jacob have not been consumed.

<sup>7</sup>From the days of your fathers you have turned aside from my statutes and have not kept them. Return to me, and I will return to you," says Yahweh of hosts. "But you say, 'How will we return?'

<sup>8</sup>Would a person rob God? Yet you are robbing me. But you say, 'How have we robbed you?' In tithes and offerings.<sup>9</sup>You are cursed with a curse, for you are robbing me, the whole nation.

<sup>10</sup>Bring the full tithe into the storehouse, so that there may be food in my house, and test me now in this," says Yahweh of hosts, "if I do not open to you the windows of heaven and pour out a blessing on you, until there is no more room for it all.<sup>11</sup>I will rebuke those who destroy your crops, so that they do not destroy the harvest of your land. Your vines in the fields will not lose their fruit," says Yahweh of hosts.<sup>12</sup>"All the nations will call you blessed, for you will be a land of delight," says Yahweh of hosts.

<sup>13</sup>"Your words against me have been strong," says Yahweh. "But you say, 'What have we said among ourselves against you?'"<sup>14</sup>You have said, 'It is useless to serve God. What profit is it that we have kept his requirements or walked mournfully before Yahweh of hosts?'<sup>15</sup>So now we call those who do evil blessed. Evildoers not only prosper, but they even test God and escape."

<sup>16</sup>Then those who feared Yahweh spoke with one another. Yahweh paid attention and listened, and a book of remembrance was written before him about those who feared Yahweh and honored his name.

<sup>17</sup>"They will be mine," says Yahweh of hosts, "my own treasured possession, on the day that I act. I will pity them, as a man pities his own son who serves him.<sup>18</sup>Then once again you will distinguish between the righteous and the wicked, between one who worships God and one who does not worship him.

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## Chapter 4

<sup>1</sup>For see, the day is coming, burning like a furnace, when all the arrogant and all the evildoers will become stubble. The day that is coming will burn them up," says Yahweh of hosts, "so that it will leave them neither root nor branch.<sup>2</sup>But for you who fear my name, the sun of righteousness will rise with healing in its wings. You will go out, and you will leap like calves from the stall.<sup>3</sup>On that day you will trample down the wicked, for they will be ashes under the soles of your feet on the day that I act," says Yahweh of hosts.

<sup>4</sup>"Remember the law of my servant Moses that I commanded him at Horeb for all Israel, the statutes and the rulings.<sup>5</sup>See, I will send you Elijah the prophet before the coming of the great and fearful day of Yahweh.<sup>6</sup>He will turn the heart of the fathers to the children, and the heart of the children to their fathers, so that I do not come and attack the land with complete destruction."

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## Translation Words

### Aaron

#### Facts:

Aaron was Moses' older brother. God chose Aaron to be the first high priest for the people of Israel.

- Aaron helped Moses speak to Pharaoh about letting the Israelites go free.
- While the Israelites were traveling through the desert, Aaron sinned by making an idol for the people to worship.
- God also appointed Aaron and his descendants to be the priests for the people of Israel.

(See also: [priest](#), [Moses](#), [Israel](#))

#### Bible References:

- 1 Chronicles 23:14
- Acts 07:38-40
- Exodus 28:1-3
- Luke 01:05
- Numbers 16:45

#### Word Data:

- Strong's: H175, G2

#### Forms Found in the English ULB:

Aaron, Aaron's

### Abel

#### Facts:

Abel was Adam and Eve's second son. He was Cain's younger brother.

- Abel was a shepherd.
- Abel sacrificed some of his animals as an offering to God.
- God was pleased with Abel and his offerings.



- Adam and Eve's firstborn son Cain murdered Abel.

(See also: [Cain](#), [sacrifice](#), [shepherd](#))

Bible References:

- Genesis 04:02
- Genesis 04:09
- Hebrews 12:24
- Luke 11:49-51
- Matthew 23:35

Word Data:

- Strong's: H1893, G6

Forms Found in the English ULB:

Abel, Abel's

Abiathar

Facts:

Abiathar was a high priest for the nation of Israel during the time of King David.

- When King Saul killed the priests, Abiathar escaped and went to David in the wilderness.
- Abiathar and another high priest named Zadok served David faithfully throughout his reign.
- After David's death, Abiathar helped Adonijah try to become king instead of Solomon.
- Because of this, King Solomon removed Abiathar from the priesthood.

(See also: [Zadok](#), [Saul \(OT\)](#), [David](#), [Solomon](#), [Adonijah](#))

Bible References:

- 1 Chronicles 27:32-34
- 1 Kings 01:07
- 1 Kings 02:22-23
- 2 Samuel 17:15
- Mark 02:25-26

Word Data:

- Strong's: H54, G8

Forms Found in the English ULB:

Abiathar, Abiathar's

## Abijah

### Facts:

Abijah was a king of Judah who reigned from 915 to 913 B.C. He was a son of King Rehoboam. There were also several other men named Abijah in the Old Testament:

- Samuel's sons Abijah and Joel were leaders over the people of Israel at Beersheba. Because Abijah and his brother were dishonest and greedy, the people asked Samuel to appoint a king to rule them instead.
- Abijah was one of the temple priests during the time of King David.
- Abijah was one of King Jeroboam's sons.
- Abijah was also a chief priest who returned with Zerubbabel to Jerusalem from the Babylonian captivity.

### Bible References:

- 1 Kings 15:03
- 1 Samuel 08:1-3
- 2 Chronicles 13:02
- 2 Chronicles 13:19
- Luke 01:05

### Word Data:

- Strong's: H29, G7

### Forms Found in the English ULB:

Abijah, Abijah's

## Abimelek

### Facts:

Abimelek was a Philistine king over the region of Gerar during the time when Abraham and Isaac were living in the land of Canaan.

- Abraham deceived King Abimelek by telling him that Sarah was his sister rather than his wife.
- Abraham and Abimelek made an agreement regarding ownership of wells at Beersheba.
- Many years later, Isaac also deceived Abimelek and the other men of Gerar by saying that Rebekah was his sister, not his wife.
- King Abimelek rebuked Abraham, and later Isaac, for lying to him.
- Another man by the name of Abimelek was a son of Gideon and a brother of Jotham. Some translations may use a slightly different spelling of his name to make it clear that he is a different person from King Abimelek.

(See also: [Beersheba](#), [Gerar](#), [Gideon](#), [Jotham](#), [Philistines](#))

### Bible References:

- 2 Samuel 11:21
- Genesis 20:03
- Genesis 20:05
- Genesis 21:22
- Genesis 26:11
- Judges 09:54

Word Data:

- Strong's: H40

Forms Found in the English ULB:

Abimelek, Abimelek's

Abner

Facts:

Abner was a cousin of King Saul in the Old Testament.

- Abner was the chief commander of Saul's army, and introduced young David to Saul after David killed Goliath the giant.
- After King Saul's death, Abner appointed Saul's son Ishbosheth as king in Israel, while David was appointed king in Judah.
- Later, Abner was treacherously killed by David's chief commander, Joab.

Bible References:

- 1 Chronicles 26:26-28
- 1 Kings 02:5-6
- 1 Kings 02:32
- 1 Samuel 17:55-56
- 2 Samuel 03:22

Word Data:

- Strong's: H74

Forms Found in the English ULB:

Abner, Abner's

Abraham

Related Words:

Abram

Facts:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to "Abraham."

- The name "Abram" means "exalted father."
- "Abraham" means "father of many."
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(See also: [Canaan](#), [Chaldea](#), [Sarah](#), [Isaac](#))

Bible References:

- Galatians 03:08
- Genesis 11:29-30
- Genesis 21:04
- Genesis 22:02
- James 02:23
- Matthew 01:02

Word Data:

- Strong's: H87, H85, G11

Forms Found in the English ULB:

Abraham, Abraham's, Abram

Absalom

Facts:

Absalom was the third son of King David. He was known for his handsome appearance and fiery temperament.

- When Absalom's sister Tamar was raped by their half-brother, Amnon, Absalom made a plan to have Amnon killed.
- After the murder of Amnon, Absalom fled to the region of Geshur (where his mother Maacah was from) and stayed there three years. Then King David sent for him to come back to Jerusalem, but did not allow Absalom to come into his presence for two years.
- Absalom turned some of the people against King David and led a revolt against him.
- David's army fought against Absalom and killed him. David was very grieved when this happened.

(See also: [Geshur](#), [Amnon](#))

Bible References:

- 1 Chronicles 03:1-3
- 1 Kings 01:06
- 2 Samuel 15:02
- 2 Samuel 17:1-4
- 2 Samuel 18:18
- Psalm 003:1-2

Word Data:

- Strong's: H53

Forms Found in the English ULB:

Absalom, Absalom's

## Adam

### Facts:

Adam was the first person whom God created. He and his wife Eve were made in the image of God.

- God formed Adam from dirt and breathed life into him.
- Adam's name sounds similar to the Hebrew word for "red dirt" or "ground."
- The name "Adam" is the same as the Old Testament word for "mankind" or "human being."
- All people are descendants of Adam and Eve.
- Adam and Eve disobeyed God. This separated them from God and caused sin and death to come into the world.

(See also: [death](#), [descendant](#), [Eve](#), [image of God](#), [life](#))

### Bible References:

- 1 Timothy 02:14
- Genesis 03:17
- Genesis 05:01
- Genesis 11:05
- Luke 03:38
- Romans 05:15

### Word Data:

- Strong's: H120, G76

### Forms Found in the English ULB:

Adam, Adam's, the man, mankind

## Adonijah

### Facts:

Adonijah was the fourth son of King David.

- Adonijah tried to take over as king of Israel after the deaths of his brothers Absalom and Amnon.
- God, however, had promised that David's son Solomon would be king., so Adonijah's plot was overthrown and Solomon was made king.
- When Adonijah tried a second time to make himself king, Solomon put him to death.

(See also: [David](#), [Solomon](#))

### Bible References:

### Word Data:

- Strong's: H138

### Forms Found in the English ULB:

Adonijah, Adonijah's

## Ahab

### Facts:

Ahab was a very evil king who reigned over the northern kingdom of Israel from 875 to 854 BC.

- King Ahab influenced the people of Israel to worship false gods.
- The prophet Elijah confronted Ahab and told him there would be a severe drought for three and a half years as punishment for the sins that Ahab caused Israel to commit.
- Ahab and his wife Jezebel did many other evil things, including using their power to kill innocent people.

(See also: [Baal](#), [Elijah](#), [Jezebel](#), [kingdom of Israel](#), [Yahweh](#))

### Bible References:

- 1 Kings 18:1-2
- 1 Kings 20:1-3
- 2 Chronicles 21:06
- 2 Kings 09:08

### Word Data:

- Strong's: H256

### Forms Found in the English ULB:

Ahab, Ahab's

## Ahaz

### Facts:

Ahaz was a wicked king who ruled over the kingdom of Judah from 732 BC to 716 BC. This was about 140 years before the time when many people in Israel and Judah were taken as captives to Babylon.

- While he was ruling Judah, Ahaz had an altar built for worshiping the false gods of the Assyrians, which caused the people to turn away from the one true God, Yahweh.
- King Ahaz was 20 years old when he started to rule over Judah, and he ruled for 16 years.

(See also: [Babylon](#))

### Bible References:

- 1 Chronicles 08:35-37
- 2 Chronicles 28:01
- 2 Kings 16:20
- Hosea 01:01
- Isaiah 01:1
- Isaiah 07:04
- Matthew 01:9-11

### Word Data:

- Strong's: H271

Forms Found in the English ULB:

Ahaz, Ahaz's

Ahaziah

Facts:

Ahaziah was the name of two kings: one ruled over the kingdom of Israel, and the other ruled over the kingdom of Judah.

- Judah's King Ahaziah was the son of King Jehoram. He reigned for one year (841 B.C.) and then was killed by Jehu. Ahaziah's young son Joash eventually took his place as king.
- Israel's King Ahaziah was the son of King Ahab. He reigned for two years (850-49 B.C.). He died from injuries suffered in a fall at his palace, and his brother Joram became king.

(See also: [Jehu](#), [Ahab](#), [Jeroboam](#), [Joash](#))

Bible References:

- 1 Kings 22:39-40
- 2 Chronicles 22:02
- 2 Chronicles 25:23-24
- 2 Kings 11:02

Word Data:

- Strong's: H274

Forms Found in the English ULB:

Ahaziah, Ahaziah's

Ahijah

Facts:

Ahijah was the name of several different men in the Old Testament. The following are some of these men:

- Ahijah was the name of a priest in the time of Saul.
- A man named Ahijah was a secretary during the reign of King Solomon.
- Ahijah was the name of a prophet from Shiloh who predicted that the nation of Israel would be divided into two kingdoms.
- The father of King Baasha of Israel was also named Ahijah.

(See also: [Baasha](#), [Shiloh](#))

Bible References:

- 1 Kings 15:27-28
- 1 Kings 21:21-22
- 1 Samuel 14:19
- 2 Chronicles 10:15

Word Data:

- Strong's: H281

Forms Found in the English ULB:

Ahijah, Ahijah's

Ai

Facts:

In Old Testament times, Ai was the name of a Canaanite town located just south of Bethel and about 8 km northwest of Jericho.

- After defeating Jericho, Joshua led the Israelites in an attack of Ai. But they were easily defeated because God was not pleased with them.
- An Israelite named Achan had stolen plunder from Jericho, and God ordered that he and his family be killed. Then God helped the Israelites defeat the people of Ai.

(See also: [Bethel](#), [Jericho](#))

Bible References:

- Ezra 02:27-30
- Genesis 12:8-9
- Genesis 13:3-4
- Joshua 07:03
- Joshua 08:12

Word Data:

- Strong's: H5857

Forms Found in the English ULB:

Ai

Almighty

Facts:

The term "Almighty" literally means "all-powerful"; in the Bible, it always refers to God.

- The titles "the Almighty" or "the Almighty One" refer to God and reveal that he has complete power and authority over everything.
- This term is also used to describe God in the titles "Almighty God" and "God Almighty" and "Lord Almighty" and "Lord God Almighty."

Translation Suggestions:

- This term could also be translated as "All-powerful" or "Completely Powerful One" or "God, who is completely powerful."
- Ways to translate the phrase "Lord God Almighty" could include "God, the Powerful Ruler" or "Powerful Sovereign God" or "Mighty God who is Master over everything."



(See also: [God](#), [lord](#), [power](#))

Bible References:

- Exodus 06:2-5
- Genesis 17:01
- Genesis 35:11-13
- Job 08:03
- Numbers 24:15-16
- Revelation 01:7-8
- Ruth 01:19-21

Word Data:

- Strong's: H7706, G3841

Forms Found in the English ULB:

Almighty, Almighty's

Amalekite

Related Words:

Amalek

Facts:

The Amalekites were a nomadic people group who lived throughout the southern part of Canaan, from the Negev desert to the country of Arabia. This people group was descended from Amalek, the grandson of Esau.

- The Amalekites were bitter enemies of Israel from the time when Israel first came to live in Canaan.
- Sometimes the term "Amalek" is used figuratively to refer to all the Amalekites.
- In one battle against the Amalekites, when Moses held up his hands, the Israelites were winning. When he got tired and his hands came down, they started losing. So Aaron and Hur helped Moses keep his hands up until the Israelite army had defeated the Amalekites.
- Both King Saul and King David led military expeditions against the Amalekites.
- After one victory over the Amalekites, Saul disobeyed God by keeping some of the plunder and by not killing the Amalekite king as God had commanded him to do.

(See also: [Arabia](#), [David](#), [Esau](#), [Negev](#), [Saul \(OT\)](#))

Bible References:

- 1 Chronicles 04:43
- 2 Samuel 01:08
- Exodus 17:10
- Numbers 14:23-25

Word Data:

- Strong's: H6002, H6003

Forms Found in the English ULB:

Amalek, Amalekite, Amalekites

## Amaziah

### Facts:

Amaziah became king over the kingdom of Judah when his father, King Joash, was murdered.

- King Amaziah reigned over Judah for twenty-nine years, from 796 BC to 767 BC.
- He was a good king, but he did not destroy the high places where idols were worshiped.
- Amaziah eventually put to death all the men who were responsible for the murder of his father.
- He defeated the rebellious Edomites and brought them back under the control of the Kingdom of Judah.
- He challenged King Jehoash of Israel to a battle, but lost. Part of the walls of Jerusalem were broken down and the silver and gold vessels of the temple were stolen.
- Years later King Amaziah turned away from Yahweh and certain men in Jerusalem plotted together and killed him.

(See also: [Joash](#), [Edom](#))

### Bible References:

- 1 Chronicles 03:10-12
- 1 Chronicles 04:34
- 2 Chronicles 25:9-10
- 2 Kings 14:10

### Word Data:

- Strong's: H558

### Forms Found in the English ULB:

Amaziah, Amaziah's

## Ammon

### Related Words:

Ammonite

### Facts:

The "people of Ammon" or the "Ammonites" were a people group in Canaan. They were descended from Ben-ammi, who was the son of Lot by his younger daughter.

- The term "Ammonitess" refers specifically to a female Ammonite. This could also be translated as "Ammonite woman."
- The Ammonites lived east of the Jordan River and were enemies of the Israelites.
- At one point, the Ammonites hired a prophet named Balaam to curse Israel, but God did not allow him to do it.

(See also: [curse](#), [Jordan River](#), [Lot](#))

### Bible References:

- 1 Chronicles 19:1-3
- Ezekiel 25:02
- Genesis 19:38

- Joshua 12:1-2
- Judges 11:27
- Zephaniah 02:08

Word Data:

- Strong's: H5983, H5984, H5985

Forms Found in the English ULB:

Ammon, Ammonite, Ammonites

## Amnon

Facts:

Amnon was the oldest son of King David. His mother was King David's wife Ahinoam.

- Amnon raped his half-sister Tamar, who was also Absalom's sister.
- Because of this, Absalom plotted against Amnon and had him killed.

(See also: [David](#), [Absalom](#))

Bible References:

- 1 Chronicles 03:1-3
- 2 Samuel 13:02
- 2 Samuel 13:7-9

Word Data:

- Strong's: H550

Forms Found in the English ULB:

Amnon, Amnon's

## Amorite

Facts:

The Amorites were a powerful group of people who were descended from Noah's grandson Canaan.

- Their name means "high one," which may refer to the mountainous regions where they lived or to the fact that they were known to be very tall.
- The Amorites lived in regions on both sides of the Jordan River. The city of Ai was inhabited by Amorites.
- God refers to the "sin of the Amorites," which included their worship of false gods and the sinful practices associated.
- Joshua led the Israelites in destroying the Amorites, as God had commanded them to do.

Bible References:

- Amos 02:09
- Ezekiel 16:03
- Genesis 10:16
- Genesis 15:14-16

- Joshua 09:10

Word Data:

- Strong's: H567

Forms Found in the English ULB:

Amorite, Amorites, Amorites'

Amos

Facts:

Amos was an Israelite prophet who lived during the time of King Uzziah of Judah.

- Before being called as a prophet, Amos was originally a shepherd and fig farmer living in the kingdom of Judah.
- Amos prophesied against the prosperous northern kingdom of Israel regarding their unjust treatment of people.

(See also: [fig](#), [Judah](#), [kingdom of Israel](#), [shepherd](#), [Uzziah](#))

Bible References:

- Amos 01:01

Word Data:

- Strong's: H5986

Forms Found in the English ULB:

Amos, Amos'

Amoz

Facts:

Amoz was the father of the prophet Isaiah.

- The only times he is mentioned in the Bible are when Isaiah is identified as the "son of Amoz."
- This name is different from the name of the prophet Amos and should be spelled differently.

(See also: [Amos](#), [Isaiah](#))

Bible References:

- 2 Kings 19:02
- Isaiah 37:1-2
- Isaiah 37:21-23

Word Data:

- Strong's: H531

Forms Found in the English ULB:

Amoz, Amoz's

Andrew

Facts:

Andrew was one of twelve men whom Jesus chose to be his closest disciples (later called apostles).

- Andrew's brother was Simon Peter. Both of them were fishermen.
- Peter and Andrew were fishing in the Sea of Galilee when Jesus called them to be his disciples.
- Before Peter and Andrew met Jesus, they had been disciples of John the Baptizer.

(See also: [apostle](#), [disciple](#), [the twelve](#))

Bible References:

- Acts 01:12-14
- John 01:40
- Mark 01:17
- Mark 01:29-31
- Mark 03:17-19
- Matthew 04:19
- Matthew 10:2-4

Word Data:

- Strong's: G406

Forms Found in the English ULB:

Andrew, Andrew's

Annas

Facts:

Annas was the Jewish high priest in Jerusalem for 10 years, from approximately AD 6 to AD 15. Then he was removed from the high priesthood by the Roman government, although he continued to be an influential leader among the Jews.

- Annas was father-in-law to Caiaphas, the official high priest during the ministry of Jesus.
- After high priests retired, they still kept the title, along with some of the responsibilities of the office, so Annas was still referred to as high priest during the priesthood of Caiaphas and others.
- During his trial before the Jewish leaders, Jesus was first brought to Annas for questioning.

(See also: [high priest](#), [priest](#))

Bible References:

- Acts 04:5-7
- John 18:22-24
- Luke 03:02

Word Data:

- Strong's: G452

Forms Found in the English ULB:

Annas, Annas'

Antioch

Facts:

Antioch was the name of two cities in the New Testament. One was in Syria, near the coast of the Mediterranean Sea. The other was in the Roman province of Pisidia, near the city of Colossae.

- The local church at Antioch of Syria was the first place where believers in Jesus were called "Christians." The church there was also active in sending out missionaries to reach the Gentiles.
- The leaders of the church in Jerusalem sent a letter to the believers in the church at Antioch in Syria to help them know they didn't have to keep the Jewish laws in order to be Christians.
- Paul, Barnabas and John Mark traveled to the Antioch in Pisidia to share the gospel. Some Jews from other cities came there to stir up trouble, and they tried to kill Paul. But many other people, both Jews and Gentiles, listened to the teaching and believed in Jesus.

(See also: [Barnabas](#), [Colossae](#), [John Mark](#), [Paul](#), [province](#), [Rome](#), [Syria](#))

Bible References:

- 2 Timothy 03:10-13
- Acts 06:5-6
- Acts 11:19-21
- Acts 11:26
- Galatians 02:11-12

Word Data:

- Strong's: G491

Forms Found in the English ULB:

Antioch

Apollos

Facts:

Apollos was a Jew from the city of Alexandria in Egypt who had a special ability in teaching people about Jesus.

- Apollos was well educated in the Hebrew Scriptures and was a gifted speaker.
- He was instructed by two Christians in Ephesus named Aquila and Priscilla.
- Paul emphasized that he and Apollos, as well as other evangelists and teachers, were working toward the same goal of helping people to believe in Jesus.

(See also: [Aquila](#), [Ephesus](#), [Priscilla](#), [word of God](#))

Bible References:

- 1 Corinthians 01:13
- 1 Corinthians 16:12
- Acts 18:25
- Titus 03:13

Word Data:

- Strong's: G625

Forms Found in the English ULB:

Apollos, Apollos'

## Aquila

Facts:

Aquila was a Jewish Christian from the province of Pontus, a region along the southern coast of the Black Sea.

- Aquila and Priscilla lived in Rome, Italy, for a time, but then the Roman emperor, Claudius, forced all Jews to leave Rome.
- After that Aquila and Priscilla traveled to Corinth, where they met the apostle Paul.
- They worked as tentmakers with Paul and also helped him with his missionary work.
- Both Aquila and Priscilla taught believers the truth about Jesus; one of those believers was a gifted teacher named Apollos.

(See also: [Apollos](#), [Corinth](#), [Rome](#))

Bible References:

- 1 Corinthians 16:19-20
- 2 Timothy 04:19-22
- Acts 18:02
- Acts 18:24

Word Data:

- Strong's: G207

Forms Found in the English ULB:

Aquila, Aquila's

## Arabah

Facts:

The Old Testament term "Arabah" often refers to a very large desert and plains region that includes the valley surrounding the Jordan River and extends south to the northern tip of the Red Sea.

- The Israelites traveled through this desert region on their journey from Egypt to the land of Canaan.
- The "Sea of the Arabah" could also be translated as "sea located in the Arabah desert region." This sea is often referred to as the "Salt Sea" or the "Dead Sea."
- The term "arabah" can also be a general reference to any desert region.

(See also: [desert](#), [Sea of Reeds](#), [Jordan River](#), [Canaan](#), [Salt Sea](#), [Egypt](#))

Bible References:

- 1 Samuel 23:24-25
- 2 Kings 25:4-5
- 2 Samuel 02:29
- Jeremiah 02:4-6
- Job 24:5-7
- Zechariah 14:10

Word Data:

- Strong's: H1026, H6160

Forms Found in the English ULB:

Arabah

Arabia

Related Words:

Arab, Arabian

Facts:

Arabia is the largest peninsula in the world, covering nearly 3,000,000 square kilometers. It is located southeast of Israel, and is bordered by the Red Sea, the Arabian Sea, and the Persian Gulf.

- The term "Arabian" is used to refer to someone who lives in Arabia or to something that is connected with Arabia.
- The earliest people to live in Arabia were grandchildren of Shem. Other early inhabitants of Arabia included Abraham's son Ishmael and his descendants, as well as descendants of Esau.
- The desert region where the Israelites wandered for 40 years was located in Arabia.
- After becoming a believer in Jesus, the apostle Paul spent a few years in the desert of Arabia.
- In his letter to the Christians in Galatia, Paul mentioned that Mt. Sinai was located in Arabia.

(See also: [Esau](#), [Galatia](#), [Ishmael](#), [Shem](#), [Sinai](#))

Bible References:

- 1 Kings 10:14-15
- Acts 02:11
- Galatians 01:15-17
- Galatians 04:24-25
- Jeremiah 25:24-26
- Nehemiah 02:19-20

Word Data:

- Strong's: H6152, H6153, H6163, G688, G690

Forms Found in the English ULB:

Arab, Arabia, Arabian, Arabians



## Aram

### Related Words:

Aram of Damascus, Aramaic, Aramean

### Facts:

"Aram" was the name of two men in the Old Testament. It was also the name of a region northeast of Canaan, where modern-day Syria is located.

- One of Shem's sons was named Aram. Another man named Aram was a cousin of Rebekah.
- The region of Aram was probably named after one of the two men.
- The people living in Aram became known as "Arameans" and spoke "Aramaic."
- The region of Aram later became known by the Greek name "Syria."
- The term "Paddan Aram" means "plain of Aram" and this plain was located in the northern part of Aram.
- Some of Abraham's relatives lived in the city of Haran, which was located in "Paddan Aram."
- In the Old Testament, sometimes the terms "Aram" and "Paddan Aram" refer to the same region.
- The term "Aram Naharaim" may mean "Aram of Two Rivers." This region was located in the northern part of Mesopotamia and was to the east of "Paddan Aram."
- Jesus and other Jews of his time also spoke Aramaic.

(See also: [Mesopotamia](#), [Paddan Aram](#), [Rebekah](#), [Shem](#), [Syria](#))

### Bible References:

- 1 Chronicles 01:17-19
- 2 Samuel 08:06
- Amos 01:5
- Ezekiel 27:16
- Genesis 31:19-21
- Hosea 12:12
- Psalm 060:1

### Word Data:

- Strong's: H130, H726, H758, H761, H762, H763, H1834, H7421

### Forms Found in the English ULB:

Aram, Aram of Damascus, Aramaic, Aramean, Arameans

## Ararat

### Facts:

In the Bible, "Ararat" is the name given to a land, a kingdom, and a mountain range.

- The "land of Ararat" was probably located in what is now the northeastern part of the country of Turkey.
- Ararat is best known as the name of the mountain that Noah's ark came to rest on after the waters of the great flood began to recede.
- In modern times, a mountain called "Mount Ararat" is often thought to be the location of the "mountains of Ararat" in the Bible.

(See also: [ark](#), [Noah](#))

Bible References:

- 2 Kings 19:35-37
- Genesis 08:4-5
- Isaiah 37:38
- Jeremiah 51:27

Word Data:

- Strong's: H780

Forms Found in the English ULB:

Ararat

Artaxerxes

Facts:

Artaxerxes was a king who reigned over the Persian empire from about 464 to 424 BC.

- During Artaxerxes' reign, the Israelites from Judah were in exile in Babylon, which was under the control of Persia at that time.
- Artaxerxes allowed Ezra the priest and other Jewish leaders to leave Babylon and go back to Jerusalem to teach the Israelites the Law of God.
- Later during this time, Artaxerxes also allowed his cupbearer Nehemiah to return to Jerusalem to lead the Jews in rebuilding the walls surrounding the city.
- Because Babylon was under the rule of Persia, Artaxerxes was sometimes called the "king of Babylon."
- Note that Artaxerxes is not the same person as Ahasuerus (Xerxes).

(See also: [Xerxes](#), [Babylon](#), [cupbearer](#), [Ezra](#), [Nehemiah](#), [Persia](#))

Bible References:

- Ezra 04:7-8
- Ezra 07:1-5
- Nehemiah 02:01
- Nehemiah 13:6-7

Word Data:

- Strong's: H783

Forms Found in the English ULB:

Artaxerxes, Artaxerxes'

Asa

Facts:

Asa was a king who ruled over the kingdom of Judah for forty years, from 913 B.C. to 873 B.c.

- King Asa was a good king who removed many idols of false gods and caused the Israelites to start worshipping Yahweh again.
- Yahweh gave King Asa success in his warfare against other nations.

- Later in his reign, however, King Asa stopped trusting Yahweh and became sick with a disease that eventually killed him.

Bible References:

- 1 Chronicles 09:14-16
- 1 Kings 15:7-8
- 2 Chronicles 14:03
- Jeremiah 41:09
- Matthew 01:07

Word Data:

- Strong's: H609

Forms Found in the English ULB:

Asa, Asa's

Asaph

Facts:

Asaph was a Levite priest and gifted musician who composed the music for the psalms of King David. He also wrote his own psalms.

- Asaph was appointed by King David to be one of three musicians who were responsible for providing songs for worship in the temple. Some of these songs were also prophecies.
- Asaph trained his sons and they carried on this responsibility, playing musical instruments and prophesying in the temple.
- Some of the musical instruments included the lute, harp, trumpet, and cymbals.
- Psalms 50 and 73-83 are said to be from Asaph. It may be that some of these psalms were written by his family members.

(See also: [descendant](#), [harp](#), [lute](#), [prophet](#), [psalm](#), [trumpet](#))

Bible References:

- 1 Chronicles 06:39-43
- 2 Chronicles 35:15
- Nehemiah 02:08
- Psalm 050:1-2

Word Data:

- Strong's: H623

Forms Found in the English ULB:

Asaph, Asaph's

Ashdod

Related Words:

Azotus

Facts:

Ashdod was one of the five most important cities of the Philistines. It was located in southwestern Canaan near the Mediterranean Sea, halfway between the cities of Gaza and Joppa.

- The temple of the Philistine's false god Dagon was located in Ashdod.
- God severely punished the people of Ashdod when the Philistines stole the ark of the covenant and put it in the pagan temple at Ashdod.
- "Azotus" was the Greek name for this city. It was one of the cities where the evangelist Philip preached the gospel.

(See also: [Ekron](#), [Gath](#), [Gaza](#), [Joppa](#), [Philip](#), [Philistines](#))

Bible References:

- 1 Samuel 05:1-3
- Acts 08:40
- Amos 01:8
- Joshua 15:45-47
- Zechariah 09:06

Word Data:

- Strong's: H795, G108

Forms Found in the English ULB:

Ashdod, Azotus

Asher

Facts:

Asher was the eighth son of Jacob. His descendants formed one of the twelve tribes of Israel and this tribe was also called "Asher."

- Asher's mother was Zilpah, the servant of Leah.
- His name means "happy" or "blessed."
- Asher was also the name of the territory assigned to the tribe of Asher when the Israelites entered the promised land.

(See also: [Israel](#), [twelve tribes of Israel](#))

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 04:16
- Ezekiel 48:1-3
- Genesis 30:13
- Luke 02:36-38

Word Data:

- Strong's: H836

Forms Found in the English ULB:

Asher, Asher's

Asherah

Related Words:

Asherah pole, Ashtoreth

Facts:

Asherah was the name of a goddess that was worshiped by Canaanite people groups during Old Testament times. "Ashtoreth" may be another name for "Asherah," or it could be the name of a different goddess that was very similar.

- The term "Asherah poles" refers to carved wooden images or carved trees that were made to represent this goddess.
- Asherah poles were often set up near altars of the false god Baal, who was thought of as Asherah's husband. Some people groups worshiped Baal as the sun god and Asherah or Ashtoreth as the moon goddess.
- God commanded the Israelites to destroy all the carved images of Asherah.
- Some Israelite leaders such as Gideon, King Asa, and King Josiah obeyed God and led the people in destroying these idols.
- But other Israelite leaders such as King Solomon, King Manasseh, and King Ahab did not get rid of the Asherah poles and influenced the people to worship these idols.

(See also: [false god](#), [Baal](#), [Gideon](#), [image](#), [Solomon](#))

Bible References:

- 2 Kings 18:04
- 2 Kings 21:03
- Isaiah 27:9
- Judges 03:7-8
- Micah 05:14

Word Data:

- Strong's: H842, H6253

Forms Found in the English ULB:

Asherah, Asherah pole, Asherah poles, Asherahs, Ashtoreth, Ashtoreths

Ashkelon

Facts:

In Bible times, Ashkelon was a major Philistine city located on the coast of the Mediterranean Sea. It still exists in Israel today.

- Ashkelon was one of the five most important Philistine cities, along with Ashdod, Ekron, Gath, and Gaza.
- The Israelites did not completely conquer the people of Ashkelon, even though the kingdom of Judah occupied its hill country.
- Ashkelon remained occupied by the Philistines for hundreds of years.

(See also: [Ashdod](#), [Canaan](#), [Ekron](#), [Gath](#), [Gaza](#), [Philistines](#), [Mediterranean](#))

Bible References:

- 1 Samuel 06:17-18
- Amos 01:8
- Jeremiah 25:19-21
- Joshua 13:2-3
- Judges 01:18-19
- Zechariah 09:05

Word Data:

- Strong's: H831

Forms Found in the English ULB:

Ashkelon

Asia

Facts:

In Bible times, "Asia" was the name of a province of the Roman Empire. It was located in the western part of what is now the country of Turkey.

- Paul traveled to Asia and shared the gospel in several cities there. Among these were the cities of Ephesus and Colossae.
- To avoid confusion with modern day Asia, it may be necessary to translate this as, "the ancient Roman province called Asia" or "Asia Province."
- All of the churches referenced in Revelation were in the Roman province of Asia.

(See also: [Rome](#), [Paul](#), [Ephesus](#))

Bible References:

- 1 Corinthians 16:19-20
- 1 Peter 01:1-2
- 2 Timothy 01:15-18
- Acts 06:8-9
- Acts 16:07
- Acts 27:1-2
- Revelation 01:4-6
- Romans 16:05

Word Data:

- Strong's: G773

Forms Found in the English ULB:

Asia

## Assyria

### Related Words:

Ashur, Assyrian, Assyrian Empire

### Facts:

Assyria was a powerful nation during the time the Israelites were living in the land of Canaan. The Assyrian Empire was a group of nations ruled by an Assyrian king.

- The nation of Assyria was located in a region that is now the northern part of Iraq.
- The Assyrians fought against Israel at different times in their history.
- In the year 722 BC, the Assyrians completely conquered the kingdom of Israel and forced many of the Israelites to move to Assyria.
- The remaining Israelites intermarried with foreigners that the Assyrians had brought into Israel from Samaria. The descendants of those people who intermarried were later called the Samaritans.
- Ashur was a city on the Tigris River. It was the capital of Assyria. Sometimes it is not clear whether the word Ashur refers to the city or the nation.
- Ashur was also the name of a person.

(See also: [Samaria](#))

### Bible References:

- Genesis 10:11
- Genesis 25:17-18
- Isaiah 07:16-17
- Jeremiah 50:17
- Micah 07:11-13

### Word Data:

### Forms Found in the English ULB:

Ashur, Assyria, Assyrian, Assyrian Empire, Assyrians

## Athaliah

### Facts:

Athaliah was the evil wife of Jehoram king of Judah. She was the granddaughter of the evil King Omri of Israel.

- Athaliah's son Ahaziah became king after Jehoram died.
- When her son Ahaziah died, Athaliah made a plan to kill all the rest of the king's family.
- But Athaliah's young grandson Joash was hidden by his aunt and saved from being killed. After Athaliah had ruled the land for six years, she was killed and Joash became king.

(See also: [Ahaziah](#), [Jehoram](#), [Joash](#), [Omri](#))

### Bible References:

- 2 Chronicles 22:02
- 2 Chronicles 24:6-7
- 2 Kings 11:03

Word Data:

- Strong's: H6271

Forms Found in the English ULB:

Athaliah

Azariah

Facts:

Azariah was the name of several men in the Old Testament.

- One Azariah is best known by his Babylonian name, Abednego. He was one of many Israelites from Judah who were captured by Nebuchadnezzar's army and taken to live in Babylon. Azariah and his fellow Israelites Hananiah and Mishael refused to worship the Babylonian king, so he had them thrown into a blazing furnace as punishment. But God protected them and they were not harmed at all.
- Uzziah king of Judah was also known as "Azariah."
- Another Azariah was an Old Testament high priest.
- In the time of the prophet Jeremiah, a man named Azariah wrongly urged the Israelites to disobey God by leaving their homeland.

(See also: [Babylon](#), [Daniel](#), [Hananiah](#), [Mishael](#), [Jeremiah](#), [Uzziah](#))

Bible References:

- 1 Chronicles 02:38
- 1 Kings 04:02
- 2 Chronicles 15:01
- Daniel 01:6-7
- Jeremiah 43:02

Word Data:

- Strong's: H5838

Forms Found in the English ULB:

Azariah, Azariah's

Baal

Facts:

"Baal" means "lord" or "master" and was the name of the primary false god that was worshiped by the Canaanites.

- There were also local false gods that had "Baal" as part of their names, such as "Baal of Peor." Sometimes all these gods together are referred to as "the Baals."
- Some people had names that included the word "Baal" in them.
- The worship of Baal included evil practices such as sacrificing children and using prostitutes.
- At different time periods throughout their history, the Israelites also became deeply involved in Baal worship, following the example of the pagan nations around them.



- During the reign of King Ahab, God's prophet Elijah set up a test to prove to the people that Baal does not exist and that Yahweh is the only true God. As a result, the prophets of Baal were destroyed and the people started worshipping Yahweh again.

(See also: [Ahab](#), [Asherah](#), [Elijah](#), [false god](#), [prostitute](#), [Yahweh](#))

Bible References:

- 1 Kings 16:31
- 1 Samuel 07:3-4
- Jeremiah 02:7-8
- Judges 02:11
- Numbers 22:41

Word Data:

- Strong's: G896

Forms Found in the English ULB:

Baal, Baal's

Baasha

Facts:

Baasha was one of Israel's evil kings, who influenced the Israelites to worship idols.

- Baasha was the third king of Israel and reigned for twenty-four years, during the time when Asa was king of Judah.
- He was a military commander who became king by killing the previous king, Nadab.
- During Baasha's reign there were many wars between the kingdoms of Israel and Judah, especially with King Asa of Judah.
- Baasha's many sins caused God to eventually remove him from office by his death.

(See also: [Asa](#), [false god](#))

Bible References:

- 1 Kings 15:17
- 2 Kings 09:09
- Jeremiah 41:09

Word Data:

- Strong's: H1201

Forms Found in the English ULB:

Baasha, Baasha's

## Babel

### Facts:

Babel was a chief city in a region called Shinar in the southern part of Mesopotamia. Shinar was later called Babylonia.

- The city of Babel was founded by Ham's great-grandson, Nimrod, who ruled the region of Shinar.
- The people of Shinar became proud and decided to build a tower high enough to reach heaven. This later became known as the "Tower of Babel."
- Because the people building the tower refused to spread out as God had commanded, he confused their languages so that they could not understand one another. This forced them to move away to live in many different places across the earth.
- The root meaning of the word for "Babel" is "confusion," named for when God confused the people's language.

(See also: [Babylon](#), [Ham](#), [Mesopotamia](#))

### Bible References:

- Genesis 10:8-10
- Genesis 11:09

### Word Data:

- Strong's: H894

### Forms Found in the English ULB:

Babel, Babel's

## Babylon

### Related Words:

Babylonia, Babylonian

### Facts:

The city of Babylon was the capital of the ancient region of Babylonia, which was also part of the Babylonian Empire.

- Babylon was located along the Euphrates River, in the same region where the Tower of Babel had been built hundreds of years before.
- Sometimes the word "Babylon" refers to the entire Babylonian Empire. For example, the "king of Babylon" ruled the entire empire, not just the city.
- The Babylonians were a powerful people group who attacked the kingdom of Judah and kept the people in exile in Babylonia for 70 years.
- Part of this region was called "Chaldea" and the people living there were the "Chaldeans." As a result, the term "Chaldea" was often used to refer to Babylonia. (See: [\[rc://en/ta/man/jit/figs-synecdoche\]](#))
- In the New Testament, the term "Babylon" is sometimes used as a metaphor to refer to places, people, and thinking patterns that are associated with idol-worship and other sinful behaviors.
- The phrase "Babylon the Great" or "great city of Babylon" refers metaphorically to a city or nation that was large, wealthy, and sinful, just as the ancient city of Babylon was. (See: [Metaphor](#))

(See also: [Babel](#), [Chaldea](#), [Judah](#), [Nebuchadnezzar](#))

Bible References:

- 1 Chronicles 09:01
- 2 Kings 17:24-26
- Acts 07:43
- Daniel 01:02
- Ezekiel 12:13
- Matthew 01:11
- Matthew 01:17

Word Data:

- Strong's: H3778, H3779, H8152, H894, H895, H896, G897

Forms Found in the English ULB:

Babylon, Babylon's, Babylonia, Babylonian, Babylonians

Balaam

Facts:

Balaam was a pagan prophet whom King Balek hired to curse Israel while they were camped at the Jordan River in northern Moab, preparing to enter the land of Canaan.

- Balaam was from the city of Pethor, which was located in the region around the Euphrates River, about 400 miles away from the land of Moab.
- The Midianite king, Balek, was afraid of the strength and numbers of the Israelites, so he hired Balaam to curse them.
- As Balaam was traveling toward Israel, an angel of God stood in his path so that Balaam's donkey stopped. God also gave the donkey the ability to speak to Balaam.
- God did not allow Balaam to curse the Israelites and commanded him to bless them instead.
- Later however, Balaam still brought evil on the Israelites when he influenced them to worship the false god Baal-peor.

(See also: [bless](#), [Canaan](#), [curse](#), [donkey](#), [Euphrates River](#), [Jordan River](#), [Midian](#), [Moab](#), [Peor](#))

Bible References:

- 2 Peter 02:16
- Deuteronomy 23:3-4
- Joshua 13:22-23
- Numbers 22:05
- Revelation 02:14

Word Data:

- Strong's: H1109, G903

Forms Found in the English ULB:

Balaam, Balaam's

## Barabbas

### Facts:

Barabbas was a prisoner in Jerusalem at the time when Jesus was arrested.

- Barabbas was a criminal who had committed crimes of murder and rebellion against the Roman government.
- When Pontius Pilate offered to either release Barabbas or Jesus, the people chose Barabbas.
- So Pilate allowed Barabbas to go free, but condemned Jesus to be killed.

(See also: [Pilate](#), [Rome](#))

### Bible References:

- John 18:40
- Luke 23:19
- Mark 15:07
- Matthew 27:15-16

### Word Data:

- Strong's: G912

### Forms Found in the English ULB:

Barabbas, Barabbas'

## Barnabas

### Facts:

Barnabas was one of the early Christians who lived during the time of the apostles.

- Barnabas was from the Israelite tribe of Levi and was from the island of Cyprus.
- When Saul (Paul) became a Christian, Barnabas urged the other believers to accept him as a fellow believer.
- Barnabas and Paul traveled together to preach the good news about Jesus in different cities.
- His name was Joseph, but he was called "Barnabas," which means "son of encouragement."

(See also: [Christian](#), [Cyprus](#), [good news](#), [Levite](#), [Paul](#))

### Bible References:

- Acts 04:36
- Acts 11:26
- Acts 13:03
- Acts 15:33
- Colossians 04:10-11
- Galatians 02:9-10
- Galatians 02:13

### Word Data:

- Strong's: G921

Forms Found in the English ULB:

Barnabas, Barnabas'

Bartholomew

Facts:

Bartholomew was one of Jesus' twelve apostles.

- Along with the other apostles, Bartholomew was sent out to preach the gospel and do miracles in Jesus' name.
- He was also one of those who saw Jesus return to heaven.
- A few weeks after that, he was with the other apostles in Jerusalem at Pentecost when the Holy Spirit came upon them.

(See also: [apostle](#), [good news](#), [Holy Spirit](#), [miracle](#), [Pentecost](#), [the twelve](#))

Bible References:

- Acts 01:12-14
- Luke 06:14-16
- Mark 03:17-19

Word Data:

- Strong's: G918

Forms Found in the English ULB:

Bartholomew, Bartholomew's

Baruch

Facts:

Baruch is the name of several men in the Old Testament.

- One Baruch (son of Zabbal) worked with Nehemiah to repair the walls of Jerusalem.
- Also during the time of Nehemiah, another Baruch (son of Kol-Hozeh) was one of the leaders who settled in Jerusalem after its walls were restored.
- A different Baruch (son of Neriah) was an assistant to the prophet Jeremiah, who helped him with various practical tasks such as writing down the messages God gave to Jeremiah and then reading them to the people.

(See also: [disciple](#), [Jeremiah](#), [Jerusalem](#), [Nehemiah](#), [prophet](#))

Bible References:

- Jeremiah 32:12
- Jeremiah 36:04
- Jeremiah 43:1-3

Word Data:

- Strong's: H1263

Forms Found in the English ULB:

Baruch, Baruch's

Bashan

Facts:

Bashan was a region of land east of the Sea of Galilee. It covered an area that is now part of Syria and the Golan Heights.

- An Old Testament city of refuge called "Golan" was located in the region of Bashan.
- Bashan was a very fertile region known for its oak trees and pasturing animals.
- Genesis 14 records that Bashan was the site of a war between several kings and their nations.
- During Israel's wanderings in the desert after their escape from Egypt, they took possession of part of the region of Bashan.
- Years later, King Solomon obtained supplies from that region.

(See also: [Egypt](#), [oak](#), [Sea of Galilee](#), [Syria](#))

Bible References:

- 1 Kings 04:13
- Amos 04:01
- Jeremiah 22:20-21
- Joshua 09:10

Word Data:

- Strong's: H1316

Forms Found in the English ULB:

Bashan, Bashan's

Bathsheba

Facts:

Bathsheba was the wife of Uriah, a soldier in King David's army. After Uriah's death, she became the wife of David, and the mother of Solomon.

- David committed adultery with Bathsheba while she was married to Uriah.
- When Bathsheba became pregnant with David's child, David caused Uriah to be killed in battle.
- David then married Bathsheba and she gave birth to their child.
- God punished David for his sin by causing the child to die several days after he was born.
- Later, Bathsheba gave birth to another son, Solomon, who grew up to become king after David.

(See also: [David](#), [Solomon](#), [Uriah](#))

Bible References:

- 1 Chronicles 03:4-5
- 1 Kings 01:11
- 2 Samuel 11:03
- Psalm 051:1-2

Word Data:

- Strong's: H1339

Forms Found in the English ULB:

Bathsheba, Bathsheba's

Beelzebul

Facts:

Beelzebul is another name for Satan, or the devil. It is also sometimes spelled, "Beelzebub."

- This name literally means "lord of flies" which means, "ruler over demons." But it is best to translate this term close to the original spelling rather than translate the meaning.
- It could also be translated as "Beelzebul the devil" to make it clear who is being referred to.
- This name is related to the name of the false god "Baal-zebul" of Ekron.

(See also: [demon](#), [Ekron](#), [Satan](#))

Bible References:

- Luke 11:15
- Mark 03:22
- Matthew 10:25
- Matthew 12:25

Word Data:

- Strong's: G954

Forms Found in the English ULB:

Beelzebul, Beelzebul's

Beersheba

Facts:

In Old Testament times, Beersheba was a city located about 45 miles southwest of Jerusalem in a desert area that is now called the Negev.

- The desert surrounding Beersheba was the wilderness area where Hagar and Ishmael wandered after Abraham sent them away from his tents.
- The name of this city means "well of the oath." It was given this name when Abraham swore an oath to not punish King Abimelech's men for seizing control of one of Abraham's wells.

(See also: [Abimelech](#), [Abraham](#), [Hagar](#), [Ishmael](#), [Jerusalem](#), [oath](#))

Bible References:

- 1 Samuel 03:20
- 2 Samuel 17:11
- Genesis 21:14-16
- Genesis 21:31

- Genesis 46:01
- Nehemiah 11:30

Word Data:

- Strong's: H884

Forms Found in the English ULB:

Beersheba

Benaiah

Facts:

Benaiah was the name of several men in the Old Testament.

- Benaiah son of Jehoiada was one of David's mighty men. He was a skilled warrior and was put in charge of David's bodyguards.
- When Solomon was being made king, Benaiah helped him overthrow his enemies. He eventually became commander of the Israelite army.
- Other men in the Old Testament named Benaiah include three Levites: a priest, a musician, and a descendant of Asaph.

(See also: [Asaph](#), [Jehoiada](#), [Levite](#), [Solomon](#))

Bible References:

- 1 Chronicles 04:36
- 1 Kings 01:08
- 2 Samuel 23:20-21

Word Data:

- Strong's: H1141

Forms Found in the English ULB:

Benaiah, Benaiah's

Benjamin

Related Words:

Benjamite

Facts:

Benjamin was the youngest son born to Jacob and his wife Rachel. His name means, "son of my right hand."

- He and his older brother Joseph were the only children of Rachel, who died after Benjamin was born.
- The descendants of Benjamin became one of the twelve tribes of Israel.
- The term "Benjamite" refers to a person who belonged to the tribe of Benjamin.
- King Saul was from the Israelite tribe of Benjamin.
- The apostle Paul was also from the tribe of Benjamin.



(See also: [Israel](#), [Jacob](#), [Joseph \(OT\)](#), [Paul](#), [Rachel](#), [twelve tribes of Israel](#))

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 02:08
- Acts 13:21-22
- Genesis 35:18
- Genesis 42:04
- Genesis 42:35-36
- Philippians 03:4-5

Word Data:

- Strong's: H1144, G958

Forms Found in the English ULB:

Benjamin, Benjamin's, Benjamite, Benjamites

Berea

Facts:

In New Testament times, Berea (or Beroea) was a prosperous Greek city in southeast Macedonia, about 80 kilometers south of Thessalonica.

- Paul and Silas fled to the city of Berea after their fellow Christians helped them escape from certain Jews who had caused trouble for them in Thessalonica.
- When the people living in Berea heard Paul preach, they researched the Scriptures to confirm that what he was telling them was true.

(See also: [Macedonia](#), [Paul](#), [Silas](#), [Thessalonica](#))

Bible References:

- Acts 17:11
- Acts 17:13-15
- Acts 20:04

Word Data:

- Strong's: G960

Forms Found in the English ULB:

Berea

Beth Shemesh

Facts:

Beth Shemesh was the name of a Canaanite city approximately 30 kilometers west of Jerusalem.

- The Israelites captured Beth Shemesh during the time of Joshua's leadership.
- Beth Shemesh was a city that was set aside as a place for the Levite priests to live.

- When the Philistines were taking the captured ark of the covenant back to Jerusalem, Beth Shemesh was the first city where they stopped with it.

(See also: [ark of the covenant](#), [Canaan](#), [Jerusalem](#), [Joshua](#), [Levite](#), [Philistines](#))

Bible References:

- 1 Kings 04:09
- 1 Samuel 06:09
- Joshua 19:20-22
- Judges 01:33

Word Data:

- Strong's: H1053

Forms Found in the English ULB:

Beth Shemesh

Bethany

Facts:

The town of Bethany was located at the base of the eastern slope of the Mount of Olives, about 2 miles east of Jerusalem.

- Bethany was near the road that ran between Jerusalem and Jericho.
- Jesus often visited Bethany where his close friends Lazarus, Martha, and Mary lived.
- Bethany is especially known as the place where Jesus raised Lazarus from the dead.

(See also: [Jericho](#), [Jerusalem](#), [Lazarus](#), [Martha](#), [Mary \(sister of Martha\)](#), [Mount of Olives](#))

Bible References:

- John 01:26-28
- Luke 24:50-51
- Mark 11:01
- Matthew 21:15-17

Word Data:

- Strong's: G963

Forms Found in the English ULB:

Bethany

## Bethel

### Facts:

Bethel was a city located just north of Jerusalem in the land of Canaan. It was formerly called "Luz."

- After receiving God's promises for the first time, Abram (Abraham) built an altar to God near Bethel. The actual name of the city was not yet Bethel at that time, but it was usually referred to as "Bethel," which was better known.
- When fleeing from his brother Esau, Jacob stayed overnight near this city and slept outdoors on the ground there. While he was sleeping, he had a dream showing angels going up and down a ladder to heaven.
- This city did not have the name "Bethel" until after Jacob named it that. To make this clear, some translations may translate it as "Luz (later called Bethel)" in the passages about Abraham, as well as when Jacob first arrives there (before he changed the name).
- Bethel is mentioned often in the Old Testament and was a place where many important events happened.

(See also: [Abraham](#), [altar](#), [Jacob](#), [Jerusalem](#))

### Bible References:

- Genesis 12:8-9
- Genesis 35:01
- Hosea 10:15
- Judges 01:23

### Word Data:

- Strong's: H1008

### Forms Found in the English ULB:

Bethel

## Bethlehem

### Facts:

Bethlehem was a small city in the land of Israel, near the city of Jerusalem. It was also known as "Ephrathah," which was probably its original name.

- Bethlehem has been called the "city of David," since King David was born there.
- The prophet Micah said that the Messiah would come from "Bethlehem Ephrathah."
- Fulfilling that prophecy, Jesus was born in Bethlehem, many years later.
- The name "Bethlehem" means "house of bread" or "house of food."

(See also: [Caleb](#), [David](#), [Micah](#))

### Bible References:

- Genesis 35:16
- John 07:42
- Matthew 02:06
- Matthew 02:16
- Ruth 01:02
- Ruth 01:21

Word Data:

- Strong's: H672, H1035, G965

Forms Found in the English ULB:

Bethlehem

Bethuel

Facts:

Bethuel was the son of Abraham's brother Nahor.

- Bethuel was the father of Rebekah and Laban.
- There was also a town called Bethuel, which may have been located in southern Judah, not far from the town of Beersheba.

(See also: [Beersheba](#), [Laban](#), [Nahor](#), [Rebekah](#))

Bible References:

- 1 Chronicles 04:30
- Genesis 28:02

Word Data:

- Strong's: H1328

Forms Found in the English ULB:

Bethuel, Bethuel's

Boaz

Facts:

Boaz was an Israelite man who was the husband of Ruth, the great grandfather of King David, and an ancestor of Jesus Christ.

- Boaz lived during the time when there were judges in Israel.
- He was a relative of an Israelite woman named Naomi who had returned to Israel after her husband and sons died in Moab.
- Boaz "redeemed" Naomi's widowed daughter-in-law Ruth by marrying her and giving her a future with a husband and children.
- He is seen as a picture of how Jesus rescued and redeemed us from sin.

(See also: [Moab](#), [redeem](#), [Ruth](#))

Bible References:

- 1 Chronicles 02:12
- 2 Chronicles 03:17
- Luke 03:30-32
- Matthew 01:05
- Ruth 02:04

Word Data:

- Strong's: H1162

Forms Found in the English ULB:

Boaz, Boaz's

Book of Life

Definition:

The term "Book of Life" is used to refer to where God has written the names of all the people whom he has redeemed and given eternal life to.

- Revelation refers to this book as "the Lamb's Book of Life." This could be translated as "the book of life belonging to Jesus, the Lamb of God." The sacrifice of Jesus on the cross paid the penalty for people's sins so that they can have eternal life through faith in him.
- The word for "book" can also mean "scroll" or "letter" or "writing" or "legal document." It may be literal or figurative.

(See also: [everlasting](#), [lamb](#), [life](#), [sacrifice](#), [scroll](#))

Bible References:

- Philippians 04:03
- Psalms 069:28-29
- Revelation 03:5-6
- Revelation 20:11-12

Word Data:

- Strong's: H2416, H5612, G976, G2222

Forms Found in the English ULB:

Book of Life

Caesar

Related Words:

the emperor

Facts:

The term "Caesar" was the name or title used by many of the rulers of the Roman Empire. In the Bible, this name refers to three different Roman rulers.

- The first Roman ruler named Caesar was "Caesar Augustus," who was ruling during the time that Jesus was born.
- About thirty years later, at the time when John the Baptist was preaching, Tiberius Caesar was the ruler of the Roman Empire.
- Tiberius Caesar was still ruling Rome when Jesus told the people to pay Caesar what was due him and to give to God what is due him.
- When Paul appealed to Caesar, this referred to the Roman emperor, Nero, who also had the title "Caesar."

- When "Caesar" is used by itself as a title, it can also be translated as: "the Emperor" or "the Roman Ruler."
- In names such as Caesar Augustus or Tiberius Caesar, "Caesar" can be spelled close to the way a national language spells it.
- An emperor is the ruler of an empire.

(See also: [king](#), [Paul](#), [Rome](#))

Bible References:

- Acts 25:06
- Luke 02:01
- Luke 20:23-24
- Luke 23:02
- Mark 12:13-15
- Matthew 22:17
- Philippians 04:22

Word Data:

- Strong's: G2541, G4575

Forms Found in the English ULB:

Caesar, Caesar's, the emperor

Caesarea

Related Words:

Caesarea Philippi

Facts:

Caesarea was an important city on the coast of the Mediterranean Sea, about 39 km south of Mount Carmel. Caesarea Philippi was a city located in the northeastern part of Israel, near Mount Hermon.

- These cities were named for the Caesars who ruled the Roman empire.
- The coastal Caesarea became the capital city of the Roman province of Judea around the time of the birth of Jesus.
- The apostle Peter first preached to the Gentiles in Caesarea.
- Paul sailed from Caesarea to Tarsus and also passed through this city on two of his missionary journeys.
- Jesus and his disciples traveled in the region surrounding Caesarea Philippi in Syria. Both cities were named after Herod Philip.

(See also: [Caesar](#), [Gentile](#), [the sea](#), [Carmel](#), [Mount Hermon](#), [Rome](#), [Tarsus](#))

Bible References:

- Acts 09:30
- Acts 10:1-2
- Acts 25:01
- Acts 25:14
- Mark 08:27
- Matthew 16:13-16

Word Data:

- Strong's: G2542, G5376

Forms Found in the English ULB:

Caesarea, Caesarea Philippi

## Caiaphas

Facts:

Caiaphas was the high priest of Israel during the time of John the Baptist and Jesus.

- Caiaphas played a major role in the trial and condemnation of Jesus.
- The high priests Annas and Caiaphas were at the trial of Peter and John when they were arrested after healing a crippled man.
- Caiaphas is the one who said that it was better for one man to die for the whole nation than for the whole nation to perish. God caused him to say this as a prophecy about how Jesus would die to save his people.

(See also: [Annas](#), [high priest](#))

Bible References:

- Acts 04:5-7
- John 18:12
- Luke 03:02
- Matthew 26:3-5
- Matthew 26:57-58

Word Data:

- Strong's: G2533

Forms Found in the English ULB:

Caiaphas, Caiaphas'

## Cain

Facts:

Cain and his younger brother Abel were the first sons of Adam and Eve mentioned in the Bible.

- Cain was a farmer who produced food crops while Abel was a sheep herder.
- Cain killed his brother Abel in a fit of jealousy because God had accepted Abel's sacrifice but had not accepted Cain's sacrifice.
- As punishment, God sent him away from Eden and told him that the land would no longer yield crops for him.
- God put a mark on Cain's forehead as a sign that God would protect him from being killed by other people as he wandered.

(See also: [Adam](#), [sacrifice](#))

Bible References:

- 1 John 03:12
- Genesis 04:02
- Genesis 04:09
- Genesis 04:15
- Hebrews 11:4
- Jude 01:11

Word Data:

- Strong's: H7014, G2535

Forms Found in the English ULB:

Cain, Cain's

Caleb

Facts:

Caleb was one of the twelve Israelite spies whom Moses sent to explore the land of Canaan.

- He and Joshua told the people to trust God to help them defeat the Canaanites.
- Joshua and Caleb were the only men of their generation who were allowed to enter the Promised Land of Canaan.
- Caleb requested that the land of Hebron be given to him and his family. He knew that God would help him defeat the people who lived there.

(See also: [Hebron](#), [Joshua](#))

Bible References:

- 1 Chronicles 04:13
- Joshua 14:6-7
- Judges 01:12
- Numbers 32:10-12

Word Data:

- Strong's: H3612, H3614

Forms Found in the English ULB:

Caleb, Caleb's

Cana

Facts:

Cana was a village or town in the province of Galilee, located about nine miles north of Nazareth.

- Cana was the hometown of Nathanael, one of the Twelve.
- Jesus attended a wedding feast in Cana and performed his first miracle there when he turned water into wine.



- Some time after that, Jesus came back to Cana and met an official there from Capernaum who requested healing for his son.

(See also: [Capernaum](#), [Galilee](#), [the twelve](#))

Bible References:

- John 02:1-2
- John 04:46-47

Word Data:

- Strong's: G2580

Forms Found in the English ULB:

Cana

Canaan

Related Ideas:

Canaanite

Facts:

Canaan was the son of Ham, who was one of Noah's sons. The Canaanites were the descendants of Canaan.

- The term "Canaan" or the "land of Canaan" also referred to an area of land between the Jordan River and the Mediterranean Sea. It extended south to the border of Egypt and north to the border of Syria.
- This land was inhabited by the Canaanites, as well as several other people groups.
- God promised to give the land of Canaan to Abraham and his descendants, the Israelites.

(See also: [Ham](#), [Promised Land](#))

Bible References:

- Acts 13:19-20
- Exodus 03:7-8
- Genesis 09:18
- Genesis 10:19-20
- Genesis 13:07
- Genesis 47:02

Word Data:

- Strong's: H3667, H3669, G5478

Forms Found in the English ULB:

Canaan, Canaanite, Canaanites

## Capernaum

### Facts:

Capernaum was a fishing village on the northwest shore of the Sea of Galilee.

- Jesus lived in Capernaum whenever he was teaching in Galilee.
- Several of his disciples were from Capernaum.
- Jesus also did many miracles in this city, including bringing a dead girl back to life.
- Capernaum was one of three cities that Jesus publicly rebuked because their people rejected him and did not believe his message. He warned them that God would punish them for their unbelief.

(See also: [Galilee](#), [Sea of Galilee](#))

### Bible References:

- John 02:12
- Luke 04:31
- Luke 07:1
- Mark 01:21
- Mark 02:02
- Matthew 04:12-13
- Matthew 17:24-25

### Word Data:

- Strong's: G2584

### Forms Found in the English ULB:

Capernaum

Carmel

### Related Ideas:

Carmelite, Mount Carmel

### Facts:

"Mount Carmel" refers to a mountain range that was located along the coast of the Mediterranean Sea just north of the Plain of Sharon. Its highest peak is 546 meters high.

- There was also a town called "Carmel" located in Judah, south of the Salt Sea.
- The wealthy landowner Nabal and his wife Abigail lived near the town of Carmel where David and his men helped guard Nabal's sheep shearers.
- On Mount Carmel, Elijah challenged the prophets of Baal to a contest in order to prove that Yahweh is the only true God.
- To make it clear that this wasn't just a single mountain, "Mount Carmel" could be translated as, "mountain on the Carmel mountain range" or "Carmel mountain range."

(See also: [Baal](#), [Elijah](#), [Judah](#), [Salt Sea](#))

### Bible References:

- 1 Kings 18:18-19

- 1 Samuel 15:12
- Jeremiah 46:18
- Micah 07:14-15

Word Data:

- Strong's: H3760, H3761, H3762

Forms Found in the English ULB:

Carmel, Carmelite, Mount Carmel

## Chaldeans

Related Words:

Chaldea

Facts:

Chaldea was a region in the southern part of Mesopotamia or Babylonia. The people who lived in this region were called Chaldeans.

- The city of Ur, where Abraham was from, was located in Chaldea. It is often referred to as "Ur of the Chaldeans."
- King Nebuchadnezzar was one of several Chaldeans who became kings over Babylonia.
- After many years, around 600 BC, the term "Chaldean" came to mean "Babylonian."

(See also: [Abraham](#), [Babylon](#), [Shinar](#), [Ur](#))

Bible References:

- Acts 07:4-5
- Ezekiel 01:01
- Genesis 11:27-28
- Genesis 11:31-32
- Genesis 15:6-8
- Isaiah 13:19

Word Data:

- Strong's: H3679, H3778, H3779, G5466

Forms Found in the English ULB:

Chaldea, Chaldean, Chaldeans, Chaldeans'

## Christ

Related Ideas:

Christ Jesus, Jesus Christ, Messiah

Facts:

The terms "Messiah" and "Christ" mean "Anointed One" and refer to Jesus, God's Son.

- Both "Messiah" and "Christ" are used in the New Testament to refer to God's Son, whom God the Father appointed to rule as king over his people, and to save them from sin and death.
- In the Old Testament, the prophets wrote prophecies about the Messiah hundreds of years before he came to earth.
- Often a word meaning "anointed (one)" is used in the Old Testament to refer to the Messiah who would come.
- Jesus fulfilled many of these prophecies and did many miraculous works that proves he is the Messiah; the rest of these prophecies will be fulfilled when he returns.
- The word "Christ" is often used as a title, as in "the Christ" and "Christ Jesus." "Christ" also came to be used as part of his name, as in "Jesus Christ." These names emphasize that God's Son is the Messiah, who will reign forever.
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- In many languages "Jesus" and "Christ" are spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesucristo," "Jezus Christus," "Yesus Kristus", and "Hesukristo" are some of the ways that these names are translated into different languages.
- For the term "Christ," some translators may prefer to use only some form of the term "Messiah" throughout.
- This term could be translated using its meaning, "the Anointed One" or "God's Anointed Savior."
- Many languages use a transliterated word that looks or sounds like "Christ" or "Messiah."
- The transliterated word could be followed by the definition of the term, as in "Christ, the Anointed One."
- Be consistent in how this is translated throughout the Bible so that it is clear that the same term is being referred to.
- Make sure the translations of "Messiah" and "Christ" work well in contexts where both terms occur in the same verse (such as John 1:41).

(See also: [Son of God](#), [David](#), [Jesus](#), [anoint](#))

Bible References:

- 1 John 05:1-3
- Acts 02:35
- Acts 05:40-42
- John 01:40-42
- John 03:27-28
- John 04:25
- Luke 02:10-12
- Matthew 01:16

Word Data:

- Strong's: H4899, G3323, G5547

Forms Found in the English ULB:

Christ, Christ Jesus, Jesus Christ, Messiah

## Christian

### Definition:

Some time after Jesus went back to heaven, people made up the name "Christian" which means, "follower of Christ."

- It was in the city of Antioch where Jesus' followers were first called "Christians."
- A Christian is a person who believes that Jesus is the Son of God, and who trusts Jesus to save him from his sins.
- In our modern times, often the term "Christian" is used for someone who identifies with the Christian religion, but who is not really following Jesus. This is not the meaning of "Christian" in the Bible.
- Because the term "Christian" in the Bible always refers to someone who truly believes in Jesus, a Christian is also called a "believer."

### Translation Suggestions:

- This term could be translated as "Christ-follower" or "follower of Christ" or perhaps something like, "Christ-person."
- Make sure that the translation of this term is translated differently than terms used for disciple or apostle.
- Be careful to translate this term with a word that can refer to everyone who believes in Jesus, not just certain groups.
- Also consider how this term is translated in a Bible translation in a local or national language.

(See also: [Antioch](#), [Christ](#), [church](#), [disciple](#), [believe](#), [Jesus](#), [Son of God](#))

### Bible References:

- 1 Corinthians 06:7-8
- 1 Peter 04:16
- Acts 11:26
- Acts 26:28

### Word Data:

- Strong's: G5546

### Forms Found in the English ULB:

Christian, Christians

## Cilicia

### Facts:

Cilicia was a small Roman province located in the southeastern part of what is now the modern-day country of Turkey. It borders the Aegean Sea.

- The apostle Paul was a citizen from the city of Tarsus located in Cilicia.
- Paul spent several years in Cilicia after his encounter with Jesus on the road to Damascus.
- Some of the Jews from Cilicia were among those who confronted Stephen and influenced the people to stone him to death.

(See also: [Paul](#), [Stephen](#), [Tarsus](#))

Bible References:

- Acts 06:8-9
- Acts 15:41
- Acts 27:3-6
- Galatians 01:21-24

Word Data:

- Strong's: G2791

Forms Found in the English ULB:

Cilicia

Colossae

Related Words:

Colossae, Colossians

Facts:

In New Testament times, Colossae was a city located in the Roman province of Phrygia, an area of land that is now southwestern Turkey. The Colossians were the people who lived in Colossae.

- Located about 100 miles inland from the Mediterranean Sea, Colossae was on an important trade route between the city of Ephesus and the Euphrates River.
- While in prison in Rome, Paul wrote a letter to the "Colossians" to correct false teachings among the believers at Colossae.
- When he wrote this letter, Paul had not visited the church at Colossae, but had heard about the believers there from his coworker, Epaphras.
- Epaphras was probably the Christian worker who started the church at Colossae.
- The book of Philemon was a letter by Paul addressed to a slave owner in Colossae.

(See also: [Ephesus](#), [Paul](#))

Bible References:

- Colossians 01:03

Word Data:

- Strong's: G2857

Forms Found in the English ULB:

Colossae, Colossians

Corinth

Related Words:

Corinth, Corinthians

Facts:

Corinth was a city in the country of Greece, about 50 miles west of Athens. The Corinthians were the people who lived at Corinth.

- Corinth was the location of one of the early Christian churches.
- The New Testament books, 1 Corinthians and 2 Corinthians were letters written by Paul to the Christians living in Corinth.
- On his first missionary journey, Paul stayed in Corinth for approximately 18 months.
- Paul met the believers Aquila and Priscilla while in Corinth.
- Other early church leaders associated with Corinth include Timothy, Titus, Apollos, and Silas.

(See also: [Apollos](#), [Timothy](#), [Titus](#))

Bible References:

- 1 Corinthians 01:03
- 2 Corinthians 01:23-24
- 2 Timothy 04:19-22
- Acts 18:01

Word Data:

- Strong's: G2881, G2882

Forms Found in the English ULB:

Corinth, Corinthians

Cornelius

Facts:

Cornelius was a Gentile, or non-Jewish man, who was a military officer in the Roman army.

- He prayed regularly to God and was very generous in giving to the poor.
- When Cornelius and his family heard the apostle Peter explain the gospel, they became believers in Jesus.
- The people of Cornelius' household were the first non-Jewish people to become believers.
- This showed Jesus' followers that he had come to save all people, including Gentiles.

(See also: [apostle](#), [believe](#), [Gentile](#), [good news](#), [Greek](#), [centurion](#))

Bible References:

- Acts 10:01
- Acts 10:08
- Acts 10:18
- Acts 10:22
- Acts 10:24
- Acts 10:26
- Acts 10:30

Word Data:

- Strong's: G2883

Forms Found in the English ULB:

Cornelius, Cornelius'

Crete

Related Words:

Cretan

Facts:

Crete is an island that is located off the southern coast of Greece. A "Cretan" is someone who lives on this island.

- The apostle Paul traveled to the island of Crete during his missionary journeys.
- Paul left his co-worker Titus on Crete to teach the Christians and to help appoint leaders for the church there.

Bible References:

- Acts 02:11
- Acts 27:08
- Amos 09:7-8
- Titus 01:12

Word Data:

- Strong's: G2912, G2914

Forms Found in the English ULB:

Cretan, Cretans, Crete

Cush

Related Ideas:

Cushite

Facts:

Cush was the oldest son of Noah's son Ham. He was also the ancestor of Nimrod. Two of his brothers were named Egypt and Canaan.

- In Old Testament times, "Cush" was the name of a large region of land south of Israel. It is probable that the land was named after Ham's son Cush.
- The ancient region of Cush covered an area of land that may have, at different times, included parts of the modern-day countries of Sudan, Egypt, Ethiopia, and possibly, Saudi Arabia.
- Another man named Cush is mentioned in the Psalms. He was a Benjamite.

(See also: [Arabia](#), [Canaan](#), [Egypt](#), [Ethiopia](#))

Bible References:

- 1 Chronicles 01:8-10
- Ezekiel 29:10



- Genesis 02:13
- Genesis 10:6-7
- Jeremiah 13:23

Word Data:

- Strong's: H3568, H3569, H3570, H3571

Forms Found in the English ULB:

Cush, Cushite, Cushites

## Cyprus

Facts:

Cyprus is an island in the Mediterranean Sea, about 64 kilometers south of the modern-day country of Turkey.

- Barnabas was from Cyprus so it is probable that his cousin John Mark was also from there.
- Paul and Barnabas preached together on the island of Cyprus at the beginning of their first missionary journey. John Mark came along to help them on that trip.
- Later on, Barnabas and Mark visited Cyprus again.
- In the Old Testament, Cyprus is mentioned as being a rich source of cypress trees.

(See also: [Barnabas](#), [John Mark](#), [the sea](#))

Bible References:

- Acts 04:36-37
- Acts 13:05
- Acts 15:41
- Acts 27:04
- Ezekiel 27:6-7
- Isaiah 23:10-12

Word Data:

- Strong's: G2953, G2954

Forms Found in the English ULB:

Cyprus

## Cyrene

Related Ideas:

Cyrenian

Facts:

Cyrene was a Greek city on the north coast of Africa on the Mediterranean Sea, directly south of the island of Crete.

- In New Testament times, both Jews and Christians lived in Cyrene.

- Cyrene is probably most well-known in the Bible as the home city of a man named Simon who carried the cross of Jesus.

(See also: [Crete](#))

Bible References:

- Acts 11:19-21
- Matthew 27:32-34

Word Data:

- Strong's: G2956, G2957

Forms Found in the English ULB:

Cyrene, Cyrenians

Cyrus

Facts:

Cyrus was a Persian king who founded the Persian empire in about 550 BC, through military conquest. In history he was also known as Cyrus the Great.

- King Cyrus conquered the city of Babylon, which led to the release of the Israelites who had been kept in exile there.
- Cyrus was known for his tolerant attitude toward the people of the nations he conquered. His kindness toward the Jews led to the rebuilding of the Jerusalem temple after the exile.
- Cyrus was reigning during the time when Daniel, Ezra, and Nehemiah were living.

(See also: [Daniel](#), [Darius](#), [Ezra](#), [Nehemiah](#), [Persia](#))

Bible References:

- 2 Chronicles 36:23
- Daniel 01:21
- Ezra 05:13
- Isaiah 44:28

Word Data:

- Strong's: H3566

Forms Found in the English ULB:

Cyrus, Cyrus'

Damascus

Facts:

Damascus is the capital city of the country of Syria. It is still in the same location as it was in Bible times.

- Damascus is one of the oldest, continuously inhabited cities in the world.

- During the time of Abraham, Damascus was the capital of the Aram kingdom (located in what is now Syria).
- Throughout the Old Testament, there are many references to the interactions between the inhabitants of Damascus and the people of Israel.
- Several biblical prophecies predict the destruction of Damascus. These prophecies may have been fulfilled when Assyria destroyed the city during Old Testament times, or there may be also be a future, more complete destruction of this city.
- In the New Testament, the Pharisee Saul (later known as Paul) was on his way to arrest Christians in the city of Damascus when Jesus confronted him and caused him to become a believer.

(See also: [Aram](#), [Assyria](#), [believe](#), [Syria](#))

Bible References:

- 2 Chronicles 24:23-24
- Acts 09:1-2
- Acts 09:03
- Acts 26:12
- Galatians 01:15-17
- Genesis 14:15-16

Word Data:

- Strong's: H1834, G1154

Forms Found in the English ULB:

Damascus

Dan

Related Words:

Danite

Facts:

Dan was the fifth son of Jacob and was one of the twelve tribes of Israel. The region settled by the tribe of Dan in the northern part of Canaan also was given this name.

- During the time of Abram, there was a city named Dan located west of Jerusalem.
- Years later, during the time the nation of Israel entered the promised land, a different city named Dan was located about 60 miles north of Jerusalem.
- The term "Danites" refers to the descendants of Dan, who were also members of his clan.

(See also: [Canaan](#), [Jerusalem](#), [twelve tribes of Israel](#))

Bible References:

- 1 Chronicles 12:35
- 1 Kings 04:25
- Exodus 01:1-5
- Genesis 14:14
- Genesis 30:06

Word Data:

- Strong's: H1835, H1839, H2051

Forms Found in the English ULB:

Dan, Dan's, Danite, Danites

Daniel

Facts:

Daniel was an Israelite prophet who as a young man was taken captive by the Babylonian king Nebuchadnezzar around 600 BC.

- This was during the time that many other Israelites from Judah were held captive in Babylon for 70 years.
- Daniel was given the Babylonian name Belteshazzar.
- Daniel was an honorable and righteous young man who obeyed God.
- God enabled Daniel to interpret several dreams or visions for the Babylonian kings.
- Because of this ability and because of his honorable character, Daniel was given a high leadership position in the Babylonian empire.
- Many years later, Daniels enemies tricked the Babylonian king Darius into making a law forbidding the worship of anyone except the king. Daniel continued to pray to God, so he was arrested and thrown into a den of lions. But God rescued him and he was not harmed at all.

(See also: [Babylon](#), [Nebuchadnezzar](#))

Bible References:

- Daniel 01:6-7
- Daniel 05:29
- Daniel 07:28
- Ezekiel 14:12-14
- Matthew 24:15

Word Data:

- Strong's: H1840, H1841, G1158

Forms Found in the English ULB:

Daniel, Daniel's

Darius

Facts:

Darius was the name of several kings of Persia. It is possible that "Darius" was a title rather than a name.

- "Darius the Mede" was the king who was tricked into having the prophet Daniel thrown into a lion's den as punishment for worshipping God.
- "Darius the Persian" helped facilitate the reconstruction of the temple in Jerusalem during the time of Ezra and Nehemiah.

(See also: [Persia](#), [Babylon](#), [Daniel](#), [Ezra](#), [Nehemiah](#))

Bible References:

- Ezra 04:4-6
- Haggai 01:01
- Nehemiah 12:22
- Zechariah 01:01

Word Data:

- Strong's: H1867, H1868

Forms Found in the English ULB:

Darius, Darius'

David

Facts:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(See also: [Goliath](#), [Philistines](#), [Saul \(OT\)](#))

Bible References:

- 1 Samuel 17:12-13
- 1 Samuel 20:34
- 2 Samuel 05:02
- 2 Timothy 02:08
- Acts 02:25
- Acts 13:22
- Luke 01:32
- Mark 02:26

Word Data:

- Strong's: H1732, G1138

Forms Found in the English ULB:

David, David's

## Delilah

### Facts:

Delilah was a Philistine woman who was loved by Samson, but was not his wife.

- Delilah loved money more than she loved Samson.
- The Philistines bribed Delilah to trick Samson into telling her how he could be made weak. When his strength was gone, the Philistines captured him.

(See also: [bribe](#), [Philistines](#), [Samson](#))

### Bible References:

- Judges 16:4-5
- Judges 16:6-7
- Judges 16:10
- Judges 16:18

### Word Data:

- Strong's: H1807

### Forms Found in the English ULB:

Delilah, Delilah's

## Eden

### Related Ideas:

garden of Eden

### Facts:

In ancient times, Eden was a region that had a garden where God placed the first man and woman to live.

- The garden where Adam and Eve lived was only part of Eden.
- The exact location of the region of Eden is not certain, but the Tigris and Euphrates Rivers were flowing through it.
- The word "Eden" comes from a Hebrew word meaning to "take great delight in."

(See also: [Adam](#), [Euphrates River](#), [Eve](#))

### Bible References:

- Ezekiel 28:11-13
- Genesis 02:7-8
- Genesis 02:10
- Genesis 02:15
- Genesis 04:16-17
- Joel 02:3

### Word Data:

- Strong's: H5729, H5731

Forms Found in the English ULB:

Eden, garden of Eden

Edom

Related Words:

Edomite, Idumea

Facts:

Edom was another name for Esau. The region where he lived also became known as "Edom" and later, "Idumea." The "Edomites" were his descendants.

- The region of Edom changed locations over time. It was mostly located to the south of Israel and eventually extended into southern Judah.
- During New Testament times, Edom covered the southern half of the province of Judea. The Greeks called it "Idumea."
- The name "Edom" means "red," which may refer to the fact that Esau was covered with red hair when he was born. Or it may refer to the red lentil stew that Esau traded his birthright for.
- In the Old Testament, the country of Edom is often mentioned as an enemy of Israel.
- The entire book of Obadiah is about the destruction of Edom. Other Old Testament prophets also spoke negative prophecies against Edom.

(See also: [adversary](#), [birthright](#), [Esau](#), [Obadiah](#), [prophet](#))

Bible References:

- Genesis 25:30
- Genesis 32:03
- Genesis 36:01
- Isaiah 11:14-15
- Joshua 11:16-17
- Obadiah 01:02

Word Data:

- Strong's: H123, H130, G2401

Forms Found in the English ULB:

Edom, Edom's, Edomite, Edomites, Idumea

Egypt

Related Words:

Egyptian

Facts:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan. An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.

- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as "Egypt" and "Pathros" in the original language text.
- Several times when there was little food in Canaan, Israel's patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(See also: [Herod the Great](#), [Joseph \(NT\)](#), [Nile River](#), [patriarchs](#))

Bible References:

- 1 Samuel 04:7-9
- Acts 07:10
- Exodus 03:07
- Genesis 41:29
- Genesis 41:57
- Matthew 02:15

Word Data:

- Strong's: H4692, H4693, H4713, H4714, G124, G125

Forms Found in the English ULB:

Egypt, Egypt's, Egyptian, Egyptians, Egyptians'

Ekron

Related Words:

Ekronite

Facts:

Ekron was a major city of the Philistines, located nine miles inland from the Mediterranean Sea.

- A temple of the false god Baal-zebub was located at Ekron.
- When the Philistines captured the ark of the covenant, they took it to Ashdod and then moved it to Gath and Ekron because God kept causing people to get sick and die in whatever city the ark was taken to. Finally the Philistines sent the ark back to Israel.
- When King Ahaziah fell through the roof of his house and injured himself, he sinned by trying to find out from the false god Baal-zebub of Ekron as to whether or not he would die from his injuries. Because of this sin, Yahweh said that he would die.

(See also: [Ahaziah](#), [ark of the covenant](#), [Ashdod](#), [Beelzebul](#), [false god](#), [Gath](#), [Philistines](#))

Bible References:

- 1 Samuel 05:10
- Joshua 13:2-3
- Judges 01:18-19
- Zechariah 09:05



Word Data:

- Strong's: H6138, H6139

Forms Found in the English ULB:

Ekron, Ekronites

Elam

Related Words:

Elamite

Facts:

Elam was a son of Shem and a grandson of Noah.

- The descendants of Elam were called "Elamites," and they lived in a region that was also called "Elam."
- The region of Elam was located southeast of the Tigris River in what is now western Iran.

(See also: [Noah](#), [Shem](#))

Bible References:

- 1 Chronicles 01:17-19
- Acts 02:09
- Ezra 08:4-7
- Isaiah 22:06

Word Data:

- Strong's: H5867, H5962, G1639

Forms Found in the English ULB:

Elam, Elamites

Eleazar

Facts:

Eleazar was the name of several men in the Bible.

- Eleazar was the third son of Moses' brother Aaron. After Aaron died, Eleazar became the high priest in Israel.
- Eleazar was also the name of one of David's "mighty men."
- Another Eleazar was one of Jesus' ancestors.

(See also: [Aaron](#), [high priest](#), [David](#), [mighty](#))

Bible References:

- 1 Chronicles 24:03
- Judges 20:27-28
- Numbers 26:1-2

- Numbers 34:16-18

Word Data:

- Strong's: H499, G1648

Forms Found in the English ULB:

Eleazar, Eleazar's

Eliakim

Facts:

Eliakim was the name of two men in the Old Testament.

- One man named Eliakim was the manager of the palace under King Hezekiah.
- Another man named Eliakim was a son of King Josiah. He was made king of Judah by the Egyptian pharaoh Necho.
- Necho changed Eliakim's name to Jehoiakim.

(See also: [Hezekiah](#), [Jehoiakim](#), [Josiah](#), [Pharaoh](#))

Bible References:

- 2 Kings 18:18
- 2 Kings 18:26
- 2 Kings 18:37
- 2 Kings 23:34-35

Word Data:

- Strong's: H471, G1662

Forms Found in the English ULB:

Eliakim, Eliakim's

Elijah

Facts:

Elijah was one of the most important prophets of Yahweh. Elijah prophesied during the reigns of several kings of Israel and Judah, including King Ahab.

- God did many miracles through Elijah, including raising a dead boy back to life.
- Elijah rebuked King Ahab for worshiping the false god Baal.
- He challenged the prophets of Baal to a test that proved that Yahweh is the only true God.
- At the end of Elijah's life, God miraculously took him up to heaven while he was still alive.
- Hundreds of years later, Elijah, along with Moses, appeared with Jesus on a mountain, and they talked together about Jesus' coming suffering and death in Jerusalem.

(See also: [miracle](#), [prophet](#), [Yahweh](#))

Bible References:

- 1 Kings 17:1
- 2 Kings 01:3-4
- James 05:16-18
- John 01:19-21
- John 01:24-25
- Mark 09:05

Word Data:

- Strong's: H452, G2243

Forms Found in the English ULB:

Elijah, Elijah's

Elisha

Facts:

Elisha was a prophet in Israel during the reigns of several kings of Israel: Ahab, Ahaziah, Jehoram, Jehu, Jehoahaz, and Jehoash.

- God told the prophet Elijah to anoint Elisha as prophet.
- When Elijah was taken to heaven in a fiery chariot, Elisha became God's prophet to the kings of Israel.
- Elisha did many miracles, including healing a man from Syria who had leprosy and raising from the dead the son of a woman from Shunem.

(See also: [Elijah](#), [Naaman](#), [prophet](#))

Bible References:

- 1 Kings 19:15-16
- 2 Kings 03:15
- 2 Kings 05:08
- Luke 04:25

Word Data:

- Strong's: H477

Forms Found in the English ULB:

Elisha, Elisha's

Elizabeth

Facts:

Elizabeth was the mother of John the Baptist. Her husband's name was Zechariah.

- Zechariah and Elizabeth had never been able to have children, but in their old age, God promised Zechariah that Elizabeth would bear him a son.
- God kept his promise, and soon Zechariah and Elizabeth were able to conceive, and she gave birth to a son. They named the baby John.

- Elizabeth was also a relative of Mary, Jesus' mother.

(See also: [John \(the Baptist\)](#), [Zechariah \(NT\)](#))

Bible References:

- Luke 01:05
- Luke 01:24-25
- Luke 01:41

Word Data:

- Strong's: G1665

Forms Found in the English ULB:

Elizabeth, Elizabeth's

En Gedi

Facts:

En Gedi was the name of a city in the wilderness of Judah southeast of Jerusalem.

- En Gedi was located on the western bank of the Salt Sea.
- Part of its name means "fountain," referring to a spring of water that flows down from the city into the sea.
- En Gedi was known for having beautiful vineyards and other fertile land, probably due to the continual watering by the fountain of water.
- There were strongholds in En Gedi which David fled to when he was being chased by King Saul.

(See also: [David](#), [desert](#), [fountain](#), [Judah](#), [rest](#), [Salt Sea](#), [Saul \(OT\)](#), [stronghold](#), [vineyard](#))

Bible References:

- 2 Chronicles 20:02
- Song of Solomon 01:12-14

Word Data:

- Strong's: H5872

Forms Found in the English ULB:

En Gedi

Enoch

Facts:

Enoch was the name of two men in the Old Testament.

- One man named Enoch was descended from Seth. He was the great grandfather of Noah.
- This Enoch had a close relationship with God and when he was 365 years old, God took him to heaven while he was still alive.
- A different man named Enoch was a son of Cain.

(See also: [Cain](#), [Seth](#))

Bible References:

- 1 Chronicles 01:03
- Genesis 05:18-20
- Genesis 05:24
- Jude 01:14
- Luke 03:36-38

Word Data:

- Strong's: H2585, G1802

Forms Found in the English ULB:

Enoch, Enoch's

## Ephesus

Related Words:

Ephesian

Facts:

Ephesus was an ancient Greek city on the west coast of what is now the present-day country of Turkey.

- During the time of the early Christians, Ephesus was the capital of Asia, which was a small Roman province at that time.
- Because of its location, this city was an important center of trade and travel.
- A well-known pagan temple for the worship of the goddess Artemis (Diana) was located in Ephesus.
- Paul lived and worked in Ephesus for more than two years and later appointed Timothy to lead the new believers there.
- The book of Ephesians in the New Testament is a letter that Paul wrote to the believers in Ephesus.

(See also: [Asia](#), [Paul](#), [Timothy](#))

Bible References:

- 1 Corinthians 15:32
- 1 Timothy 01:03
- 2 Timothy 04:11-13
- Acts 19:01
- Ephesians 01:01

Word Data:

- Strong's: G2179, G2180, G2181

Forms Found in the English ULB:

Ephesian, Ephesians, Ephesus

## Ephraim

### Related Words:

Ephraimite

### Facts:

Ephraim was the second son of Joseph. His descendants, the Ephraimites, formed one of the twelve tribes of Israel.

- The tribe of Ephraim was one of the ten tribes that were located in the northern part of Israel.
- Sometimes the name Ephraim is used in the Bible to refer to the whole northern kingdom of Israel.
- Ephraim was apparently a very mountainous or hilly area, based on references to "the hill country of Ephraim" or "the mountains of Ephraim."

(See also: [kingdom of Israel](#), [twelve tribes of Israel](#))

### Bible References:

- 1 Chronicles 06:66-69
- 2 Chronicles 13:4-5
- Ezekiel 37:16
- Genesis 41:52
- Genesis 48:1-2
- John 11:54

### Word Data:

- Strong's: H669, H673, G2187

### Forms Found in the English ULB:

Ephraim, Ephraim's, Ephraimite, Ephraimites

## Ephrathah

### Related Words:

Ephrath, Ephrathite

### Facts:

Ephrathah was the name of a city and region in the northern part of Israel. The city of Ephrathah was also called "Ephrath," and later it was called "Bethlehem" and "Ephrathah-Bethlehem."

- Ephrathah was also the name of Caleb's second wife. She was also called Ephrath.
- A person who was from the city of Ephrathah was called an "Ephrathite."
- Boaz, the great-grandfather of David, was an Ephrathite.

(See also: [Bethlehem](#), [Boaz](#), [Caleb](#), [David](#), [Israel](#))

Bible References:

Word Data:

- Strong's: H672, H673

Forms Found in the English ULB:

Ephrath, Ephrathah, Ephrathite, Ephrathites

Esau

Facts:

Esau was one of the twin sons of Isaac and Rebekah. He was the first baby born to them. His twin brother was Jacob.

- Esau sold his birthright to his brother Jacob in exchange for a bowl of food.
- Since Esau was born first, his father Isaac was supposed to give him a special blessing. But Jacob tricked Isaac into giving him that blessing instead. At first Esau was so angry that he wanted to kill Jacob, but later he forgave him.
- Esau had many children and grandchildren, and these descendants formed a large people group living in the land of Canaan.

(See also: [Edom](#), [Isaac](#), [Jacob](#), [Rebekah](#))

Bible References:

- Genesis 25:26
- Genesis 25:29-30
- Genesis 26:34
- Genesis 27:11-12
- Genesis 32:05
- Hebrews 12:17
- Romans 09:13

Word Data:

- Strong's: H6215, G2269

Forms Found in the English ULB:

Esau, Esau's

Esther

Facts:

Esther was a Jewish woman who became queen of the Persian kingdom during the time of the Babylonian captivity of the Jews.

- The book of Esther tells the story of how Esther became the wife of the Persian King Xerxes and how God used her to save her people.
- Esther was an orphan who was raised by her godly older cousin, Mordecai.
- Her obedience to her adoptive father helped her to be obedient to God.
- Esther obeyed God and risked her life in order to save her people, the Jews.

- The story of Esther illustrates God's sovereign control over the events of history, especially how he protects his people and works through those who obey him.

(See also: [Xerxes](#), [Babylon](#), [Mordecai](#), [Persia](#))

Bible References:

- Esther 02:7
- Esther 02:15
- Esther 07:01
- Esther 08:02

Word Data:

- Strong's: H635

Forms Found in the English ULB:

Esther, Esther's

Ethiopia

Related Words:

Ethiopian

Facts:

Ethiopia is a country in Africa located just south of Egypt, bordered by the Nile River to the west and by the Red Sea to the east. A person from Ethiopia is an "Ethiopian."

- Ancient Ethiopia was located south of Egypt and included land that is now part of several modern-day African countries, such as Sudan, modern Ethiopia, Somalia, Kenya, Uganda, Central African Republic, and Chad.
- In the Bible, Ethiopia is sometimes called "Cush" or "Nubia."
- The countries of Ethiopia ("Cush") and Egypt are often mentioned together in the Bible, perhaps because they were located next to each other and their people may have had some of the same ancestors.
- God sent Philip the evangelist to a desert where he shared the good news about Jesus with an Ethiopian eunuch.

(See also: [Cush](#), [Egypt](#), [eunuch](#), [Philip](#))

Bible References:

- Acts 08:27
- Acts 08:30
- Acts 08:32-33
- Acts 08:36-38
- Isaiah 18:1-2
- Nahum 03:09
- Zephaniah 03:9-11

Word Data:

- Strong's: G128



Forms Found in the English ULB:

Ethiopia, Ethiopian

Euphrates

Related Words:

Euphrates River, the River

Facts:

The Euphrates is the name of one of the four rivers that flowed through the Garden of Eden. It is the river that is most often mentioned in the Bible.

- The modern day river named Euphrates is located in the Middle East and is the longest and most important river in Asia.
- Together with the Tigris River, the Euphrates borders a region of land known as Mesopotamia.
- The ancient city of Ur where Abraham came from was at the mouth of the Euphrates River.
- This river was one of the boundaries of the land that God promised to give to Abraham (Genesis 15:18).
- Sometimes the Euphrates is simply called "the River."

Bible References:

- 1 Chronicles 05:7-9
- 2 Chronicles 09:25-26
- Exodus 23:30-33
- Genesis 02:13-14
- Isaiah 07:20

Word Data:

- Strong's: H5104, H6578, G2166

Forms Found in the English ULB:

Euphrates, Euphrates River, the River

Eve

Facts:

This was the name of the first woman. Her name means "life" or "living."

- God formed Eve from a rib that he took out of Adam.
- Eve was created to be Adam's "helper." She came alongside Adam to assist him in the work that God gave them to do.
- Eve was tempted by Satan (in the form of a snake) and was the first to sin by eating the fruit that God said not to eat.

(See also: [Adam](#), [life](#), [Satan](#))

Bible References:

- 1 Timothy 02:13
- 2 Corinthians 11:03

- Genesis 03:20
- Genesis 04:02

Word Data:

- Strong's: H2332, G2096

Forms Found in the English ULB:

Eve, Eve's

Ezekiel

Facts:

Ezekiel was a prophet of God during the exile period when many Jews were taken to Babylon.

- Ezekiel was a priest living in the kingdom of Judah when he and many other Jews were captured by the Babylonian army.
- For over twenty years, he and his wife lived in Babylon near a river, and the Jews came there to hear him speak messages from God.
- Among other things, Ezekiel prophesied about the destruction and restoration of Jerusalem and the temple.
- He also prophesied about the future kingdom of the Messiah.

(See also: [Babylon](#), [Christ](#), [exile](#), [prophet](#))

Bible References:

- Ezekiel 01:03
- Ezekiel 24:24

Word Data:

- Strong's: H3168

Forms Found in the English ULB:

Ezekiel, Ezekiel's

Ezra

Facts:

Ezra was an Israelite priest and expert in Jewish law who recorded the history of the Israelites' return to Jerusalem from Babylon where Israel had been held captive for 70 years.

- Ezra recorded this part of Israel's history in the biblical book of Ezra. He may also have written the book of Nehemiah, since these two books had originally been one single book.
- When Ezra returned to Jerusalem he re-established the Law, since the Israelites had stopped obeying the Sabbath laws and had intermarried with women who practiced pagan religions.
- Ezra also helped rebuild the temple, which had been destroyed by the Babylonians when they captured Jerusalem.
- There are two other men named Ezra mentioned in the Old Testament.

(See also: [Babylon](#), [exile](#), [Jerusalem](#), [law](#), [Nehemiah](#), [temple](#))

Bible References:

- Ezra 07:06
- Nehemiah 08:1-3
- Nehemiah 12:01

Word Data:

- Strong's: H250, H5830, H5831

Forms Found in the English ULB:

Ezra, Ezra's

Gabriel

Facts:

Gabriel is the name of one of God's angels. He is mentioned by name several times, in both the Old and New Testaments.

- God sent Gabriel to tell the prophet Daniel the meaning of a vision he had seen.
- Another time, while Daniel was praying, the angel Gabriel flew to him and prophesied about what would happen in the future. Daniel described him as a "man."
- In the New Testament it is recorded that Gabriel came to Zechariah to prophesy that his aged wife Elizabeth would have a son, John.
- Sixth months after that, Gabriel was sent to Mary to tell her that God would miraculously enable her to conceive a child who would be the "Son of God." Gabriel told Mary to name her son "Jesus."

(See also: [angel](#), [Daniel](#), [Elizabeth](#), [John \(the Baptist\)](#), [Mary](#), [prophet](#), [Son of God](#), [Zechariah \(NT\)](#))

Bible References:

- Daniel 08:15-17
- Daniel 09:21
- Luke 01:19
- Luke 01:26

Word Data:

- Strong's: H1403, G1043

Forms Found in the English ULB:

Gabriel, Gabriel's

Gad

Related Words

Gadite

Facts:

Gad was one of the sons of Jacob. Jacob was also named Isreal.

- Gad's family became one of the twelve tribes of Israel.
- Another man in the Bible named Gad was a prophet who confronted King David for his sin of taking a census of the Israelite people.
- The names of the cities Baalgad and Migdalgad are each two words in the original text and are sometimes written "Baal Gad" and "Migdal Gad."
- A Gadite was a person from the tribe of Gad.

(See also: [census](#), [prophet](#), [twelve tribes of Israel](#))

Bible References:

- 1 Chronicles 05:18
- Exodus 01:1-5
- Genesis 30:11
- Joshua 01:12
- Joshua 21:38

Word Data:

- Strong's: H1410, H1425, G1045

Forms Found in the English ULB:

Gad, Gadite, Gadites, Gad's

Galatia

Related Words:

Galatian

Facts:

In New Testament times, Galatia was a large Roman province located in the central part of what is now the country of Turkey.

- Part of Galatia bordered the Black Sea, which was to the north. It was also bordered by the provinces of Asia, Bithynia, Cappadocia, Celicia, and Pamphylia.
- The apostle Paul wrote a letter to the Christians who lived in the province of Galatia. This letter is the New Testament book called "Galatians."
- One reason that Paul wrote his letter to the Galatians was to emphasize again the gospel of salvation by grace, not by works.
- The Jewish Christians there were incorrectly teaching the Gentile Christians there that it was necessary for believers to keep certain Jewish laws.

(See also: [Asia](#), [believe](#), [Cilicia](#), [good news](#), [Paul](#), [works](#))

Bible References:

- 1 Corinthians 16:1-2
- 1 Peter 01:1-2
- 2 Timothy 04:9-10

- Acts 16:6-8
- Galatians 01:01

Word Data:

- Strong's: G1053, G1054

Forms Found in the English ULB:

Galatia, Galatians

Galilee

Related Words:

Galilean

Facts:

Galilee was the most northern region of Israel, just north of Samaria. A "Galilean" was a person who lived in Galilee or who lived in Galilee.

- Galilee, Samaria, and Judea were the three main provinces of Israel during New Testament times.
- Galilee is bordered on the east by a large lake called the "Sea of Galilee."
- Jesus grew up and lived in the town of Nazareth in Galilee.
- Most of the miracles and teachings of Jesus took place in the region of Galilee.

(See also: [Nazareth](#), [Samaria](#), [Sea of Galilee](#))

Bible References:

- Acts 09:32
- Acts 13:31
- John 02:1-2
- John 04:03
- Luke 13:03
- Mark 03:07
- Matthew 02:22-23
- Matthew 03:13-15

Word Data:

- Strong's: H1551, G1056, G1057

Forms Found in the English ULB:

Galilee, Galilean, Galileans

Gath

Related Words:

Gittite

Facts:

Gath was one of the five major cities of the Philistines. It was located north of Ekron and east of Ashdod and Ashkelon.

- The Philistine warrior Goliath was from the city of Gath.
- During the time of Samuel, the Philistines stole the ark of the covenant from Israel and took it to their pagan temple at Ashdod. It was then moved to Gath and later to Ekron. But God punished the people of those cities with disease, so they sent it back to Israel again.
- When David was escaping from King Saul, he fled to Gath and lived there awhile with his two wives and with six hundred men who were his loyal followers.
- A Gittite was a person from the city of Gath.

(See also: [Ashdod](#), [Ashkelon](#), [Ekron](#), [Gaza](#), [Goliath](#), [Philistines](#))

Bible References:

- 1 Kings 02:39
- 1 Samuel 05:8-9
- 2 Chronicles 26:6-8
- Joshua 11:21-22

Word Data:

- Strong's: H1661, H1663

Forms Found in the English ULB:

Gath, Gittite, Gittites

Gaza

Related Words

Gazite

Facts:

During Bible times, Gaza was a prosperous Philistine city located on the coast of the Mediterranean Sea, about 38 kilometers south of Ashdod. It was one of the Philistines' five major cities.

- Because of its location, Gaza was a key seaport where commercial activities took place between many different people groups and nations.
- Today, the city of Gaza is still an important seaport in the Gaza Strip, which is a region of land located along the coast of the Mediterranean Sea bordered by Israel on the north and east, and by Egypt on the south.
- Gaza was the city that the Philistines took Samson to after they had captured him.
- Philip the evangelist was walking along the desert road to Gaza when he met an Ethiopian eunuch.
- A Gazite was a person from the city of Gaz.

(See also: [Ashdod](#), [Philip](#), [Philistines](#), [Ethiopia](#), [Gath](#))

Bible References:

- 1 Kings 04:24-25
- Acts 08:26

- Genesis 10:19
- Joshua 10:40-41
- Judges 06:3-4

Word Data:

- Strong's: H5804, H5841, G1048

Forms Found in the English ULB:

Gaza, Gazites

Gentile

Facts:

The term "Gentile" refers to anyone who is not a Jew. Gentiles are people who are not descendants of Jacob.

- In the Bible, the term "uncircumcised" is also used figuratively to refer to Gentiles because many of them did not circumcise their male children as the Israelites did.
- Because God chose the Jews to be his special people, they thought of the Gentiles as outsiders who could never be God's people.
- The Jews were also called "Israelites" or "Hebrews" at different times in history. They referred to anyone else as a "Gentile."
- Gentile could also be translated as "not a Jew" or "non-Jewish" or "not an Israelite" (Old Testament) or "non-Jew."
- Traditionally, Jews would neither eat with nor associate with Gentiles, which at first caused problems within the early church.

(See also: [Israel](#), [Jacob](#), [Jew](#))

Bible References:

- Acts 09:13-16
- Acts 14:5-7
- Galatians 02:16
- Luke 02:32
- Matthew 05:47
- Matthew 06:5-7
- Romans 11:25

Word Data:

- Strong's: H1471, G1482, G1484

Forms Found in the English ULB:

Gentile, Gentiles

Gerar

Facts:

Gerar was a city and region in the land of Canaan, located southwest of Hebron and northwest of Beersheba.

- King Abimelech was the ruler of Gerar when Abraham and Sarah settled there.

- The Philistines dominated the region of Gerar during the time that the Israelites were living in Canaan.

(See also: [Abimelech](#), [Beersheba](#), [Hebron](#), [Philistines](#))

Bible References:

- 2 Chronicles 14:12-13
- Genesis 20:1-3
- Genesis 26:1
- Genesis 26:06

Word Data:

- Strong's: H1642

Forms Found in the English ULB:

Gerar

Geshur

Related Words:

Geshurite

Facts:

During the time of King David, Geshur was a small kingdom located on the east side of the Sea of Galilee between the countries of Israel and Aram.

- King David married Maacah, the daughter of Geshur's king, and she bore him a son, Absalom.
- After murdering his half-brother Amnon, Absalom fled northeast from Jerusalem to Geshur, a distance of about 140 kilometers. He stayed there three years.
- A Geshurite was a person from the kingdom of Geshur.\*

(See also: [Absalom](#), [Amnon](#), [Aram](#), [Sea of Galilee](#))

Bible References:

- 1 Chronicles 02:23
- 2 Samuel 03:2-3
- Deuteronomy 03:14
- Joshua 12:3-5

Word Data:

- Strong's: H1650

Forms Found in the English ULB:

Geshur, Geshurites



## Gethsemane

### Facts:

Gethsemane was a garden of olive trees east of Jerusalem beyond the Kidron valley and near the Mount of Olives.

- The garden of Gethsemane was a place where Jesus and his followers would go to be alone and rest, away from the crowds.
- It was in Gethsemane that Jesus prayed in deep sorrow, before being arrested there by Jewish leaders.

(See also: [Judas Iscariot](#), [Kidron Valley](#), [Mount of Olives](#))

### Bible References:

- Mark 14:32
- Matthew 26:36

### Word Data:

- Strong's: G1068

### Forms Found in the English ULB:

Gethsemane

## Gibeah

### Facts:

Gibeah was a city located north of Jerusalem and south of Bethel.

- Gibeah was in the territory of the tribe of Benjamin.
- It was the site of a huge battle between the Benjamites and Israel.

(See also: [Benjamin](#), [Bethel](#), [Jerusalem](#))

### Bible References:

- 1 Samuel 10:26-27
- 2 Samuel 21:06
- Hosea 09:09
- Judges 19:12-13

### Word Data:

- Strong's: H1390

### Forms Found in the English ULB:

Gibeah

## Gibeon

### Related Words:

Gibeonite

Facts:

Gibeon was a city that was located about 13 kilometers northwest of Jerusalem. The people living in Gibeon were the Gibeonites.

- When the Gibeonites heard about how the Israelites had destroyed the cities of Jericho and Ai, they were afraid.
- So the Gibeonites came to the leaders of Israel at Gilgal and pretended to be people from a far-away country.
- The Israelite leaders were deceived and made an agreement with the Gibeonites that they would protect them and not destroy them.

(See also: [Gilgal](#), [Jericho](#), [Jerusalem](#))

Bible References:

- 1 Chronicles 08:29
- 1 Kings 03:4-5
- 2 Samuel 02:12-13
- Joshua 09:3-5

Word Data:

- Strong's: H1391, H1393

Forms Found in the English ULB:

Gibeon, Gibeonite, Gibeonites

Gideon

Facts:

Gideon was an Israelite man whom God raised up to deliver the Israelites from their enemies.

- During the time when Gideon lived, a people group called the Midianites kept attacking the Israelites and destroying their crops.
- Even though Gideon was afraid, God used him to lead the Israelites to fight against the Midianites and defeat them.
- Gideon also obeyed God by taking down altars to the false gods Baal and Asherah.
- He not only led the people in defeating their enemies but also encouraged them to obey and worship Yahweh, the one true God.

(See also: [Baal](#), [Asherah](#), [deliver](#), [Midian](#), [Yahweh](#))

Bible References:

- Hebrews 11:32-34
- Judges 06:11
- Judges 06:23
- Judges 08:17

Word Data:

- Strong's: H1439, H1441

Forms Found in the English ULB:

Gideon, Gideon's

Gilead

Gileadite

Facts:

Gilead was the name of a mountainous region east of the Jordan river where the Israelite tribes of Gad, Reuben, and Manasseh lived.

- This region was also referred to as the "hill country of Gilead" or "Mount Gilead."
- "Gilead" was also the name of several men in the Old Testament. One of these men was the grandson of Manasseh. Another Gilead was the father of Jephthah.
- A Giliadite was a descendant of Gilead and a member of his clan.

(See also: [Gad](#), [Jephthah](#), [Manasseh](#), [Reuben](#), [twelve tribes of Israel](#))

Bible References:

- 1 Chronicles 02:22
- 1 Samuel 11:01
- Amos 01:03
- Deuteronomy 02:36-37
- Genesis 31:21
- Genesis 37:25-26

Word Data:

- Strong's: H1568, H1569

Forms Found in the English ULB:

Gilead, Gileadite, Gileadites

Gilgal

Facts:

Gilgal was a town north of Jericho and was the first place that the Israelites camped after crossing the Jordan River to enter Canaan.

- At Gilgal, Joshua set up twelve stones taken from the dry river bed of the Jordan River that they had just crossed over.
- Gilgal was the city that Elijah and Elisha were leaving as they crossed the Jordan when Elijah was taken up to heaven.
- There were also several other places called "Gilgal" in the Old Testament.
- The word "gilgal" means "circle of stones," perhaps referring to a place where a circular altar was built.
- In the Old Testament, this name almost always occurs as "the gilgal." This may indicate that it was not a specific place name but rather was a description of a certain kind of place.

(See also: [Elijah](#), [Elisha](#), [Jericho](#), [Jordan River](#))

Bible References:

- 1 Samuel 07:15-17
- 2 Kings 02:1-2
- Hosea 04:15
- Judges 02:01

Word Data:

- Strong's: H1537

Forms Found in the English ULB:

Gilgal

Girgashites

Facts:

The Girgashites were a people group living near the Sea of Galilee in the land of Canaan.

- They were descendants of Ham's son Canaan and so were one of the many people groups who were also known as "Canaanites."
- God promised the Israelites that he would help them defeat the Girgashites and other Canaanite people groups.
- Like all the Canaanite peoples, the Girgashites worshiped false gods and did immoral things as part of that worship.

(See also: [Canaan](#) , [Ham](#), [Noah](#))

Bible References:

- 1 Chronicles 01:14
- Deuteronomy 07:1
- Genesis 10:16
- Joshua 03:9-11
- Joshua 24:11-12

Word Data:

- Strong's: H1622

Forms Found in the English ULB:

Girgashites

God

Related Ideas:

the living God

Facts:

In the Bible, the term "God" refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God's personal name is "Yahweh."

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as "Yahweh," which means "he is" or "I am" or "the One who (always) exists."
- The Bible also teaches about false "gods," which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate "God" could include "Deity" or "Creator" or "Supreme Being."
- Other ways to translate "God" could be "Supreme Creator" or "Infinite Sovereign Lord" or "Eternal Supreme Being."
- Consider how God is referred to in a local or national language. There may also already be a word for "God" in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god.
- Another way to make this distinction would be to use different terms for "God" and "god."
- The phrase "I will be their God and they will be my people" could also be translated as "I, God, will rule over these people and they will worship me."

(See also: [create](#), [false god](#), [God the Father](#), [Holy Spirit](#), [false god](#), [Son of God](#), [Yahweh](#))

Bible References:

- 1 John 01:07
- 1 Samuel 10:7-8
- 1 Timothy 04:10
- Colossians 01:16
- Deuteronomy 29:14-16
- Ezra 03:1-2
- Genesis 01:02
- Hosea 04:11-12
- Isaiah 36:6-7
- James 02:20
- Jeremiah 05:05
- John 01:03
- Joshua 03:9-11
- Lamentations 03:43
- Micah 04:05
- Philippians 02:06
- Proverbs 24:12
- Psalms 047:09

Word Data:

- Strong's: H136, H410, H426, H430, H433, H2623, H3069, H4136, H6697, G112, G516, G932, G935, G2098, G2124, G2128, G2152, G2153, G2299, G2304, G2312, G2314, G2315, G2316, G2317, G2318, G2319, G2320, G4151, G5207, G5377, G5463, G5537, G5538

Forms Found in the English ULB:

God, God's, the living God

God the Father

Related Ideas:

Father, heavenly Father, my Father

Facts:

The terms "God the Father" and "heavenly Father" refer to Yahweh, the one true God. Another term with the same meaning is "Father," used most often when Jesus was referring to him.

- God exists as God the Father, God the Son, and God the Holy Spirit. Each one is fully God, and yet they are only one God. This is a mystery that mere humans cannot fully understand.
- God the Father sent God the Son (Jesus) into the world, and he sends the Holy Spirit to his people.
- Anyone who believes in God the Son becomes a child of God the Father, and God the Holy Spirit comes to live in that person. This is another mystery that human beings cannot fully understand.

Translation Suggestions:

- In translating the phrase "God the Father," it is best to translate "Father" with the same word that the language naturally uses to refer to a human father.
- The term "heavenly Father" could be translated by "Father who lives in heaven" or "Father God who lives in heaven" or "God our Father from heaven."
- Usually "Father" is capitalized when it refers to God.

(See also: [ancestor](#), [God](#), [heaven](#), [Holy Spirit](#), [Jesus](#), [Son of God](#))

Bible References:

- 1 Corinthians 08:4-6
- 1 John 02:01
- 1 John 02:23
- 1 John 03:01
- Colossians 01:1-3
- Ephesians 05:18-21
- Luke 10:22
- Matthew 05:16
- Matthew 23:09

Word Data:

- Strong's: H1, H2, G3962

Forms Found in the English ULB:

Father, God the Father, heavenly Father, my Father

## Golgotha

### Facts:

"Golgotha" was the name of the place where Jesus was crucified. Its name comes from an Aramaic word that means "Skull" or "Place of the Skull."

- Golgotha was located outside the city walls of Jerusalem, somewhere nearby. It was perhaps located on a slope of the Mount of Olives.
- In some older English versions of the Bible, Golgotha is translated as "Calvary," which comes from the Latin word for "skull."
- Many Bible versions use a word that looks or sounds similar to "Golgotha," since its meaning is already explained in the Bible text.

(See also: [Aram](#), [Mount of Olives](#))

### Bible References:

- John 19:17
- Mark 15:22
- Matthew 27:33

### Word Data:

- Strong's: G1115

### Forms Found in the English ULB:

Golgotha

Goliath

### Facts:

Goliath was a very tall and very large soldier in the army of the Philistines who was killed by David.

- Goliath was between two and three meters tall. He is often referred to as a giant because of his great size.
- Although Goliath had better weapons and was much bigger than David, God gave David the strength and ability to defeat Goliath.
- The Israelites were declared victorious over the Philistines as a result of David's victory over Goliath.

(See also: [David](#), [Philistines](#))

### Bible References:

- 1 Chronicles 20:4-5
- 1 Samuel 17:4-5
- 1 Samuel 21:8-9
- 1 Samuel 22:9-10

### Word Data:

- Strong's: H1555

Forms Found in the English ULB:

Goliath, Goliath's

Gomorrah

Facts:

Gomorrah was a city located in a fertile valley near Sodom, where Abraham's nephew Lot chose to live.

- The exact location of Gomorrah and Sodom is unknown, but there are indications that they may have been located directly south of the Salt Sea, near the Valley of Siddim.
- There were many kings at war in the region where Sodom and Gomorrah were located.
- When Lot's family was captured in a conflict between Sodom and other cities, Abraham and his men rescued them.
- Not long after that, Sodom and Gomorrah were destroyed by God because of the wickedness of the people who lived there.

(See also: [Abraham](#) , [Babylon](#), [Lot](#), [Salt Sea](#), [Sodom](#))

Bible References:

- 2 Peter 02:06
- Genesis 10:19
- Genesis 14:1-2
- Genesis 18:21
- Isaiah 01:9
- Matthew 10:15

Word Data:

- Strong's: H6017

Forms Found in the English ULB:

Gomorrah

Goshen

Facts:

Goshen was the name of a fertile region of land located along the Nile River in the northern part of Egypt.

- When Joseph was a ruler in Egypt, his father and brothers and their families came to live in Goshen to escape a famine in Canaan.
- They and their descendants lived well in Goshen for over 400 years, but then they were forced into slavery by the Egyptian pharaoh.
- Finally God sent Moses to help the people of Israel leave the land of Goshen and escape this slavery.

(See also: [Egypt](#), [famine](#), [Moses](#), [Nile River](#))

Bible References:

- Exodus 08:22-24
- Genesis 45:11
- Genesis 47:02



- Genesis 50:7-9
- Joshua 10:40-41

Word Data:

- Strong's: H1657

Forms Found in the English ULB:

Goshen

Greece

Facts:

During New Testament times, Greece was a province in the Roman Empire.

- Like the modern-day country of Greece, it was located on a peninsula that is bordered by the Mediterranean Sea, the Aegean Sea, and the Ionian Sea.
- The apostle Paul visited several cities in Greece and established churches in the cities of Corinth, Thessalonica, and Philippi and probably others.

(See also: [Corinth](#), [Gentile](#), [Greek](#), [Hebrew](#), [Philippi](#), [Thessalonica](#))

Bible References:

- Daniel 08:21
- Daniel 10:20-21
- Daniel 11:1-2
- Zechariah 09:13

Word Data:

- Strong's: H3120, G1671

Forms Found in the English ULB:

Greece

Greek

Related Words:

Grecian

Facts:

The term "Greek" refers to the language spoken in the country of Greece. It is also a person from the country of Greece. Greek was also spoken throughout the Roman Empire. The term "Grecian" means "Greek-speaking."

- Since most non-Jewish people in the Roman Empire spoke Greek, Gentiles are often referred to as "Greeks" in the New Testament, especially when contrasted with Jews.
- The phrase "Grecian Jews" referred to Jews who spoke Greek in contrast to the "Hebraic Jews" who spoke only Hebrew, or perhaps Aramaic.
- Other ways to translate "Grecian" could include, "Greek-speaking" or "culturally Greek" or "Greek."
- When referring to non-Jews, "Greek" could be translated as "Gentile."

(See also: [Aram](#), [Gentile](#), [Greece](#), [Hebrew](#), [Rome](#))

Bible References:

- Acts 06:1
- Acts 09:29
- Acts 11:20
- Acts 14:1-2
- Colossians 03:11
- Galatians 02:3-5
- John 07:35

Word Data:

- Strong's: H3125, G1672, G1673, G1674, G1675, G1676

Forms Found in the English ULB:

Greek, Greeks, Grecian

Habakkuk

Facts:

Habakkuk was an Old Testament prophet who lived around the time that King Jehoiakim was reigning over Judah. The prophet Jeremiah was also alive during some of this time.

- This prophet wrote the book of Habakkuk around 600 BC when the Babylonians conquered Jerusalem and took many of the people of Judah into exile.
- Yahweh gave Habakkuk the prophecy about how the "Chaldeans" (Babylonians) would come and conquer the people of Judah.
- One of Habakkuk's most well-known statements is: "the righteous person shall live by his faith."

(See also: [Babylon](#), [Jehoiakim](#), [Jeremiah](#))

Bible References:

- Habakkuk 01:02

Word Data:

- Strong's: H2265

Forms Found in the English ULB:

Habakkuk, Habakkuk's

Hades

Related Ideas:

Sheol

Definition:

The terms "Hades" and "Sheol" are used in the Bible to refer to death and the place where the souls of people go when they die. Their meanings are similar.

- The Hebrew term "Sheol" is often used in the Old Testament to refer generally to the place of death.
- In the New Testament, the Greek term "Hades" refers to a place for the souls of people who rebelled against God. These souls are referred to as going "down" to Hades. This is sometimes contrasted to going "up" to heaven, where the souls of people who believe in Jesus live.
- The term "Hades" is coupled with the term "death" in the book of Revelation. In the end times, both death and Hades will be thrown into the Lake of Fire, which is hell.

Translation Suggestions

- The Old Testament term "Sheol" could be translated as "place of the dead" or "place for dead souls." Some translations translate this as "the pit" or "death," depending on the context.
- The New Testament term "Hades" could also be translated as "place for unbelieving dead souls" or "place of torment for the dead" or "place for the souls of unbelieving dead people."
- Some translations keep the words "Sheol" and "Hades," spelling them to fit the sound patterns of the language of translation.
- A phrase could also be added to each term to explain it, examples of doing this are, "Sheol, place where dead people are" and "Hades, place of death."

(See also: [death](#), [heaven](#), [hell](#), [tomb](#))

Bible References:

- Acts 02:31
- Genesis 44:29
- Jonah 02:02
- Luke 10:15
- Luke 16:23
- Matthew 11:23
- Matthew 16:18
- Revelation 01:18

Word Data:

- Strong's: H7585, G86

Forms Found in the English ULB:

Hades, Sheol

Hagar

Facts:

Hagar was an Egyptian woman who was Sarai's personal slave.

- When Sarai was not able to bear children, she gave Hagar to her husband Abram to have a child by him.
- Hagar conceived and gave birth to Abram's son Ishmael.
- God watched over Hagar when she was in distress in the desert and promised to bless her descendants.

(See also: [Abraham](#), [descendant](#), [Ishmael](#), [Sarah](#), [servant](#))

Bible References:

- Galatians 04:25
- Genesis 16:1-4
- Genesis 21:09
- Genesis 25:12

Word Data:

- Strong's: H1904

Forms Found in the English ULB:

Hagar

Haggai

Facts:

Haggai was a prophet of Judah after the Jews returned home from being captives in Babylon.

- During the period when Haggai was prophesying, King Uzziah was reigning over Judah.
- The prophet Zechariah was also prophesying during this period.
- Haggai and Zechariah exhorted the Jews to rebuild the temple, which had been destroyed by the Babylonians under King Nebuchadnezzar.

(See also: [Babylon](#), [Judah](#), [Nebuchadnezzar](#), [Uzziah](#), [Zechariah \(OT\)](#))

Bible References:

- Ezra 05:1-2
- Ezra 06:13-15

Word Data:

- Strong's: H2292

Forms Found in the English ULB:

Haggai, Haggai's

Ham

Related Words:

Hamite

Facts:

Ham was the second of Noah's three sons.

- During the worldwide flood that covered the whole earth, Ham and his brothers were with Noah in the ark, along with their wives.
- After the flood, there was an occasion where Ham was very dishonoring to his father, Noah. As a result, Noah cursed Ham's son Canaan and all his descendants, who eventually became known as the Canaanites.

(See also: [ark](#), [Canaan](#), [dishonor](#), [Noah](#))

Bible References:

- Genesis 05:32
- Genesis 06:10
- Genesis 07:13-14
- Genesis 10:1
- Genesis 10:20

Word Data:

- Strong's: H2526

Forms Found in the English ULB:

Ham, Hamite, Hamites

Hamath

Related Words:

Hamath Zobah, Hamathite, Lebo Hamath

Facts:

Hamath was an important city in northern Syria, north of the land of Canaan. The Hamathites were descendants of Noah's son Canaan.

- The name "Lebo Hamath" probably refers to a mountain pass near the city of Hamath.
- Some versions translate "Lebo Hamath" as "entrance to Hamath."
- King David defeated enemies of King Tou of Hamath, causing them to be on good terms.
- Hamath Zobah was one of Solomon's storehouse cities which he had conquered. Hamath Zobah was used as a place to keep provisions (see 2 Chronicles 8:3).
- The land of Hamath was where King Zedekiah was killed by King Nebuchadnezzar and where King Jehoahaz was captured by an Egyptian pharaoh.
- The term "Hamathite" could also be translated as "person from Hamath."

(See also: [Babylon](#), [Canaan](#), [Nebuchadnezzar](#), [Syria](#), [Zedekiah](#))

Bible References:

- 1 Chronicles 18:3-4
- 2 Samuel 08:09
- Amos 06:1-2
- Ezekiel 47:15-17

Word Data:

- Strong's: H2574, H2577

Forms Found in the English ULB:

Hamath, Hamath Zobah, Hamathites, Lebo Hamath

## Hamor

### Facts:

Hamor was a Canaanite man living in the city of Shechem when Jacob and his family were living in nearby Sukkoth. He was a Hivite.

- Jacob bought a family burial ground from Hamor's sons.
- While they were there, Hamor's son Shechem raped Jacob's daughter Dinah.
- Dinah's brothers took revenge on Hamor's family and killed all the men in the city of Shechem.

(See also: [Canaan](#), [Hivite](#), [Jacob](#), [Shechem](#), [Sukkoth](#))

### Bible References:

- Acts 07:14-16
- Genesis 34:02
- Genesis 34:21
- Joshua 24:32-33
- Judges 09:28

### Word Data:

- Strong's: H2544

### Forms Found in the English ULB:

Hamor, Hamor's

## Hananiah

### Facts:

Hananiah was the name of several different men in the Old Testament.

- One Hananiah was an Israelite captive in Babylon whose name was changed to "Shadrach."
- He was given a position as a royal servant due to his excellent character and abilities.
- Once Hananiah (Shadrach) and two other Israelite young men were thrown into a fire in a furnace because they refused to worship the Babylonian king. God showed his power by protecting them from being harmed.
- Another man named Hananiah was listed as a descendant of King Solomon.
- A different Hananiah was a false prophet during the time of the prophet Jeremiah.
- One man named Hananiah was a priest who helped lead a celebration during the time of Nehemiah.

(See also: [Azariah](#), [Babylon](#), [Daniel](#), [false prophet](#), [Jeremiah](#), [Mishael](#))

### Bible References:

- Daniel 01:6-7
- Daniel 02:17-18
- Jeremiah 28:01
- Jeremiah 28:5-7
- Jeremiah 28:15-17

Word Data:

- Strong's: H2608

Forms Found in the English ULB:

Hananiah, Hananiah's

Hannah

Facts:

Hannah was the mother of the prophet Samuel. She was one of two wives of Elkanah.

- Hannah was not able to conceive a child, which was a great grief to her.
- At the temple, Hannah earnestly prayed for God to give her a son, promising to dedicate him to serving God.
- God granted her request and when the boy Samuel was old enough, she brought him to serve at the temple.
- God also gave Hannah other children after that.

(See also: [conceive](#), [Samuel](#))

Bible References:

- 1 Samuel 01:1-2
- 1 Samuel 02:1

Word Data:

- Strong's: H2584

Forms Found in the English ULB:

Hannah, Hannah's

Haran

Facts:

Haran was a younger brother of Abram and the father of Lot.

- Haran was also the name of the town where Abram and his family lived awhile on their journey from the city of Ur to the land of Canaan.
- A different man named Haran was a son of Caleb.
- A third man in the Bible named Haran was a descendant of Levi.

(See also: [Abraham](#), [Caleb](#), [Canaan](#), [Levite](#), [Lot](#), [Terah](#), [Ur](#))

Bible References:

- 2 Kings 19:12
- Acts 07:1-3
- Genesis 11:31
- Genesis 27:43-45
- Genesis 28:10-11

- Genesis 29:4-6

Word Data:

- Strong's: H2039

Forms Found in the English ULB:

Haran

Hebrew

Facts:

The "Hebrews" were people who were descended from Abraham through the line of Isaac and Jacob. Abraham is the first person in the Bible to be called a "Hebrew."

- The term "Hebrew" also refers to the language that the Hebrew people spoke. The vast majority of the Old Testament was written in the Hebrew language.
- In different places in the Bible, the Hebrews were also called "Jewish people" or "Israelites." It is best to keep all three terms distinct in the text, as long as it is clear that these terms refer to the same people group.

(See also: [Israel](#), [Jew](#), [Jewish leaders](#))

Bible References:

- Acts 26:12-14
- Genesis 39:13-15
- Genesis 40:15
- Genesis 41:12-13
- John 05:1-4
- John 19:13
- Jonah 01:8-10
- Philippians 03:05

Word Data:

- Strong's: H5680, G1445, G1446, G1447

Forms Found in the English ULB:

Hebrew, Hebrews, Hebrews'

Hebron

Related Words:

Hebronite

Facts:

Hebron was a city located in the high, rocky hills about 20 miles south of Jerusalem.

- The city was built around 2000 BC during the time of Abram. It was mentioned many times in the historical accounts given in the Old Testament.



- Hebron had a very important role in King David's life. Several of his sons, including Absalom, were born there.
- The city was destroyed around AD 70 by the Romans.

(See also: [Absalom](#))

Bible References:

- 2 Samuel 02:10-11
- Genesis 13:18
- Genesis 23:1-2
- Genesis 35:27
- Genesis 37:12-14
- Judges 01:10
- Numbers 13:22

Word Data:

- Strong's: H2275, H2276

Forms Found in the English ULB:

Hebron, Hebronites, Hebronites', Hebronite's, Hebron's

## Hermon

Facts:

Mount Hermon is the name of the tallest mountain in Israel at the southern tip of the Lebanon mountain range.

- It is located north of the Sea of Galilee, at the northern border between Israel and Syria.
- Other names given to Mount Hermon by other people groups were "Mount Sirion" and "Mount Senir."
- Mount Hermon has three major peaks. The tallest peak is around 2,800 meters high.

(See also: [Israel](#), [Sea of Galilee](#), [Syria](#))

Bible References:

- 1 Chronicles 05:23-24
- Ezekiel 27:4-5
- Joshua 11:16-17
- Psalms 042:06
- Song of Solomon 04:8

Word Data:

- Strong's: H2768, H2769, H8149

Forms Found in the English ULB:

Hermon, Mount Hermon, Senir

## Herod Antipas

### Facts:

During most of Jesus' lifetime, Herod Antipas was the ruler of the part of the Roman Empire that included Galilee province.

- Like his father Herod the Great, Antipas was sometimes referred to as "King Herod" even though he was not really a king.
- Herod Antipas ruled one-fourth of the Roman Empire and so he was also called "Herod the tetrarch."
- Antipas is the "Herod" who gave the order for John the Baptist to be killed by beheading.
- It was also Herod Antipas who questioned Jesus before his crucifixion.
- The other Herods in the New Testament were Antipas' son (Agrippa) and grandson (Agrippa 2) who ruled during the time of the apostles.

(See also: [crucify](#), [Herod the Great](#), [John \(the Baptist\)](#), [king](#), [Rome](#))

### Bible References:

- Luke 03:1-2
- Luke 03:20
- Luke 09:09
- Luke 13:32
- Luke 23:09
- Mark 06:20
- Matthew 14:02

### Word Data:

- Strong's: G2264, G2267

### Forms Found in the English ULB:

Herod, Herod Antipas

## Herod the Great

### Facts:

Herod the Great was ruling over Judea at the time Jesus was born. He was the first of several Edomite rulers named Herod who ruled over parts of the Roman Empire.

- His ancestors converted to Judaism and he was raised as a Jew.
- Caesar Augustus named him "King Herod" even though he was not a true king. He ruled over the Jews in Judea for 33 years.
- Herod the Great was known for the beautiful buildings he ordered to be built and for the rebuilding of the Jewish temple in Jerusalem.
- This Herod was very cruel and had many people killed. When he heard that a "king of the Jews" had been born in Bethlehem, he had all the baby boys in that town killed.
- His sons Herod Antipas and Herod Philip and his grandson Herod Agrippa also became Roman rulers. His great-grandson Herod Agrippa II (called "King Agrippa") ruled over the entire area of Judea.

(See also: [Herod Antipas](#), [Judea](#), [king](#), [temple](#))

Bible References:

- Matthew 02:03
- Matthew 02:12
- Matthew 02:16
- Matthew 02:20
- Matthew 02:22

Word Data:

- Strong's: G2264

Forms Found in the English ULB:

Herod, Herod the Great, Herod's

Herodias

Facts:

Herodias was the wife of Herod Antipas in Judea during the time of John the Baptist.

- Herodias was originally the wife of Herod Antipas' brother Philip, but later she unlawfully married Herod Antipas.
- John the Baptist rebuked Herod and Herodias for their unlawful marriage. Because of this, Herod put John in prison and because of Herodias eventually was beheaded.

(See also: [Herod Antipas](#), [John \(the Baptist\)](#))

Bible References:

- Luke 03:19
- Mark 06:17
- Mark 06:22
- Matthew 14:04

Word Data:

- Strong's: G2266

Forms Found in the English ULB:

Herodias, Herodias'

Hezekiah

Facts:

Hezekiah was the 13th king over the kingdom of Judah. He was a king who trusted and obeyed God.

- Unlike his father Ahaz, who had been an evil king, King Hezekiah was a good king who destroyed all the places of idol worship in Judah.
- One time when Hezekiah became very sick and almost died, he earnestly prayed that God would spare his life. God healed him and allowed him to live 15 more years.
- As a sign to Hezekiah that this would happen, God performed a miracle and caused the sun to move backwards in the sky.

- God also answered Hezekiah's prayer to save his people from King Sennacherib of Assyria, who was attacking them.

(See also: [Ahaz](#), [Assyria](#), [false god](#), [Judah](#), [Sennacherib](#))

Bible References:

- 1 Chronicles 03:13-14
- 2 Kings 16:19-20
- Hosea 01:01
- Matthew 01:9-11
- Proverbs 25:1-3

Word Data:

- Strong's: H2396, H3169, G1478

Forms Found in the English ULB:

Hezekiah, Hezekiah's

Hilkiah

Facts:

Hilkiah was the high priest during the reign of King Josiah.

- When the temple was being repaired, Hilkiah the high priest found the Book of the Law and ordered that it be brought to King Josiah.
- After the Book of the Law was read to him, Josiah was grieved and caused the people of Judah to worship Yahweh again and obey his laws.
- Another man named Hilkiah was the son of Eliakim and worked in the palace during the time of King Hezekiah.

(See also: [Eliakim](#), [Hezekiah](#), [high priest](#), [Josiah](#), [Judah](#), [law](#), [worship](#), [Yahweh](#))

Bible References:

- 2 Kings 18:18

Word Data:

- Strong's: H2518

Forms Found in the English ULB:

Hilkiah, Hilkiah's

## Hittite

### Facts:

The Hittites were descendants of Ham through his son Canaan. They became a large empire located in what is now Turkey and northern Palestine.

- Abraham bought a piece of property from Ephron the Hittite so that he could bury his deceased wife Sarah in a cave there. Eventually Abraham and several of his descendants were also buried in that cave.
- Esau's parents were grieved when he married two Hittite women.
- One of David's mighty men was named Uriah the Hittite.
- Some of the foreign women that Solomon married were Hittites. These foreign women turned Solomon's heart away from God because of the false gods they worshiped.
- The Hittites were often a threat to the Israelites, both physically and spiritually.

(See also: [descendant](#), [Esau](#), [foreigner](#), [Ham](#), [mighty](#), [Solomon](#), [Uriah](#))

### Bible References:

- 1 Kings 09:20-21
- Exodus 03:7-8
- Genesis 23:11
- Genesis 25:10
- Joshua 01:4-5
- Nehemiah 09:08
- Numbers 13:27-29

### Word Data:

- Strong's: H2850

### Forms Found in the English ULB:

Hittite, Hittites

## Hivite

### Facts:

The Hivites were one of seven major people groups living in the land of Canaan.

- All these groups, including the Hivites, were descended from Canaan, who was Noah's grandson.
- Shechem the Hivite raped Jacob's daughter Dinah, and her brothers killed many Hivites in revenge.
- When Joshua led the Israelites to take over the land of Canaan, the Israelites were tricked into making a treaty with the Hivites instead of conquering them.

(See also: [Canaan](#), [Hamor](#), [Noah](#), [Shechem](#))

### Bible References:

- 2 Chronicles 08:7-8
- Exodus 03:7-8
- Genesis 34:02
- Joshua 09:1-2
- Judges 03:1-3

Word Data:

- Strong's: H2340

Forms Found in the English ULB:

Hivite, Hivites

Holy One

Related Ideas:

holy one

Definition:

The term "Holy One" is a title in the Bible that almost always refers to God.

- In the Old Testament, this title often occurs in the phrase "Holy One of Israel."
- In the New Testament, Jesus is also referred to as the "Holy One."
- The term "holy one" is sometimes used in the Bible to refer to an angel.

Translation Suggestions:

- The literal term is "the Holy" (with "One" being implied.) Many languages (like English) will translate this with the implied noun included (such as "One" or "God").
- This term could also be translated as "God, who is holy" or "the Set Apart One."
- The phrase "the Holy One of Israel" could be translated as "the Holy God whom Israel worships" or "the Holy One who rules Israel."
- It is best to translate this term using the same word or phrase that is used to translate "holy."

(See also: [holy](#), [God](#))

Bible References:

- 1 John 02:20
- 2 Kings 19:22
- Acts 02:27
- Acts 03:13-14
- Isaiah 05:15-17
- Isaiah 41:14
- Luke 04:33-34

Word Data:

- Strong's: H6918, G40, G3741

Forms Found in the English ULB:

Holy One, holy ones

Holy Spirit

Related Ideas:

Spirit, Spirit of God, Spirit of the Lord, Spirit of the Lord Yahweh

Facts:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as "the Spirit" and "Spirit of Yahweh" and "Spirit of truth."
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God's Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God's will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate "holy" and "spirit."
- Ways to translate this term could also include "Pure Spirit" or "Spirit who is Holy" or "God the Spirit."

(See also: [holy](#), [spirit](#), [God](#), [Lord](#), [God the Father](#), [Son of God](#), [gift](#))

Bible References:

- 1 Samuel 10:10
- 1 Thessalonians 04:7-8
- Acts 08:17
- Galatians 05:25
- Genesis 01:1-2
- Isaiah 63:10
- Job 33:04
- Matthew 12:31
- Matthew 28:18-19
- Psalms 051:10-11

Word Data:

- Strong's: H3068, H6944, H7307, G40, G4151

Forms Found in the English ULB:

Holy Spirit, Spirit, Spirit of God, Spirit of the Lord, Spirit of the Lord Yahweh

Horeb

Facts:

Mount Horeb is another name for Mount Sinai, where God gave Moses the stone tablets with the ten commandments.

- Mount Horeb is called the "mountain of God."
- Horeb was the place where Moses saw the burning bush when he was tending sheep.
- Mount Horeb was the place where God revealed his covenant to the Israelites by giving them the stone tablets with his commandments written on them.
- It was also the place where God later told Moses to strike a rock to provide water for the Israelites as they were wandering in the desert.
- The exact location of this mountain is not known, but it may have been in the southern part of what is now the Sinai Peninsula.

- It is possible that "Horeb" was the actual name of the mountain and that "Mount Sinai" simply means "mountain of Sinai," referring to the fact that Mount Horeb was located in the desert of Sinai.

(See also: [covenant](#), [Israel](#), [Moses](#), [Sinai](#), [Ten Commandments](#))

Bible References:

- 1 Kings 08:9-11
- 2 Chronicles 05:9-10
- Deuteronomy 01:02
- Exodus 03:1-3
- Psalms 106:19

Word Data:

- Strong's: H2722

Forms Found in the English ULB:

Horeb

Hosea

Facts:

Hosea was a prophet of Israel who lived and prophesied about 750 years before the time of Christ.

- His ministry lasted for many years through the reigns of several kings, such as Jeroboam, Zechariah, Jotham, Ahaz, Hoshea, Uzziah, and Hezekiah.
- Hosea was told by God to marry a prostitute named Gomer and to continue to love her, even though she was unfaithful to him.
- This was a picture of God's love for his unfaithful people, Israel.
- Hosea prophesied against the people of Israel because of their sin, warning them to turn away from worshipping idols.

(See also: [Ahaz](#), [Hezekiah](#), [Hoshea](#), [Jeroboam](#), [Jotham](#), [Uzziah](#), [Zechariah \(OT\)](#))

Bible References:

- Hosea 01:1-2
- Hosea 01:3-5
- Hosea 01:6-7

Word Data:

- Strong's: H1954, G5617

Forms Found in the English ULB:

Hosea, Hosea's



## Hoshea

### Facts:

Hoshea was the name of a king of Israel and several other men in the Old Testament.

- Hoshea son of Alah was a king of Israel for nine years during part of the reigns of Ahaz and Hezekiah, kings of Judah.
- Joshua son of Nun was formerly named Hoshea. Moses changed Hoshea's name to Joshua before sending him and eleven other men to spy out the land of the Canaanites.
- After Moses died, Joshua led the people of Israel to take possession of the land of Canaan.
- A different man named Hoshea was a son of Azaziah and was one of the leaders of the Ephraimites.

(See also: [Ahaz](#), [Canaan](#), [Ephraim](#), [Hezekiah](#), [Joshua](#), [Moses](#))

### Bible References:

- 1 Chronicles 27:20
- 2 Kings 15:30
- 2 Kings 17:03
- 2 Kings 18:01
- 2 Kings 18:09

### Word Data:

- Strong's: H1954

### Forms Found in the English ULB:

Hoshea, Hoshea's

## Iconium

### Facts:

Iconium was a city in the south central part of what is now the country of Turkey.

- On Paul's first missionary journey, he and Barnabas went to Iconium after the Jews forced them to leave the city of Antioch.
- Then the unbelieving Jews and Gentiles in Iconium also planned to stone Paul and his coworkers, but they escaped to the nearby city of Lystra.
- After that the people from both Antioch and Iconium came to Lystra and stirred up the people there to stone Paul.

(See also: [Barnabas](#), [Lystra](#), [stone](#))

### Bible References:

- 2 Timothy 03:10-13
- Acts 14:01
- Acts 14:19-20
- Acts 16:1-3

### Word Data:

- Strong's: G2430

Forms Found in the English ULB:

Iconium

Isaac

Facts:

Isaac was the only son of Abraham and Sarah. God had promised to give them a son even though they were very old.

- The name "Isaac" means "he laughs." When God told Abraham that Sarah would give birth to a son, Abraham laughed because they were both very old. Some time later, Sarah also laughed when she heard this news.
- But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
- God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
- When Isaac was a youth, God tested Abraham's faith by commanding him to sacrifice Isaac.
- Isaac's son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(See also: [Abraham](#), [descendant](#), [eternity](#), [fulfill](#), [Jacob](#), [Sarah](#), [twelve tribes of Israel](#))

Bible References:

- Galatians 04:28-29
- Genesis 25:9-11
- Genesis 25:19
- Genesis 26:1
- Genesis 26:08
- Genesis 28:1-2
- Genesis 31:18
- Matthew 08:11-13
- Matthew 22:32

Word Data:

- Strong's: H3327, H3446, G2464

Forms Found in the English ULB:

Isaac, Isaac's

Isaiah

Facts:

Isaiah was a prophet of God who prophesied during the reigns of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah.

- He lived in Jerusalem during the time when the Assyrians were attacking the city, during the reign of Hezekiah.
- The Old Testament book of Isaiah is one of the major books of the Bible.
- Isaiah wrote many prophecies that came true while he was still living.
- Isaiah is especially known for the prophecies he wrote about the Messiah that came true 700 years later when Jesus was living on earth.
- Jesus and his disciples quoted Isaiah's prophecies to teach people about the Messiah.

(See also: [Ahaz](#), [Assyria](#), [Christ](#), [Hezekiah](#), [Jotham](#), [Judah](#), [prophet](#), [Uzziah](#))

Bible References:

- 2 Kings 20:1-3
- Acts 28:26
- Isaiah 01:1
- Luke 03:4
- Mark 01:01
- Mark 07:06
- Matthew 03:03
- Matthew 04:14

Word Data:

- Strong's: H3470, G2268

Forms Found in the English ULB:

Isaiah, Isaiah's

Ishmael

Related Words:

Ishmaelite

Facts:

Ishmael was the son of Abraham and the Egyptian slave Hagar. There were several other men in the Old Testament named Ishmael.

- The name "Ishmael" means "God hears."
- God promised to bless Abraham's son Ishmael, but he was not the son God had promised to establish his covenant with.
- God protected Hagar and Ishmael when they were sent into the desert.
- While Ishmael was living in the desert of Paran, he married an Egyptian woman.
- Ishmael son of Nethaniah was an army officer from Judah who led a group of men to kill a governor who had been appointed by the Babylonian king, Nebuchadnezzar.
- There were also four other men named Ishmael in the Old Testament.
- An Ishmaelite was a descendant of Ishmael.

(See also: [Abraham](#), [Babylon](#), [covenant](#), [desert](#), [Egypt](#), [Hagar](#), [Isaac](#), [Nebuchadnezzar](#), [Paran](#), [Sarah](#))

Bible References:

- 1 Chronicles 01:28-31
- 2 Chronicles 23:01
- Genesis 16:12
- Genesis 25:9-11
- Genesis 25:16
- Genesis 37:25-26

Word Data:

- Strong's: H3458, H3459

Forms Found in the English ULB:

Ishmael, Ishmaelite, Ishmaelites, Ishmael's

Israel

Related Ideas:

Israelite

Facts:

The term "Israel" is the name that God gave to Jacob. It means "he struggles with God."

- The descendants of Jacob became known as the "people of Israel" or the "nation of Israel" or the "Israelites."
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called "Judah," and the northern kingdom, called "Israel."
- Often the term "Israel" can be translated as "the people of Israel" or "the nation of Israel," depending on the context.

(See also: [Jacob](#), [kingdom of Israel](#), [Judah](#), [nation](#), [twelve tribes of Israel](#))

Bible References:

- 1 Chronicles 10:01
- 1 Kings 08:02
- Acts 02:36
- Acts 07:24
- Acts 13:23
- John 01:49-51
- Luke 24:21
- Mark 12:29
- Matthew 02:06
- Matthew 27:09
- Philippians 03:4-5

Word Data:

- Strong's: H3478, H3479, H3481, H3482, G935, G2474, G2475

Forms Found in the English ULB:

Israel, Israel's, Israelite, Israelite's, Israelites, Israelites'

Issachar

Facts:

Issachar was the fifth son of Jacob. His mother was Leah.

- The tribe of Issachar was one of the twelve tribes of Israel.
- Issachar's land was bordered by the lands of Naphtali, Zebulun, Manasseh, and Gad.
- It was located just south of the Sea of Galilee.

(See also: [Gad](#), [Manasseh](#), [Naphtali](#), [twelve tribes of Israel](#), [Zebulun](#))

Bible References:

- Exodus 01:1-5
- Ezekiel 48:23-26
- Genesis 30:18
- Joshua 17:10

Word Data:

- Strong's: H3485, G2466

Forms Found in the English ULB:

Issachar, Issachar's

Jacob

Facts:

Jacob was the younger twin son of Isaac and Rebekah.

- Jacob's name means "he grabs the heel" which is an expression meaning "he deceives." As Jacob was being born, he was holding onto the heel of his twin brother Esau.
- Many years later, God changed Jacob's name to "Israel," which means "he struggles with God."
- Jacob was clever and deceptive. He found ways to take the firstborn blessing and inheritance rights from his older brother, Esau.
- Esau was angry and planned to kill him so Jacob left his homeland. But years later Jacob returned with his wives and children to the land of Canaan where Esau was living, and their families lived peacefully near each other.
- Jacob had twelve sons. Their descendants became the twelve tribes of Israel.
- A different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(See also: [Canaan](#), [deceive](#), [Esau](#), [Isaac](#), [Israel](#), [Rebekah](#), [twelve tribes of Israel](#))

Bible References:

- Acts 07:11
- Acts 07:46
- Genesis 25:26
- Genesis 29:1-3
- Genesis 32:1-2
- John 04:4-5
- Matthew 08:11-13
- Matthew 22:32

Word Data:

- Strong's: H3290, G2384

Forms Found in the English ULB:

Jacob, Jacob's

## James brother of Jesus

### Facts:

James was a son of Mary and Joseph. He was one of Jesus' younger half-brothers.

- Jesus' other half-brothers were named Joseph, Judas, and Simon.
- During Jesus' lifetime, James and his brothers did not believe that Jesus was the Messiah.
- Later, after Jesus was raised from the dead, James believed in him and became a leader of the church in Jerusalem.
- The New Testament book of James is a letter that James wrote to Christians who had fled to other countries to escape persecution.

(See also: [apostle](#), [Christ](#), [church](#), [Judas the son of James](#), [persecute](#))

### Bible References:

- Galatians 01:18-20
- Galatians 02:9-10
- James 01:1-3
- Jude 01:1-2
- Mark 09:1-3
- Matthew 13:54-56

### Word Data:

- Strong's: G2385

### Forms Found in the English ULB:

James

## James son of Alphaeus

### Facts:

James, the son of Alphaeus, was one of Jesus' twelve disciples. Jesus also called these men apostles.

- His name is given in the lists of Jesus' disciples in the gospels of Matthew, Mark, and Luke.
- He is also mentioned in the book of Acts as one of the eleven disciples who were together praying in Jerusalem after Jesus went back up to heaven.

(See also: [apostle](#), [disciple](#), [James \(brother of Jesus\)](#), [James \(son of Zebedee\)](#), [the twelve](#))

### Bible References:

- Acts 01:12-14
- Luke 06:14-16
- Mark 03:17-19
- Mark 14:32-34
- Matthew 10:2-4

### Word Data:

- Strong's: G2385

Forms Found in the English ULB:

James son of Alphaeus

James son of Zebedee

Facts:

James, a son of Zebedee, was one of Jesus' twelve apostles. He had a younger brother named John who was also one of Jesus' apostles.

- James and his brother John worked by fishing with their father Zebedee.
- James and John were nicknamed the "Sons of Thunder," perhaps because they got angry quickly.
- Peter, James, and John were Jesus' closest disciples and were with him for amazing events such as when Jesus was on a mountaintop with Elijah and Moses and when Jesus caused a dead little girl to come back to life.
- This is a different James than the one who wrote a book in the Bible. Some languages may have to write their names differently to make it clear that they were two different men.

(See also: [apostle](#), [Elijah](#), [James \(brother of Jesus\)](#), [James \(son of Alphaeus\)](#), [Moses](#))

Bible References:

- Luke 09:28-29
- Mark 01:19-20
- Mark 01:29-31
- Mark 03:17
- Matthew 04:21-22
- Matthew 17:1-2

Word Data:

- Strong's: G2385

Forms Found in the English ULB:

James son of Zebedee, James

Japheth

Facts:

Japheth was one of Noah's three sons.

- During the worldwide flood that covered the whole earth, Japheth and his two brothers were with Noah in the ark, along with their wives.
- Noah's sons are usually listed as, "Shem, Ham, and Japheth." This indicates that Japheth was the youngest brother.

(See also: [ark](#), [flood](#), [Ham](#), [Noah](#), [Shem](#))

Bible References:

- 1 Chronicles 01:04
- Genesis 05:32
- Genesis 06:10

- Genesis 07:13-14
- Genesis 10:1

Word Data:

- Strong's: H3315

Forms Found in the English ULB:

Japheth, Japheth's

Jebus

Related Words

Jebusite

Facts:

The Jebusites were a people group living in the land of Canaan. They were descended from Ham's son Canaan.

- The Jebusites lived in the city of Jebus, and its name was later changed to Jerusalem when King David conquered it.
- Melchizedek, the king of Salem, was probably of Jebusite origin.

(See also: [Canaan](#), [Ham](#), [Jerusalem](#), [Melchizedek](#))

Bible References:

- 1 Chronicles 01:14
- 1 Kings 09:20-21
- Exodus 03:7-8
- Genesis 10:16
- Joshua 03:9-11
- Judges 01:20-21

Word Data:

- Strong's: H2982, H2983

Forms Found in the English ULB:

Jebus, Jebusite, Jebusites

Jehoiachin

Facts:

Jehoiachin was a king who ruled over the kingdom of Judah.

- Jehoiachin became king when he was 18 years old. He only reigned three months, and after that he was captured by the Babylonian army and taken to Babylon.
- During his short reign, Jehoiachin did evil things like the ones his grandfather King Manasseh and his father King Jehoiakim had done.

(See also: [Babylon](#), [Jehoiakim](#), [Judah](#), [Manasseh](#))



Bible References:

- 2 Chronicles 36:8
- 2 Kings 24:15-17
- Esther 02:06
- Ezekiel 01:1-3
- Jeremiah 22:24
- Jeremiah 37:01

Word Data:

- Strong's: H3078, H3112, H3204, H3659

Forms Found in the English ULB:

Jehoiachin, Jehoiachin's

## Jehoiada

Facts:

Jehoiada was a priest who helped hide and protect King Ahaziah's son Joash until he was old enough to be declared king.

- Jehoiada arranged for hundreds of bodyguards to protect young Joash as he was proclaimed king by the people in the temple.
- Jehoiada led the people in getting rid of all the altars of the false god Baal.
- For the rest of his life, Jehoiada the priest advised King Joash to help him obey God and rule the people wisely.
- Another man named Jehoiada was the father of Benaiah.

(See also: [Ahaziah](#), [Baal](#), [Benaiah](#), [Joash](#))

Bible References:

- 2 Kings 11:04
- 2 Kings 12:1-3

Word Data:

- Strong's: H3077

Forms Found in the English ULB:

Jehoiada, Jehoiada's

## Jehoiakim

Facts:

Jehoiakim was an evil king who reigned over the kingdom of Judah, beginning around 608 B.C. He was King Josiah's son. His name was originally Eliakim.

- The Egyptian pharaoh Necho changed Eliakim's name to Jehoiakim and made him king of Judah.
- Necho forced Jehoiakim to pay high taxes to Egypt.

- When Judah was later invaded by King Nebuchadnezzar, Jehoiakim was among those who were captured and taken to Babylon.
- Jehoiakim was an evil king who led Judah away from Yahweh. Jeremiah the prophet prophesied against him.

(See also: [Babylon](#), [Eliakim](#), [Jeremiah](#), [Judah](#), [Nebuchadnezzar](#))

Bible References:

- 1 Chronicles 03:15-16
- 2 Kings 23:34-35
- 2 Kings 24:01
- Daniel 01:02
- Jeremiah 01:03

Word Data:

- Strong's: H3079

Forms Found in the English ULB:

Jehoiakim, Jehoiakim's

Jehoram

Facts:

"Jehoram" was the name of two kings in the Old Testament. Both kings were also known as "Joram."

- One King Jehoram ruled over the kingdom of Judah for eight years. He was the son of King Jehoshaphat. This is the king that is most commonly known as Jehoram.
- The other King Jehoram ruled over the kingdom of Israel for twelve years. He was the son of King Ahab.
- King Jehoram of Judah reigned during the time that the prophets Jeremiah, Daniel, Obadiah, and Ezekiel were prophesying in the kingdom of Judah.
- King Jehoram also reigned during some of the time that his father King Jehoshaphat was reigning over Judah.
- Some translations may choose to consistently use the name "Jehoram" when the king of Israel is mentioned and the name "Joram" for the king of Judah.
- Another way to clearly identify each one would be to include the name of his father.

(See also: [Ahab](#), [Jehoshaphat](#), [Joram](#), [Judah](#), [kingdom of Israel](#), [Obadiah](#))

Bible References:

- 1 Kings 22:48-50
- 2 Chronicles 21:03
- 2 Kings 11:1-3
- 2 Kings 12:18

Word Data:

- Strong's: H3088, H3141, G2496

Forms Found in the English ULB:

Jehoram, Jehoram's

## Jehoshaphat

### Facts:

Jehoshaphat was the name of at least two men in the Old Testament.

- The best known man by this name was King Jehoshaphat who was the fourth king to rule over the kingdom of Judah.
- He restored peace between Judah and Israel and destroyed the altars of false gods.
- Another Jehoshaphat was a "recorder" for David and Solomon. His job included writing documents for the king to sign and recording the history of the important events that happened in the kingdom.

(See also: [altar](#), [David](#), [false god](#), [Israel](#), [Judah](#), [priest](#), [Solomon](#))

### Bible References:

- 1 Chronicles 03:10-12
- 1 Kings 04:17
- 2 Chronicles 17:01
- 2 Kings 01:17
- 2 Samuel 08:15-18
- Matthew 01:7-8

### Word Data:

- Strong's: H3092, G2498

### Forms Found in the English ULB:

Jehoshaphat, Jehoshaphat's

## Jehu

### Facts:

Jehu was the name of two men in the Old Testament.

- Jehu son of Hanani was a prophet during the reigns of King Ahab of Israel and King Jehoshaphat of Judah.
- Jehu son (or descendant) of Jehoshaphat was a general in the Israelite army who was anointed king by order of the prophet Elisha.
- King Jehu killed two evil kings, King Joram of Israel and King Ahaziah of Judah.
- King Jehu also killed all the relatives of the former King Ahab and had the evil queen Jezebel killed.
- King Jehu destroyed all the places of Baal worship in Samaria and killed all the prophets of Baal.
- King Jehu served the only true God, Yahweh, and was king over Israel for twenty-eight years.

(See also: [Ahab](#), [Ahaziah](#), [Baal](#), [Elisha](#), [Jehoshaphat](#), [Jehu](#), [Jezebel](#), [Joram](#), [Judah](#), [Samaria](#))

### Bible References:

- 1 Chronicles 04:35
- 1 Kings 16:02
- 2 Chronicles 19:1-3
- 2 Kings 10:09
- Hosea 01:04

Word Data:

- Strong's: H3058

Forms Found in the English ULB:

Jehu, Jehu's

Jephthah

Facts:

Jephthah was a warrior from Gilead who served as a judge over Israel.

- In Hebrews 11:32, Jephthah is praised as an important leader who delivered his people from their enemies.
- He rescued the Israelites from the Ammonites and led his people to defeat the Ephraimites.
- Jephthah however, made a foolish, hasty vow to God which resulted in the sacrifice of his daughter.

(See also: [Ammon](#), [deliver](#), [Ephraim](#), [judge](#), [vow](#))

Bible References:

- Hebrews 11:32-34
- Judges 11:1-3
- Judges 11:35
- Judges 12:02

Word Data:

- Strong's: H3316

Forms Found in the English ULB:

Jephthah, Jephthah's

Jeremiah

Facts:

Jeremiah was a prophet of God in the kingdom of Judah. The Old Testament book of Jeremiah contains his prophecies.

- Like most of the prophets, Jeremiah often had to warn the people of Israel that God was going to punish them for their sins.
- Jeremiah prophesied that the Babylonians would capture Jerusalem, making some of the people of Judah angry. So they put him in a deep, dry well and left him there to die. But the king of Judah ordered his servants to rescue Jeremiah from the well.
- Jeremiah wrote that he wished his eyes could be a "fountain of tears," to express his deep sadness over the rebellion and sufferings of his people.

(See also: [Babylon](#), [Judah](#), [prophet](#), [rebel](#), [suffer](#), [well](#))

Bible References:

- 2 Chronicles 35:25

- Jeremiah 01:02
- Jeremiah 11:01
- Matthew 02:18
- Matthew 16:13-16
- Matthew 27:10

Word Data:

- Strong's: H3414, G2408

Forms Found in the English ULB:

Jeremiah, Jeremiah's

Jericho

Facts:

Jericho was a powerful city in the land of Canaan. It was located just west of the Jordan River and just north of the Salt Sea.

- As all Canaanites did, the people of Jericho worshiped false gods.
- Jericho was the first city in the land of Canaan that God told the Israelites to conquer.
- When Joshua led the Israelites against Jericho, God did a great miracle to help them defeat the city.

(See also: [Canaan](#), [Jordan River](#), [Joshua](#), [miracle](#), [Salt Sea](#))

Bible References:

- 1 Chronicles 06:78
- Joshua 02:1-3
- Joshua 07:2-3
- Luke 18:35
- Mark 10:46-48
- Matthew 20:29-31
- Numbers 22:1

Word Data:

- Strong's: H3405, G2410

Forms Found in the English ULB:

Jericho, Jericho's

Jeroboam

Facts:

Jeroboam son of Nebat was the first king of the northern kingdom of Israel around 900-910 BC. Another Jeroboam, son of King Jehoash, ruled over Israel about 120 years later.

- Yahweh gave Jeroboam son of Nebat a prophecy that he would become king after Solomon and that he would rule ten tribes of Israel.

- When Solomon died, the ten northern tribes of Israel rebelled against Solomon's son Rehoboam and instead made Jeroboam their king, leaving Rehoboam as king of only the southern two tribes, Judah and Benjamin.
- Jeroboam became a wicked king who led the people away from worshiping Yahweh and instead set up idols for them to worship. All the other kings of Israel followed Jeroboam's example and were evil like he was.
- Almost 120 years later, another King Jeroboam began ruling the northern kingdom of Israel. This Jeroboam was the son of King Jehoash and was wicked like all the previous kings of Israel had been.
- In spite of the Israelite's wickedness, God had mercy on them and helped this King Jeroboam to gain land and establish boundaries for their territory.

(See also: [false god](#), [kingdom of Israel](#), [Judah](#), [Solomon](#))

#### Bible References:

- 1 Chronicles 05:16-17
- 1 Kings 12:02
- 2 Chronicles 09:29
- 2 Kings 03:1-3
- Amos 01:01

#### Word Data:

- Strong's: H3379

#### Forms Found in the English ULB:

Jeroboam, Jeroboam's

#### Jerusalem

#### Facts:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of Israel today.

- The name "Jerusalem" is first mentioned in the book of Joshua. Other Old Testament names for this city include "Salem" "city of Jebus," and "Zion." Both "Jerusalem" and "Salem," have the root meaning of "peace."
- Jerusalem was originally a Jebusite fortress called "Zion" which King David captured and made into his capital city.
- It was in Jerusalem that David's son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going "up" to Jerusalem since it is located in the mountains.

(See also: [Babylon](#), [Christ](#), [David](#), [Jebusites](#), [Jesus](#), [Solomon](#), [temple](#), [Zion](#))

#### Bible References:

- Galatians 04:26-27
- John 02:13
- Luke 04:9-11
- Luke 13:05

- Mark 03:7-8
- Mark 03:20-22
- Matthew 03:06
- Matthew 04:23-25
- Matthew 20:17

Word Data:

- Strong's: H3389, H3390, G2414, G2415, G2419

Forms Found in the English ULB:

Jerusalem, Jerusalem's

Jesse

Facts:

Jesse was the father of King David and the grandson of Ruth and Boaz.

- Jesse was from the tribe of Judah.
- He was an "Ephrathite," which means he was from the town of Ephrathah (Bethlehem).
- The prophet Isaiah prophesied about a "shoot" or "branch" that would come from the "root of Jesse" and bear fruit. This refers to Jesus, who was a descendant of Jesse.

(See also: [Bethlehem](#), [Boaz](#), [descendant](#), [fruit](#), [Jesus](#), [king](#), [prophet](#), [Ruth](#), [twelve tribes of Israel](#))

Bible References:

- 1 Chronicles 02:12
- 1 Kings 12:16
- 1 Samuel 16:1
- Luke 03:32
- Matthew 01:4-6

Word Data:

- Strong's: H3448, G2421

Forms Found in the English ULB:

Jesse, Jesse's

Jesus

Related Ideas:

the Lord Jesus

Facts:

Jesus is God's Son. The name "Jesus" means "Yahweh saves."

- In a miraculous way, the Holy Spirit caused the eternal Son of God to be born as a human being. His mother was told by an angel to call him "Jesus" because he was destined to save people from their sins.
- Jesus did many miracles that revealed that he is God and that he is the Christ, or the Messiah.

Translation Suggestions:

- In many languages "Jesus" is spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesu," "Jezus," "Yesus", and "Hesu" are some of the ways that this name is translated into different languages.
- Also consider how this names are spelled in a nearby local or national language.

(See also: [Christ](#), [God](#), [God the Father](#), [high priest](#), [kingdom of God](#), [Mary](#), [Savior](#), [Son of God](#))

Bible References:

- 1 Corinthians 06:11
- 1 John 02:02
- 1 John 04:15
- 1 Timothy 01:02
- 2 Peter 01:02
- 2 Thessalonians 02:15
- 2 Timothy 01:10
- Acts 02:23
- Acts 05:30
- Acts 10:36
- Hebrews 09:14
- Hebrews 10:22
- Luke 24:20
- Matthew 01:21
- Matthew 04:03
- Philippians 02:05
- Philippians 02:10
- Philippians 04:21-23
- Revelation 01:06

Word Data:

- Strong's: G2424

Forms Found in the English ULB:

Jesus, the Lord Jesus

Jethro

Facts:

The names "Jethro" and "Reuel" both refer to the father of Moses' wife, Zipporah. There were also two other men named "Reuel" in the Old Testament.

- When Moses was a shepherd in the land of Midian, he married the daughter of a Midianite man named Reuel.
- Later on Reuel is referred to as "Jethro, the priest of Midian." It could be that "Reuel" was his clan name.
- When God spoke to Moses from a flaming bush, Moses was tending Jethro's sheep
- Some time later, after God had rescued the Israelites from Egypt, Jethro came out to the Israelites in the wilderness and gave Moses good advice about judging the affairs of the people.
- He believed in God when he heard about all the miracles God had done for the Israelites in Egypt.
- One of Esau's sons was named Reuel.
- Another man named Reuel is mentioned in the genealogy of the Israelites who returned to resettle in Judah after their captivity in Babylon had ended.



(See also: [captive](#), [clan](#), [desert](#), [Egypt](#), [Esau](#), [miracle](#), [Moses](#), [desert](#))

Bible References:

- 1 Chronicles 01:34-37
- Exodus 02:18-20
- Exodus 03:1-3
- Exodus 18:03
- Numbers 10:29

Word Data:

- Strong's: H3503, H7467

Forms Found in the English ULB:

Jethro, Reuel

Jew

Related Ideas:

Jewish, person of Judah

Facts:

Jews are people who are descendants of Abraham's grandson Jacob. The word "Jew" comes from the word "Judah."

- People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon.
- Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed.
- Often the phrase "the Jews" refers to the leaders of the Jews, not all the Jewish people. In those contexts, some translations add "leaders of" to make this clear.

(See also: [Abraham](#), [Jacob](#), [Israel](#), [Babylon](#), [Jewish leaders](#))

Bible References:

- Acts 02:05
- Acts 10:28
- Acts 14:5-7
- Colossians 03:11
- John 02:14
- Matthew 28:15

Word Data:

- Strong's: H3054, H3061, H3062, H3064, H3066, G2450, G2451, G2452, G2453

Forms Found in the English ULB:

Jew, Jewish, Jews, Jews', a person of Judah, the language of Judah, the people of Judah

## Jewish authorities

Related Ideas:

Jewish leader

Definitions:

The term "Jewish leader" or "Jewish authority" refers to religious leaders such as the priests and teachers of God's laws. They also had the authority to make judgments about non-religious matters as well.

- The Jewish leaders were the high priests, chief priests, and scribes (teachers of God's laws).
- Two main groups of Jewish leaders were the Pharisees and Sadducees.
- Seventy Jewish leaders met together in the Jewish Council in Jerusalem to make judgments about matters of law.
- Many Jewish leaders were proud and thought they were righteous. They were jealous of Jesus and wanted to harm him. They claimed to know God but did not obey him.
- Often the phrase "the Jews" referred to the Jewish leaders, especially in contexts where they were angry at Jesus and were trying to trick or harm him.
- These terms could also be translated as "Jewish rulers" or "men who ruled over the Jewish people" or "Jewish religious leaders."

(See also: [Jew](#), [chief priests](#), [council](#), [high priest](#), [Pharisee](#), [priest](#), [Sadducee](#), [scribe](#))

Bible References:

- Exodus 16:22-23
- John 02:19
- John 05:10-11
- John 05:16
- Luke 19:47-48

Word Data:

- Strong's: G2453

Forms Found in the English ULB:

Jewish authorities, Jewish leader

## Jezebel

Facts:

Jezebel was the wicked wife of King Ahab of Israel.

- Jezebel influenced Ahab and the rest of Israel to worship idols.
- She also killed many of God's prophets.
- Jezebel caused an innocent man named Naboth to be killed so that Ahab could steal Naboth's vineyard.
- Jezebel was finally killed due to all the evil things she had done. Elijah prophesied about how she would die and it happened exactly as he had predicted.

(See also: [Ahab](#), [Elijah](#), [false god](#))

Bible References:

- 1 Kings 16:31-33
- 1 Kings 19:1-3
- 2 Kings 09:07
- 2 Kings 09:31
- Revelation 02:20

Word Data:

- Strong's: H348, G2403

Forms Found in the English ULB:

Jezebel, Jezebel's

Jezreel

Related Words:

Jezreelite

Facts:

Jezreel was an important Israelite city in the territory of the Issachar tribe, located southwest of the Salt Sea. A Jezreelite is a person from this city.

- The city of Jezreel is one of the western points in the Plain of Megiddo, which is also called the "Valley of Jezreel."
- Several kings of Israel had their palaces in the city of Jezreel.
- Naboth's vineyard was located near King Ahab's palace in Jezreel. The prophet Elijah prophesied against Ahab there.
- Ahab's evil wife Jezebel was killed in Jezreel.
- Many other significant events happened in this city, including several battles.

(See also: [Ahab](#), [Elijah](#), [Issachar](#), [Jezebel](#), [palace](#), [Salt Sea](#))

Bible References:

- 1 Kings 04:12
- 1 Samuel 25:43-44
- 2 Kings 08:28-29
- 2 Samuel 02:1-3
- Judges 06:33

Word Data:

- Strong's: H3157, H3158, H3159

Forms Found in the English ULB:

Jezreel, Jezreelite

## Joab

### Facts:

Joab was an important military leader for King David throughout David's entire reign.

- Before David became king, Joab had already been one of his loyal followers.
- Later, during David's reign as king over Israel, Joab became the commander of King David's army.
- Joab was also King David's nephew, since his mother was one of David's sisters.
- When David's son Absalom betrayed him by trying to take over his kingship, Joab killed Absalom in order to protect the king.
- Joab was a very aggressive fighter and killed many people who were enemies of Israel.

(See also: [Absalom](#), [David](#))

### Bible References:

- 1 Chronicles 02:16-17
- 1 Kings 01:07
- 1 Samuel 26:6-8
- 2 Samuel 02:18
- Nehemiah 07:11

### Word Data:

- Strong's: H3097

### Forms Found in the English ULB:

Joab, Joab's

## Joash

### Facts:

Joash was the name of several men in the Old Testament.

- One Joash was the father of the Israelite deliverer Gideon.
- Another man named Joash was a descendant of Jacob's youngest son, Benjamin.
- The most well-known Joash became king of Judah at the age of seven. He was the son of Ahaziah, king of Judah, who had been murdered.
- When Joash was a very young child, his aunt saved him from being killed by hiding him away until he was old enough to be crowned king.
- King Joash was a good king who at first obeyed God. But he did not remove the high places, and the Israelites started worshipping idols again.
- King Joash ruled Judah during some of the years that King Jehoash was ruling Israel. They were two distinct kings.

(See also: [Ahaziah](#), [altar](#), [Benjamin](#), [false god](#), [Gideon](#), [high places](#), [false god](#))

### Bible References:

- 1 Chronicles 03:10-12
- 2 Chronicles 18:25-27
- 2 Kings 11:03
- Amos 01:01

- Judges 06:11-12

Word Data:

- Strong's: H3101, H3135

Forms Found in the English ULB:

Joash, Joash's

Job

Facts:

Job was a man who is described in the Bible as blameless and righteous before God. He is best known for persevering in his faith in God through times of terrible suffering.

- Job lived in the land of Uz, which was located somewhere east of the land of Canaan, possibly near the region of the Edomites.
- It is thought that he lived during the time of Esau and Jacob because one of Job's friends was a "Temanite," which was a people group named after Esau's grandson.
- The Old Testament book of Job tells about how Job and others responded to his suffering. It also gives God's viewpoint as the sovereign creator and ruler of the universe.
- After all the disasters, God eventually healed Job and gave him more children and wealth.
- The book of Job says that he was very old when he died.

(See also: [Abraham](#), [Esau](#), [flood](#), [Jacob](#)[Noah](#), [people group](#))

Bible References:

- Ezekiel 14:12-14
- James 05:9-11
- Job 01:01
- Job 03:05

Word Data:

- Strong's: H347, G2492

Forms Found in the English ULB:

Job, Job's

Joel

Facts:

Joel was a prophet who probably lived during the reign of King Joash of Judah. There were also several other men in the Old Testament named Joel.

- The book of Joel is one of twelve short prophetic books in the last section of the Old Testament.
- The only personal information we have about the prophet Joel is that his father's name was Pethuel.
- In his sermon at Pentecost, the apostle Peter quoted from the book of Joel.

(See also: [Joash](#), [Judah](#), [Pentecost](#))

Bible References:

- 1 Chronicles 06:33-35
- 1 Samuel 08:1-3
- Acts 02:16
- Ezra 10:43
- Joel 01:02

Word Data:

- Strong's: H3100, G2493

Forms Found in the English ULB:

Joel, Joel's

John Mark

Facts:

John Mark, also known as "Mark," was one of the men who traveled with Paul on his missionary journeys. He is most likely the author of the Gospel of Mark.

- John Mark accompanied his cousin Barnabas and Paul on their first missionary journey.
- When Peter was put in prison in Jerusalem, the believers there were praying for him at John Mark's mother's house.
- Mark was not an apostle, but was taught by both Paul and Peter and worked together with them in ministry.

(See also: [Barnabas](#), [Paul](#))

Bible References:

- 2 Timothy 04:11-13
- Acts 12:24-25
- Acts 13:05
- Acts 13:13
- Acts 15:36-38
- Acts 15:39-41
- Colossians 04:10-11

Word Data:

- Strong's: G2491, G3138

Forms Found in the English ULB:

John Mark, John ... Mark, Mark

## John the Baptist

### Facts:

John was the son of Zechariah and Elizabeth. Since "John" was a common name, he is often called "John the Baptist" to distinguish him from the other people named John, such as the Apostle John.

- John was the prophet whom God sent to prepare people to believe in and follow the Messiah.
- John told people to confess their sins, turn to God, and stop sinning, so that they would be ready to receive the Messiah.
- John baptized many people in water as a sign that they were sorry for their sins and were turning away from them.
- John was called "John the Baptist" because he baptized many people.

(See also: [baptize](#), [Zechariah \(NT\)](#))

### Bible References:

- John 03:22-24
- Luke 01:11-13
- Luke 01:62-63
- Luke 03:7
- Luke 03:15-16
- Luke 07:27-28
- Matthew 03:13
- Matthew 11:14

### Word Data:

- Strong's: G910 G2491

### Forms Found in the English ULB:

John the Baptist, Baptist, John the Baptist, John's

## John the apostle

### Facts:

John was one of Jesus' twelve apostles and one of Jesus' closest friends.

- John and his brother James were sons of a fisherman named Zebedee.
- In the gospel that he wrote about Jesus' life, John referred to himself as "the disciple whom Jesus loved." This seems to indicate that John was an especially close friend of Jesus.
- The apostle John wrote five New Testament books: the gospel of John, the Revelation of Jesus Christ, and three letters written to other believers.
- Note that the apostle John was a different person than John the Baptist.

(See also: [apostle](#), [reveal](#), [James \(son of Zebedee\)](#), [John \(the Baptist\)](#), [Zebedee](#))

### Bible References:

- Galatians 02:9-10
- John 01:19-21
- Mark 03:17-19
- Matthew 04:21-22

- Revelation 01:1-3

Word Data:

- Strong's: G2491

Forms Found in the English ULB:

John

Jonah

Facts:

Jonah was a Hebrew prophet in the Old Testament.

- The book of Jonah tells the story of what happened when God sent Jonah to preach to the people of Nineveh.
- Jonah refused to go to Nineveh and instead got on a ship headed for a Tarshish.
- God caused a huge storm to overwhelm that ship.
- He told the men sailing the ship that he was running away from God, and he suggested that they throw him into the sea. When they did the storm stopped.
- Jonah was swallowed by a huge fish, and he was inside the belly of that fish for three days and nights.
- After that, Jonah went to Nineveh and preached to the people there, and they turned from their sins.

(See also: [disobey](#), [Nineveh](#), [turn](#))

Bible References:

- Jonah 01:03
- Luke 11:30
- Matthew 12:39
- Matthew 16:04

Word Data:

- Strong's: H3124, G2495

Forms Found in the English ULB:

Jonah, Jonah's

Jonathan

Facts:

Jonathan was the name of at least ten men in the Old Testament. The name means "Yahweh has given."

- David's best friend, Jonathan, is the most well-known Jonathan in the Bible with this name. This Jonathan was King Saul's oldest son.
- Other Jonathans mentioned in the Old Testament include a descendant of Moses; a nephew of King David; several priests, including a son of Abiathar; and an Old Testament scribe in whose house the prophet Jeremiah was imprisoned.

(See also: [Abiathar](#), [David](#), [Moses](#), [Jeremiah](#), [priest](#), [Saul \(OT\)](#), [scribe](#))



Bible References:

- 1 Kings 01:41-42
- 1 Samuel 14:1
- 1 Samuel 20:02
- 2 Samuel 01:3-5

Word Data:

- Strong's: H3083, H3129

Forms Found in the English ULB:

Jonathan, Jonathan's

## Joppa

Facts:

In Bible times, the city of Joppa was an important commercial seaport located on the Mediterranean Sea, south of the Plain of Sharon.

- The ancient site of Joppa is the location of the present-day city of Jaffa, which is now part of the city of Tel Aviv.
- In the Old Testament, Joppa was the city where Jonah got on a boat that was going to Tarshish.
- In the New Testament, a Christian woman named Tabitha died in Joppa, and Peter brought her back to life.

(See also: [the sea](#), [Jerusalem](#), [Sharon](#), [Tarshish](#))

Bible References:

- Acts 09:37
- Acts 10:08
- Acts 11:4-6
- Acts 11:11
- Jonah 01:03

Word Data:

- Strong's: H3305, G2445

Forms Found in the English ULB:

Joppa

## Joram

Facts:

Joram son of Ahab was a king of Israel. He was also sometimes referred to as "Jehoram."

- King Joram of Israel reigned at the same time as King Jehoram of Judah.
- Joram was an evil king who worshiped false gods and caused Israel to sin.
- King Joram of Israel also reigned during the time of the prophets Elijah and Obadiah.
- Another man named Joram was the son of King Tou of Hamath when David was king.

(See also: [Ahab](#), [David](#), [Elijah](#), [Hamath](#), [Jehoram](#), [kingdom of Israel](#), [Judah](#), [Obadiah](#), [prophet](#))

Bible References:

- 1 Chronicles 03:10-12
- 2 Chronicles 22:4-5
- 2 Kings 01:17
- 2 Kings 08:16

Word Data:

- Strong's: H3088, H3141, G2496

Forms Found in the English ULB:

Joram, Joram's

## Jordan River

Facts:

The Jordan River is a river that flows from north to south, and forms the eastern boundary of the land that was called Canaan.

- Today, the Jordan River separates the countries of Israel and Jordan. Israel is on the west side of the river, and Jordan is on the east side of the river.
- The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea.
- When Joshua led the Israelites into Canaan, they had to cross the Jordan River. It was too deep to cross normally, but God miraculously stopped the river from flowing so they could walk across the river bed.
- Often in the Bible the Jordan River is referred to as "the Jordan."

(See also: [Canaan](#), [Salt Sea](#), [Sea of Galilee](#))

Bible References:

- Genesis 32:9-10
- John 01:26-28
- John 03:25-26
- Luke 03:3
- Matthew 03:06
- Matthew 03:13-15
- Matthew 04:14-16
- Matthew 19:1-2

Word Data:

- Strong's: H3383, G2446

Forms Found in the English ULB:

Jordan River, Jordan

## Joseph (New Testament)

### Facts:

In the New Testament, one of the men named Joseph was Mary's husband. This Joseph was the husband of Jesus' mother Mary. Joseph raised Jesus as if Jesus were his son. Joseph was a righteous man who worked as a carpenter.

- Joseph became engaged to a Jewish girl named Mary, while they were engaged God chose her to become the mother of Jesus the Messiah.
- An angel told Joseph that the Holy Spirit had miraculously caused Mary to be pregnant, and that Mary's baby was the Son of God.
- After Jesus was born, an angel warned Joseph to take the baby and Mary to Egypt in order to escape from Herod.
- Joseph and his family later lived in the city of Nazareth of Galilee, where he earned a living doing carpentry work.

(See also: [Christ](#), [Galilee](#), [Jesus](#), [Nazareth](#), [Son of God](#), [virgin](#))

### Bible References:

- John 01:43-45
- Luke 01:26-29
- Luke 02:4-5
- Luke 02:15-16
- Matthew 01:18-19
- Matthew 01:24-25
- Matthew 02:19-21
- Matthew 13:54-56

### Word Data:

- Strong's: G2500, G2501

### Forms Found in the English ULB:

Joseph

## Joseph (Old Testament)

### Facts:

In the Old Testament, Joseph was the eleventh son of Jacob and the first son of his mother Rachel.

- Joseph was his father's favorite son.
- His brothers were jealous of him and sold him into slavery.
- While in Egypt, Joseph was falsely accused and put into prison.
- In spite of his difficulties, Joseph remained faithful to God.
- God brought him to the second highest place of power in Egypt and used him to save people in a time when there was little food. The people of Egypt, as well as his own family, were kept from starving.

(See also: [Egypt](#), [Jacob](#))

### Bible References:

- Genesis 30:22-24

- Genesis 33:1-3
- Genesis 37:1-2
- Genesis 37:23-24
- Genesis 41:55-57
- John 04:4-5

Word Data:

- Strong's: H3084, G2501

Forms Found in the English ULB:

Joseph, Joseph's

Joshua

Facts:

There were several Israelite men named Joshua in the Bible. The most well-known is Joshua son of Nun who was Moses' helper and who later became an important leader of God's people.

- Joshua was one of the twelve spies whom Moses sent to explore the Promised Land.
- Along with Caleb, Joshua urged the Israelite people to obey God's command to enter the Promised Land and defeat the Canaanites.
- Many years later, after Moses died, God appointed Joshua to lead the people of Israel into the Promised Land.
- In the first and most famous battle against the Canaanites, Joshua led the Israelites to defeat the city of Jericho.
- The Old Testament book of Joshua tells how Joshua led the Israelites in taking control of the Promised Land and how he assigned each tribe of Israel a part of the land to live on.
- Joshua son of Jozadak is mentioned in the books of Haggai and Zechariah; he was a high priest who helped rebuild the walls of Jerusalem.
- There are several other men named Joshua mentioned in the genealogies and elsewhere in the Bible.

(See also: [Canaan](#), [Haggai](#), [Jericho](#), [Moses](#), [Promised Land](#), [Zechariah \(OT\)](#))

Bible References:

- 1 Chronicles 07:25-27
- Deuteronomy 03:21
- Exodus 17:10
- Joshua 01:03
- Numbers 27:19

Word Data:

- Strong's: H1954, H3091, G2424

Forms Found in the English ULB:

Joshua, Joshua's

## Josiah

### Facts:

Josiah was a godly king who reigned over the kingdom of Judah for thirty-one years. He led the people of Judah to repent and worship Yahweh.

- After his father King Amon was killed, Josiah became king over Judah at eight years of age.
- In the eighteenth year of his reign, King Josiah ordered Hilkiah the high priest to rebuild the temple of the Lord. While this was being done, the books of the Law were found.
- When the books of the Law were read to Josiah, he was grieved at how his people were disobeying God. He ordered that all the places of idol worship be destroyed and that the priests of the false gods be killed.
- He also ordered the people to start celebrating the Passover feast again.

(See also: [false god](#), [Judah](#), [law](#), [Passover](#), [temple](#))

### Bible References:

- 1 Chronicles 03:13-14
- 2 Chronicles 33:24-25
- 2 Chronicles 34:03
- Jeremiah 01:03
- Matthew 01:11

### Word Data:

- Strong's: H2977, G2502

### Forms Found in the English ULB:

Josiah, Josiah's

## Jotham

### Facts:

In the Old Testament, there were three men with the name Jotham.

- One man named Jotham was the youngest son of Gideon. Jotham helped defeat his older brother Abimelech, who had killed all the rest of their brothers.
- Another man named Jotham was a king over Judah for sixteen years following the death of his father Uzziah (Azariah).
- Like his father, King Jotham obeyed God and was a good king.
- However, by not removing the places of idol worship he caused the people of Judah to later turn away from God again.
- Jotham is also one of the ancestors listed in the genealogy of Jesus Christ in the book of Matthew.

(See also: [Abimelech](#), [Ahaz](#), [Gideon](#), [Uzziah](#))

### Bible References:

- 2 Chronicles 26:21
- 2 Kings 15:05
- Isaiah 01:1
- Judges 09:5-6

Word Data:

- Strong's: H3147

Forms Found in the English ULB:

Jotham, Jotham's

## Judah

Facts:

Judah was one of Jacob's older sons. His mother was Leah. His descendants were called the "tribe of Judah."

- It was Judah who told his brothers to sell their younger brother Joseph as a slave instead of leaving him to die in a deep pit.
- King David and all the kings after him were descendants of Judah. Jesus, too, was a descendant of Judah.
- When Solomon's reign ended and the nation of Israel divided, the kingdom of Judah was the southern kingdom.
- In the New Testament book of Revelation, Jesus is called the "Lion of Judah."
- The words "Jew" and "Judea" come from the name "Judah."

(See also: [Jacob](#), [Jew](#), [Judah](#), [Judea](#), [twelve tribes of Israel](#))

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 01:09
- Genesis 29:35
- Genesis 38:02
- Luke 03:33
- Ruth 01:02

Word Data:

- Strong's: H3061, H3063

Forms Found in the English ULB:

Judah, Judah's

## Judah

Facts:

The tribe of Judah was the largest of the twelve tribes of Israel. The kingdom of Judah was made up of the tribes of Judah and Benjamin.

- After King Solomon died, the nation of Israel was divided into two kingdoms: Israel and Judah. The kingdom of Judah was the southern kingdom, located west of the Salt Sea.
- The capital city of the kingdom of Judah was Jerusalem.
- Eight kings of Judah obeyed Yahweh and led the people to worship him. The other kings of Judah were evil and led the people to worship idols.
- Over 120 years after Assyria defeated Israel (the northern kingdom), Judah was conquered by the nation of Babylon. The Babylonians destroyed the city and the temple, and took most of the people of Judah to Babylon as captives.

(See also: [Judah](#), [Salt Sea](#))

Bible References:

- 1 Samuel 30:26-28
- 2 Samuel 12:08
- Hosea 05:14
- Jeremiah 07:33
- Judges 01:16-17

Word Data:

- Strong's: H4438, H3063, G2455

Forms Found in the English ULB:

Judah, kingdom of Judah, language of Judah

Judaism

Definition:

The term "Judaism" refers to the religion practiced by the Jews.

- The word "Judaism" only appears in the New Testament, since the term did not exist before that time.
- Judaism includes all the Old Testament laws and instructions that God gave to the Israelites to obey. It also includes the customs and traditions that have been added to the Jewish religion over time.
- When translating, the term "Jewish religion" or "religion of the Jews" can be used in both the Old and New Testaments.
- When translating the word "Judaism", the term "Jewish religion" or "religion of the Jews" can be used.

(See also: [Jew](#), [law](#))

Bible References:

- Galatians 01:13
- Galatians 01:14

Word Data:

- Strong's: G2454

Forms Found in the English ULB:

Judaism

Judas Iscariot

Related Words

Judas son of Simon Iscariot

Facts:

Judas Iscariot was one of Jesus' apostles. He was the one who betrayed Jesus to the Jewish leaders.

- The name "Iscariot" may mean "from Kerioth," perhaps indicating that Judas grew up in that city.
- Judas Iscariot managed the apostles' money and regularly stole some of it to use for himself.
- Judas betrayed Jesus by telling the religious leaders where Jesus was so they could arrest him.
- After the religious leaders condemned Jesus to die, Judas regretted that he had betrayed Jesus, so he gave the betrayal money back to the Jewish leaders and then killed himself.
- Another apostle was also named Judas, as was one of Jesus' brothers. Jesus' brother was also known as "Jude."

(See also: [apostle](#), [betray](#), [Jewish leaders](#), [Judas the son of James](#))

Bible References:

- Luke 06:14-16
- Luke 22:47-48
- Mark 03:19
- Mark 14:10-11
- Matthew 26:23-25

Word Data:

- Strong's: G2455, G2469

Forms Found in the English ULB:

Judas ... Iscariot

Judas son of James

Facts:

Judas son of James was one of Jesus' twelve apostles. Note that he was not the same man as Judas Iscariot.

- Often in the Bible, men with the same name were distinguished by mentioning whose son they were. Here, Judas was identified as the "son of James."
- Another man named Judas was Jesus' brother. He was also known as "Jude."
- The New Testament book called "Jude" was probably written by Jesus' brother Judas, since the author identified himself as the "brother of James." James was another brother of Jesus.
- It is also possible that the book of Jude was written by Jesus' disciple, Judas, the son of James.

(See also: [Judas Iscariot](#), [son](#), [the twelve](#))

Bible References:

- Acts 01:12-14
- Luke 06:14-16

Word Data:

- Strong's: G2455



Forms Found in the English ULB:

Judas son of James

Judea

Facts:

The term "Judea" refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

- Sometimes "Judea" is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province "Judah."
- Other times "Judea" has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
- If translators want to make the distinction clear, the broad sense of Judea could be translated as "Judea Country" and the narrow sense could be translated as "Judea Province," or "Judah Province" since this is the part of ancient Israel where the tribe of Judah had originally lived.

(See also: [Galilee](#), [Edom](#), [Judah](#), [Judah](#), [Samaria](#))

Bible References:

- 1 Thessalonians 02:14
- Acts 02:09
- Acts 09:32
- Acts 12:19
- John 03:22-24
- Luke 01:05
- Luke 04:44
- Luke 05:17
- Mark 10:1-4
- Matthew 02:01
- Matthew 02:05
- Matthew 02:22-23
- Matthew 03:1-3
- Matthew 19:01

Word Data:

- Strong's: G2453

Forms Found in the English ULB:

Judea

Kadesh

Facts:

The names Kadesh, Kadesh-Barnea, and Meribah Kadesh all refer to an important city in Israel's history which was located in the southern part of Israel, near the region of Edom.

- The city of Kadesh was an oasis, a place where there was water and fertile soil in the middle of a desert named Zin.
- Moses sent twelve spies into the land of Canaan from Kadesh Barnea.

- Israel also encamped at Kadesh during the wandering in the wilderness.
- Kadesh Barnea was where Miriam died.
- It was at Meribah Kadesh where Moses disobeyed God and hit a rock to get water for the Israelites, instead of speaking to it as God had told him to do.
- The name "kadesh" comes from the Hebrew word meaning "holy" or "set apart."

(See also: [desert](#), [Edom](#), [holy](#))

#### Bible References:

- Ezekiel 48:28
- Genesis 14:7-9
- Genesis 16:14
- Genesis 20:1-3
- Joshua 10:40-41
- Numbers 20:1

#### Word Data:

- Strong's: H4809, H6946, H6947

#### Forms Found in the English ULB:

Kadesh, Kadesh-Barnea, Meribah Kadesh

#### Kedar

#### Facts:

Kedar was Ishmael's second son. It was also an important city, which was probably named after the man.

- The city of Kedar is located in the northern part of Arabia near the southern border of Palestine. In Bible times, it was known for its greatness and beauty.
- The descendants of Kedar formed a large people group that is also called "Kedar."
- The phrase "dark tents of Kedar" refers to the black goathair tents the people of Kedar lived in.
- These people raised sheep and goats. They also used camels for transporting things.
- In the Bible, the phrase "the glory of Kedar" refers to the greatness of that city and its people.

(See also: [Arabia](#), [goat](#), [Ishmael](#), [sacrifice](#))

#### Bible References:

- Song of Solomon 01:05

#### Word Data:

- Strong's: H6938

#### Forms Found in the English ULB:

Kedar

## Kedesh

### Facts:

Kedesh was a Canaanite city that was taken over by the Israelites when they entered the land of Canaan.

- This city was located in the northern part of Israel, in the portion of land that was given to the tribe of Naphtali.
- Kedesh was one of the cities that was chosen as a place where the Levite priests could live, since they did not have any land of their own.
- It was also set apart as a "city of refuge."

(See also: [Canaan](#), [Hebron](#), [Levite](#), [Naphtali](#), [priest](#), [refuge](#), [Shechem](#), [twelve tribes of Israel](#))

### Bible References:

- 1 Chronicles 06:72
- Joshua 19:37
- Judges 04:10

### Word Data:

- Strong's: H6943

### Forms Found in the English ULB:

Kedesh

## Kerethites

### Facts:

The Kerethites were a people group who were probably part of the Philistines. Some versions write this name as "Cherethites."

- The "Kerethites and Pelethites" were a special group of soldiers from King David's army who were especially devoted to him as his bodyguards.
- Benaiah, son of Jehoiada, a member of David's administrative corps, was the leader of the Kerethites and Pelethites.
- The Kerethites remained with David when he had to flee Jerusalem because of Absalom's revolt.

(See also: [Absalom](#), [Benaiah](#), [David](#), [Philistines](#))

### Bible References:

- Zephaniah 02:05

### Word Data:

- Strong's: H3774

### Forms Found in the English ULB:

Kerethites

## Kidron Valley

### Facts:

The Kidron Valley is a deep valley just outside the city of Jerusalem, between its eastern wall and the Mount of Olives.

- The valley is over 1,000 meters deep and about 32 kilometers long.
- When King David was fleeing from his son Absalom, he went through the Kidron Valley to get to the Mount of Olives.
- King Josiah and King Asa of Judah ordered that the high places and altars of false gods be smashed and burned; the ashes were thrown into the Kidron Valley.
- During the reign of King Hezekiah, the Kidron Valley was where the priests threw everything impure that they removed from the temple.
- The evil queen Athaliah was killed in this valley because of the wicked things she had done.

(See also: [Absalom](#), [Asa](#), [Athaliah](#), [David](#), [false god](#), [Hezekiah](#), [high places](#), [Josiah](#), [Judah](#), [Mount of Olives](#))

### Bible References:

- John 18:01

### Word Data:

- Strong's: H5674, H6939, G2748, G5493

### Forms Found in the English ULB:

Kidron Valley, Kidron

## King of the Jews

### Definition:

The term "King of the Jews" is a title that refers to Jesus, the Messiah.

- The first time the Bible records this title is when it was used by the wise men who traveled to Bethlehem looking for the baby who was "King of the Jews."
- The angel revealed to Mary that her son, a descendant of King David, would be a king whose reign would last forever.
- Before Jesus was crucified, Roman soldiers mockingly called Jesus "King of the Jews." This title was also written on a piece of wood and nailed to the top of Jesus' cross.
- Jesus truly is the King of the Jews and the king over all creation.

### Translation Suggestions:

- The term "King of the Jews" could also be translated as "king over the Jews" or "king who rules over the Jews" or "supreme ruler of the Jews."
- Check to see how the phrase "king of" is translated in other places in the translation.

(See also: [descendant](#), [Jew](#), [Jesus](#), [king](#), [kingdom](#), [kingdom of God](#), [wise men](#))

### Bible References:

- Luke 23:03
- Luke 23:38

- Matthew 02:02
- Matthew 27:11
- Matthew 27:35-37

Word Data:

- Strong's: G935, G2453

Forms Found in the English ULB:

King of the Jews, king of the Jews

Korah

Facts:

Korah was the name of three men in the Old Testament.

- One of the sons of Esau was named Korah. He became a leader in his community.
- Korah was also a descendant of Levi and so served in the tabernacle as a priest. He became jealous of Moses and Aaron and led a group of men to rebel against them.
- A third man named Korah is listed as a descendant of Judah.

(See also: [Aaron](#), [authority](#), [Caleb](#), [descendant](#), [Esau](#), [Judah](#), [priest](#))

Bible References:

- 1 Chronicles 01:34-37
- Numbers 16:1-3
- Numbers 16:25-27
- Psalm 042:1-2

Word Data:

- Strong's: H7141

Forms Found in the English ULB:

Korah, Korahite, Korahites

Laban

Facts:

In the Old Testament, Laban was the uncle and father-in-law of Jacob.

- Jacob lived with Laban's household in Padan Aram and managed his sheep and goats as a condition of marriage to Laban's daughters.
- Jacob's preference was for Laban's daughter Rachel to be his wife.
- Laban deceived Jacob and made him marry his oldest daughter Leah first before giving Rachel to him as his wife.

(See also: [Jacob](#), [Nahor](#), [Leah](#), [Rachel](#))

Bible References:

- Genesis 24:30
- Genesis 24:50
- Genesis 27:43
- Genesis 28:1-2
- Genesis 29:05
- Genesis 29:13
- Genesis 30:26
- Genesis 46:16-18

Word Data:

- Strong's: H3837

Forms Found in the English ULB:

Laban, Laban's

Lamech

Facts:

Lamech was the name of two men mentioned in the book of Genesis.

- The first Lamech mentioned was a descendant of Cain. He boasted to his two wives that he had killed a man for injuring him.
- The second Lamech was a descendant of Seth. He was also the father of Noah.

(See also: [Cain](#), [Noah](#), [Seth](#))

Bible References:

- Genesis 04:18-19
- Genesis 04:24
- Genesis 05:25
- Genesis 05:29
- Genesis 05:31
- Luke 03:36

Word Data:

- Strong's: H3929, G2984

Forms Found in the English ULB:

Lamech, Lamech's

## Lazarus

### Facts:

Lazarus and his sisters, Mary and Martha, were special friends of Jesus. Jesus often stayed with them in their home in Bethany.

- Lazarus is best known for the fact that Jesus raised him from the dead after he had been buried in a tomb for several days.
- The Jewish leaders were angry at Jesus and jealous that he had done this miracle, and they tried to find a way to kill both Jesus and Lazarus.
- Jesus also told a parable about a poor beggar and a rich man in which the beggar was named "Lazarus."

(See also: [beg](#), [Jewish leaders](#), [Martha](#), [Mary](#), [raise](#))

### Bible References:

- John 11:11
- John 12:1-3
- Luke 16:21

### Word Data:

- Strong's: G2976

### Forms Found in the English ULB:

Lazarus, Lazarus'

## Leah

### Facts:

Leah was one of Jacob's wives. She was the mother of ten of Jacob's sons and their descendants were ten of the twelve tribes of Israel.

- Leah's father was Laban, who was the brother of Jacob's mother Rebekah.
- Jacob didn't love Leah as much as he loved his other wife, Rachel, but God abundantly blessed Leah by giving her many children.
- Leah's son Judah was an ancestor of King David and Jesus.

(See also: [Jacob](#), [Judah](#), [Laban](#), [Rachel](#), [Rebekah](#), [twelve tribes of Israel](#))

### Bible References:

- Genesis 29:17
- Genesis 29:28
- Genesis 31:06
- Ruth 04:11

### Word Data:

- Strong's: H3812

Forms Found in the English ULB:

Leah, Leah's

Lebanon

Facts:

Lebanon is a beautiful mountainous region located along the coast of the Mediterranean Sea, north of Israel. In Bible times this region was thickly wooded with fir trees, such as cedar and cypress.

- King Solomon sent workers to Lebanon to harvest cedar trees for use in building God's temple.
- Ancient Lebanon was inhabited by Phoenician people, who were skilled builders of ships that were used for a successful trading industry.
- The cities of Tyre and Sidon were located in Lebanon. It was in these cities that a valuable purple dye was first used.

(See also: [cedar](#), [cypress](#), [fir](#), [Phoenicia](#))

Bible References:

- 1 Kings 04:32-34
- 2 Chronicles 02:8-10
- Deuteronomy 01:7-8
- Psalms 029:3-5
- Zechariah 10:8-10

Word Data:

- Strong's: H3844

Forms Found in the English ULB:

Lebanon

Levi

Facts:

Levi was one of the twelve sons of Jacob, or Israel. The term "Levite" refers to a person who is a member of the Israelite tribe whose ancestor was Levi.

- The Levites were responsible for taking care of the temple and conducting religious rituals, including offering sacrifices and prayers.
- All Jewish priests were Levites, descended from Levi and part of the tribe of Levi. (Not all Levites were priests, however.)
- The Levite priests were set apart and dedicated for the special work of serving God in the temple.
- Two other men named "Levi" were ancestors of Jesus, and their names are in the genealogy in the gospel of Luke.
- Jesus' disciple Matthew was also called Levi.

(See also: [Matthew](#), [priest](#), [sacrifice](#), [temple](#), [twelve tribes of Israel](#))

Bible References:

- 1 Chronicles 02:1-2



- 1 Kings 08:3-5
- Acts 04:36-37
- Genesis 29:34
- John 01:19-21
- Luke 10:32

Word Data:

- Strong's: H3878, H3879, H3881, G3017, G3018, G3019, G3020

Forms Found in the English ULB:

Levi, Levite, Levites, Levitical, Levi's, Levite's, Levites'

Leviathan

Facts:

The term "Leviathan" refers to a very large, extinct animal mentioned in the earliest writings of the Old Testament, the books of Job, Psalms, and Isaiah.

- Leviathan is described as a large, snake-like creature, strong and fierce and able to make the water around it "boil." The descriptions of it were similar to that of a dinosaur.
- Isaiah the prophet referred to Leviathan as "the gliding serpent".
- Job wrote from firsthand knowledge of Leviathan, so the animal was most likely alive during his lifetime.

(See also: [Isaiah](#), [Job](#), [serpent](#))

Bible References:

- Job 03:08
- Psalms 104:25-26

Word Data:

- Strong's: H3882

Forms Found in the English ULB:

Leviathan

Lord Yahweh

Related Ideas:

Yahweh God

Facts:

In the Old Testament, "Lord Yahweh" is frequently used to refer to the one true God.

- The term "Lord" is a divine title and "Yahweh" is God's personal name.
- "Yahweh" is also often combined with the term "God" to form "Yahweh God."

Translation Suggestions:

- If some form of "Yahweh" is used for the translation of God's personal name, the terms "Lord Yahweh" and "Yahweh God" can be translated literally. Also consider how the term "Lord" is translated in other contexts when referring to God.
- Some languages put titles after the name and would translate this as "Yahweh Lord." Consider what is natural in the project language: should the title "Lord" come before or after "Yahweh"?
- "Yahweh God" could also be rendered as "God who is called Yahweh" or "God who is the Living One" or "I am, who is God."
- If the translation follows the tradition of rendering "Yahweh" as "Lord" or "LORD," the term "Lord Yahweh" could be translated as "Lord God" or "God who is the Lord." Other possible translations could be, "Master LORD" or "God the LORD."
- The term "Lord Yahweh" should not be rendered as "Lord LORD" because readers may not notice the difference in letter size that has traditionally been used to distinguish these two words and it would look very strange.

(See also: [God](#), [lord](#), [Lord](#), [Yahweh](#))

Bible References:

- 1 Corinthians 04:3-4
- 2 Samuel 07:21-23
- Deuteronomy 03:23-25
- Ezekiel 39:25-27
- Ezekiel 45:18
- Jeremiah 44:26
- Judges 06:22
- Micah 01:2-4

Word Data:

- Strong's: H136, H3068

Forms Found in the English ULB:

Lord Yahweh, Yahweh God

## Lord's Supper

Definition:

The term "Lord's Supper" was used by the apostle Paul to refer to the Passover meal that Jesus ate with his disciples on the night he was arrested by the Jewish leaders.

- During this meal, Jesus broke the Passover bread into pieces and called it his body, which would soon be beaten and killed.
- He called the cup of wine his blood, which would soon be spilled out as he died as a sacrifice for sin.
- Jesus commanded that as often as his followers shared this meal together, they should remember his death and resurrection.
- In his letter to the Corinthians, the apostle Paul also further established the Lord's Supper as a regular practice for believers in Jesus.
- Churches today often use the term "communion" to refer to the Lord's Supper. The term "Last Supper" is also sometimes used.

Translation Suggestions:

- This term could also be translated as "the Lord's meal" or "the meal of our Lord Jesus" or "the meal in memory of the Lord Jesus."

(See also: [Passover](#))

Bible References:

- 1 Corinthians 11:20
- 1 Corinthians 11:25-26

Word Data:

- Strong's: G1173, G2960

Forms Found in the English ULB:

Lord's Supper

Lot

Facts:

Lot was Abraham's nephew.

- He was the son of Abraham's brother Haran.
- Lot traveled with Abraham to the land of Canaan and settled in the city of Sodom.
- Lot was the ancestor of the Moabites and Ammonites.
- When enemy kings attacked Sodom and captured Lot, Abraham came with several hundred men to rescue Lot and recover his belongings.
- The people living in the city of Sodom were very wicked, so God destroyed that city. But he first told Lot and his family to leave the city so that they could escape.

(See also: [Abraham](#), [Ammon](#), [Haran](#), [Moab](#), [Sodom](#))

Bible References:

- 2 Peter 02:08
- Genesis 11:27-28
- Genesis 12:4-5

Word Data:

- Strong's: H3876, G3091

Forms Found in the English ULB:

Lot, Lot's

## Luke

### Facts:

Luke wrote two books of the New Testament: the gospel of Luke and the book of Acts.

- In his letter to the Colossians, Paul refers to Luke as a doctor. Paul also mentions Luke in two of his other letters.
- It is thought that Luke was a Greek and a Gentile who came to know Christ. In his gospel, Luke includes several accounts that highlight Jesus' love for all peoples, both Jews and Gentiles.
- Luke accompanied Paul on two of his missionary journeys and helped him in his work.
- In some early church writings, it is said that Luke was born in the city of Antioch in Syria.

(See also: [Antioch](#), [Paul](#), [Syria](#))

### Bible References:

- 2 Timothy 04:11-13
- Colossians 04:12-14
- Philemon 01:24

### Word Data:

- Strong's: G3065

### Forms Found in the English ULB:

Luke, Luke's

## Lystra

### Facts:

Lystra was a city in ancient Asia Minor that Paul visited on one of his missionary journeys. It was located in the region of Lycaonia, which is now in the modern-day country of Turkey.

- Paul and his companions escaped to Derbe and Lystra when they were threatened by the Jews in Iconium.
- In Lystra, Paul met Timothy, who became a fellow evangelist and church planter.
- After Paul healed a crippled man in Lystra, the people there tried to worship Paul and Barnabas as gods, but the apostles rebuked them and stopped them from doing that.

(See also: [evangelist](#), [Iconium](#), [Timothy](#))

### Bible References:

- 2 Timothy 03:10-13
- Acts 14:06
- Acts 14:08
- Acts 14:21-22

### Word Data:

- Strong's: G3082

Forms Found in the English ULB:

Lystra

Maakah

Facts:

Maakah (or Maacah) was one of the sons of Abraham's brother Nahor. Other people in the Old Testament also had this name.

- The city of Maakah or Beth Maakah was located in the far north of Israel, in the region occupied by the tribe of Naphtali.
- It was an important city and was attacked by enemies on several occasions.
- Maakah was the name of several women, including the mother of David's son Absalom.
- King Asa removed his grandmother Maacah from being queen because she had promoted Asherah worship.

(See also: [Asa](#), [Asherah](#), [Nahor](#), [Naphtali](#), [twelve tribes of Israel](#))

Bible References:

Word Data:

- Strong's: H4601

Forms Found in the English ULB:

Maakah, Maakah's

Macedonia

Related Words

Macedonian

Facts:

In New Testament times, Macedonia was a Roman province located just north of ancient Greece.

- Some important Macedonian cities mentioned in the Bible were Berea, Philippi and Thessalonica.
- Through a vision, God told Paul to preach the gospel to the people in Macedonia.
- Paul and his coworkers went to Macedonia and taught the people there about Jesus and helped the new believers to grow in their faith.
- In the Bible there are letters that Paul wrote to the believers in the Macedonian cities of Philippi and Thessalonica.

(See also: [believe](#), [Berea](#), [faith](#), [good news](#), [Greece](#), [Philippi](#), [Thessalonica](#))

Bible References:

- 1 Thessalonians 01:6-7
- 1 Thessalonians 04:10
- 1 Timothy 01:3-4
- Acts 16:10
- Acts 20:1-3

- Philippians 04:14-17

Word Data:

- Strong's: G3109, G3110

Forms Found in the English ULB:

Macedonia, Macedonians

Maker

Facts:

In general, a "maker" is someone who creates or makes things.

- In the Bible, the term "Maker" is sometimes used as a name or title for Yahweh, because he created everything.
- Usually this term is combined with "his" or "my" or "your."

Translation Suggestions:

- The term "Maker" can be translated as "the Creator" or "God who creates" or "the One who made everything."
- The phrase "his Maker" could also be translated as "the One who created him" or "God, who created him."
- The phrases "your Maker" and "my Maker" could be translated in a similar way.

(See also: [create](#), [Yahweh](#))

Bible References:

- Hosea 08:13-14

Word Data:

- Strong's: H3335, H6213, H6466

Forms Found in the English ULB:

formed, make, Maker, makes, made

Malachi

Facts:

Malachi was one of God's prophets to the kingdom of Judah. He lived around 500 years before Christ was on earth.

- Malachi prophesied during the period when Israel's temple was being rebuilt after returning from the Babylonian captivity.
- Ezra and Nehemiah lived around the same time as Malachi.
- The book of Malachi is the last book of the Old Testament.
- Like all the Old Testament prophets, Malachi urged the people to repent of their sins and to turn back to worshiping Yahweh.

(See also: [Babylon](#), [captive](#), [Ezra](#), [Judah](#), [Nehemiah](#), [prophet](#), [repent](#), [turn](#))

Bible References:

- Malachi 01:01

Word Data:

- Strong's: H4401

Forms Found in the English ULB:

Malachi, Malachi's

Manasseh

Facts:

There were five men by the name of Manasseh in the Old Testament:

- Manasseh was the name of Joseph's firstborn son.
- Both Manasseh and his younger brother Ephraim were adopted by Joseph's father, Jacob which gave their descendants the privilege of being among the twelve tribes of Israel.
- The descendants of Manasseh formed one of the tribes of Israel.
- The tribe of Manasseh was often called the "half-tribe of Manasseh" because only part of the tribe settled in the land of Canaan, on the west side of the Jordan River. The other part of the tribe settled on the east side of the Jordan. Members of the tribe are called "Manassites."
- One of the kings of Judah was also named Manasseh.
- King Manasseh was an evil king who sacrificed his own children as burnt offerings to false gods.
- God punished King Manasseh by allowing him to be captured by an enemy army. Manasseh turned back to God and destroyed the altars where idols were worshiped.
- Two men named Manasseh lived during the time of Ezra. These men were required to divorce their pagan wives, who had influenced them to worship false gods.
- One other Manasseh was the grandfather of some Danites who were priests for false gods.

(See also: [altar](#), [Dan](#), [Ephraim](#), [Ezra](#), [false god](#), [Jacob](#), [Judah](#), [pagan](#), [twelve tribes of Israel](#))

Bible References:

- 2 Chronicles 15:09
- Deuteronomy 03:12-13
- Genesis 41:51
- Genesis 48:1-2
- Judges 01:27-28

Word Data:

- Strong's: H4519, H4520, G3128

Forms Found in the English ULB:

Manasseh, Manassites, Manasseh's

## Martha

### Facts:

Martha was a woman from Bethany who followed Jesus.

- Martha had a sister named Mary and a brother named Lazarus, who also followed Jesus.
- One time when Jesus was visiting them in their home, Martha was distracted by meal preparation while her sister Mary sat and listened to Jesus teach.
- When Lazarus died, Martha told Jesus that she believed that Jesus is the Christ, the Son of God.

(See also: [Lazarus](#), [Mary \(sister of Martha\)](#))

### Bible References:

- John 11:02
- John 12:1-3
- Luke 10:39

### Word Data:

- Strong's: G3136

### Forms Found in the English ULB:

Martha, Martha's

## Mary

### Facts:

Mary was a young woman living in the city of Nazareth who was pledged to be married to a man named Joseph. God chose Mary to be the mother of Jesus the Messiah, the Son of God.

- The Holy Spirit miraculously caused Mary to become pregnant while she was a virgin.
- An angel told Mary that the baby to be born to her was the Son of God and that she must name him Jesus.
- Mary loved God and praised him for being gracious to her.
- Joseph married Mary, but she remained a virgin until after the baby was born.
- Mary thought deeply about the amazing things that the shepherds and wise men said about the baby Jesus.
- Mary and Joseph took the baby Jesus to be dedicated at the temple. Later they took him to Egypt to escape King Herod's plot to kill the baby. Eventually they moved back to Nazareth.
- When Jesus was an adult, Mary was with him when he changed water to wine at a wedding in Cana.
- The gospels also mention that Mary was at the cross when Jesus was dying. He told his disciple John to take care of her like his own mother.

(See also: [Cana](#), [Egypt](#), [Herod the Great](#), [Jesus](#), [Joseph \(NT\)](#), [Son of God](#), [virgin](#))

### Bible References:

- John 02:04
- John 02:12
- Luke 01:29
- Luke 01:35
- Mark 06:03
- Matthew 01:16



- Matthew 01:19

Word Data:

- Strong's: G3137

Forms Found in the English ULB:

Mary, the mother of Jesus

Mary Magdalene

Facts:

Mary Magdalene was one of several women who believed in Jesus and followed him in his ministry. She was known as the one whom Jesus had healed from seven demons who had controlled her.

- Mary Magdalene and some other women helped support Jesus and his apostles by giving to them.
- She is also mentioned as one of the women who were the first to see Jesus after he rose from the dead.
- As Mary Magdalene stood outside the empty tomb, she saw Jesus standing there and he told her to go tell the other disciples that he was alive again.

(See also: [demon](#), [demon-possessed](#))

Bible References:

- Luke 08:1-3
- Luke 24:8-10
- Mark 15:39-41
- Matthew 27:54-56

Word Data:

- Strong's: G3094, G3137

Forms Found in the English ULB:

Mary ... Magdalene

Mary sister of Martha

Facts:

Mary was a women from Bethany who followed Jesus.

- Mary had a sister named Martha and a brother named Lazarus who also followed Jesus.
- One time Jesus said that Mary had chosen what was best when she chose to listen to him teach rather than being anxious about preparing him a meal as Martha was.
- Jesus brought Mary's brother Lazarus back to life.
- Sometime after that, while Jesus was eating in someone's home in Bethany, Mary poured expensive perfume on his feet in order to worship him.
- Jesus praised her for doing this and said that she was preparing his body for burial.

(See also: [Bethany](#), [frankincense](#), [Lazarus](#), [Martha](#))

Bible References:

- John 11:1-2
- John 12:1-3
- Luke 10:38-39

Word Data:

- Strong's: G3137

Forms Found in the English ULB:

Mary

Matthew

Facts:

Matthew was one of the twelve men that Jesus chose to be his apostles. He was also known as Levi son of Alphaeus.

- Levi (Matthew) was a tax-collector from Capernaum before he met Jesus.
- Matthew wrote the gospel that bears his name.
- There are several other men named Levi in the Bible.

(See also: [apostle](#), [Levite](#), [tax collector](#))

Bible References:

- Luke 05:27
- Luke 06:14-16
- Mark 02:14
- Mark 03:17-19
- Matthew 09:09
- Matthew 10:03

Word Data:

- Strong's: G3017, G3156

Forms Found in the English ULB:

Matthew, Levi

Media

Facts:

Media was an ancient empire located east of Assyria and Babylonia, and north of Elam and Persia. The Medes were the people who lived in the empire of Media.

- The first ancestor of the Medes was Madai, a descendant of Japheth.
- The Media empire covered parts of what are present-day Turkey, Iran, Syria, Iraq and Afghanistan.
- The Medes were closely associated with the Persians and the two empires joined forces to conquer the Babylonian empire.
- Babylonia was invaded by Darius the Mede during the time that the prophet Daniel was living there.

(See also: [Assyria](#), [Babylon](#), [Cyrus](#), [Daniel](#), [Darius](#), [Elam](#), [Persia](#))

Bible References:

- 2 Kings 17:06
- Acts 02:09
- Daniel 05:28
- Esther 01:3-4
- Ezra 06:1-2

Word Data:

- Strong's: H4074, H4075, H4076, H4077, G3370

Forms Found in the English ULB:

Madai, Mede, Medes, Media

Melchizedek

Facts:

During the time when Abram lived, Melchizedek was the king of the city of Salem (later "Jerusalem")

- Melchizedek's name means "king of righteousness" and his title "king of Salem" means "king of peace."
- He was also called a "priest of God Most High."
- Melchizedek is first mentioned in the Bible when he served Abram bread and wine after Abram rescued his nephew Lot from powerful kings. Abram gave Melchizedek one-tenth of the plunder from his victory.
- In the New Testament, Melchizedek is described as someone who had no father or mother. He was called a priest and king who will reign forever.
- The New Testament also says that Jesus is a priest according to the priestly "order of Melchizedek." Jesus was not descended from Levi as the Israelite priests were. His priesthood is directly from God, as Melchizedek's was.
- Based on these descriptions of him in the Bible, Melchizedek was a human priest who was also chosen by God to represent or point forward to Jesus, the eternal king of peace and righteousness and our great high priest.

(See also: [Abraham](#), [everlasting](#), [high priest](#), [Jerusalem](#), [Levite](#), [priest](#), [righteous](#))

Bible References:

- Genesis 14:18
- Hebrews 06:20
- Hebrews 07:17
- Psalm 110:4

Word Data:

- Strong's: H4442, G3198

Forms Found in the English ULB:

Melchizedek, Melchizedek's

## Memphis

Facts:

Memphis was an ancient capital city in Egypt, along the Nile River.

- Memphis was located in Lower Egypt, just south of the Nile River delta, where the soil was very fertile and crops were plentiful.
- Its fertile soil and important location between Upper and Lower Egypt caused Memphis to become a major city of trade and commerce.

(See also: [Egypt](#), [Nile River](#))

Bible References:

- Hosea 09:06

Word Data:

- Strong's: H4644, H5297

Forms Found in the English ULB:

Memphis

Meshech

Facts:

Meshech is the name of two men in the Old Testament.

- One Meshech was a son of Japheth.
- The other Meshech was a grandson of Shem.
- Meshech was also the name of a region of land, which was probably named after one of these men.
- The region of Meshech may have been located in part of what is now the country of Turkey.

(See also: [Japheth](#), [Noah](#), [Shem](#))

Bible References:

- 1 Chronicles 01:5-7
- Ezekiel 27:12-13
- Genesis 10:2-5
- Psalms 120:05

Word Data:

- Strong's: H4851, H4902

Forms Found in the English ULB:

Meshech

Mesopotamia

Related Words:

## Aram Naharaim

### Facts:

Mesopotamia is the area of land between the Tigris and Euphrates Rivers. Its location is in the region of the modern day country of Iraq.

- In the Old Testament, this region was also called "Aram Naharaim."
- The word "Mesopotamia" means "between rivers." The phrase "Aram Naharaim" means "Aram of two rivers."
- Abraham lived in the Mesopotamian cities of Ur and Haran before moving on to the land of Canaan.
- Babylon was another important city in Mesopotamia.
- The region called "Chaldea" was also part of Mesopotamia.

(See also: [Aram](#), [Babylon](#), [Chaldea](#), [Euphrates River](#))

### Bible References:

- Acts 02:09
- Acts 07:1-3
- Genesis 24:10-11

### Word Data:

- Strong's: H763, G3318

### Forms Found in the English ULB:

Mesopotamia, Aram Naharaim

## Micah

### Facts:

Micah was a prophet of Judah around 700 years before Christ, when the prophet Isaiah was also ministering to Judah. Another man named Micah lived during the time of the judges.

- The book of Micah is near the end of the Old Testament.
- Micah prophesied about the destruction of Samaria by the Assyrians.
- Micah rebuked the people of Judah for disobeying God and warned them that their enemies would attack them.
- His prophecy ends with a message of hope in God, who is faithful and saves his people.
- In the book of Judges, the story is told of a man named Micah living in Ephraim who made an idol out of silver. A young Levite priest who came to live with him stole the idol and other things, and took off with a group of Danites. Eventually the Danites and the priest settled in the city of Laish and they set up that same silver idol to worship.

(See also: [Assyria](#), [Dan](#), [Ephraim](#), [false god](#), [Isaiah](#), [Judah](#), [judge](#), [Levite](#), [priest](#), [prophet](#), [Samaria](#), [silver](#))

### Bible References:

- Jeremiah 26:18-19
- Micah 01:1
- Micah 06:02

Word Data:

- Strong's: H4318

Forms Found in the English ULB:

Micah, Micah's

## Michael

Facts:

Michael is the chief of all God's holy, obedient angels. He is the only angel who is specifically referred to as the "archangel" of God.

- The term "archangel" literally means "chief angel" or "ruling angel."
- Michael is a warrior who fights against God's enemies and protects God's people.
- He led the Israelites in fighting against the Persian army. In the end times he will lead the armies of Israel in the final battle against the forces of evil, as foretold in Daniel.
- There are also several men in the Bible with the name Michael. Several men are identified as being the "son of Michael"

(See also: [angel](#), [Daniel](#), [messenger](#), [Persia](#))

Bible References:

- Daniel 10:13
- Daniel 10:21
- Ezra 08:08
- Revelation 12:7-9

Word Data:

- Strong's: H4317, G3413

Forms Found in the English ULB:

Michael, Michael's

## Midian

Related Words

Midianite

Facts:

Midian was a son of Abraham and his wife Keturah. Midian was also the name of a people group and region located in the northern Arabian Desert to the south of the land of Canaan. The people of that group were called "Midianites."

- When Moses first left Egypt, he went to the region of Midian where he met the daughters of Jethro and helped them water their flocks. Later Moses married one of Jethro's daughters.
- Joseph was taken to Egypt by a group of Midianite slave traders.
- Many years later the Midianites attacked and raided the Israelites in the land of Canaan. Gideon led the Israelites in defeating them.

- Many of the modern-day Arabian tribes are descendants of this group.

(See also [Arabia](#), [Egypt](#), [flock](#), [Gideon](#), [Jethro](#), [Moses](#))

Bible References:

- Acts 07:30
- Exodus 02:16
- Genesis 25:1-4
- Genesis 36:34-36
- Genesis 37:28
- Judges 07:1

Word Data:

- Strong's: H4080, H4084, H4092

Forms Found in the English ULB:

Midian, Midianite, Midianites, Midian's

Miriam

Facts:

Miriam was the older sister of Aaron and Moses.

- When she was young, Miriam was instructed by her mother to watch over her baby brother Moses who was in a basket among the reeds of the Nile River. When the pharaoh's daughter found the baby and needed someone to take care of him for her, Miriam brought her mother to do it.
- Miriam led the Israelites in a dance of joy and thanksgiving after they had escaped from the Egyptians by crossing the Red Sea.
- Years later as the Israelites were wandering in the desert, Miriam and Aaron began speaking badly about Moses because he had married a Cushite woman.
- Because of her rebellion in speaking against Moses, God caused Miriam to become sick with leprosy. But later God healed her when Moses interceded for her.

(See also: [Aaron](#), [Cush](#), [intercede](#), [Moses](#), [Nile River](#), [Pharaoh](#), [rebel](#))

Bible References:

- 1 Chronicles 06:1-3
- Deuteronomy 24:8-9
- Micah 06:04
- Numbers 12:02
- Numbers 20:1

Word Data:

- Strong's: H4813

Forms Found in the English ULB:

Miriam, Miriam's

## Mishael

### Facts:

Mishael is the name of three men in the Old Testament.

- One man named Mishael was a cousin of Aaron. When two of Aaron's sons were killed by God after they offered incense in a way that did not follow what God had told them to do, Mishael and his brother were given the task of carrying the dead bodies outside the Israelite camp.
- Another man named Mishael stood beside Ezra when he publicly read the rediscovered law.
- During the time when the people of Israel were in exile in Babylon, a young man named Mishael was also captured and forced to live in Babylon. The Babylonians gave him the name, "Meshach." He, along with his companions, Azariah (Shadrach) and Hananiah (Abednego), refused to worship the king's statue and were thrown into a fiery furnace.

(See also: [Aaron](#), [Azariah](#), [Babylon](#), [Daniel](#), [Hananiah](#))

### Bible References:

- Daniel 01:6-7
- Daniel 02:17-18

### Word Data:

- Strong's: H4332, H4333

### Forms Found in the English ULB:

Mishael, Mishael's

## Mizpah

### Facts:

Mizpah is the name of several towns mentioned in the Old Testament. It means, "look-out point" or "watchtower."

- When David was being pursued by Saul, he left his parents in Mizpah, under the protection of the king of Moab.
- One city called Mizpah was located on the border between the kingdoms of Judah and Israel. It was a major military center.

(See also: [David](#), [Judah](#), [kingdom of Israel](#), [Moab](#), [Saul \(OT\)](#))

### Bible References:

- 1 Kings 15:20-22
- 1 Samuel 07:5-6
- 1 Samuel 07:10-11
- Jeremiah 40:5-6
- Judges 10:17-18

### Word Data:

- Strong's: H4708, H4709



Forms Found in the English ULB:

Mizpah

Moab

Facts:

Moab was the son of Lot's elder daughter. Moab also became the name of the land where Moab and his family lived. The term "Moabite" refers to a person who is descended from Moab or who lives in the country of Moab.

- The country of Moab was located east of the Salt Sea.
- Moab was southeast from the town of Bethlehem where Naomi's family lived.
- The people in Bethlehem called Ruth a "Moabite" because she was a woman from the country of Moab. This term could also be translated as "Moabite woman" or "woman from Moab."

(See also: [Bethlehem](#), [Judea](#), [Lot](#), [Ruth](#), [Salt Sea](#))

Bible References:

- Genesis 19:37
- Genesis 36:34-36
- Ruth 01:1-2
- Ruth 01:22

Word Data:

- Strong's: H4124, H4125

Forms Found in the English ULB:

Moab, Moabite, Moabites, Moabite, Moab's

Molech

Facts:

Molech was the name of one of the false gods that the Canaanites worshiped. Other spellings are "Moloch" and "Molek."

- People who worshiped Molech sacrificed their children to him by means of fire.
- Some of the Israelites also worshiped Molech instead of the one true God, Yahweh. They followed the evil practices of Molech worshipers, including sacrificing their children.

(See also: [Canaan](#), [evil](#), [false god](#), [God](#), [false god](#), [sacrifice](#), [true](#), [worship](#), [Yahweh](#))

Bible References:

- 1 Kings 11:07
- 2 Kings 23:10
- Acts 07:43
- Jeremiah 32:33-35
- Leviticus 18:21

Word Data:

- Strong's: H4428, H4432, G3434

Forms Found in the English ULB:

Molech

Mordecai

Facts:

Mordecai was a Jewish man living in the country of Persia. He was the guardian of his cousin Esther, who later became the wife of the Persian king, Xerxes.

- While working at the royal palace, Mordecai overheard men plotting together to kill King Xerxes. He reported this and the king's life was saved.
- Some time later, Mordecai also found out about a plan to kill all the Jews in the kingdom of Persia. He advised Esther to appeal to the king to save her people.

(See also: [Xerxes](#), [Babylon](#), [Esther](#), [Persia](#))

Bible References:

- Esther 02:06
- Esther 03:06
- Esther 08:02
- Esther 10:02

Word Data:

- Strong's: H4782

Forms Found in the English ULB:

Mordecai, Mordecai's

Moses

Facts:

Moses was a prophet and leader of the Israelite people for over 40 years.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but didn't get to live in it because he disobeyed God.

(See also: [Miriam](#), [Promised Land](#), [Ten Commandments](#))

Bible References:

- Acts 07:21
- Acts 07:30
- Exodus 02:10
- Exodus 09:01
- Matthew 17:04
- Romans 05:14

Word Data:

- Strong's: H4872, H4873, G3475

Forms Found in the English ULB:

Moses, Moses'

Most High

Facts:

The term "Most High" is a title for God. It refers to his greatness or authority.

- The meaning of this term is similar to the meaning of "Sovereign" or "Supreme."
- The word "high" in this title does not refer to physical height or distance. It refers to greatness.

Translation Suggestions:

- This term can also be translated as "Most High God" or "Most Supreme being" or "God Most High" or "Greatest One" or "Supreme One" or "God, who is Greater than all."
- If a word like "high" is used, make sure it does not refer to being physically high or tall.

(See also: [God](#))

Bible References:

- Acts 07:47-50
- Acts 16:16-18
- Daniel 04:17-18
- Deuteronomy 32:7-8
- Genesis 14:17-18
- Hebrews 07:1-3
- Hosea 07:16
- Lamentations 03:35
- Luke 01:32

Word Data:

- Strong's: H5945, G5310

Forms Found in the English ULB:

Most High

## Mount of Olives

### Facts:

The Mount of Olives is a mountain or large hill located near the east side of the city of Jerusalem. It is about 787 meters high.

- In the Old Testament, this mountain is sometimes referred to as "the mountain that is east of Jerusalem."
- The New Testament records several occasions when Jesus and his disciples went to the Mount of Olives to pray and rest.
- Jesus was arrested in the Garden of Gethsemane, which is located on the Mount of Olives.
- This could also be translated as "Olive Hill" or "Olive Tree Mountain."

(See also: [Gethsemane](#), [olive](#))

### Bible References:

- Luke 19:29
- Luke 19:37
- Mark 13:03
- Matthew 21:1-3
- Matthew 24:3-5
- Matthew 26:30

### Word Data:

- Strong's: H2132, G3735, G1636

### Forms Found in the English ULB:

Mount of Olives, mountain that is called Olives

## Naaman

### Facts:

In the Old Testament, Naaman was the commander of the army of the king of Aram.

- Naaman had a terrible skin disease called leprosy that could not be cured.
- A Jewish slave in Naaman's household told him to go ask the prophet Elisha to heal him.
- Elisha told Naaman to wash seven times in the Jordan River. When Naaman obeyed, God healed him of his disease.
- As a result, Naaman came to believe in the only true God, Yahweh.
- Two other men named Naaman were descendants of Jacob's son Benjamin.

(See also: [Aram](#), [Jordan River](#), [leprosy](#), [prophet](#))

### Bible References:

- 1 Chronicles 08:6-7
- 2 Kings 05:01
- Luke 04:27

### Word Data:

- Strong's: H5283, G3497

Forms Found in the English ULB:

Naaman, Naaman's

Nahor

Facts:

Nahor was the name of two relatives of Abraham, his grandfather and his brother.

- Abraham's brother Nahor was the grandfather of Isaac's wife Rebekah.
- The phrase "city of Nahor" could mean "the city named Nahor" or "the city where Nahor had lived" or "Nahor's city."

(See also: [Abraham](#), [Rebekah](#))

Bible References:

- 1 Chronicles 01:24-27
- Genesis 31:53
- Joshua 24:02
- Luke 03:34

Word Data:

- Strong's: H5152, G3493

Forms Found in the English ULB:

Nahor, Nahor's

Nahum

Facts:

Nahum was a prophet who preached during the time when the evil King Manasseh was ruling over Judah.

- Nahum was from the town of Elkosh, which was about 20 miles from Jerusalem.
- The Old Testament book of Nahum records his prophecies about the destruction of the Assyrian city of Nineveh.

(See also: [Assyria](#), [Manasseh](#), [prophet](#), [Nineveh](#))

Bible References:

- Nahum 01:1

Word Data:

- Strong's: H5151, G3486

Forms Found in the English ULB:

Nahum, Nahum's

## Naphtali

### Facts:

Naphtali was the sixth son of Jacob. His descendants formed the tribe of Naphtali, which was one of the twelve tribes of Israel.

- Sometimes the name Naphtali was used to refer to the land where the tribe lived.
- The land of Naphtali was located in the northern part of Israel, next to the tribes of Dan and Asher. its eastern border was on the western shoreline of the Sea of Kinnereth.
- This tribe was mentioned in both the Old and New Testaments of the Bible.

(See also: [Asher](#), [Dan](#), [Jacob](#), [Sea of Galilee](#), [twelve tribes of Israel](#))

### Bible References:

- 1 Kings 04:15
- Deuteronomy 27:13-14
- Ezekiel 48:1-3
- Genesis 30:08
- Judges 01:33
- Matthew 04:13

### Word Data:

- Strong's: H5321, G3508

### Forms Found in the English ULB:

Naphtali, Naphtali's

## Nathan

### Facts:

Nathan was a faithful prophet of God who lived while David was king over Israel.

- God sent Nathan to confront David after David sinned grievously against Uriah.
- Nathan rebuked David in spite of the fact that David was the king.
- David repented of his sin after Nathan confronted him.

(See also: [David](#), [faithful](#), [prophet](#), [Uriah](#))

### Bible References:

- 1 Chronicles 17:1-2
- 2 Chronicles 09:29
- 2 Samuel 12:1-3
- Psalm 051:01

### Word Data:

- Strong's: H5416, G3481

Forms Found in the English ULB:

Nathan, Nathan's

Nazareth

Facts:

Nazareth is a town in the region of Galilee in northern Israel. It is about 100 kilometers north of Jerusalem, and it took about three to five days to travel on foot.

- Joseph and Mary were from Nazareth, and this is where they raised Jesus. That is why Jesus was known as "the Nazarene."
- Many of the Jews living in Nazareth did not respect Jesus' teaching because he had grown up among them, and they thought he was just an ordinary person.
- Once, when Jesus was teaching in Nazareth's synagogue, the Jews there tried to kill him because he claimed to be the Messiah and had rebuked them for rejecting him.
- The remark Nathaniel made when he heard that Jesus was from Nazareth indicated that this city was not thought of very highly.

(See also: [Christ](#), [Galilee](#), [Joseph \(NT\)](#), [Mary](#))

Bible References:

- Acts 26:9-11
- John 01:43-45
- Luke 01:26-29
- Mark 16:5-7
- Matthew 02:23
- Matthew 21:9-11
- Matthew 26:71-72

Word Data:

- Strong's: G3478, G3479, G3480

Forms Found in the English ULB:

Nazareth, Nazarene

Nazirite

Related Ideas:

Nazirite vow

Facts:

The term "Nazirite" refers to a person who has taken a "Nazirite vow." Mostly men took this vow, but women could also take it.

- A person who took the Nazirite vow agreed to not have any food or drink made from grapes for period that had been agreed upon for the fulfillment of the vow. During this period he was also not to get his hair cut and not go near a dead body.

- When the required length of time had passed, and the vow had been fulfilled, the Nazirite would go to the priest and provide an offering. This would include the cutting and burning of his hair. All other restrictions would also be removed.
- Samson is a well-known man in the Old Testament who was under the Nazirite vow.
- The angel announcing John the Baptist's birth told Zechariah that his son would not drink strong drink, which may indicate that John was under the Nazirite vow.
- According to a passage in the book of Acts the apostle Paul may also have at one time taken this vow, according to one passage in the book of Acts.

(See also: [John \(the Baptist\)](#), [sacrifice](#), [Samson](#), [vow](#), [Zechariah \(OT\)](#))

Bible References:

- Acts 18:18-19
- Amos 02:11-12
- Judges 13:05
- Numbers 06:1-4

Word Data:

- Strong's: H5139

Forms Found in the English ULB:

Nazirite, Nazirite vow, Nazirites

Nebuchadnezzar

Facts:

Nebuchadnezzar was a king of the Babylonian Empire whose powerful army conquered many people groups and nations.

- Under Nebuchadnezzar's leadership, the Babylonian army attacked and conquered the kingdom of Judah, and took most of the people of Judah to Babylon as captives. The captives were forced to live there for a period of 70 years known as the "Babylonian Exile."
- One of the exiles, Daniel, interpreted some of King Nebuchadnezzar's dreams.
- Three other captured Israelites, Hananiah, Mishael, and Azariah, were thrown into a fiery furnace when they refused to bow down to a gigantic gold statue that Nebuchadnezzar had made.
- King Nebuchadnezzar was very arrogant and worshiped false gods. When he conquered Judah, he stole many gold and silver objects from the temple in Jerusalem.
- Because Nebuchadnezzar was proud and refused to turn away from worshiping false gods, Yahweh caused him to be destitute for seven years, living like an animal. After the seven years, God restored Nebuchadnezzar when he humbled himself and praised the one true God, Yahweh.

(See also: [arrogant](#), [Azariah](#), [Babylon](#), [Hananiah](#), [Mishael](#))

Bible References:

- 1 Chronicles 06:15
- 2 Kings 25:1-3
- Daniel 01:02
- Daniel 04:04
- Ezekiel 26:08



Word Data:

- Strong's: H5019, H5020

Forms Found in the English ULB:

Nebuchadnezzar, Nebuchadnezzar's

Negev

Facts:

The Negev is a desert region in the southern part of Israel, southwest of the Salt Sea.

- The original word means "the South," and some English versions translate it this way.
- It could be that the "South" is not located where the Negev Desert is today.
- When Abraham lived in the city of Kadesh, he was in the Negev or southern region.
- Isaac was living in the Negev when Rebekah traveled to meet him and become his wife.
- The Jewish tribes of Judah and Simeon lived in this southern region.
- The largest city in the Negev region was Beersheba.

(See also: [Abraham](#), [Beersheba](#), [Israel](#), [Judah](#), [Kadesh](#), [Salt Sea](#), [Simeon](#))

Bible References:

- Genesis 12:09
- Genesis 20:1-3
- Genesis 24:62
- Joshua 03:14-16
- Numbers 13:17-20

Word Data:

- Strong's: H5045, H6160

Forms Found in the English ULB:

Negev

Nehemiah

Facts:

Nehemiah was an Israelite forced to move to the Babylonian empire when the people of Israel and Judah were taken captive by the Babylonians.

- While he was the cupbearer to the Persian king, Artaxerxes, Nehemiah asked the king for permission to return to Jerusalem.
- Nehemiah led the Israelites in rebuilding the walls of Jerusalem which had been destroyed by the Babylonians.
- For twelve years Nehemiah was the governor of Jerusalem before returning to the king's palace.
- The Old Testament book of Nehemiah tells the story of Nehemiah's work in rebuilding the walls and his governing of the people in Jerusalem.
- There were also other men named Nehemiah in the Old Testament. Usually the name of the father was added, to distinguish which Nehemiah was being talked about.

(See also: [Artaxerxes](#), [Babylon](#), [Jerusalem](#), [son](#))

Bible References:

- Ezra 02:1-2
- Nehemiah 01:02
- Nehemiah 10:03
- Nehemiah 12:46

Word Data:

- Strong's: H5166

Forms Found in the English ULB:

Nehemiah, Nehemiah's

Nile River

Related Words:

River of Egypt

Facts:

The Nile is a very long and wide river in northeastern Africa. It is especially well known as the main river of Egypt.

- The Nile River flows north through Egypt and into the Mediterranean Sea.
- Crops grow well in the fertile land on either side of the Nile River.
- Most Egyptians live near the Nile River since it is an important source of water for food crops.
- The Israelites lived in the land of Goshen, which was very fertile because it was located along the Nile River.
- When Moses was a baby, his parents placed him in a basket among the reeds of the Nile to hide him from Pharaoh's men.

(See also: [Egypt](#), [Goshen](#), [Moses](#))

Bible References:

- Amos 08:08
- Genesis 41:1-3
- Jeremiah 46:08

Word Data:

- Strong's: H216, H2975, H4714, H5104

Forms Found in the English ULB:

Nile River, River of Egypt, the Nile

## Nineveh

### Facts:

Nineveh was the capital city of Assyria. A "Ninevite" was a person who lived in Nineveh.

- God sent the prophet Jonah to warn the Ninevites to turn from their wicked ways. The people repented and God did not destroy them.
- The Assyrians later stopped serving God. They conquered the kingdom of Israel and carried the people away to Nineveh.

(See also: [Assyria](#), [Jonah](#), [repent](#), [turn](#))

### Bible References:

- Genesis 10:11-14
- Jonah 01:03
- Jonah 03:03
- Luke 11:32
- Matthew 12:41

### Word Data:

- Strong's: H5210, G3535, G3536

### Forms Found in the English ULB:

Nineveh, Ninevite, Ninevites

## Noah

### Facts:

Noah was a man who lived over 4,000 years ago, at the time when God sent a worldwide flood to destroy all the evil people in the world. God told Noah to build a gigantic ark in which he and his family could live while the flood waters covered the earth.

- Noah was a righteous man who obeyed God in everything.
- When God told Noah how to build the gigantic ark, Noah built it exactly the way God told him to.
- Inside the ark, Noah and his family were kept safe, and later their children and grandchildren filled the earth with people again.
- Everyone born since the time of the flood is a descendant of Noah.

(See also: [descendant](#), [ark](#))

### Bible References:

- Genesis 05:30-31
- Genesis 05:32
- Genesis 06:08
- Genesis 08:01
- Hebrews 11:7
- Matthew 24:37

Word Data:

- Strong's: H5146, G3575

Forms Found in the English ULB:

Noah, Noah's

## Obadiah

Facts:

Obadiah was an Old Testament prophet who prophesied against the people of Edom, who were the descendants of Esau. There were also many other men named Obadiah in the Old Testament.

- The book of Obadiah is the shortest book in the Old Testament and tells a prophecy that Obadiah received through a vision from God.
- It is not clear when Obadiah lived and prophesied. It may have been during the periods that Jehoram, Ahaziah, Joash, and Athaliah, reigned in Judah. The prophets Daniel, Ezekiel, and Jeremiah would also have been prophesying during part of this time.
- Obadiah may also have lived at a later time period, during the reign of King Zedekiah and the Babylonian captivity.
- Other men named Obadiah included a descendant of Saul, a Gadite who became one of David's men, a palace administrator for King Ahab, an official of King Jehoshaphat, a man who helped with repairs to the temple during the time of King Josiah, and a Levite who was also a gatekeeper during the time of Nehemiah.
- It could be that the writer of the book of Obadiah was one of these men.

(See also: [Ahab](#), [Babylon](#), [David](#), [Edom](#), [Esau](#), [Ezekiel](#), [Daniel](#), [Gad](#), [Jehoshaphat](#), [Josiah](#), [Levite](#), [Saul \(OT\)](#), [Zedekiah](#))

Bible References:

- 1 Chronicles 03:21
- 1 Chronicles 08:38-40
- Ezra 08:8-11
- Obadiah 01:02

Word Data:

- Strong's: H5662

Forms Found in the English ULB:

Obadiah, Obadiah's

## Omri

Facts:

Omri was an army commander who became the sixth king of Israel.

- King Omri reigned for 12 years in the city of Tirzah.
- Like all the kings of Israel before him, Omri was a very evil king who led the people of Israel into more idol worship.
- Omri was also the father of King Ahab.

(See also: [Ahab](#), [Israel](#), [Jeroboam](#), [Tirzah](#))

Bible References:

- 2 Chronicles 22:1-3

Word Data:

- Strong's: H6018

Forms Found in the English ULB:

Omri, Omri's

Paddan Aram

Facts:

Paddan Aram was the name of a region where Abraham's family lived before moving to the land of Canaan. It means "plain of Aram."

- When Abraham left Haran in Paddan Aram to travel to the land of Canaan, most of the rest of his family stayed behind in Haran.
- Many years later, Abraham's servant went to Paddan Aram to find a wife for Isaac among his relatives there and found Rebekah, grand-daughter of Bethuel.
- Isaac and Rebekah's son Jacob also traveled to Paddan Aram and married two daughters of Rebekah's brother Laban who was living in Haran.
- Aram, Paddan-Aram, and Aram-Nahariem were all part of the same region that is now where the modern-day country of Syria is located.

(See also: [Abraham](#), [Aram](#), [Bethuel](#), [Canaan](#), [Haran](#), [Jacob](#), [Laban](#), [Rebekah](#), [Syria](#))

Bible References:

- Genesis 28:02
- Genesis 35:09
- Genesis 46:12-15

Word Data:

- Strong's: H6307

Forms Found in the English ULB:

Paddan Aram, Paddan

Paran

Facts:

Paran was a desert or wilderness area east of Egypt and south of the land of Canaan. There was also a Mount Paran, which may have been another name for Mount Sinai.

- The slave Hagar and her son Ishmael went to live in the wilderness of Paran after Sarah ordered Abraham to send them away.
- When Moses led the Israelites out of Egypt, they passed through the wilderness of Paran.

- It was from Kadesh-Barnea in the wilderness of Paran that Moses sent twelve men to spy out the land of Canaan and bring back a report.
- The wilderness of Zin was north of Paran and the wilderness of Sin was south of Paran.

(See also: [Canaan](#), [desert](#), [Egypt](#), [Kadesh](#), [Sinai](#))

Bible References:

- 1 Kings 11:18
- 1 Samuel 25:1
- Genesis 21:19-21
- Numbers 10:11-13
- Numbers 13:3-4

Word Data:

- Strong's: H364, H6290

Forms Found in the English ULB:

Paran

Passover

Facts:

The "Passover" is the name of a religious festival that the Jews celebrate every year, to remember how God rescued their ancestors, the Israelites, from slavery in Egypt.

- The name of this festival comes from the fact that God "passed over" the houses of the Israelites and did not kill their sons when he killed the firstborn sons of the Egyptians.
- The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt.
- God told the Israelites to eat this meal every year in order to remember and celebrate how God "passed over" their houses and how he set them free from slavery in Egypt.

Translation Suggestions:

- The term "Passover" could be translated by combining the words "pass" and "over" or another combination of words that has this meaning.
- It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

Bible References:

- 1 Corinthians 05:07
- 2 Chronicles 30:13-15
- 2 Kings 23:23
- Deuteronomy 16:02
- Exodus 12:26-28
- Ezra 06:21-22
- John 13:01
- Joshua 05:10-11
- Leviticus 23:4-6
- Numbers 09:03

Word Data:

- Strong's: H6453, G3957

Forms Found in the English ULB:

Passover

Paul

Related Words

Saul

Facts:

Paul was a leader of the early church who was sent by Jesus to take the good news to many other people groups.

- Paul was a Jew who was born in the Roman city of Tarsus, and was therefore also a Roman citizen.
- Paul was originally called by his Jewish name, Saul.
- Saul became a Jewish religious leader and arrested Jews who became Christians because he thought they were dishonoring God by believing in Jesus.
- Jesus revealed himself to Saul in a blinding light and told him to stop hurting Christians.
- Saul believed in Jesus and began teaching his fellow Jews about him.
- Later, God sent Saul to teach non-Jewish people about Jesus and started churches in different cities and provinces of the Roman empire. At this time he started being called by the Roman name "Paul."
- Paul also wrote letters to encourage and teach Christians in the churches in these cities. Several of these letters are in the New Testament.

(See also: [christian](#), [jewish leaders](#), [rome](#))

Bible References:

- 1 Corinthians 01:03
- Acts 08:03
- Acts 09:26
- Acts 13:10
- Galatians 01:01
- Philemon 01:08

Word Data:

- Strong's: G3972, G4569

Forms Found in the English ULB:

Paul, Saul, Paul's

Pentecost

Related Ideas:

Festival of Weeks

Facts:

The "Festival of Weeks" was a Jewish festival that took place fifty days after Passover. It was later referred to as "Pentecost."

- The Feast of Weeks was seven weeks (fifty days) after the Feast of Firstfruits. In the New Testament times, this festival was called "Pentecost" which has "fifty" as part of its meaning.
- The Festival of Weeks was held to celebrate the beginning of the grain harvest. It was also a time to remember when God first gave the Law to the Israelites on the tablets of stone given to Moses.
- In the New Testament, the Day of Pentecost is especially significant because it was when the believers of Jesus received the Holy Spirit in a new way.

(See also: [festival](#), [firstfruits](#), [harvest](#), [Holy Spirit](#), [raise](#))

Bible References:

- 2 Chronicles 08:12-13
- Acts 02:01
- Acts 20:15-16
- Deuteronomy 16:16-17
- Numbers 28:26

Word Data:

- Strong's: H2282, H7620, G4005

Forms Found in the English ULB:

Festival of Weeks, Pentecost

Peor

Related Words

Baal Peor, Beth Peor, Mount Peor

Facts:

The terms "Peor" and "Mount Peor" refer to a mountain located northeast of the Salt Sea, in the region of Moab.

- The name "Beth Peor" was the name of a city, probably located on that mountain or near it. This was where Moses died after God showed him the Promised Land.
- "Baal Peor" was a false god of the Moabites that they worshiped at Mount Peor. The Israelites also started worshiping this idol and God punished them for it.

(See also: [Baal](#), [false god](#), [Moab](#), [Salt Sea](#), [worship](#))

Bible References:

- Numbers 23:28-30
- Numbers 31:16-17
- Psalms 106:28-29

Word Data:

- Strong's: H1047, H1187, H6465



Forms Found in the English ULB:

Baal Peor, Beth Peor, Mount Peor, Peor,

Perizzite

Facts:

The Perizzites were one of several people groups in the land of Canaan. Little is known about this group as to who their ancestors were or what part of Canaan they lived in.

- The Perizzites are mentioned most frequently in the Old Testament Book of Judges, where it is recorded that the Perizzites intermarried with the Israelites and influenced them to worship false gods.
- Note that the clan of Perez, called the "Perezites," was a different people group from the Perizzites. It may be necessary to spell the names very differently to make this clear.

(See also: [Canaan](#), [false god](#))

Bible References:

- 1 Kings 09:20-21
- 2 Chronicles 08:7-8
- Exodus 03:16-18
- Genesis 13:07
- Joshua 03:9-11

Word Data:

- Strong's: H6522

Forms Found in the English ULB:

Perizzite, Perizzites

Persia

Facts:

Persia was a country that also became a powerful empire founded by Cyrus the Great in 550 BC. The country of Persia was located southeast of Babylonia and Assyria in a region that is now the modern-day country of Iran.

- The people of Persia were called "Persians."
- Under King Cyrus' decree, the Jews were freed from their captivity in Babylon and allowed to go home, and the temple in Jerusalem was rebuilt, with funds provided by the Persian Empire.
- King Artaxerxes was the ruler of the Persian Empire when Ezra and Nehemiah went back to Jerusalem to rebuild the walls of Jerusalem.
- Esther became a queen of the Persian empire when she married King Xerxes.

(See also: [Xerxes](#), [Artaxerxes](#), [Assyria](#), [Babylon](#), [Cyrus](#), [Esther](#), [Ezra](#), [Nehemiah](#))

Bible References:

- 2 Chronicles 36:20
- Daniel 10:13
- Esther 01:3-4
- Ezekiel 27:10

Word Data:

- Strong's: H6539, H6540, H6542, H6543

Forms Found in the English ULB:

Persia, Persian, Persians

Peter

Related Words:

Cephas, Simon

Facts:

Peter was one of Jesus' twelve apostles. He was an important leader of the early Church.

- Before Jesus called him to be his disciple, Peter's name was Simon.
- Later, Jesus also named him "Cephas," which means "stone" or "rock" in the Aramaic language. The name Peter also means "stone" or "rock" in the Greek language.
- God worked through Peter to heal people and to preach the good news about Jesus.
- Two books in the New Testament are letters that Peter wrote to encourage and teach fellow believers.

(See also: [disciple](#), [apostle](#))

Bible References:

- Acts 08:25
- Galatians 02:6-8
- Galatians 02:12
- Luke 22:58
- Mark 03:16
- Matthew 04:18-20
- Matthew 08:14
- Matthew 14:30
- Matthew 26:33-35

Word Data:

- Strong's: G2786, G4074, G4613, G4826

Forms Found in the English ULB:

Peter, Simon Peter, Cephas, Simon son of Jonah, Simon, Simon's

Pharaoh

Facts:

In ancient times, the kings who ruled over the country of Egypt were called pharaohs.

- Altogether, over 300 pharaohs ruled Egypt for more than 2,000 years.
- These Egyptians kings were very powerful and wealthy.
- Several of these pharaohs are mentioned in the Bible.

- Often this title is used as a name rather than as a title. In these cases, it is capitalized and written as "Pharaoh."

(See also: [egypt](#), [king](#))

Bible References:

- Acts 07:9-10
- Acts 07:13
- Acts 07:21
- Genesis 12:15
- Genesis 40:07
- Genesis 41:25

Word Data:

- Strong's: H4428, H4714, H6547, G5328

Forms Found in the English ULB:

Pharaoh, king of Egypt, Pharaoh's

Pharisee

Facts:

The Pharisees were an important, powerful group of Jewish religious leaders in Jesus' time.

- Many of them were middle class businessmen and some of them were also priests.
- Of all the Jewish leaders, the Pharisees were the most strict in obeying the Laws of Moses and other Jewish laws and traditions.
- They were very concerned about keeping the Jewish people separated from the influence of the Gentiles around them. The name "Pharisee" comes from the word to "separate."
- The Pharisees believed in life after death; they also believed in the existence of angels and other spiritual beings.
- The Pharisees and Sadducees actively opposed Jesus and the early Christians.

(See also: [council](#), [Jewish leaders](#), [law](#), [Sadducee](#))

Bible References:

- Acts 26:04
- John 03:1-2
- Luke 11:44
- Matthew 03:07
- Matthew 05:20
- Matthew 09:11
- Matthew 12:02
- Matthew 12:38
- Philippians 03:05

Word Data:

- Strong's: G5330

Forms Found in the English ULB:

Pharisee, Pharisees

## Philip

Facts:

In the early Christian church in Jerusalem, Philip was one of seven leaders chosen to care for the poor and needy Christians, especially the widows.

- God used Philip to share the gospel with people in many different towns in the provinces of Judea and Galilee, including an Ethiopian man he met on the desert road to Gaza from Jerusalem.
- Years later Philip was living in Caesarea when Paul and his companions stayed at his house on their way back to Jerusalem.
- Most Bible scholars think that Philip the evangelist was not the same man as Jesus' apostle by that name. Some languages may prefer to use slightly different spellings for the names of these two men to make it clear they are different men.

(See also: [Philip](#))

Bible References:

- Acts 06:5-6
- Acts 08:06
- Acts 08:13
- Acts 08:31
- Acts 08:36
- Acts 08:40

Word Data:

- Strong's: G5376

Forms Found in the English ULB:

Philip, Philip the evangelist

## Philip

Facts:

Philip the apostle was one of the original twelve disciples of Jesus. He was from the town of Bethsaida.

- Philip brought Nathanael to meet Jesus.
- Jesus questioned Philip about how to provide food for a crowd of over 5,000 people.
- At the last Passover supper that Jesus ate with his disciples, he talked to them about God, his Father. Philip asked Jesus to show them the Father.
- Some languages may prefer to spell this Philip's name in a different way from the other Philip (the evangelist) to avoid confusion.

(See also: [Philip](#))

Bible References:

- Acts 01:14

- John 01:44
- John 06:06
- Luke 06:14
- Mark 03:17-19

Word Data:

- Strong's: G5376

Forms Found in the English ULB:

Philip, Philip the apostle, the apostle Philip

Philippi

Related Words

Philippians

Facts:

Philippi was a major city and Roman colony located in Macedonia in the northern part of ancient Greece. The people of Philippi were called "Philippians."

- Paul and Silas traveled to Philippi to preach about Jesus to the people there.
- While in Philippi, Paul and Silas were arrested, but God miraculously freed them.
- The New Testament book of Philippians is a letter that the apostle Paul wrote to the Christians in the church at Philippi.
- Note that this is a different city from Caesarea Philippi which was located in northeastern Israel near Mount Hermon.

(See also: [Caesarea](#), [Christian](#), [church](#), [Macedonia](#), [Paul](#), [Silas](#))

Bible References:

- 1 Thessalonians 02:1-2
- Acts 16:11
- Matthew 16:13-16
- Philippians 01:01

Word Data:

- Strong's: G5374, G5375

Forms Found in the English ULB:

Philippi, Philippians

Philistia

Facts:

Philistia is the name of a large region in the land of Canaan, located along the coast of the Mediterranean Sea.

- The region was located along the very fertile coastal plain reaching from Joppa in the north to Gaza in the south. It was about 64 km long and 16 km wide.

- Philistia was occupied by the "Philistines," a powerful people group who were frequent enemies of the Israelites.

(See also: [Philistines](#), [Gaza](#), [Joppa](#))

Bible References:

- 1 Chronicles 10:9-10
- Joel 03:04
- Psalms 060:8-9

Word Data:

- Strong's: H776, H6429, H6430

Forms Found in the English ULB:

Philistia

Philistines

Facts:

The Philistines were a people group who occupied a region known as Philistia along the coast of the Mediterranean Sea. Their name means "people of the sea."

- There were five main Philistine cities: Ashdod, Ashkelon, Ekron, Gath, and Gaza.
- The city of Ashdod was in the northern part of Philistia, and the city of Gaza was in the southern part.
- The Philistines are probably best known for the many years they were at war against the Israelites.
- The judge Samson was a famous warrior against the Philistines, using supernatural strength from God.
- King David often led battles against the Philistines, including the time as a youth when he defeated the Philistine warrior, Goliath.

(See also: [Ashdod](#), [Ashkelon](#), [David](#), [Ekron](#), [Gath](#), [Gaza](#), [Goliath](#), [Salt Sea](#))

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 13:04
- 2 Chronicles 09:25-26
- Genesis 10:11-14
- Psalm 056:1-2

Word Data:

- Strong's: H6429, H6430

Forms Found in the English ULB:

Philistines, Philistine, Philistines', Philistine's

## Phinehas

### Facts:

Phineas was the name of two men in the Old Testament.

- One of Aaron's grandsons was a priest named Phinehas, who strongly opposed the worship of false gods in Israel.
- Phineas saved the Israelites from a plague that Yahweh had sent to punish them for marrying Midianite women and worshipping their false gods.
- On several occasions Phinehas went with the Israelite army to destroy the Midianites.
- The other Phinehas mentioned in the Old Testament was one of the evil sons of Eli the priest during the time of the prophet Samuel.
- Phinehas and his brother Hophni were both killed when the Philistines attacked Israel and stole the Ark of the Covenant.

(See also: [ark of the covenant](#), [Jordan River](#), [Midian](#), [Philistines](#), [Samuel](#))

### Bible References:

- 1 Samuel 04:04
- Ezra 08:02
- Joshua 22:13-14
- Numbers 25:6-7

### Word Data:

- Strong's: H6372

### Forms Found in the English ULB:

Phinehas, Phinehas'

## Phoenicia

### Facts:

In ancient times, Phoenicia was a wealthy nation located in Canaan along the coast of the Mediterranean Sea, north of Israel.

- Phoenicia occupied an area of land that was in the western region of what is the present-day country of Lebanon.
- In New Testament times, the capital of Phoenicia was Tyre. Another important Phoenician city was Sidon. Phoenicia was near Syria, so people from that area were called "Syrophoenician."
- Phoenicians were well-known for their woodworking skills using their country's plentiful cedar trees, for their production of a costly purple dye, and for their ability to travel and trade by sea. They were also highly skilled boat builders.
- One of the earliest alphabets was created by the Phoenician people. Their alphabet was widely used because of their contact with many people groups through trading.

(See also: [cedar](#), [purple](#), [Sidon](#), [Tyre](#))

### Bible References:

- Acts 11:19-21
- Acts 15:3-4

- Acts 21:02
- Isaiah 23:10-12

Word Data:

- Strong's: H3667, G4949, G5403

Forms Found in the English ULB:

Phoenicia, Syrophoenician

Pilate

Facts:

Pilate was the governor of the Roman province of Judea who sentenced Jesus to death.

- Because Pilate was the governor, he had the authority to put criminals to death.
- The Jewish religious leaders wanted Pilate to crucify Jesus, so they lied and said that Jesus was a criminal.
- Pilate realized that Jesus was not guilty, but he was afraid of the crowd and wanted to please them, so he ordered his soldiers to crucify Jesus.

(See also: [crucify](#), [governor](#), [guilt](#), [Judea](#), [Rome](#))

Bible References:

- Acts 04:27-28
- Acts 13:28
- Luke 23:02
- Mark 15:02
- Matthew 27:13
- Matthew 27:58

Word Data:

- Strong's: G4091, G4194

Forms Found in the English ULB:

Pilate, Pontius Pilate

Pontus

Facts:

Pontus was a Roman province during the time of the Roman Empire and the early Church. It was located along the southern coast of the Black Sea, in the northern part of what is now the country of Turkey.

- As recorded in the book of Acts, people from the province of Pontus were in Jerusalem when the Holy Spirit first came to the apostles on the Day of Pentecost.
- A believer named Aquila was from Pontus.
- When Peter was writing to Christians who were scattered into different regions, Pontus was one of the regions he mentioned.

(See also: [Aquila](#), [Pentecost](#))



Bible References:

- 1 Peter 01:1-2
- Acts 02:09

Word Data:

- Strong's: G4193, G4195

Forms Found in the English ULB:

Pontus

Potiphar

Facts:

Potiphar was an important official for the pharaoh of Egypt during the time that Joseph was sold as a slave to some Ishmaelites.

- Potiphar bought Joseph from the Ishmaelites and appointed him to be in charge of his household.
- When Joseph was falsely accused of doing wrong, Potiphar had Joseph put in prison.

(See also: [Egypt](#), [Joseph \(OT\)](#), [Pharaoh](#))

Bible References:

- Genesis 37:34-36
- Genesis 39:02
- Genesis 39:14

Word Data:

- Strong's: H6318

Forms Found in the English ULB:

Potiphar, Potiphar's

Priscilla

Facts:

Priscilla and her husband Aquila were Jewish Christians who worked with the apostle Paul in his missionary work. She was also known as Prisca.

- Priscilla and Aquila had left Rome because the emperor had forced the Christians to leave there.
- Paul met Aquila and Priscilla in Corinth. They were tentmakers and Paul joined them in this work.
- When Paul left Corinth to go to Syria, Priscilla and Aquila went with him.
- From Syria, the three of them went to Ephesus. When Paul left Ephesus, Priscilla and Aquila stayed behind and continued the work of preaching the gospel there.
- They especially taught a man named Apollos in Ephesus who believed in Jesus and was a gifted speaker and teacher.

(See also: [believe](#), [Christian](#), [Corinth](#), [Ephesus](#), [Paul](#), [Rome](#), [Syria](#))

Bible References:

- 1 Corinthians 16:19-20
- 2 Timothy 04:19-22
- Acts 18:01
- Acts 18:24

Word Data:

- Strong's:

Forms Found in the English ULB:

Priscilla, Prisca

Promised Land

Related Ideas:

Beautiful Land

Facts:

The term "Promised Land" only occurs in the Bible stories, not the Bible text. It is an alternate way of referring to the land of Canaan which God had promised to give to Abraham and his descendants.

- When Abram was living in the city of Ur, God commanded him to go live in the land of Canaan. He and his descendants, the Israelites, lived there for many years.
- When a severe famine caused there to be no food in Canaan, the Israelites moved to Egypt.
- Four hundred years later, God rescued the Israelites from slavery in Egypt and brought them back to Canaan again, the land God had promised to give them.

Translation Suggestions:

- The term "Promised Land" can be translated as the "land that God said he would give to Abraham" or "land that God promised to Abraham" or "land God promised to his people" or "land of Canaan."
- In the Bible text, this term occurs as some form of "the land God promised."

(See also: [Canaan](#), [promise](#))

Bible References:

- Genesis 12:7
- Numbers 14:30
- Deuteronomy 8:1
- Hebrews 11:9

Word Data:

- Strong's: H776, H3068, H5414, H6643, H7650, G1093

Forms Found in the English ULB:

Beautiful Land, Promised Land

## Rabbah

### Facts:

Rabbah was the most important city of the Ammonite people.

- In battles against the Ammonites, the Israelites often attacked Rabbah.
- Israel's King David captured Rabbah as one of his last conquests.
- The modern-day city Amman Jordan is now where Rabbah used to be located.

(See also: [Ammon](#), [David](#))

### Bible References:

- 1 Chronicles 20:1
- 2 Samuel 12:26
- Deuteronomy 03:11
- Ezekiel 25:3-5
- Jeremiah 49:1-2

### Word Data:

- Strong's: H7237

### Forms Found in the English ULB:

Rabbah

Rabbi

### Related Ideas:

Rabboni

### Definition:

The term "Rabbi" literally means "my master" or "my teacher."

- It was a title of respect that was used to address a man who was a Jewish religious teacher, especially a teacher of God's laws.
- Both John the Baptist and Jesus were sometimes called "Rabbi" by their disciples.

### Translation Suggestions:

- Ways to translate this term could include "My Master" or "My Teacher" or "Honorable Teacher" or "Religious Teacher." Some languages may capitalize a greeting like this, while others may not.
- The project language may also have a special way that teachers are normally addressed.
- Make sure the translation of this term does not indicate that Jesus was a schoolteacher.
- Also consider how "Rabbi" is translated in a Bible translation in a related language or a national language.

### See:

(See also: [teacher](#))

Bible References:

- John 01:49-51
- John 06:24-25
- Mark 14:43-46
- Matthew 23:8-10

Word Data:

- Strong's: G4461

Forms Found in the English ULB:

Rabbi, Rabboni

Rachel

Facts:

Rachel was one of Jacob's wives. She and her sister Leah were the daughters of Laban, Jacob's uncle.

- Rachel was the mother of Joseph and Benjamin, whose descendants became two of the tribes of Israel.
- For many years, Rachel was not able to have any children. Then God enabled her to give birth to Joseph.
- Years later, as she gave birth to Benjamin, Rachel died, and Jacob buried her near Bethlehem.

(See also: [Bethlehem](#), [Jacob](#), [Laban](#), [Leah](#), [Joseph \(OT\)](#), [twelve tribes of Israel](#))

Bible References:

- Genesis 29:06
- Genesis 29:19-20
- Genesis 29:30
- Genesis 31:06
- Genesis 33:1-3
- Matthew 02:18

Word Data:

- Strong's: H7354, G4478

Forms Found in the English ULB:

Rachel, Rachel's

Rahab

Facts:

Rahab was a woman who lived in Jericho when Israel attacked the city. She was a prostitute.

- Rahab hid the two Israelites who came to spy on Jericho before the Israelites attacked it. She helped the spies escape back to the Israelite camp.
- Rahab became a believer in Yahweh.
- She and her family were spared when Jericho was destroyed. Then Rahab and her family lived with the Israelites.

(See also: [Israel](#), [Jericho](#), [prostitute](#))

Bible References:

- Hebrews 11:29-31
- James 02:25
- Joshua 02:21
- Joshua 06:17-19
- Matthew 01:05

Word Data:

- Strong's: H7343, G4460

Forms Found in the English ULB:

Rahab

Ramah

Facts:

Ramah was an ancient Israelite city located about 8 km from Jerusalem. It was in the region where the tribe of Benjamin lived.

- Ramah was where Rachel died after giving birth to Benjamin.
- When the Israelites were taken captive to Babylon, they were first brought to Ramah before being moved to Babylon.
- Ramah was the home of Samuel's mother and father.

(See also: [Benjamin](#), [twelve tribes of Israel](#))

Bible References:

- 1 Chronicles 27:27
- 1 Samuel 02:11
- 2 Chronicles 16:1
- Jeremiah 31:15
- Joshua 18:25-28
- Matthew 02:17-18

Word Data:

- Strong's: H7414, G4471

Forms Found in the English ULB:

Ramah

Ramoth

Facts:

Ramoth was an important city in the mountains of Gilead near the Jordan River. It was also called Ramoth Gilead.

- Ramoth belonged to the Israelite tribe of Gad and was designated as a city of refuge.

- King Ahab of Israel and King Jehoshaphat of Judah waged war against the king of Aram at Ramoth. Ahab was killed in that battle.
- Sometime later, King Ahaziah and King Joram tried to take the city of Ramoth from the king of Aram.
- Ramoth Gilead was where Jehu was anointed king over Israel.

(See also: [Ahab](#), [Ahaziah](#), [Aram](#), [Gad](#), [Jehoshaphat](#), [Jehu](#), [Joram](#), [Jordan River](#), [Judah](#), [refuge](#))

Bible References:

- 1 Chronicles 06:73
- 1 Kings 22:03
- 2 Chronicles 18:03
- 2 Kings 08:28-29

Word Data:

- Strong's: H7216, H7418, H7433

Forms Found in the English ULB:

Ramoth

Rebekah

Facts:

Rebekah was a grand-daughter of Abraham's brother Nahor.

- God chose Rebekah to be the wife of Abraham's son Isaac.
- Rebekah left the region of Aram Naharaim where she lived and went with Abraham's servant to the region of the Negev where Isaac was living.
- For a long time Rebekah did not have any children, but finally God blessed her with twin boys, Esau and Jacob.

(See also: [Abraham](#), [Aram](#), [Esau](#), [Isaac](#), [Jacob](#), [Nahor](#), [Negev](#))

Bible References:

- Genesis 24:15
- Genesis 24:45
- Genesis 24:56
- Genesis 24:64
- Genesis 25:28
- Genesis 26:08

Word Data:

- Strong's: H7259

Forms Found in the English ULB:

Rebekah, Rebekah's

## Rehoboam

### Facts:

Rehoboam was one of the sons of King Solomon, and he became the king of the nation of Israel after Solomon died.

- At the beginning of his reign, Rehoboam was severe with his people, so ten of the tribes of Israel rebelled against him and formed the "kingdom of Israel" in the north.
- Rehoboam continued as king of the southern kingdom of Judah, which consisted of the remaining two tribes, Judah and Benjamin.
- Rehoboam was a wicked king who did not obey Yahweh, but worshiped false gods.

(See also: [kingdom of Israel](#), [Judah](#), [Solomon](#))

### Bible References:

- 1 Chronicles 03:10
- 1 Kings 11:41-43
- 1 Kings 14:21
- Matthew 01:07

### Word Data:

- Strong's: H7346, G4497

### Forms Found in the English ULB:

Rehoboam, Rehoboam's

## Reuben

### Facts:

Reuben was the firstborn son of Jacob. His mother was Leah. Reuben's descendants were called Reubenites.

- When his brothers were planning to kill their younger brother Joseph, Reuben spared Joseph's life by telling them to put him into a pit instead.
- Reuben came back later to rescue Joseph, but the other brothers had sold him as a slave to merchants passing by.
- Reuben's descendants became one of the twelve tribes of Israel.

(See also: [Jacob](#), [Joseph \(OT\)](#), [Leah](#), [twelve tribes of Israel](#))

### Bible References:

- Genesis 29:32
- Genesis 35:21-22
- Genesis 42:22
- Genesis 42:37

### Word Data:

- Strong's: H7205, H7206, G4502

Forms Found in the English ULB:

Reuben, Reubenites, Reubenite, Reuben's

Rimmon

Facts:

Rimmon was the name of a man and of several places mentioned in the Bible. It was also the name of a false god.

- A man named Rimmon was a Benjamite from the city of Beeroth in Zebulun. This man's sons murdered Ishbosheth, the crippled son of Jonathan.
- Rimmon was a town in the southern part of Judah, in the region occupied by the tribe of Benjamin.
- The "rock of Rimmon" was a place of safety where the Benjamites went to escape from being killed in a battle.
- Rimmon Perez was an unknown location in the Judean wilderness.
- The Syrian commander Naaman spoke of the temple of the false god Rimmon, where the king of Syria worshiped.

(See also: [Benjamin](#), [Judea](#), [Naaman](#), [Syria](#), [Zebulun](#))

Bible References:

- 2 Kings 05:18
- 2 Samuel 04:5-7
- Judges 20:45-46
- Judges 21:13-15

Word Data:

- Strong's: H7417

Forms Found in the English ULB:

Rimmon, Rimmon's

Rome

Facts:

In New Testament times, the city of Rome was the center of the Roman Empire. It is now the capital city of the modern-day country of Italy.

- The Roman Empire ruled over all the regions around the Mediterranean Sea, including Israel.
- The term "Roman" referred to anything relating to the regions that the government in Rome controlled, including Roman citizens and Roman officials.
- The apostle Paul was taken to the city of Rome as a prisoner because he preached the good news about Jesus.
- The New Testament book of "Romans" is a letter that Paul wrote to the Christians in Rome.

(See also: [good news](#), [the sea](#), [Pilate](#), [Paul](#))

Bible References:

- 2 Timothy 01:15-18
- Acts 22:25



- Acts 28:14
- John 11:48

Word Data:

- Strong's: G4514, G4516

Forms Found in the English ULB:

Rome, Roman, Romans

Ruth

Facts:

Ruth was a Moabite woman who lived during the time when judges were leading Israel. She married an Israelite man in Moab after he had moved there with his family because of a famine during the time when judges were leading Israel.

- Ruth's husband died, and some time after that she left Moab to travel with her mother-in-law Naomi, who was returning to her hometown, Bethlehem in Israel.
- Ruth was loyal to Naomi and worked hard to provide food for her.
- She also committed herself to serving the one true God of Israel.
- Ruth married an Israelite man named Boaz and gave birth to a son who became the grandfather of King David. Because King David was an ancestor of Jesus Christ so was Ruth.

(See also: [Bethlehem](#), [Boaz](#), [David](#), [judge](#))

Bible References:

- Matthew 01:05
- Ruth 01:3-5
- Ruth 03:09
- Ruth 04:06

Word Data:

- Strong's: H7327, G4503

Forms Found in the English ULB:

Ruth, Ruth's

Sabbath

Definition:

The term "Sabbath" refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
- The command to "keep the Sabbath holy" is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.

- Sometimes in the Bible the Sabbath is called "Sabbath day" rather than only the Sabbath.

Translation Suggestions:

- This could also be translated as "resting day" or "day for resting" or "day of not working" or "God's day of rest."
- Some translations capitalize this term to show that it is a special day, as in "Sabbath Day" or "Resting Day."
- Consider how this term is translated in a local or national language.

(See also: [rest](#))

Bible References:

- 2 Chronicles 31:2-3
- Acts 13:26-27
- Exodus 31:14
- Isaiah 56:6-7
- Lamentations 02:06
- Leviticus 19:03
- Luke 13:14
- Mark 02:27
- Matthew 12:02
- Nehemiah 10:32-33

Word Data:

- Strong's: H7676, H7677, G4315, G4521

Forms Found in the English ULB:

Sabbath, Sabbaths

Sadducee

Definition:

The Sadducees were a political group of Jewish priests during the time of Jesus Christ. They supported Roman rule and did not believe in the resurrection.

- Many Sadducees were wealthy, upper-class Jews who held powerful leadership positions such as chief priest and high priest.
- The duties of the Sadducees included taking care of the temple complex and priestly tasks such as offering sacrifices.
- The Sadducees and the Pharisees strongly influenced the Roman leaders to crucify Jesus.
- Jesus spoke against these two religious groups because of their selfishness and hypocrisy.

(See also: [chief priests](#), [council](#), [high priest](#), [hypocrite](#), [Jewish leaders](#), [Pharisee](#), [priest](#))

Bible References:

- Acts 04:03
- Acts 05:17-18
- Luke 20:27
- Matthew 03:07
- Matthew 16:01

Word Data:

- Strong's: G4523

Forms Found in the English ULB:

Sadducee, Sadducees

Salt Sea

Facts:

The Salt Sea (also called the Dead Sea) is a lake in the Jordan River Valley. The Jordan River flows into the sea.

- In Bible times, Israel was west of the sea, and Moab was east of the sea.
- Because it is smaller than most seas, it could be called "Salt Lake."
- This sea has such a high concentration of minerals (or "salts") that nothing can live in its waters. Its lack of plants and animals is the cause of the name "Dead Sea."
- In the Old Testament, this sea is also called the "Sea of Arabah" and the "Sea of Negev" because of its location near the regions of Arabah and Negev.

(See also: [Ammon](#), [Arabah](#), , [Jordan River](#), [Moab](#), [Negev](#))

Bible References:

- 2 Chronicles 20:1-2
- Deuteronomy 03:17
- Joshua 03:14-16
- Numbers 34:1-3

Word Data:

- Strong's: H3220, H4417

Forms Found in the English ULB:

Salt Sea, Dead Sea

Samaria

Facts:

Samaria was the name of a city and its surrounding region in the northern part of Israel. The Plain of Sharon is west of this region, and the Jordan River is east of this region. The people of Samaria were called Samaritans.

- In the Old Testament, Samaria was the capital city of the northern kingdom of Israel. Later the region surrounding it was also called Samaria.
- When the Assyrians conquered the northern kingdom of Israel, they captured the city of Samaria and forced most of the northern Israelites to leave the region, moving them far away to different cities in Assyria.
- The Assyrians also brought many foreigners into the region of Samaria to replace the Israelites who had been moved.
- Some of the Israelites who remained in that region married the foreigners who had moved there, and their descendants were called Samaritans.
- The Jews despised the Samaritans because they were only partly Jewish and because their ancestors had worshiped pagan gods.

- In New Testament times, the region of Galilee was north of Samaria, and the region of Judea was south of Samaria.

(See also: [Assyria](#), [Galilee](#), [Judea](#), [Sharon](#), [kingdom of Israel](#))

Bible References:

- Acts 08:1-3
- Acts 08:05
- John 04:4-5
- Luke 09:51-53
- Luke 10:33

Word Data:

- Strong's: H8111, H8115, H8118, G4540, G4541, G4542

Forms Found in the English ULB:

Samaria, Samaria's, Samaritan, Samaritans

Samson

Facts:

Samson was one of the judges, or deliverers, of Israel. He was from the tribe of Dan.

- God gave Samson superhuman strength, which he used to fight against Israel's enemies, the Philistines.
- Samson was put under a vow to never cut his hair and to never drink wine or any other fermented drink. As long as he kept this vow, God continued to give him strength.
- He finally broke his vow and allowed his hair to be cut, enabling the Philistines to capture him.
- While Samson was in captivity, God enabled him to regain his strength and gave him the opportunity to destroy the temple of the false god Dagon, along with many Philistines.

(See also: [deliver](#), [Philistines](#), [twelve tribes of Israel](#))

Bible References:

- Hebrews 11:32-34
- Judges 13:25
- Judges 16:02
- Judges 16:31

Word Data:

- Strong's: H8123, G4546

Forms Found in the English ULB:

Samson, Samson's

## Samuel

### Facts:

Samuel was a prophet and the last judge of Israel. He anointed both Saul and David as kings over Israel.

- Samuel was born to Elkanah and Hannah in the town of Ramah.
- Hannah had been barren, so she had prayed earnestly that God would give her a son. Samuel was the answer to that prayer.
- Hannah promised that if, in answer to her desperate prayer that God would give her a male child, her request was granted, she would dedicate her son to Yahweh.
- To fulfill her promise to God, when Samuel was a young boy, Hannah sent him to live with and help Eli the priest in the temple.
- God raised up Samuel to be a great prophet.

(See also: [Hannah](#), [judge](#), [prophet](#), [Yahweh](#))

### Bible References:

- 1 Samuel 01:19
- 1 Samuel 09:24
- 1 Samuel 12:17
- Acts 03:24
- Acts 13:20
- Hebrews 11:32-34

### Word Data:

- Strong's: H8050, G4545

### Forms Found in the English ULB:

Samuel, Samuel's

## Sarah

### Facts:

- Sarah was Abraham's wife.
- Her name was originally "Sarai," but God changed it to "Sarah."
- Sarah gave birth to Isaac, the son God had promised to give her and Abraham.

(See also: [Abraham](#), [Isaac](#))

### Bible References:

- Genesis 11:30
- Genesis 11:31
- Genesis 17:15
- Genesis 25:9-11

### Word Data:

- Strong's: H8283, H8297, G4564

Forms Found in the English ULB:

Sarah, Sarah's, Sarai

Satan

Related Ideas:

devil, evil one

Facts:

Although the devil is a spirit being that God created, he rebelled against God and became God's enemy. The devil is also called "Satan" and "the evil one."

- The devil hates God and all that God created because he wants to take the place of God and be worshiped as God.
- Satan tempts people to rebel against God.
- God sent his Son, Jesus, to rescue people from Satan's control.
- The name "Satan" means "adversary" or "enemy."
- The word "devil" means "accuser."

Translation Suggestions:

- The word "devil" could also be translated as "the accuser" or "the evil one" or "the king of evil spirits" or "the chief evil spirit."
- "Satan" could be translated as "Opponent" or "Adversary" or some other name that shows that he is the devil.
- These terms should be translated differently from demon and evil spirit.
- Consider how these terms are translated in a local or national language.

(See also: [demon](#), [evil](#), [kingdom of God](#), [tempt](#))

Bible References:

- 1 John 03:08
- 1 Thessalonians 02:17-20
- 1 Timothy 05:15
- Acts 13:10
- Job 01:08
- Mark 08:33
- Zechariah 03:01

Word Data:

- Strong's: H7854, G1140, G1228, G4190, G4566, G4567

Forms Found in the English ULB:

Satan, devil, devil's, evil one

## Saul

### Facts:

Saul was an Israelite man whom God chose to become the first king of Israel.

- Saul was tall and handsome, and a powerful soldier. He was the kind of man that the Israelites wanted to be their king.
- Although he served God at first, Saul later became proud and disobeyed God. As a result, God appointed David to take Saul's place as king and allowed Saul to be killed in battle.
- In the New Testament, there was a Jew named Saul who was also known as Paul and who became an apostle of Jesus Christ.

(See also: [king](#))

### Bible References:

- 1 Chronicles 10:1-3
- 1 Samuel 09:01
- 2 Samuel 01:1-2
- Acts 13:22
- Psalm 018:1

### Word Data:

- Strong's: H7586, G4549

### Forms Found in the English ULB:

Saul, Saul's

## Savior

### Definitions:

The term "savior" refers to a person who saves or rescues others from danger. It can also refer to someone who gives strength to others or provides for them.

- In the Old Testament, God is referred to as Israel's Savior because he often rescued them from their enemies, gave them strength, and provided them with what they needed to live.
- In the New Testament, "Savior" is used as a description or title for Jesus Christ because he saves people from being eternally punished for their sin. He also saves them from being controlled by their sin.

### Translation Suggestions:

- If possible, "Savior" should be translated with a word that is related to the words "save" and "salvation."
- Ways to translate this term could include "the One who saves" or "God, who saves" or "who delivers from danger" or "who rescues from enemies" or "Jesus, the one who rescues (people) from sin."

(See also: [deliver](#), [Jesus](#), [save](#), [save](#))

### Bible References:

- 1 Timothy 04:10
- 2 Peter 02:20
- Acts 05:29-32

- Isaiah 60:15-16
- Luke 01:47
- Psalms 106:19-21

Word Data:

- Strong's: H3467, G4990

Forms Found in the English ULB:

Savior, savior

Sea of Galilee

Facts:

The "Sea of Galilee" is a lake in eastern Israel. It was also referred to as the "Sea of Tiberias" and the "lake of Gennesaret." In the Old Testament it was called the "Sea of Kinnereth."

- The water of this lake flows south through the Jordan River down to the Salt Sea.
- Capernaum, Bethsaida, Gennesaret, and Tiberias were some of the towns located on the Sea of Galilee during New Testament times.
- Many events of Jesus' life took place on or near the Sea of Galilee.
- This term could also be translated as "lake in the region of Galilee" or "Lake Galilee" or "lake near Tiberias (Gennesaret)."

(See also: [Capernaum](#), [Galilee](#), [Jordan River](#), [Salt Sea](#))

Bible References:

- John 06:1-3
- Luke 05:01
- Mark 01:16-18
- Matthew 04:12-13
- Matthew 04:18-20
- Matthew 08:18-20
- Matthew 13:1-2
- Matthew 15:29-31

Word Data:

- Strong's: H3220, H3672, G1056, G1082, G2281, G3041, G5085

Forms Found in the English ULB:

Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias, Kinnereth

Sea of Reeds

Facts:

The "Sea of Reeds" was the name of a body of water located between Egypt and Arabia. It is now called the "Red Sea."

- The Red Sea is long and narrow. It is larger than a lake or river, but much smaller than an ocean.



- The Israelites had to cross the Red Sea when they were fleeing from Egypt. God performed a miracle and caused the waters of the sea to divide so that the people could walk across on dry land.
- The land of Canaan was north of this sea.
- This could also be translated as "Reed Sea."

(See also: [Arabia](#), [Canaan](#), [Egypt](#))

Bible References:

- Acts 07:35-37
- Exodus 13:17-18
- Joshua 04:22-24
- Numbers 14:23-25

Word Data:

- Strong's: H3220, H5488, G2063, G2281

Forms Found in the English ULB:

Sea of Reeds, Red Sea

Sennacherib

Facts:

Sennacherib was a powerful king of Assyria who caused Nineveh to become a rich, important city.

- King Sennacherib is known for his wars against Babylon and the kingdom of Judah.
- He was a very arrogant king and he ridiculed Yahweh.
- Sennacherib attacked Jerusalem during the time of King Hezekiah.
- Yahweh caused Sennacherib's army to be destroyed.
- The Old Testament books of Kings and Chronicles record some of the events of Sennacherib's reign.

(See also: [Assyria](#), [Babylon](#), [Hezekiah](#), [Judah](#), [mock](#), [Nineveh](#))

Bible References:

- 2 Chronicles 32:1
- 2 Chronicles 32:16-17
- 2 Kings 18:13

Word Data:

- Strong's: H5576

Forms Found in the English ULB:

Sennacherib, Sennacherib's

## Seth

### Facts:

In the book of Genesis, Seth was the third son of Adam and Eve.

- Eve said that Seth was given to her in place of her son Abel, who was murdered by his brother Cain.
- Noah was one of Seth's descendants, so everyone who has lived since the time of the Flood is also a descendant of Seth.
- Seth and his family were the first people to "call on the name of the Lord."

(See also: [Abel](#), [Cain](#), [call](#), [descendant](#), [ancestor](#), [flood](#), [Noah](#))

### Bible References:

- 1 Chronicles 01:01
- Luke 03:36-38
- Numbers 24:17

### Word Data:

- Strong's: H8352, G4589

### Forms Found in the English ULB:

Seth, Seth's

## Sharon

### Related Words

Lasharon

### Facts:

Sharon was the name of a flat, fertile area of land along the coast of the Mediterranean Sea, south of Mount Carmel. It is also known as the "Plain of Sharon."

- Several cities mentioned in the Bible were located on the Plain of Sharon, including Joppa, Lydda, and Caesarea.
- This could be translated as "the plain called Sharon" or "Sharon Plain."
- People who lived in the region of Sharon were called "Sharonites."
- "Lasharon" is probably another name for "Sharon."

(See also: [Caesarea](#), [Carmel](#), [Joppa](#), [the sea](#))

### Bible References:

- 1 Chronicles 05:16-17
- Acts 09:35
- Isaiah 33:9

### Word Data:

- Strong's: H8289, H8290

Forms Found in the English ULB:

Sharon, Plain of Sharon, Lasharon

## Sheba

Facts:

In ancient times, Sheba was an ancient civilization or region of land that was located somewhere in southern Arabia. The people of Sheba were called Sabeans.

- The region or country of Sheba was probably located near what are now the present-day countries of Yemen and Ethiopia.
- Its inhabitants were probably descendants of Ham.
- The Queen of Sheba came to visit King Solomon when she heard the fame of his riches and wisdom.
- There were also several men named "Sheba" listed in genealogies in the Old Testament. It is possible that the name of the region of Sheba came from one of these men.
- The city of Beersheba was shortened to Sheba one time in the Old Testament.

(See also: [Arabia](#), [Beersheba](#), [Ethiopia](#), [Solomon](#))

Bible References:

- 1 Chronicles 01:8-10
- 1 Kings 10:1-2
- Isaiah 60:6-7
- Psalms 072:10

Word Data:

- Strong's: H7614

Forms Found in the English ULB:

Sheba, Sabeans

## Shechem

Facts:

Shechem was a town in Canaan located about 40 miles north of Jerusalem. Shechem was also the name of a man in the Old Testament.

- The town of Shechem was where Jacob settled after being reconciled to his brother Esau.
- Jacob bought land from the sons of Hamor the Hivite in Shechem. This land later became his family burial ground and the place where his sons buried him.
- Hamor's son Shechem raped Jacob's daughter Dinah, resulting in Jacob's sons killing all the men in the town of Shechem.

(Translation suggestions: [Hamor](#))

(See also: [Canaan](#), [Esau](#), [Hamor](#), [Hivite](#), [Jacob](#))

Bible References:

- Acts 07:14-16
- Genesis 12:6-7

- Genesis 33:19
- Genesis 37:13

Word Data:

- Strong's: H7928, H7930

Forms Found in the English ULB:

Shechem, Shechem's

Shem

Facts:

Shem was one of Noah's three sons, all of whom went with him into the ark during the worldwide flood described in the book of Genesis.

- Shem was the ancestor of Abraham and his descendants.
- The descendants of Shem were known as "Semites"; they spoke "Semitic" languages such as Hebrew and Arabic.
- The Bible indicates that Shem lived nearly 600 years.

(See also: [Abraham](#), [Arabia](#), [ark](#), [flood](#), [Noah](#))

Bible References:

- Genesis 05:32
- Genesis 06:10
- Genesis 07:13-14
- Genesis 10:1
- Genesis 10:31
- Genesis 11:10
- Luke 03:36-38

Word Data:

- Strong's: H8035, G4590

Forms Found in the English ULB:

Shem, Shem's

Shiloh

Facts:

Shiloh was a walled Canaanite city that was conquered by the Israelites under the leadership of Joshua.

- The city of Shiloh was located west of the Jordan River and northeast of the city of Bethel.
- During the time that Joshua was leading Israel, the city of Shiloh was a meeting place for the people of Israel.
- The twelve tribes of Israel met together at Shiloh to hear Joshua tell them which portion of the land of Canaan had been assigned to each of them.
- Before any temple was built in Jerusalem, Shiloh was the place where the Israelites came to sacrifice to God.

- When Samuel was a young boy, his mother Hannah took him to live in Shiloh to be trained by the priest Eli to serve Yahweh.

(See also: [Bethel](#), [dedicate](#), [Hannah](#), [Jerusalem](#), [Jordan River](#), [priest](#), [sacrifice](#), [Samuel](#), [temple](#))

Bible References:

- 1 Kings 02:26-27
- 1 Samuel 01:9-10
- Joshua 18:1-2
- Judges 18:30-31

Word Data:

- Strong's: H7886, H7887

Forms Found in the English ULB:

Shiloh

Shimei

Facts:

Shimei was the name of several men in the Old Testament. The descendants of Shimei were called Shemeites.

- Shimei son of Gera was a Benjamite who cursed King David and threw stones at him as he was fleeing Jerusalem to escape being killed by his son Absalom.
- There were also several Levite priests in the Old Testament who were named Shimei.

(See also: [Absalom](#), [Benjamin](#), [Levite](#), [priest](#))

Bible References:

- 1 Chronicles 06:17
- 1 Kings 01:08
- 2 Samuel 16:13
- Zechariah 12:12-14

Word Data:

- Strong's: H8096, H8097

Forms Found in the English ULB:

Shimei, Shemeites, Shimei's

Shinar

Facts:

Shinar was the name of a plain or region in southern Mesopotamia.

- Shinar later became known as "Chaldea" and then, "Babylonia."
- Ancient peoples living in the city of Babel in the Plain of Shinar built a tall tower to try to make themselves great.

- Generations later, the Jewish patriarch Abraham lived in the city of Ur in this region, which by that time was called "Chaldea."

(See also: [Abraham](#), [Babel](#), [Babylon](#), [Chaldea](#), [Mesopotamia](#), [patriarchs](#), [Ur](#))

Bible References:

- Genesis 10:8-10
- Genesis 14:01
- Genesis 14:7-9
- Isaiah 11:10-11
- Zechariah 05:11

Word Data:

- Strong's: H8152

Forms Found in the English ULB:

Shinar

Sidon

Facts:

Sidon was the oldest son of Canaan. There is also a Canaanite city called Sidon, probably named after Canaan's son.

- The city of Sidon was located northwest of Israel on the coast of the Mediterranean Sea in a region that is part of the present-day country of Lebanon.
- The "Sidonians" were a Phoenician people group who lived in ancient Sidon and the region surrounding it.
- In the Bible, Sidon is closely associated with the city of Tyre, and both cities were known for their wealth and for immoral behavior of their people.

(See also: [Canaan](#), [Noah](#), [Phoenicia](#), [the sea](#), [Tyre](#))

Bible References:

- Acts 12:20
- Acts 27:3-6
- Genesis 10:15-18
- Genesis 10:19
- Mark 03:7-8
- Matthew 11:22
- Matthew 15:22

Word Data:

- Strong's: H6721, H6722, G4605, G4606

Forms Found in the English ULB:

Sidon, Sidonians

## Silas

### Facts:

Silas was a leader among the believers in Jerusalem. He was also known as Silvanus.

- The elders of the church in Jerusalem appointed Silas to go with Paul and Barnabas to take a letter to the city of Antioch.
- Silas later traveled with Paul to other cities to teach people about Jesus.
- Paul and Silas were put in jail in the city of Philippi. They sang praises to God while they were there and God released them from the jail. The jailer became a Christian as a result of their testimony.

(See also: [Antioch](#), [Barnabas](#), [Jerusalem](#), [Paul](#), [Philippi](#), [prison](#), [testimony](#))

### Bible References:

- 1 Peter 05:12
- 1 Thessalonians 01:1
- 2 Thessalonians 01:01
- Acts 15:22

### Word Data:

- Strong's: G4609, G4610

### Forms Found in the English ULB:

Silas, Silvanus

## Simeon

### Facts:

In the Bible, there were several men named Simeon.

- In the Old Testament, the second son of Jacob (Israel) was named Simeon. His mother was Leah. His descendants became one of the twelve tribes of Israel. They were the Simeonites.
- The tribe of Simeon occupied part of the southernmost territory in the promised land of Canaan. Its land was entirely surrounded by the land that belonged to Judah.
- When Joseph and Mary brought the baby Jesus to the temple in Jerusalem to dedicate him to God, an elderly man named Simeon praised God for allowing him to see the Messiah.

(See also: [Canaan](#), [Christ](#), [dedicate](#), [Jacob](#), [Judah](#), [temple](#))

### Bible References:

- Genesis 29:33
- Genesis 34:25
- Genesis 42:35-36
- Genesis 43:21-23
- Luke 02:25

### Word Data:

- Strong's: H8095, H8099, G4826

Forms Found in the English ULB:

Simeon, Simeon's, Simeonites

Simon the Zealot

Facts:

Simon the Zealot was one of Jesus' twelve disciples.

- Simon is mentioned three times in the listing of Jesus' disciples, but little else is known about him.
- Simon was one of the Eleven who met to pray together in Jerusalem after Jesus went back up into heaven.
- The term "zealot" may mean that Simon was a member of "the Zealots," a Jewish religious party that was very zealous in upholding the Law of Moses while strongly opposing the Roman government.
- Or, "zealot" may simply mean "the zealous one," referring to Simon's religious zeal.

(See also: [apostle](#), [disciple](#), [the twelve](#))

Bible References:

- Acts 01:12-14
- Luke 06:14-16
- Mark 03:17-19

Word Data:

- Strong's: G2208, G2581, G4613

Forms Found in the English ULB:

Simon the Zealot, Simon ... Zealot

Sinai

Facts:

Mount Sinai is a mountain that was probably located in the southern part of what is now called the Sinai Peninsula. It was also known as "Mount Horeb."

- Mount Sinai is part of a large, rocky desert.
- The Israelites came to Mount Sinai as they were traveling from Egypt to the Promised Land.
- God gave Moses the Ten Commandments on Mount Sinai.

(See also: [desert](#), [Egypt](#), [Horeb](#), [Promised Land](#), [Ten Commandments](#))

Bible References:

- Acts 07:29-30
- Exodus 16:1-3
- Galatians 04:24
- Leviticus 27:34
- Numbers 01:17-19

Word Data:

- Strong's: H5514, G3735, G4614



Forms Found in the English ULB:

Sinai, Mount Sinai

Sodom

Facts:

Sodom was a city in the southern part of Canaan where Abraham's nephew Lot lived with his wife and children.

- The land of the region surrounding Sodom was very well watered and fertile, so Lot chose to live there when he first settled in Canaan.
- The exact location of this city is not known because Sodom and the nearby city of Gomorrah were completely destroyed by God as punishment for the evil things the people there were doing.
- The most significant sin that the people of Sodom and Gomorrah were practicing was homosexuality.

(See also: [Canaan](#), [Gomorrah](#))

Bible References:

- Genesis 10:19
- Genesis 13:12
- Matthew 10:15
- Matthew 11:24

Word Data:

- Strong's: H5467, G4670

Forms Found in the English ULB:

Sodom

Solomon

Facts:

Solomon was one of King David's sons. His mother was Bathsheba.

- When Solomon became king, God told him to ask for anything he wanted. So Solomon asked for wisdom to rule the people justly and well. God was pleased with Solomon's request and gave him both wisdom and much wealth.
- Solomon is also well known for having a magnificent temple built in Jerusalem.
- Although Solomon ruled wisely in the first years of his reign, later on he foolishly married many foreign women and started worshiping their gods.
- Because of Solomon's unfaithfulness, after his death God divided the Israelites into two kingdoms, Israel and Judah. These kingdoms often fought against each other.

(See also: [Bathsheba](#), [David](#), [Israel](#), [Judah](#), [kingdom of Israel](#), [temple](#))

Bible References:

- Acts 07:47-50
- Luke 12:27
- Matthew 01:7-8
- Matthew 06:29

- Matthew 12:42

Word Data:

- Strong's: H8010, G4672

Forms Found in the English ULB:

Solomon, Solomon's, King Solomon, King Solomon's

Son of God

Related Ideas:

the Son

Facts:

The term "Son of God" refers to Jesus, the Word of God, who came into the world as a human being. He is also often referred to as "the Son."

- Unlike anyone else, God the Father, the Son of God, and the Holy Spirit are all one God.
- God the Father, God the Son, and God the Holy Spirit are all fully and equally God.
- The Son of God has the same character as God the Father.

Because Jesus is God's Son, he loves and obeys his Father, and his Father loves him.

Translation Suggestions:

- For the term "Son of God," it is best to translate "Son" with the same word the language would naturally use to refer to a human son.
- Make sure the word used to translate "son" fits with the word used to translate "father" and that these words are the most natural ones used to express a true father-son relationship in the project language.
- Using a capital letter to begin "Son" may help show that this is talking about God.
- The phrase "the Son" is a shortened form of "the Son of God," especially when it occurs in the same context as "the Father."

(See also: [Christ](#), [ancestor](#), [God](#), [God the Father](#), [Holy Spirit](#), [Jesus](#), [son](#), [sons of God](#))

Bible References:

- 1 John 04:10
- Acts 09:20
- Colossians 01:17
- Galatians 02:20
- Hebrews 04:14
- John 03:18
- Luke 10:22
- Matthew 11:27
- Revelation 02:18
- Romans 08:29

Word Data:

- Strong's: H426, H430, H1121, H1247, G2316, G5207

Forms Found in the English ULB:

Son of God, the Son

Son of Man

Related Ideas:

mankind, son of man

Definition:

The title "Son of Man" was used by Jesus to refer to himself. He often used this term instead of saying "I" or "me."

- In the Bible, "son of man" could be a way of referring to or addressing a man. It could also mean "human being."
- Throughout the Old Testament book of Ezekiel, God frequently addressed Ezekiel as "son of man." For example he said, "You, son of man, must prophesy."
- The prophet Daniel saw a vision of a "son of man" coming with the clouds, which is a reference to the coming Messiah.
- Jesus also said that the Son of Man will be coming back someday on the clouds.
- These references to the Son of Man coming on the clouds reveal that Jesus the Messiah is God.

Translation Suggestions:

- When Jesus uses the term "Son of Man" it could be translated as "the One who became a human being" or "the Man from heaven."
- Some translators occasionally include "I" or "me" with this title (as in "I, the Son of Man") to make it clear that Jesus was talking about himself.
- Check to make sure that the translation of this term does not give a wrong meaning (such as referring to an illegitimate son or giving the wrong impression that Jesus was only a human being).
- When used to refer to a person, "son of man" could also be translated as "you, a human being" or "you, man" or "human being" or "man."

(See also: [heaven](#), [son](#), [Son of God](#), [Yahweh](#))

Bible References:

- Acts 07:56
- Daniel 07:14
- Ezekiel 43:6-8
- John 03:12-13
- Luke 06:05
- Mark 02:10
- Matthew 13:37
- Psalms 080:17-18
- Revelation 14:14

Word Data:

- Strong's: H120, H606, H1121, H1247, G444, G5207

Forms Found in the English ULB:

Son of Man, mankind, son of man

## Stephen

### Facts:

Stephen is most remembered as the first Christian martyr, that is, the first person to be killed because of his faith in Jesus. The facts about his life and death are recorded in the book of Acts.

- Stephen was appointed by the early Church in Jerusalem to serve the Christians as a deacon by providing food for widows and other Christians in need.
- Certain Jews falsely accused Stephen of speaking against God and against the laws of Moses.
- Stephen boldly spoke the truth about Jesus the Messiah, beginning with the history of God's dealings with the people of Israel.
- The Jewish leaders were furious and executed Stephen by stoning him to death outside the city.
- His execution was witnessed by Saul of Tarsus, who later became the apostle Paul.
- Stephen is also well-known for his last words before he died, "Lord, please do not hold this sin against them," which showed the love he had for others.

(See also: [appoint](#), [deacon](#), [Jerusalem](#), [Paul](#), [stone](#), [true](#))

### Bible References:

- Acts 06:05
- Acts 06:09
- Acts 06:10-11
- Acts 06:12
- Acts 07:59
- Acts 11:19
- Acts 22:20

### Word Data:

- Strong's: G4736

### Forms Found in the English ULB:

Stephen, Stephen's

## Sukkoth

### Facts:

Sukkoth was the name of two Old Testament cities. The word "sukkoth" (some English versions say "succoth" or "Succoth") means "shelters."

- The first city called Sukkoth was located on the east side of the Jordan River.
- Jacob stayed at Sukkoth with his family and flocks, building shelters for them there.
- Hundreds of years later, Gideon and his exhausted men stopped at Sukkoth as they were chasing the Midanites, but the people there refused to give them any food.
- The second Sukkoth was located on the northern border of Egypt and was a place where the Israelites stopped after they crossed the Red Sea as they were escaping from slavery in Egypt.

### Bible References:

- 1 Kings 07:46
- Exodus 12:37-40
- Joshua 13:27-28

- Judges 08:4-5

Word Data:

- Strong's: H5523, H5524

Forms Found in the English ULB:

Sukkoth

Syria

Facts:

Syria is a country located northeast of Israel. During the time of the New Testament, it was a province under the rule of the Roman Empire.

- In the Old Testament time period, the Syrians were strong military enemies of the Israelites.
- Naaman was a commander of the Syrian army who was cured of leprosy by the prophet Elisha.
- Many inhabitants of Syria are descendants of Aram, who was descended from Noah's son Shem.
- Damascus, the capital city of Syria, was mentioned many times in the Bible.
- Saul went to the city of Damascus with plans to persecute Christians there, but Jesus stopped him.

(See also: [Aram](#), [commander](#), [Damascus](#), [descendant](#), [Elisha](#), [leprosy](#), [Naaman](#), [persecute](#), [prophet](#))

Bible References:

- Acts 15:23
- Acts 15:41
- Acts 20:03
- Galatians 01:21-24
- Matthew 04:23-25

Word Data:

- Strong's: H758, G4947, G4948

Forms Found in the English ULB:

Syria, Syrian

Tamar

Facts:

Tamar was the name of several women in the Old Testament. It was also the name of several cities or other places in the Old Testament.

- Tamar was the daughter-in-law of Judah. She gave birth to Perez who was an ancestor of Jesus Christ.
- One of King David's daughters was named Tamar; she was the sister of Absalom. Her half-brother Amnon raped her and left her desolate.
- Absalom also had a daughter named Tamar.
- A city called "Hazezon Tamar" was the same as the city of Engedi on the western shore of the Salt Sea.
- There was also a place called "Baal Tamar," and general references to a place called "Tamar" which may have been different from the cities.

(See also: [Absalom](#), [ancestor](#), [Amnon](#), [David](#), [ancestor](#), [Judah](#), [Salt Sea](#))

Bible References:

- 1 Chronicles 02:04
- 2 Samuel 13:02
- 2 Samuel 14:25-27
- Genesis 38:6-7
- Genesis 38:24
- Matthew 01:1-3

Word Data:

- Strong's: H1193, H2688, H8559

Forms Found in the English ULB:

Tamar, Tamar's

Tarshish

Facts:

Tarshish was the name of two men in the Old Testament. It was also the name of a city.

- One of Japheth's grandsons was named Tarshish.
- Tarshish was also the name of one of the wise men of King Ahashuerus.
- The city of Tarshish was a very prosperous port city, whose ships carried valuable products to buy, sell, or trade.
- This city was associated with Tyre and is thought to have been a Phoenician city that was somewhat distant from Israel, perhaps on the southern coast of Spain.
- The phrase "ship of Tarshish" refers to a ship capable of sailing long distances across the sea. To "go to Tarshish" was to go anywhere far across the sea.
- The Old Testament prophet Jonah boarded a ship bound for the city of Tarshish instead of obeying God's command to go preach to Nineveh.
- The phrase "ship of Tarshish" can be translated "seaworthy ship" or "oceangoing ship." The phrase "go to Tarshish" can be translated "go across the sea" or "go far away."

(See also: [Esther](#), [Japheth](#), [Jonah](#), [Nineveh](#), [Phoenicia](#), [wise men](#))

Bible References:

- Genesis 10:2-5
- Isaiah 02:16
- Jeremiah 10:09
- Jonah 01:03
- Psalms 048:07

Word Data:

- Strong's: H8659

Forms Found in the English ULB:

Tarshish

Tarsus

Facts:

Tarsus was a prosperous city in the Roman province of Cilicia, in what is now south central Turkey.

- Tarsus was located along a major river and near the Mediterranean Sea, so it was part of an important trade route.
- At one time it was the capital of Cilicia.
- In the New Testament, Tarsus was best known as the hometown of Paul the apostle.

(See also: [Cilicia](#), [Paul](#), [province](#), [the sea](#))

Bible References:

- Acts 09:11
- Acts 09:30
- Acts 11:25

Word Data:

- Strong's: G5018, G5019

Forms Found in the English ULB:

Tarsus

Ten Commandments

Definitions:

The "Ten Commandments" were commands that God gave to Moses on Mount Sinai while the Israelites were living in the desert on their way to the land of Canaan. God wrote these commands on two large slabs of stone.

- God gave the Israelites many commands to obey, but the Ten Commandments were special commands to help the Israelites love and worship God and love other people.
- These commandments were also part of God's covenant with his people. By obeying what God had commanded them to do, the people of Israel would show that they loved God and belonged to him.
- The stone slabs with the commandments written on them were kept in the Ark of the Covenant, which was located in the most holy place of the tabernacle and later, the temple.

(See also: [ark of the covenant](#), [command](#), [covenant](#), [desert](#), [law](#), [obey](#), [Sinai](#), [worship](#))

Bible References:

- Deuteronomy 04:13-14
- Deuteronomy 10:3-4
- Exodus 34:27-28
- Luke 18:18-21

Word Data:

- Strong's: H1697, H6235

Forms Found in the English ULB:

Ten Commandments

Terah

Facts:

Terah was a descendant of Noah's son Shem. He was the father of Abram, Nahor and Haran.

- Terah left his home in Ur in order to go to the land of Canaan with his son Abram, his nephew Lot, and Abram's wife Sarai.
- On the way to Canaan, Terah and his family lived for years in the city of Haran in Mesopotamia. Terah died in Haran at the age of 205.

(See also: [Abraham](#), [Canaan](#), [Haran](#), [Lot](#), [Mesopotamia](#), [Nahor](#), [Sarah](#), [Shem](#), [Ur](#))

Bible References:

Genesis 11:31-32

- 1 Chronicles 01:24-27
- Luke 03:33-35

Word Data:

- Strong's: H8646, G2291

Forms Found in the English ULB:

Terah, Terah's

Thessalonica

Facts:

In New Testament times, Thessalonica was the capital city of Macedonia in the ancient Roman empire. The people living in that city were called the "Thessalonians."

- The city of Thessalonica was an important seaport and was also located along a major road that connected Rome to the eastern part of the Roman empire.
- Paul, along with Silas and Timothy, visited Thessalonica on his second missionary journey and as a result, a church was established there. Later, Paul also visited this city on his third missionary journey.
- Paul wrote two letters to the Christians in Thessalonica. These letters (1 Thessalonians and 2 Thessalonians) are included in the New Testament.

(See also: [Macedonia](#), [Paul](#), [Rome](#))

Bible References:

- 1 Thessalonians 01:1
- 2 Thessalonians 01:01
- 2 Timothy 04:9-10



- Acts 17:01
- Philippians 04:14-17

Word Data:

- Strong's: G2331, G2332

Forms Found in the English ULB:

Thessalonica, Thessalonian, Thessalonians

Thomas

Facts:

Thomas was one of twelve men whom Jesus chose to be his disciples and later, apostles. He was also known as "Didymus," which means "twin."

- Near the end of Jesus' life, he told his disciples that he was going away to be with the Father and would prepare a place for them to be with him. Thomas asked Jesus how they could know the way to get there when they didn't even know where he was going.
- After Jesus died and came back to life, Thomas said he would not believe that Jesus was really alive again unless he could see and feel the scars where Jesus had been wounded.

(See also: [apostle](#), [disciple](#), [God the Father](#), [the twelve](#))

Bible References:

- Acts 01:12-14
- John 11:15-16
- Luke 06:14-16
- Mark 03:17-19
- Matthew 10:2-4

Word Data:

- Strong's: G2381

Forms Found in the English ULB:

Thomas, Thomas'

Timothy

Facts:

Timothy was a young man from Lystra. He later joined Paul on several missionary trips and helped shepherd new communities of believers.

- Timothy's father was a Greek, but both his grandmother Lois and his mother Eunice were Jews and believers in Christ.
- The elders and Paul formally appointed Timothy for the ministry by placing their hands on him and praying for him.
- Two books in the New Testament (I Timothy and 2 Timothy) are letters written by Paul that provide guidance to Timothy as a young leader of local churches.

(See also: [appoint](#), [believe](#), [church](#), [Greek](#), [minister](#))

Bible References:

- 1 Thessalonians 03:02
- 1 Timothy 01:02
- Acts 16:03
- Colossians 01:01
- Philemon 01:01
- Philippians 01:01
- Philippians 02:19

Word Data:

- Strong's: G5095

Forms Found in the English ULB:

Timothy, Timothy's

Tirzah

Facts:

Tirzah was an important Canaanite city that was conquered by the Israelites. It was also the name of a daughter of Gilead, a descendant of Manasseh.

- The city Tirzah was located in the region occupied by the tribe of Manasseh. It is thought that the city was about 10 miles north of the city of Shechem.
- Years later, Tirzah became a temporary capital city of the northern kingdom of Israel, during the reigns of four kings of Israel.
- Tirzah was also the name of one of Manasseh's granddaughters. They asked to be given a portion of the land since their father had died and he had no sons to inherit it as would normally be the custom.

(See also: [Canaan](#), [inherit](#), [kingdom of Israel](#), [Manasseh](#), [Shechem](#))

Bible References:

- Numbers 27:1
- Numbers 36:11
- Song of Solomon 06:4

Word Data:

- Strong's: H8656

Forms Found in the English ULB:

Tirzah

## Titus

### Facts:

Titus was a Gentile. He was trained by Paul to be a leader in the early churches.

- A letter written to Titus by Paul is one of the books of the New Testament.
- In this letter Paul instructed Titus to appoint elders for the churches on the island of Crete.
- In some of his other letters to Christians, Paul mentions Titus as someone who encouraged him and brought him joy.

(See also: [appoint](#), [believe](#), [church](#), [circumcise](#), [Crete](#), [elder](#), [encourage](#), [instruct](#), [minister](#))

### Bible References:

- 2 Timothy 04:10
- Galatians 02:1-2
- Galatians 02:3-5
- Titus 01:04

### Word Data:

- Strong's: G5103

### Forms Found in the English ULB:

Titus, Titus'

## Troas

### Facts:

The city of Troas was a seaport located on the northwest coast of the ancient Roman province of Asia.

- Paul visited Troas at least three times during his trips to different regions to preach the gospel.
- On one occasion in Troas, Paul preached long into the night and a young man named Eutychus fell asleep while he was listening. Because he had been sitting in an open window, Eutychus fell down a long way and died. Through God's power, Paul raised this young man back to life.
- When Paul was in Rome, he asked Timothy to bring him his scrolls and his cloak, which he had left behind in Troas.

(See also: [Asia](#), [preach](#), [province](#), [raise](#), [Rome](#), [scroll](#), [Timothy](#))

### Bible References:

- 2 Corinthians 02:13
- 2 Timothy 04:11-13
- Acts 16:08
- Acts 20:05

### Word Data:

- Strong's: G5174

Forms Found in the English ULB:

Troas

Tubal

Facts:

There were several men in the Old Testament who had the name "Tubal."

- One man named Tubal was one of the sons of Japheth.
- A man named "Tubal-Cain" was a son of Lamech and descendant of Cain.
- Tubal was also the name of a people group mentioned by the prophets Isaiah and Ezekiel.

(See also: [Cain](#), [descendant](#), [Ezekiel](#), [Isaiah](#), [Japheth](#), [Lamech](#), [people group](#), [prophet](#))

Bible References:

- 1 Chronicles 01:05
- Ezekiel 27:12-13
- Genesis 10:2-5

Word Data:

- Strong's: H8422, H8423

Forms Found in the English ULB:

Tubal

Tychicus

Facts:

Tychicus was one of Paul's fellow ministers of the gospel.

- Tychicus accompanied Paul on at least one of his missionary journeys to Asia.
- Paul described him as "beloved" and "faithful."
- Tychicus carried Paul's letters to Ephesus and Colosse.

(See also: [Asia](#), [beloved](#), [Colossae](#), [Ephesus](#), [faithful](#), [good news](#), [minister](#))

Bible References:

- 2 Timothy 04:11-13
- Colossians 04:09
- Titus 03:12

Word Data:

- Strong's: G5190

Forms Found in the English ULB:

Tychicus, Tychicus'

## Tyre

### Facts:

Tyre was an ancient Canaanite city located on the coast of the Mediterranean Sea in a region that is now part of the modern-day country of Lebanon. Its people were called "Tyrians."

- Part of the city was located on an island in the sea, about one kilometer from the mainland.
- Because of its location and its valuable natural resources, such as cedar trees, Tyre had a prosperous trading industry and was very wealthy.
- King Hiram of Tyre sent wood from cedar trees and skilled laborers to help build a palace for King David.
- Years later, Hiram also sent King Solomon wood and skilled laborers to help build the temple. Solomon paid him with large amounts of wheat and olive oil.
- Tyre was often associated with the nearby ancient city of Sidon. These were the most important cities of the region of Canaan called Phoenicia.

(See also: [Canaan](#), [cedar](#), [Israel](#), [the sea](#), [Phoenicia](#), [Sidon](#))

### Bible References:

- Acts 12:20
- Mark 03:7-8
- Matthew 11:22
- Matthew 15:22

### Word Data:

- Strong's: H6865, H6876, G5183, G5184

### Forms Found in the English ULB:

Tyre, Tyrians

## Ur

### Facts:

Ur was an important city along the Euphrates River in the ancient region of Chaldea, which was part of Mesopotamia. This region was located in what is now the modern-day country of Iraq.

- Abraham was from the city of Ur and it was from there that God called him to leave to go to the land of Canaan.
- Haran, the brother of Abraham and father of Lot, died in Ur. This was probably a factor that influenced Lot to leave Ur with Abraham.

(See also: [Abraham](#), [Canaan](#), [Chaldea](#), [Euphrates River](#), [Haran](#), [Lot](#), [Mesopotamia](#))

### Bible References:

- Genesis 11:27-28
- Genesis 11:31

### Word Data:

- Strong's: H218

Forms Found in the English ULB:

Ur

Uriah

Facts:

Uriah was a righteous man and one of King David's best soldiers. He is often referred to as "Uriah the Hittite."

- Uriah had a very beautiful wife named Bathsheba.
- David committed adultery with Uriah's wife, and she became pregnant with David's child.
- To cover up this sin, David caused Uriah to be killed in battle. Then David married Bathsheba.
- Another man named Uriah was a priest during the time of King Ahaz.

(See also: [Ahaz](#), [Bathsheba](#), [David](#), [Hittite](#))

Bible References:

- 1 Kings 15:05
- 2 Samuel 11:03
- 2 Samuel 11:26-27
- Nehemiah 03:04

Word Data:

- Strong's: H223, G3774

Forms Found in the English ULB:

Uriah, Uriah's

Uzziah

Facts:

Uzziah became king of Judah at the age of 16 and reigned 52 years, which was an unusually long reign. Uzziah was also known as "Azariah."

- King Uzziah was well-known for his organized and skilled military. He had towers built to protect the city and had specially-designed weapons of war mounted on them to hurl arrows and large stones.
- As long as Uzziah served the Lord, he prospered. Toward the end of his reign, however, he became proud and he disobeyed the Lord by burning incense in the temple, which only the priest was permitted to do.
- Because of this sin, Uzziah became sick with leprosy and had to live separately from other people until the end of his reign.

(See also: [Azariah](#), [Judah](#), [king](#), [leprosy](#), [reign](#), [watchtower](#))

Bible References:

- 2 Kings 14:21
- Amos 01:01
- Hosea 01:01
- Isaiah 06:1-2
- Matthew 01:7-8

Word Data:

- Strong's: H5818

Forms Found in the English ULB:

Uzziah, Uzziah's

Vashti

Facts:

In the Old Testament book of Esther, Vashti was the wife of Xerxes, king of Persia.

- King Xerxes sent Queen Vashti away when she refused to obey his order to come to his dinner party and show off her beauty to his drunken guests.
- As a result, a search went out for a new queen and eventually Esther was chosen to be the king's new wife.

(See also: [Xerxes](#), [Esther](#), [Persia](#))

Bible References:

- Esther 01:9-11
- Esther 02:1-2
- Esther 02:17-18

Word Data:

- Strong's: H2060

Forms Found in the English ULB:

Vashti, Vashti's

Xerxes

Related Words:

Ahasuerus

Facts:

Xerxes was a king who ruled over the ancient kingdom of Persia for twenty years.

- This was during the time the exiled Jews were living in Babylonia, which had come under Persian rule.
- Another name for this king may have been Ahasuerus, and this is the name used in many translations.
- After sending away his queen in a fit of anger, King Xerxes later chose a Jewish woman named Esther to be his new wife and queen.

(See also: [Babylon](#), [Esther](#), [Ethiopia](#), [exile](#), [Persia](#))

Bible References:

- Daniel 09:01
- Esther 10:1-2
- Ezra 04:7-8

Word Data:

- Strong's: H325

Forms Found in the English ULB:

Ahasuerus, Ahasuerus', Xerxes

Yahweh

Related Ideas:

Yah

Facts:

The term "Yahweh" is God's personal name that he revealed when he spoke to Moses at the burning bush.

- The name "Yahweh" comes from the word that means to "be" or to "exist."
- The name "Yah" is short for "Yahweh."
- Possible meanings of "Yahweh" include, "he is" or "I am" or "the one who causes to be."
- This name reveals that God has always lived and will continue to live forever. It also means that he is always present.
- Following tradition, many Bible versions use the term "LORD" or "the LORD" to represent "Yahweh." This tradition resulted from the fact that historically, the Jewish people became afraid of mispronouncing Yahweh's name and started saying "Lord" every time the term "Yahweh" appeared in the text. Modern Bibles write "LORD" with all capital letters to show respect for God's personal name and to distinguish it from "Lord" which is a different Hebrew word.
- The ULB and UDB texts always translate this term as, "Yahweh," as it literally occurs in the Hebrew text of the Old Testament.
- The term "Yahweh" does not ever occur in the original text of the New Testament; only the Greek term for "Lord" is used, even in quotes from the Old Testament.
- In the Old Testament, God sometimes referred to himself as "I, Yahweh" and sometimes he referred to himself simply as "Yahweh." When he referred to himself simply as "Yahweh," the ULB and UDB add the pronoun "I" or "me" to show the reader that God was speaking about himself.

Translation Suggestions:

- "Yahweh" could be translated by a word or phrase that means "I am" or "living one" or "the one who is" or "he who is alive."
- This term could also be written in a way that is similar to how "Yahweh" is spelled.
- Some church denominations prefer not to use the term "Yahweh" and instead use the traditional rendering, "LORD." An important consideration is that this may be confusing when read aloud because it will sound the same as the title "Lord." Some languages may have an affix or other grammatical marker that could be added to distinguish "LORD" as a name (Yahweh) from "Lord" as a title.
- It is best if possible to keep the name Yahweh where it literally occurs in the text, but some translations may decide to use only a pronoun in some places, to make the text more natural and clear.
- When Yahweh referred to himself as Yahweh, you can make it clear that Yahweh was speaking by introducing the quote with something like, "This is what Yahweh says."

(See also: [God](#), [lord](#), [Lord](#), [Moses](#), [reveal](#))

Bible References:

- 1 Kings 21:20
- 1 Samuel 16:07



- Daniel 09:03
- Ezekiel 17:24
- Genesis 02:04
- Genesis 04:3-5
- Genesis 28:13
- Hosea 11:12
- Isaiah 10:04
- Isaiah 38:08
- Job 12:10
- Joshua 01:09
- Lamentations 01:05
- Leviticus 25:35
- Malachi 03:04
- Micah 02:05
- Micah 06:05
- Numbers 08:11
- Psalm 124:03
- Ruth 01:21
- Zechariah 14:5

Word Data:

- Strong's: H3050, H3068, H3069

Forms Found in the English ULB:

Yah, Yahweh, Yahweh's

Yahweh of hosts

Related Ideas:

God of hosts, Lord of hosts, Lord of multitudes

Definition:

The terms "Yahweh of hosts" and "God of hosts" are titles that express God's authority over the thousands of angels who obey him.

- The term "host" or "hosts" is a word that refers to a large number of something, such as an army of people or the massive number of stars. It can also refer to all the many spirit beings, including evil spirits. The context makes it clear what is being referred to.
- Phrases similar to "host of the heavens" refer to all the stars, planets and other heavenly bodies.
- In the New Testament, the phrase, "Lord of hosts" means the same as "Yahweh of hosts" but it cannot be translated that way since the Hebrew word "Yahweh" is not used in the New Testament.

Translation Suggestions:

- Ways to translate "Yahweh of hosts" could include, "Yahweh, who rules all the angels" or "Yahweh, the ruler over armies of angels" or "Yahweh, the ruler of all creation."
- The phrase "of hosts" in the terms "God of hosts" and "Lord of hosts" would be translated the same way as in the phrase "Yahweh of hosts" above.
- Certain churches do not accept the literal term "Yahweh" and prefer to use the capitalized word, "LORD" instead, following the tradition of many Bible versions. For these churches, a translation of the term "LORD of hosts" would be used in the Old Testament for "Yahweh of hosts."

(See also: [angel](#), [authority](#), [God](#), [lord](#), [Lord](#), [Lord Yahweh](#) [Yahweh](#))

Bible References:

- Zechariah 13:02

Word Data:

- Strong's: H3068, H6635, G2962, G4519

Forms Found in the English ULB:

God of hosts, Lord of hosts, Lord of multitudes, Yahweh of hosts, the Lord of hosts

Zacchaeus

Facts:

Zacchaeus was a tax collector from Jericho who climbed a tree in order to be able to see Jesus who was surrounded by a large crowd of people.

- Zacchaeus was completely changed when he believed in Jesus.
- He repented of his sin of cheating people and promised to give half his possessions to the poor.
- He also promised that he would pay people back four times the amount that he had overcharged them for their taxes.

(See also: [believe](#), [promise](#), [repent](#), [sin](#), [tax](#), [tax collector](#))

Bible References:

- Luke 19:02
- Luke 19:06

Word Data:

- Strong's: G2195

Forms Found in the English ULB:

Zacchaeus, Zacchaeus'

Zadok

Facts:

Zadok was the name of an important high priest in Israel during the reign of King David.

- When Absalom rebelled against King David, Zadok supported David and helped bring the ark of the covenant back into Jerusalem.
- Years later, he also took part in the ceremony to anoint David's son Solomon as king.
- Two different men by the name of Zadok helped rebuild the walls of Jerusalem during Nehemiah's time.
- Zadok was also the name of King Jotham's grandfather.

(See also: [ark of the covenant](#), [David](#), [Jotham](#), [Nehemiah](#), [reign](#), [Solomon](#))

Bible References:

- 1 Chronicles 24:1-3
- 1 Kings 01:26-27
- 2 Samuel 15:24-26
- Matthew 01:12-14

Word Data:

- Strong's: H6659, G4524

Forms Found in the English ULB:

Zadok, Zadok's

Zebedee

Facts:

Zebedee was a fisherman from Galilee who is known because of his sons, James and John, who were Jesus' disciples. They are often identified in the New Testament as the "sons of Zebedee."

- Zebedee's sons were also fishermen and worked with him to catch fish.
- James and John quit their fishing work with their father Zebedee and left to go follow Jesus.

(See also: [disciple](#), [fishermen](#), [James \(son of Zebedee\)](#), [John \(the apostle\)](#))

Bible References:

- John 21:1-3
- Luke 05:8-11
- Mark 01:19-20
- Matthew 04:21-22
- Matthew 20:20
- Matthew 26:36-38

Word Data:

- Strong's: G2199

Forms Found in the English ULB:

Zebedee, Zebedee's

Zebulun

Facts:

Zebulun was the last son born to Jacob and Leah and is the name of one of the twelve tribes of Israel. His descendants were called Zebulunites.

- The Israelite tribe of Zebulun was given the land directly west of the Salt Sea.
- Sometimes the name "Zebulun" is also used to refer to the land where this Israelite tribe lived.

(See also: [Jacob](#), [Leah](#), [Salt Sea](#), [twelve tribes of Israel](#))

Bible References:

- Exodus 01:1-5
- Genesis 30:20
- Isaiah 09:01
- Judges 04:10
- Matthew 04:13
- Matthew 04:16

Word Data:

- Strong's: H2074, H2075, G2194

Forms Found in the English ULB:

Zebulun, Zebulunite, Zebulunites, Zebulun's

Zechariah (New Testament)

Facts:

In the New Testament, Zechariah was a Jewish priest who became the father of John the Baptist.

- Zechariah loved God and obeyed him.
- For many years Zechariah and his wife, Elizabeth, prayed earnestly to have a child, but did not have one. Then when they were very old, God answered their prayers and gave them a son.
- Zechariah prophesied that his son John would be the prophet who would announce and prepare the way for the Messiah.

(See also: [Christ](#), [Elizabeth](#), [prophet](#))

Bible References:

- Luke 01:5-7
- Luke 01:21-23
- Luke 01:39-41
- Luke 03:1-2

Word Data:

- Strong's: G2197

Forms Found in the English ULB:

Zechariah

Zechariah (Old Testament)

Facts:

Zechariah was a prophet who prophesied during the reign of King Darius I of Persia. The Old Testament book of Zechariah contains his prophecies, which urged the returning exiles to rebuild the temple.

- The prophet Zechariah lived during the same time period as Ezra, Nehemiah, Zerrubbabel and Haggai. He was also mentioned by Jesus as the last of the prophets who were murdered during Old Testament times.
- Another man named Zechariah was a gatekeeper at the temple during the time of David.

- One of King Jehoshaphat's sons who was named Zechariah was murdered by his brother Jehoram.
- Zechariah was the name of a priest who was stoned by the people of Israel when he rebuked them for their idol worship.
- King Zechariah was the son of Jeroboam and he reigned over Israel for only six months before being murdered.

(See also: [Darius](#), [Ezra](#), [Jehoshaphat](#), [Jeroboam](#), [Nehemiah](#), [Zerubbabel](#))

Bible References:

- Ezra 05:1-2
- Matthew 23:34-36
- Zechariah 01:1-3

Word Data:

- Strong's: H2148

Forms Found in the English ULB:

Zechariah, Zechariah's

Zedekiah

Facts:

Zedekiah, son of Josiah, was the last king of Judah (597-587 B.C.). There are also several other men named Zedekiah in the Old Testament.

- King Nebuchadnezzar made Zedekiah king of Judah after capturing King Jehoiachin and taking him away to Babylon. Zedekiah later rebelled and as a result Nebuchadnezzar captured him and destroyed all of Jerusalem.
- Zedekiah, son of Kenaanah, was a false prophet during the time of King Ahab of Israel.
- A man named Zedekiah was one of those who signed an agreement to the Lord during the time of Nehemiah.

(See also: [Ahab](#), [Babylon](#), [Ezekiel](#), [kingdom of Israel](#), [Jehoiachin](#), [Jeremiah](#), [Josiah](#), [Judah](#), [Nebuchadnezzar](#), [Nehemiah](#))

Bible References:

- 1 Chronicles 03:15-16
- Jeremiah 37:1-2
- Jeremiah 39:02

Word Data:

- Strong's: H6667

Forms Found in the English ULB:

Zedekiah, Zedekiah's

## Zephaniah

### Facts:

Zephaniah, son of Cushi, was a prophet who lived in Jerusalem and prophesied during the reign of King Josiah. He lived during the same time period as Jeremiah.

- He rebuked the people of Judah for worshipping false gods. His prophecies are written in the book of Zephaniah in the Old Testament.
- There were several other men in the Old Testament named Zephaniah, most of whom were priests.

(See also: [Jeremiah](#), [Josiah](#), [priest](#))

### Bible References:

- 2 Kings 25:18
- Jeremiah 52:24-25
- Zechariah 06:9-11
- Zephaniah 01:03

### Word Data:

- Strong's: H6846

### Forms Found in the English ULB:

Zephaniah, Zephaniah's

## Zerubbabel

### Facts:

Zerubbabel was the name of two Israelite men in the Old Testament.

- One of these was a descendant of Jehoiakim and Zedekiah.
- A different Zerubbabel, son of Shealtiel, was the head of the tribe of Judah during the time of Ezra and Nehemiah, when Cyrus king of Persia released the Israelites from their captivity in Babylon.
- Zerubbabel and the high priest Joshua were among those who helped rebuild the temple and altar of God.

(See also: [Babylon](#), [captive](#), [Cyrus](#), [Ezra](#), [high priest](#), [Jehoiakim](#), [Joshua](#), [Judah](#), [Nehemiah](#), [Persia](#), [Zedekiah](#))

### Bible References:

- 1 Chronicles 03:19-21
- Ezra 02:1-2
- Ezra 03:8-9
- Luke 03:27-29
- Matthew 01:12

### Word Data:

- Strong's: H2216, H2217, G2216

### Forms Found in the English ULB:

Zerubbabel, Zerubbabel's

## Zion

### Related Ideas:

#### Mount Zion

### Definition:

Originally, the term "Zion" or "Mount Zion" referred to a stronghold or fortress that King David captured from the Jebusites. Both these terms became other ways of referring to Jerusalem.

- Mount Zion and Mount Moriah were two of the hills that the city of Jerusalem was located on. Later, "Zion" and "Mount Zion" became used as general terms to refer to both of these mountains and to the city of Jerusalem. Sometimes they also referred to the temple that was located in Jerusalem.
- David named Zion, or Jerusalem, the "City of David." This is different from David's hometown, Bethlehem, which was also called the City of David.
- The term "Zion" is used in other figurative ways, to refer to Israel or to God's spiritual kingdom or to the new, heavenly Jerusalem that God will create.

(See also: [Abraham](#), [David](#), [Jerusalem](#), [Bethlehem](#), [Jebusites](#))

### Bible References:

- 1 Chronicles 11:05
- Amos 01:02
- Jeremiah 51:35
- Psalm 076:1-3
- Romans 11:26

### Word Data:

- Strong's: H6726, G4622

### Forms Found in the English ULB:

Mount Zion, Zion

## Zoar

### Facts:

Zoar was a small city where Lot fled when God destroyed Sodom and Gomorrah.

- It was formerly known as "Bela" but was renamed "Zoar" when Lot asked God to spare this "small" city.
- Zoar is thought to have been located in the plain of the Jordan River or at the southern end of the Dead Sea.

(See also: [Lot](#), [Sodom](#), [Gomorrah](#))

### Bible References:

- Deuteronomy 34:1-3
- Genesis 13:10-11
- Genesis 14:1-2
- Genesis 19:22
- Genesis 19:23

Word Data:

- Strong's: H6820

Forms Found in the English ULB:

Zoar

abomination

Related Ideas:

abominable, abominably, disgusting, foul

Definition:

The term "abomination" is used to refer to something that causes disgust or extreme dislike.

- The Egyptians considered the Hebrew people to be an "abomination." This means that the Egyptians disliked the Hebrews and didn't want to associate with them or be near them.
- Some of the things that the Bible calls "an abomination to Yahweh" include lying, pride, sacrificing humans, worship of idols, murder, and sexual sins such as adultery and homosexual acts.
- In teaching his disciples about the end times, Jesus referred to a prophecy by the prophet Daniel about an "abomination of desolation" that would be set up as a rebellion against God, defiling his place of worship.

Translation Suggestions:

- The term "abomination" could also be translated by "something God hates" or "something disgusting" or "disgusting practice" or "very evil action."
- Depending on the context, ways to translate the phrase "is an abomination to" could include "is greatly hated by" or "is disgusting to" or "is totally unacceptable to" or "causes deep disgust."
- The phrase "abomination of desolation" could be translated as "defiling object that causes people to be greatly harmed" or "disgusting thing that causes great sorrow."

(See also: [adultery](#), [desecrate](#), [desolate](#), [false god](#), [sacrifice](#))

Bible References:

- Ezra 09:1-2
- Genesis 46:34
- Isaiah 01:13
- Matthew 24:15
- Proverbs 26:25

Word Data:

- Strong's: H6292, H8251, H8262, H8263, H8441, H8581, G946

Forms Found in the English ULB:

abominable, abomination, abominations, committed ... abominably, disgusting practices, disgusting thing, disgusting things, foul, foul thing



## abyss

### Related Ideas:

bottomless pit

### Definition:

The term "abyss" refers to a very large, deep hole or chasm that has no bottom.

- In the Bible, "the abyss" is a place of punishment.
- For example, when Jesus commanded evil spirits to come out of a man, they begged him not to send them to the abyss.
- The word "abyss" could also be translated as "bottomless pit" or "deep chasm."
- This term should be translated differently from "hades," "sheol," or "hell."

(See Also: [Hades](#), [hell](#), [punish](#))

### Bible References:

- Luke 08:30-31
- Romans 10:07

### Word Data:

- Strong's: G12, G5421

### Forms Found in the English ULB:

abyss, bottomless pit

## acacia

### Definition:

The term "acacia" is the name of a common shrub or tree growing in the land of Canaan in ancient times; it is still plentiful in that region today.

- The orange-brown wood of the acacia tree is very hard and durable, making it a useful material for building things.
- This wood is highly resistant to decay because it is so very dense that it keeps out water, and it has natural preservatives that keep insects from destroying it.
- In the Bible, acacia wood was used to build the tabernacle and the ark of the covenant.

(See also: [ark of the covenant](#), [tabernacle](#))

### Bible References:

- Deuteronomy 10:3-4
- Exodus 25:3-7
- Exodus 38:6-7
- Isaiah 41:19-20

### Word Data:

- Strong's: H7848

Forms Found in the English ULB:

acacia

accuse

Related Ideas:

accusation, accuser

Definition:

The terms "accuse" and "accusation" refer to blaming someone for doing something wrong. A person who accuses others is an "accuser."

- A false accusation is when a charge against someone is not true, as when Jesus was falsely accused of wrongdoing by the leaders of the Jews.
- In the New Testament book of Revelation, Satan is called "the accuser."

Bible References:

- Acts 19:40
- Hosea 04:04
- Jeremiah 02:9-11
- Luke 06:6-8
- Romans 08:33

Word Data:

- Strong's: H2778, H3198, H6818, G1458, G2649, G2723, G2724

Forms Found in the English ULB:

accusation, accusations, accuse, accused, accuser, accusers, accuses, accusing

acknowledge

Related Ideas:

admit

Definitions:

The term "acknowledge" means to give proper recognition to something or someone.

- To acknowledge God also involves acting in a way that shows that what he says is true.
- People who acknowledge God will show it by obeying him, which brings glory to his name.
- To acknowledge something means to believe that it is true, with actions and words that confirm that.

Translation Suggestions:

- In the context of acknowledging that something is true, "acknowledge" could be translated as "admit" or "declare" or "confess to be true" or "believe."
- When referring to acknowledging a person, this term could be translated as "accept" or "recognize the value of" or "tell others that (the person) is faithful."

- In the context of acknowledging God, this could be translated as "believe and obey God" or "declare who God is" or "tell other people about how great God is" or "confess that what God says and does is true."

(See also: [obey](#), [glory](#), [save](#))

Bible References:

- Daniel 11:38-39
- Jeremiah 09:4-6
- Job 34:26-28
- Leviticus 22:32
- Psalm 029:1-2

Word Data:

- Strong's: H3045, H3046, H5046, H5234, H6942, G1492, G1921, G3140, G3670

Forms Found in the English ULB:

acknowledge, acknowledged, acknowledges, admit, admitted

acquit

Related Ideas:

admit someone was right

Definition:

The term "acquit" means to formally declare someone to be not guilty of an unlawful or immoral behavior he was accused of.

- This term is sometimes used in the Bible to talk about forgiving sinners.
- Often the context is about wrongly acquitting people who are wicked and rebel against God.
- This could be translated as "declare innocent" or "judge to be not guilty."

(See also: [forgive](#), [guilt](#), [sin](#))

Bible References:

- Deuteronomy 25:1-2
- Exodus 21:28
- Exodus 23:07
- Isaiah 05:23
- Job 10:12-14

Word Data:

- Strong's: H5352, H5355, H6403, H6663

Forms Found in the English ULB:

acquit, acquits, acquitted, admit that ... right, declare ... not guilty

## administration

### Related Ideas:

administer, administrator

### Definitions:

The terms "administration" and "administrator" refer to managing or governing of people of a country to help it function in an orderly way.

- Daniel and three other Jewish young men were appointed to be administrators, or government officials, over certain parts of Babylon.
- In the New Testament, administration is one of the gifts of the Holy Spirit.
- A person who has the spiritual gift of administration is able to lead and govern people as well as supervise the maintenance of buildings and other property.
- The word "administration" can also refer to the work done by an administrator.

### Translation Suggestions

- Depending on the context, some ways to translate "administrator" could include "governor" or "organizer" or "manager" or "ruler" or "government official."
- The term "administration" could be translated as "governing" or "management" or "leadership." or "organization."
- Expressions such as "in charge of" or "taking care of" or "keeping order" could possibly be part of the translation of these terms.

(See also: [Babylon](#), [Daniel](#), [gift](#), [governor](#), [Hananiah](#), [Mishael](#), [Azariah](#))

### Bible References:

- 1 Chronicles 18:14
- Daniel 06:1-3
- Esther 09:3-5

### Word Data:

- Strong's: H5532, H5608, H5632, H5673, H6213, H7860, G1247, G2941, G3622

### Forms Found in the English ULB:

administered, administering, administration, administrator, administrators

## admonish

### Related Ideas:

reprove, scold, strictly warn, warn

### Definition:

The term "admonish" means to firmly warn or advise someone.

- Usually "admonish" means to teach someone the correct way to do something or to advise someone not to do something.
- In the body of Christ, believers are taught to admonish each other to avoid sin and to live holy lives.

- The word "admonish" could be translated as "encourage not to sin" or "urge someone to not sin."
- To "scold" is to angrily tell someone that what he is doing is wrong.
- To "reprove" is to scold someone, usually but not always gently.

Bible References:

- Nehemiah 09:30

Word Data:

- Strong's: H2094, H3198, H4148, H5715, H5749, G1651, G1690, G3559, G3560, G3867, G5537

Forms Found in the English ULB:

aware, reprove, reproved, reproves, scolded, strictly warned, warn, warned, warning, warnings

adopt

Related Ideas:

adoption

Definition:

The terms "adopt" and "adoption" refer to the process of someone legally becoming the child of people who are not his biological parents.

- The Bible uses "adoption" and "adopt" in a figurative way to describe how God causes people to be part of his family, making them his spiritual sons and daughters.
- As adopted children, God makes believers to be co-heirs with Jesus Christ, giving them all of the privileges of sons and daughters of God.

Translation Suggestions:

- This term could be translated with a term that the language of translation uses to describe this special parent-child relationship. Make sure it is understood that this has a figurative or spiritual meaning.
- The phrase "experience adoption as sons" could be translated as "be adopted by God as his children" or "become God's (spiritual) children."
- To "wait for the adoption of sons" could be translated as "look forward to becoming God's children" or "wait expectantly for God to receive as children."
- The phrase "adopt them" could be translated as "receive them as his own children" or "make them his own (spiritual) children."

(See also: [heir](#), [inherit](#), [spirit](#))

Bible References:

- Ephesians 01:5
- Galatians 04:3-5
- Romans 08:14-15
- Romans 08:23
- Romans 09:04

Word Data:

- Strong's: G5206

Forms Found in the English ULB:

adopt, adopted, adoption

adultery

Related Ideas:

adulterer, adulteress, adulterous, immoral woman

Definition:

The term "adultery" refers to a sin that occurs when a married person has sexual relations with someone who is not that person's spouse. Both of them are guilty of adultery. The term "adulterous" describes this kind of behavior or any person who commits this sin.

- The term "adulterer" refers generally to any person who commits adultery.
- Sometimes the term "adulteress" is used to specify that it was a woman who committed adultery.
- Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
- God commanded the Israelites to not commit adultery.
- The term "adulterous" is often used in a figurative sense to describe the people of Israel as being unfaithful to God, especially when they worshiped false gods.

Translation Suggestions:

- If the target language does not have one word that means "adultery," this term could be translated with a phrase such as "having sexual relations with someone else's wife" or "being intimate with another person's spouse."
- Some languages may have an indirect way of talking about adultery, such as "sleeping with someone else's spouse" or "being unfaithful to one's wife."
- When "adulterous" is used in a figurative sense, it is best to translate it literally in order to communicate God's view of his disobedient people as being compared to an unfaithful spouse. If this does not communicate accurately in the target language, the figurative use of "adulterous" could be translated as "unfaithful" or "immoral" or "like an unfaithful spouse."

(See also: [commit](#), [covenant](#), [sexual immorality](#), [faithful](#))

Bible References:

- Exodus 20:14
- Hosea 04:1-2
- Luke 16:18
- Matthew 05:28
- Matthew 12:39
- Revelation 02:22

Word Data:

- Strong's: H2114, H5003, H5004, H5237, G3428, G3429, G3430, G3431, G3432

Forms Found in the English ULB:

adulterer, adulterers, adulteress, adulteresses, adulteries, adulterous, adultery, immoral woman

## adversary

### Related Ideas:

enemy, hostile, hostility, opponent, oppose, opposition

### Definition:

An "adversary" is a person or group who is opposed to someone or something. The term "enemy" has a similar meaning.

- Your adversary can be a person who tries to oppose you or harm you.
- When two nations fight, each can be called an "adversary" of the other.
- In the Bible, the devil is referred to as an "adversary" and an "enemy."
- Adversary may be translated as "opponent" or "enemy," but it suggests a stronger form of opposition.
- Someone who is "hostile" wants to fight other people. Such a person has "hostile intent" or acts with "hostility."

### Bible References:

- 1 Timothy 05:14
- Isaiah 09:11
- Job 06:23
- Lamentations 04:12
- Luke 12:59
- Matthew 13:25

### Word Data:

- Strong's: H340, H341, H6146, H6862, H6887, H6965, H7379, H7790, H7854, H8130, H8324, G476, G480, G485, G498, G2189, G2190, G5227

### Forms Found in the English ULB:

adversaries, adversary, enemies, enemies', enemy, enemy's, hostile, hostilities, hostility, opponent, opponents, oppose, opposed, opposes, opposition

## afflict

### Related Ideas:

affliction, difficulty

### Definition:

The term "afflict" means to cause someone distress or suffering. An "affliction" is the disease, emotional grief, or other disaster that results from this.

- God afflicted his people with sickness or other hardships in order to cause them to repent of their sins and turn back to him.
- God caused afflictions or plagues to come on the people of Egypt because their king refused to obey God.
- To "be afflicted with" means to be suffering some kind of distress, such as a disease, persecution, or emotional grief.

Translation Suggestions:

- To afflict someone could be translated as "cause someone to experience troubles" or "cause someone to suffer" or "cause suffering to come."
- In certain contexts "afflict" could be translated as "happen to" or "come to" or "bring suffering."
- A phrase like "afflict someone with leprosy" could be translated as "cause someone to be sick with leprosy."
- When a disease or disaster is sent to "afflict" people or animals, this could be translated as "cause suffering to."
- Depending on the context, the term "affliction" could be translated as "calamity" or "sickness" or "suffering" or "great distress."
- The phrase "afflicted with" could also be translated as "suffering from" or "sick with."

(See also: [leprosy](#), [plague](#), [suffer](#))

Bible References:

- 2 Thessalonians 01:06
- Amos 05:12
- Colossians 01:24
- Exodus 22:22-24
- Genesis 12:17-20
- Genesis 15:12-13
- Genesis 29:32

Word Data:

- Strong's: H205, H3013, H3905, H3906, H5221, H6031, H6039, H6040, H6041, H6862, H6869, H6887, H7451, H7489, G1453, G2346, G2347, G2852, G3804, G4912

Forms Found in the English ULB:

afflict, afflicted, afflicting, affliction, afflictions, difficulties

age

Related Ideas:

aged, from ancient times, old age

Definition:

The term "age" refers to the length of time a person has lived. The term "aged" describes a person who is very old. The term "age" is also used to refer generally to a time period.

- Jesus refers to "this age" as the present time when evil, sin, and disobedience fill the earth.
- There will be a future age when righteousness will reign over a new heaven and a new earth.
- Other words used to express an extended period of time include "era" and "season."
- The phrase "ancient times" refers to times long ago.

Translation Suggestions:

- Depending on the context, the term "age" could also be translated as "era" or "number of years old" or "time period" or "time."
- The phrase "at a very old age" could be translated as "when he was very old" or "when he had lived a very long time."
- The phrase "this present evil age" means "during this time right now when people are very evil."



Bible References:

- 1 Chronicles 29:28
- 1 Corinthians 02:07
- Hebrews 06:05
- Job 05:26

Word Data:

- Strong's: H5769, H7872, G165, G166, G1074

Forms Found in the English ULB:

age, aged, ages, from ancient times, old age

alarm

Related Ideas:

sound an alarm

Definitions:

An alarm is something that warns people about something that could harm them. To "be alarmed" is to be very worried and frightened about something dangerous or threatening.

- King Jehoshapat was alarmed when he heard that the Moabites were planning to attack the kingdom of Judah.
- Jesus told his disciples not to be alarmed when they hear about disasters happening in the last days.
- The expression "sound an alarm" means to give a warning. In ancient times, a person could sound an alarm by making a noise.

Translation Suggestions

- To "alarm someone" means to "cause someone to worry" or to "worry someone."
- To "be alarmed" could be translated as "be worried" or "be frightened" or "be very concerned."
- The expression "sound an alarm" could be translated by "publicly warn" or "announce that danger is coming" or "blow a trumpet to warn about danger."

(See also: [Jehoshaphat](#), [Moab](#))

Bible References:

- Daniel 11:44-45
- Jeremiah 04:19-20
- Numbers 10:9

Word Data:

- Strong's: H2648, H7321, H8643

Forms Found in the English ULB:

alarm, alarms, sound ... alarm

## alms

### Related Ideas:

merciful deeds for the poor

### Definition:

The term "alms" refers to money, food, or other things that are given to help poor people.

- Often the giving of alms was seen by people as something that their religion required them to do in order to be righteous.
- Jesus said that giving alms should not be done publicly for the purpose of getting other people to notice.
- This term could be translated as "money" or "gifts to poor people" or "help for the poor."

### Bible References:

- Acts 03:1-3
- Matthew 06:01
- Matthew 06:03

### Word Data:

- Strong's: G1654

### Forms Found in the English ULB:

alms, merciful deeds ... for the poor

## altar

### Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: [altar of incense](#), [false god](#), [grain offering](#), [sacrifice](#))

### Bible References:

- Genesis 08:20
- Genesis 22:09
- James 02:21
- Luke 11:49-51
- Matthew 05:23
- Matthew 23:19

### Word Data:

- Strong's: H741, H2025, H4056, H4196, G1041, G2379

Forms Found in the English ULB:

altar, altars

altar of incense

Related Ideas:

incense altar

Definitions:

The altar of incense was a piece of furniture on which a priest would burn incense as an offering to God. It was also called the golden altar.

- The altar of incense was made of wood, and its top and sides were covered with gold. It was about a half meter long, a half meter wide, and one meter tall.
- At first it was kept in the tabernacle. Then it was kept in the temple.
- Every morning and evening a priest would burn incense on it.
- This can also be translated as "altar for burning incense" or "golden altar" or "incense burner" or "incense table."

(See also: [incense](#))

Bible References:

- Luke 01:11-13

Word Data:

- Strong's: H4196, H4729, H6999, H7004, G2368, G2379

Forms Found in the English ULB:

altar of incense, altars for incense, incense altar, incense altars

amazed

Related Ideas:

amazement, appalled, astonished, astounded, incomprehensible, marvel, marvelous, perplexed, remarkable, surprised, wonder, wonderful

Definition:

Some of these terms mean to be very surprised because of something very unusual that happened. Many of these terms are positive and express that the people were happy about what had happened. Usually the event that caused the wonder and amazement was a miracle, something only God could do.

- The words "amazed," "astonished," and "astounded" describe someone who is very surprised because of something very unusual that happened.
- The word "appalled" describes someone who is amazed or horrified by something that is bad or evil.
- The word "perplexed" describes someone who is to be amazed and troubled, not knowing what to think or how to act.
- People "marvel" and "wonder" when they are surprised by something very unusual.
- "Amazement" and "wonder" are what people feel when they are amazed.

Some of these terms describe things that are very unusual and surprise people.

- The words "amazing", "astonishing," "marvelous," "remarkable," and "wonderful" describe things that are very unusual and surprise people.
- The word "appalling" describes something that is very bad and causes people to be amazed or horrified.
- The word "incomprehensible" describes something that is so great that people cannot ever understand it.
- A "wonder" is an extraordinary and surprising thing that happens.

#### Translation Suggestions

- Some of these words are translations of Greek expressions that mean "struck with amazement" or "standing outside of (oneself)." These expressions show how very surprised or shocked the person was feeling. Other languages might also have ways to express this.
- Other ways to translate these words could be "extremely surprised" or "very shocked."

(See also: [miracle](#), [sign](#))

#### Bible References:

- Acts 08:9-11
- Acts 09:20-22
- Galatians 01:06
- Mark 02:10-12
- Matthew 07:28
- Matthew 15:29-31
- Matthew 19:25

#### Word Data:

- Strong's: H226, H852, H926, H943, H2865, H3820, H4159, H6313, H6381, H6382, H6383, H6395, H8047, H8074, H8429, H8539, H8540, H8541, G639, G1411, G1568, G1569, G1605, G1611, G1839, G2284, G2285, G2296, G2297, G2298, G4023, G4592, G5059

#### Forms Found in the English ULB:

amazed, amazement, amazing events, amazing things, appalled, appalling, astonish, astonished, astonishing, astounded, incomprehensible, marvel, marveled, marveling, marvelous, marvelous things, perplexed, remarkable, surprised, wonder, wonderful, wondering, wonders

#### ambassador

#### Related Ideas:

envoy, representative

#### Definition:

An ambassador is a person who is chosen to officially represent his country in relating to foreign nations. The word is also used in a figurative sense and is sometimes translated more generally as "representative."

- An ambassador or representative gives people messages from the person or government that sent him.
- The more general term "representative" refers to someone who has been given the authority to act and speak on behalf of the person he is representing.
- The apostle Paul taught that Christians are Christ's "ambassadors" or "representatives" since they represent Christ in this world and teach others his message.

- Depending on the context, this term could be translated as "official representative" or "appointed messenger" or "chosen representative" or "God's appointed representative."
- A "delegation of ambassadors" could be translated as "some official messengers" or "group of appointed representatives" or "official party of people to speak for all people."
- An "envoy" is anyone whom another person sends to represent him.

(See also: [messenger](#))

Bible References:

- Ephesians 06:20
- Luke 14:31-33
- Luke 19:13-15

Word Data:

- Strong's: H3887, H4136, H4397, H6735, G4243

Forms Found in the English ULB:

ambassador, ambassadors, envoy, representative, representatives

amen

Related Ideas:

let it be so

Definition:

The term "amen" is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as "truly."

- When used at the end of a prayer, "amen" communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used "amen" to emphasize the truth of what he said. He often followed that by "and I say to you" to introduce another teaching that related to the previous teaching.
- When Jesus uses "amen" this way, some English versions (and the ULB) translate this as "verily" or "truly."

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, "amen" could be translated as "let it be so" or "may this happen" or "that is true."
- When Jesus says, "truly I tell you," this could also be translated as "Yes, I tell you sincerely" or "That is true, and I also tell you."
- The phrase "truly, truly I tell you" could be translated as "I tell you this very sincerely" or "I tell you this very earnestly" or "what I am telling you is true."

(See also: [fulfill](#), [true](#))

Bible References:

- Deuteronomy 27:15
- John 05:19

- Jude 01:24-25
- Matthew 26:33-35
- Philemon 01:23-25
- Revelation 22:20-21

Word Data:

- Strong's: H543, G281

Forms Found in the English ULB:

amen, let it be so

angel

Related Ideas:

archangel

Definition:

An angel is a powerful spirit being whom God created. Angels exist to serve God by doing whatever he tells them to do. The term "archangel" refers to the angel who rules or leads all the other angels.

- The word "angel" literally means "messenger."
- The term "archangel" literally means "chief messenger." The only angel referred to in the Bible as an "archangel" is Michael.
- In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
- Angels also told people about events that were going to happen in the future or events that had already happened.
- Angels have God's authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
- Other ways that angels serve God are by protecting and strengthening people.
- A special phrase, "angel of Yahweh," has more than one possible meaning: 1) It may mean "angel who represents Yahweh" or "messenger who serves Yahweh." 2) It may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel's use of "I" as if Yahweh himself was talking.

Translation Suggestions:

- Ways to translate "angel" could include "messenger from God" or "God's heavenly servant" or "God's spirit messenger."
- The term "archangel" could be translated as "chief angel" or "head ruling angel" or "leader of the angels."
- Also consider how these terms are translated in a national language or another local language.
- The phrase "angel of Yahweh" should be translated using the words for "angel" and "Yahweh." This will allow for different interpretations of that phrase. Possible translations could include "angel from Yahweh" or "angel sent by Yahweh" or "Yahweh, who looked like an angel."

(See also: [chief](#), [head](#), [messenger](#), [Michael](#), [ruler](#), [servant](#))

Bible References:

- 2 Samuel 24:16
- Acts 10:3-6
- Acts 12:23

- Colossians 02:18-19
- Genesis 48:16
- Luke 02:13
- Mark 08:38
- Matthew 13:50
- Revelation 01:20
- Zechariah 01:09

Word Data:

- Strong's: H47, H4397, G32, G743, G2465

Forms Found in the English ULB:

angel, angels, archangel

anger

Related Ideas:

angry, indignant, indignation, quick-tempered

Definition:

To "be angry" or to "have anger" means to be very displeased, irritated, and upset about something or against someone.

- When people get angry, they are often sinful and selfish, but sometimes they have righteous anger against injustice or oppression.
- God's anger (also called "wrath") expresses his strong displeasure regarding sin.
- The phrase "provoke to anger" means "cause to be angry."
- A "quick-tempered" person becomes angry quickly and easily.
- To be "indignant" is to grieve to the point of anger or to be angry because someone has been arrogant.

(See also: [wrath](#))

Bible References:

- Ephesians 04:26
- Exodus 32:11
- Isaiah 57:16-17
- John 06:52-53
- Mark 10:14
- Matthew 26:08
- Psalms 018:08

Word Data:

- Strong's: H599, H639, H1149, H1984, H2152, H2194, H2195, H2198, H2534, H2734, H2740, H2787, H3179, H3707, H3708, H3824, H4751, H4843, H5674, H5678, H6225, H7107, H7110, H7266, H7307, H7852, G23, G1758, G2371, G2372, G3164, G3709, G3710, G3711, G3947, G3949, G3950, G4360, G5520

Forms Found in the English ULB:

anger, anger burned, angered, angry, burning anger, indignant, indignation, quick-tempered

## anguish

### Related Ideas:

anxious, pain

### Definition:

The term "anguish" refers to severe pain or distress.

- Anguish can be physical or emotional pain or distress.
- Often people who are in extreme anguish will show it in their face and behaviors.
- For example, a person in severe pain or anguish might grit his teeth or cry out.
- The term "anguish" could also be translated as "emotional distress" or "deep sorrow" or "severe pain."

### Bible References:

- Jeremiah 06:24
- Jeremiah 19:09
- Job 15:24
- Luke 16:24
- Psalms 116:3-4

### Word Data:

- Strong's: H2342, H2470, H2479, H3510, H3708, H4164, H4689, H4691, H5100, H6695, H6862, H6869, H7267, H7581, G928, G3600, G4928

### Forms Found in the English ULB:

anguish, inflicts pain, pain, severe pain

## anoint

### Related Ideas:

perfume, sons of fresh olive oil

### Definition:

The term "anoint" means to rub or pour oil on a person or object. Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell. The term is also used figuratively to refer to the Holy Spirit choosing and empowering someone.

- In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God.
- Objects such as altars or the tabernacle were also anointed with oil to show that they were to be used to worship and glorify God.
- In the New Testament, sick people were anointed with oil for their healing.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship. One time Jesus commented that in doing this she was preparing him for his future burial.
- After Jesus died, his friends prepared his body for burial by anointing it with oils and spices.
- The titles "Messiah" (Hebrew) and "Christ" (Greek) mean "the Anointed (One)."
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.



Translation Suggestions:

- Depending on the context, the term "anoint" could be translated as "pour oil on" or "put oil on" or "consecrate by pouring perfumed oil on."
- To "be anointed" could be translated as "be consecrated with oil." or "be appointed" or "be consecrated."
- In some contexts the term "anoint" could be translated as "appoint."
- A phrase like "the anointed priest," could be translated as "the priest who was consecrated with oil" or "the priest who was set apart by the pouring on of oil."

(See also: [Christ](#), [consecrate](#), [high priest](#), [King of the Jews](#), [priest](#), [prophet](#) )

Bible References:

- 1 John 02:20
- 1 John 02:27
- 1 Samuel 16:2-3
- Acts 04:27-28
- Amos 06:5-6
- Exodus 29:5-7
- James 05:13-15

Word Data:

- Strong's: H1101, H1878, H3323, H4473, H4886, H4888, H4899, H5480, G218, G1472, G3462, G3464, G5545, G5548

Forms Found in the English ULB:

anoint, anointed, anointing, perfume, sons of fresh olive oil

antichrist

Definition:

The term "antichrist" refers to a person or teaching that is against Jesus Christ and his work. There are many antichrists in the world.

- The apostle John wrote that a person is the antichrist if he deceives people by saying that Jesus is not the Messiah or if he denies that Jesus is both God and human.
- The Bible also teaches that there is a general spirit of antichrist in the world which opposes Jesus' work.

Translation Suggestions:

- Other ways to translate this term could include a word or phrase that means "Christ-opposer" or "enemy of Christ" or "person who is against Christ."
- The phrase "spirit of the antichrist" could also be translated as "spirit that is against Christ" or "(someone) teaching lies about Christ" or "attitude of believing lies about Christ" or "spirit that teaches lies about Christ."
- Also consider how this term is translated in a Bible translation in a local or national language.

(See also: [Christ](#), [reveal](#), [tribulation](#))

Bible References:

- 1 John 02:18
- 1 John 04:03

- 2 John 01:07

Word Data:

- Strong's: G500

Forms Found in the English ULB:

antichrist, antichrists

apostle

Related Ideas:

apostleship

Definition:

The "apostles" were men sent by Jesus to preach about God and his kingdom. The term "apostleship" refers to the position and authority of those who were chosen as apostles.

- The word "apostle" means "someone who is sent out for a special purpose." The apostle has the same authority as the one who sent him.
- Jesus' twelve closest disciples became the first apostles. Other men, such as Paul and James, also became apostles.
- By God's power, the apostles were able to boldly preach the gospel and heal people, and were able to force demons to come out of people.

Translation Suggestions:

- The word "apostle" can also be translated with a word or phrase that means "someone who is sent out" or "sent-out one" or "person who is called to go out and preach God's message to people."
- It is important to translate the terms "apostle" and "disciple" in different ways.
- Also consider how this term was translated in a Bible translation in a local or national language.

(See also: [authority](#), [disciple](#), [James \(son of Zebedee\)](#), [Paul](#), [the twelve](#))

Bible References:

- Jude 01:17-19
- Luke 09:12-14

Word Data:

- Strong's: G651, G652, G2491, G5376, G5570

Forms Found in the English ULB:

apostle, apostles, apostles', apostleship

appoint

Related Ideas:

appointment, direct, predetermine, put in place, reserve, select, set in place, set over, set up, set under

Definition:

The terms "appoint" and "appointed" refer to choosing someone to fulfill a specific task or role.

- To "be appointed" can also refer to being "chosen" to receive something, as in "appointed to eternal life." That people were "appointed to eternal life" means they were chosen to receive eternal life.
- The phrase "appointed time" refers to God's "chosen time" or "planned time" for something to happen.
- The word "appoint" may also mean to "command" or "assign" someone to do something.
- To "predetermine" something is to decide beforehand that it will happen and make sure that it happens.

Translation Suggestions:

- Depending on the context, ways to translate "appoint" could include "choose" or "assign" or "formally choose" or "designate."
- The term "appointed" could be translated as "assigned" or "planned" or "specifically chose."
- The phrase "be appointed" could also be translated as "be chosen."

Bible References:

- 1 Samuel 08:11
- Acts 03:20
- Acts 06:02
- Acts 13:48
- Genesis 41:33-34
- Numbers 03:9-10

Word Data:

- Strong's: H561, H977, H2163, H2706, H2708, H3198, H3245, H3259, H4150, H4152, H4483, H4487, H4662, H5258, H5414, H5975, H6485, H6680, H6942, H6966, H7760, H7761, H7896, G322, G606, G2525, G2749, G2820, G3724, G4296, G4384, G4400, G4929, G5021, G5083, G5087

Forms Found in the English ULB:

appoint, appointed, appointed by lot, appointment, appoints, area ... reserved, directed, predetermined, put ... in place, reserved, selected, selects, set ... in place, set ... over, set ... up, set under

archer

Definition:

The term "archer" refers to a man who is skilled at using a bow and arrow as a weapon.

- In the Bible, an archer is usually a soldier who uses a bow and arrow to fight in an army.
- Archers were an important part of the Assyrian military force.
- Some languages might have a term for this, such as "bow-man."

(See also: [Assyria](#))

Bible References:

- 1 Samuel 31:1-3
- 2 Chronicles 35:23-24
- Genesis 21:20
- Isaiah 21:16-17
- Job 16:13

- Proverbs 26:9-10

Word Data:

- Strong's: H1167, H1869, H2671, H3384, H7199, H7228

Forms Found in the English ULB:

archer, archers

ark

Related Ideas:

chest

Definition:

The term "ark" literally refers to a rectangular wooden box that is made to hold or protect something. An ark can be large or small, depending on what it is being used for.

- In the English Bible, the word "ark" is first used to refer to the very large, rectangular, wooden boat that Noah built to escape the worldwide flood. The ark had a flat bottom, a roof, and walls.
- Ways to translate this term could include "very large boat" or "barge" or "cargo ship" or "large, box-shaped boat."
- The Hebrew word that is used to refer to this huge boat is the same word used for the basket or box that held baby Moses when his mother put him in the Nile River to hide him. In that case it is usually translated as "basket."
- In the phrase "ark of the covenant," a different Hebrew word is used for "ark." This could be translated as "box" or "chest" or "container."
- When choosing a term to translate "ark," it is important in each context to consider what size it is and what it is being used for.

(See also: [ark of the covenant](#), [basket](#))

Bible References:

- 1 Peter 03:20
- Exodus 16:33-36
- Exodus 30:06
- Genesis 08:4-5
- Luke 17:27
- Matthew 24:37-39

Word Data:

- Strong's: H727, H8392, G2787

Forms Found in the English ULB:

ark, chest

## ark of the covenant

### Related Ideas:

ark of Yahweh, ark of the covenant decrees, ark of the covenant of Yahweh

### Definition:

These terms refer to a special wooden chest, overlaid with gold, that contained the two stone tablets on which the Ten Commandments were written. It also contained Aaron's staff and a jar of manna.

- The term "ark" here could be translated as "box" or "chest" or "container."
- The objects in this chest reminded the Israelites of God's covenant with them.
- The ark of the covenant was located in the "most holy place."
- God's presence was above the ark of the covenant in the most holy place of the tabernacle, where he spoke to Moses on behalf of the Israelites.
- During the time that the ark of the covenant was in the most holy place of the temple, the high priest was the only one who could approach the ark, once a year on the Day of Atonement.
- Many English versions translate the term "covenant decrees" literally as "testimony." This refers to the fact that the Ten Commandments were a testimony or witness to God's covenant with his people. It is also translated as "covenant law."

(See also: [ark](#), [covenant](#), [atonement](#), [holy place](#), [testimony](#))

### Bible References:

- 1 Samuel 06:15
- Exodus 25:10-11
- Hebrews 09:05
- Judges 20:27
- Numbers 07:89
- Revelation 11:19

### Word Data:

- Strong's: H727, H1285, H3068, H5715

### Forms Found in the English ULB:

ark of Yahweh, ark of the covenant, ark of the covenant decrees, ark of the covenant of Yahweh

## armor

### Related Ideas:

armory, body armor, weapon

### Definition:

The term "armor" refers to the equipment a soldier uses to fight in a battle and protect himself from enemy attacks. It is also used in a figurative way to refer to spiritual armor.

- Parts of a soldier's armor include a helmet, a shield, a breastplate, leg coverings, and a sword.
- Using the term figuratively, the apostle Paul compares physical armor to spiritual armor that God gives the believer to help him fight spiritual battles.

- The spiritual armor God gives his people to fight against sin and Satan includes truth, righteousness, the gospel of peace, faith, salvation, and the Holy Spirit.
- This could be translated with a term that means "soldier gear" or "protective battle clothing" or "protective covering" or "weapons."

(See also: [faith](#), [Holy Spirit](#), [peace](#), [save](#), [spirit](#))

Bible References:

- 1 Samuel 31:9-10
- 2 Samuel 20:8
- Ephesians 06:11
- Jeremiah 51:3-4
- Luke 11:22
- Nehemiah 04:15-16

Word Data:

- Strong's: H2290, H2488, H3627, H4055, H5402, H8302, G3696, G3833

Forms Found in the English ULB:

armor, armory, body armor, weapon, weapons

arrogant

Related Ideas:

arrogance, arrogantly, pomp

Definition:

The term "arrogant" means proud, usually in an obvious, outward way.

- An arrogant person will often boast about himself.
- A person who is arrogant usually thinks that other people are not as important or talented as he is.
- People who do not honor God and who are in rebellion against him are arrogant because they do not acknowledge how great God is.
- To act "arrogantly" or "in arrogance" is to act as an arrogant person.
- "Pomp" is arrogant, vain glory, a magnificent show.

(See also: [acknowledge](#), [boast](#), [proud](#))

Bible References:

- 1 Corinthians 04:18
- 2 Peter 02:18
- Ezekiel 16:49
- Proverbs 16:05
- Psalm 056:1-2

Word Data:

- Strong's: H1346, H1347, H2086, H2087, H2102, H2103, H3093, H5678, H6075, H6277, H7292, G212, G5244, G5450

Forms Found in the English ULB:

arrogance, arrogant, arrogant speech, arrogantly, pomp

ash

Related Ideas:

powder

Definitions:

The term "ash" or "ashes" refers to the grey powdery substance that is left behind after wood is burned. It is sometimes used figuratively to refer to something that is worthless or useless.

- In the Bible sometimes the word "dust" is used when speaking about ashes. It can also refer to the fine, loose dirt that can form on dry ground.
- An "ash heap" is a pile of ashes.
- In ancient times, sitting in ashes was a sign of mourning or grieving.
- When grieving, it was the custom to wear rough, scratchy sackcloth and sit in ashes or sprinkle the ashes on the head.
- Putting ashes on the head was also a sign of humiliation or embarrassment.
- Striving for something worthless, is said to be like "feeding on ashes."
- When translating "ashes," use the word in the project language that refers to the burned-up remains after wood has burned.
- Note that an "ash tree" is a completely different term.

(See also: [fire](#), [sackcloth](#))

Bible References:

- 1 Kings 20:10
- Jeremiah 06:26
- Psalms 102:09
- Psalms 113:07

Word Data:

- Strong's: H80, H665, H6083, H6368, H7834, G2868, G4700, G5077, G5522

Forms Found in the English ULB:

ash, ashes, powder

asleep

Related Ideas:

sleep, sleeper

Definition:

These terms can have figurative meanings relating to death.

- To "sleep" or "be asleep" can be a metaphor meaning to "be dead."
- The expression "fall asleep" means start sleeping, or, figuratively, die.

- To "sleep with one's fathers" means to die, as one's ancestors have, or to be dead, as one's ancestors are.
- To "lie down" with others who have died means to die, as they have died, or to be dead, as they are dead.
- The word "lie" often appears in connection with the idea of sleep. This "lie" refers to lying down on a bed or other sleeping place, not to saying things that are untrue.

The phrases "lie with" and "sleep with," when referring to what a man and a woman do together, is a euphemism for them having sexual relations.

Translation Suggestions:

- To "fall asleep" could be translated as to "suddenly become asleep" or to "start sleeping" or to "die," depending on its meaning.
- Note: It is especially important to keep the figurative expression in contexts where the audience did not understand the meaning. For example, when Jesus told his disciples that Lazarus had "fallen asleep" they thought he meant that Lazarus was just sleeping naturally. In this context, it would not make sense to translate this as "he died."
- Some project languages may have a different expression for death or dying which could be used if the expressions "sleep" and "asleep" do not make sense.

Bible References:

- 1 Kings 18:27-29
- 1 Thessalonians 04:14
- Acts 07:60
- Daniel 12:02
- Psalms 044:23
- Romans 13:11

Word Data:

- Strong's: H1957, H3462, H3463, H7290, H7901, H8139, H8142, H8153, H8639, G879, G1852, G1853, G2518, G2837, G5258

Forms Found in the English ULB:

asleep, fallen asleep, fell asleep, sleep, lay down, lies down, sleeper, sleeping, sleeps, slept

assembly

Related Ideas:

assemble together, bring together, call together, come together, community, congregation, crowd, gather, gathering, group, meet, meeting

Definition:

The term "assembly" usually refers to a group of people who come together to discuss problems, give advice, and make decisions.

- An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.
- In the Old Testament there was a special kind of assembly called a "sacred assembly" in which the people of Israel would gather to worship Yahweh.
- Sometimes the term "assembly" referred to the Israelites in general, as a group.
- A large gathering of enemy soldiers was sometimes also referred to as an "assembly." This could be translated as "army."



- In the New Testament, an assembly of 70 Jewish leaders in major cities such as Jerusalem would meet to judge legal matters and to settle disputes between people. This assembly was known as the "Sanhedrin" or the "Council."

#### Translation Suggestions

- Depending on the context, "assembly" could also be translated as "special gathering" or "congregation" or "council" or "army" or "large group."
- When the term "assembly" refers generally to the Israelites as a whole, it could also be translated as "community" or "people of Israel."
- The phrase, "all the assembly" could be translated as "all the people" or "the whole group of Israelites" or "everyone."

(See also: [council](#))

#### Bible References:

- 1 Kings 08:14
- Acts 07:38
- Ezra 10:12-13
- Hebrews 12:22-24
- Leviticus 04:20-21
- Nehemiah 08:1-3

#### Word Data:

- Strong's: H622, H1481, H2199, H3259, H4150, H4186, H4744, H5475, H5712, H6116, H6908, H6950, H6951, H6952, H7125, G1218, G1577, G3831, G4863, G4864, G4871, G4905

#### Forms Found in the English ULB:

assemble, assembled, assembled together, assemblies, assembling, assembly, bring ... together, brought ... together, called ... together, came together, come together, comes together, community, community's, congregation, crowd, gather, gather ... together, gathered, gathered ... together, gathering, gathers, group, joyful assembly, meet, meeting, meetings, met

#### assign

#### Related Ideas:

assignment, portion, reassign

#### Definitions:

The term "assign" or "assigned" refers to appointing someone to do a specific task or designating something to be provided to one or more people.

- The prophet Samuel foretold that King Saul would "assign" the best young men of Israel to serve in the military.
- Moses "assigned" to each of the twelve tribes of Israel a portion of the land of Canaan for them to live on.
- Under the Old Testament law, certain tribes of Israel were assigned to serve as priests, artists, singers and builders.
- Depending on the context, "assign" could be translated as "give" or "appoint" or "choose for the task of."
- The term "assigned" could be translated as "appointed" or "given the task."

(See also: [appoint](#), [Samuel](#), [Saul \(OT\)](#))

Bible References:

- 1 Chronicles 06:48
- Daniel 12:13
- Jeremiah 43:11
- Joshua 18:02
- Numbers 04:27-28
- Psalms 078:55

Word Data:

- Strong's: H1486, H2505, H2506, H2706, H3335, H4487, H4864, H4888, H4941, H5157, H5307, H5344, H5414, H5596, H5975, H6485, H7760, G3307

Forms Found in the English ULB:

assign, assigned, assigned portion, assigning, assignment, assignments, given ... portion, place assigned, portion, portions, reassign

astray

Related Ideas:

draw away, make a mistake, mislead, mistaken, wander

Definition:

The terms "stray" and "go astray" mean to disobey God's will. People who are "led astray" have allowed other people or circumstances to influence them to disobey God.

- The word "astray" gives a picture of leaving a clear path or a place of safety to go down a wrong and dangerous path.
- Sheep who leave the pasture of their shepherd have "strayed." God compares sinful people to sheep who have left him and "gone astray."
- To "draw away" someone or "mislead" someone is to lead him astray.

Translation Suggestions:

- The phrase "go astray" could be translated as "go away from God" or "take a wrong path away from God's will" or "stop obeying God" or "live in a way that goes away from God."
- To "lead someone astray" could be translated as "cause someone to disobey God" or "influence someone to stop obeying God" or "cause someone to follow you down a wrong path."

(See also: [disobey](#), [shepherd](#))

Bible References:

- 1 John 03:07
- 2 Timothy 03:13
- Exodus 23:4-5
- Ezekiel 48:10-12
- Matthew 18:13
- Matthew 24:05
- Psalms 058:03
- Psalms 119:110

Word Data:

- Strong's: H5074, H5080, H7683, H7686, H8582, G1294, G4105, G5351

Forms Found in the English ULB:

astray, drawn away, go astray, goes astray, gone astray, lead ... astray, leads ... astray, led ... astray, made ... mistake, mislead, misleading, misleads, misled, mistaken, stray, strayed, straying, strays, wander, went astray

atonement

Related Ideas:

atone

Definition:

The terms "atone" and "atonement" refer to how God provided a sacrifice to pay for people's sins and to appease his wrath for sin.

- In Old Testament times, God allowed temporary atonement to be made for the sins of the Israelites by the offering of a blood sacrifice, which involved killing an animal.
- As recorded in the New Testament, Christ's death on the cross is the only true and permanent atonement for sin.
- When Jesus died, he took the punishment that people deserve because of their sin. He paid the atonement price with his sacrificial death.

Translation Suggestions:

- The term "atone" could be translated by a word or phrase that means "pay for" or "provide payment for" or "cause someone's sins to be forgiven" or "make amends for a crime."
- Ways to translate "atonement" could include "payment" or "sacrifice to pay for sin" or "providing the means of forgiveness."
- Make sure the translation of this term does not refer to payment of money.

(See also: [atonement lid](#), [forgive](#), [propitiation](#), [reconcile](#), [redeem](#))

Bible References:

- Ezekiel 43:25-27
- Ezekiel 45:18-20
- Leviticus 04:20
- Numbers 05:08
- Numbers 28:22

Word Data:

- Strong's: H3722, H3725

Forms Found in the English ULB:

atone, atoned, atonement, atones

## atonement lid

### Definition:

The "atonement lid" was a slab of gold that was used to cover the top of the ark of the covenant. In many English translations, it is also referred to as an "atonement cover."

- The atonement lid was about 115 centimeters in length and 70 centimeters in width.
- Above the atonement lid were two gold cherubim with their wings touching.
- Yahweh said that he would meet with the Israelites above the atonement lid, under the outstretched wings of the cherubim. Only the high priest was permitted to meet with Yahweh in this way, as the representative of the people.
- Sometimes this atonement lid has been referred to as a "mercy seat" because it communicates God's mercy in coming down to redeem sinful human beings.

### Translation Suggestions:

- Other ways to translate this term could include "ark covering where God promises to redeem" or "place where God atones" or "lid of ark where God forgives and restores."
- Can also mean "place of propitiation."
- Compare this term with how you translated "atonement," "propitiation," and "redemption."

(See also: [ark of the covenant](#), [atonement](#), [cherubim](#), [propitiation](#), [redeem](#))

### Bible References:

- Exodus 25:17
- Exodus 30:06
- Exodus 40:17-20
- Leviticus 16:1-2
- Numbers 07:89

### Word Data:

- Strong's: H3727, G2435

### Forms Found in the English ULB:

atonement lid

## authority

### Related Ideas:

authority to judge, place in charge, put in charge, right

### Definition:

The term "authority" refers to the power of influence and control that someone has over someone else.

- Kings and other governing rulers have authority over the people they are ruling.
- The word "authorities" can refer to people, governments, or organizations that have authority over others.
- The word "authorities" can also refer to spirit beings who have power over people who have not submitted themselves to God's authority.
- Masters have authority over their servants or slaves. Parents have authority over their children.
- Governments have the authority or right to make laws that govern their citizens.

Translation Suggestions:

- The term "authority" can also be translated as "control" or "right" or "qualifications."
- Sometimes "authority" is used with the meaning of "power."
- When "authorities" is used to refer to people or organizations who rule people, it could also be translated as "leaders" or "rulers" or "powers."
- The phrase "by his own authority" could also be translated as, "with his own right to lead" or "based on his own qualifications."
- The expression, "under authority" could be translated as, "responsible to obey" or "having to obey others' commands."

(See also: [citizen](#), [command](#), [obey](#), [power](#), [ruler](#))

Bible References:

- Colossians 02:10
- Esther 09:29
- Genesis 41:35
- Jonah 03:6-7
- Luke 12:05
- Luke 20:1-2
- Mark 01:22
- Matthew 08:09
- Matthew 28:19
- Titus 03:01

Word Data:

- Strong's: H2940, H4475, H4910, H4915, H6486, H6666, H6680, H7980, H7990, H8633, G831, G1413, G1849, G1850, G2003, G2525, G2715, G2917, G2963, G5247

Forms Found in the English ULB:

authorities, authority, authority to judge, places ... in charge, put ... in charge, puts ... in charge, right, was ... in charge, were ... in charge

avenge

Related Ideas:

avenger, revenge, see justice done, vengeance, vengefully

Definition:

To "avenge" or "take revenge" or "execute vengeance" is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is "vengeance."

- Usually "avenge" implies an intent to see justice done or to right a wrong.
- When referring to people, the expression "take revenge" or "get revenge" usually involves wanting to get back at the person who did the harm.
- When God "takes vengeance" or "executes vengeance," he is acting in righteousness because he is punishing sin and rebellion.

Translation Suggestions:

- The expression to "avenge" could also be translated as to "right a wrong" or to "get justice for."

- When referring to human beings, to "take revenge" could be translated as "pay back" or "hurt in order to punish" or "get back at."
- Depending on the context, "vengeance" could be translated as "punishment" or "punishment of sin" or "payment for wrongs done." If a word meaning "retaliation" is used, this would apply to human beings only.
- When God says, "take my vengeance," this could be translated by "punish them for wrongs done against me" or "cause bad things to happen because they have sinned against me."
- When referring to God's vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: [punish](#), [just](#), [righteous](#))

Bible References:

- 1 Samuel 24:12-13
- Ezekiel 25:15
- Isaiah 47:3-5
- Leviticus 19:17-18
- Psalms 018:47
- Romans 12:19

Word Data:

- Strong's: H1350, H3467, H5352, H5358, H5359, H5360, H8199, G1556, G1557, G1558, G3709

Forms Found in the English ULB:

avenge, avenged, avenger, avenges, avenging, have revenge, revenge, see ... justice ... done, vengeance, vengefully

awe

Related Ideas:

awesome

Definition:

The term "awe" refers to the sense of amazement and deep respect that comes from seeing something great, powerful, and magnificent.

- The term "awesome" describes someone or something that inspires a feeling of awe.
- The visions of the glory of God seen by the prophet Ezekiel were "awesome" or "awe-inspiring."
- Typical human responses showing awe of God's presence include: fear, bowing or kneeling down, covering the face, and trembling.

(See also: [fear](#), [glory](#))

Bible References:

- 1 Chronicles 17:21
- Genesis 28:16-17
- Hebrews 12:28
- Psalm 022:23
- Psalms 147:4-5

Word Data:

- Strong's: H366, H1481, H2865, H3372, H6206, H6342, H7227, G2124

Forms Found in the English ULB:

awe, awesome, awesome deeds

ax

Definition:

An ax is tool used for cutting or chopping trees or wood.

- An ax usually has a long wooden handle with a large metal blade attached to the end.
- If your culture has a tool that is similar to an ax, the name of that tool could be used to translate "ax."
- Other ways to translate this term could include "tree-cutting tool" or "wooden tool with blade" or "long-handled wood-chopping tool."
- In one Old Testament event, the blade of an ax fell into a river, so it is best if the tool that is described has a blade that can come loose from the wooden handle.

Bible References:

- 1 Kings 06:7-8
- 2 Kings 06:05
- Judges 09:48-49
- Luke 03:9
- Matthew 03:10
- Psalm 035:03

Word Data:

- Strong's: H1631, H2719, H7134, G513

Forms Found in the English ULB:

ax, axes

banquet

Definition:

A banquet is large, formal meal that usually includes several food courses.

- In ancient times, kings often served banquet meals to entertain political leaders and other important guests.
- This could also be translated as, "elaborate meal" or "important feast" or "multi-course meal."

Bible References:

- Daniel 05:10
- Isaiah 05:11-12
- Jeremiah 16:08
- Luke 05:29-32
- Song of Solomon 02:3-4

Word Data:

- Strong's: H4960, H4961, H8354, G1173, G1403

Forms Found in the English ULB:

banquet

baptize

Related Ideas:

baptism

Definition:

In the New Testament, the terms "baptize" and "baptism" usually refer to ritually bathing a Christian with water to show that he has been cleansed from sin and has been united with Christ.

- Besides water baptism, the Bible talks about being "baptized with the Holy Spirit" and "baptized with fire."
- The term "baptism" is also used in the Bible to refer to going through great suffering.

Translation Suggestions:

- Christians have different views about how a person should be baptized with water. It is probably best to translate this term in a general way that allows for different ways of applying the water.
- Depending on the context, the term "baptize" could be translated as "purify," "pour out on," "plunge (or dip) into," "wash," or "spiritually cleanse." For example, "baptize you with water" could be translated as, "plunge you into water."
- The term "baptism" could be translated as "purification," "a pouring out," "a dipping," "a cleansing," or "a spiritual washing."
- When it refers to suffering, "baptism" could also be translated as "a time of terrible suffering" or "a cleansing through severe suffering."
- Also consider how this term is translated in a Bible translation in a local or national language.

(See also: [John \(the Baptist\)](#), [repent](#), [Holy Spirit](#))

Bible References:

- Acts 02:38
- Acts 08:36
- Acts 09:18
- Acts 10:48
- Luke 03:16
- Matthew 03:14
- Matthew 28:18-19

Word Data:

- Strong's: G907

Forms Found in the English ULB:

baptism, baptize, baptized, baptizing



## barley

### Definition:

The term "barley" refers to a kind of grain that is used to make bread.

- The barley plant has a long stalk with a head at the top where the seeds or grains grow.
- Barley does well in warmer weather so it is often harvested in spring or summer.
- When barley is threshed, the edible seeds are separated from the worthless chaff.
- Barley grain is ground up into flour, which is then mixed with water or oil to make bread.
- If barley is not known, this could be translated as "grain called barley" or "barley grain."

(See also: [grain](#), [thresh](#), [wheat](#))

### Bible References:

- 1 Chronicles 11:12-14
- Job 31:40
- Judges 07:14
- Numbers 05:15
- Revelation 06:06

### Word Data:

- Strong's: H8184, G2915, G2916

### Forms Found in the English ULB:

barley

barren

### Related Ideas:

dried, faded, salt land, withered

### Definition:

To be "barren" means to not be fertile or fruitful.

- Soil or land that is barren is not able to produce any plants.
- A woman who is barren is one who is physically unable to conceive or bear a child.

### Translation Suggestions:

- When "barren" is used to refer to land, it could be translated as "not fertile" or "unfruitful" or "without plants."
- When it is referring to a barren woman, it could be translated as "childless" or "not able to bear children" or "unable to conceive a child."
- "Salt land" is barren because nothing can grow in salty soil.

### Bible References:

- 1 Samuel 02:5
- Galatians 04:27
- Genesis 11:30

- Job 03:07

Word Data:

- Strong's: H535, H1565, H2717, H3001, H4420, H5034, H6115, H6135, H6723, H7921, G692, G4723

Forms Found in the English ULB:

barren, dried, dry, fade, fades, fading, salt land, wither, withered, withers

basket

Related Ideas:

basketful, cage

Definition:

The term "basket" refers to a container made of woven material.

- In biblical times, baskets were probably woven with strong plant materials, such as wood from peeled tree branches or twigs.
- A basket could be coated with a waterproof substance so that it could float.
- When Moses was a baby, his mother made a waterproof basket to put him in and floated it among the reeds of the Nile River.
- The word translated as "basket" in that story is the same word that is translated as "ark" referring to the boat that Noah built. The common meaning of its use in these two contexts may be "floating container."
- A "cage" is a container in which people keep animals.

(See also: [ark](#), [Moses](#), [Nile River](#), [Noah](#))

Bible References:

- 2 Corinthians 11:33
- Acts 09:25
- Amos 08:01
- John 06:13-15
- Judges 06:19-20
- Matthew 14:20

Word Data:

- Strong's: H374, H1731, H1736, H2935, H3619, H5536, H8392, G2894, G3426, G4553, G4711

Forms Found in the English ULB:

basket, basketfuls, baskets, cage

bear

Related Ideas:

bearer, bear with, birth, carry, childbirth, support, sustain, tolerate

Definitions:

The term "bear" literally means "carry" something. There are also many figurative uses of this term.

- When speaking of a woman who will bear a child, this means "give birth to" a child.
- To "bear a burden" means to "experience difficult things." These difficult things could include physical or emotional suffering.
- To "bear with" someone means to be patient with them and their faults.
- A common expression in the Bible is "bear fruit," which means "produce fruit" or "have fruit."
- The expression "bear witness" means "testify" or "report what one has seen or experienced."
- The statement that "a son will not bear the iniquity of his father" means that he "will not be held responsible for" or "will not be punished for" his father's sins.
- In general, this term could be translated as "carry" or "be responsible for" or "produce" or "have" or "endure," depending on the context.

(See also: [burden](#), [Elisha](#), [endure](#), [fruit](#), [iniquity](#), [report](#), [sheep](#), [strength](#), [testimony](#), [testimony](#))

Bible References:

- Lamentations 03:27

Word Data:

- Strong's: H2032, H2232, H3201, H3205, H3211, H4138, H4853, H5375, H5445, H5449, H5582, H6030, H6403, H6509, H6779, H7617, G142, G430, G941, G1080, G1627, G2592, G3140, G4722, G4828, G5041, G5088, G5342, G5409, G5576

Forms Found in the English ULB:

bear, bearer, bearing, bearing with, bears, birth, bore, born, borne, carried, carry, carrying, childbirth, gave birth, give birth, given birth, gives birth, has ... borne, have ... borne, support, supported, supports, sustain, sustains, tolerate

bear

Definition:

A bear is a large, four-legged furry animal with dark brown or black hair, with sharp teeth and claws. Bears were common in Israel during Bible times.

- These animals live in forests and mountain areas; they eat fish, insects, and plants.
- In the Old Testament, the bear is used as a symbol of strength.
- While tending sheep, the shepherd David fought a bear and defeated it.
- Two bears came out of the forest and attacked a group of youths who had mocked the prophet Elisha.

(See also: [David](#), [Elisha](#))

Bible References:

Word Data:

- Strong's: H1677, G715

Forms Found in the English ULB:

bear, bears

## beast

### Related Ideas:

animal

### Definitions:

In the Bible, the term "beast" is often just another way of saying "animal."

- A wild beast is a type of animal that lives freely in the forest or fields and has not been trained by people.
- A domestic beast is an animal that lives with people and is kept for food or for performing work, such as plowing fields. Often the term "livestock" is used to refer to this kind of animal.
- The Old Testament book of Daniel and the New Testament book of Revelation describe visions which have beasts that represent evil powers and authorities that oppose God.
- Some of these beasts are described as having strange features, such as several heads and many horns. They often have power and authority, indicating that they may represent countries, nations, or other political powers.
- Ways to translate this could include "creature" or "created thing" or "animal" or "wild animal," depending on the context.

(See also: [authority](#), [Daniel](#), [livestock](#), [nation](#), [power](#), [reveal](#), [Beelzebul](#))

### Bible References:

- 1 Corinthians 15:32
- 1 Samuel 17:44
- 2 Chronicles 25:18
- Jeremiah 16:1-4
- Leviticus 07:21
- Psalms 049:12-13

### Word Data:

- Strong's: H338, H929, H1165, H2123, H2416, H2423, H2874, H4806, G2226, G2341, G2342, G2934, G4968, G5074

### Forms Found in the English ULB:

animal, animal's, animals, beast, beast's, beasts

## beg

### Related Ideas:

ask, beggar, needy

### Definition:

The term "beg" means to urgently ask someone for something. It often refers to asking for money, but it is also commonly used to refer to pleading for something.

- Often people beg or plead when they strongly need something, but don't know if the other person will give them what they ask for.
- A "beggar" is someone who regularly sits or stands in a public place to ask people for money.

- Depending on the context, this term could be translated as, "plead" or "urgently ask" or "demand money" or "regularly ask for money."

(See also: [plead](#))

Bible References:

- Luke 16:20
- Mark 06:56
- Matthew 14:36
- Psalm 045:12-13

Word Data:

- Strong's: H34, H577, H1245, H6035, H7592, G154, G1189, G1871, G2065, G3726, G3870, G4319, G4434

Forms Found in the English ULB:

ask, asking, asks, beg, beggar, begged, begging, needy

believe

Related Ideas:

be persuaded, belief, believer, have faith, persuade, persuasive

Definition:

The terms "believe" and "believe in" are closely related, but have slightly different meanings:

- believe
  - To believe something is to accept or trust that it is true.
  - To believe someone is to acknowledge that what that person has said is true.
  - To persuade someone is to get that person to believe that something is true.
- believe in
  - To "believe in" someone means to "trust in" that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
  - When a person truly believes in something, he will act in such a way that shows that belief.
  - The phrase "have faith in" usually has the same meaning as "believe in."
  - To "believe in Jesus" means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

In the Bible, the term "believer" refers to someone who believes in and relies on Jesus Christ as Savior.

- The term "believer" literally means "person who believes."
- The term "Christian" eventually came to be the main title for believers because it indicates that they believe in Christ and obey his teachings.

The term "unbelief" refers to not believing something or someone.

- In the Bible, "unbelief" refers to not believing in or not trusting in Jesus as one's Savior.
- A person who does not believe in Jesus is called an "unbeliever."

Translation Suggestions:

Translating "believe" and "believe in":

- To "believe" could be translated as to "know to be true" or "know to be right."
- To "believe in" could be translated as "trust completely" or "trust and obey" or "completely rely on and follow."

Translating "believer":

- Some translations may prefer to say "believer in Jesus" or "believer in Christ."
- This term could also be translated by a word or phrase that means "person who trusts in Jesus" or "someone who knows Jesus and lives for him."
- Other ways to translate "believer" could be "follower of Jesus" or "person who knows and obeys Jesus."
- The term "believer" is a general term for any believer in Christ, while "disciple" and "apostle" were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.

Translating "unbelief" and "unbeliever":

- Other ways to translate "unbelief" could include "lack of faith" or "not believing."
- The term "unbeliever" could be translated as "person who does not believe in Jesus" or "someone who does not trust in Jesus as Savior."

(See also: [believe](#), [apostle](#), [Christian](#), [disciple](#), [faith](#), [trust](#))

Bible References:

- Genesis 15:06
- Genesis 45:26
- Job 09:16-18
- Habakkuk 01:5-7
- Mark 06:4-6
- Mark 01:14-15
- Luke 09:41
- John 01:12
- Acts 06:05
- Acts 09:42
- Acts 28:23-24
- Romans 03:03
- 1 Corinthians 06:01
- 1 Corinthians 09:05
- 2 Corinthians 06:15
- Hebrews 03:12
- 1 John 03:23

Word Data:

- Strong's: H539, H3948, H6601, G544, G569, G3982, G4100, G4102, G4103

Forms Found in the English ULB:

am persuaded, belief, believe, believed, believer, believers, believes, believing, has faith, persuade, persuaded, persuading, persuasiveness, were persuaded

## beloved

### Related Ideas:

dear, lovely, treasured

### Definition:

The term "beloved" is an expression of affection that describes someone who is loved and dear to someone else.

- The term "beloved" literally means "loved (one)" or "(who is) loved."
- God refers to Jesus as his "beloved Son."
- In their letters to Christian churches, the apostles frequently address their fellow believers as "beloved."
- Something or someone who is "lovely" attracts the love and good desires of others.

### Translation Suggestions:

- This term could also be translated as "loved" or "loved one" or "well-loved," or "very dear."
- In the context of talking about a close friend, this could be translated as "my dear friend" or "my close friend." In English it is natural to say "my dear friend, Paul" or "Paul, who is my dear friend." Other languages may find it more natural to order this in a different way.
- Note that the word "beloved" comes from the word for God's love, which is unconditional, unselfish, and sacrificial.

(See also: [love](#))

### Bible References:

- 1 Corinthians 04:14
- 1 John 03:02
- 1 John 04:07
- Mark 01:11
- Mark 12:06
- Revelation 20:09
- Romans 16:08
- Song of Solomon 01:14

### Word Data:

- Strong's: H157, H1730, H2532, H3033, H3039, H4261, G25, G26, G27, G5207

### Forms Found in the English ULB:

beloved, dear, lovely, treasured

## betray

### Related Ideas:

betrayal, betrayer, give over, hand over, traitor, treacherous, treacherously, treachery, turn over

Definition:

The term "betray" means to act in a way that deceives a person and allows other people to harm that person. A "betrayal" is a person who betrays a friend who was trusting him.

- Judas was "the betrayer" because he told the Jewish leaders how to capture Jesus.
- The betrayal by Judas was especially evil because he was an apostle of Jesus who received money in exchange for giving the Jewish leaders information that would result in Jesus' unjust death.
- "Betrayal" and "treachery" are two words for what happens when one person betrays another.

Translation Suggestions:

- Depending on the context, the term "betray" could be translated as "deceive and cause harm to" or "turn over to the enemy" or "treat treacherously."
- The term "betrayer" could be translated as "person who betrays" or "double dealer" or "traitor."

(See also: [Judas Iscariot](#), [Jewish leaders](#), [apostle](#))

Bible References:

- Acts 07:52
- John 06:64
- John 13:22
- Matthew 10:04
- Matthew 26:22

Word Data:

- Strong's: H898, H4042, H4603, H4604, H4820, H5462, H7411, G1560, G3860, G4273, G5483

Forms Found in the English ULB:

betray, betrayal, betrayed, betrayer, betrayers, betraying, betrays, give ... over, given ... over, hand ... over, handed ... over, traitor, traitors, treacherous, treacherously, treachery, turn ... over

bind

Related Ideas:

bond, bound, chain, fetter, put in bonds, put on, restrain, tie, wrap

Definition:

The term "bind" means to tie something or fasten it securely. Something that is tied or joined together is called a "bond." The term "bound" is the past tense of this term.

- To be "bound" means to have something tied or wrapped around something else.
- In a figurative sense, a person can be "bound" to a vow, which means he is "required to fulfill" what he promised to do.
- The term "bonds" refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term "bind" can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be "bound" with cloth in preparation for burial.
- The term "bond" is used figuratively to refer to something, such as sin, that controls or enslaves someone.



- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are "bound" or tied to each other. It is a bond that God does not want broken.
- The term "bind" can also refer to forbidding an activity.

Translation Suggestions:

- The term "bind" could also be translated as "tie" or "tie up" or "wrap (around)."
- Figuratively, it could be translated as to "restrain" or to "prevent" or to "keep from (something)."
- A special use of "bind" in Matthew 16 and 18 means "forbid" or "not permit."
- The term "bonds" could be translated as "chains" or "ropes" or "shackles."
- Figuratively the term "bond" could be translated as "knot" or "connection" or "close relationship."
- The phrase "bond of peace" means "being in harmony, which brings people in closer relationship to each other" or "the tying together that peace brings."
- To "bind up" could be translated as "wrap around" or "put a bandage on."
- To "bind" oneself with a vow could be translated as "promise to fulfill a vow" or "commit to fulfill a vow."
- Depending on the context, the term "bound" could also be translated as "tied" or "tied up" or "chained" or "obligated (to fulfill)" or "required to do."

(See also: [fulfill](#), [peace](#), [prison](#), [servant](#), [vow](#))

Bible References:

- Leviticus 08:07
- Matthew 16:19

Word Data:

- Strong's: H247, H481, H612, H615, H631, H632, H640, H2296, H3729, H4147, H5178, H6029, H6123, H6887, H7194, H7405, H7576, H8244, G254, G1195, G1198, G1199, G1210, G1249, G1402, G2611, G3784, G4019, G4029, G4886, G4887

Forms Found in the English ULB:

bind, binding, bond, bonds, bound, chain, chained, chains, fetters, is bound, put ... in bonds, puts on, restrain, tie, tie up, tied, tied up, tying, wrapped

## birthright

Definition:

The term "birthright" in the Bible refers to the honor, family name, and physical wealth that was normally given to the firstborn son in a family.

- The birthright of the firstborn son included a double portion of the father's inheritance.
- A king's firstborn son was normally given the birthright to rule after his father died.
- Esau sold his birthright to his younger brother Jacob. Because of this, Jacob inherited the blessing of the firstborn instead of Esau.
- The birthright also included the honor of having the family descendants traced through the firstborn son's line.

Translation Suggestions:

- Possible ways to translate "birthright" could include, "rights and wealth of the firstborn son" or "family honor" or "privilege and inheritance of the firstborn."

(See also: [firstborn](#), [inherit](#), [descendant](#))

Bible References:

- 1 Chronicles 05:01
- Genesis 25:34
- Genesis 43:33
- Hebrews 12:14-17

Word Data:

- Strong's: H1062, G4415

Forms Found in the English ULB:

birthright

blameless

Related Ideas:

blamelessly, faultless, without blame

Definition:

The term "blameless" literally means "without blame." It is used to refer to a person who obeys God wholeheartedly, but it does not mean that the person is sinless.

- Abraham and Noah were considered blameless before God.
- A person who has a reputation for being "blameless" behaves in a way that honors God.
- According to one verse, a person who is blameless is "one who fears God and turns away from evil."

Translation Suggestions:

- This could also be translated as "with no fault to his character" or "completely obedient to God" or "avoiding sin" or "keeping away from evil."

Bible References:

- 1 Thessalonians 02:10
- 1 Thessalonians 03:11-13
- 2 Peter 03:14
- Colossians 01:22
- Genesis 17:1-2
- Philippians 02:15
- Philippians 03:06

Word Data:

- Strong's: H1368, H2135, H2136, H8535, H8549, G273, G274, G298, G299, G410, G423, G677

Forms Found in the English ULB:

blameless, blamelessly, faultless, without blame

## blasphemy

### Related Ideas:

blaspheme, blasphemer, blasphemous, insult, revile, taunt

### Definition:

In the Bible, the term "blasphemy" refers to speaking in a way that shows a deep disrespect for God or people. To "blaspheme" or "insult" or "revile" someone is to speak against that person so that others think something false or bad about him.

- Most often, to blaspheme God means to slander or insult him by saying things that are not true about him or by behaving in an immoral way that dishonors him.
- It is blasphemy for a human being to claim to be God or to claim that there is a God other than the one true God.
- Some English versions translate this term as "slander" when it refers to blaspheming people.

### Translation Suggestions:

- To "blaspheme" can be translated as to "say evil things against" or to "dishonor God" or to "slander."
- Ways to translate "blasphemy" could include "speaking wrongly about others" or "slander" or "spreading false rumors."

(See also: [dishonor](#), [slander](#))

### Bible References:

- 1 Timothy 01:12-14
- Acts 06:11
- Acts 26:9-11
- James 02:5-7
- John 10:32-33
- Luke 12:10
- Mark 14:64
- Matthew 12:31
- Matthew 26:65
- Psalms 074:10

### Word Data:

- Strong's: H1421, H1442, H2778, H3639, H5006, H5007, H5344, G987, G988, G989, G3059, G3680, G5196

### Forms Found in the English ULB:

blaspheme, blasphemed, blasphemer, blasphemers, blasphemes, blasphemies, blaspheming, blasphemous, blasphemy, insult, insulted, insulting, insults, revile, reviled, reviling

## blemish

### Related Ideas:

defect, unblemished

Definitions:

The term "blemish" refers to a physical defect or imperfection on an animal or person. It can also refer to spiritual imperfections and faults in people.

- For certain sacrifices, God instructed the Israelites to offer an animal with no blemishes or defects.
- This is a picture of how Jesus Christ was the perfect sacrifice, without any sin.
- Believers in Christ have been cleansed from their sin by his blood and are considered to be without blemish.
- Ways to translate this term could include "defect" or "imperfection" or "sin," depending on the context.
- Something that is "unblemished" does not have any blemishes or defects.

(See also: [believe](#), [clean](#), [sacrifice](#), [sin](#))

Bible References:

- 1 Peter 01:19
- 2 Peter 02:13
- Deuteronomy 15:19-21
- Numbers 06:13-15
- Song of Solomon 04:07

Word Data:

- Strong's: H3971, H8400, H8549, G299, G3470

Forms Found in the English ULB:

blemish, blemishes, defect, unblemished

bless

Related Ideas:

happier, happy

Definition:

To "bless" someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people "bless" God or express a desire that God be blessed, this means they are praising him.
- The term "bless" is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To "bless" could also be translated as "provide abundantly for" or to "be very kind and favorable toward."
- "God has brought great blessing to" could be translated as "God has given many good things to" or "God has provided abundantly for" or "God has caused many good things to happen to".
- "He is blessed" could be translated as "he will greatly benefit" or "he will experience good things" or "God will cause him to flourish."

- "Blessed is the person who" could be translated as "How good it is for the person who."
- Expressions like "blessed be the Lord" could be translated as "May the Lord be praised" or "Praise the Lord" or "I praise the Lord."
- In the context of blessing food, this could be translated as "thanked God for the food" or "praised God for giving them food" or "consecrated the food by praising God for it."

(See also: [praise](#))

#### Bible References:

- 1 Corinthians 10:16
- Acts 13:34
- Ephesians 01:03
- Genesis 14:20
- Isaiah 44:03
- James 01:25
- Luke 06:20
- Matthew 26:26
- Nehemiah 09:05
- Romans 04:09

#### Word Data:

- Strong's: H833, H835, H8055, H1288, H1293, G1757, G2127, G2128, G2129, G3106, G3107, G3108, G3741

#### Forms Found in the English ULB:

bless, blessed, blesses, blessing, blessings, happier, happy

blood

#### Related Ideas:

bleeding

#### Definition:

The term "blood" refers to the red liquid that comes out of a person's skin when there is an injury or wound. Blood brings life-giving nutrients to a person's entire body.

- Blood symbolizes life and when it is shed or poured out, it symbolizes the loss of life, or death.
- When people made sacrifices to God, they killed an animal and poured its blood on the altar. This symbolized the sacrifice of the animal's life to pay for people's sins.
- Through his death on the cross, Jesus' blood symbolically cleanses people from their sins and pays for the punishment they deserve for those sins.
- The expression "flesh and blood" refers to human beings.
- The expression "own flesh and blood" refers to people who are biologically related.

#### Translation Suggestions:

- This term should be translated with the term that is used for blood in the target language.
- The expression "flesh and blood" could be translated as "people" or "human beings."
- Depending on the context, the expression "my own flesh and blood" could be translated as "my own family" or "my own relatives" or "my own people."
- If there is an expression in the target language that is used with this meaning, that expression could be used to translate "flesh and blood."

(See also: [flesh](#))

Bible References:

- 1 John 01:07
- 1 Samuel 14:32
- Acts 02:20
- Acts 05:28
- Colossians 01:20
- Galatians 01:16
- Genesis 04:11
- Psalms 016:4
- Psalms 105:28-30

Word Data:

- Strong's: H1818, H5332, G129, G130, G131

Forms Found in the English ULB:

bleeding, blood

bloodshed

Related Ideas:

bloodguilt

Definition:

The term "bloodshed" refers to the death of human beings due to murder, war, or some other violent act.

- This term literally means "shedding of blood," which refers to when blood comes out of a person's body from an open wound.
- The term "bloodshed" is often used to refer to widespread killing of people.
- It is also used as a general reference to the sin of murder.
- "Bloodguilt" is guilt for bloodshed.

Translation Suggestions:

- "The bloodshed" could be translated as "the killing of people" or "the many people who were killed."
- "Through bloodshed" could also be translated as, "by killing people."
- "Innocent bloodshed" could be translated as "killing innocent people."
- "Bloodshed follows bloodshed" could be translated as "they keep killing people" or "the killing of people goes on and on" or "they have killed many people and continue to do that" or "people keep killing other people."
- Another figurative use, "bloodshed will pursue you," could be translated as "your people will continue to experience bloodshed" or "your people will keep being killed" or "your people will continue to be at war with other nations and people will keep dying."

(See also: [blood slaughter](#))

Bible References:

- 1 Chronicles 22:6-8
- Genesis 09:5-7

- Hebrews 09:21-22
- Isaiah 26:21
- Matthew 23:29-31

Word Data:

- Strong's: H1818

Forms Found in the English ULB:

bloodguilt, bloodshed

blot out

Related Ideas:

wipe out, wipe away

Definition:

The terms "blot out" and "wipe out" are expressions that mean to completely remove or destroy something or someone.

- These expressions can be used in a positive sense, as when God "blots out" sins by forgiving them and choosing not to remember them.
- It is also often used in a negative sense, as when God "blots out" or "wipes out" a people group, destroying them because of their sin.
- The Bible talks about a person's name being "blotted out" or "wiped out" of God's Book of Life, which means that the person will not receive eternal life.

Translation Suggestions:

- Depending on the context, these expressions could be translated as "get rid of" or "remove" or "completely destroy" or "completely remove."
- When referring to blotting someone's name out of the Book of Life, this could be translated as "removed from" or "erased."

Bible References:

- Deuteronomy 29:20
- Exodus 32:30-32
- Genesis 07:23
- Psalm 051:01

Word Data:

- Strong's: H4229, H8045, G1813

Forms Found in the English ULB:

blot out, blots out, blotted out, wipe ... out, wipe away, wiped out, wipes out

## boast

### Related Ideas:

boastful

### Definition:

The term "boast" means to talk proudly about something or someone. Often it means to brag about oneself.

- Someone who is "boastful" talks about himself in a proud way.
- God rebuked the Israelites for "boasting in" their idols. They arrogantly worshiped false gods instead of the true God.
- The Bible also talks about people boasting in such things as their wealth, their strength, their fruitful fields, and their laws. This means that they were proud about these things and did not acknowledge that God is the one who provided these things.
- God urged the Israelites to instead "boast" or be proud about the fact that they know him.
- The apostle Paul also talks about boasting in the Lord, which means being glad and thankful to God for all he has done for them.

### Translation Suggestions:

- Other ways to translate "boast" could include "brag" or "talk proudly" or "be proud."
- The term "boastful" could be translated by a word or phrase that means "full of prideful talk" or "prideful" or "talking proudly about oneself."
- In the context of boasting in or about knowing God, this could be translated as "take pride in" or "exalt in" or "be very glad about" or "give thanks to God about."
- Some languages have two words for "pride": one that is negative, with the meaning of being arrogant, and the other that is positive, with the meaning of taking pride in one's work, family, or country.

### Translation Suggestions:

(See also: [proud](#))

### Bible References:

- 1 Kings 20:11
- 2 Timothy 03:1-4
- James 03:14
- James 04:15-17
- Psalms 044:08

### Word Data:

- Strong's: H1984, H3235, H6286, G212, G213, G1461, G2620, G2744, G2745, G2746, G3166

### Forms Found in the English ULB:

boast, boasted, boastful, boasting, boasts, reason for boasting

## body

### Related Ideas:

bodily, body of Christ, carcass, corpse



Definition:

The term "body" literally refers to the physical body of a person or animal. This term is also used figuratively to refer to an object or whole group that has individual members.

- Often the term "body" refers to a dead person. Sometimes this is referred to as a "dead body" or a "corpse." The dead body of an animal is called a "carcass."
- When Jesus said to the disciples at his last Passover meal, "This (bread) is my body," he was referring to his physical body that would be "broken" (killed) to pay for their sins.
- In the Bible, Christians as a group are referred to as the "body of Christ." Just as a physical body has many parts, the "body of Christ" has many individual members. Each individual believer has a special function in the body of Christ to help the whole group work together to serve God and bring him glory.
  - Jesus is also referred to as the "head" (leader) of the "body" of his believers. Just as a person's head tells his body what to do, so Jesus is the one who guides and directs Christians as members of his "body."

Translation Suggestions:

- The best way to translate this term would be with the word that is most commonly used to refer to a physical body in the project language. Make sure that the word used is not an offensive term.
- When referring collectively to believers, for some languages it may be more natural and accurate to say "spiritual body of Christ."
- When Jesus says, "This is my body," it is best to translate this literally, with a note to explain it if needed.
- Some languages may have a separate word when referring to a dead body, such as "corpse" for a person or "carcass" for an animal. Make sure the word used to translate this makes sense in the context and is acceptable.

(See also: [head](#), [spirit](#))

Bible References:

- 1 Chronicles 10:12
- 1 Corinthians 05:05
- Ephesians 04:04
- Judges 14:08
- Numbers 06:6-8
- Psalm 031:09
- Romans 12:05

Word Data:

- Strong's: H990, H1320, H1472, H1480, H1655, H3409, H4191, H5038, H5315, H6297, H7607, G4430, G4561, G4954, G4983

Forms Found in the English ULB:

bodies, bodily, body, carcass, carcasses, corpse, corpses

**bold**

Related Ideas:

boldly, boldness, emboldened

Definition:

These terms all refer to having courage and confidence to speak the truth and do the right thing even when it is difficult or dangerous.

- A "bold" person is not afraid to say and do what is good and right, including defending people who are being mistreated. This could be translated as "courageous" or "fearless."
- In the New Testament, the disciples continued to "boldly" preach about Christ in public places, in spite of the danger of being put in jail or killed. This could be translated as "confidently" or "with strong courage" or "courageously."
- The "boldness" of these early disciples in speaking the good news of Christ's redeeming death on the cross resulted in the gospel being spread throughout Israel and nearby countries and finally, to the rest of the world. "Boldness" could also be translated as "confident courage."

(See also: [confidence](#), [good news](#), [redeem](#))

Bible References:

- 1 John 02:28
- 1 Thessalonians 02:1-2
- 2 Corinthians 03:12-13
- Acts 04:13

Word Data:

- Strong's: H982, H5797, G662, G2292, G3618, G3954, G3955, G5111, G5112

Forms Found in the English ULB:

bold, boldly, boldness, emboldened

born again

Related Ideas:

born from God, born from him, new birth

Definition:

The term "born again" was first used by Jesus to describe what it means for God to change a person from being dead spiritually to being alive spiritually. The terms "born of God" and "born of the Spirit" also refer to a person being given new spiritual life.

- All humans are born spiritually dead and are given a "new birth" when they accept Jesus Christ as their Savior.
- At the moment of the spiritual new birth, God's Holy Spirit begins to live in the new believer and empowers him to produce good spiritual fruit in his life.
- It is God's work to cause a person to be born again and become his child.
- Jesus uses the metaphor of being born again to speak of the time when he returns and rules over the earth.

Translation Suggestions:

- Other ways to translate "born again" could include "born anew" or "born spiritually."
- It is best to translate this term literally and use the normal word in the language that would be used for being born.

- The term "new birth" might be translated as "spiritual birth."
- The phrase "born of God" could be translated as "caused by God to have new life like a newborn baby" or "given new life by God."
- In the same way, "born of the Spirit" could be translated as "given new life by the Holy Spirit" or "empowered by the Holy Spirit to become God's child" or "caused by the Spirit to have new life like a newborn baby."

(See also: [Holy Spirit](#), [save](#))

Bible References:

- 1 John 03:09
- 1 Peter 01:03
- 1 Peter 01:23
- John 03:04
- John 03:07
- Titus 03:05

Word Data:

- Strong's: G313, G509, G1080, G3824

Forms Found in the English ULB:

born again, born from God, born from him, born of God, new birth

bow

Related Ideas:

bend, bend the knee, bow down, fall down before, kneel

Note

For the weapon called a bow, [click here](#).

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To "bow down" means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include "bow the knee" (meaning to kneel) and "bow the head" (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is "bowed down" has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means "bend forward" or "bend the head" or "kneel."

- The term "bow down" could be translated as "kneel down" or "prostrate oneself."
- Some languages will have more than one way of translating this term, depending on the context.

(See also: [humble](#), [worship](#))

Bible References:

- 2 Kings 05:18
- Exodus 20:05
- Genesis 24:26
- Genesis 44:14
- Isaiah 44:19
- Luke 24:05
- Matthew 02:11
- Revelation 03:09

Word Data:

- Strong's: H86, H1288, H3721, H3766, H5753, H5791, H6915, H7743, H7812, H7817, G1120, G2578, G2827, G4098, G4352, G4364

Forms Found in the English ULB:

are bent, bend, bend the knee, bow, bow down, bowed, bowed ... down, bowed ... down ... before, bowing, bowing down, bows, bows down, fall down, fell, fell down, has ... bent, have ... bent, kneel, kneeling, knelt, will bend

bow and arrow

Note

For the verb bow, [click here](#).

Definition:

This is a type of weapon that consists of shooting arrows from a stringed bow. In Bible times it was used for fighting against enemies and for killing animals for food.

- The bow is made out of wood, bone, metal, or other hard material, such as a deer's antler. It has a curved shape and is strung tightly with a string, cord, or vine.
- An arrow is a thin shaft with a sharp, pointed head on one end. In ancient times, the arrows could be made of a variety of materials such as wood, bone, stone, or metal.
- Bows and arrows are commonly used by hunters and warriors.
- The term "arrow" is also sometimes used figuratively in the Bible to refer to enemy attacks or divine judgment.

Bible References:

- Genesis 21:16
- Habakkuk 03:9-10
- Job 29:20-22
- Lamentations 02:04
- Psalms 058:6-8

Word Data:

- Strong's: H1121, H2671, H7189, H7198, G5115

Forms Found in the English ULB:

a bow, arrow, arrows, bow and arrow, bows, bows and arrows, the bow

bread

Related Ideas:

food, loaf of bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term "loaf" occurs by itself, it means "loaf of bread."
- Bread dough is usually made with something that makes it rise, such as yeast.
- Bread can also be made without yeast so that it does not rise. In the Bible this is called "unleavened bread" and was used for the Jews' passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general.
- The term "bread of the presence" referred to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as "bread showing that God lived among them."
- The figurative term "bread from heaven" referred to the special white food called "manna" that God provided for the Israelites when they were wandering through the desert.
- Jesus also called himself the "bread that came down from heaven" and the "bread of life."
- When Jesus and his disciples were eating the Passover meal together before his death, he compared the unleavened Passover bread to his body which would be wounded and killed on a cross.
- Many times the term "bread" can be translated more generally as "food."

(See also: [Passover](#), [tabernacle](#), [temple](#), [unleavened bread](#), [yeast](#))

Bible References:

- Acts 02:46
- Acts 27:35
- Exodus 16:15
- Luke 09:13
- Mark 06:38
- Matthew 04:04
- Matthew 11:18

Word Data:

- Strong's: H2557, H3899, H4635, H4682, G106, G740, G4286

Forms Found in the English ULB:

bread, food, loaf of ... bread, loaves, loaves of ... bread

## breastplate

### Related Ideas:

breastpiece

### Definition:

The term "breastplate" refers to a piece of armor covering the front of the chest to protect a soldier during battle. The term "breastpiece" refers to a special piece of clothing that the Israelite high priest wore over the front part of his chest.

- A "breastplate" used by a soldier could be made of wood, metal, or animal skin. It was made to prevent arrows, spears, or swords from piercing the chest of the soldier.
- The "breastpiece" worn by the Israelite high priest was made of cloth and had valuable gems attached to it. The priest wore this when he was performing his duties of service to God in the temple.
- Other ways to translate the term "breastplate" could include "metal protective chest covering" or "armor piece protecting the chest."
- The term "breastpiece" could be translated with a word that means "priestly clothing covering the chest" or "priestly garment piece" or "front piece of priest's clothing."

(See also: [armor](#), [high priest](#), [pierce](#), [priest](#), [temple](#), [warrior](#))

### Bible References:

- 1 Thessalonians 05:08
- Exodus 39:14-16
- Isaiah 59:17
- Revelation 09:7-9

### Word Data:

- Strong's: H2833 , H8302, G2382

### Forms Found in the English ULB:

breastpiece, breastplate, breastplates

## breath

### Related Ideas:

breathe

### Definition:

In the Bible, the terms "breathe" and "breath" are often used figuratively to refer to giving life or having life.

- The Bible teaches that God "breathed into" Adam the breath of life. It was at that point that Adam became a living soul.
- When Jesus breathed on the disciples and told them to "receive the Spirit," he was probably literally breathing out air onto them to symbolize the Holy Spirit coming to them.
- Sometimes the terms "breathing" and "breathing out" are used to refer to speaking.
- The figurative expression "breath of God" or "breath of Yahweh" often refers to God's wrath being poured out on rebellious or godless nations. It communicates his power.

## Translation Suggestions

- The expression "breathed his last" is a figurative way of saying "he died." It could also be translated as "he took his last breath" or "he stopped breathing and died" or "he breathed in air one last time."
- Describing the Scriptures as "God-breathed" means that God spoke or inspired the words of the Scriptures which human authors then wrote down. It is probably best, if possible, to translate "God-breathed" somewhat literally since it is difficult to communicate the exact meaning of this.
- If a literal translation of "God-breathed" is not acceptable, other ways to translate this could include "inspired by God" or "authored by God" or "spoken by God." It could also be said that "God breathed out the words of Scripture."
- The expressions "put breath in" or "breathe life into" or "gives breath to" could be translated as "cause to breathe" or "make alive again" or "enable them to live and breathe" or "give life to."
- If possible, it is best to translate "breath of God" with the literal word that is used for "breath" in the language. If God cannot be said to have "breath," this could be translated as "God's power" or "God's speech."
- The expression "catch my breath" or "get my breath" could be translated as "relax in order to breathe more slowly" or "stop running in order to breathe normally."
- The expression "is only a breath" means "lasts a very short time."
- Similarly the expression "man is a single breath" means "people live a very short time" or "the lives of human beings are very short, like a single breath" or "compared to God, the life of a person seems as short as the time it takes to breathe in one breath of air."

(See also: [Adam](#), [Paul](#), [word of God](#), [life](#))

### Bible References:

- 1 Kings 17:17
- Ecclesiastes 08:08
- Job 04:09
- Revelation 11:11
- Revelation 13:15

### Word Data:

- Strong's: H3307, H5301, H5396, H5397, H7307, G1720, G4157

### Forms Found in the English ULB:

breath, breathe, breathed, breathes, breathing

bribe

### Related Ideas:

bribery, payoff

### Definition:

To "bribe" means to give someone something of value, such as money, to influence that person to do something dishonest.

- The soldiers who guarded Jesus' empty tomb were bribed with money to lie about what happened.
- Sometimes a government official will be bribed to overlook a crime or to vote a certain way.
- The Bible forbids giving or taking bribes.
- The term, "bribe" could be translated as, "dishonest payment" or "payment for lying" or "price for breaking the rules."

- To "bribe" could be translated with a word or phrase that means, to "pay to influence (someone)" or to "pay to have a dishonest favor done" or to "pay for a favor."

Bible References:

- 1 Samuel 08:1-3
- Ecclesiastes 07:7
- Isaiah 01:23
- Micah 03:9-11
- Proverbs 15:27-28

Word Data:

- Strong's: H3724, H4979, H7809, H7810, H7936, H7966, H8021, H8641, G5260

Forms Found in the English ULB:

bribe, bribed, bribery, bribes, payoffs

bride

Related Ideas:

bridal

Definition:

A bride is the woman in a wedding ceremony who is getting married to her husband, the bridegroom.

- The term "bride" is used as a metaphor for believers in Jesus, the Church.
- Jesus is metaphorically called the "bridegroom" for the Church.

(See also: [bridegroom](#), [church](#))

Bible References:

- Exodus 22:16
- Isaiah 62:5
- Joel 02:16

Word Data:

- Strong's: H3618, G3565

Forms Found in the English ULB:

bridal, bride, brides

bridegroom

Definition:

In a marriage ceremony, the bridegroom is the man who will marry the bride.

- In the Jewish culture during Bible times, the ceremony was centered around the bridegroom coming to get his bride.



- In the Bible, Jesus is figuratively called the "Bridegroom" who will someday come for his "Bride," the Church.
- Jesus compared his disciples to the friends of the bridegroom who celebrate while the bridegroom is with them, but who will be sad when he is gone.

(See also: [bride](#))

Bible References:

- Isaiah 62:5
- Joel 02:15-16
- John 03:30
- Luke 05:35
- Mark 02:19
- Mark 02:20
- Matthew 09:15

Word Data:

- Strong's: H2860, G3566

Forms Found in the English ULB:

bridegroom, bridegrooms

bronze

Definition:

The term "bronze" refers to a kind of metal that is made from melting together the metals copper and tin. It has a dark brown color, slightly red.

- Bronze resists water corrosion and is a good conductor of heat.
- In ancient times, bronze was used for making tools, weapons, artwork, altars, cooking pots, and soldiers' armor, among other things.
- Many building materials for the tabernacle and temple were made of bronze.
- Idols of false gods were also often made of bronze metal.
- Bronze objects were made by first melting the bronze metal into a liquid and then pouring it into molds. This process was called "casting."

(See also: [armor](#), [tabernacle](#), [temple](#))

Bible References:

- 1 Kings 07:16
- 1 Samuel 17:37-38
- Daniel 02:44-45
- Exodus 25:3-7
- Revelation 01:15

Word Data:

- Strong's: H5153, H5154, H5174, H5178, G5470, G5474, G5475

Forms Found in the English ULB:

bronze

brother

Related Ideas:

brotherhood

Definition:

The term "brother" usually refers to a male person who shares at least one biological parent with another person.

- In the Old Testament, the term "brothers" is also used as a general reference to relatives, such as members of the same tribe, clan, or people group.
- In the New Testament, the apostles often used "brothers" to refer to fellow Christians, including both men and women, since all believers in Christ are members of one spiritual family, with God as their heavenly Father.
- A few times in the New Testament, the apostles used the term "sister" when referring specifically to a fellow Christian who was a woman, or to emphasize that both men and women are being included. For example, James emphasizes that he is talking about all believers when he refers to "a brother or sister who is in need of food or clothing."

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological brother, unless this would give wrong meaning.
- In the Old Testament especially, when "brothers" is used very generally to refer to members of the same family, clan, or people group, possible translations could include "relatives" or "clan members" or "fellow Israelites."
- In the context of referring to a fellow believer in Christ, this term could be translated as "brother in Christ" or "spiritual brother."
- If both males and females are being referred to and "brother" would give a wrong meaning, then a more general kinship term could be used that would include both males and females.
- Other ways to translate this term so that it refers to both male and female believers could be "fellow believers" or "Christian brothers and sisters."
- Make sure to check the context to determine whether only men are being referred to, or whether both men and women are included.

(See also: [apostle](#), [God the Father](#), [sister](#), [spirit](#))

Bible References:

- Acts 07:26
- Genesis 29:10
- Leviticus 19:17
- Nehemiah 03:01
- Philippians 04:21
- Revelation 01:09

Word Data:

- Strong's: H251, H252, H264, H1730, H2993, H7453, G80, G81, G2385, G2500, G4613, G5360, G5569

Forms Found in the English ULB:

brother, brother's, brotherhood, brothers, brothers'

burden

Related Ideas:

burdensome, heavy, load

Definition:

A burden is a heavy load. It literally refers to a physical load such as a work animal would carry. The term "burden" also has several figurative meanings:

- A burden can refer to a difficult duty or important responsibility that a person has to do. He is said to be "bearing" or "carrying" a "heavy burden."
- A cruel leader may put difficult burdens on the people he is ruling, for example by forcing them to pay large amounts of taxes.
- A person who does not want to be a burden to someone does not want to cause that other person any trouble.
- The guilt of a person's sin is a burden to him.
- The "burden of the Lord" is a figurative way of referring to a "message from God," usually an important or unpleasant one, that a prophet must deliver to God's people.
- The term "burden" can be translated by "responsibility" or "duty" or "heavy load" or "message," depending on the context.

Bible References:

- 2 Thessalonians 03:6-9
- Galatians 06:1-2
- Galatians 06:03
- Genesis 49:15
- Matthew 11:30
- Matthew 23:04

Word Data:

- Strong's: H2960, H3053, H4614, H4853, H4864, H4931, H5445, H5447, H5448, H5449, H6006, H6231, G4, G916, G922, G1912, G2347, G2599, G2655, G5413

Forms Found in the English ULB:

burden, burdened, burdens, burdensome, heavy, load, loaded, loaded up, loads

burnt offering

Related Ideas:

offering by fire

Definition:

A "burnt offering" was a type of sacrifice to God that was burnt up by fire on an altar. It was offered to make atonement for the sins of the people. This was also called an "offering by fire."

- Animals used for this offering were usually sheep or goats, but oxen and birds were also used.
- Except for the skin, the entire animal was burned up in this offering. The skin or hide was given to the priest.
- God commanded the Jewish people to offer burnt offerings two times every day.

(See also: [altar](#), [atonement](#), [ox](#), [priest](#), [sacrifice](#))

Bible References:

- Exodus 40:5-7
- Genesis 08:20
- Genesis 22:1-3
- Leviticus 03:05
- Mark 12:33

Word Data:

- Strong's: H801, H5930, H7133, G3646

Forms Found in the English ULB:

burnt offering, burnt offerings, offering by fire, offering made by fire

bury

Related Ideas:

burial

Definition:

The term "bury" usually refers to putting a dead body into a hole or other burial place. The term "burial" is the act of burying something or can be used to describe a place used to bury something.

- Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt.
- Sometimes the dead body is placed in a box-like structure, such as a coffin, before burying it.
- In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder.
- The terms "burial place" or "burial room" or "burial chamber" or "burial cave" are all ways to refer to a place where a dead body is buried.
- Other things can also be buried, such as when Achan buried silver and other things that he had stolen from Jericho.
- The phrase "buried his face" usually means "covered his face with his hands."
- Sometimes the word "hide" can mean "bury" as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also: [Jericho](#), [tomb](#))

Bible References:

- 2 Kings 09:9-10

- Genesis 35:4-5
- Jeremiah 25:33
- Luke 16:22
- Matthew 27:07
- Psalm 079:1-3

Word Data:

- Strong's: H6900, H6912, H6913, G1779, G1780, G2290, G4916, G5027

Forms Found in the English ULB:

burial, buried, buries, bury, burying

call

Related Ideas:

appeal to, invite, summon

Definition:

The terms "call to" and "call out" mean to say something loudly to someone who is not nearby. To "call" someone means to summon that person. There are also some other meanings.

- To "call out" to someone means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.
- Often in the Bible, "call" has a meaning of "summon" or "command to come" or "request to come."
- God calls people to come to him and be his people. This is their "calling."
- When God "calls" people, it means that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- This term is also used in the context of naming someone. For example, "His name is called John," means, "He is named John" or "His name is John."
- To be "called by the name of" means that someone is given the name of someone else. God says that he has called his people by his name.
- A different expression, "I have called you by name" means that God has specifically chosen that person.
- To appeal to someone is to ask someone to do something.
- To invite someone is to ask them to do something that they might like to do.

Translation Suggestions:

- The term "call" could be translated by a word that means "summon," which includes the idea of being intentional or purposeful in calling.
- The expression "call out to you" could be translated as "ask you for help" or "pray to you urgently."
- When the Bible says that God has "called" us to be his servants, this could be translated as, "specially chose us" or "appointed us" to be his servants.
- "You must call his name" can also be translated as, "you must name him."
- "His name is called" could also be translated as, "his name is" or "he is named."
- To "call out" could be translated as, "say loudly" or "shout" or "say with a loud voice." Make sure the translation of this does not sound like the person is angry.
- The expression "your calling" could be translated as "your purpose" or "God's purpose for you" or "God's special work for you."
- To "call on the name of the Lord" could be translated as "seek the Lord and depend on him" or "trust in the Lord and obey him."
- To "call on" an official is to tell him to do what he is supposed to do as part of his job.

- To "call for" something could be translated by "demand" or "ask for" or "command."
- The expression "you are called by my name" could be translated as, "I have given you my name, showing that you belong to me."
- When God says, "I have called you by name," this could be translated as, "I know you and have chosen you."

(See also: [pray](#))

Bible References:

- 1 Kings 18:24
- 1 Thessalonians 04:07
- 2 Timothy 01:09
- Ephesians 04:01
- Galatians 01:15
- Matthew 02:15
- Philippians 03:14

Word Data:

- Strong's: H2199, H3259, H4744, H6817, H7121, H7123, H7769, H7773, G154, G1528, G1793, G1941, G1951, G2028, G2046, G2564, G2821, G2822, G2840, G2919, G3004, G3106, G3333, G3343, G3603, G3686, G3687, G3870, G4341, G4377, G4779, G4867, G5455, G5537, G5581

Forms Found in the English ULB:

appeal to, appealed to, appealing to, call, called, called on, called out, calling, calling out, calls, calls out, invite, invited, summon, summoned, summoning

camel

Definition:

A camel is a large, four legged animal with one or two humps on its back.

- In Bible times, the camel was the largest animal found in Israel and the surrounding regions.
- The camel was used mainly for carrying people and burdens.
- Some people groups also used camels for food but not the Israelites because God said that camels were unclean and were not to be eaten.
- Camels were valuable because they could move swiftly in the sand and could live without food and water for several weeks at a time.

(See also: [burden](#), [clean](#))

Bible References:

- 1 Chronicles 05:21
- 2 Chronicles 09:1-2
- Exodus 09:1-4
- Mark 10:25
- Matthew 03:04
- Matthew 19:23-24

Word Data:

- Strong's: H1581, G2574

Forms Found in the English ULB:

camel, camel's, camels, camels'

captive

Related Ideas:

captivate, captivity, captor, capture, catch

Definition:

The terms "captive" and "captivity" refer to capturing people and forcing them to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression to "take captive" is another way of talking about capturing someone.
- The expression, "carry you away captive" could also be translated as, "force you to live as captives" or "take you away to another country as prisoners."
- In a figurative sense, the apostle Paul tells Christians to "take captive" every thought and make it obedient to Christ.
- He also talks about how a person can be "taken captive" by sin, which means he is "controlled by" sin.
- A "captor" is a person who captures another person or takes him captive.

Translation Suggestions

- Depending on the context, to be "held captive" could also be translated by, "not allowed to be free" or "kept in prison" or "forced to live in a foreign country."
- The expression, "led captive" or "taken captive" could be translated as, "captured" or "imprisoned" or "forced to go to a foreign land."
- The term "captives" could also be translated as, "people who were captured" or "enslaved people."
- Depending on the context, "captivity" could also be translated as, "imprisonment" or "exile" or "forced stay in a foreign country."

(See also: [Babylon](#), [exile](#), [prison](#), [seize](#))

Bible References:

- 2 Corinthians 10:05
- Isaiah 20:04
- Jeremiah 43:03
- Luke 04:18

Word Data:

- Strong's: H270, H631, H1123, H1473, H1540, H1546, H1547, H3920, H3947, H7617, H7622, H7628, H7633, H7686, G161, G162, G163, G164, G2221, G4084

Forms Found in the English ULB:

captivate, captivated, captive, captives, captivity, captor, captors, capture, captured, captures, carried away captive, catch, caught, held captive, taken ... captive

## cast out

### Related Ideas:

banish, cast off, compel to go, drive out, force out, outcast, put outside, throw out

### Definition:

To "cast out" or "drive out" someone or something means to force that person or thing to go away.

- The term "cast" means the same thing as "throw." To cast a net means to throw the net into the water.
- In a figurative sense, "cast out" or "cast away" someone can mean to reject that person and send him away.
- To "banish" someone is to force them to stay far away.
- An "outcast" is someone whom other people have rejected and forced him to go live somewhere else.

### Translation Suggestions:

- Depending on the context, other ways to translate this could include, "force out" or "send away" or "get rid of."
- To "cast out demons" could be translated as "cause the demons to leave" or "drive the evil spirits out" or "expel the demons" or "command the demon to come out."

(See also: [demon](#), [demon-possessed](#), [lots](#))

### Bible References:

- Acts 07:17-19
- Mark 03:13-16
- Mark 09:29
- Matthew 07:21-23
- Matthew 09:32-34
- Matthew 12:24
- Matthew 17:19-21

### Word Data:

- Strong's: H1272, H1644, H1920, H3423, H5080, H7843, H7971, H7993, G1544

### Forms Found in the English ULB:

banish, banished, cast ... off, cast ... out, casting out, compelled ... to go, drive, drive ... away, drive ... out, driven, driven ... away, driven ... out, drives ... away, drives ... out, driving ... out, drove ... out, force ... out, forced ... out, forcing ... out, outcast, outcasts, put ... outside, threw ... out, throw ... out, throwing out, thrown, thrown out

## caught up

### Related Ideas:

catch up with

### Definition:

The term "caught up" often refers to God taking a person up to heaven in a sudden, miraculous way.

- The phrase "caught up with" refers to coming up to someone after hurrying to reach him. A term with a similar meaning is "overtake."



- The apostle Paul talked about being "caught up" to the third heaven. This could also be translated as "taken up."
- Paul said that when Christ comes back, Christians will be "caught up" together to meet him in the air.
- The figurative expression, "my sins have caught up with me" could be translated as, "I am receiving the consequences of my sin" or "because of my sin I am suffering" or "my sin is causing me trouble."

(see: [miracle](#), [overtake](#), [suffer](#), [trouble](#))

Bible References:

- 2 Corinthians 12:1-2
- Acts 08:39-40

Word Data:

- Strong's: H1692, G726

Forms Found in the English ULB:

catch up with, caught up, caught up with

cedar

Related Ideas:

cedarwood

Definition:

The term "cedar" refers to a large fir tree which normally has reddish-brown wood. Like other firs, it has cones and needle-like leaves.

- The Old Testament often mentions cedar trees in connection with Lebanon, where they grew plentifully.
- Cedar wood was used in the construction of the Jerusalem temple.
- It was also used for sacrifices and purification offerings.

(See also: [fir](#), [pure](#), [sacrifice](#), [temple](#))

Bible References:

- 1 Chronicles 14:1-2
- 1 Kings 07:1-2
- Isaiah 02:13
- Zechariah 11:02

Word Data:

- Strong's: H730

Forms Found in the English ULB:

cedar, cedars, cedarwood

## census

### Related Ideas:

register

### Definition:

The term "census" refers to a formal counting of the number of people in a nation or empire.

- The Old Testament records different times when God ordered that the men of Israel be counted, such as when the Israelites first left Egypt and then again just before they entered Canaan.
- Often the purpose of a census was in order to know how many people should be paying taxes.
- For example, one time in Exodus the Israelite men were counted so that each one would pay a half shekel for taking care of the temple.
- When Jesus was a baby, the Roman government did a census to count all the people who lived throughout their empire, to require them to pay taxes.

### Translation Suggestions

- Possible ways to translate this term could include, "name counting" or "list of names" or "enrollment."
- The phrase "take a census" could be translated as "register people's names" or "enroll people" or "write down people's names."

(See also: [nation](#), [Rome](#))

### Bible References:

- Acts 05:37
- Exodus 30:12
- Exodus 38:26
- Luke 02:03
- Numbers 04:1-4

### Word Data:

- Strong's: H1538, H3789, H4662, H5674, H6485, H7218, G582, G583

### Forms Found in the English ULB:

census, register, registered

## centurion

### Definition:

A centurion was a Roman army officer who had a group of 100 soldiers under his command.

- This could also be translated with a term that means, "leader of a hundred men" or "army leader" or "officer in charge of a hundred."
- One Roman centurion came to Jesus to request healing for his servant.
- The centurion in charge of Jesus' crucifixion was amazed when he witnessed how Jesus died.
- God sent a centurion to Peter so that Peter could explain to him the good news about Jesus.

(See also: [Rome](#))

Bible References:

- Acts 10:01
- Acts 27:01
- Acts 27:42-44
- Luke 07:04
- Luke 23:47
- Mark 15:39
- Matthew 08:07
- Matthew 27:54

Word Data:

- Strong's: G1543, G2760

Forms Found in the English ULB:

centurion, centurions

chaff

Related Ideas:

straw

Definition:

Chaff is a dry protective covering of a grain seed. The chaff is not good for food, so people separate it from the seed and throw it away.

- Often, the chaff is separated from the seed by throwing the heads of grain up into the air. The wind blows the chaff away and the seed falls on the ground. This process is called "winnowing."
- In the Bible, this term is also used figuratively to refer to evil people and evil, worthless things.
- "Straw" is the stalk of the grain left after the the seed has been taken away.

(See also: [grain](#), [wheat](#), [winnow](#))

Bible References:

- Daniel 02:35
- Job 21:18
- Luke 03:17
- Matthew 03:12

Word Data:

- Strong's: H2842, H4671, H5784, H8401, G892

Forms Found in the English ULB:

chaff, straw

## chariot

### Related Ideas:

charioteer

### Definition:

In ancient times, chariots were lightweight, two-wheeled carts that were pulled by horses.

- People would sit or stand in chariots, using them for war or travel.
- In war, an army that had chariots had a great advantage of speed and mobility over an army that did not have chariots.
- The ancient Egyptians and Romans were well-known for their use of horses and chariots.
- A "charioteer" was a person who drove a chariot.

(See also: [Egypt](#), [Rome](#))

### Bible References:

- 1 Kings 09:22
- 2 Chronicles 18:28-30
- Acts 08:29
- Acts 08:38
- Daniel 11:40-41
- Exodus 14:25
- Genesis 41:43

### Word Data:

- Strong's: H2021, H4817, H4818, H7393, H7395, H7398, G716, G4480

### Forms Found in the English ULB:

chariot, charioteer, charioteers, chariots

## cherubim

### Related Ideas:

cherub

### Definition:

The term "cherub," and its plural form "cherubim," refer to a special type of heavenly being that God created. Cherubim have wings and can fly. Ezekiel also called them "living creatures" and described them as having four faces: the faces of a man, a lion, an ox, and an eagle.

- The cherubim display the glory and power of God and seem to be guardians of sacred things.
- After Adam and Eve sinned, God placed cherubim with flaming swords at the east side of the Garden of Eden so that people could no longer get to the tree of life.
- God commanded the Israelites to carve two cherubim facing each other, with their wings touching, over the atonement lid of the ark of the covenant.
- He also told them to weave pictures of the cherubim into the curtains of the tabernacle.
- Cherubim are sometimes thought of as being angels, but the Bible does not clearly state that.

Translation Suggestions:

- The term "cherubim" could be translated as "creatures with wings" or "guardians with wings" or "winged spiritual guardians" or "holy, winged guardians."
- A "cherub" should be translated as the singular of cherubim, as in, "creature with wings" or "winged spiritual guardian," for example.
- Make sure that the translation of this term is different from the translation of "angel."
- Also consider how this term is translated or written in a Bible translation in a local or national language.

(See also: [angel](#))

Bible References:

- 1 Chronicles 13:06
- 1 Kings 06:23-26
- 2 Samuel 22:11
- Exodus 25:15-18
- Ezekiel 01:05-14
- Ezekiel 09:03
- Ezekiel 10:15
- Genesis 03:22-24

Word Data:

- Strong's: H3742, G5502

Forms Found in the English ULB:

cherub, cherubim

chief

Related Ideas:

finest, first of all, important, prominent

Definition:

The term "chief" refers to the most powerful or most important leader of a particular group.

- Examples of this include, "chief musician," "chief priest," "chief tax collector" and "chief ruler."
- It can also be used for the head of a specific family, as in Genesis 36 where certain men are named as "chiefs" of their family clans. In this context, the term "chief" could also be translated as "leader" or "head father."
- When used to describe a noun, this term could be translated as "leading" or "ruling," as in "leading musician" or "ruling priest."

(See also: [chief priests](#), [priest](#), [tax collector](#))

Bible References:

- Daniel 01:11-13
- Ezekiel 26:15-16
- Luke 19:02
- Psalm 004:1

Word Data:

- Strong's: H47, H117, H441, H3629, H5387, H5632, H6496, H7218, H7225, H7227, H7229, H7262, H8269, H8334, G749, G750, G754, G3175, G4410, G4413, G5506

Forms Found in the English ULB:

chief, chiefs, finest, first of all, important, most important, prominent

chief priests

Definition:

The chief priests were important Jewish religious leaders during the time that Jesus lived on earth.

- The chief priests were responsible for everything needed for the worship services at the temple. They were also in charge of the money that was given to the temple.
- They were higher in rank and power than the ordinary priests. Only the high priest had more authority.
- The chief priests were some of Jesus' main enemies and they strongly influenced the Roman leaders to arrest and kill him.

Translation Suggestions:

- The term "chief priests" could also be translated as "head priests" or "leading priests" or "ruling priests."
- Make sure this term is translated differently from the term "high priest."

(See also: [chief](#), [high priest](#), [Jewish leaders](#), [priest](#))

Bible References:

- Acts 09:13-16
- Acts 22:30
- Acts 26:12-14
- Luke 20:01
- Mark 08:31
- Matthew 16:21
- Matthew 26:3-5
- Matthew 26:59
- Matthew 27:41-42

Word Data:

- Strong's: H7218, G749

Forms Found in the English ULB:

chief priests

children

Related Ideas:

child, childhood, childless

Definition:

In the Bible, the term "child" is often used to generally refer to someone who is young in age, including an infant.

- The word "childhood" refers to the time that a person is a child.
- The word "childless" describes a person who has no children.
- The word "children" is the plural form of "child."

The words "child" and "children" also have several figurative uses.

- In the Bible, disciples or followers are sometimes called "children."
- Often the term "children" is used to refer to a person's descendants.
- The phrase "children of" can refer to being characterized by something. Some examples of this would be:
  - children of the light
  - children of obedience
  - children of the devil
- This term can also refer to people who are like spiritual children. For example, "children of God" refers to people who belong to God through faith in Jesus.

Translation Suggestions:

- The term "children" could be translated as "descendants" when it is referring to a person's great-grandchildren or great-great-grandchildren, etc.
- Depending on the context, "children of" could be translated as, "people who have the characteristics of" or "people who behave like."
- If possible, the phrase, "children of God" should be translated literally since an important biblical theme is that God is our heavenly Father. A possible translation alternate would be, "people who belong to God" or "God's spiritual children."
- When Jesus calls his disciples "children," this could also be translated as, "dear friends" or "my beloved disciples."
- When Paul and John refer to believers in Jesus as "children," this could also be translated as "dear fellow believers."
- The phrase, "children of the promise" could be translated as, "people who have received what God promised them."

(See also: [descendant](#), [promise](#), [son](#), [spirit](#), [believe](#), [beloved](#))

Bible References:

- 1 John 02:28
- 3 John 01:04
- Galatians 04:19
- Genesis 45:11
- Joshua 08:34-35
- Nehemiah 05:05

Word Data:

- Strong's: H1069, H1121, H1123, H1129, H1397, H1580, H2029, H2030, H2056, H2145, H2233, H2945, H3173, H3205, H3206, H3243, H3490, H4392, H5288, H5290, H5759, H5953, H6185, H7908, H7909, H7921, G730, G815, G1025, G1064, G3439, G3515, G3516, G3808, G3812, G3813, G3816, G4690, G5040, G5041, G5042, G5043, G5044, G5207, G5388

Forms Found in the English ULB:

child, childhood, childless, children

## chronicles

### Definition:

The term "chronicle" refers to a written record of events over a period of time.

- Two Old Testament books are called "First Book of the Chronicles" and "Second Book of the Chronicles."
- The books called "Chronicles" record part of the history of the Israelite people, beginning with a list of people in every generation since Adam.
- The "First Book of the Chronicles" records the end of King Saul's life and the events of King David's reign.
- The "Second Book of the Chronicles" records the reigns of King Solomon and several other kings, including the building of the temple and the separation of the northern kingdom of Israel from the southern kingdom of Judah.
- The end of 2 Chronicles describes the beginning of the Babylonian exile.

(See also: [Babylon](#), [David](#), [exile](#), [kingdom of Israel](#), [Judah](#), [Solomon](#))

### Bible References:

- 1 Chronicles 27:24
- 2 Chronicles 33:19
- Esther 10:1-2

### Word Data:

- Strong's: H1697

### Forms Found in the English ULB:

chronicles

church

### Definition:

In the New Testament, the term "church" refers to a local group of believers in Jesus who regularly met together to pray and hear God's word preached. The term "the Church" often refers to all Christians.

- This term literally refers to a "called out" assembly or congregation of people who meet together for a special purpose.
- When this term is used to refer to all believers everywhere in the whole body of Christ, some Bible translations capitalize the first letter ("Church") to distinguish it from the local church.
- Often the believers in a particular city would meet together in someone's home. These local churches were given the name of the city such as the "church at Ephesus."
- In the Bible, "church" does not refer to a building.

### Translation Suggestions:

- The term "church" could be translated as a "gathering together" or "assembly" or "congregation" or "ones who meet together."
- The word or phrase that is used to translate this term should also be able to refer to all believers, not just one small group.
- Make sure that the translation of "church" does not just refer to a building.
- The term used to translate "assembly" in the Old Testament could also be used to translate this term.
- Also consider how it is translated in a local or national Bible translation.



(See also: [assembly](#), [believe](#), [Christian](#))

Bible References:

- 1 Corinthians 05:12
- 1 Thessalonians 02:14
- 1 Timothy 03:05
- Acts 09:31
- Acts 14:23
- Acts 15:41
- Colossians 04:15
- Ephesians 05:23
- Matthew 16:18
- Philippians 04:15

Word Data:

- Strong's: G1577

Forms Found in the English ULB:

church, churches

circumcise

Related Ideas:

circumcision, uncircumcision

Definition:

The term "circumcise" means to cut off the foreskin of a man or male child. A circumcision ceremony may be performed in connection with this.

- God commanded Abraham to circumcise every male among his family and servants as a sign of God's covenant with them.
- God also commanded Abraham's descendants to continue to do this for every baby boy born into their households.
- The phrase, "circumcision of the heart" refers figuratively to the "cutting away" or removal of sin from a person.
- In a spiritual sense, "the circumcised" refers to people whom God has purified from sin through the blood of Jesus and who are his people.
- The term "uncircumcised" refers to those who have not been circumcised physically. It can also refer figuratively to those who have not been circumcised spiritually, who do not have a relationship with God.

The terms "uncircumcised" and "uncircumcision" refer to a male who has not been physically circumcised. These terms are also used figuratively.

- Egypt was a nation that also required circumcision. So when God talks about Egypt being defeated by the "uncircumcised," he is referring to people whom the Egyptians despised for not being circumcised.
- The Bible refers to people who have an "uncircumcised heart" or who are "uncircumcised in heart." This is a figurative way of saying that these people are not God's people, and are stubbornly disobedient to him.
- If a word for circumcision is used or known in the language, "uncircumcised" could be translated as "not circumcised."

- The expression "the uncircumcision" could be translated as "people who are not circumcised" or "people who do not belong to God," depending on the context.
- Other ways to translate figurative senses of this term could include "not God's people" or "rebellious like those who don't belong to God" or "people who have no sign of belonging to God."
- The expression "uncircumcised in heart" could be translated as "stubbornly rebellious" or "refusing to believe." However, if possible it is best to keep the expression or a similar one since spiritual circumcision is an important concept.

Translation Suggestions:

- If the culture of the target language performs circumcisions on males, the word used to refer to this should be used for this term.
- Other ways to translate this term would be, "cut around" or "cut in a circle" or "cut off the foreskin."
- In cultures where circumcision is not known, it may be necessary to explain it in a footnote or glossary.
- Make sure the term used to translate this does not refer to females. It may be necessary to translate this with a word or phrase that includes the meaning of "male."

(See also: [Abraham](#), [covenant](#))

Bible References:

- Genesis 17:11
- Genesis 17:14
- Exodus 12:48
- Leviticus 26:41
- Joshua 05:03
- Judges 15:18
- 2 Samuel 01:20
- Jeremiah 09:26
- Ezekiel 32:25
- Acts 10:44-45
- Acts 11:03
- Acts 15:01
- Acts 11:03
- Romans 02:27
- Galatians 05:03
- Ephesians 02:11
- Philippians 03:03
- Colossians 02:11
- Colossians 02:13

Word Data:

- Strong's: H4135, H4139, H5243, H6188, H6189, G203, G564, G1986, G4059, G4061

Forms Found in the English ULB:

circumcise, circumcised, circumcision, uncircumcised, uncircumcision

citizen

Related Ideas:

citizenship

Definition:

A citizen is someone who lives in a specific city, country, or kingdom. It especially refers to someone who is recognized officially as being a legal resident of that place.

- Depending on the context, this could also be translated as "inhabitant" or "official resident."
- A citizen could live in a region that is part of a larger kingdom or empire that is governed by a king, emperor, or other ruler. For example, Paul was a citizen of the Roman Empire, which consisted of many different provinces; Paul lived in one of those provinces.
- In a figurative sense, believers in Jesus are called "citizens" of heaven in the sense that they will live there someday. Like a citizen of a country, Christians belong to God's kingdom.

( See: [kingdom](#), [Paul](#), [province](#), [Rome](#))

Bible References:

- Acts 21:39-40
- Isaiah 03:03
- Luke 15:15
- Luke 19:14

Word Data:

- Strong's: H6440, G4175, G4177, G4847

Forms Found in the English ULB:

citizen, citizens, citizenship

city of David

Facts:

The term "city of David" can refer to the city of Jerusalem, part of Jerusalem, or Bethlehem.

- Jerusalem is where David lived while he ruled Israel.
- Bethlehem is where David was born.

(See also: [David](#), [Bethlehem](#), [Jerusalem](#))

Bible References:

- 1 Kings 08:1-2
- 2 Samuel 05:6-7
- Isaiah 22:8-9
- Luke 02:04
- Nehemiah 03:14-15

Word Data:

- Strong's: H1732, H5892, G1138, G4172

Forms Found in the English ULB:

city of David

## clan

### Related Ideas:

ancestral clan

### Definition:

The term "clan" refers to a group of extended family members who come from a common ancestor.

- In the Old Testament, the Israelites were counted according to their clans, or family groups.
- Clans were normally named after their most well-known ancestor.
- Individual people were sometimes referred to by the name of their clan. An example of this is when Moses' father-in-law Jethro is sometimes called by his clan name, Reuel.
- Clan could be translated as "family group" or "extended family" or "relatives."

(See also: [family](#), [Jethro](#), [tribe](#))

### Bible References:

- 1 Chronicles 06:33-35
- Genesis 10:2-5
- Genesis 36:15-16
- Genesis 36:29-30
- Genesis 36:40
- Joshua 15:20
- Numbers 03:38-39

### Word Data:

- Strong's: H1, H441, H504, H1004, H4940

### Forms Found in the English ULB:

ancestral clan, ancestral clans, clan, clans

## clean

### Related Ideas:

cleanness, cleanse, unclean, uncleanness, wash

### Definition:

The term "clean" literally means to not have any dirt or stain. In the Bible, words like "clean" and "washed" are often used figuratively to mean, "pure," "holy," "free from sin," or "innocent".

- "Cleanse" is the process of making something "clean." It could also be translated as "wash" or "purify."
- In the Old Testament, God told the Israelites which animals he had specified as ritually "clean" and which ones were "unclean." Only the clean animals were permitted to be used for eating or for sacrifice. In this context, the term "clean" means that the animal was acceptable to God for use as a sacrifice.
- A person who had certain skin diseases would be unclean until the skin was healed enough to no longer be contagious. Instructions for cleansing the skin had to be obeyed in order for that person to be declared "clean" again.
- Sometimes "clean" is used figuratively to refer to moral purity.

In the Bible, the term "unclean" is used figuratively to refer to things that God declared to be unfit for his people to touch, eat, or sacrifice.

- God gave the Israelites instructions about which animals were "clean" and which ones were "unclean." The unclean animals were not permitted to be used for eating or for sacrifice.
- People with certain skin diseases were said to be "unclean" until they were healed.
- If the Israelites touched something "unclean," they themselves would be considered unclean for a certain period of time.
- Obeying God's commands about not touching or eating unclean things kept the Israelites set apart for God's service.
- This physical and ritual uncleanness was also symbolic of moral uncleanness.
- In another figurative sense, "unclean spirit" refers to an evil spirit.

Translation Suggestions:

Translating "clean":

- This term could be translated with the common word for "clean" or "pure" (in the sense of being not dirty).
- Other ways to translate this could include, "ritually clean" or "acceptable to God."
- "Cleanse" could be translated by "wash" or "purify."
- Make sure that the words used for "clean" and "cleanse" can also be understood in a figurative sense.

Translating "unclean":

- The term "unclean" could also be translated as "not clean" or "unfit in God's eyes" or "physically unclean" or "defiled."
- When referring to a demon as an unclean spirit, "unclean" could be translated as "evil" or "defiled."
- The translation of this term should allow for spiritual uncleanness. It should be able to refer to anything that God declared as unfit for touching, eating, or sacrifice.

(See also: [defile](#), [demon](#), [holy](#), [sacrifice](#))

Bible References:

- Genesis 07:02
- Genesis 07:08
- Deuteronomy 12:15
- Psalms 051:07
- Proverbs 20:30
- Ezekiel 24:13
- Matthew 23:27
- Luke 05:13
- Acts 08:07
- Acts 10:27-29
- Colossians 03:05
- 1 Thessalonians 04:07
- James 04:08

Word Data:

- Strong's: H1249, H1252, H1305, H1351, H2134, H2135, H2141, H2398, H2889, H2890, H2891, H2893, H2930, H2931, H2932, H3722, H5079, H5352, H5355, H5356, H6663, H7137, H8552, H8562, G167, G169, G2511, G2512, G2513, G2514, G2839, G2840

Forms Found in the English ULB:

clean, cleaned, cleanness, cleans, cleanse, cleansed, cleanses, cleansing, purge, unclean, uncleanness, wash, washed, washes, washing

clothed

Related Ideas:

cloth, clothe, cover, dressed, garment, put on, unclothed, wardrobe, wear

Definition:

When used figuratively in the Bible, "clothed with" means to be endowed or equipped with something. To "clothe" oneself with something means to seek to have a certain character quality.

- In the same way that clothing is outside your body and is visible to all, when you are "clothed" with a certain character quality, others can readily see it. To "clothe yourself with kindness" means to let your actions be so characterized by kindness that it is easily seen by everyone.
- To be "clothed with power from on high" means to have power given to you.
- This term is also used to express negative experiences, such as "clothed with shame" or "clothed with terror."
- All of the clothes a person wears is called his "wardrobe."

Translation Suggestions:

- If possible, it is best to keep the literal figure of speech, "clothe yourselves with." Another way to translate this could be "put on" if this refers to putting on clothes.
- If that does not give the correct meaning, other ways to translate "clothed with" could be "showing" or "manifesting" or "filled with" or "having the quality of."
- The term "clothe yourself with" could also be translated as "cover yourself with" or "behave in a way that shows."

Bible References:

- Luke 24:49

Word Data:

- Strong's: H155, H899, H2290, H3680, H3736, H3801, H3830, H3847, H3848, H4055, H4254, H4374, H5526, H5497, H8008, H8071, H8516, G294, G1463, G1562, G1737, G1742, G1746, G1902, G2066, G2224, G2439, G2440, G4016, G4749, G5409, G5509

Forms Found in the English ULB:

cloth, clothe, clothed, clothes, clothing, cover, covered, coverings, coverings for their loins, covers, dressed, garment, garments, put ... on, putting ... on, unclothed, wardrobe, wear, wearing, worn

comfort

Related Ideas:

comforter, console, consolation

Definition:

The terms "comfort" and "comforter" refer to helping someone who is suffering physical or emotional pain.

- A person who comforts someone is called a "comforter."
- In the Old Testament, the term "comfort" is used to describe how God is kind and loving to his people and helps them when they are suffering.
- In the New Testament, it says that God will comfort his people through the Holy Spirit. Those who receive the comfort are then enabled to give the same comfort to others who are suffering.
- The expression "comforter of Israel" referred to the Messiah who would come to rescue his people.
- Jesus referred to the Holy Spirit as the "Comforter" who helps believers in Jesus.
- To "appease" someone is to do something that causes that person to no longer be angry about the wrong that someone else has done to him.

Translation Suggestions:

- Depending on the context, "comfort" could also be translated as, "ease the pain of" or "help (someone) overcome grief" or "encourage" or "console."
- A phrase such as "our comfort" could be translated as "our encouragement" or "our consoling of (someone)" or "our help in times of grieving."
- The term "comforter" could be translated as "person who comforts" or "someone who helps ease pain" or "person who encourages."
- When the Holy Spirit is called "the Comforter" this could also be translated as "the Encourager" or "the Helper" or "the One who helps and guides."
- The phrase "comforter of Israel" could be translated as, "the Messiah, who comforts Israel."
- An expression like, "they have no comforter" could also be translated as, "No one has comforted them" or "There is no one to encourage or help them."

(See also: [encourage](#), [Holy Spirit](#))

Bible References:

- 1 Thessalonians 05:8-11
- 2 Corinthians 01:04
- 2 Samuel 10:1-3
- Acts 20:11-12

Word Data:

- Strong's: H2505, H5150, H5162, H5165, H5564, H8575, G3870, G3874, G3875, G3888, G3890, G3931

Forms Found in the English ULB:

comfort, comforted, comforter, comforters, comforting, comforts, consolation, consolations, consoling, un comforted

command

Related Ideas:

commandment, forbid, order, requirement, solemn command

Definition:

The term to "command" means to order someone to do something. A "command" or "commandment" is what the person was ordered to do.

- Although these terms have basically the same meaning, "commandment" often refers to certain commands of God which are more formal and permanent, such as the "Ten Commandments."
- A command can be positive ("Honor your parents") or negative ("Do not steal").
- To "take command" means to "take control" or "take charge" of something or someone.
- To "forbid" is to command that someone not do something.

Translation Suggestions

- It is best to translate this term differently from the term "law." Also compare with the definitions of "decree" and "statute."
- Some translators may prefer to translate "command" and "commandment" with the same word in their language.
- Others may prefer to use a special word for commandment that refers to lasting, formal commands that God has made.

(See [decree](#), [statute](#), [law](#), [Ten Commandments](#))

Bible References:

- Luke 01:06
- Matthew 01:24
- Matthew 22:38
- Matthew 28:20
- Numbers 01:17-19
- Romans 07:7-8

Word Data:

- Strong's: H560, H565, H1696, H1697, H1881, H2706, H2708, H2710, H2942, H2951, H3027, H3245, H3982, H3983, H4406, H4687, H4931, H5713, H5749, H6346, H6490, H6673, H6680, H7101, H7218, H7227, H7262, H7970, H8269, G1263, G1291, G1296, G1297, G1299, G1690, G1778, G1781, G1785, G2003, G2004, G2008, G2036, G2753, G3056, G3143, G3726, G3852, G3853, G4367, G4487, G5506

Forms Found in the English ULB:

command, commanded, commanding, commandment, commandments, commands, forbid, forbidden, forbidding, give ... solemn command, given ... solemn commands, given an order, given orders, order, ordered, orders, requirement, solemn commands

commander

Related Ideas:

captain, leader, military officer, one who leads

Definition:

The term "commander" refers to a leader of an army who is responsible for leading and commanding a certain group of soldiers.

- A commander could be in charge of a small group of soldiers or a large group, such as a thousand men.



- This term is also used to refer to Yahweh as the commander of angel armies.
- Other ways to translate "commander" could include, "leader" or "captain" or "officer."
- The term to "command" an army could be translated as to "lead" or to "be in charge of."

(See also: [command](#), [ruler](#), [centurion](#))

Bible References:

- 1 Chronicles 11:4-6
- 2 Chronicles 11:11-12
- Daniel 02:14
- Mark 06:21-22
- Proverbs 06:07

Word Data:

- Strong's: H117, H1368, H2710, H2951, H1169, G4755, H5057, H5257, H6260, H6346, H7101, H7262, H7218, H7227, H7229, H7860, H7990, H8269, G758, G2233, G4291, G5506

Forms Found in the English ULB:

captain, captains, commander, commanders, leader, leaders, leading, military officers, one who leads

commit

Related Ideas:

commitment

Definition:

The terms "commit" and "commitment" refer to making a decision or promising to do something.

- A person who promises to do something is also described as being "committed" to doing it.
- To "commit" to someone a certain task means to assign that task to that person. For example, in 2 Corinthians Paul says that God has "committed" (or "given") to us the ministry of helping people be reconciled to God.
- To "commit" something to someone is to give that thing completely to that person.
- To "commit" someone to another person is to put someone either in the care of or under the guard of that other person.
- The terms "commit" and "committed" also often refer to doing a certain wrong action such as "commit a sin" or "commit adultery" or "commit murder."
- The expression "committed to him the task" could also be translated as "gave him the task" or "entrusted to him the task" or "assigned the task to him."
- The term "commitment" could be translated by, "task that was given" or "promise that was made," depending on the context.

(See also: [adultery](#), [faithful](#), [promise](#), [sin](#))

Bible References:

- 1 Chronicles 28:07
- 1 Peter 02:21-23
- Jeremiah 02:12-13
- Matthew 13:41
- Psalm 058:02

Word Data:

- Strong's: H539, H817, H1361, H1497, H1500, H1540, H1556, H2181, H2388, H2398, H2399, H2403, H4560, H4603, H5003, H5753, H5766, H5771, H6213, H6466, H7683, H7760, H7847, G264, G2038, G2716, G3429, G3431, G3860, G3872, G3908, G4102, G4203

Forms Found in the English ULB:

commit, commitment, commits, committed, committing

companion

Related Ideas:

associate, company, fellow worker, friend, partner, private advisor

Definitions:

The term "companion" refers to a person who goes with someone else or who is associated with someone else, such as in a friendship or marriage. The term "fellow worker" refers to someone who works with another person.

- Companions go through experiences together, share meals together, and support and encourage each other.
- Depending on the context, this term could also be translated with a word or phrase that means, "friend" or "fellow traveler" or "supporting-person who goes with" or "person who works with."
- The word "company" refers to a person's companions.
- The word "associates" refers to companions who are involved in official activities.

Bible References:

- Ezekiel 37:16
- Hebrews 01:09
- Proverbs 02:17
- Psalms 038:11-12

Word Data:

- Strong's: H157, H251, H441, H2269, H2270, H2273, H2278, H3674, H3675, H4828, H5712, H6116, H6951, H7474, H7453, H7462, H7464, G2844, G3353, G3657, G4898, G4904

Forms Found in the English ULB:

associates, companion, companions, company, fellow worker, fellow workers, friend, friends, keeps company with, partner, partners, private advisor

compassion

Related Ideas:

compassionate, deal gently with, pity, sympathy

Definition:

The term "compassion" refers to a feeling of concern for people, especially for those who are suffering. A "compassionate" person cares about other people and helps them.

- The word "compassion" usually includes caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.
- In Paul's letter to the Colossians, he tells them to "clothe themselves with compassion." He is instructing them to care about people and to actively help others who are in need.
- To have "sympathy" for someone is to understand how that person feels and to want to help him.

Translation Suggestions:

- The literal meaning of "compassion" is "bowels of mercy." This is an expression that means "mercy" or "pity." Other languages may have their own expression that means this.
- Ways of translating "compassion" could include, "a deep caring for" or "helpful mercy."
- The term "compassionate" could also be translated as, "caring and helpful" or "deeply loving and merciful."

Bible References:

- Daniel 01:8-10
- Hosea 13:14
- James 05:9-11
- Jonah 04:1-3
- Mark 01:41
- Romans 09:14-16

Word Data:

- Strong's: H2550, H2580, H2603, H5150, H5162, H5164, H7349, H7355, H7356, G1653, G3356, G3627, G4697, G4834, G4835

Forms Found in the English ULB:

compassion, compassionate, compassions, deal gently with, pitied, pity, sympathy

conceive

Related Ideas:

conception

Definition:

The terms "conceive" and "conception" usually refer to becoming pregnant with a child. It can also be used for animals that become pregnant.

- The phrase "conceive a child" could be translated as, "become pregnant" or some other term that is an acceptable way of referring to this.
- The related term "conception" could be translated as, "beginning of a pregnancy" or "moment of becoming pregnant."
- These terms can also refer to creating something or thinking of something, such as an idea, a plan, or a task. Ways to translate this could include, "think of" or "plan" or "create," depending on the context.
- Sometimes this term can be used figuratively as in, "when sin is conceived" which means "when sin is first thought of" or "at the very start of a sin" or "when a sin first begins."

(See also: [create](#), [womb](#))

Bible References:

- Genesis 21:1-4
- Hosea 02:4-5
- Job 15:35
- Luke 01:24-25
- Luke 02:21

Word Data:

- Strong's: H2029, H2030, H2032, H2232, H2254, H2803, H3179, G1080, G2602, G2845, G4815

Forms Found in the English ULB:

conceive, conceived, conceives, conception

concubine

Definition:

A concubine is a woman who is a secondary wife for a man who already has a wife. Usually a concubine is not legally married to the man.

- In the Old Testament, concubines were often female slaves.
- A concubine could be acquired by purchase, through military conquest, or in payment of a debt.
- For a king, having many concubines was a sign of power.
- The New Testament teaches that the practice of having a concubine is against God's will.

Bible References:

- 2 Samuel 03:07
- Genesis 22:24
- Genesis 25:5-6
- Genesis 35:21-22
- Genesis 36:12
- Judges 19:1-2

Word Data:

- Strong's: H3904, H6370

Forms Found in the English ULB:

concubine, concubines

condemn

Related Ideas:

condemnation, denounce, sentence, sentence of condemnation, sentenced to death

Definition:

The terms "condemn" and "condemnation" refer to judging someone for doing something wrong.

- Often the word "condemn" includes punishing that person for what they did wrong.
- Sometimes "condemn" means to falsely accuse someone or to judge someone harshly.
- To "denounce" someone is to say that he is guilty of great evil.
- The term "condemnation" refers to the act of condemning or accusing someone. The word "judgment" means the same as "condemnation."

Translation Suggestions:

- Depending on the context, this term could be translated as "harshly judge" or "criticize falsely."
- The phrase "condemn him" could be translated as, "judge that he is guilty" or "state that he must be punished for his sin."
- The term "condemnation" could be translated as, "harsh judging" or "declaring to be guilty" or "punishment of guilt."

(See also: [judge](#), [punish](#))

Bible References:

- 1 John 03:20
- Job 09:29
- John 05:24
- Luke 06:37
- Matthew 12:07
- Proverbs 17:15-16
- Psalms 034:22
- Romans 05:16

Word Data:

- Strong's: H816, H6600, H7561, H8199, H8381, G843, G1349, H1882, G1935, G2607, G2613, G2631, G2632, G2633, G2917, G2919, G2920

Forms Found in the English ULB:

condemn, condemnation, condemned, condemning, condemns, denounce, sentence, sentence of condemnation, sentenced to death

confess

Related Ideas:

confession, profess

Definition:

To confess means to admit or assert that something is true. A "confession" is a statement or admission that something is true.

- The term "confess" can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.

- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate "confess" could include, "admit" or "testify" or "declare" or "acknowledge" or "affirm."
- Different ways to translate "confession" could be, "declaration" or "testimony" or "statement about what we believe" or "admitting sin."

(See also: [faith](#), [testimony](#))

Bible References:

- 1 John 01:8-10
- 2 John 01:7-8
- James 05:16
- Leviticus 05:5-6
- Matthew 03:4-6
- Nehemiah 01:6-7
- Philippians 02:9-11
- Psalms 038:17-18

Word Data:

- Strong's: H3034, H8426, G1843, G3670, G3671

Forms Found in the English ULB:

confess, confessed, confesses, confessing, confession, profess

confidence

Related Ideas:

assure, carefree, confident, convinced, fully assured, without fear

Definition:

The term "confidence" refers to being sure that something is true or certain to happen.

- In the Bible, the term "hope" often means to wait expectantly for something that is sure to happen. The ULB often translates this as "confidence" or "confidence for the future" or "future confidence" especially when it means to be assured of receiving what God has promised to believers in Jesus.
- Often the term "confidence" refers especially to the certainty that believers in Jesus have that they will someday be with God forever in heaven.
- The phrase, "have confidence in God" means to fully expect to receive and experience what God has promised.
- Being "confident" means believing in God's promises and acting with the assurance that God will do what he has said. This term can also have the meaning of acting boldly and courageously.

Translation Suggestions:

- The term "confident" could be translated as "assured" or "very sure."
- The phrase "be confident" could also be translated as "trust completely" or "be completely sure about" or "know for certain."
- The term "confidently" could also be translated as "boldly" or "with certainty."
- Depending on the context, ways to translate "confidence" could include, "complete assurance" or "sure expectation" or "certainty."

(See also: [believe](#), [believe](#), [bold](#), [faithful](#), [hope](#), [trust](#))

Bible References:

{{topic>confidence&nocomments}}

Word Data:

- Strong's: H982, H983, H986, H3689, H3690, H4009, H7961, G2292, G3954, G3982, G4006, G4135, G5287

Forms Found in the English ULB:

assure, carefree, confidence, confident, confidently, convinced, fully assured, source of ... confidence, without fear  
confirm

Related Ideas:

carry out, cause someone to believe firmly, confirmation, guarantee

Definition:

The terms "confirm" and "confirmation" refer to stating or assuring that something is true or sure or trustworthy.

- In the Old Testament, God tells his people that he will "confirm" his covenant with them. This means he is stating that he will keep the promises he made in that covenant.
- When a king is "confirmed" it means that the decision to make him king has been agreed upon and supported by the people.
- To confirm what someone wrote means to say that what was written is true.
- The "confirmation" of the gospel means teaching people about the good news of Jesus in such a way that it shows that it is true.
- To give an oath "as confirmation" means to solemnly state or swear that something is true or trustworthy.
- Ways to translate "confirm" could include, "state as true" or "prove to be trustworthy" or "agree with" or "assure" or "promise," depending on the context.
- To "carry out" a promise is to do what one has promised to do.

(See also: [covenant](#), [oath](#), [trust](#))

Bible References:

- 1 Chronicles 16:15-18
- 2 Corinthians 01:21
- 2 Kings 23:3
- Hebrews 06:16-18

Word Data:

- Strong's: H1396, H3045, H3559, H4390, H4672, H5414, H5975, H6213, H6965, G950, G951, G3315, G4741, G4972

Forms Found in the English ULB:

carry out, cause ... to believe firmly, confirm, confirmation, confirmed, confirms, guaranteed

conscience

Definition:

The conscience is the part of a person's thinking through which God makes him aware that he is doing something sinful.

- God gave people a conscience to help them know the difference between what is right and what is wrong.
- A person who obeys God is said to have a "pure" or "clear" or "clean" conscience.
- If a person has a "clear conscience" it means that he is not hiding any sin.
- If someone ignores their conscience and no longer feels guilty when he sins, this means his conscience is no longer sensitive to what is wrong. The Bible calls this a "seared" conscience, one that is "branded" as if with a hot iron. Such a conscience is also called "insensitive" and "polluted."
- Possible ways to translate this term could include, "inner moral guide" or "moral thinking."

Bible References:

- 1 Timothy 01:19
- 1 Timothy 03:09
- 2 Corinthians 05:11
- 2 Timothy 01:03
- Romans 09:01
- Titus 01:15-16

Word Data:

- Strong's: G4893

Forms Found in the English ULB:

conscience, consciences

consecrate

Related Ideas:

consecrated portion, consecration

Definition:

To consecrate means to dedicate something or someone to serve God. The person or object that is consecrated is considered holy and set apart for God.

- The meaning of this term is similar to "sanctify" or to "make holy," but with the added meaning of formally setting apart someone for service to God.
- Things that were consecrated to God included animals to be sacrificed, the altar of burnt offering, and the tabernacle.



- People who were consecrated to God included the priests, the people of Israel, and the oldest male child.
- Sometimes the word "consecrate" has a meaning that is similar to "purify," especially when it pertains to preparing people or things for God's service so that they will be cleansed and acceptable to him.

Translation Suggestions:

- Ways to translate "consecrate" could include, "set apart for God's service" or "purify for service to God."
- Also consider how the terms "holy" and "sanctify" are translated.

(See also: [holy](#), [pure](#), [sanctify](#))

Bible References:

- 1 Timothy 04:3-5
- 2 Chronicles 13:8-9
- Ezekiel 44:19

Word Data:

- Strong's: H3027, H4390, H4394, H4888, H5144, H5145, H6942, H6944

Forms Found in the English ULB:

consecrate, consecrated, consecrated portion, consecrates, consecration

consume

Related Ideas:

swallow

Definition:

The term "consume" literally means to use up something. It has several figurative meanings.

- In the Bible, the word "consume" often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a "consuming fire," which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.
- The phrase, "consume the land" could be translated as "destroy the land."

Translation Suggestions

- In the context of consuming the land or people, this term could be translated as "destroy."
- When fire is referred to, "consume" could be translated as "burn up."
- The burning bush that Moses saw "was not consumed" which could be translated as, "did not get burned up" or "did not burn up."
- When referring to eating, "consume" could be translated as "eat" or "devour."
- If someone's strength is "consumed," it means his strength is "used up" or "gone."
- The expression, "God is a consuming fire" could be translated as, "God is like a fire that burns things up" or "God is angry against sin and will destroy sinners like a fire."

(See also: [devour](#), [wrath](#))

Bible References:

- 1 Kings 18:38-40
- Deuteronomy 07:16
- Jeremiah 03:23-25
- Job 07:09
- Numbers 11:1-3

Word Data:

- Strong's: H398, H1086, H1104, H1105, H1197, H2628, H3615, H3617, H3857, H5595, H7462, H8046, H8552, G355, G2068, G2618, G2654, G2666, G2719, G5315

Forms Found in the English ULB:

consume, consumed, consumes, consuming, swallow, swallowed, swallows

contempt

Related Ideas:

contemptible, have no standing, insolence, not worth listening to

Definitions:

The term "contempt" refers to a deep disrespect and dishonor that is shown toward something or someone. Something that is greatly dishonorable is called "contemptible."

- A person or behavior that shows open disrespect for God is also called "contemptible" and could be translated as "greatly disrespectful" or "completely dishonorable" or "deserving scorn."
- To "hold in contempt" means to regard someone as having less value or to judge someone as less worthy than oneself.
- The following expressions have a similar meaning: "have contempt for" or "show contempt for" or "be in contempt of" or "treat with contempt." These all mean to "strongly disrespect" or "strongly dishonor" something or someone by what is said and done.
- When King David sinned by committing adultery and murder, God said that David had "shown contempt for" God. It means he had greatly disrespected and dishonored God by doing that.

(See also: [dishonor](#))

Bible References:

- Daniel 12:1-2
- Proverbs 15:5-6
- Psalms 031:18

Word Data:

- Strong's: H936, H937, H959, H963, H1860, H2195, H2781, H7043, H7589, H5006, G1848

Forms Found in the English ULB:

contempt, contemptible, have no standing, insolence, not worth listening to, showed ... contempt

## cornerstone

### Definition:

The term "cornerstone" refers to a large stone that has been specially cut and placed in the corner of the foundation of a building.

- All the other stones of the building are measured and placed in relation to the cornerstone.
- It is very important for the strength and stability of the whole structure.
- In the New Testament, the Assembly of believers is metaphorically compared to a building which has Jesus Christ as its "cornerstone."
- In the same way that the cornerstone of a building supports and determines the position of the whole building, so Jesus Christ is the cornerstone on which the Assembly of believers is founded and supported.

### Translation Suggestions:

- The term "cornerstone" could also be translated as "main building stone" or "foundation stone."
- Consider whether the target language has a term for a part of a building's foundation that is the main support. If so, this term could be used.
- Another way to translate this would be, "a foundation stone used for the corner of a building."
- It is important to keep the fact that this is a large stone, used as a solid and secure building material. If stones are not used for constructing buildings, there may be another word that could be used that means "large stone" (such as "boulder") but it should also have the idea of being well-formed and made to fit.

### Bible References:

- Acts 04:11
- Ephesians 02:20
- Matthew 21:42
- Psalms 118:22

### Word Data:

- Strong's: H68, H6438, H7218, G204, G1137, G2776, G3037

### Forms Found in the English ULB:

cornerstone, cornerstones

## corrupt

### Related Ideas:

corruption, depraved, flawed, incorruptibility, incorruptible

### Definition:

The terms "corrupt" and "corruption" refer to a state of affairs in which people have become ruined, immoral, or dishonest.

- The term "corrupt" literally means to be "bent" or "broken" morally.
- A person who is corrupt has turned away from truth and is doing things that are dishonest or immoral.
- To corrupt someone means to influence that person to do dishonest and immoral things.

Translation Suggestions:

- The term to "corrupt" could be translated as to "influence to do evil" or to "cause to be immoral."
- A corrupt person could be described as a person "who has become immoral" or "who practices evil."
- This term could also be translated as "bad" or "immoral" or "evil."
- The term "corruption" could be translated as "the practice of evil" or "evil" or "immorality."
- Something that cannot be corrupted is "incorruptible" and is characterized as having "incorruptibility."

(See also: [evil](#))

Bible References:

- Ezekiel 20:42-44
- Galatians 06:6-8
- Genesis 06:12
- Matthew 12:33-35
- Psalm 014:1

Word Data:

- Strong's: H2254, H2610, H3891, H4889, H7843, H7844, G861, G1311, G2704, G3392, G3394, G5351, G5356

Forms Found in the English ULB:

corrupt, corrupted, corrupting, corruption, corruptly, corrupts, depraved, flawed, incorruptibility, incorruptible

corrupt witness

Related Ideas:

false report, false testimony, false witness, testify falsely

Definition:

The terms "false witness" and "corrupt witness" refer to a person who says untrue things about a person or an event, usually in a formal setting such as a court.

- A "false testimony" or "false report" is the actual lie that is told.
- To "bear false witness" means to lie or give a false report about something.
- The Bible gives several accounts in which false witnesses were hired to lie about someone in order to have that person punished or killed.

Translation Suggestions:

- To "bear false witness" or "give a false testimony" could be translated as "testify falsely" or "give a false report about someone" or "speak falsely against someone" or "lie."
- When "false witness" refers to a person, it could be translated as "person who lies" or "one who testifies falsely" or "someone who says things that are not true."

(See also: [testimony](#), [true](#))

Bible References:

- Deuteronomy 19:19
- Exodus 20:16
- Matthew 15:18-20

- Matthew 19:18-19
- Proverbs 14:5-6
- Psalms 027:11-12

Word Data:

- Strong's: H5707, H6030, H7650, H8267, G1965, G3144, G5571, G5575, G5576, G5577

Forms Found in the English ULB:

corrupt witness, false report, false testimony, false witness, false witnesses, testify falsely

council

Definition:

A council is a group of people who meet to discuss, give advice, and make decisions about important matters.

- A council is usually organized in an official and somewhat permanent way for a specific purpose, such as making decisions about legal matters.
- The "Jewish Council" in Jerusalem, also known as the "Sanhedrin," had 70 members, which included Jewish leaders such as chief priests, elders, scribes, Pharisees, and Sadducees who met regularly to decide matters of Jewish law. It was this council of religious leaders who put Jesus on trial and decided that he should be killed.
- There were also smaller Jewish councils in other cities.
- The apostle Paul was brought before a Roman council when he was arrested for teaching the gospel.
- Depending on the context, the word "council" could also be translated as "legal assembly" or "political assembly."
- To be "in council" means to be in a special meeting to decide something.
- Note that this is a different word than "counsel," which means, "advice."

(See also: [assembly](#), [counsel](#), [Pharisee](#), [law](#), [priest](#), [Sadducee](#), [scribe](#))

Bible References:

- Acts 07:57-58
- Acts 24:20
- John 03:02
- Luke 22:68
- Mark 13:09
- Matthew 05:22
- Matthew 26:59

Word Data:

- Strong's: H4186, H5475, G1010, G4824, G4892

Forms Found in the English ULB:

council, councils

counsel

Related Ideas:

advice, advise, advisor, consultation, consult, counselor

Definition:

The terms "counsel" and "advice" have the same meaning and refer to helping someone decide about what to do in a certain situation. A wise "counselor" or "advisor" is someone who gives advice or counsel that will help a person make right choices.

- Kings often have official advisors or counselors to help them decide important matters that affect the people they are ruling.
- Sometimes the advice or counsel that is given is not good. Evil advisors may urge a king to take action or make a decree that will harm him or his people.
- To "consult" someone is to ask him for counsel or advice.
- Note that "counsel" is a different word from "council," which refers to a group of people.

Translation Suggestions

- Depending on the context, "advice" or "counsel" could also be translated as "help in deciding" or "warnings" or "exhortations" or "guidance."
- The action, to "counsel" could be translated as to "advise" or to "make suggestions" or to "exhort."

(See also: [exhort](#), [Holy Spirit](#), [wise](#))

Bible References:

Word Data:

- Strong's: H1697, H1847, H1875, H1884, H1907, H2803, H3245, H3272, H3289, H3982, H4156, H4431, H5475, H5779, H6440, H6485, H6963, H6098, H7194, H7592, H8458, G1011, G1012, G1106, G3540, G3622, G4286, G4823, G4824, G4825

Forms Found in the English ULB:

advice, advise, advised, advisor, advisors, consult, consultation, consultations, consulted, counsel, counselor, counselors, counsels, guidance

courage

Related Ideas:

brave, courageous, discourage, discouragement, encourage, encouragement

Definitions:

The term "courage" refers to boldly facing or doing something that is difficult, frightening, or dangerous.

- The term, "courageous" describes someone who shows courage, who does the right thing even when feeling afraid or pressured to give up.
- A person shows courage when he faces emotional or physical pain with strength and perseverance.
- The expression "take courage" means, "don't be afraid" or "be assured that things will turn out well."
- When Joshua was preparing to go into the dangerous land of Canaan, Moses exhorted him to be "strong and courageous."
- The term "courageous" could also be translated as "brave" or "unafraid" or "bold."
- Depending on the context, to "have courage" could also be translated as, "be emotionally strong" or "be confident" or "stand firm."
- To "speak with courage" could be translated as, "speak boldly" or "speak without being afraid" or "speak confidently."

The terms "encourage" and encouragement" refer to saying and doing things to cause someone to have comfort, hope, confidence, and courage.

- A similar term is "exhort," which means to urge someone to reject an activity that is wrong and to instead do things that are good and right.
- The apostle Paul and other New Testament writers taught Christians to encourage one another to love and serve others.

The term "discourage" refers to saying and doing things that cause people to lose hope, confidence, and courage and so to have less desire to keep working hard to do what they know they should do.

#### Translation Suggestions

- Depending on the context, ways to translate "encourage" could include "urge" or "comfort" or "say kind things" or "help and support."
- The phrase "give words of encouragement" means "say things that cause other people to feel loved, accepted, and empowered."

(See also: [confidence](#), [exhort](#), [fear](#), [strength](#))

#### Bible References:

- Deuteronomy 01:37-38
- 2 Kings 18:19-21
- 1 Chronicles 17:25
- Matthew 09:20-22
- 1 Corinthians 14:1-4
- 2 Corinthians 07:13
- Acts 05:12-13
- Acts 16:40
- Hebrews 03:12-13
- Hebrews 13:5-6

#### Word Data:

- Strong's: H47, H533, H553, H1368, H2388, H2388, H2428, H3820, H3824, H7307, G2114, G2115, G2174, G2292, G2293, G2294, H2865, G3870, G3874, G3954, G4389, G4837, G5111

#### Forms Found in the English ULB:

brave, bravest, courage, courageous, dare, dared, discourage, discouraged, discouragement, discouraging, encourage, encouraged, encouragement, encouraging, take courage

court

#### Related Ideas:

courtyard

#### Definition:

The terms "courtyard" and "court" refer to an enclosed area that is open to the sky and surrounded by walls. The term "court" also refers to a place where judges decide legal and criminal matters.

- The tabernacle was surrounded by one courtyard which was enclosed by walls made of thick, cloth curtains.

- The temple complex had three inner courtyards: one for the priests, one for Jewish men, and one for Jewish women.
- These inner courtyards were surrounded by a low stone wall that separated them from an outer courtyard where Gentiles were permitted to worship.
- The courtyard of a house was an open area in the middle of the house.
- The phrase "king's court" can refer to his palace or to a place in his palace where he makes judgments.
- The expression, "courts of Yahweh" is a figurative way of referring to Yahweh's dwelling place or to the place where people go to worship Yahweh.

Translation Suggestions:

- The term "courtyard" could be translated as "enclosed space" or "walled-in land" or "temple grounds" or "temple enclosure."
- Sometimes the term "temple" may need to be translated as "temple courtyards" or "temple complex" so that it is clear that the courtyards are being referred to, not the temple building.
- The expression, "courts of Yahweh" could be translated as, "place where Yahweh lives" or "place where Yahweh is worshiped."
- The term used for a king's court could also be used to refer to Yahweh's court.

(See also: [Gentile](#), [judge](#), [king](#), [tabernacle](#), [temple](#))

Bible References:

- 2 Kings 20:4-5
- Exodus 27:09
- Jeremiah 19:14-15
- Luke 22:55
- Matthew 26:69-70
- Numbers 03:26
- Psalms 065:4

Word Data:

- Strong's: H1508, H2691, H5835, H7339, H8651, G833, G4259

Forms Found in the English ULB:

court, courts, courtyard, courtyards

covenant

Related Ideas:

agreed, contract, new covenant, will

Definition:

A covenant is a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements or contracts, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.



- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term "new covenant" refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God's "new covenant" was explained in the part of the Bible called the "New Testament."
- This new covenant is in contrast to the "old" or "former" covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people's sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts of those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

#### Translation Suggestions:

- Depending on the context, ways to translate this term could include, "binding agreement" or "formal commitment" or "pledge" or "contract."
- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as "promise" or "pledge."
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.
- The term "new covenant" could be translated as "new formal agreement" or "new pact" or "new contract."
- The word "new" in these expressions has the meaning of "fresh" or "new kind of" or "another."

(See also: [covenant](#), [promise](#))

#### Bible References:

- Genesis 09:12
- Genesis 17:07
- Genesis 31:44
- Exodus 34:10-11
- Joshua 24:24-26
- 2 Samuel 23:5
- 2 Kings 18:11-12
- Mark 14:24
- Luke 01:73
- Luke 22:20
- Acts 07:08
- 1 Corinthians 11:25-26
- 2 Corinthians 03:06
- Galatians 03:17-18
- Hebrews 12:24

Word Data:

- Strong's: H1285, H1697, H2319, H2374, G1242, G4934

Forms Found in the English ULB:

agreed, contract, covenant, covenants, new covenant, will

covenant faithfulness

Related Ideas:

covenant loyalty, loving kindness, steadfast love, unfailing love

Definition:

This term is used to describe God's commitment to fulfill the promises that he made to his people.

- God made promises to the Israelites in formal agreements called "covenants."
- The "covenant faithfulness" or "covenant loyalty" of Yahweh refers to the fact that he keeps his promises to his people.
- God's faithfulness to keep his covenant promises is an expression of his grace toward his people.
- The term "loyalty" is another word that refers to being committed and dependable, to do and say what has been promised, and what will benefit someone else.

Translation Suggestions:

- The way this term is translated will also depend on how the terms "covenant" and "faithfulness" are translated.
- Other ways to translate this term could include, "faithful love" or "loyal, committed love" or "loving dependability."

(See also: [covenant](#), [faithful](#), [grace](#), [Israel](#), [people of God](#), [promise](#))

Bible References:

- Ezra 03:11
- Numbers 14:18

Word Data:

- Strong's: H2617

Forms Found in the English ULB:

covenant faithfulness, covenant loyalty, loving kindness, steadfast love, unfailing love

COW

Related Ideas:

bull, calf, cattle, heifer, ox, oxen

Definition:

The terms "cow," "bull," "heifer," "ox," and "cattle" all refer to a kind of large, four-legged bovine animal that eats grass.

- The female of this kind of animal is called a "cow," the male is a "bull," and their offspring is a "calf."
- In the Bible, cattle were among the "clean" animals that the people could eat and use for sacrifice. They were primarily raised for their meat and milk.

A "heifer" is an adult female cow that has not yet given birth to a calf.

An "ox" is a type of cattle that is specifically trained to do agricultural work. The plural of this term is "oxen." Usually oxen are male and have been castrated.

- Throughout the Bible, oxen were depicted as animals tied together by a yoke to pull a cart or a plow.
- Having oxen work together under a yoke was such a common occurrence in the Bible that the phrase to "be under a yoke" became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: [yoke](#))

Bible References:

- Genesis 15:9-11
- Exodus 24:5-6
- Numbers 19:1-2
- Deuteronomy 21:3-4
- 1 Samuel 01:24-25
- 1 Samuel 15:03
- 1 Samuel 16:2-3
- 1 Kings 01:09
- 2 Chronicles 11:15
- 2 Chronicles 15:10-11
- Matthew 22:4
- Luke 13:15
- Luke 14:05
- Hebrews 09:13

Word Data:

- Strong's: H47, H441, H504, H929, H1165, H1241, H4399, H4735, H4806, H5695, H5697, H6499, H6629, H7214, H7716, H7794, H7921, H8450, G1016, G1151, G2353, G2934, G3447, G3448, G5022

Forms Found in the English ULB:

bull, bull's, bulls, calf, calves, cattle, cow, cows, fattened calves, heifer, heifer's, ox, oxen

create

Related Ideas:

creation, creator, workmanship

Definition:

The term "create" means to make something or to cause something to be. Whatever is created is called a "creation." God is called the "Creator" because he caused everything in the entire universe to come into existence.

- When this term is used to refer to God creating the world, it means he made it out of nothing.
- When human beings "create" something, it means they made it out of things that already existed.
- Sometimes "create" is used in a figurative way to describe something abstract, such as creating peace, or creating a pure heart in someone.
- The term "creation" can refer to the very beginning of the world when God first created everything. It can also be used to refer generally to everything that God created. Sometimes the word "creation" refers more specifically to just the people in the world.
- "Workmanship" is anything that a person makes.

Translation Suggestions:

- Some languages may have to directly say that God created the world "out of nothing" to make sure this meaning is clear.
- The phrase, "since the creation of the world" means, "since the time when God created the world."
- A similar phrase, "at the beginning of creation" could be translated as, "when God created the world at the beginning of time," or "when the world was first created."
- To preach the good news to "all creation" means to preach the good news to "all people everywhere on earth."
- The phrase "Let all creation rejoice" means "Let everything that God created rejoice."
- Depending on the context, "create" could be translated as "make" or "cause to be" or "make out of nothing."
- The term "the Creator" could be translated as "the One who created everything" or "God, who made the whole world."
- Phrases like "your Creator" could be translated as "God, who created you."

(See also: [God](#), [good news](#), [world](#))

Bible References:

- 1 Corinthians 11:9-10
- 1 Peter 04:17-19
- Colossians 01:15
- Galatians 06:15
- Genesis 01:01
- Genesis 14:19-20

Word Data:

- Strong's: H1254, H3335, H4639, H6213, H7069, G2041, G2675, G2936, G2937, G2938, G2939, G5480

Forms Found in the English ULB:

create, created, created thing, creates, creation, creator, thing that has been created, workmanship

creature

Definition:

The term "creature" refers to all the living beings that God created, both humans and animals.

- The prophet Ezekiel described seeing "living creatures" in his vision of the glory of God. He did not know what they were, so he gave them this very general label.

- Note that the term "creation" has a different meaning since it includes everything God created, both living and nonliving things (such as land, water, and stars). The term "creature" only includes living things.

#### Translation Suggestions

- Depending on the context, "creature" could be translated as, "being" or "living being" or "created being."
- The plural, "creatures" could be translated as "all living things" or "people and animals" or "animals" or "human beings."

(See also: [create](#))

#### Bible References:

- Daniel 04:10-12
- Ezekiel 01:09
- Joshua 10:28
- Leviticus 11:46-47
- Revelation 19:04

#### Word Data:

- Strong's: H1320, H1321, H1870, H2119, H2416, H4639, H5315, H5971, H8318, H8577, G2226, G2938

#### Forms Found in the English ULB:

creature, creatures

crime

#### Related Ideas:

criminal

#### Definition:

The term "crime" usually refers to a sin that involves breaking the law of a country or state. The term "criminal" refers to someone who has committed a crime.

- Types of crimes include such things as killing a person or stealing someone's property.
- A criminal is usually captured and kept in some form of captivity such as a prison.
- In Bible times, some criminals became fugitives, wandering from place to place to escape people who wanted to harm them out of revenge for their crime.

(See also: [thief](#))

#### Bible References:

- 2 Timothy 02:09
- Hosea 06:8-9
- Job 31:26-28
- Luke 23:32
- Matthew 27:23-24

#### Word Data:

- Strong's: H2154, H2400, H4639, H5771, H7563, H7564, G2556, G2557, G4467

Forms Found in the English ULB:

crime, crimes, criminal, criminals

CROSS

Definition:

In Bible times, a cross was an upright wooden post stuck into the ground, with a horizontal wooden beam attached to it near the top.

- During the time of the Roman Empire, the Roman government would execute criminals by tying or nailing them to a cross and leaving them there to die.
- Jesus was falsely accused of crimes he did not commit and the Romans put him to death on a cross.
- Note that this is a completely different word from the verb "cross" that means to go over to the other side of something, such as a river or lake.

Translation Suggestions:

- This term could be translated using a term in the target language that refers to the shape of a cross.
- Consider describing the cross as something on which people were killed, using phrases such as "execution post" or "tree of death."
- Also consider how this word is translated in a Bible translation in a local or national language.

(See also: [crucify](#), [Rome](#))

Bible References:

- 1 Corinthians 01:17
- Colossians 02:15
- Galatians 06:12
- John 19:18
- Luke 09:23
- Luke 23:26
- Matthew 10:38
- Philippians 02:08

Word Data:

- Strong's: G4716

Forms Found in the English ULB:

cross

CROWN

Related Ideas:

crest, garland, wreath

Definition:

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term to "crown" means to put a crown on someone's head; figuratively it means to "honor."

- Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
- A crown is a symbol of a king's power and wealth.
- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus' head was meant to mock him and hurt him.
- If a person is "crowned," this means that a crown was put on his head.
- In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
- A "crest" is a crown or a piece of metal or expensive wood with a design on it or something else that people recognize as a symbol of the king or another official. A person whom the official wants to honor will wear the "crest" or put it on the animal that he rides or that pulls his chariot.
- A "garland" and "a wreath" are a crown or necklace made of flowers or leaves.

Sometimes "crown" is used figuratively.

- The figurative use of to "crown" means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King.
- Pauls calls fellow believers his "joy and crown." In this expression, "crown" is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.

Translation Suggestions:

- When used figuratively, "crown" could be translated as "prize" or "honor" or "reward."
- The figurative use of to "crown" could be translated as to "honor" or to "decorate."
- The expression, "he was crowned with glory and honor" could be translated as, "glory and honor were bestowed on him" or "he was given glory and honor" or "he was endowed with glory and honor."

(See also: [glory](#), [king](#), [olive](#))

Bible References:

- John 19:03
- Lamentations 05:16
- Matthew 27:29
- Philippians 04:01
- Psalms 021:03
- Revelation 03:11

Word Data:

- Strong's: H3803, H3804, H5145, H5849, H5850, H6936, G1238, G4735, G4737

Forms Found in the English ULB:

crest, crown, crowned, crowns, garland, wreath

## crucify

### Related Ideas:

nail him to a cross

### Definition:

The term "crucify" means to execute someone by attaching him to a cross and leaving him there to suffer and die in great pain.

- The victim was either tied to the cross or nailed to it. Crucified people died from blood loss or from suffocation.
- The ancient Roman Empire frequently used this method of execution to punish and kill people who were terrible criminals or who had rebelled against the authority of their government.
- The Jewish religious leaders asked the Roman governor to order his soldiers to crucify Jesus. The soldiers nailed Jesus to a cross. He suffered there for six hours, and then died.

### Translation Suggestions:

- The term "crucify" could be translated as, "kill on a cross" or "execute by nailing to a cross."

(See also: [cross](#), [Rome](#))

### Bible References:

- Acts 02:23
- Galatians 02:20-21
- Luke 23:20-22
- Luke 23:34
- Matthew 20:17-19
- Matthew 27:23-24

### Word Data:

- Strong's: G388, G4362, G4717, G4957

### Forms Found in the English ULB:

crucified, crucify, nailing ... to a cross

## cry

### Related Ideas:

outcry, raised his voice, scream, shout, speak out, speak loudly

### Definition:

The terms "cry" or "cry out" often mean to say something loudly and urgently. Someone can "cry out" in pain or in distress or in anger.

- The phrase "cry out" also means to shout or call out, often with the intent to ask for help.
- This term could also be translated as "exclaim loudly" or "urgently ask for help," depending on the context.
- An expression such as, "I cry out to you" could be translated as, "I call to you for help" or "I urgently ask you for help."



(See also: [call](#), [plead](#))

Bible References:

- Job 27:09
- Mark 05:5-6
- Mark 06:48-50
- Psalm 022:1-2

Word Data:

- Strong's: H1058, H2199, H2201, H6030, H6463, H6670, H6682, H6817, H6818, H6873, H6963, H7121, H7123, H7321, H7440, H7442, H7723, H7737, H7768, H7771, H7775, H8643, H8663, G310, G349, G400, G863, G994, G995, G1916, G2019, G2799, G2805, G2896, G2905, G2906, G2929, G4377, G5455

Forms Found in the English ULB:

cried, cried for help, cried out, cries, cries of distress, cries out, cry, cry ... for help, cry aloud, cry of distress, cry out, crying, crying out, outcries, outcry, raised ... voice, scream, screams, shout, shout out loud, shouted, shouting, shouting out, shouts, speak out, spoke loudly

cupbearer

Definition:

In Old Testament times, a "cupbearer" was a king's servant who was given the task of bringing the king his cup of wine, usually tasting the wine first to make sure it had not been poisoned.

- The literal meaning of this term is "cup bringer" or "someone who brings the cup."
- A cupbearer was known for being very trustworthy and loyal to his king.
- Because of his trusted position, a cupbearer would often have influence in the decisions the ruler made.
- Nehemiah was the cupbearer for King Artaxerxes of Persia during the time when some of the Israelites were in captivity in Babylon.

(See also: [Artaxerxes](#), [Babylon](#), [captive](#), [Persia](#), [Pharaoh](#))

Bible References:

- 1 Kings 10:3-5
- Nehemiah 01:11

Word Data:

- Strong's: H8248

Forms Found in the English ULB:

cupbearer, cupbearers

curse

Related Ideas:

accursed, speak evil

Definition:

The term "curse" means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as "cause bad things to happen to" or "declare that something bad will happen to" or "swear to cause evil things to happen to."
- In the context of God sending curses on his disobedient people, it could be translated as, "punish by allowing bad things to happen."
- The term "cursed" when used to describe people could be translated as, "(this person) will experience much trouble."
- The phrase "cursed be" could be translated as, "May (this person) experience great difficulties."
- The phrase, "Cursed is the ground" could be translated as, "The soil will not be very fertile."
- "Cursed be the day I was born" could also be translated as, "I am so miserable it would have been better not to be born."
- However, if the target language has the phrase "cursed be" and it has the same meaning, then it is good to keep the same phrase.

(See also: [bless](#))

Bible References:

- 1 Samuel 14:24-26
- 2 Peter 02:12-14
- Galatians 03:10
- Galatians 03:14
- Genesis 03:14
- Genesis 03:17
- James 03:10
- Numbers 22:06
- Psalms 109:28

Word Data:

- Strong's: H422, H423, H779, H1288, H2194, H2778, H3994, H5344, H6895, H7043, H7045, H7621, G331, G332, G685, G1944, G2551, G2652, G2653, G2671, G2672

Forms Found in the English ULB:

accursed, curse, cursed, curses, cursing, speaks evil

curtain

Related Ideas:

covering, screen

Definition:

In the Bible, the term "curtain" refers to a very thick, heavy piece of material used in the making of the tabernacle and the temple.

- The tabernacle was built using four layers of curtains for the top and sides. These curtain coverings were made of cloth or animal skins.
- Cloth curtains were also used to form a wall surrounding the tabernacle courtyard. These curtains were made out of "linen" which was a kind of cloth made out of the flax plant.
- In both the tabernacle and temple building, a thick cloth curtain hung between the holy place and the most holy place. It was this curtain that was miraculously torn into two parts when Jesus died.
- The "screens" were curtains hung at the entrance to the courtyard of the tabernacle, at the entrance to the tabernacle, and in front of the ark of the covenant.

Translation Suggestions:

- Since modern-day curtains are very different from the curtains used in the Bible, it may be more clear to use a different word or to add words that describe the curtains.
- Depending on the context, ways to translate this term could include, "curtain covering" or "covering" or "piece of thick cloth" or "animal skin covering" or "hanging piece of cloth."

(See also: [holy place](#), [tabernacle](#), [temple](#))

Bible References:

- Hebrews 10:20
- Leviticus 04:17
- Luke 23:45
- Matthew 27:51
- Numbers 04:05

Word Data:

- Strong's: H1852, H3407, H4539, H6532, H7050, G2665

Forms Found in the English ULB:

covering, curtain, curtains, screen, screening

cut off

Related Ideas:

chop down, cut down, cut in two, pluck out, shear, tear off

Definition:

The expression "cut off" literally means to use a sharp instrument to remove a part of something. This can refer to, for example, removing a limb from a tree or an arm or leg from a person, or to chopping a tree completely down.

The expression "cut off" is also used to refer to God causing a river to stop flowing.

The metaphor "cut off" refers to people or God separating a person from his nation or community either by driving him away or by killing him.

To "shear" is to cut the hair off of an animal.

To "pluck" is to separate a part of something from the rest by pulling it off or out.

- In the Old Testament, disobeying God's commands resulted in being cut off, or separated, from God's people and from his presence.
- God also said he would "cut off" or destroy the non-Israelite nations, because they did not worship or obey him and were enemies of Israel.

Picture of Cut Off From People:

<a href="https://content.bibletranslationtools.org/WycliffeAssociates/en\_tw/raw/branch/master/PNGs/c/Cutofffrompeople.png"></a>

Translation Suggestions:

- The expression "be cut off" could be translated as "be banished" or "be sent away" or "be separated from" or "be killed" or "be destroyed."
- Depending on the context, to "cut off" could be translated as, to "destroy" or to "send away" or to "separate from" or to "destroy."
- In the context of flowing waters being cut off, this could be translated as "were stopped" or "were caused to stop flowing" or "were divided."

Bible References:

- Genesis 17:14
- Judges 21:06
- Proverbs 23:18

Word Data:

- Strong's: H1214, H1219, H1438, H1494, H1497, H1504, H1629, H1820, H2686, H3582, H3772, H5243, H5352, H6789, H7088, H7096, H7112, H7113, G609, G851, G1581, G1807

Forms Found in the English ULB:

chop ... down, chopped ... down, cut ... down, cut ... off, cut ... out of, cut in two, cut off, cuts ... off, cutting ... off, eliminate, pluck ... out, shear, sheared, tear ... off

cypress

Definition:

The term "cypress" refers to a kind of fir tree that was plentiful in the regions where people lived in Bible times, especially countries bordering the Mediterranean Sea.

- Cyprus and Lebanon are two places that are specifically mentioned in the Bible as having many cypress trees.
- The wood that Noah used to build the ark may have been cypress.
- Because cypress wood is sturdy and long-lasting, it was used by ancient peoples for building boats and other structures.

(See also: [ark](#), [Cyprus](#), [fir](#), [Lebanon](#))

Bible References:

- Acts 11:19-21

- Genesis 06:14
- Hosea 14:08
- Isaiah 44:14
- Isaiah 60:13
- Zechariah 11:02

Word Data:

- Strong's: H1265, H8645

Forms Found in the English ULB:

cypress

darkness

Related Ideas:

dark, darken, gloom

Definition:

The terms "darkness" and "gloom" literally means an absence of light. There are also several figurative meanings of these terms:

- As a metaphor, "darkness" means "impurity" or "evil" or "spiritual blindness."
- It also refers to anything related to sin and moral corruption.
- The expression "dominion of darkness" refers to all that is evil and ruled by Satan.
- The term "darkness" can also be used as a metaphor for death.
- People who do not know God are said to be "living in darkness," which means they do not understand or practice righteousness.
- God is light (righteousness) and the darkness (evil) cannot overcome that light.
- The place of punishment for those who reject God is sometimes referred to as "outer darkness."
- The term "gloom" can be used as a metaphor for sadness.

Translation Suggestions:

- It is best to translate this term literally, with a word in the project language that refers to the absence of light. This could also be a term that refers to the darkness of a room with no light or to the time of day when there is no light.
- For the figurative uses, it is also important to keep the image of darkness in contrast to light, as a way to describe evil and deception in contrast to goodness and truth.
- Depending on the context, other ways to translate this could be, "darkness of night" (as opposed to "light of day") or "not seeing anything, like at night" or "evil, like a dark place".

(See also: [corrupt](#), [dominion](#), [kingdom](#), [light](#), [redeem](#), [righteous](#))

Bible References:

- 1 John 01:06
- 1 John 02:08
- 1 Thessalonians 05:05
- 2 Samuel 22:12
- Colossians 01:13
- Isaiah 05:30
- Jeremiah 13:16

- Joshua 24:7
- Matthew 08:12

Word Data:

- Strong's: H652, H653, H2816, H2821, H2822, H2825, H3990, H3991, H4285, H5890, H6205, H6751, H6937, G2217, G4652, G4653, G4654, G4655, G4656

Forms Found in the English ULB:

dark, darken, darkened, darker, darkness, gloom, thick darkness, turned dark

daughter of Zion

Definition:

"Daughter of Zion" is a figurative way of referring to the people of Israel. It is usually used in prophecies.

- In the Old Testament, "Zion" is often used as another name for the city of Jerusalem.
- Both "Zion" and "Jerusalem" are also used to refer to Israel.
- The term "Daughter" is a term of endearment or affection. It is a metaphor for the patience and care that God has for his people.

Translation Suggestions:

- Ways to translate this could include "my daughter Israel, from Zion" or "people from Zion, who are like a daughter to me" or "Zion, my dear people Israel."
- It is best to keep the term "Zion" in this expression since it is used many times in the Bible. A note could be included in the translation to explain its figurative meaning and prophetic use.
- It is also better to keep the term "Daughter" in the translation of this expression, as long as it is understood correctly.

(See also: [Jerusalem](#), [prophet](#), [Zion](#))

Bible References:

- Jeremiah 06:02
- John 12:15
- Matthew 21:05

Word Data:

- Strong's: H6726

Forms Found in the English ULB:

daughter of Zion

day

Related Ideas:

daily, daytime, morning, today

Definition:

The term "day" literally refers to a period of time lasting 24 hours beginning at sundown. It is also used figuratively.

- For the Israelites and the Jews, a day began at sunset of one day and ended at sunset of the next day.
- Sometimes the term "day" is used figuratively to refer to a longer period of time, such as the "day of Yahweh" or "last days."
- Some languages will use a different expression to translate these figurative uses or will translate "day" nonfiguratively.
- Other translations of "day" could include, "time" or "season" or "occasion" or "event," depending on the context.

(See also: [judgment day](#), [last day](#))

Bible References:

- Acts 20:06
- Daniel 10:04
- Ezra 06:15
- Ezra 06:19
- Matthew 09:15

Word Data:

- Strong's: H3117, H3118, H3119, H6242, G2250, G4594

Forms Found in the English ULB:

daily, day, day's, days, days', daytime, morning, today

day of the Lord

Related Ideas:

day of Christ Jesus, day of Jesus Christ, day of Yahweh, day of Yahweh's wrath

Description:

The Old Testament term "day of Yahweh" is used to refer to one or more specific times when God would punish people for their sin.

- The New Testament term "day of the Lord" usually refers to the day or time when the Lord Jesus will come back to judge people at the end of time.
- This final, future time of judgment and resurrection is also sometimes referred to as the "last day." This time will begin when the Lord Jesus comes back to judge sinners and will permanently establish his rule.
- The word "day" in these phrases may sometimes refer to a literal day or it may refer to a "time" or "occasion" that is longer than a day.
- Sometimes the punishment is referred to as a "pouring out of God's wrath" upon those who do not believe.

Translation Suggestions:

- Depending on the context, other ways to translate "day of Yahweh" could include "time of Yahweh" or "time when Yahweh will punish his enemies" or "time of Yahweh's wrath."
- Other ways to translate "day of the Lord" could include "time of the Lord's judgment" or "time when the Lord Jesus will return to judge people."

(See also: [day](#), [judgment day](#), [Lord](#), [resurrection](#), [Yahweh](#))

Bible References:

- 1 Corinthians 05:05
- 1 Thessalonians 05:02
- 2 Peter 03:10
- 2 Thessalonians 02:02
- Acts 02:20-21
- Philippians 01:9-11

Word Data:

- Strong's: H3068, H3117, G2250, G2962

Forms Found in the English ULB:

day of Christ Jesus, day of Jesus Christ, day of Yahweh, day of Yahweh's wrath, day of our Lord Jesus, day of our Lord Jesus Christ, day of the Lord

deacon

Definition:

A deacon is a person who serves in the local church, helping fellow believers with practical needs, such as food or money.

- The word "deacon" is taken directly from a Greek word meaning "servant" or "minister."
- From the time of the early Christians, being a deacon has been a well-defined role and ministry in the Church body.
- For example, in the New Testament, deacons would make sure that whatever money or food that the believers shared would be distributed fairly to the widows among them.
- The term "deacon" could also be translated as "church minister" or "church worker" or "church servant," or some other phrase that shows that the person has been formally appointed to do specific tasks that benefit the local Christian community.

(See also: [minister](#), [servant](#))

Bible References:

- 1 Timothy 03:10
- 1 Timothy 03:13
- Philippians 01:01

Word Data:

- Strong's: G1249

Forms Found in the English ULB:

deacon, deacons



## death

### Related Ideas:

breathed their last, dead, deadly, deadness, deathly, die, lethal, mortal, stop breathing

### Definition:

This term is used to refer to both physical and spiritual death. Physically, it refers to when the physical body of a person stops living. Spiritually, it refers to sinners being separated from a holy God because of their sin.

#### 1. Physical death

- To "die" means to stop living. Death is the end of physical life.
- A person's spirit leaves his body when he dies.
- When Adam and Eve sinned, physical death came into the world.
- The expression "put to death" refers to killing or murdering someone, especially when a king or other ruler gives an order for someone to be killed.
- The words "deadly" and "lethal" describe something that causes someone to die.
- Something that is "mortal" can die; it does not live forever.

#### 2. Spiritual death

- Spiritual death is the separation of a person from God.
- Adam died spiritually when he disobeyed God. His relationship with God was broken. He became ashamed and tried to hide from God.
- Every descendant of Adam is a sinner, and is spiritually dead. God makes us spiritually alive again when we have faith in Jesus Christ.

### Translation Suggestions:

- To translate the words "die," death," and dead," it is usually best to use the everyday, natural word or expression in the target language that refers to death. This is true both when "death" refers to physical death and when it refers to spiritual death.
- In some languages, to "die" may be expressed as to "not live." The term "dead" may be translated as "not alive" or "not having any life" or "not living."
- The expression "the dead" is a nominal adjective that refers to people who have died. Some languages will translate this as "dead people" or "people who have died."
- The expression "put to death" could also be translated as "kill" or "murder" or "execute."

(See also: [believe](#), [faith](#), [life](#), [spirit](#))

### Bible References:

- 1 Corinthians 15:21
- 1 Thessalonians 4:17
- Acts 10:42
- Acts 14:19
- Colossians 2:15
- Colossians 2:20
- Genesis 2:15-17
- Genesis 34:27
- Matthew 16:28
- Romans 5:10
- Romans 5:12

- Romans 6:10

Word Data:

- Strong's: H6, H1478, H1826, H1934, H2491, H4191, H4192, H4193, H4194, H4463, H5038, H5315, H6297, H6757, H7496, H7523, H7819, H8045, H8546, H8552, G336, G337, G520, G599, G615, G622, G1634, G2079, G2253, G2286, G2287, G2288, G2289, G2348, G2837, G2966, G3498, G3499, G3500, G4430, G4880, G4881, G5053, G5054

Forms Found in the English ULB:

about to die, breathed ... last, causes ... death, dead, deadly, deadness, death, deathly, deaths, die, die with, died, dies, dying, fatal, lethal, mortal, stop breathing, stops breathing

deceive

Related Ideas:

lie, deal falsely, deceit, deception, deceptive, delusion, entice, error, false, falsehood, flatter, illusion, trick

Definition:

The word "deceive" means to cause someone to believe something that is not true.

- The words "deceit" and "deception" can refer to an act or habit of deceiving others or to a message that is not truthful.
- A "deceiver" is someone who causes others to believe something that is not true. For example, Satan is called a "deceiver." The evil spirits that he controls are also deceivers.
- The words "deceitful" and "deceptive" can describe people who deceive others or to messages or actions that are meant to deceive others.
- To "entice" someone is to deceive him into thinking that he will enjoy doing something evil.
- To "defraud" someone is to use deceit to get from him something that he would not give if he knew the truth.
- To "flatter" someone is to praise him falsely so that he will do what the speaker wants him to do.
- To "lie" to someone or to tell a "lie" is not the same as to lie down to go to sleep.

Translation Suggestions:

- Depending on the context, "deceive" could be translated as "lie to," "mislead," "trick," or "fool."
- "Deceiver" could be translated as "liar" or "one who misleads" or "someone who deceives."
- Depending on the context, the terms "deception" or "deceit" could be translated with a word or phrase that means "falsehood" or "lying" or "trickery" or "dishonesty."
- The terms "deceptive" or "deceitful" could be translated as "untruthful" or "misleading" or "lying" to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: [true](#))

Bible References:

- 1 John 1:8
- 1 Timothy 2:14
- 2 Thessalonians 2:3-4
- Genesis 3:12-13
- Genesis 31:26-28
- Leviticus 19:11-12
- Matthew 27:64

- Micah 6:11

Word Data:

- Strong's: H898, H2048, H2505, H3577, H3584, H3868, H4123, H4604, H4820, H4860, H5230, H5377, H5558, H6121, H6231, H6601, H7411, H7423, H7683, H7686, H7723, H7952, H8267, H8496, H8582, H8591, H8649, G538, G539, G1386, G1387, G1388, G1818, G3884, G4105, G2296, G4106, G4108, G5422, G5423, G5571

Forms Found in the English ULB:

a lie, deal falsely, deceit, deceitful, deceitfully, deceitfulness, deceive, deceived, deceiver, deceivers, deceives, deceiving, deception, deceptive, defraud, defrauded, delusion, entice, error, false, falsehood, falsely, flatter, flattering, flatters, flattery, illusions, liar, liars, lies, trick

declare

Related Ideas:

announce, declaration, proclaim, proclamation, pronounce

Definition:

The terms "declare" and "declaration" refer to making a formal or public statement, often to emphasize something. To "proclaim" means to announce or declare something publicly and boldly.

- A "declaration" not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by "the declaration of Yahweh" or "this is what Yahweh declares." This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.
- Often in the Bible, "proclaim" means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term "proclaim" can also be used for decrees made by kings or for denouncing evil in a public way.

Translation Suggestions:

- Depending on the context, "declare" could be translated as "proclaim" or "publicly state" or "strongly say" or "emphatically state."
- The term "declaration" could be translated as "statement" or "proclamation."
- The term "proclaim" could be translated as "announce" or "openly preach" or "publicly declare."
- The term "proclamation" could be translated as "announcement" or "public preaching."
- The phrase "this is Yahweh's declaration" could be translated as "this is what Yahweh declares" or "this is what Yahweh says."

(See also: [preach](#))

Bible References:

- 1 Chronicles 16:24
- 1 Corinthians 15:31-32
- 1 Samuel 24:17-18
- Amos 02:16
- Ezekiel 05:11-12
- Matthew 07:21-23

Word Data:

- Strong's: H262, H816, H874, H1319, H1696, H1697, H2199, H3045, H3745, H4161, H4853, H5002, H5042, H5046, H5608, H6567, H6963, H7121, H7150, H7440, H7561, H7878, H8085, G312, G518, G591, G669, G1229, G1344, G1555, G1718, G1861, G2097, G2511, G2605, G2607, G2782, G2784, G2980, G3004, G3140, G3142, G3670, G3724, G3870, G3955, G4135, G4296, G5335

Forms Found in the English ULB:

announce, announced, announces, declaration, declarations, declare, declared, declares, declaring, proclaim, proclaimed, proclaiming, proclaims, proclamation, proclamations, pronounces

decree

Related Ideas:

prohibition

Definition:

A decree is a proclamation or law that is publicly declared to all the people.

- God's laws are also called decrees, statutes, or commandments.
- Like laws and commands, decrees must be obeyed.
- An example of a decree by a human ruler was the proclamation by Caesar Augustus that everyone living in the Roman Empire must go back to their hometown in order to be counted in a census.
- To decree something, or to "issue a decree," means to give an order that must be obeyed. This could be translated as to "order" or to "command" or to "formally require" or to "publicly make a law."
- Something that is "decreed" to happen means that this "will definitely happen" or "has been decided upon and will not be changed" or "declared absolutely that this will happen."
- A "prohibition" is a decree that tells people that they cannot do something they would otherwise do.

(See also: [command](#), [declare](#), [law](#), [proclaim](#))

Bible References:

- 1 Chronicles 15:13-15
- 1 Kings 08:57-58
- Acts 17:5-7
- Daniel 02:13
- Esther 01:22
- Luke 02:01

Word Data:

- Strong's: H561, H633, H1697, H5715, H1504, H1510, H1881, H1882, H1696, H2706, H2708, H2710, H2711, H2782, H2852, H2941, H2942, H3791, H3983, H4055, H4406, H4687, H4941, H5407, H5713, H6599, H6600, H6680, H7010, H7761, H8421, G1378, G3724

Forms Found in the English ULB:

decree, decreed, decrees, prohibition

## dedicate

### Related Ideas:

dedication, devote

### Definition:

To dedicate is to set apart or commit something for a special purpose or function.

- David dedicated his gold and silver to the Lord.
- Often the word "dedication" refers to a formal event or ceremony to set apart something for a special purpose.
- The dedication of the altar included offering a sacrifice to God.
- Nehemiah led the Israelites in a dedication of Jerusalem's repaired walls with a renewed promise to serve only Yahweh and to take care of his city. This event included giving thanks to God with musical instruments and singing.
- The term "dedicate" could also be translated as "specially assign a special purpose" or "commit something to be used for a specific use" or "commit someone to do a special task."
- To "devote" something to Yahweh often means to completely destroy it, usually by burning it.

(See also: [commit](#))

### Bible References:

- 1 Chronicles 15:11-12
- 1 Corinthians 06:9-11
- 1 Kings 07:51
- 1 Timothy 04:05
- 2 Chronicles 02:4-5
- John 17:18-19
- Luke 02:22-24

### Word Data:

- Strong's: H2596, H2597, H2598, H2763, H2764, H4394, H5144, H6942, H6944, G1456, G5021

### Forms Found in the English ULB:

dedicate, dedicated, dedicates, dedication, dedication offering, devote, devote ... to destruction, devoted, devoted ... to destruction

## deer

### Related Ideas:

doe, fawn, gazelle, hind, roebuck, stag

### Definition:

A deer is a large, graceful, four-legged animal that lives in forests or on mountains. The male animal has large horns or antlers on its head.

- The terms "doe" and "hind" refer to a female deer, and "fawn" is the term for a baby deer.
- The term "buck" refers to a male deer.
- A "roebuck" is the male of the specific variety called "roedeer."

- Deer have strong, thin legs that help them jump high and run fast.
- Their feet have split hooves which help them walk or climb easily on most any terrain.
- A gazelle is like a deer and known for running fast.

Bible References:

- 2 Samuel 22:34
- Genesis 49:21
- Job 39:02
- Psalms 018:33
- Song of Solomon 02:7

Word Data:

- Strong's: H354, H355, H365, H3180, H3280, H6643, H6646

Forms Found in the English ULB:

deer, deer's, doe, does, fawns, gazelle, gazelles, hinds, roebuck, roebucks, stag

defile

Related Ideas:

pollute, pollution, stain

Definition:

The terms "defile" and "be defiled" refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as "unclean" and "unholy."
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- A "stain" is a dirty mark that is hard to clean.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term "defile" can also be translated as "cause to be unclean" or "cause to be unrighteous" or "cause to be ritually unacceptable."
- To "be defiled" could be translated as "become unclean" or "be caused to be morally unacceptable (to God)" or "become ritually unacceptable."

(See also: [clean](#), [clean](#))

Bible References:

- 2 Kings 23:08
- Exodus 20:24-26
- Genesis 34:27

- Genesis 49:04
- Isaiah 43:27-28
- Leviticus 11:43-45
- Mark 07:14-16
- Matthew 15:10

Word Data:

- Strong's: H1351, H1352, H1602, H2490, H2491, H2610, H2930, H2931, G2839, G2840, G3392, G3435, G4695

Forms Found in the English ULB:

are defiled, be defiled, defile, defiled, defiles, defiling, polluted, pollutes, pollution, stain, stained, was defiled, were defiled

delight

Related Ideas:

delicacy, delicious, delightful, please, pleasant, pleasure

Definition:

A "delight" is something that pleases someone greatly or causes much joy.

- To "delight in" something means to "take joy in" or "be happy about" it.
- When something is very agreeable or pleasing it is called "delightful."
- If a persons delight is in something it means that he enjoys it very much.
- The expression "my delight is in the law of Yahweh" could be translated as "the law of Yahweh gives me great joy" or "I love to obey the laws of Yahweh" or "I am happy when I obey Yahweh's commands."
- The phrases "take no delight in" and "have no delight in" could be translated as "not at all pleased by" or "not happy about."
- The phrase "delight himself in" means "he enjoys doing" something or "he is very happy about" something or someone.
- The term "delights" refers to things that a person enjoys. This could be translated as "pleasures" or "things that give joy."
- An expression such as "I delight to do your will" could also be translated as "I enjoy doing your will" or "I am very happy when I obey you."
- The word "delicacies" refers to delicious foods that are very expensive or prepared only on special occasions.
- Food that is "delicious" tastes very good.

Bible References:

- Proverbs 08:30
- Psalm 001:02
- Psalms 119:69-70
- Song of Solomon 01:03

Word Data:

- Strong's: H1523, H2530, H2531, H2532, H2654, H2655, H2656, H2836, H2895, H2896, H3190, H3955, H4261, H4574, H5276, H5278, H5730, H5965, H6026, H6027, H6148, H7306, H7381, H7522, H8055, H8057, H8173, H8191, H8588, H8597, G2106, G2107

Forms Found in the English ULB:

am pleased, delicacies, delicacy, delicious, delight, delighted, delightful, delights, good pleasure, is pleased, pleasant, pleasantness, pleased, pleases, pleasing, pleasure, take ... pleasure, takes ... pleasure, took ... pleasure, very pleased, well pleased

deliver

Related Ideas:

defend, deliverance, deliverer, escape, relieve, rescue, rescuer

Definition:

To "deliver" someone means to rescue that person. The term "deliverer" refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term "deliverance" refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

- In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
- These deliverers were also called "judges" and the Old Testament book of Judges records the time in history when these judges were governing Israel.
- God is also called a "deliverer." Throughout the history of Israel, he delivered or rescued his people from their enemies.
- The term "deliver over to" or "deliver up to" has a very different meaning of handing or turning someone over to an enemy, such as when Judas delivered Jesus over to the Jewish leaders.

Translation Suggestions:

- In the context of helping people escape from their enemies, the term "deliver" can be translated as "rescue" or "liberate" or "save."
- When it means to deliver someone over to the enemy, "deliver over" can be translated as "betray to" or "hand over" or "give over."
- The word "deliverer" can also be translated as "rescuer" or "liberator."
- When the term "deliverer" refers to the judges who led Israel, it could also be translated as "governor" or "judge" or "leader."

(See also: [judge](#), [save](#))

Bible References:

- 2 Corinthians 01:10
- Acts 07:35
- Galatians 01:04
- Judges 10:12

Word Data:

- Strong's: H1350, H2020, H2502, H3205, H3444, H3467, H4042, H4422, H4498, H4672, H5337, H5414, H5437, H5462, H6299, H6403, H6413, H6475, H6561, H7378, H7611, H7725, H7804, H8199, H8668, G325, G525, G629, G1080, G1325, G1659, G1807, G1929, G3086, G3860, G4506, G4991, G5088, G5483

Forms Found in the English ULB:

be rescued, defend, defended, deliver, deliverance, delivered, delivered ... over, deliverer, deliverers, delivering, delivers, escape, escaped, permit ... to escape, relieve, rescue, rescued, rescuer, rescues



## demon

### Related Ideas:

demonic

### Definition:

All these terms refer to demons, which are spirit beings that oppose God's will.

- God created angels to serve him. When the devil rebelled against God, some of the angels also rebelled and were thrown out of heaven. It is believed that demons and evil spirits are these "fallen angels."
- Sometimes these demons are called "unclean spirits." The term "unclean" means "impure" or "evil" or "unholy."
- Because demons serve the devil, they do evil things. Sometimes they live inside people and control them.
- Demons are more powerful than human beings, but not as powerful as God.

### Translation Suggestions:

- The term "demon" could also be translated as "evil spirit."
- The term "unclean spirit" could also be translated as "impure spirit" or "corrupt spirit" or "evil spirit."
- Make sure that the word or phrase used to translate this term is different from the term used to refer to the devil.
- Also consider how the term "demon" is translated in a local or national language.

(See also: [demon-possessed](#), [Satan](#), [false god](#), [false god](#), [angel](#), [evil](#), [clean](#))

### Bible References:

- James 02:19
- James 03:15
- Luke 04:36
- Mark 03:22
- Matthew 04:24

### Word Data:

- Strong's: H7307, H7451, H7700, G169, G1139, G1140, G1141, G1142, G4190, G4151

### Forms Found in the English ULB:

demon, demonic, demons

## demon-possessed

### Related Ideas:

possessed by a demon

### Definition:

A person who is demon-possessed has a demon or evil spirit that controls what he does and thinks.

- Often a demon-possessed person will hurt himself or other people because the demon causes him to do that.

- Jesus healed demon-possessed people by commanding the demons to come out of them. This is often called "casting out" demons.

Translation Suggestions:

- Other ways to translate this term could include "demon-controlled" or "controlled by an evil spirit" or "having an evil spirit living inside."

(See also: [demon](#))

Bible References:

- Mark 01:32
- Matthew 04:24
- Matthew 08:16
- Matthew 08:33

Word Data:

- Strong's: G1139

Forms Found in the English ULB:

demon-possessed, possessed by a demon, possessed by demons

descendant

Related Ideas:

descend, posterity

Definition:

A "descendant" is someone who is a direct blood relative of someone else further back in history.

- For example, Abraham was a descendant of Noah.
- A person's descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob's descendants were the twelve tribes of Israel.
- The phrase "descended from" is another way of saying "a descendant of" as in "Abraham was descended from Noah." This could also be translated as "from the family line of."
- A person's "posterity" is all of his descendants.

(See also: [Abraham](#), [ancestor](#), [Jacob](#), [Noah](#), [twelve tribes of Israel](#))

Bible References:

- 1 Kings 09:4-5
- Acts 13:23
- Deuteronomy 02:20-22
- Genesis 10:1
- Genesis 28:12-13

Word Data:

- Strong's: H319, H1004, H1121, H1247, H1755, H2232, H2233, H3205, H3211, H3318, H3409, H4294, H5220, H6631, H6849, H7611, H8435, G1074, G1085, G3624, G4690

Forms Found in the English ULB:

clans descended, descend, descendant, descendants, descended, posterity

desecrate

Definition:

The term "desecrate" means to damage or contaminate a sacred place or object in such a way that it is unacceptable for use in worship.

- Often desecrating something involves showing great disrespect for it.
- For example, pagan kings desecrated special dishes from God's temple by using them for parties at their palace.
- Bones from dead people were used by enemies to desecrate the altar in God's temple.
- This term could be translated as "cause to be unholy" or "dishonor by making impure" or "disrespectfully profane" or "cause to be impure."

(See also: [altar](#), [defile](#), [dishonor](#), [profane](#), [pure](#), [temple](#), [holy](#))

Bible References:

- Acts 24:4-6
- Isaiah 30:22
- Psalms 074:7-8
- Psalms 089:39

Word Data:

- Strong's: H2490, H2610, H2930, G953

Forms Found in the English ULB:

desecrate, desecrated, desecrating

desert

Related Ideas:

remote place, solitary place, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as "wilderness."
- "Wilderness" conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as "deserted place," "remote place," "solitary place," or "uninhabited place."

Bible References:

- Acts 13:16-18
- Acts 21:38

- Exodus 04:27-28
- Genesis 37:21-22
- John 03:14
- Luke 01:80
- Luke 09:12-14
- Mark 01:03
- Matthew 04:01
- Matthew 11:08

Word Data:

- Strong's: H776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G2047, G2048

Forms Found in the English ULB:

desert, deserts, remote places, solitary place, wilderness, wildernesses

desolate

Related Ideas:

alone, deserted, desolation, desolations, isolated, left alone, left without, lonely

Definition:

The terms "desolate" and "desolation" refer to destroying an inhabited region so that it becomes uninhabited.

- When referring to a person, the term "desolate" describes a condition of ruin, loneliness, and grief.
- A widow is desolate because she has no man to provide for her and therefore often lacks food, shelter, and clothing.
- The term "desolation" is the state or condition of being desolated.
- If a field where crops are growing is made desolate, it means that something has destroyed the crops, such as insects or an invading army.
- A "desolate region" refers to an area of land where few people live because few crops or other vegetation grow there.
- A "desolate land" or "wilderness" was often where outcasts (such as lepers) and dangerous animals lived.
- If a city is "made desolate" it means that its buildings and goods have been destroyed or stolen, and its people have been killed or captured. The city becomes "empty" and "ruined." This is similar to the meaning of "devastate" or "devastated," but with more emphasis on the emptiness.
- Depending on the context, this term could be translated as "ruined" or "destroyed" or "laid waste" or "lonely and outcast" or "deserted."
- A person who is "lonely" is alone. He has no friends or family or other people with whom he can enjoy being.
- The term "deserted" describes a place that everyone has left.

(See also: [desert](#), [devastate](#), [ruin](#), [waste](#))

Bible References:

- 2 Kings 22:19
- Acts 01:20
- Daniel 09:17-19
- Lamentations 03:11
- Luke 11:17
- Matthew 12:25

Word Data:

- Strong's: H816, H910, H1565, H2717, H2720, H2721, H2723, H3173, H3341, H3456, H3582, H4875, H4923, H5221, H5352, H5800, H7582, H7604, H7673, H7701, H7722, H7909, H7921, H8047, H8074, H8076, H8077, G2047, G2048, G2049, G2050, G3443

Forms Found in the English ULB:

alone, deserted, deserted place, deserted places, desolate, desolation, desolations, isolated, left ... alone, left ... without, lonely, made ... desolate, making ... desolate, uninhabited

destroy

Related Ideas:

break down, bring ... to nothing, destruction, remove, cut to pieces, demolish, destroyer, destructive, downfall, overthrow, pass away, put an end to, shatter, spoil, throw down, waste away

Definition:

To destroy something is to completely make an end to it, so that it no longer exists.

- The term "destroyer" literally means "person who destroys."
- This term is often used in the Old Testament as a general reference to anyone who destroys other people, such as an invading army.
- When God sent the angel to kill all the firstborn males in Egypt, that angel was referred to as "the destroyer of the firstborn." This could be translated as "the one (or angel) who killed the firstborn males."
- In the book of Revelation about the end times, Satan or some other evil spirit is called "the Destroyer." He is the "one who destroys" because his purpose is to destroy and ruin everything God created.
- The word "overthrown" is a metaphor that speaks of a ruler or a great city as if it were a person sitting or standing on a high place whom another person has pushed off of the high place and who is now lying helpless.

(See also: [angel](#), [Egypt](#), [firstborn](#), [Passover](#))

Bible References:

- Exodus 12:23
- Hebrews 11:28
- Jeremiah 06:26
- Judges 16:24

Word Data:

- Strong's: H6, H7, H8, H622, H398, H1104, H1197, H1760, H1820, H1826, H1942, H2015, H2026, H2040, H2254, H2255, H2717, H2718, H2763, H2764, H2865, H3238, H3341, H3381, H3423, H3582, H3615, H3617, H3772, H3807, H3832, H4191, H4229, H4288, H4591, H4658, H4889, H5218, H5221, H5307, H5362, H5420, H5422, H5428, H5486, H5487, H5493, H5595, H5642, H5674, H6365, H6789, H6979, H7665, H7112, H7701, H7703, H7722, H7760, H7843, H7921, H8045, H8074, H8077, H8213, H8552, G355, G396, G622, G853, G684, G1311, G1842, G2049, G2506, G2507, G2647, G2704, G3089, G3639, G3645, G4199, G5351, G5356

Forms Found in the English ULB:

an end is put to, be destroyed, break ... down, breaking ... down, breaks ... down, bring ... to nothing, broke to pieces, broken, broken to pieces, brought ... down, brought ... to nothing, complete destruction, completely destroy, completely destroyed, crashing sound, cut ... to pieces, cut into pieces, cuts ... into pieces, demolish,

destroy, destroy ... completely, destroyed, destroyer, destroyers, destroying, destroys, destruction, destructive, downfall, overthrew, overthrown, pass away, put an end to, shatter, shattered, shattering, spoil, throw down, throws ... down, thrown down, wasting away

## detest

### Related Ideas:

abhor, abhorrent, abhorrence, be disgusted with, detestable, disgusting, hate

### Definitions:

The term "detestable" describes something that should be disliked and rejected. To "detest" something means to strongly dislike it.

- Often the Bible talks about detesting evil. This means to hate evil and reject it.
- God used the word "detestable" to describe the evil practices of those who worshiped false gods.
- The Israelites were commanded to "detest" the sinful, immoral acts that some of the neighboring people groups practiced.
- God called all wrong sexual acts "detestable."
- Divination, sorcery, and child sacrifice were all "detestable" to God.
- The term "detest" could be translated as "strongly reject" or "hate" or "regard as very evil."
- The term "detestable" could also be translated as "horribly evil" or "disgusting" or "deserving rejection."
- When applied to the righteous being "detestable to" the wicked, this could be translated as "considered very undesirable to" or "distasteful to" or "rejected by."
- God told the Israelites to "detest" certain kinds of animals that God had declared to be "unclean" and not suitable for food. This could also be translated as "strongly dislike" or "reject" or "regard as unacceptable."
- To "abhor" is to strongly detest, and the adjective for something that people should abhor is "abhorrent."

(See also: [divination](#), [clean](#))

### Bible References:

- Genesis 43:32
- Jeremiah 07:30
- Leviticus 11:10
- Luke 16:15
- Revelation 17:3-5

### Word Data:

- Strong's: H1602, H1860, H3988, H6675, H6973, H8130, H8251, H8262, H8263, H8441, H8581, G946, G947, G948, G4767

### Forms Found in the English ULB:

abhor, abhorred, abhorrence, abhorrent, abhorrently, abhors, be disgusted with, detest, detestable, detestable idol, detestable idols, detestable thing, detestable things, detested, disgusted, disgusting, hate, hated, hates

## devastated

### Related Ideas:

devastate, devastation

Definition:

The term "devastated" or "devastation" refers to having one's property or land ruined or destroyed. It also often includes destroying or capturing the people living on that land.

- This refers to a very severe and complete destruction.
- For example, the city of Sodom was devastated by God as punishment for the sins of the people living there.
- The term "devastation" can also include causing great emotional grief resulting from the punishment or destruction.

Translation Suggestions

- The term "devastate" could be translated as "completely destroy" or "completely ruin."
- Depending on the context, "devastation" could be translated as "complete destruction" or "total ruin" or "overwhelming grief" or "disaster."

Bible References:

- Daniel 08:24-25
- Jeremiah 04:13
- Numbers 21:30
- Zephaniah 01:13

Word Data:

- Strong's: H1110, H1238, H2721, H1826, H3615, H3772, H4875, H7701, H7703, H7722, H7843, H8074, H8077

Forms Found in the English ULB:

devastate, devastated, devastates, devastating, devastation, devastations

devour

Definition:

The term "devour" means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term "devour" is often used with a meaning of "completely destroy" as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as "completely consume" or "totally destroy."

Bible References:

- 1 Peter 05:08
- Amos 01:10
- Exodus 24:17
- Ezekiel 16:20
- Luke 15:30
- Matthew 23:13-15
- Psalms 021:09

Word Data:

- Strong's: H398, H399, H400, H402, H1104, H1105, H3615, H3857, H3898, H7462, G2068, G2666, G2719, G5315

Forms Found in the English ULB:

devour, devoured, devouring, devours

discern

Related Ideas:

discernment, discretion, distinguish

Definition:

The term "discern" means to be able to understand something, especially being able to know whether something is right or wrong.

- The term "discernment" refers to understanding and deciding wisely about a certain matter.
- It means to have wisdom and good judgment.

Translation Suggestions:

- Depending on the context, "discern" could also be translated as "understand" or "know the difference between" or "distinguish good and evil" or "judge rightly about" or "perceive right from wrong."
- "Discernment" could be translated as "understanding" or "ability to distinguish good and evil."
- "Discretion" is a form of good judgment, the ability to know what is best to do.

(See also: [judge](#), [wise](#))

Bible References:

- 1 Kings 03:7-9
- Genesis 41:33-34
- Proverbs 01:05
- Psalms 019:12

Word Data:

- Strong's: H995, H998, H2940, H5234, H8085, G350, G1252, G1253, G2924, G3539

Forms Found in the English ULB:

discern, discerned, discerning, discernment, discretion, distinguish, distinguishing

disciple

Definition:

The term "disciple" refers to a person who spends much time with a teacher, learning from that teacher's character and teaching.

- The people who followed Jesus around, listening to his teachings and obeying them, were called his "disciples."
- John the Baptist also had disciples.



- During Jesus' ministry, there were many disciples who followed him and heard his teachings.
- Jesus chose twelve disciples to be his closest followers; these men became known as his "apostles."
- Jesus' twelve apostles continued to be known as his "disciples" or "the twelve."
- Just before Jesus went up to heaven, he commanded his disciples to teach other people about how to become Jesus' disciples, too.
- Anyone who believes in Jesus and obeys his teachings is called a disciple of Jesus.

Translation Suggestions:

- The term "disciple" could be translated by a word or phrase that means "follower" or "student" or "pupil" or "learner."
- Make sure that the translation of this term does not refer only to a student who learns in a classroom.
- The translation of this term should also be different from the translation of "apostle."

(See also: [apostle](#), [believe](#), [Jesus](#), [John \(the Baptist\)](#), [the twelve](#))

Bible References:

- Acts 06:1
- Acts 09:26-27
- Acts 11:26
- Acts 14:22
- John 13:23
- Luke 06:40
- Matthew 11:03
- Matthew 26:33-35
- Matthew 27:64

Word Data:

- Strong's: H3928, G3100, G3101, G3102

Forms Found in the English ULB:

disciple, disciples

discipline

Related Ideas:

idle, confront, disorderly, self-discipline, train

Definition:

The term "discipline" refers to training people to obey a set of guidelines for moral behavior.

- Parents discipline their children by providing moral guidance and direction for them and teaching them to obey.
- Similarly, God disciplines his children to help them produce healthy spiritual fruit in their lives, such as joy, love, and patience.
- Discipline involves instruction regarding how to live to please God, as well as punishment for behavior that is against God's will.
- Self-discipline is the process of applying moral and spiritual principles to one's own life.
- To "confront" someone is to try to force him to stop doing what he is doing, either by speaking strongly to him or by physically preventing him from continuing.
- To be "disorderly" is to reject discipline and correction, either by being idle or by doing harmful things.

Translation Suggestions:

- Depending on the context, "discipline" could be translated as "train and instruct" or "morally guide" or "punish for wrongdoing."
- The noun "discipline" could be translated as "moral training" or "punishment" or "moral correction" or "moral guidance and instruction."

Bible References:

- Ephesians 06:4
- Hebrews 12:05
- Proverbs 19:18
- Proverbs 23:13-14

Word Data:

- Strong's: H3198, H3256, H3925, H4148, H7378, H8433, G812, G1651, G3809, G3810, G3811, G4995

Forms Found in the English ULB:

are ... idle, confronted, discipline, disciplined, disciplines, disorderly, no discipline, self-discipline, trained, training, trains, untrained, were ... idle

disgrace

Related Ideas:

disgraceful, vile

Definitions:

The term "disgrace" refers to a loss of honor and respect.

- When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- The term "disgraceful" is used to describe a sinful act or the person who did it.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame.
- For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- Ways to translate "disgrace" could include "shame" or "dishonor."
- Ways to translate "disgraceful" could include "shameful" or "dishonoring."

(See also: [dishonor](#), [honor](#), [shame](#))

Bible References:

- 1 Timothy 03:07
- Genesis 34:07
- Hebrews 11:26
- Lamentations 02:1-2
- Psalms 022:06

Word Data:

- Strong's: H954, H1984, H2490, H2617, H2659, H2781, H2865, H3637, H3971, H5007, H5034, H5039, H6031, H7036, G149, G150, G819, G3680, G3856

Forms Found in the English ULB:

disgrace, disgraced, disgraceful, disgraceful thing, disgraces, vile

dishonor

Related Ideas:

dishonorable, lightly esteemed

Definition:

The term "dishonor" means to do something that is disrespectful to someone. This can also cause that person shame or disgrace.

- The term "dishonorable" describes an action that is shameful or that causes someone to be dishonored.
- Sometimes "dishonorable" is used to refer to objects that are not useful for anything important.
- Children are commanded to honor and obey their parents. When children disobey, they dishonor their parents. They are treating their parents in a way that does not honor them.
- The Israelites dishonored Yahweh when they worshiped false gods and practiced immoral behavior.
- The Jews dishonored Jesus by saying that he was possessed by a demon.
- This could be translated as to "not honor" or to "treat with no respect."
- The noun "dishonor" could be translated as "disrespect" or "loss of honor."
- Depending on the context, "dishonorable" could also be translated as "not honorable" or "shameful" or "not worthwhile" or "not valuable."
- A person who is "lightly esteemed" is dishonored by people who refuse to give him the honor he deserves.

(See also: [disgrace](#), [honor](#))

Bible References:

- 1 Corinthians 04:10
- 1 Samuel 20:34
- 2 Corinthians 06:8-10
- Ezekiel 22:07
- John 08:48
- Leviticus 18:08

Word Data:

- Strong's: H1540, H2490, H2781, H3637, H3639, H5006, H5034, H6173, H7034, H7036, H7043, G818, G819, G820, G2617

Forms Found in the English ULB:

dishonor, dishonorable, dishonored, dishonors, lightly esteemed

disobey

Related Ideas:

disobedient

Definition:

The term "disobey" means to not obey what someone in authority has commanded or instructed. A person who does this is being "disobedient."

- A person who does something he was told not to do is disobeying.
- To disobey also means to refuse to do something that was commanded.
- The term "disobedient" is also used to describe the character of someone who habitually disobeys or rebels. It means that they are sinful or wicked.
- The term "disobedience" means "the act of not obeying" or "behavior that is against what God wants."
- A "disobedient people" could be translated by "people who keep on disobeying" or "people who do not do what God commands."

(See also: [authority](#), [evil](#), [sin](#), [obey](#))

Bible References:

- 1 Kings 13:21
- Acts 26:19
- Colossians 03:07
- Luke 01:17
- Luke 06:49
- Psalms 089:30-32

Word Data:

- Strong's: H4784, H5674, G506, G543, G544, G545, G3847, G3876

Forms Found in the English ULB:

disobedience, disobedient, disobey, disobeyed, disobeying, disobeys

disperse

Related Ideas:

dispersion, distribute, go apart, scatter

Definition:

The terms "disperse" and "dispersion" refer to the scattering of people or things into many different directions.

- In the Old Testament, God talks about "dispersing" people, causing them to have to separate and live in different places apart from each other. He did this to punish them for their sin. Perhaps being dispersed would help them repent and start worshiping God again.
- The term "dispersion" is used in the New Testament to refer to Christians who had to leave their homes and move to many different locations to escape persecution.
- The phrase "the dispersion" could be translated as "believers in many different places" or "the people who moved away to live in different nations."
- The term "disperse" could be translated as "send away into many different places" or "scatter abroad" or "cause to move away to live in different countries."

(See also: [believe](#), [persecute](#))

Bible References:

- 1 Peter 01:01
- Ezekiel 12:15
- Ezekiel 30:23
- Psalms 018:14

Word Data:

- Strong's: H2219, H2505, H5080, H5310, H6327, H6340, H6504, H8600, G1287, G1290, G4650

Forms Found in the English ULB:

disperse, dispersed, dispersion, distributed, go apart, scatter, scattered, scatters

divination

Related Ideas:

divine, diviner, enchantment, interpret omens, soothsayer, spells

Definition:

The terms "divination" and "soothsaying" refer to the practice of trying to get information from spirits in the supernatural world. A person who does this is sometimes called a "diviner" or "soothsayer."

- In Old Testament times, God commanded the Israelites to not practice divination or soothsaying.
- God did permit his people to seek information from him using the Urim and Thummim, which were stones that he had designated to be used by the high priest for that purpose. But he did not allow his people to seek information through the help of evil spirits.
- Pagan diviners used different methods of trying to find out information from the spirit world. Sometimes they would examine the inside parts of a dead animal or throw animal bones on the ground, looking for patterns that they would interpret as messages from their false gods.
- A person who "interprets omens" seeks supernatural knowledge from such things as tea leaves and animal organs and the weather.
- An "enchantment" or "spell" is a set of words that people believe have magic power.
- In the New Testament, Jesus and the apostles also rejected divination, sorcery, witchcraft, and magic. All these practices involve using the power of evil spirits and are condemned by God.

(See also: [apostle](#), [false god](#), [magic](#), [sorcery](#))

Bible References:

- 1 Samuel 06:1-2
- Acts 16:16
- Ezekiel 12:24-25
- Genesis 44:05
- Jeremiah 27:9-11

Word Data:

- Strong's: H1870, H3049, H4738, H5172, H6049, H7080, H7081, G4436

Forms Found in the English ULB:

divination, divinations, divine, diviner, diviners, divining, enchantments, interpret omens, interprets omens, practice ... divination, soothsayer, soothsaying, spells

divine

Related Ideas:

deity, divine nature

Definition:

The term "divine" refers to anything pertaining to God.

- Some ways this term is used include "divine authority," "divine judgment," "divine nature," "divine power," and "divine glory."
- In one passage in the Bible, the term "divine" is used to describe something about a false deity.

Translation Suggestions:

- Ways to translate the term "divine" could include "God's" or "from God" or "pertaining to God" or "characterized by God."
- For example, "divine authority" could be translated as "God's authority" or "authority that comes from God."
- The phrase "divine glory" could be translated as "God's glory" or "the glory that God has" or "glory that comes from God."
- Some translations may prefer to use a different word when describing something that pertains to a false god.

(See also: [authority](#), [false god](#), [glory](#), [God](#), [judge](#), [power](#))

Bible References:

- 2 Corinthians 10:3-4
- 2 Peter 01:04
- Romans 01:20

Word Data:

- Strong's: G2303, G2304, G2305, G2316

Forms Found in the English ULB:

deity, divine, divine nature

divorce

Definition:

A divorce is the legal act of ending a marriage. The term to "divorce" means to formally and legally separate from one's spouse in order to end the marriage.

- The literal meaning of the term to "divorce" is to "send away" or to "formally separate from." Other languages may have similar expressions to refer to divorce.
- A "certificate of divorce" could be translated as a "paper stating that the marriage has ended."

Bible References:

- 1 Chronicles 08:8-11
- Leviticus 21:7-9
- Luke 16:18
- Mark 10:04
- Matthew 05:32
- Matthew 19:03

Word Data:

- Strong's: H1644, H3748, H5493, H7971, G630, G647, G863

Forms Found in the English ULB:

divorce, divorces

doctrine

Related Ideas:

beliefs, learning

Definition:

The word "doctrine" literally means "teaching." It usually refers to religious teaching.

- In the context of Christian teachings, "doctrine" refers to all teachings about God—Father, Son and Holy Spirit—including all his character qualities and everything he has done.
- It also refers to everything God teaches Christians about how to live holy lives that bring glory to him.
- The word "doctrine" is sometimes also used to refer to false or worldly religious teachings that come from human beings. The context makes the meaning clear.
- This term could also be translated as "teaching."

(See also: [teach](#))

Bible References:

- 1 Timothy 01:03
- 2 Timothy 03:16-17
- Mark 07:6-7
- Matthew 15:7-9

Word Data:

- Strong's: H3948, G1319, G2085

Forms Found in the English ULB:

beliefs, doctrine, doctrines, learning

dominion

Related Ideas:

control, dominate, subjugate

Definition:

The term "dominion" refers to power, control, or authority over people, animals, or land.

- Jesus Christ is said to have dominion over all the earth, as prophet, priest, and king.
- Satan's dominion has been defeated forever by Jesus Christ's death on the cross.
- At creation, God said that man is to have dominion over fish, birds, and all creatures on the earth.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include "authority" or "power" or "control."
- The phrase "have dominion over" could be translated as "rule over" or "manage."

(See also: [authority](#), [power](#))

Bible References:

- 1 Peter 05:10-11
- Colossians 01:13
- Jude 01:25

Word Data:

- Strong's: H4474, H4475, H4910, G4912, H4915, H7287, H7985, G1849, G2634, G2904, G2963

Forms Found in the English ULB:

control, controls, dominate, dominion, dominions, subjugate

donkey

Related Ideas:

mule

Definition:

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

- A mule is the sterile offspring of a male donkey and a female horse.
- Mules are very strong animals and so they are valuable work animals.
- Both donkeys and mules are used for carrying burdens and people when traveling.
- In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
- Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

Bible References:

- 1 Kings 01:32-34
- 1 Samuel 09:04
- 2 Kings 04:21-22
- Deuteronomy 05:12-14
- Luke 13:15
- Matthew 21:02



Word Data:

- Strong's: H860, H2543, H3222, H5895, H6167, H6501, H6505, H6506, G3678, G3688, G5268

Forms Found in the English ULB:

donkey, donkey's, donkeys, mule, mules, wild donkey

doom

Definition:

The term "doom" refers to a judgment of condemnation with no possibility of appeal or escape.

- As the nation of Israel was being taken captive into Babylon, the prophet Ezekiel said, "doom has come upon them."
- Depending on the context, this term could be translated as "disaster" or "punishment" or "hopeless ruin."

Bible References:

- Ezekiel 07:5-7
- Ezekiel 30:09
- Isaiah 06:05
- Psalms 092:6-7

Word Data:

- Strong's: H1820, H3117, H6256, H8045

Forms Found in the English ULB:

doom

doorpost

Definition:

The "doorpost" is a vertical beam on either side of a door, which supports the top of the door frame.

- Just before God helped the Israelites escape from Egypt, he instructed them to kill a lamb and put its blood on their doorposts.
- In the Old Testament, a slave who desired to serve his master the rest of his life would place his ear on the doorpost of his master's house to have a nail hammered through his ear into the doorpost.
- This could also be translated as "wooden post on either side of a door" or "sides of a wooden doorframe" or "wood beams on the sides of a doorway."

(See also: [Egypt](#), [Passover](#))

Bible References:

- 1 Kings 06:31-32
- Deuteronomy 11:20
- Exodus 12:07
- Isaiah 57:7-8

Word Data:

- Strong's: H352, H4201

Forms Found in the English ULB:

doorpost, doorposts

dove

Related Ideas:

pigeon

Definition:

Doves and pigeons are two kinds of small, gray-brown birds that look similar. A dove is often thought of as being lighter in color, almost white.

- Some languages have two different names for them, while others use the same name for both.
- Doves and pigeons were used in sacrifices to God, especially for people who could not afford to buy a larger animal.
- A dove brought the leaf of an olive tree to Noah when the flood waters were going down.
- Doves sometimes symbolize purity, innocence, or peace.
- If doves or pigeons are not known in the language area where the translation is being done, this term could be translated as "a small grayish brown bird called a dove" or "a small gray or brown bird, similar to a (name of local bird)".
- If both a dove and a pigeon are referred to in the same verse, it is best to use two different words for these birds, if possible.

(See also: [olive](#), [innocent](#), [pure](#))

Bible References:

- Genesis 08:09
- Luke 02:22-24
- Mark 01:10
- Matthew 03:16
- Matthew 21:12-14

Word Data:

- Strong's: H1469, H1686, H3123, H8449, G4058

Forms Found in the English ULB:

dove, dove's, doves, pigeon, pigeons

dream

Related Ideas:

dreamer

Definition:

A dream is something that people see or experience in their minds while they are sleeping.

- Dreams often seem like they are really happening, but they are not.
- Sometimes God causes people to dream about something so they can learn from it. He may also speak directly to people in their dreams.
- In the Bible, God gave special dreams to certain people to give them a message, often about something that would happen in the future.
- A dream is different from a vision. Dreams happen while a person is asleep, but visions usually happen when a person is awake.

(See also: [vision](#))

Bible References:

- Acts 02:16-17
- Daniel 01:17-18
- Daniel 02:01
- Genesis 37:06
- Genesis 40:4-5
- Matthew 02:13
- Matthew 02:19-21

Word Data:

- Strong's: H1957, H2472, H2492, H2493, G1797, G1798, G3677

Forms Found in the English ULB:

dream, dreamed, dreamer, dreamers, dreaming, dreams

drink offering

Definition:

A drink offering was a sacrifice to God that involved pouring wine on an altar. It was often offered together with a burnt offering and a grain offering.

- Paul refers to his life as being poured out like a drink offering. This means that he was totally dedicated to serving God and telling people about Jesus, even though he knew he would suffer and probably be killed because of that.
- Jesus' death on the cross was the ultimate drink offering, as his blood was poured out on the cross for our sins.

Translation Suggestions:

- Another way to translate this term could be "offering of grape wine."
- When Paul says he is being "poured out like an offering" this could also be translated as "I am completely committed to teaching God's message to people, just like an offering of wine is poured out completely on the altar."

(See also: [burnt offering](#), [grain offering](#))

Bible References:

- Exodus 25:29
- Ezekiel 45:16-17
- Genesis 35:14
- Jeremiah 07:16-18
- Numbers 05:15

Word Data:

- Strong's: H5257, H5261, H5262

Forms Found in the English ULB:

drink offering, drink offerings

drunk

Related Ideas:

intoxicated, drink much, drunkard, drunkenness

Definitions:

The term "drunk" means to be intoxicated from drinking too much of an alcoholic beverage.

- A "drunkard" is a person who is often drunk. This kind of person could also be referred to as an "alcoholic."
- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God's Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate "drunk" could include "inebriated" or "intoxicated" or "having too much alcohol" or "filled with fermented drink."

(See also: [wine](#))

Bible References:

- 1 Corinthians 05:11-13
- 1 Samuel 25:36
- Jeremiah 13:13
- Luke 07:34
- Luke 21:34
- Proverbs 23:19-21

Word Data:

- Strong's: H5433, H5435, H7301, H7686, H7910, H7937, H7941, H7943, H8354, H8358, G3178, G3182, G3183, G3184, G3630, G3632

Forms Found in the English ULB:

be ... intoxicated, became drunk, become drunk, drank freely, drink much, drunk, drunkard, drunkards, drunkenness, get drunk

## dung

### Related Ideas:

manure

### Definition:

The term "dung" refers to human or animal solid waste, and is also called feces or excrement. When used as fertilizer for enriching the soil, it is called "manure."

- These terms can also be used figuratively to refer to something that is worthless or not important.
- Dried animal dung is often used for fuel.
- The expression "like dung on the ground" could be translated as "be scattered like worthless dung over the land."
- The "Dung Gate" in the South Wall of Jerusalem was probably the gate where garbage and trash were taken out of the city.

(See also: [gate](#))

### Bible References:

- 1 Kings 14:10
- 2 Kings 06:25
- Isaiah 25:10
- Jeremiah 08:02

### Word Data:

- Strong's: H830, H1557, H1561, H1686, H1828, H6569, H6675, G2874

### Forms Found in the English ULB:

dung, manure

## eagle

### Related Ideas:

vulture

### Definition:

An eagle is a very large, powerful bird of prey that eats small animals such as fish, mice, snakes, and chickens. A vulture is a large powerful bird that eats dead animals that it finds.

- The Bible compares the speed and strength of an army to how fast and suddenly an eagle swoops down to catch its prey.
- Isaiah states that those who trust in the Lord will soar as an eagle does. This is figurative language used to describe the freedom and strength that comes from trusting and obeying God.
- In the book of Daniel, King Nebuchadnezzar's hair length was compared to the length of an eagle's feathers, which can be more than 50 centimeters long.

(See also: [Daniel](#), [free](#), [Nebuchadnezzar](#), [power](#))

Bible References:

- 2 Samuel 01:23
- Daniel 07:04
- Jeremiah 04:13-15
- Leviticus 11:13-16
- Revelation 04:07

Word Data:

- Strong's: H5403, H5404, G105

Forms Found in the English ULB:

eagle, eagle's, eagles, eagles', vultures

earth

Related Ideas:

clay, dust, earthen, earthly, ground, land, soil

Definition:

The term "earth" refers to the world that human beings live on, along with all other forms of life.

- "Earth" can also refer to the ground or soil that covers the land.
- This term is often used figuratively to refer to the people who live on the earth.
- The expressions "let the earth be glad" and "he will judge the earth" are examples of figurative uses of this term.
- The term "earthly" usually refers to physical things in contrast to spiritual things.
- The term "earthen" describes something that is made of clay

Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
- Depending on the context, "earth" could also be translated as "world" or "land" or "dirt" or "soil" or "clay."
- When used figuratively, "earth" could be translated as "people on the earth" or "people living on earth" or "everything on earth."
- Ways to translate "earthly" could include "physical" or "things of this earth" or "visible."

(See also: [spirit](#), [world](#))

Bible References:

- 1 Kings 01:38-40
- 2 Chronicles 02:11-12
- Daniel 04:35
- Luke 12:51
- Matthew 06:10
- Matthew 11:25
- Zechariah 06:05

Word Data:

- Strong's: H80, H127, H772, H776, H778, H2789, H3007, H3335, H6083, H7494, G1093, G1919, G2709, G2868, G2886, G3625, G5517, G5522

Forms Found in the English ULB:

clay, dust, earth, earth's, earthen, earthly, ground, land, lands, soil

elder

Definition:

Elders are spiritually mature men who have responsibilities of spiritual and practical leadership among God's people.

- The term "elder" came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of social justice and the Law of Moses.
- In the New Testament, Jewish elders continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian elders gave spiritual leadership to the local assemblies of believers.
- Elders in these churches included young men who were spiritually mature.
- This term could be translated as "older men" or "spiritually mature men leading the church."

Bible References:

- 1 Chronicles 11:1-3
- 1 Timothy 03:1-3
- 1 Timothy 04:14
- Acts 05:19-21
- Acts 14:23
- Mark 11:28
- Matthew 21:23-24

Word Data:

- Strong's: H1419, H2205, H7868, G1087, G3187, G4244, G4245, G4850

Forms Found in the English ULB:

elder, elders

elect

Related Ideas:

Chosen One, choice, choose, election

Definition:

The term "the elect" literally means "chosen ones" or "chosen people" and refers to those whom God has appointed or selected to be his people. "Chosen One" or "Chosen One of God" is a title that refers to Jesus, who is the chosen Messiah.

- The term "choose" means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be "chosen" means to be "selected" or "appointed" to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called "the chosen (ones)" or "the elect."
- The term "chosen one" is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God's chosen people.
- The phrase "the elect" is an older term that literally means "the chosen ones" or "the chosen people." This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term "elect" is used in both the Old and New Testaments to translate the word for "chosen one(s)." More modern versions use "elect" only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as "chosen ones."

Translation Suggestions:

- It is best to translate "elect" with a word or phrase that means "chosen ones" or "chosen people." This could also be translated as "people whom God chose" or "the ones God appointed to be his people."
- The phrase "who were chosen" could also be translated as "who were appointed" or "who were selected" or "whom God chose."
- "I chose you" could be translated as "I appointed you" or "I selected you."
- In reference to Jesus, "Chosen One" could also be translated as "God's chosen One" or "God's specially appointed Messiah" or "the One God appointed (to save people)."

(See also: [appoint](#), [Christ](#))

Bible References:

- 2 John 01:01
- Colossians 03:12
- Ephesians 01:3-4
- Isaiah 65:22-23
- Luke 18:07
- Matthew 24:19-22
- Romans 08:33

Word Data:

- Strong's: H972, H977, H1262, H1305, H3045, H4005, H6901, G138, G140, G1586, G1588, G1589, G1951, G3724, G4400, G4401, G4899, G5500

Forms Found in the English ULB:

Chosen One, choice, choose, chooses, chose, chosen, chosen one, chosen ones, chosen people, elect, election



## endure

### Related Ideas:

endurance, patient endurance, put up with, resist, stand

### Definition:

The term "endure" means to last a long time or to bear something difficult with patience.

- It also means to stand firm when times of testing come, without giving up.
- The term "endurance" can mean "patience" or "bearing up under a trial" or "persevering when being persecuted."
- The encouragement to Christians to "endure to the end" is telling them to obey Jesus, even if this causes them to suffer.
- To "endure suffering" can also mean to "experience suffering."

### Translation Suggestions:

- Ways to translate the term "endure" could include "persevere" or "keep believing" or "continue to do what God wants you to do" or "stand firm."
- In some contexts, to "endure" could be translated as to "experience" or to "go through."
- With the meaning of lasting for a long time, the term "endure" could also be translated as "last" or "continue." The phrase "will not endure" could be translated as "will not last" or "will not continue to survive."
- Ways to translate "endurance" could include "perseverance" or "continuing to believe" or "remaining faithful."

(See also: [persevere](#))

### Bible References:

- 2 Timothy 02:11-13
- James 01:03
- James 01:12
- Luke 21:19
- Matthew 13:21
- Revelation 01:09
- Romans 05:3-5

### Word Data:

- Strong's: H386, H3201, H3557, H5331, H5375, H5975, H6965, G430, G907, G1526, G2005, G2076, G2594, G3306, G4722, G5278, G5281, G5297, G5342

### Forms Found in the English ULB:

endurance, endure, endured, endures, enduring, patient endurance, put up with, resist, stand

## enslave

### Related Ideas:

bondage, bring into slavery, slave, slavery

Definition:

To "enslave" someone means to force that person to serve a master or a ruling country. To be "enslaved" or "in bondage" means to be under the control of something or someone.

- A person who is enslaved or in bondage must serve others without payment; he is not free to do what he wants.
- To "enslave" also means to take away a person's freedom.
- Another word for "bondage" is "slavery."
- In a figurative way, human beings are "enslaved" to sin until Jesus frees them from its control and power.
- When a person receives new life in Christ, he stops being a slave to sin and becomes a slave to righteousness.

Translation Suggestions:

- The term "enslave" could be translated as "cause to not be free" or "force to serve others" or "put under the control of others."
- The phrase "enslaved to" or "in bondage to" could be translated as "forced to be a slave of" or "forced to serve" or "under the control of."

(See also: [free](#), [righteous](#), [servant](#))

Bible References:

- Galatians 04:03
- Galatians 04:24-25
- Genesis 15:13
- Jeremiah 30:8-9

Word Data:

- Strong's: H519, H4522, H5647, H5650, H5659, H8198, G1397, G1398, G1401, G1402, G3814

Forms Found in the English ULB:

being slaves, bondage, bring ... into slavery, enslave, enslaved, enslaves, female slave, female slaves, male slaves, slave, slave girl, slave girls, slaved, slavery, slaves

envy

Related Ideas:

covet, covetousness, envious, greed

Definition:

The term "envy" refers to being jealous of someone because of what that person possesses or because of that person's admirable qualities.

- Envy is normally a negative feeling of resentment because of another person's success, good fortune, or possessions.
- To "covet" means to have a strong desire to have someone else's property, or even someone else's spouse. Often a person who covets something is willing to sin to get it.
- "Greed" is a strong, selfish desire to have something. Often a person who is greedy wants more of what he already has.

(See also: [jealous](#))

Bible References:

- 1 Corinthians 13:4-7
- 1 Peter 02:01
- Exodus 20:17
- Mark 07:20-23
- Proverbs 03:31-32
- Romans 01:29

Word Data:

- Strong's: H183, H2530, H7065, H7068, H7342, G1937, G2205, G2206, G3788, G4123, G4124, G4190, G5354, G5355

Forms Found in the English ULB:

covet, coveted, coveting, covetousness, envied, envious, envy, envying, greed, greedy

ephod

Definition:

An ephod was an apron-like garment worn by the Israelite priests. It had two parts, front and back, that were joined together at the shoulders and tied around the waist with a cloth belt.

- One kind of ephod was made of plain linen and was worn by the ordinary priests.
- The ephod worn by the high priest was specially embroidered with gold, blue, purple, and red yarn.
- The breastpiece of the high priest was attached to the front of the ephod. Behind the breastpiece were stored the Urim and Thummim, which were stones used for asking God what his will was in certain matters.
- The judge Gideon foolishly made an ephod out of gold and it became something that the Israelites worshiped as an idol.

(See also: [priest](#))

Bible References:

- 1 Samuel 02:18-19
- Exodus 28:4-5
- Hosea 03:04
- Judges 08:27
- Leviticus 08:07

Word Data:

- Strong's: H641, H642, H646

Forms Found in the English ULB:

ephod

## eternity

### Related Ideas:

ages long ago, eternal, ever, everlasting, for all time, forever, forevermore

### Definition:

The terms "everlasting" and "eternal" have very similar meanings and refer to something that will always exist or that lasts forever.

- The term "eternity" refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms "eternal life" and "everlasting life" are used in the New Testament to refer to living forever with God in heaven.
- The phrase "forever and ever" has the idea of time that never ends and expresses what eternity or eternal life is like.

The term "forever" refers to never-ending time. Sometimes it is used figuratively to mean "a very long time."

- The term "forever and ever" emphasizes that something will always happen or exist.
- The phrase "forever and ever" is a way of expressing what eternity or eternal life is. It also has the idea of time that never ends.
- God said that David's throne would last "forever." This is referred to the fact that David's descendant Jesus will reign as king forever.

### Translation Suggestions:

- Other ways to translate "eternal" or "everlasting" could include "unending" or "never stopping" or "always continuing."
- The terms "eternal life" and "everlasting life" could also be translated as "life that never ends" or "life that continues without stopping" or "the raising up of our bodies to live forever."
- Depending on the context, different ways to translate "eternity" could include "existing outside of time" or "unending life" or "life in heaven."
- Also consider how this word is translated in a Bible translation in a local or national language.
- "Forever" could also be translated by "always" or "never ending."
- The phrase "will last forever" could also be translated as "always exist" or "will never stop" or "will always continue."
- The emphatic phrase "forever and ever" could also be translated as "for always and always" or "not ever ending" or "which never, ever ends."
- David's throne lasting forever could be translated as "David's descendant will reign forever" or "a descendant of David will always be reigning."

(See also: [David](#), [reign](#), [life](#))

### Bible References:

- Genesis 17:08
- Genesis 48:04

- Exodus 15:17
- 2 Samuel 03:28-30
- 1 Kings 02:32-33
- Job 04:20-21
- Psalms 021:04
- Isaiah 09:6-7
- Isaiah 40:27-28
- Daniel 07:18
- Luke 18:18
- Acts 13:46
- Romans 05:21
- Hebrews 06:19-20
- Hebrews 10:11-14
- 1 John 01:02
- 1 John 05:12
- Revelation 01:4-6
- Revelation 22:3-5

Word Data:

- Strong's: H1755, H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G126, G165, G166, G1336

Forms Found in the English ULB:

ages long ago, eternal, eternity, ever, everlasting, for all time, forever, forevermore, never

eunuch

Definition:

Usually the term "eunuch" refers to a man who has been castrated. The term later became a general term to refer to any government official, even those without the deformity.

- Jesus said that some eunuchs were born that way, perhaps because of damaged sex organs or because of not being able to function sexually. Others chose to live like eunuchs in a celibate lifestyle.
- In ancient times, eunuchs were often kings' servants who were set as guards over the women's quarters.
- Some eunuchs were important government officials, such as the Ethiopian eunuch who met the apostle Philip in the desert.

(See also: [Philip](#))

Bible References:

- Acts 08:27
- Acts 08:36
- Acts 08:39
- Isaiah 39:7-8
- Jeremiah 34:17-19
- Matthew 19:12

Word Data:

- Strong's: H5631, G2134, G2135

Forms Found in the English ULB:

eunuch, eunuchs

evangelist

Definition:

An "evangelist" is a person who tells other people the good news about Jesus Christ.

- The literal meaning of "evangelist" is "someone who preaches the good news."
- Jesus sent his apostles out to spread the good news about how to be part of God's kingdom through trusting in Jesus and his sacrifice for sin.
- All Christians are exhorted to share this good news.
- Some Christians are given a special spiritual gift to effectively tell the gospel to others. These people are said to have the gift of evangelism and are called "evangelists."

Translation Suggestions:

- The term "evangelist" could be translated as "someone who preaches the good news" or "teacher of the good news" or "person who proclaims the good news (about Jesus)" or "good news proclaimer."

(See also: [good news](#), [spirit](#), [gift](#))

Bible References:

- 2 Timothy 04:05
- Ephesians 04:11-13

Word Data:

- Strong's: G2099

Forms Found in the English ULB:

evangelist, evangelists

evil

Related Ideas:

deal violently, displeasing, evil actions, evil deeds, evil plans, fraudulent, harm, harmful, violate, violence, violent, wicked, wicked deeds, wickedly, wickedness, wretched, wretchedly

Definition:

The terms "evil" and "wicked" both refer to anything that is opposed to God's holy character and will.

- While "evil" may describe a person's character, "wicked" may refer more to a person's behavior. However, both terms are very similar in meaning.
- The term "wickedness" refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms "evil" and "wicked" can be translated as "bad" or "sinful" or "immoral."
- Other ways to translate these could include "not good" or "not righteous" or "not moral."
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: [disobey](#), [sin](#), [good](#), [righteous](#), [demon](#))

Bible References:

- 1 Samuel 24:11
- 1 Timothy 06:10
- 3 John 01:10
- Genesis 02:17
- Genesis 06:5-6
- Job 01:01
- Job 08:20
- Judges 09:57
- Luke 06:22-23
- Matthew 07:11-12
- Proverbs 03:07
- Psalms 022:16-17

Word Data:

- Strong's: H205, H1100, H1431, H1681, H1942, H2154, H2554, H2555, H5765, H2162, H2248, H2254, H3238, H3399, H3415, H4849, H5753, H5766, H5767, H5771, H5807, H5999, H6090, H6184, H6293, H7451, H7455, H7489, H7561, H7562, H7563, H7564, H7701, H8133, G92, G93, G94, G932, G983, G984, G987, G988, G2549, G2551, G2554, G2555, G2556, G2559, G2560, G2635, G2636, G4151, G4189, G4190, G4191, G4550, G5337

Forms Found in the English ULB:

deal violently, deal worse, displeasing, do ... evil, do ... violence, done ... violence, evil, evil actions, evil deeds, evil plans, evils, fraudulent, harm, harmful, violate, violated, violates, violence, violent, wicked, wicked deeds, wickedly, wickedness, wretched, wretchedly, wretches

evildoer

Related Ideas:

do harm, do evil, harmed, work out evil

Definition:

The term "evildoer" is a general reference to people who do sinful and wicked things.

- It can also be a general word for people who do not obey God.
- This term could be translated using the word for "evil" or "wicked," with the word for "doing" or "making" or "causing" something.

(See also: [evil](#))

Bible References:

- 1 Peter 02:13-17
- Isaiah 09:16-17
- Luke 13:25-27
- Malachi 03:13-15
- Matthew 07:21-23

Word Data:

- Strong's: H205, H3637, H6213, H6466, H7451, H7489, G93, G458, G2038, G2040, G2554, G2555

Forms Found in the English ULB:

did ... harm, do ... harm, doing evil, doing harm, evildoer, evildoers, harmed, work out evil

exalt

Related Ideas:

exaltation, high position, leadership position, lifted up

Definition:

To exalt is to lift up. Often exalt means to praise or honor someone or something. It can also mean to put someone in an honored position of leadership.

- In the Bible, the term "exalt" is most often used for honoring God.
- When a person exalts himself, it means he thinks about himself in a proud or arrogant way.

Translation Suggestions:

- Ways to translate "exalt" could include "highly praise" or "honor greatly" or "extol" or "speak highly of."
- In some contexts it could be translated by a word or phrase that means "put in a higher position" or "give more honor to" or "talk about proudly."
- "Do not exalt yourself" could also be translated as "Do not think of yourself too highly" or "Do not brag about yourself."
- "Those that exalt themselves" could also be translated as "Those who think proudly about themselves" or "Those who boast about themselves."

(See also: [praise](#), [worship](#), [glory](#), [boast](#), [proud](#))

Bible References:

- 1 Peter 05:5-7
- 2 Samuel 22:47
- Acts 05:31
- Philippians 02:9-11
- Psalms 018:46

Word Data:

- Strong's: H1361, H1362, H1364, H4791, H4984, H5375, H5549, H5927, H7311, H7426, H7682, G5229, G5251, G5311, G5312



Forms Found in the English ULB:

exalt, exaltation, exalted, exalting, exalts, high position, leadership positions, lifted up, lofty

exhort

Related Ideas:

exhortation, urge

Definition:

The term "exhort" means to strongly encourage and urge someone to do what is right. Such encouragement is called "exhortation."

- The purpose of exhortation is to persuade other people to avoid sin and follow God's will.
- The New Testament teaches Christians to exhort each other in love, not harshly or abruptly.

Translation Suggestions:

- Depending on the context, "exhort" could also be translated as "strongly urge" or "persuade" or "advise."
- Make sure the translation of this term does not imply that the exhorter is angry. The term should convey strength and seriousness, but should not refer to angry speech.
- In most contexts, the term "exhort" should be translated differently than "encourage," which means to inspire, reassure, or comfort someone.
- Usually this term will also be translated differently from "admonish," which means to warn or correct someone for his wrong behavior.

Bible References:

- 1 Thessalonians 02:3-4
- 1 Thessalonians 02:12
- 1 Timothy 05:02
- Luke 03:18

Word Data:

- Strong's: H5927, H6484, G3867, G3870, G3874

Forms Found in the English ULB:

exhort, exhortation, exhortations, exhorted, exhorting, urge, urged

exile

Definition:

The term "exile" refers to people being forced to live somewhere away from their home country.

- People are usually sent into exile for punishment or for political reasons.
- A conquered people may be taken into exile to the country of the conquering army, in order to work for them.
- The "Babylonian exile" (or "the exile") is a period in Bible history when many Jewish citizens of the region of Judah were taken from their homes and forced to live in Babylon. It lasted 70 years.
- The phrase "the exiles" refers to people who are living in exile, away from their home country.

Translation Suggestions:

- The term to "exile" could also be translated as to "send away" or to "force out" or to "banish."
- The term "the exile" could be translated with a word or phrase that means "the sent away time" or "the time of banishment" or "the time of forced absence" or "banishment."
- Ways to translate "the exiles" could include "the exiled people" or "the people who were banished" or "the people exiled to Babylon."

(See also: [Babylon](#), [Judah](#))

Bible References:

- 2 Kings 24:14
- Daniel 02:25-26
- Ezekiel 01:1-3
- Isaiah 20:04
- Jeremiah 29:1-3

Word Data:

- Strong's: H1123, H1473, H1540, H1541, H1546, H1547, H3212, H3318, H5080, H7617, H7622, G3927

Forms Found in the English ULB:

exile, exiled, exiles

face

Related Ideas:

before, facedown, facial, presence, surface

Definition:

The word "face" literally refers to the front part of a person's head. This term also has several figurative meanings.

- The expression "your face" is often a figurative way of saying "you." Similarly, the expression "my face" often means "I" or "me."
- In a physical sense, to "face" someone or something means to look in the direction of that person or thing.
- To "face each other" means to "look directly at each other."
- Being "face to face" means that two people are seeing each other in person, at a close distance.
- When Jesus "steadfastly set his face to go to Jerusalem," it means that he very firmly decided to go.
- To "set one's face against" people or a city means to firmly decide to no longer support, or to reject that city or person.
- The expression "face of the land" refers to the surface of the earth and often is a general reference to the whole earth. For example, a "famine covering the face of the earth" refers to a widespread famine affecting many people living on earth.
- The figurative expression "do not hide your face from your people" means "do not reject your people" or "do not desert your people" or "do not stop taking care of your people."

Translation Suggestions:

- If possible, it is best to keep the expression or use an expression in the project language that has a similar meaning.
- The term to "face" could be translated as to "turn toward" or to "look at directly" or to "look at the face of."

- The expression "face to face" could be translated as "up close" or "right in front of" or "in the presence of."
- Depending on the context, the expression "before his face" could be translated as "ahead of him" or "in front of him" or "before him" or "in his presence."
- The expression "set his face toward" could be translated as "began traveling toward" or "firmly made up his mind to go to."
- The expression "hide his face from" could be translated as "turn away from" or "stop helping or protecting" or "reject."
- To "set his face against" a city or people could be translated as "look at with anger and condemn" or "refuse to accept" or "decide to reject" or "condemn and reject" or "pass judgment on."
- The expression "say it to their face" could be translated as "say it to them directly" or "say it to them in their presence" or "say it to them in person."
- The expression "on the face of the land" could also be translated as "throughout the land" or "over the whole earth" or "living throughout the earth."

Bible References:

- Deuteronomy 05:04
- Genesis 33:10

Word Data:

- Strong's: H600, H639, H2122, H6440, H8389, G3799, G4383, G4750

Forms Found in the English ULB:

before, face, faced, facedown, faces, facial, facing, presence, surface

faith

Definition:

In general, the term "faith" refers to a belief, trust or confidence in someone or something.

- To "have faith" in someone is to believe that what he says and does is true and trustworthy.
- To "have faith in Jesus" means to believe all of God's teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes "faith" refers generally to all the teachings about Jesus, as in the expression "the truths of the faith."
- In contexts such as "keep the faith" or "abandon the faith," the term "faith" refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, "faith" can be translated as "belief" or "conviction" or "confidence" or "trust."
- For some languages these terms will be translated using forms of the verb "believe."
- The expression "keep the faith" could be translated by "keep believing in Jesus" or "continue to believe in Jesus."
- The sentence "they must keep hold of the deep truths of the faith" could be translated by "they must keep believing all the true things about Jesus that they have been taught."
- The expression "my true son in the faith" could be translated by something like "who is like a son to me because I taught him to believe in Jesus" or "my true spiritual son, who believes in Jesus."

(See also: [believe](#), [faithful](#))

Bible References:

- 2 Timothy 04:07
- Acts 06:7
- Galatians 02:20-21
- James 02:20

Word Data:

- Strong's: H529, H530, G1680, G3640, G4102, G4103

Forms Found in the English ULB:

faith

faithful

Related Ideas:

faithfully, faithfulness, reliable

Definition:

To be "faithful" to God means to consistently live according to God's teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is "faithfulness."

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

The term "unfaithful" describes people who do not do what God has commanded them to do. The condition or practice of being unfaithful is "unfaithfulness."

- The people of Israel were called "unfaithful" when they began to worship idols and when they disobeyed God in other ways.
- In marriage, someone who commits adultery is "unfaithful" to his or her spouse.
- God used the term "unfaithfulness" to describe Israel's disobedient behavior. They were not obeying God or honoring him.

Translation Suggestions:

Translating "faithful" and "faithfulness"

- In many contexts, "faithful" can be translated as "loyal" or "dedicated" or "dependable."
- In other contexts, "faithful" can be translated by a word or phrase that means "continuing to believe" or "persevering in believing and obeying God."
- Ways that "faithfulness" could be translated could include "persevering in believing" or "loyalty" or "trustworthiness" or "believing and obeying God."

Translating "unfaithful" and "unfaithfulness"

- Depending on the context, "unfaithful" could be translated as "not faithful" or "unbelieving" or "not obedient" or "not loyal."
- The phrase "the unfaithful" could be translated as "people who are not faithful (to God)" or "unfaithful people" or "those who disobey God" or "people who rebel against God."

- The term "unfaithfulness" could be translated as "disobedience" or "disloyalty" or "not believing or obeying."
- In some languages, the term "unfaithful" is related to the word for "unbelief."

(See also: [adultery](#), [believe](#), [disobey](#), [faith](#), [believe](#))

Bible References:

- Genesis 24:49
- Leviticus 26:40
- Numbers 12:07
- Joshua 02:14
- Judges 02:16-17
- 1 Samuel 02:9
- Psalm 012:1
- Proverbs 11:12-13
- Isaiah 01:26
- Jeremiah 09:7-9
- Hosea 05:07
- Luke 12:46
- Luke 16:10
- Colossians 01:07
- 1 Thessalonians 05:24
- 3 John 01:05

Word Data:

- Strong's: H529, H530, H539, H540, H571, H2181, H2616, H2623, H4603, H4820, G569, G4102, G4103

Forms Found in the English ULB:

faithful, faithful one, faithful people, faithfully, faithfulness, reliable, show ... self ... faithful

faithless

Related Ideas:

faithless deeds, faithlessly, faithlessness, unbelief, unbeliever, unfaithful, unfaithfully, unfaithfulness

Definition:

The term "faithless" means to not have faith or to not believe.

- This word is used to describe people who do not believe in God. Their lack of belief is seen by the immoral way they act.
- The prophet Jeremiah accused Israel of being faithless and disobedient to God.
- They worshiped idols and followed other ungodly customs of people groups who did not worship or obey God.

Translation Suggestions

- Depending on the context, the term "faithless" could be translated as "unfaithful" or "unbelieving" or "disobedient to God" or "not believing."
- The term "faithlessness" could be translated as "unbelief" or "unfaithfulness" or "rebellion against God."

(See also: [believe](#), [faithful](#), [disobey](#))

Bible References:

- Ezekiel 43:6-8
- Ezra 09:1-2
- Jeremiah 02:19
- Proverbs 02:22
- Revelation 21:7-8

Word Data:

- Strong's: H898, H4603, H4604, H5472, G570, G569, G571, G802

Forms Found in the English ULB:

be unfaithful, faithless, faithless deeds, faithlessly, faithlessness, those who do not believe, unbelief, unbeliever, unbelievers, unbelieving, unfaithful, unfaithfully, unfaithfulness

false prophet

Definition:

A false prophet is a person who wrongly claims that his message comes from God.

- The prophecies of false prophets are not usually fulfilled. That is, they do not come true.
- False prophets teach messages that partially or totally contradict what the Bible says.
- This term could also be translated as "person who falsely claims to be God's spokesman" or "someone who falsely claims to speak God's words."
- The New Testament teaches that in the end times there will be many false prophets who will try to deceive people into thinking that they come from God.

(See also: [fulfill](#), [prophet](#), [true](#))

Bible References:

- 1 John 04:1-3
- 2 Peter 02:01
- Acts 13:6-8
- Luke 06:26
- Matthew 07:16
- Matthew 24:23-25

Word Data:

- Strong's: G5578

Forms Found in the English ULB:

false prophet, false prophets

family

Related Ideas:

family line, genealogical record

Definition:

The term "family" refers to a group of people who are related by blood and usually includes a father, mother, and their children. It often also includes other relatives such as grandparents, grandchildren, uncles and aunts.

- The Hebrew family was a religious community passing on traditions through worship and instruction.
- Usually the father was the major authority of the family.
- Family could also include servants, concubines, and even foreigners.
- Some languages may have a broader word such as "clan" or "household" that would fit better in contexts where more than just parents and children are being referred to.
- The term "family" is also used to refer to people who are related spiritually, such as people who are part of God's family because they believe in Jesus.
- A "genealogy" is a record of a person's family that tells who his ancestors were.

(See also: [clan](#), [ancestor](#), [house](#))

Bible References:

- 1 Kings 08:1-2
- 1 Samuel 18:18
- Exodus 01:21
- Joshua 02:12-13
- Luke 02:04

Word Data:

- Strong's: H1, H251, H272, H504, H1004, H1121, H2233, H2859, H2945, H3187, H3188, H4138, H4940, H5387, H5712, H8435, G1085, G3614, G3624, G3965

Forms Found in the English ULB:

families, family, family line, genealogical record, genealogical records, genealogies, genealogy, recorded in ... genealogies, recorded in ... genealogy

famine

Related Ideas:

famished, hunger

Definition:

The term "famine" refers to an extreme lack of food throughout a country or region, usually due to not enough rain. The term "famished" means extremely hungry.

- Food crops can fail from natural causes such as lack of rain, crop disease, or insects.
- Food shortages can also be caused by people, such as enemies who destroy crops.
- In the Bible, God often caused famine as a way to punish nations when they sinned against him.
- In Amos 8:11 the term "famine" is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for "famine" in your language, or with a phrase such as "extreme lack" or "severe deprivation."

Bible References:

- 1 Chronicles 21:11-12
- Acts 07:11

- Genesis 12:10
- Genesis 45:06
- Jeremiah 11:21-23
- Luke 04:25
- Matthew 24:08

Word Data:

- Strong's: H3720, H7458, H7459, G3042, G3521

Forms Found in the English ULB:

famine, famines, famished, hunger

fast

Definition:

The term to "fast" means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb to "fast" can also be translated as to "refrain from eating" or to "not eat."
- The noun "fast" could be translated as "time of not eating" or "time of abstaining from food."

(See also: [Jewish leaders](#))

Bible References:

- 1 Kings 21:8-10
- 2 Chronicles 20:03
- Acts 13:1-3
- Jonah 03:4-5
- Luke 05:34
- Mark 02:19
- Matthew 06:18
- Matthew 09:15

Word Data:

- Strong's: H2908, H5144, H6684, H6685, G3521, G3522

Forms Found in the English ULB:

fast, fasted, fasting, fastings, fasts

father

Related Ideas:

ancestor, ancestral, beget, fatherless, forefather, grandfather, orphan



Definition:

When used literally, the term "father" refers to a person's male parent.

- A "grandfather" is someone's father's father or someone's mother's father.
- A "forefather" is one of a person's male ancestors, such as his grandfather's grandfather.
- An "ancestral household" is a social unit of those people who are descended from one ancestor.
- A person who is "fatherless" does not have a father.
- An "orphan" is a person who has no parents. In Bible times widows were often not able to care for their children, so a child with a mother but no father could also be thought of as an orphan.
- To "beget" someone is to become that person's father.

There are also several figurative uses of the term "father."

- The term "fathers" often refers to a person's male ancestors, such as his grandfather's grandfather.
- The term "father" can refer to a person who is the leader a group of related people or the source of something. For example, in Genesis 4 "the father of all who live in tents" could mean, "the first clan leader of the first people who ever lived in tents."
- The apostle Paul called himself the "father" of those he had helped to become Christians through sharing the gospel with them.

Translation Suggestions

- When talking about a father and his literal son, this term should be translated using the usual term to refer to a father in the language.
- "God the Father" should also be translated using the usual, common word for "father."
- When referring to forefathers, this term could be translated as "ancestors" or "ancestral fathers."
- Sometimes the word "father" can be translated as "clan leader."
- When Paul refers to himself figuratively as a father to believers in Christ, this could be translated as "spiritual father" or "father in Christ."
- The phrase "father of all lies" could be translated as "source of all lies" or "the one from whom all lies come."

(See also: [God the Father](#), [son](#), [Son of God](#))

Bible References:

- Acts 07:02
- Acts 07:32
- Acts 07:45
- Acts 22:03
- Genesis 31:30
- Genesis 31:42
- Genesis 31:53
- Hebrews 07:4-6
- John 04:12
- Joshua 24:3-4
- Malachi 03:07
- Mark 10:7-9
- Matthew 01:07
- Matthew 03:09
- Matthew 10:21
- Matthew 18:14
- Romans 04:12

Word Data:

- Strong's: H1, H2, H25, H539, H1730, H1733, H2524, H3205, H3490, H4940, H5971, H7223, G540, G1080, G3737, G3962, G3964, G3966, G3967, G3970, G3971, G3995, G4245, G4269, G4613

Forms Found in the English ULB:

ancestor, ancestor's, ancestors, ancestors', ancestral, beget, begot, father, father's, fathered, fathering, fatherless, fathers, fathers', forefather, forefathers, grandfather, orphan, orphans

favor

Related Ideas:

favorable, favoritism, privilege, request for favor, show favor

Definition:

To "favor" is to prefer. When someone favors a person, he regards that person positively and does more to benefit that person than he does to benefit others.

- The term "favoritism" means the attitude of acting favorably toward some people but not others. It means the inclination to pick one person over another or one thing over another because the person or item is preferred. Generally, favoritism is considered unfair.
- Jesus grew up "in favor with" God and men. This means they approved of his character and behavior.
- The expression "find favor" with someone means that someone is approved of by that person.
- When a king shows favor to someone, it often means that he approves of that person's request and grants it.
- A "favor" can also be a gesture or action towards or for another person for their benefit.

Translation Suggestions:

- Other ways to translate the term "favor" could include, "blessing" or "benefit" or "credit."
- The "favorable year of Yahweh" could be translated as "the year (or time) when Yahweh will bring great blessing."
- The term "favoritism" could be translated as "partiality" or "being prejudiced" or "unjust treatment." This word is related to the word "favorite," which means "the one who is preferred or loved best."

Bible References:

- 1 Samuel 02:25-26
- 2 Chronicles 19:07
- 2 Corinthians 01:11
- Acts 24:27
- Genesis 41:16
- Genesis 47:25
- Genesis 50:05

Word Data:

- Strong's: H995, H1156, H1293, H1779, H1921, H2580, H2603, H2604, H2617, H2896, H5278, H5375, H5414, H5922, H6213, H6437, H6440, H7522, H7965, H8467, G1184, G3685, G3982, G4380, G4382, G5485, G5486

Forms Found in the English ULB:

favor, favorable, favored, favoritism, favors, privilege, request for favor, seek ... favor, seeking the favor, show favor, shown favor, sought ... favor

fear

Related Ideas:

afraid, alarmed, anxiety, coward, dismay, dread, fainthearted, fearful, fearlessly, fearsome, frighten, timid, unafraid

Definition:

The terms "fear" and "afraid" refer to the unpleasant feeling a person has when there is a threat of harm to himself or others.

- The term "fear" can also refer to a deep respect and awe for a person in authority.
- The phrase "fear of Yahweh," as well as related terms "fear of God" and "fear of the Lord," refer to a deep respect of God and the showing of that respect by obeying him. This fear is motivated by knowing that God is holy and hates sin.
- The Bible teaches that a person who fears Yahweh will become wise.
- "Anxiety" is fear about the future, what is going to happen.
- To be "alarmed" is to be surprised and afraid because something bad has suddenly happened.
- "Dread" is great fear.
- Someone who is "timid" is afraid to act because something bad might happen as a result.
- Someone who is "unafraid" is not afraid.

Translation Suggestions:

- Depending on the context, to "fear" can be translated as to "be afraid" or to "deeply respect" or to "revere" or to "be in awe of."
- The term "afraid" could be translated as "terrified" or "scared" or "fearful."
- The sentence "The fear of God fell on all of them" could be translated as "Suddenly they all felt a deep awe and respect for God" or "Immediately, they all felt very amazed and revered God deeply" or "Right then, they all felt very afraid of God (because of his great power)."
- The phrase "fear not" could also be translated as "do not be afraid" or "stop being afraid."
- Note that the phrase "fear of Yahweh" does not occur in the New Testament. The phrase "fear of the Lord" or "fear of the Lord God" is used instead.

(See also: [marvel](#), [awe](#), [Lord](#), [power](#), [Yahweh](#))

Bible References:

- 1 John 04:18
- Acts 02:43
- Acts 19:15-17
- Genesis 50:21
- Isaiah 11:3-5
- Job 06:14
- Jonah 01:09
- Luke 12:05
- Matthew 10:28
- Proverbs 10:24-25

Word Data:

- Strong's: H367, H926, H928, H1204, H1481, H1672, H1674, H1763, H2119, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3372, H3373, H3374, H4032, H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7390, H7461, H7493, H8175, G870, G1167, G1168, G1169, G1568, G1630, G1719, G2125, G5398, G5399, G5401

Forms Found in the English ULB:

afraid, alarmed, anxiety, cowards, dismay, dismayed, dread, dreaded, fainthearted, fear, feared, fearful, fearful thing, fearlessly, fears, fearsome, frighten, frightened, timid, unafraid

feast

Related Ideas:

dinner

Definition:

The term "feast" refers to an event where a group of people eat a very large meal together, often for the purpose of celebrating something. The action to "feast" means to eat a large amount of food or to participate in eating a feast together.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called "feasts."
- In Bible times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- A feast sometimes lasted for several days or more.
- The term to "feast" could also be translated as to "eat lavishly" or to "celebrate by eating lots of food" or to "eat a special, large meal."
- Depending on the context, "feast" could be translated as "celebrating together with a large meal" or "a meal with a lot of food" or "a celebration meal."

(See also: [festival](#))

Bible References:

- 2 Peter 02:12-14
- Genesis 26:30
- Genesis 29:22
- Genesis 40:20
- Jude 01:12-13
- Luke 02:43
- Luke 14:7-9
- Matthew 22:01

Word Data:

- Strong's: H398, H2077, H2282, H3899, H3900, H4150, H4797, H4960, H7646, H8057, H8354, G26, G1173, G1859, G2165, G4910

Forms Found in the English ULB:

dinner, feast, feasting, feasts

fellowship

Related Ideas:

alliance, associate with, association, allied with, contribution, participants with, partnership, share, united

Definition:

In general, the term "fellowship" refers to friendly interactions between members of a group of people who share similar interests and experiences.

- In the Bible, the term "fellowship" usually refers to the unity of believers in Christ.
- Christian fellowship is a shared relationship that believers have with one another through their relationship with Christ and the Holy Spirit.
- The early Christians expressed their fellowship through listening to the teaching of God's Word and praying together, through the sharing of their belongings, and through eating meals together.
- Christians also have fellowship with God through their faith in Jesus and his sacrificial death on the cross which removed the barrier between God and people.
- An "alliance" is a kind of fellowship between governments in which the governments agree to work together, usually to fight common enemies.

Translation Suggestions:

- Ways to translate "fellowship" could include "a sharing together" or "relationship" or "companionship" or "Christian community."

Bible References:

- 1 John 01:03
- Acts 02:40-42
- Philippians 01:3-6
- Philippians 02:01
- Philippians 03:10
- Psalms 055:12-14

Word Data:

- Strong's: H2266, H2270, H4541, H6148, H8641, G2842, G2844, G3352, G3353, G4790

Forms Found in the English ULB:

alliance, alliances, associate with, association, be allied with, be participants with, contribution, contributions, fellowship, participant, participants, partnership, share, sharers, shares, sharing, united

## fellowship offering

### Definitions:

In the Old Testament, the "fellowship offering" was a kind of sacrifice that was offered for different reasons, such as to give thanks to God or to fulfill a vow.

- This offering required the sacrifice of an animal that could be male or female. This was different from the burnt offering, which required a male animal.
- After giving a portion of the sacrifice to God, the person who brought the fellowship offering shared the meat with the priests and other Israelites.
- There was a meal associated with this offering which included unleavened bread.
- This is sometimes called the "peace offering."

(See also: [burnt offering](#), [fulfill](#), [grain offering](#), [guilt offering](#), [peace offering](#), [priest](#), [sacrifice](#), [unleavened bread](#), [vow](#))

### Bible References:

- 1 Chronicles 21:25-27
- 2 Chronicles 29:35
- Exodus 24:5-6
- Leviticus 03:3-5
- Numbers 06:13-15

### Word Data:

- Strong's: H8002

### Forms Found in the English ULB:

fellowship offering, fellowship offerings

## festival

### Definition:

In general, a festival is a celebration held by a community of people.

- The word for "festival" in the Old Testament literally means "appointed time."
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word "feast" is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
  - Passover
  - Festival of Unleavened Bread
  - Firstfruits
  - Festival of Weeks (Pentecost)
  - Festival of Trumpets

- Day of Atonement
- Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.
- A person who "celebrates" acts as if he were at a festival.

(See also: [feast](#))

Bible References:

- 1 Chronicles 23:31
- 2 Chronicles 08:13
- Exodus 05:01
- John 04:45
- Luke 22:01

Word Data:

- Strong's: H1974, H2166, H2282, H2287, H6213, H4150, H8057, G1456, G1858, G1859

Forms Found in the English ULB:

festival, festivals

fig

Definition:

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow 6 meters in height and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

- Habakkuk 03:17
- James 03:12
- Luke 13:07
- Mark 11:14
- Matthew 07:17
- Matthew 21:18

Word Data:

- Strong's: H1061, H6291, H8384, G3653, G4808, G4810

Forms Found in the English ULB:

fig, figs

filled with the Holy Spirit

Related Ideas:

full of the Holy Spirit

Definition:

The term "filled with the Holy Spirit" is a figurative expression that, when used to describe a person means the Holy Spirit is empowering that person to do God's will.

- The expression "filled with" is an expression that often means "controlled by."
- People are "filled with the Holy Spirit" when they follow the Holy Spirit's leading and completely rely on him to help them do what God wants.

Translation Suggestions:

- This term could be translated as "empowered by the Holy Spirit" or "controlled by the Holy Spirit." But it should not sound as though the Holy Spirit is forcing the person to do something.
- A sentence such as "he was filled with the Holy Spirit" could be translated as "he was living fully by the Spirit's power" or "he was completely guided by the Holy Spirit" or "the Holy Spirit was guiding him completely."
- This term is similar in meaning to the expression "live by the Spirit," but "filled with the Holy Spirit" emphasizes the completeness with which a person allows the Holy Spirit to have control or influence over his life. So these two expressions should be translated differently, if possible.

(See also: [Holy Spirit](#))

Bible References:

- Acts 04:31
- Acts 05:17
- Acts 06:8-9
- Luke 01:15
- Luke 01:39-41
- Luke 04:1-2

Word Data:

- Strong's: H4390, H4392, H7646, H8003, G40, G4130, G4137, G4151

Forms Found in the English ULB:

filled ... with the Holy Spirit, full ... of the Holy Spirit, full ... of the Spirit

fir

Definition:

A fir tree is a kind of tree that stays green all year and has cones that contain seeds.

- Fir trees are also referred to as "evergreen" trees.



- In ancient times, the wood of fir trees was used for making musical instruments and for building structures such as boats, houses, and the temple.
- Some examples of fir trees mentioned in the Bible are pine, cedar, cypress, and juniper.

(See also: [cedar](#), [cypress](#))

Bible References:

- Ezekiel 27:4-5
- Isaiah 37:24-25
- Isaiah 41:19-20
- Isaiah 44:14
- Isaiah 60:12-13
- Psalms 104:16-18

Word Data:

- Strong's: H766, H1265, H1266

Forms Found in the English ULB:

fir, firs

fire

Related Ideas:

blazing, fiery, firebrands, inflame, kindle

Definition:

Fire is the heat, light, and flames that are produced when something is burned.

- A fire that is "blazing" is very hot and has large flames.
- A "fire brand" is a piece of burning wood.
- To "set on fire" or "set fire to" something is to make it start burning with fire.
- To "inflame" something is to make it start burning.
- To "kindle" a fire is to start that fire burning.
- The final judgment of unbelievers is in the fire of hell.

The word "fire" and ideas related to fire are also used figuratively.

- The term "fire" can refer to judgment or purification.
- The phrase "baptize with fire" could also be translated as "cause to experience suffering in order to be purified."
- Fire is used to refine gold and other metals. In the Bible, this process is used to explain how God refines people through difficult things that happen in their lives.

(See also: [pure](#))

Bible References:

- 1 Kings 16:18-20
- 2 Kings 01:10
- 2 Thessalonians 01:08
- Acts 07:29-30
- John 15:06

- Luke 03:16
- Matthew 03:12
- Nehemiah 01:3

Word Data:

- Strong's: H217, H398, H784, H800, H801, H1197, H1200, H1513, H1814, H2734, H2740, H3341, H3857, H4168, H5135, H6315, G439, G440, G1067, G2741, G2618, G4442, G4443, G4447, G4448, G4451, G5394, G5457

Forms Found in the English ULB:

blazing, fiery, fire, firebrands, fires, flaming, kindle, kindled, kindles, set fire to, set ... on fire, sets ... on fire

firstborn

Related Ideas:

first issue

Definition:

The term "firstborn" refers to an offspring of people or animals that is born first, before the other offspring are born.

- In the Bible, "firstborn" usually refers to the first male offspring that is born.
- In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
- Often it was the firstborn male of an animal that was sacrificed to God.
- This concept can also be used figuratively. For example, the nation of Israel is called God's firstborn son because God gave it special privileges over other nations.
- Jesus, the Son of God is called God's firstborn because of his importance and authority over everyone else.
- The phrase "first issue of the womb" is another way of saying "firstborn."

Translation Suggestions:

- When "firstborn" occurs in the text alone, it could also be translated as "firstborn male" or "firstborn son," since that is what is implied.
- Other ways to translate this term could include "the son who was born first" or "the eldest son" or "the number one son."
- When used figuratively to refer to Jesus, this could be translated with a word or phrase that means "the son who has authority over everything" or "the Son who is first in honor."
- Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See also: [inherit](#), [sacrifice](#), [son](#))

Bible References:

- Colossians 01:15
- Genesis 04:3-5
- Genesis 29:26-27
- Genesis 43:33
- Luke 02:6-7
- Revelation 01:05

Word Data:

- Strong's: H1060, H1062, H1067, H1069, H6363, G4416, G5207

Forms Found in the English ULB:

first ... issue, firstborn

firstfruit

Definition:

The term "firstfruits" refers to a portion of the first crop of fruits and vegetables that was reaped during each harvest season.

- The Israelites offered these first fruits to God as a sacrificial offering.
- This term is also used figuratively in the Bible to refer to a firstborn son as being the first fruits of the family. That is, because he was the first son to be born into that family, he was the one who carried on the family name and honor.
- Because Jesus rose from the dead, he is called the "firstfruits" of all believers in him, believers who have died but who will some day come back to life.
- Believers in Jesus are also called the "firstfruits" of all creation, indicating the special privilege and position of those whom Jesus redeemed and called to be his people.

Translation Suggestions:

- The literal use of this term could be translated as "first portion (of crops)" or "first part of the harvest."
- If possible, the figurative uses should be translated literally, to allow for different meanings in different contexts. This will also show the correlation between the literal meaning and the figurative uses.

(See also: [firstborn](#))

Bible References:

- 2 Chronicles 31:4-5
- 2 Thessalonians 02:13
- Exodus 23:16-17
- James 01:18
- Jeremiah 02:03
- Psalms 105:36

Word Data:

- Strong's: H1061, H6529, H7225, G536

Forms Found in the English ULB:

firstfruit, firstfruits

fishermen

Related Ideas:

fish, fisher

Definition:

Fishermen are men who catch fish from the water as a means of earning money. In the New Testament, the fishermen used large nets to catch fish. The term "fishers" is another name for fishermen.

- Peter and other apostles worked as fishermen before being called by Jesus.
- Since the land of Israel was near water, the Bible has many references to fish and fishermen.
- This term could be translated with a phrase such as "men who catch fish" or "men who earn money by catching fish."
- The word "fish" can also be a verb that means "to catch fish."

Bible References:

- Ezekiel 47:9-10
- Isaiah 19:08
- Luke 05:1-3
- Matthew 04:19
- Matthew 13:47

Word Data:

- Strong's: H1728, H1770, H1771, H2271, G231

Forms Found in the English ULB:

fish, fishermen, fishers

flesh

Related Ideas:

fleshly, human, living creatures, meat, physical

Definition:

In the Bible, the term "flesh" literally refers to the soft tissue of the physical body of a human being or animal.

- The Bible also uses the term "flesh" in a figurative way to refer to all human beings or all living creatures.
- In the New Testament, the term "flesh" can be used to talk about something that is associated with being human. For example, to decide something according to the flesh means to decide something according to human standards.
- In the New Testament, the term "flesh" can be used to refer to the sinful nature of human beings. This is often used in contrast to their spiritual nature.
- The expression "own flesh and blood" refers to someone who is biologically related to another person, such as a parent, sibling, child, or grandchild.
- The expression "flesh and blood" can also refer to a person's ancestors or descendants.
- The expression "one flesh" refers to the physical uniting of a man and woman in marriage.

Translation Suggestions:

- In the context of an animal's body, "flesh" could be translated as "body" or "skin" or "meat."
- When it is used to refer generally to all living creatures, this term could be translated as "living beings" or "everything that is alive."
- When referring in general to all people, this term could be translated as "people" or "human beings" or "everyone who lives."

- The expression "flesh and blood" could also be translated as "relatives" or "family" or "kinfolk" or "family clan." There may be contexts where it could be translated as "ancestors" or "descendants."
- Some languages may have an expression that is similar in meaning to "flesh and blood."
- The expression "become one flesh" could be translated as "unite sexually" or "become as one body" or "become like one person in body and spirit." The translation of this expression should be checked to make sure it is acceptable in the project language and culture. . It should also be understood that this is figurative, and does not mean that a man and a woman who "become one flesh" literally become one person.

Bible References:

- 1 John 02:16
- 2 John 01:07
- Ephesians 06:12
- Galatians 01:16
- Genesis 02:24
- John 01:14
- Matthew 16:17
- Romans 08:08

Word Data:

- Strong's: H120, H829, H1320, H1321, H2878, H7607, H7683, G2907, G4559, G4561

Forms Found in the English ULB:

flesh, fleshly, human, humans, living creatures, meat, physical

flock

Related Ideas:

herd

Definition:

In the Bible, "flock" refers to a group of sheep or goats and "herd" refers to a group of cattle, oxen, or pigs.

- Different languages may have different ways of naming groups of animals or birds.
- For example, in English the term "herd" can also be used for sheep or goats, but in the Bible text it is not used this way.
- The term "flock" in English is also used for a group of birds, but it can not be used for pigs, oxen, or cattle.
- Consider what terms are used in your language to refer to different groups of animals.
- For verses that refer to "flocks and herds" it may be better to add "of sheep" or "of cattle" for example, if the language does not have different words to refer to different kinds of animal groups.

(See also: [goat](#), [ox](#), [pig](#), [sheep](#), )

Bible References:

- 1 Kings 10:28-29
- 2 Chronicles 17:11
- Deuteronomy 14:22-23
- Luke 02:8-9
- Matthew 08:30
- Matthew 26:31

Word Data:

- Strong's: H504, H951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7473, H7716, H7462, H7794, G34, G4167, G4168

Forms Found in the English ULB:

flock, flocking, flocks, herd, herds

flute

Related Ideas:

pipe, wind instrument

Definition:

In Bible times, pipes were musical instruments made of bone or wood with holes to allow the sound to come out. A flute was a kind of pipe.

- Most pipes had reeds made out of a kind of thick grass that vibrated as air was blown over it.
- A pipe without any reeds was often called a "flute."
- A shepherd played a pipe to calm his flocks of sheep.
- Pipes and flutes were used for playing sad or joyful music.

(See also: [flock](#), [shepherd](#))

Bible References:

- 1 Corinthians 14:07
- 1 Kings 01:38-40
- Daniel 03:3-5
- Luke 07:31-32
- Matthew 09:23
- Matthew 11:17

Word Data:

- Strong's: H4953, H5748, H2485, H2490, G832, G834, G836

Forms Found in the English ULB:

flute, flutes, pipe, pipes, wind instruments

fool

Related Ideas:

folly, foolish, foolishly, foolishness, insane, insanity, out of his mind, senseless, stupid, thoughtless, unwise

Definition:

The term "fool" refers to a person who often makes wrong choices, especially choosing to disobey. The term "foolish" describes a person or behavior that is not wise.

- In the Bible, the term "fool" usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, one who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term "folly" refers to an action that is not wise because it is against God's will. Often "folly" also includes the meaning of something that is ridiculous or dangerous.
- A person who is "insane" or suffering from "insanity" is unable to know truth from error, right from wrong, or good from evil and often acts without knowing what he is doing.
- Something that is hollow has nothing on its inside.

Translation Suggestions:

- The term "fool" could be translated as "foolish person" or "unwise person" or "senseless person" or "ungodly person."
- Ways to translate "foolish" could include "lacking understanding" or "unwise" or "senseless."

(See also: [wise](#))

Bible References:

- Ecclesiastes 01:17
- Ephesians 05:15
- Galatians 03:03
- Genesis 31:28
- Matthew 07:26
- Matthew 25:08
- Proverbs 13:16
- Psalms 049:13

Word Data:

- Strong's: H191, H196, H200, H1197, H1198, H1984, H2973, H3684, H3687, H3688, H3689, H3690, H5014, H5034, H5036, H5039, H5528, H5529, H5530, H5531, H6612, H8417, H8604, G453, G454, G781, G801, G877, G878, G2757, G3150, G3154, G3471, G3472, G3473, G3474, G3912, G3913

Forms Found in the English ULB:

act of disgraceful folly, acted ... foolishly, disgraceful folly, folly, fool, foolish, foolishness, fools, insane, insanity, out of ... mind, senseless, spoken ... foolishly, stupid, thoughtless, unwise

footstool

Definition:

The term "footstool" refers to an object which a person puts his feet on, usually to rest them while sitting. This term also has figurative meanings of submission and lower status.

- People in Bible times considered feet to be the least honorable parts of the body. So a "footstool" was of even lower honor because feet were rested on it.

- When God says "I will make my enemies a footstool for my feet" he is declaring power, control, and victory over the people who rebel against him. They will be humbled and conquered to the point of submitting to God's will.
- To "worship at God's footstool" means to bow down in worship before him as he sits on his throne. This again communicates humility and submission to God.
- David refers to the temple as God's "footstool." This could refer to his absolute authority over his people. This could also be picturing God the King on his throne, with his feet resting on his footstool, which represents all that is in submission to him.

Bible References:

- Acts 07:49
- Isaiah 66:1
- Luke 20:43
- Matthew 05:35
- Matthew 22:44
- Psalm 110:1

Word Data:

- Strong's: H1916, H3534, H7272, G4228, G5286

Forms Found in the English ULB:

footstool

foreigner

Related Ideas:

alien, barbarian, foreign, sojourn, sojourner, stranger, tenant

Definition:

The term "foreigner" refers to a person living in a country that is not his own. Another name for a foreigner is an "alien."

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from those of a particular region.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a "foreigner" there because she was not originally from Israel.
- The apostle Paul told the Ephesians that before they knew Christ, they were "foreigners" to God's covenant.
- Sometimes "foreigner" is translated as "stranger," but it should not refer only to someone who is unfamiliar or unknown.
- A "sojourner" is a person who is living in one country that is not his but waiting for the chance to move to his own country.
- A "barbarian" is a person from another country who does not speak the local language or obey the local customs and so the natives do not like or respect him.
- A "strangers" are persons who do not know each other.
- To be "alienated" is to no longer be living in loving relationship with another. For example, a husband and wife who are no longer living together but are not divorced are "alienated" or "estranged."
- A "tenant" is a person who rents his dwelling place.



Bible References:

- 2 Chronicles 02:17
- Acts 07:29-30
- Deuteronomy 01:15-16
- Genesis 15:12-13
- Genesis 17:27
- Luke 17:18
- Matthew 17:24-25

Word Data:

- Strong's: H312, H628, H1471, H1481, H1616, H2114, H3937, H4033, H5236, H5237, H6154, H8453, G241, G245, G246, G526, G915, G3581, G3927, G3941

Forms Found in the English ULB:

alien, alienated, alienates, barbarian, foreign, foreigner, foreigners, live as a foreigner, living as foreigners, sojourn, sojourned, sojourner, sojourners, sojourning, stranger, strangers, tenant, tenants

foreknow

Related Ideas:

foreknowledge

Definition:

The verb "foreknow" means to know something before it happens.

- God is not limited by time. He knows everything that happens in the past, present, and future.
- This word is often used in the context of God knowing already who will be saved through receiving Jesus as Savior.

Translation Suggestions:

- The term "foreknew" could also be translated as, "knew before" or "knew ahead of time" or "knew beforehand" or "already knew."
- The term "foreknowledge" could be translated as, "knowing before" or "knowing ahead of time" or "already knowing" or "knowing in advance."

(See also: [know](#), [predestine](#))

Bible References:

- Romans 08:29
- Romans 11:02

Word Data:

- Strong's: G4267, G4268

Forms Found in the English ULB:

foreknew, foreknowledge, foreknown

## forgive

### Related Ideas:

forgiven, forgiveness, pardon

### Definition:

To forgive someone means to not hold a grudge against that person even though they did something hurtful. "Forgiveness" is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean "cancel," as in the expression "forgive a debt."
- When people confess their sins, God forgives them based on Jesus' sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

The term "pardon" means to forgive and not punish someone for his sin.

- This word has the same meaning as "forgive" but may also include the meaning of a formal decision to not punish someone who is guilty.
- In a court of law, a judge can pardon a person found guilty of a crime.
- Even though we are guilty of sin, Jesus Christ pardoned us from being punished in hell, based on his sacrificial death on the cross.

### Translation Suggestions:

- Depending on the context, "forgive" could be translated as "pardon" or "cancel" or "release" or "not hold against" (someone).
- The term "forgiveness" could be translated by a word or phrase that means "practice of not resenting" or "declaring (someone) as not guilty" or "the act of pardoning."
- If the language has a word for a formal decision to forgive, that word could be used to translate "pardon."

(See also: [guilt](#))

### Bible References:

- Genesis 50:17
- Numbers 14:17-19
- Deuteronomy 29:20-21
- Joshua 24:19-20
- 2 Kings 05:17-19
- Psalms 025:11
- Psalms 025:17-19
- Isaiah 55:6-7
- Isaiah 40:02
- Luke 05:21
- Acts 08:22
- Ephesians 04:31-32
- Colossians 03:12-14
- 1 John 02:12

### Word Data:

- Strong's: H5546, H5547, H3722, H5375, H5545, H5547, G859, G863, G2433, G5483

Forms Found in the English ULB:

forgave, forgive, forgiven, forgiveness, forgives, pardon, pardoned

forsaken

Related Ideas:

abandon, give up, leave, walk away from

<!-- (We have removed all forms of "forsake" from the ULB as of 4/16/2020. -->

Definition:

The term "forsake" means to abandon someone or to give up something. Someone who has been "forsaken" has been deserted or abandoned by someone else.

- When people "forsake" God, they are being unfaithful to him by disobeying him.
- When God "forsakes" people, he has stopped helping them and allowed them to experience suffering in order to cause them to turn back to him.
- This term can also mean to forsake things, such as forsaking, or not following, God's teachings.
- The term "forsaken" can be used in the past tense, as in "he has forsaken you" or as in referring to someone who has "been forsaken."

Translation Suggestions:

- Other ways to translate this term could include "abandon" or "neglect" or "give up" or "go away from" or "leave behind," depending on the context.
- To "forsake" God's law could be translated "disobey God's law." This could also be translated as "abandon" or "give up on" or "stop obeying" his teachings or his laws.
- The phrase "be forsaken" can be translated as "be abandoned" or "be deserted."
- It more clearer to use different words to translate this term, depending on whether the text describes forsaking a thing or a person.

Bible References:

- 1 Kings 06:11-13
- Daniel 11:29-30
- Genesis 24:27
- Joshua 24:16-18
- Matthew 27:45-47
- Proverbs 27:9-10
- Psalms 071:18

Word Data:

- Strong's: H488, H2308, H5203, H5800, H7503, G646, G657, G863, G1459, G2641

Forms Found in the English ULB:

abandon, abandoned, forsake, give up, has left, have left, leave, left, walk away from

## found

### Related Ideas:

establish, foundation, founder

### Definition:

The verb "found" means build, create, or lay a base for. The phrase "founded on" means supported by or based on. A "foundation" is the base of support on which something is built or created.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term "foundation" can also refer to the beginning of something or to the time when something was first created.
- In a figurative sense, believers in Christ are compared to a building that is founded on the teachings of the apostles and prophets, with Christ himself being the cornerstone of the building.
- A "foundation stone" was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.
- To "establish" something is for a person to start or make or create something that he wants to endure for a long time.

### Translation Suggestions:

- The phrase "before the foundation of the world" could be translated as "before the creation of the world" or "before the time when the world first existed" or "before everything was first created."
- The term "founded on" could be translated as "securely built on" or "firmly based on."
- Depending on the context, "foundation" could be translated as "strong base" or "solid support" or "beginning" or "creation."

(See also: [cornerstone](#), [create](#))

### Bible References:

- 1 Kings 06:37-38
- 2 Chronicles 03:1-3
- Ezekiel 13:13-14
- Luke 14:29
- Matthew 13:35
- Matthew 25:34

### Word Data:

- Strong's: H134, H553, H787, H2713, H3245, H3247, H3248, H3559, H3772, H4143, H4144, H4146, H4328, H4349, H4527, H5975, H7760, H8356, G747, G950, G1457, G2310, G2311, G2602

### Forms Found in the English ULB:

established, establishes, found, foundation, foundations, founded, founder, founds, lay ... foundation, lay ... foundations

## fountain

### Related Ideas:

spring

Definition:

The terms "fountain" and "spring" usually refer to a large amount of water that flows out naturally from the ground.

- In modern times, a fountain is often a manmade object that has water flowing out of it, such as a drinking fountain. Make sure that the translation of this term refers to a natural source of flowing water.
- "Fountain" and "spring" are also used figuratively in the Bible to refer to blessings flowing from God or to refer to something that cleanses and purifies.

Bible References:

- 2 Peter 02:17
- Genesis 07:11
- Genesis 08:02
- Genesis 24:13
- Genesis 24:42
- James 03:11

Word Data:

- Strong's: H953, H1530, H1543, H3222, H4002, H4161, H4456, H4599, H4726, H5033, H5869, H5927, H6524, H6779, H8444, H8666, G242, G4077

Forms Found in the English ULB:

fountain, fountains, spring, springing, springs

frankincense

Definition:

Frankincense is a fragrant spice made from tree resin. It is used to make perfumes and incense.

- In Bible times, frankincense was an important spice used to prepare dead bodies for burial.
- This spice is also valuable for its healing and calming qualities.
- When learned men came from an eastern country to visit baby Jesus in Bethlehem, frankincense was one of the three gifts they brought him.

(See also: [Bethlehem](#), [learned men](#))

Bible References:

- 1 Chronicles 09:28-29
- Exodus 30:34-36
- Matthew 02:11-12
- Numbers 05:15

Word Data:

- Strong's: H3828, G3030

Forms Found in the English ULB:

frankincense

free

Related Ideas:

freedom, freeman, liberty, volunteer, without cost, without paying for it

Definition:

The terms "free" or "freedom" refer to not being in slavery, or any other kind of bondage. Another word for "freedom" is "liberty."

- The expression to "set someone free" or to "free someone" means to provide a way for someone to no longer be in slavery or captivity.
- In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
- Having "liberty" or "freedom" can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.
- To "volunteer" is to freely and willingly agree to do something.

Translation Suggestions:

- The term "free" could be translated with a word or phrase that means "not bound" or "not enslaved" or "not in slavery" or "not in bondage."
- The term "freedom" or "liberty" could be translated with a word or phrase that means "the state of being free" or "the condition of not being a slave" or "not being bound."
- The expression to "set free" could be translated as to "cause to be free" or to "rescue from slavery" or to "release from bondage."
- A person who has been "set free" has been "released" or "taken out of" bondage or slavery.

(See also: [bind](#), [enslave](#), [servant](#))

Bible References:

- Galatians 04:26
- Galatians 05:01
- Isaiah 61:1
- Leviticus 25:10
- Romans 06:18

Word Data:

- Strong's: H1865, H2600, H2666, H2668, H2670, H3318, H4800, H5068, H5069, H5071, H5337, H5352, H5355, H5425, H5674, H5800, H6299, H6340, H6362, H7342, H7971, G425, G525, G558, G629, G630, G859, G1344, G1432, G1657, G1658, G1659, G1849, G3089, G3955, G4506, G5483

Forms Found in the English ULB:

free, freed, freedom, freeing, freely, freely gave, freeman, frees, liberty, set ... free, volunteer, volunteered, without cost, without paying for it

freewill offering

Related Ideas

offer freewill gifts

Definition:

A freewill offering was a type of sacrifice to God that was not required by the Law of Moses. It was a person's own choice to give this offering.

- If the freewill offering was an animal to be sacrificed, the animal was permitted to have slight defects since it was a voluntary offering.
- The Israelites ate the sacrificed animal as part of a celebration feast.
- When a freewill offering could be given, this was a cause of rejoicing for Israel since it showed that the harvest had been good so that the people had plenty of food.
- The book of Ezra describes a different type of freewill offering that was brought for rebuilding the temple. This offering consisted of gold and silver money, as well as bowls and other objects made of gold and silver.

(See also: [burnt offering](#), [Ezra](#), [feast](#), [grain offering](#), [guilt offering](#), [law](#), [sin offering](#))

Bible References:

- 1 Chronicles 29:06
- 2 Chronicles 35:7-9
- Deuteronomy 12:17
- Exodus 36:2-4
- Leviticus 07:15-16

Word Data:

- Strong's: H5068, H5071

Forms Found in the English ULB:

freewill offering, freewill offerings, offered freewill gifts

fruit

Related Ideas:

bear fruit, crop, fruitful, produce, productive land, unfruitful

Definition:

The term "fruit" literally refers to the part of a plant that can be eaten.

- A "fruitful" plant is one that has a lot of good fruit.
- The expression "fruit of the land" refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.
- The term "crop" can refer to what people have planted for food.
- The term "crop" can refer to the food that is harvested at one time.

Sometimes the term "fruit" and ideas related to it are used figuratively.

- In general, the expression "fruit of" refers to anything that comes from or that is produced by something else. For example, the "fruit of wisdom" refers to the good things that come from being wise.
- The expression "fruit of the womb" refers to "what the womb produces"—that is, children.
- The Bible often uses "fruit" to refer to a person's actions. Just as fruit on a tree shows what kind of tree it is, in the same way a person's words and actions reveal what his character is like.
- The expression "fruit of the Spirit" refers to godly qualities that the Holy Spirit produces in the lives of people who obey him.

- The term "fruitful" can be used figuratively to mean "prosperous." This often refers to having many children and descendants, as well as having plenty of food and other wealth.

Translation Suggestions:

- It is best to translate this term using the general word for "fruit" that is commonly used in the project language to refer to the edible fruit of a fruit tree. In many languages it may be more natural to use the plural "fruits" whenever it refers to more than one fruit.
- Depending on the context, the term "fruitful" could be translated as "producing much spiritual fruit" or "having many children" or "prosperous."
- The expression "fruit of the land" could also be translated as "food that the land produces" or "food crops that are growing in that region."
- When God created animals and people, he commanded them to "be fruitful and multiply," which refers to having many offspring. This could also be translated as "have many offspring" or "have many children and descendants" or "have many children so that you will have many descendants."
- The expression "fruit of the womb" could be translated as "what the womb produces" or "children a woman gives birth to" or just "children." When Elizabeth says to Mary "blessed is the fruit of your womb," she means "blessed is the child you will give birth to." The project language may also have a different expression for this.
- Another expression "fruit of the vine," could be translated as "vine fruit" or "grapes."
- Depending on the context, the expression "will be more fruitful" could also be translated as "will produce more fruit" or "will have more children" or "will be prosperous."
- The apostle Paul's expression "fruitful labor" could be translated as "work that brings very good results" or "efforts that result in many people believing in Jesus."
- The "fruit of the Spirit" could also be translated as "works that the Holy Spirit produces" or "words and actions that show that the Holy Spirit is working in someone."

(See also: [descendant](#), [grain](#), [grape](#), [Holy Spirit](#), [vine](#), [womb](#))

Bible References:

- Galatians 05:23
- Genesis 01:11
- Luke 08:15
- Matthew 03:08
- Matthew 07:17

Word Data:

- Strong's: H4, H1061, H1063, H1069, H2233, H2981, H3018, H3581, H3759, H3899, H3978, H4022, H5108, H6499, H6509, H6529, H6631, H7019, H8393, H8570, G1081, G2590, G2592, G2593, G3703, G5052, G5352

Forms Found in the English ULB:

bear fruit, crop, crops, fruit, fruitful, fruits, produce, productive land, unfruitful

fulfill

Related Ideas:

carry out, fill to the limit, finish, fulfillment, in full, make something full



Definition:

The term "fulfill" means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, "fulfill" could be translated as "accomplish" or "complete" or "cause to happen" or "obey" or "perform."
- The phrase "has been fulfilled" could also be translated as "has come true" or "has happened" or "has taken place."
- Ways to translate "fulfill," as in "fulfill your ministry," could include "complete" or "perform" or "practice" or "serve other people as God has called you to do."

(See also: [prophet](#), [Christ](#), [minister](#), [call](#))

Bible References:

- 1 Kings 02:27
- Acts 03:17-18
- Leviticus 22:17-19
- Luke 04:21
- Matthew 01:22-23
- Matthew 05:17
- Psalms 116:12-15

Word Data:

- Strong's: H1214, H4390, H5487, H7999, G378, G4135, G4137, G4138, G5048, G5055

Forms Found in the English ULB:

carried out, fill up ... to the limit, finishing, fulfill, fulfilled, fulfillment, fulfills, in full, make ... full

furnace

Related Ideas:

kiln, oven

Definitions:

A furnace was a very large oven used for heating objects to a high temperature.

- In ancient times, most furnaces were used for melting metals to make objects such as cooking pots, jewelry, weapons, and idols.
- Furnaces were also used in the making of clay pottery.
- Sometimes a furnace is referred to figuratively to explain that something is very hot.
- An "oven" is like a small furnace, and it is used for cooking food.
- A "kiln" is also a small furnace used to heat things other than food.

(See also: [false god](#), [image](#))

Bible References:

- 1 Kings 08:51
- Genesis 19:28
- Proverbs 17:03
- Psalms 021:09
- Revelation 09:02

Word Data:

- Strong's: H861, H3536, H3564, H5948, H8574, G2575

Forms Found in the English ULB:

furnace, furnaces, kiln, oven, ovens

gate

Related Ideas:

doorkeeper, entrance, gate bars, gatekeeper, gateposts, gateway

Definition:

A "gate" is a hinged barrier at an access point in a fence or wall that surrounds a house or city.

- A "gate bar" is a wooden or metal bar that can be moved into place to lock the gate.
- A "gatekeeper" was a person who was responsible to control who could go through the gateway.
- A city gate could be opened to allow people, animals, and cargo to travel in and out of the city.
- To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city.
- A city gate was often the news and social center of a village. It was also where business transactions occurred and judgments were made, because city walls were thick enough to have gateways that produced cool shade from the hot sun. Citizens found it pleasant to sit in the shade to conduct their business and even to judge legal cases.

Translation Suggestions:

- Depending on the context, other ways to translate "gate" could be "door" or "wall opening" or "barrier" or "entranceway."
- The phrase "bars of the gate" could be translated as "gate bolts" or "wooden beams to lock the gate" or "metal locking rods of the gate."

Bible References:

- Acts 09:24
- Acts 10:18
- Deuteronomy 21:18-19
- Genesis 19:01
- Genesis 24:60
- Matthew 07:13

Word Data:

- Strong's: H1817, H5592, H6607, H8179, G2374, G4259, G4439, G4440, G2377

Forms Found in the English ULB:

entrance, gate, gate bars, gateposts, gates, gateway, gateways

generation

Definition:

The term "generation" refers to a group of people who were all born around the same time period.

- A generation can also refer to a span of time. In Bible times, a generation was usually considered to be about 40 years.
- Parents and their children are from two different generations.
- In the Bible, the term "generation" is also used figuratively to refer generally to people who share common characteristics.

Translation Suggestions

- The phrase "this generation" or "people of this generation" could be translated as "the people living now" or "you people."
- "This wicked generation" could also be translated as "these wicked people living now."
- The expression "from generation to generation" or "from one generation to the next" could be translated as "people living now, as well as their children and grandchildren" or "people in every time period" or "people in this time period and future time periods" or "all people and their descendants."
- "A generation to come will serve him; they will tell the next generation about Yahweh" could also be translated as "Many people in the future will serve Yahweh and will tell their children and grandchildren about him."

(See also: [descendant](#), [evil](#), [ancestor](#))

Bible References:

- Acts 15:19-21
- Exodus 03:13-15
- Genesis 15:16
- Genesis 17:07
- Mark 08:12
- Matthew 11:16
- Matthew 23:34-36
- Matthew 24:34

Word Data:

- Strong's: H1755, H1859, H8435, G1074

Forms Found in the English ULB:

generation, generations

## giant

### Definition:

The word "giant" usually refers to a person who is extremely tall and strong.

- Goliath, a Philistine soldier who fought David, was called a giant because he was a very tall, large, and strong man.
- The Israelite spies who explored the land of Canaan said that the people living there were like giants.

(See also: [Canaan](#), [Goliath](#), [Philistines](#))

### Bible References:

- Genesis 06:4
- Numbers 13:32-33

### Word Data:

- Strong's: H1368, H5303

### Forms Found in the English ULB:

giant, giants

## gift

### Related Ideas:

give, gracious gift

### Definition:

The term "gift" refers to anything that is given or offered to someone. A gift is given without the expectation of getting anything in return

- Money, food, clothing, or other things given to poor people are called "gifts."
- In the Bible, an offering or sacrifice given to God is also called a gift.
- The gift of salvation is something God gives us through faith in Jesus.
- In the New Testament, the term "gifts" is also used to refer to special spiritual abilities that God gives to all Christians for serving other people.

### Translation Suggestions:

- The general term for "gift" could be translated with a word or phrase that means "something that is given."
- In the context of someone having a gift or special ability that comes from God, the term "gift from the Spirit" could be translated as "spiritual ability" or "special ability from the Holy Spirit" or "special spiritual skill that God gave."

(See also: [spirit](#), [Holy Spirit](#))

### Bible References:

- 1 Corinthians 12:01
- 2 Samuel 11:08
- Acts 08:20

- Acts 10:04
- Acts 11:17
- Acts 24:17
- James 01:17
- John 04:9-10
- Matthew 05:23
- Matthew 08:4

Word Data:

- Strong's: H814, H4503, H4864, H4976, H4978, H4979, H4991, H5379, H7810, H7964, H8641, G331, G1390, G1394, G1431, G1434, G1435, G3311, G5485, G5486

Forms Found in the English ULB:

gift, gifts, give, gracious gift

gird

Definition:

The term "gird" means to fasten something around something else. It often refers to wrapping a belt or sash around the waist to keep a robe or tunic in place.

- The phrase "gird up the loins" refers to tucking the bottom of a garment into a belt to allow a person to move more freely, usually to do work.
- This phrase can also mean "get ready to work" or to be prepared to do something difficult.
- The phrase "gird the sword" means to tuck the sword into one's belt in order to carry it.

Picture of Girding a sword:

[<a href="https://content.bibletranslationtools.org/WycliffeAssociates/en\\_tw/raw/branch/master/PNGs/g/Girdsword.png"></a>](https://content.bibletranslationtools.org/WycliffeAssociates/en_tw/raw/branch/master/PNGs/g/Girdsword.png)

Translation Suggestions

- The expression "gird up the loins" could be translated using an expression in the target language that has the same meaning. Or it could be translated as "prepare yourself for action" or "get yourself ready."
- The term "girded with" could be translated as "encircled by" or wrapped with" or "belted with."

(See also: [loins](#))

Bible References:

- 1 Peter 01:13
- Job 38:03

Word Data:

- Strong's: H640, H247, H2290, H2296, H5401, H8151, G328, G1241, G2224, G4024

Forms Found in the English ULB:

gird, girded, girding, girds

## glean

### Related Ideas:

pick up

### Definition:

The term "glean" means to go through a field or orchard and pick up whatever grain or fruit the harvesters have left behind.

- God told the Israelites to let the widows, poor people, and foreigners glean the leftover grain in order to provide food for themselves.
- Sometimes the owner of the field would allow the gleaners to go directly behind the harvesters to glean, which enabled them to glean much more of the grain.
- A clear example of how this worked is in the story of Ruth, who was generously allowed to glean among the harvesters in the fields of her relative Boaz.
- Other ways to translate "glean" can be "pick up" or "gather" or "collect."

(See also: [Boaz](#), [grain](#), [harvest](#), [Ruth](#))

### Bible References:

- Deuteronomy 24:21-22
- Isaiah 17:4-5
- Job 24:06
- Ruth 02:02
- Ruth 02:15

### Word Data:

- Strong's: H3950, H3951, H5953, H5955

### Forms Found in the English ULB:

glean, gleaned, gleanings, gleans, picked up

## glory

### Related Ideas:

beautiful, beauty, glorify, glorious, take pride

### Definition:

In general, the term "glory" means honor, splendor, and extreme greatness. Anything that has glory is said to be "glorious."

- Sometimes "glory" refers to something of great value and importance. In other contexts it communicates splendor, brightness, or judgment.
- For example, the expression "glory of the shepherds" refers to the lush pastures where their sheep had plenty of grass to eat.
- Glory is especially used to describe God, who is more glorious than anyone or anything in the universe. Everything in his character reveals his glory and his splendor.
- The expression to "glory in" means to boast about or take pride in something.

The term "glorify" means to show or tell how great and important something or someone is. It literally means to "give glory to."

- People can glorify God by telling about the wonderful things he has done.
- They can also glorify God by living in a way that honors him and shows how great and magnificent he is.
- When the Bible says that God glorifies himself, it means that he reveals to people his amazing greatness, often through miracles.
- God the Father will glorify God the Son by revealing to people the Son's perfection, splendor, and greatness.
- Everyone who believes in Christ will be glorified with him. When they are raised to life, they will be changed to reflect his glory and to display his grace to all creation.

Translation Suggestions:

- Depending on the context, different ways to translate "glory" could include "splendor" or "brightness" or "majesty" or "awesome greatness" or "extreme value."
- The term "glorious" could be translated as "full of glory" or "extremely valuable" or "brightly shining" or "awesomely majestic."
- The expression "give glory to God" could be translated as "honor God's greatness" or "praise God because of his splendor" or "tell others how great God is."
- The expression "glory in" could also be translated as "praise" or "take pride in" or "boast about" or "take pleasure in."
- "Glorify" could also be translated as "give glory to" or "bring glory to" or "cause to appear great."
- The phrase "glorify God" could also be translated as "praise God" or "talk about God's greatness" or "show how great God is" or "honor God (by obeying him)."
- The term "be glorified" could also be translated as, "be shown to be very great" or "be praised" or "be exalted."

(See also: [exalt](#), [obey](#), [praise](#))

Bible References:

- Exodus 24:17
- Numbers 14:9-10
- Isaiah 35:02
- Luke 18:43
- Luke 02:09
- John 12:28
- Acts 03:13-14
- Acts 07:1-3
- Romans 08:17
- 1 Corinthians 06:19-20
- Philippians 02:14-16
- Philippians 04:19
- Colossians 03:1-4
- 1 Thessalonians 02:05
- James 02:1-4
- 1 Peter 04:15-16
- Revelation 15:04

Word Data:

- Strong's: H117, H142, H155, H1342, H1926, H1927, H1935, H1984, H2896, H3367, H3513, H3519, H3520, H5278, H6286, H6643, H7623, H8231, H8597, G1391, G1392, G1740, G1741, G2570, G2744, G4888

Forms Found in the English ULB:

beautiful, beauty, glories, glorified, glorifies, glorify, glorifying, glorious, glory, take pride

goat

Related Ideas:

goatskins, kid, scapegoat, young goat

Definition:

A goat is a medium-sized, four-legged animal which is similar to a sheep and is raised primarily for its milk and meat. A baby goat is called a "kid."

- Like sheep, goats were important animals of sacrifice, especially at Passover.
- Although goats and sheep can be very similar, these are some ways that they are different:
- Goats have coarse hair; sheep have wool.
- The tail of a goat stands up; the tail of a sheep hangs down.
- Sheep usually like to stay with their flocks, but goats are more independent and tend to wander away from their herds.
- In Bible times, goats were often the main source of milk in Israel.
- Goat skins were used for tent coverings and to make bags for holding wine.
- In both the Old and New Testaments, the goat was used as a symbol for unrighteous people, perhaps because of its tendency to wander away from the one taking care of it.
- The Israelites also used goats as symbolic sin bearers. When one goat was sacrificed, the priest would lay his hands on a second, live goat, and send it into the desert as a symbol that the animal was bearing the people's sins.

(See also: [flock](#), [sacrifice](#), [sheep](#), [righteous](#), [wine](#))

Bible References:

- Exodus 12:3-4
- Genesis 30:32
- Genesis 31:10
- Genesis 37:31
- Leviticus 03:12-14
- Matthew 25:33

Word Data:

- Strong's: H689, H1423, H1429, H3277, H3629, H5795, H5796, H6260, H6629, H6842, H7716, H8163, H8166, H8495, G122, G2055, G2056, G5131



Forms Found in the English ULB:

goat, goats, goats', goatskins, kid, kids, scapegoat, young goat

god

Related Ideas:

disgusting figure, false god, goat idols, goddess, idolater, idolatrous, idolatry

Definition:

A false god is something that people worship instead of the one true God. The term "goddess" refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God's people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

An idol is an object that people make so they can worship it. Something is described as "idolatrous" if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An "idolatrous kingdom" means a "kingdom of people who worship idols" or a "kingdom of people who worship earthly things."
- The term "idolatrous figure" is another word for a "carved image" or an "idol."

Translation Suggestions:

- There may already be a word for "god" or "false god" in the language or in a nearby language.
- The term "idol" could be used to refer to false gods.
- In English, a lower case "g" is used to refer to false gods, and upper case "G" is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: [God](#), [Asherah](#), [Baal](#), [Molech](#), [demon](#), [image](#), [kingdom](#), [worship](#))

Bible References:

- Genesis 35:02
- Exodus 32:01
- Psalms 031:06
- Psalms 081:8-10
- Isaiah 44:20
- Acts 07:41
- Acts 07:43
- Acts 15:20
- Acts 19:27
- Romans 02:22

- Galatians 04:8-9
- Galatians 05:19-21
- Colossians 03:05
- 1 Thessalonians 01:09

Word Data:

- Strong's: H205, H367, H410, H426, H430, H457, H1322, H1544, H1892, H3649, H4656, H4906, H5236, H5566, H6090, H6091, H6456, H6459, H6673, H6736, H6754, H7723, H8163, H8251, H8267, H8441, H8655, G1140, G1493, G1494, G1495, G1496, G1497, G2299, G2712

Forms Found in the English ULB:

disgusting figure, disgusting figures, false god, goat idols, god, goddess, gods, idol, idol's, idolater, idolaters, idolatrous, idolatry, idols, idols'

godly

Related Ideas:

godless, godless actions, godlessness, godliness, ungodliness, ungodly

Definition:

The term "godly" is used to describe a person who acts in a way that honors God and shows what God is like. "Godliness" is the character quality of honoring God by doing his will.

- A person who has godly character will show the fruits of the Holy Spirit, such as love, joy, peace, patience, kindness, and self control.
- The quality of godliness shows that a person has the Holy Spirit and is obeying him.

The terms "ungodly" and "godless" describe people who are in rebellion against God. Living in an evil way, without thought of God, is called "ungodliness" or "godlessness."

- The meanings of these words are very similar. However, "godless" and "godlessness" may describe a more extreme condition in which people or nations do not even acknowledge God or his right to rule them.
- God pronounces judgment and wrath on ungodly people, on everyone who rejects him and his ways.

Translation Suggestions:

- The phrase "the godly" could be translated as "godly people" or "people who obey God."
- The adjective "godly" could be translated as "obedient to God" or "righteous" or "pleasing to God."
- The phrase "in a godly manner" could be translated as "in a way that obeys God" or "with actions and words that please God."
- Ways to translate "godliness" could include "acting in a way that pleases God" or "obeying God" or "living in a righteous manner."
- Depending on the context, the term "ungodly" could be translated as "displeasing to God" or "immoral" or "disobeying God."
- The terms "godless" and "godlessness" literally mean that the people are "without God" or "having no thought of God" or "acting in a way that does not acknowledge God."
- Other ways to translate "ungodliness" or "godlessness" could be "wickedness" or "evil" or "rebellion against God".

(See also [evil](#), [honor](#), [obey](#), [righteous](#), [righteous](#))

Bible References:

- Job 27:10
- Proverbs 11:09
- Acts 03:12
- 1 Timothy 01:9-11
- 1 Timothy 04:07
- 2 Timothy 03:12
- Hebrews 12:14-17
- Hebrews 11:7
- 1 Peter 04:18
- Jude 01:16

Word Data:

- Strong's: H120, H2611, H2612, H5760, H7563, G763, G764, G765, G2124, G2150, G2152, G2153, G2317

Forms Found in the English ULB:

godless, godless actions, godlessness, godliness, godly, godly life, ungodliness, ungodly

gold

Related Ideas:

golden, goldsmith, purest gold

Definition:

Gold is a yellow, high quality metal that was used for making jewelry and religious objects. It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included earrings and other jewelry, and idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term "golden" or "gold-covered" or "gold-overlaid" could also be used.
- Sometimes an object is described as "gold-colored," which means it has the yellow color of gold, but may not actually be made of gold.
- A "goldsmith" is a person who takes gold and makes it into useful things like jewelry.

(See also: [altar](#), [ark of the covenant](#), [false god](#), [silver](#), [tabernacle](#), [temple](#))

Bible References:

- 1 Peter 01:07
- 1 Timothy 02:8-10
- 2 Chronicles 01:15
- Acts 03:06
- Daniel 02:32

Word Data:

- Strong's: H1220, H1722, H2091, H2742, H3800, H5458, H6337, H6884, H6885, G5552, G5553, G5554, G5557

Forms Found in the English ULB:

gold, golden, goldsmith, goldsmiths, purest gold

good

Related Ideas:

best, better, fair, good things, goodness, improved, prefer, proper, well

Definition:

The word "good" has different meanings depending on the context. Many languages will use different words to translate these different meanings.

- In general, something is good if it fits with God's character, purposes, and will.
- Something that is "good" could be pleasing, excellent, helpful, suitable, profitable, or morally right.
- Land that is "good" could be called "fertile" or "productive."
- A "good" crop could be a "plentiful" crop.
- A person can be "good" at what they do if they are skillful at their task or profession, as in, the expression, "a good farmer."
- In the Bible, the general meaning of "good" is often contrasted with "evil."
- The term "goodness" usually refers to being morally good or righteous in thoughts and actions.
- The goodness of God refers to how he blesses people by giving them good and beneficial things. It also can refer to his moral perfection.
- Actions that are "proper" are those that are good and right for the situation in which they are done.
- "Goods" are good things, valuable possessions.
- To "prefer" something is to think it is better than other things.

Translation Suggestions:

- The general term for "good" in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include "kind" or "excellent" or "pleasing to God" or "righteous" or "morally upright" or "profitable."
- "Good land" could be translated as "fertile land" or "productive land"; a "good crop" could be translated as a "plentiful harvest" or "large amount of crops."
- The phrase "do good to" means to do something that benefits others and could be translated as "be kind to" or "help" or "benefit" someone.
- To "do good on the Sabbath" means to "do things that help others on the Sabbath."
- Depending on the context, ways to translate the term "goodness" could include "blessing" or "kindness" or "moral perfection" or "righteousness" or "purity."

(See also: [evil](#), [holy](#), [profit](#), [righteous](#))

Bible References:

- Galatians 05:22-24
- Genesis 01:12
- Genesis 02:09
- Genesis 02:17
- James 03:13

- Romans 02:04

Word Data:

- Strong's: H155, H410, H1580, H1926, H2532, H2617, H2623, H2895, H2896, H2898, H3190, H3191, H3276, H3787, H3966, H4399, H5232, H6743, H7225, H7368, H7399, H7999, H8231, H8232, G14, G15, G18, G19, G515, G744, G865, G979, G1342, G1380, G1832, G2095, G2097, G2106, G2107, G2108, G2109, G2140, G2163, G2293, G2565, G2567, G2570, G2573, G2986, G3140, G4147, G4632, G4851, G5224, G5358, G5543, G5544, G5623

Forms Found in the English ULB:

best, better, do ... good, fair, good, good things, goodness, goods, improved, made ... better, prefer, proper, seemed good, well

good news

Related Ideas:

gospel

Definition:

The term "gospel" literally means "good news" and refers to a message or announcement that tells people something that benefits them and makes them glad.

- In the Bible, this term usually refers to the message about God's salvation for people through Jesus' sacrifice on the cross.
- In most English Bibles, "good news" is usually translated as "gospel" and is also used in phrases such as, the "gospel of Jesus Christ," the "gospel of God" and the "gospel of the kingdom."
- The writers of the New Testament use a verb based on this noun to talk about telling or proclaiming good news or preaching the gospel.

Translation Suggestions:

- Different ways to translate this term could include, "good message" or "good announcement" or "God's message of salvation" or "the good things God teaches about Jesus."
- Depending on the context, ways to translate the phrase, "good news of" could include, "good news about" or "good message about" or "good message from" or "the good things God tells us about" or "what God says about how he saves people."

(See also: [kingdom](#), [sacrifice](#), [save](#))

Bible References:

- 1 Thessalonians 01:05
- Acts 08:25
- Colossians 01:23
- Galatians 01:06
- Luke 08:1-3
- Mark 01:14
- Philippians 02:22
- Romans 01:03

Word Data:

- Strong's: H1319, G2097, G2098, G4283

Forms Found in the English ULB:

announce good news, announced the good news, announcing ... the good news, being told good news, bring ... good news, brings ... good news, brought ... good news, good news, gospel, gospel's, had ... good news proclaimed, preach the gospel, preached the gospel beforehand, preaching ... the gospel, proclaim ... gospel, proclaimed the good news, proclaimed the gospel, proclaiming ... good news, proclaiming the gospel, telling ... good news, were told the good news

gossip

Related Ideas:

gossiper

Definition:

The term "gossip" refers to talking to people about someone else's personal affairs, usually in a negative and unproductive way. Often what is talked about has not been confirmed as true.

- The Bible says that spreading negative information about people is wrong. Gossip and slander are examples of this kind of negative speech.
- Gossip is harmful to the person being spoken about because it often hurts someone's relationships with other people.

(See also: [slander](#))

Bible References:

- 1 Timothy 05:13
- 2 Corinthians 12:20
- Leviticus 19:15-16
- Proverbs 16:28
- Romans 01:29-31

Word Data:

- Strong's: H5372, G2636

Forms Found in the English ULB:

gossip, gossiper, gossips

governor

Related Ideas:

deputy, govern government, high officials, proconsul

Definition:

A "governor" is a person who rules over a state, region, or territory. To "govern" means to guide, lead, or manage them.

- The term "proconsul" was a more specific title for a governor who ruled over a Roman province.
- In Bible times, governors were appointed by a king or emperor and were under his authority.
- A "government" consists of all the rulers who govern a certain country or empire. These rulers make laws that guide the behavior of their citizens so that there is peace, safety, and prosperity for all the people of that nation.

Translation Suggestions:

- The word "governor" can also be translated as "ruler" or "overseer" or "regional leader" or "one who rules over a small territory."
- Depending on the context, the term "govern" could also be translated as, "rule over" or "lead" or "manage" or supervise."
- The term "governor" should be translated differently than the terms for "king" or "emperor", since a governor was a less powerful ruler who was under their authority.
- The term "proconsul" could also be translated as, "Roman governor" or "Roman provincial ruler."

(See also: [authority](#), [king](#), [power](#), [province](#), [Rome](#), [ruler](#))

Bible References:

- Acts 07:9-10
- Acts 23:22
- Acts 26:30
- Mark 13:9-10
- Matthew 10:18
- Matthew 27:1-2

Word Data:

- Strong's: H323, H324, H1777, H2280, H4951, H5148, H5333, H5460, H6346, H6347, H6486, H7989, H8269, H8660, G445, G446, G746, G1481, G2232, G2233, G2230, G4232

Forms Found in the English ULB:

deputy, govern, government, governments, governor, governors, high officials, proconsul, proconsuls, provincial governors

grace

Related Ideas:

generous, gracious, graciously

Definition:

The word "grace" refers to help or blessing that is given to someone who has not earned it. The term "gracious" describes someone who shows grace to others.

- God's grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.

- The expression to "find grace" is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

- Other ways that "grace" could be translated include "divine kindness" or "God's favor" or "God's kindness and forgiveness for sinners" or "merciful kindness."
- The term "gracious" could be translated as "full of grace" or "kind" or "merciful" or "mercifully kind."
- The expression "he found grace in the eyes of God" could be translated as "he received mercy from God" or "God mercifully helped him" or "God showed his favor to him" or "God was pleased with him and helped him."

Bible References:

- Acts 04:33
- Acts 06:08
- Acts 14:04
- Colossians 04:06
- Colossians 04:18
- Genesis 43:28-29
- James 04:07
- John 01:16
- Philippians 04:21-23
- Revelation 22:20-21

Word Data:

- Strong's: H2580, H2587, H2589, H2603, G5485, G5543

Forms Found in the English ULB:

act of grace, generous, grace, gracious, graciously, graciously given

grain

Related Ideas:

grainfields, standing grain

Definition:

The term "grain" usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- A head of grain is the part of the plant that holds the grain.
- Note that some older Bible versions use the word "corn" to refer to grain in general. In modern English however, "corn" only refers to one type of grain.

(See also: [head](#), [wheat](#))

Bible References:

- Genesis 42:03
- Genesis 42:26-28
- Genesis 43:1-2



- Luke 06:02
- Mark 02:24
- Matthew 13:7-9
- Ruth 01:22

Word Data:

- Strong's: H1250, H1430, H1715, H2233, H2591, H3759, H3899, H7054, H7383, H7641, H7668, G248, G2590, G2848, G3450, G4621, G4719

Forms Found in the English ULB:

grain, grainfields, grains, standing grain

grain offering

Definition:

A grain offering was a gift of wheat or barley flour offered to God, often after a burnt offering.

- The grain used for the grain offering had to be finely ground up. Sometimes it was cooked before being offered, but other times it was left uncooked.
- Oil and salt were added to the grain flour, but no yeast or honey was permitted.
- Part of the grain offering was burned up and part of it was eaten by the priests.

(See also: [burnt offering](#), [guilt offering](#), [sacrifice](#), [sin offering](#))

Bible References:

- 1 Chronicles 23:27-29
- Exodus 29:41-42
- Judges 13:19
- Leviticus 02:02

Word Data:

- Strong's: H4503, H8641

Forms Found in the English ULB:

grain offering, grain offerings

grape

Related Ideas:

raisin

Definition:

A grape is a small, round, smooth-skinned berry fruit that grows in clusters on vines. The juice of grapes is used in making wine.

- There are different colors of grapes, such as light green, purple, or red.
- Individual grapes can be around one to three centimeters in size.
- People grow grapes in gardens called vineyards. These normally consist of long rows of vines.

- Grapes were a very important food during Bible times, and having vineyards was a sign of wealth.
- "Raisins" are dried grapes. People often dried grapes in order to keep them from rotting.
- Jesus told a parable about a grape vineyard to teach his disciples about God's kingdom.

(See also: [vine](#), [vineyard](#), [wine](#))

Bible References:

- Deuteronomy 23:24
- Hosea 09:10
- Job 15:33
- Luke 06:43-44
- Matthew 07:15-17
- Matthew 21:33

Word Data:

- Strong's: H891, H1154, H1155, H1210, H3196, H5955, H6025, H6528, G288, G4718

Forms Found in the English ULB:

grape, grapes, raisin, raisins

groan

Related Ideas:

sigh

Definition:

The term to "groan" refers to the uttering of a deep, low sound that is caused by physical or emotional distress. It could also be the sound someone makes without any words.

- A person can groan because of feeling grief.
- Groaning can be caused by feeling a terrible, oppressive burden.
- Other ways to translate "groan" could include, "give a low cry of pain" or "grieve deeply."
- As a noun, this could be translated as, "a low cry of distress" or "a deep murmur of pain."

(See also: [cry](#))

Bible References:

- 2 Corinthians 05:02
- Hebrews 13:17
- Job 23:02
- Psalms 032:3-4
- Psalms 102:5-6

Word Data:

- Strong's: H584, H585, H602, H603, H1901, H1993, H5008, H5009, H5098, H5594, H7581, G4726, G4727, G4959

Forms Found in the English ULB:

groan, groaned, groaning, groanings, groans, sigh, sighed, sighed deeply, sighing

guilt

Related Ideas:

guilty, accountable, reason for a penalty

Definition:

The term "guilt" refers to the fact of having sinned or committed a crime.

- To "be guilty" means to have done something morally wrong, that is, to have disobeyed God.
- The opposite of "guilty" is "innocent."

Translation Suggestions:

- Some languages might translate "guilt" as "the weight of sin" or "the counting of sins."
- Ways to translate to "be guilty" could include a word or phrase that means, to "be at fault" or "having done something morally wrong" or "having committed a sin."

(See also: [innocent](#), [iniquity](#), [punish](#), [sin](#))

Bible References:

- Exodus 28:36-38
- Isaiah 06:07
- James 02:10-11
- John 19:04
- Jonah 01:14

Word Data:

- Strong's: H6140, H816, H817, H818, H819, H2398, H5352, H5355, H5771, H7561, H7563, G338, G1777, G5267

Forms Found in the English ULB:

cause ... to become guilty, find guilty, guilt, guilty, held accountable, reason for ... penalty

guilt offering

Definition:

A guilt offering was an offering or sacrifice that God required an Israelite to make if he had accidentally did something wrong such as disrespect God or damage another person's property.

- This offering involved the sacrifice of an animal and the payment of a fine, with silver or gold money.
- In addition, the person at fault was responsible to pay for any damage that was done.

(See also: [burnt offering](#), [grain offering](#), [sacrifice](#), [sin offering](#))

Bible References:

- 1 Samuel 06:03

- 2 Kings 12:16
- Leviticus 05:5-6
- Numbers 06:12

Word Data:

- Strong's: H817

Forms Found in the English ULB:

guilt offering, guilt offerings

**hail**

Related Ideas:

hailstones, hailstorm

Definitions:

This term usually refers to lumps of frozen water that fall from the sky. Although spelled the same way in English, a different word, "hail" is used in greeting someone and can mean, "hello" or "greetings to you."

- Hail that comes down from the sky is in the form of balls or chunks of ice called "hailstones."
- Usually hailstones are small (only a few centimeters wide), but sometimes there are hailstones that are as big as 20 centimeters wide and that weigh over a kilogram.
- The book of Revelation in the New Testament describes enormous hailstones weighing 50 kilograms that God will cause to fall on earth when he judges people for their wickedness in the end times.
- The word "hail" that is a formal greeting in older English literally means "rejoice" and could be translated as "Greetings!" or "Hello!"

Bible References:

- Matthew 27:29
- Matthew 28:8-10
- Psalms 078:48
- Psalms 148:08
- Revelation 08:07

Word Data:

- Strong's: H68, H417, H1258, H1259, G5463, G5464

Forms Found in the English ULB:

hail, hails, hailstones, hailstorm

**hand**

Related Ideas:

handbreadth, handful, lay a hand on

Definition:

There are several figurative ways that "hand" is used in the Bible:

- To "hand" something to someone means to put something into that person's hands.
- The term "hand" is often used in reference to God's power and action, such as when God says "Has not my hand made all these things?"
- Expressions such as "hand over to" or "deliver into the hands of" refer to causing someone to be under the control or power of someone else.
- Some other figurative uses of "hand" include:
  - To "lay a hand on" means to "harm."
  - To "save from the hand of" means to stop someone from harming someone else.
  - The position of being "on the right hand" means "on the right side" or "to the right."
  - The expression "by the hand of" someone means "by" or "through" the action of that person. For example, "by the hand of the Lord" means that the Lord is the one who caused something to happen.
  - Placing hands on someone is often done while speaking a blessing over that person.
  - The term "laying on of hands" refers to placing a hand on a person in order to dedicate that person to God's service or to pray for healing.
  - When Paul says "written by my hand," it means that this part of the letter was physically written down by him, rather than spoken to someone else to write down.

Translation Suggestions

- These expressions and other figures of speech could be translated using other figurative expressions that have the same meaning. Or the meaning could be translated using direct, literal language (see examples above).
- The expression "handed him the scroll" could also be translated as "gave him the scroll" or "put the scroll in his hand." It was not given to him permanently, but just for the purpose of using it at that time.
- When "hand" refers to the person, such as in "the hand of God did this," it could be translated as "God did this."
- An expression such as "delivered them into the hands of their enemies" or "handed them over to their enemies," could be translated as, "allowed their enemies to conquer them" or "caused them to be captured by their enemies" or "empowered their enemies to gain control over them."
- To "die by the hand of" could be translated as "be killed by."
- The expression "on the right hand of" could be translated as "on the right side of."
- In regard to Jesus being "seated at the right hand of God," if this does not communicate in the language that it refers to a position of high honor and equal authority, a different expression with that meaning could be used. Or a short explanation could be added: "on the right side of God, in the position of highest authority."

(See also: [adversary](#), [bless](#), [captive](#), [honor](#), [power](#))

Bible References:

- Acts 07:25
- Acts 08:17
- Acts 11:21
- Genesis 09:05

- Genesis 14:20
- John 03:35
- Mark 07:32
- Matthew 06:03

Word Data:

- Strong's: G710, G1188, G2176, G2902, G4084, G5495, G5496, G5497, H2026, H2651, H2947, H2948, H3027, H3028, H3231, H3233, H3709, H7126, H7138, H8042, H8168

Forms Found in the English ULB:

by the hand of, fist, from the hand of, hand, handbreadth, handed, handful, handfuls, handing, hands, lay a hand on, lays his hand on

## hang

Definition:

The term "hang" means to suspend something or someone above the ground.

- Death by hanging typically is done by tying a rope that is tied around a person's neck and sustaining him from an elevated object, like a tree limb. Judas killed himself by hanging.
- Although Jesus died while hanging on a wooden cross, there was nothing around his neck: the soldiers suspended him by nailing his hands (or wrists) and his feet to the cross.
- To hang someone always refers to the way of killing someone by hanging them with a rope around their neck.

Bible References:

- 2 Samuel 17:23
- Acts 10:39
- Galatians 03:13
- Genesis 40:22
- Matthew 27:3-5

Word Data:

- Strong's: H2614, H3363, H8518, G519

Forms Found in the English ULB:

hang, hanged, hanging, hangings, hangs, hung

## hard

Related Ideas:

hardly, hardness, hardship

Definition:

The term "hard" has several different meanings, depending on the context. It usually describes something that is difficult, persistent, or unyielding.

- An object that is "hard" is solid and firm. It is not easily broken, bent, dented, or pierced.

- Work that is "hard" is difficult to do.
- When a person works "hard", he does that work diligently and with a lot of effort to do it well.
- A person who "hardly" does something either does not do it completely or does it rarely.
- A person who goes through "hardship" is suffering or does not have what he needs.

The term "hard" can be used figuratively

- A person who has a "hard heart" is stubborn. He continues to disobey God and will not repent.
- A person whose heart is hardened has become stubbornly disobedient.

#### Translation Suggestions

- The terms "hardness" or "hardness of heart" or "hard heart" could be translated as "stubbornness" or "persistent rebellion" or "rebellious attitude" or "stubborn disobedience" or "stubbornly not repenting."
- The term "hardened" could also be translated as "stubbornly unrepentant" or "refusing to obey."
- "Do not harden your heart" could be translated as "do not refuse to repent" or "do not stubbornly keep disobeying."
- Other ways to translate "hard-hearted" could include "stubbornly disobedient" or "continuing to disobey" or "refusing to repent" or "always rebelling."
- In expressions such as "work hard" or "try hard," the term "hard" could be translated as "with perseverance" or "diligently."
- The expression "press hard against" could also be translated as "shove with force" or "push strongly against."
- To "oppress people with hard labor" could be translated as "force people to work so hard that they suffer" or "cause people to suffer by forcing them to do very difficult work."
- A different kind of "hard labor" is experienced by a woman who is about to deliver a baby.

(See also: [disobey](#), [evil](#), [heart](#), [labor pains](#), [stiff-necked](#))

#### Bible References:

- 2 Corinthians 11:23
- Deuteronomy 15:07
- Exodus 14:04
- Hebrews 04:07
- John 12:40
- Matthew 19:08

#### Word Data:

- Strong's: H553, H1692, H2388, H2389, H2420, H2864, H3021, H3332, H3513, H3515, H3966, H4164, H4165, H4522, H4751, H4784, H4843, H5450, H5647, H5797, H5810, H5980, H5999, H6089, H6381, H7185, H7188, H7280, H8068, H8307, H8513, H8631, G917, G1421, G1422, G1423, G2205, G2478, G2553, G2872, G2873, G3425, G3433, G4053, G4183, G4456, G4457, G4641, G4642, G4643, G4645, G4912

#### Forms Found in the English ULB:

hard, harden, hardened, hardening, hardens, harder, hardest, hardly, hardness, hardship, hardships

harp

elated Ideas:

harpist, lyre

Definition:

A harp is a stringed musical instrument, that usually consists of a large open frame with vertical strings.

- In Bible times, fir wood was used to make harps and other musical instruments.
- Players of harps and lyres would hold them in the hands and play them by strumming or plucking while walking.
- In many places in the Bible, harps are mentioned as instruments that were used to praise and worship God.
- David wrote several psalms which were set to harp music.
- He also played a harp for King Saul, to soothe the king's troubled spirit.
- A lyre looks like a small harp, having strings strung across an open frame.

(See also: [David](#), [fir](#), [psalm](#), [Saul \(OT\)](#))

Picture of a Harp:

[<a href="https://content.bibletranslationtools.org/WycliffeAssociates/en\\_tw/raw/branch/master/PNGs/h/Harp2.png"></a>](https://content.bibletranslationtools.org/WycliffeAssociates/en_tw/raw/branch/master/PNGs/h/Harp2.png)

Bible References:

- 1 Chronicles 15:16-18
- Amos 05:23-24
- Daniel 03:05
- Psalm 033:1-3
- Revelation 05:8

Word Data:

- Strong's: H3658, H5035, H7030, G2788, G2789, G2790

Forms Found in the English ULB:

harp, harpist, harpists, harps, lyre, lyres

harvest

Related Ideas:

harvester

Definition:

The term "harvest" refers to the gathering in of ripe fruits or vegetables from the plants on which they were growing.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a "Festival of Harvest" or "Festival of Ingathering" to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In a figurative sense, the word "harvest" can refer to people coming to believe in Jesus or can describe a person's spiritual growth.
- The idea of a harvest of spiritual crops fits with the figurative image of fruits being a picture of godly character qualities.



Translation Suggestions:

- It is best to translate this term with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as, "time of gathering in" or "crop gathering time" or "fruit picking time."
- The verb to "harvest" could be translated as, to "gather in" or to "pick up" or to "collect."

(See also: [firstfruits](#), [festival](#))

Bible References:

- 1 Corinthians 09:9-11
- 2 Samuel 21:7-9
- Galatians 06:9-10
- Isaiah 17:11
- James 05:7-8
- Leviticus 19:09
- Matthew 09:38
- Ruth 01:22

Word Data:

- Strong's: H2758, H7105, H7114, G270, G1081, G2326, G4863

Forms Found in the English ULB:

harvest, harvested, harvester, harvesters, harvesting, harvests

haughty

Related Ideas:

haughtiness

Definition:

The term "haughty" means to be prideful or arrogant. Someone who is "haughty" thinks too highly of himself.

- Often this term describes a proud person who persists in sinning against God.
- Usually a person who is haughty boasts about himself.
- A haughty person is foolish, not wise.
- This term could also be translated as "proud" or "arrogant" or "self-centered."
- The figurative expression "haughty eyes" could also be translated as "proud way of looking" or "looking at others as less important" or "proud person who looks down on others."

(See also: [boast](#), [proud](#))

Bible References:

- 2 Timothy 03:1-4
- Isaiah 02:17
- Proverbs 16:18
- Proverbs 21:24
- Psalm 131:1

Word Data:

- Strong's: H1361, H1362, H1363, H1364, H3093, H7312

Forms Found in the English ULB:

haughtiness, haughty

head

Definition:

In the Bible, the word "head" is used with several figurative meanings.

- Often this term is used to refer to a ruler or to someone who has authority over people, as in "you have made me the head over nations."
- Jesus is called the "head of the church." Just as a person's head guides and directs the members of its body, so Jesus guides and directs the members of his "body," the Church.
- The New Testament teaches that a husband is the "head" or authority of his wife. He is given the responsibility of leading and guiding his wife and family.
- The term "head" can also represent the whole person, as in "this gray head," referring to an elderly person, or as in "the head of Joseph," which refers to Joseph.
- The expression "no razor will ever touch his head" means "he will never cut or shave his hair."
- The expression "let their blood be on his own head" means that the man is responsible for their deaths and will receive the punishment for that.
- The expression "heads of grain" refers to the top parts of a wheat or barley plant that contains the seeds.
- The term "head" can also refer to the beginning or source of something, as in the "head of the street."

Translation Suggestions

- Depending on the context, the term "head" could be translated as "ruler" or "the one who leads and directs" or "the one who is responsible for."
- The expression "head of" can refer to the whole person and so this expression could be translated using just the person's name. For example, "the head of Joseph" could simply be translated as "Joseph."
- The expression "will be on his own head" could be translated as "will be on him" or "he will be punished for" or "he will be held responsible for" or "he will be considered guilty for."
- Depending on the context, other ways to translate this term could include "beginning" or "source" or "ruler" or "leader" or "top."

(See also: [grain](#))

Bible References:

- 1 Chronicles 01:51-54
- 1 Kings 08:1-2
- 1 Samuel 09:22
- Colossians 02:10
- Colossians 02:19
- Numbers 01:04

Word Data:

- Strong's: H441, H1538, H4425, H4761, H4763, H5110, H5324, H6285, H6915, H6936, H7139, H7144, H7146, H7217, H7226, H7218, H7541, H7636, H7641, H7872, G346, G755, G2775, G2776, G4719

Forms Found in the English ULB:

head, heads

heal

Related Ideas:

cure, healer, health, healthy, make fresh, make well, recover, unhealthy

Definition:

The terms "heal" and "cure" both mean to cause a sick, wounded, or disabled person to be healthy again.

- A person who is "healed" or "cured" has been "made well" or "made healthy."
- Healing can happen naturally since God gave our bodies the ability to recover from many kinds of wounds and diseases. This kind of healing usually happens slowly.
- However, certain conditions, such as being blind or paralyzed, and certain serious diseases, such as leprosy, however do not heal on their own. When people are healed of these things, it is a miracle that usually happens suddenly.
- For example, Jesus healed many people who were blind or lame or diseased, and they became well right away.
- The apostles also healed people miraculously, such as when Peter caused a crippled man to immediately be able to walk.
- A person who is "healthy" has no disease. It may be that he has been healed or that he has simply not been ill for a long time.
- Health can be a metaphor for anything that is good or trustworthy. "Healthy teaching" is teaching that people can depend on to be true and helpful and morally good.

(See also: [miracle](#))

Bible References:

- Acts 05:16
- Acts 08:06
- Luke 05:13
- Luke 06:19
- Luke 08:43
- Matthew 04:23-25
- Matthew 09:35
- Matthew 13:15

Word Data:

- Strong's: H724, H1369, H1455, H2280, H2421, H2492, H2896, H3545, H4832, H4974, H7495, H7499, H7500, H7725, H7965, H8549, H8585, H8644, H622, G1295, G1743, G2322, G2323, G2386, G2390, G2392, G3647, G4982, G5198, G5199

Forms Found in the English ULB:

cure, cured, heal, healed, healer, healers, healing, healings, heals, health, healthy, made ... fresh, made ... well, make ... fresh, recovered, unhealthy

## heart

### Related Ideas:

kidneys

### Definition:

In the Bible, the term "heart" is often used figuratively to refer to a person's thoughts, emotions, desires, or will.

- To have a "hard heart" is a common expression that means a person stubbornly refuses to obey God.
- The expressions "with all my heart" or "with my whole heart" mean to do something with no holding back, with complete commitment and willingness.
- The expression "take it to heart" means to treat something seriously and apply it to one's life.
- The term "brokenhearted" describes a person who is very sad. That person has been deeply hurt emotionally.
- The kidneys are also used as a synecdoche for the physical inner organs and as a metonym for a person's innermost thoughts and emotions.

### Translation Suggestions

- Some languages use a different body part such as "stomach" or "liver" to refer to these ideas.
- Other languages may use one word to express some of these concepts and another word to express others.
- If "heart" or other body part does not have this meaning, some languages may need to express this literally with terms such as "thoughts" or "emotions" or "desires" or "inner self".
- Depending on the context, "with all my heart" or "with my whole heart" could be translated as "with all my energy" or "with complete dedication" or "completely" or "with total commitment."
- The expression "take it to heart" could be translated as "treat it seriously" or "carefully think about it."
- The expression "hard-hearted" could also be translated as "stubbornly rebellious" or "refusing to obey" or "continually disobeying God."
- Ways to translate "brokenhearted" could include "very sad" or "feeling deeply hurt."

(See also: [hard](#))

### Bible References:

- 1 John 03:17
- 1 Thessalonians 02:04
- 2 Thessalonians 03:13-15
- Acts 08:22
- Acts 15:09
- Luke 08:15
- Mark 02:06
- Matthew 05:08
- Matthew 22:37

### Word Data:

- Strong's: H2436, H2504, H2910, H3519, H3629, H3820, H3821, H3823, H3824, H3825, H3826, H4578, H5315, H7307, H7356, G1282, G1271, G2133, G2588, G2589, G4641, G4698, G5590

### Forms Found in the English ULB:

heart, hearts, kidneys

## heaven

### Related Ideas:

heavenly, in midair, overhead, sky

### Definition:

The term that is translated as "heaven" usually refers to where God lives. The same word can also mean "sky," depending on the context.

- The term "heavens" refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we can't directly see from the earth.
- The term "sky" refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be "up in the sky."
- In some contexts in the Bible, the word "heaven" could refer to either the sky or the place where God lives.
- When "heaven" is used figuratively, it is a way of referring to God. For example, when Matthew writes about the "kingdom of heaven" he is referring to the kingdom of God.

### Translation Suggestions:

- When "heaven" is used figuratively, it could be translated as "God."
- For "kingdom of heaven" in the book of Matthew, it is best to keep the word "heaven" since this is distinctive to Matthew's gospel.
- The terms "heavens" or "heavenly bodies" could also be translated as, "sun, moon, and stars" or "all the stars in the universe."
- The phrase, "stars of heaven" could be translated as "stars in the sky" or "stars in the galaxy" or "stars in the universe."

(See also: [kingdom of God](#))

### Bible References:

- 1 Kings 08:22-24
- 1 Thessalonians 01:8-10
- 1 Thessalonians 04:17
- Deuteronomy 09:01
- Ephesians 06:9
- Genesis 01:01
- Genesis 07:11
- John 03:12
- John 03:27
- Matthew 05:18
- Matthew 05:46-48

### Word Data:

- Strong's: H7834, H8064, H8065, G932, G2032, G3321, G3770, G3771, G3772

### Forms Found in the English ULB:

heaven, heavenly, heavens, in midair, overhead, skies, sky

## heir

### Definition:

An "heir" is a person who legally receives property or money that belonged to a person who has died.

- In Bible times, the main heir was the firstborn son, who received most of the property and money of his father.
- The Bible also uses "heir" in a figurative sense to refer to person who as a Christian receives spiritual benefits from God, his spiritual father.
- As God's children, Christians are said to be "joint heirs" with Jesus Christ. This could also be translated as "co-heirs" or "fellow heirs" or "heirs together with."
- The term "heir" could be translated as "person receiving benefits" or whatever expression is used in the language to communicate the meaning of someone who receives property and other things when a parent or other relative dies.

(See also: [firstborn](#), [inherit](#))

### Bible References:

- Galatians 04:1-2
- Galatians 04:07
- Genesis 15:01
- Genesis 21:10-11
- Luke 20:14
- Mark 12:07
- Matthew 21:38-39

### Word Data:

- Strong's: H1121, H3423, G2816, G2818, G2820, G4789

### Forms Found in the English ULB:

heir, heirs

## hell

### Related Ideas:

delivered to Tartarus, hell, lake of fire

### Definition:

Hell is the final place of unending pain and suffering where God will punish everyone who rebels against him and rejects his plan of saving them through Jesus' sacrifice. It is also referred to as the "lake of fire."

- Hell is described as a place of fire and severe suffering.
- Satan and the evil spirits who follow him will be thrown into hell for eternal punishment.
- People who do not believe in Jesus' sacrifice for their sin and do not trust in him to save them will be punished forever in hell.
- "Tartarus" is a name for hell borrowed from Greek religion to refer to the place where evil spirits are punished.

Translation Suggestions:

- These terms should probably be translated differently since they occur in different contexts.
- Some languages cannot use "lake" in the phrase "lake of fire" because it refers to water.
- The term "hell" could be translated as "place of suffering" or "final place of darkness and pain."
- The term "lake of fire" could also be translated as, "sea of fire" or "huge fire (of suffering)" or "field of fire."

(See also: [heaven](#), [death](#), [Hades](#), [abyss](#))

Bible References:

- James 03:06
- Luke 12:05
- Mark 09:42-44
- Matthew 05:21-22
- Matthew 05:29
- Matthew 10:28-31
- Matthew 23:33
- Matthew 25:41-43
- Revelation 20:15

Word Data:

- Strong's: G86, G1067, G3041, G4442, G5020, G5394

Forms Found in the English ULB:

delivered ... to Tartarus, hell, lake of fire

high place

Related Ideas:

Definition:

The term "high places" refers to the altars and shrines that were used for worshiping idols. They were usually built on higher ground, such as on a hill or mountainside.

- Many of the kings of Israel sinned against God by building altars to false gods on these high places. This led the people to become deeply involved in worshiping idols.
- It often happened that when a God-fearing king started ruling in Israel or Judah, often he would remove the high places or altars in order to stop the worship of these idols.
- However, some of these good kings were careless and did not remove the high places, which resulted in the entire nation of Israel would continue to worship idols.

Translation Suggestions:

- Other ways to translate this term could include "elevated places for idol worship" or "hilltop idol shrines" or "idol altar mounds."
- Make sure it is clear that this term refers to the idol altars, not just to the high place where those altars were located.

(See also: [altar](#), [false god](#), [worship](#))

Bible References:

- 1 Samuel 09:12-13
- 2 Kings 16:04
- Amos 04:13
- Deuteronomy 33:29
- Ezekiel 06:1-3
- Habakkuk 03:19

Word Data:

- Strong's: H1116, H1181, H1354, H4791, H7311, H7413

Forms Found in the English ULB:

high place, high places

high priest

Related Ideas:

high priesthood

Definition:

The term "high priest" refers to a special priest who was appointed to serve for one year as the leader of all the other Israelite priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the temple to offer a special sacrifice once a year.
- The Israelites had many priests, but only one high priest at a time.
- When Jesus was being arrested, Caiaphas was the official high priest. Caiaphas' father-in-law Annas is also mentioned sometimes because he was a former high priest who probably still had power and authority over the people.

Translation Suggestions:

- "High priest" could be translated as "supreme priest" or "highest ranking priest."
- Make sure this term is translated differently from the term "chief priest."

(See also: [Annas](#), [Caiaphas](#), [chief priests](#), [priest](#), [temple](#))

Bible References:

- Acts 05:27
- Acts 07:01
- Acts 09:01
- Exodus 30:10
- Hebrews 06:19-20
- Leviticus 16:32
- Luke 03:02
- Mark 02:25-26
- Matthew 26:3-5
- Matthew 26:51-54



Word Data:

- Strong's: H7218, H1419, H3548, G748, G749

Forms Found in the English ULB:

high priest, high priesthood, high priests

holy

Related Ideas:

holiness, sacred, unholy

Definition:

The terms "holy" and "holiness" refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.
- Believers in Jesus are holy people, not because of what they have done, but rather because of their faith in the saving work of Jesus Christ. He is the one who makes them holy.
- When people of any religion, true or false, consider something "sacred," they consider it holy according to their religion.

Literally, the term "unholy" means "not holy." It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called "unholy" could be described as being common, profane or unclean. It does not belong to God.

The term "sacred" describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term "sacred" was often used to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as "religious."
- "Sacred songs" and "sacred music" refer to music that was sung or played for God's glory. This could be translated as "music for worshiping Yahweh" or "songs that praise God."
- The phrase "sacred duties" referred to the "religious duties" or "rituals" that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god.
- The phrase "sacred gifts" refers to things that someone has set apart for God and then given to God at the temple.

Translation Suggestions:

- Ways to translate "holy" might include "set apart for God" or "belonging to God" or "completely pure" or "perfectly sinless" or "separated from sin."

- To "make holy" is often translated as "sanctify" in English. It could also be translated as "set apart (someone) for God's glory."
- Ways to translate "unholy" could include "not holy" or "not belonging to God" or "not honoring to God" or "not godly."
- In some contexts, "unholy" could be translated as "unclean."

(See also: [Holy Spirit](#), [consecrate](#), [sanctify](#), [set apart](#))

#### Bible References:

- Genesis 28:22
- 2 Kings 03:02
- Lamentations 04:01
- Ezekiel 20:18-20
- Matthew 07:6
- Mark 08:38
- Acts 07:33
- Acts 11:08
- Romans 01:02
- 2 Corinthians 12:3-5
- Colossians 01:22
- 1 Thessalonians 03:13
- 1 Thessalonians 04:07
- 2 Timothy 03:15
- 1 Timothy 05:10
- 2 Corinthians 09:12-15
- Revelation 16:06
- Revelation 20:9-10

#### Word Data:

- Strong's: H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G37, G38, G39, G40, G41, G42, G462, G2150, G2413, G2839, G3741, G3742

#### Forms Found in the English ULB:

holier, holiest, holiness, holy, holy duties, honored as holy, makes ... holy, sacred, sacred gifts, sacred places, unholy

holy city

#### Definition:

In the Bible, the term "holy city" refers to the city of Jerusalem.

- This term is used to refer to the ancient city of Jerusalem as well as the new, heavenly Jerusalem where God will live and reign among his people.
- This term can be translated by combining the terms for "holy" and "city" that have been used in the rest of the translation.

(See also: [heaven](#), [holy](#), [Jerusalem](#))

#### Bible References:

- Matthew 04:5-6

- Matthew 27:51-53
- Revelation 21:1-2
- Revelation 21:9-10
- Revelation 22:18-19

Word Data:

- Strong's: H5892, H6944, G40, G4172

Forms Found in the English ULB:

holy cities, holy city

holy place

Definition:

In the Bible, the terms "the holy place" and "the most holy place" refer to the two parts of the tabernacle or temple building.

- The "holy place" was the first room, and it contained the altar of incense and the table with the special "bread of the presence" on it.
- The "most holy place" was the second, innermost room, and it contained the ark of the covenant.
- A thick, heavy curtain separated the outer room from the inner room.
- The high priest was the only one who was permitted to go into the most holy place.
- Sometimes "holy place" refers to both the building and courtyard areas of either the temple or tabernacle. It could also refer generally to any place that is set apart for God.

Translation Suggestions:

- The term "holy place" could also be translated as "room set apart for God" or "special room for meeting God" or "place reserved for God."
- The term "most holy place" could be translated as "room that is the most set apart for God" or "most special room for meeting God."
- Depending on the context, ways to translate the general expression "a holy place" could include "a consecrated place" or "a place that God has set apart" or "a place in the temple complex, which is holy" or "a courtyard of God's holy temple."

(See also: [altar of incense](#), [ark of the covenant](#), [bread](#), [consecrate](#), [courtyard](#), [curtain](#), [holy](#), [set apart](#), [tabernacle](#), [temple](#))

Bible References:

- 1 Kings 06:16-18
- Acts 06:12-15
- Exodus 26:33
- Exodus 31:10-11
- Ezekiel 41:01
- Ezra 09:8-9
- Hebrews 09:1-2
- Leviticus 16:18
- Matthew 24:15-18
- Revelation 15:05

Word Data:

- Strong's: H1964, H4720, H4725, H5116, H6918, H6944, G39, G40, G3485, G5117

Forms Found in the English ULB:

holy place

honey

Related Ideas:

honeycomb

Definition:

"Honey" is the sweet, sticky, edible substance that honeybees make out of flower nectar. Honeycomb is the waxy frame where the bees store honey.

- Depending on the kind, honey can be yellowish or brownish in color.
- Honey can be found in the wild, such as in the hollow of a tree, or wherever bees make a nest. People also raise bees in hives in order to produce honey to eat or sell, but probably the honey mentioned in the Bible was wild honey.
- Three people that the Bible specifically mentions as eating wild honey were Jonathan, Samson, and John the Baptist.
- This term is often used figuratively to describe something that is sweet or very pleasurable. For example, God's words and decrees are said to be "sweeter than honey."
- Sometimes a person's words are described as seeming sweet like honey, but instead result in deceiving and harming others.

(See also: [John \(the Baptist\)](#), [Jonathan](#), [Philistines](#), [Samson](#))

Bible References:

- 1 Kings 14:1-3
- Deuteronomy 06:3
- Exodus 13:3-5
- Joshua 05:06
- Proverbs 05:03

Word Data:

- Strong's: H1706, H3293, H3295, H5317, H6688, G3192

Forms Found in the English ULB:

honey, honeycomb

honor

Related Ideas:

dignified, esteem, held in honor, highly regarded, honorable, of high standing, places of honor, recognition

Definition:

The terms "honor" and to "honor" refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms "honor" and "glory" are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.
- To "esteem" someone is to consider him worthy of great honor.

Translation Suggestions:

- Other ways to translate "honor" could include "respect" or "esteem" or "high regard."
- The term to "honor" could be translated as to "show special respect to" or to "cause to be praised" or to "show high regard for" or to "highly value."

(See also: [dishonor](#), [glory](#), [glory](#), [praise](#))

Bible References:

- 1 Samuel 02:8
- Acts 19:17
- John 04:44
- John 12:26
- Mark 06:04
- Matthew 15:06

Word Data:

- Strong's: H1420, H1921, H1922, H1923, H1926, H1935, H2082, H2142, H3366, H3367, H3368, H3372, H3373, H3374, H3444, H3513, H3519, H3655, H3678, H5081, H5082, H5375, H5457, H6213, H6286, H6437, H6942, H6944, H6965, H7236, H7613, H7812, H8597, H8416, G820, G1391, G1392, G1741, G1784, G2151, G2233, G2570, G3170, G4411, G4586, G5091, G5092, G5093, G5399

Forms Found in the English ULB:

dignified, esteem, held in honor, highly regarded, honor, honorable, honored, honoring, honors, of high standing, places of honor, recognition

hoof

Related Ideas:

tracks

Definitions:

These terms refer to the hard material covering the bottom of the feet of certain animals such as camels, cattle, deer, horses, donkeys, pigs, oxen, sheep, and goats.

- An animal's hooves protect its feet when walking.
- Some animals have hooves that are split into two parts and others do not.

- God told the Israelites that animals which had split hooves and chewed a cud were considered clean to eat. This included cattle, sheep, deer, and oxen.
- "Tracks" are the marks that animals' hooves make on the ground.

(See also: [camel](#), [cow](#), [ox](#), [donkey](#), [goat](#), [pig](#), [sheep](#))

Bible References:

- Deuteronomy 14:06
- Ezekiel 26:9-11
- Leviticus 11:04
- Psalms 069:31

Word Data:

- Strong's: H6119, H6471, H6536, H6541, H7272

Forms Found in the English ULB:

hoof, hoofs, hooves, tracks

hope

Definition:

Hope is strongly desiring something to happen. Hope can imply either certainty or uncertainty regarding a future event.

- In the Bible, the term "hope" also has the meaning of "trust," as in "my hope is in the Lord." It refers to a sure expectation of receiving what God has promised his people.
- To have "no hope" means to have no expectation of something good happening. It means that it is actually very certain that it will not happen.

Translation Suggestions:

- In some contexts, the term to "hope" could also be translated as to "wish" or to "desire" or to "expect."
- The expression "nothing to hope for" could be translated as "nothing to trust in" or "no expectation of anything good"
- To "have no hope" could be translated as "have no expectation of anything good" or "have no security" or "be sure that nothing good will happen."
- The expression "have set your hopes on" could also be translated as "have put your confidence in" or "have been trusting in."
- The phrase "I find hope in your Word" could also be translated as "I am confident that your Word is true" or "Your Word helps me trust in you" or "When I obey your Word, I am certain to be blessed."
- Phrases such as "hope in" God could also be translated as, "trust in God" or "know for sure that God will do what he has promised" or "be certain that God is faithful."

(See also: [bless](#), [confidence](#), [good](#), [obey](#), [trust](#), [word of God](#))

Bible References:

- 1 Chronicles 29:14-15
- 1 Thessalonians 02:19
- Acts 24:14-16
- Acts 26:06
- Acts 27:20

- Colossians 01:05
- Job 11:20

Word Data:

- Strong's: H982, H983, H986, H1891, H2976, H3176, H3689, H4009, H4723, H7663, H7664, H8431, H8615, G1679, G1680, G2070, G4276

Forms Found in the English ULB:

hope, hoped, hopes, look to ... in hope, uselessly hope

horn

Related Ideas:

ram's horn

Definitions:

Horns are permanent, hard, pointed growths on the heads of many types of animals, including cattle, sheep, goats, and deer.

- The horn of a ram (male sheep) was made into a musical instrument called a "ram's horn" or "shofar," which was blown for special events such as religious festivals.
- The term "horn" was sometimes used to refer to a "flask" that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king, as Samuel did with David.
- This term should be translated with a word that is different from the word that refers to a trumpet.
- The term "horn" is also used figuratively as a symbol of strength, power, authority, and royalty.
- God told the Israelites to make a horn-shaped projection on each of the four corners of the incense and brazen altars. Although these projections were called "horns," they were not actually animal horns.

(See also: [authority](#), [cow](#), [deer](#), [goat](#), [power royal](#), [sheep](#), [trumpet](#))

Bible References:

- 1 Chronicles 15:27-28
- 1 Kings 01:39
- 2 Samuel 22:03
- Jeremiah 17:01
- Psalms 022:21

Word Data:

- Strong's: H3104, H7160, H7161, H7162, H7782, G2768

Forms Found in the English ULB:

horn, horned, horns, ram's horn, rams' horns

horror

Related Ideas:

bristle, horrible, horribly, horrified, horrifying thing, object of horror, shock

Definition:

The term "horror" refers to a very intense feeling of fear or terror. The person who is feeling horror is said to be "horrified."

- Horror is more dramatic and intense than ordinary fear.
- Usually when someone is horrified they are also in shock or stunned.
- The word "bristle" means to have one's hair stand up because one is feeling horror or terror.
- The word "shocked" means that one is unable to think or act because something bad has happened.

(See also: [fear](#), [terror](#))

Bible References:

- Deuteronomy 28:37
- Ezekiel 23:33
- Jeremiah 02:12-13
- Job 21:4-6
- Psalms 055:05

Word Data:

- Strong's: H1091, H1763, H2189, H4032, H4923, H5892, H6343, H6427, H7588, H8047, H8074, H8077, H8078, H8175, H8178, H8186

Forms Found in the English ULB:

bristle, bristled, horrible, horribly, horrified, horrifying, horrifying thing, horror, horrors, object of horror, objects of horror, shocked, source of horror

horse

Related Ideas:

horseback, warhorse

Definition:

A horse is a large, four-legged animal that in Bible times was mostly used for doing farm work and for transporting people.

- Some horses were used to pull carts or chariots, while others were used to carry individual riders.
- Horses often wear a bit and bridle on their heads so they can be guided.
- In the Bible, horses were considered to be valuable possessions and a measure of wealth, mainly because of their use in war. For example, part of King Solomon's great wealth was the thousands of horses and chariots that he had.
- Animals that are similar to the horse are the donkey and the mule.

(See also: [chariot](#), , [donkey](#), [Solomon](#))

Bible References:

- 1 Chronicles 18:04
- 2 Kings 02:11
- Exodus 14:23-25
- Ezekiel 23:5-7



- Zechariah 06:08

Word Data:

- Strong's: H47, H5483, H5484, H6571, H7409, G2462

Forms Found in the English ULB:

horse, horseback, horses, horses', strong horses, warhorse, warhorses

horseman

Definition:

In Bible times, the term "horsemen" referred to men who rode horses into battle.

- Warriors who rode in horse-pulled chariots may also have been called "horsemen," though this term usually refers to men who were actually riding on horses.
- The Israelites believed that using horses in battle placed too much emphasis on their own strength rather than on Yahweh, so they did not have many horsemen.
- This term could also be translated as "horse riders" or "men on horses."

(See also: [chariot](#), [horse](#))

Bible References:

- 1 Kings 01:05
- Daniel 11:40-41
- Exodus 14:23-25
- Genesis 50:7-9

Word Data:

- Strong's: H6571, H7395, G2460

Forms Found in the English ULB:

horseman, horsemen

hour

Definition:

In addition to being used to refer to when or how long something took place, the term "hour" is also used in several figurative ways:

- When the text says that the "hour had come" for Jesus to suffer and be put to death, this means that it was the appointed time for this to happen—the time that God had selected long ago.
- The phrase "that hour" is also used to mean "at that moment" or "right then."
- When the text talks about the "hour" being late, this means that it was late in the day, when the sun would soon be setting.

Translation Suggestions:

- When used figuratively, the term "hour" can be translated as "time" or "moment" or "appointed time."

- The phrase "in that very hour" or "the same hour" could be translated as "at that moment" or "at that time" or "immediately" or "right then."
- The expression "the hour was late" could be translated as "it was late in the day" or "it would soon be getting dark" or "it was late afternoon."
- Referring to Jesus, the expression "his hour had come" could be translated as, "the time had come for him" or "it was the appointed time for him."

(See also: [hour](#))

Bible References:

- Mark 14:35
- 1 Corinthians 15:30

Word Data:

- Strong's: G5610

Forms Found in the English ULB:

appointed time, hour, hours, moment, time, while

hour (biblical time)

Definition:

The term "hour" is often used in the Bible to tell what time of day a certain event took place. It is also used figuratively to mean "moment," "a while" or "time".

- The Jews counted daylight hours starting at sunrise (around 6 a.m.). For example, "the ninth hour" meant "around three in the afternoon."
- Nighttime hours were counted starting at sunset (around 6 p.m.). For example, "the third hour of the night" meant "around nine in the evening" in our present-day system.
- Sometimes "hour" refers to a regular, scheduled time to do something, such as the "hour of prayer."

Translation Suggestions:

- Since references to time in the Bible will not correspond exactly to the present-day time system, phrases such as "around nine" or "about six o'clock" could be used.
- Some translations might add phrases like "in the evening" or "in the morning" or "in the afternoon" to make it clear what time of day is being talked about.
- The phrase, "in that hour" could be translated as, "at that time" or "in that moment."

(See also: [hour](#))

Bible References:

- Matthew 20:03
- Luke 23:44
- John 04:51-52
- Acts 02:15
- Acts 10:30

Word Data:

- Strong's: G5610

Forms Found in the English ULB:

hour, hours

house

Related Ideas:

home, residence

Definition:

The term "house" is often used figuratively in the Bible.

- Sometimes it means "household," referring to the people who live together in one house.
- Often "house" refers to a person's descendants or other relatives. For example, the phrase "house of David" refers to all the descendants of King David.
- The terms "house of God" and "house of Yahweh" refer to the tabernacle or temple. These expressions can also refer generally to where God is or dwells.
- In Hebrews 3, "God's house" is used as a metaphor to refer to God's people or, more generally, to everything pertaining to God.
- A "residence" is any place in which people live without plans to move to another place.

Translation Suggestions

- Depending on the context, "house" could be translated as "household" or "people" or "family" or "descendants" or "temple" or "dwelling place."
- The phrase "house of David" could be translated as "clan of David" or "family of David" or "descendants of David." Related expressions could be translated in a similar way.
- Different ways to translate "house of Israel" could include "people of Israel" or "Israel's descendants" or "Israelites."
- The phrase "house of Yahweh" could be translated as "Yahweh's temple" or "place where Yahweh is worshiped" or "place where Yahweh meets with his people" or "where Yahweh dwells."
- "House of God" could be translated in a similar way.

(See also: [David](#), [descendant](#), [house of God](#), [household](#), [kingdom of Israel](#), [tabernacle](#), [temple](#), [Yahweh](#))

Bible References:

- Acts 07:42
- Acts 07:49
- Genesis 39:04
- Genesis 41:40
- Luke 08:39
- Matthew 10:06
- Matthew 15:24

Word Data:

- Strong's: H1004, H1005, H4585, H5116, G3609, G3613, G3614, G3624

Forms Found in the English ULB:

home, homes, house, house's, houses, residence

## house of David

### Facts:

The expression "house of David" refers to the family or descendants of King David.

- This could also be translated as "descendants of David" or "family of David" or "King David's clan."
- Because Jesus was descended from David, he was part of the "house of David."
- Sometimes "house of David" or "household of David" refers to the people in David's family who were still living.
- Other times this term is more general and refers to all his descendants, including those who had already died.

(See also: [David](#), [descendant](#), [house](#), [Jesus](#), [king](#))

### Bible References:

- 2 Chronicles 10:19
- 2 Samuel 03:06
- Luke 01:69-71
- Psalms 122:05
- Zechariah 12:07

### Word Data:

- Strong's: H1004, H1732, G1138, G3624

### Forms Found in the English ULB:

house of David

house of God

### Related Ideas:

house of Yahweh

### Definition:

In the Bible, the phrases "house of God" (God's house) and "house of Yahweh (Yahweh's house) refer to a place where God is worshiped.

- This term is also used more specifically to refer to the tabernacle or the temple.
- Sometimes "God's house" is used to refer to the people of God.

### Translation Suggestions:

- When referring to a place of worship, this term could be translated as "a house for worshipping God" or "a place for worshipping God."
- If it is referring to the temple or tabernacle, this could be translated as "the temple (or tabernacle) where God is worshiped (or "where God is present" or "where God meets with his people.")
- The word "house" may be important to use in the translation in order to communicate that God "dwells" there, that is, his spirit is in that place to meet with his people and to be worshiped by them.

(See also: [people of God](#), [tabernacle](#), [temple](#))

Bible References:

- 1 Timothy 03:14-15
- 2 Chronicles 23:8-9
- Ezra 05:13
- Genesis 28:17
- Judges 18:30-31
- Mark 02:26
- Matthew 12:04

Word Data:

- Strong's: H426, H430, H1004, H1005, H3068, G2316, G3624

Forms Found in the English ULB:

house of ... God, house of Yahweh

household

Related Ideas:

household members

Definition:

The term "household" refers to all the people who live together in a house, including family members and all their servants.

- Managing a household would involves directing the servants and also taking care of the property.
- Sometimes "household" can refer figuratively to the whole family line of someone, especially his descendants.

(See also: [house](#))

Bible References:

- Acts 07:10
- Galatians 06:10
- Genesis 07:01
- Genesis 34:19
- John 04:53
- Matthew 10:25
- Matthew 10:36
- Philippians 04:22

Word Data:

- Strong's: H1004, H5657, G2322, G3609, G3614, G3615, G3616, G3623, G3624, G3626

Forms Found in the English ULB:

household, household members, households, members of household

## humble

### Related Ideas:

humbly, humility, lowliness of mind

### Definition:

The term "humble" describes a person who does not think of himself as better than others. He is not proud or arrogant. Humility is the quality of being humble.

- To be humble before God means to understand one's weakness and imperfection in comparison with his greatness, wisdom and perfection.
- When a person humbles himself, he puts himself in a position of lower importance.
- Humility is caring about the needs of others more than one's own needs.
- Humility also means serving with a modest attitude when using one's gifts and abilities.
- The phrase "be humble" could be translated as "don't be prideful."
- "Humble yourself before God" could be translated as "Submit your will to God, recognizing his greatness."

(See also: [proud](#))

### Bible References:

- James 01:21
- James 03:13
- James 04:10
- Luke 14:11
- Luke 18:14
- Matthew 18:04
- Matthew 23:12

### Word Data:

- Strong's: H1792, H3665, H6031, H6035, H6038, H6041, H6800, H6819, H7511, H7807, H7812, H8213, H8214, H8215, H8217, H8467, G858, G4236, G4239, G4240, G5011, G5012, G5013, G5391

### Forms Found in the English ULB:

humble, humbled, humbles, humbling, humbly, humility, lowliness of mind

## humiliate

### Related Ideas:

abase, humiliation

### Definitions:

The term "humiliate" means to cause someone to feel shamed or disgraced. This is usually done publicly. The act of shaming someone is called "humiliation."

- To "humiliate" could also be translated as to "shame" or to "cause to feel shame" or to "embarrass".
- Depending on the context, ways to translate "humiliation" could include "shame" or "degrading" or "disgrace."
- To "abase" something means to bring it down low.
- To "abase" someone means to humiliate him.

- When God humbles someone it means that he causes a prideful person to experience failure to help him overcome his pride. This is different from humiliating someone, which is often done in order to hurt a person.

(See also: [disgrace](#), [humble](#), [shame](#))

Bible References:

- Deuteronomy 21:14
- Ezra 09:05
- Proverbs 25:7-8
- Psalms 006:8-10
- Psalms 123:03

Word Data:

- Strong's: H937, H954, H1421, H2659, H2778, H2781, H3001, H3637, H3639, H6030, H6031, H6256, H7034, H7043, H7511, H7817, H8216, H8213, H8217, H8589, G2617, G5014

Forms Found in the English ULB:

abase, abased, humiliate, humiliated, humiliation

hypocrite

Related Ideas:

hypocrisy

Definition:

The term "hypocrite" refers to a person who does things to appear righteous, but who secretly is acting in evil ways. The term "hypocrisy" refers to the behavior that deceives people into thinking a person is righteous.

- Hypocrites want to be seen doing good things so that people will think that they are good people.
- Often a hypocrite will criticize other people for doing the same sinful things that they themselves do.
- Jesus called the Pharisees hypocrites because although they acted religiously like wearing certain clothes and eating certain foods, they were not kind or fair to people.
- A hypocrite points out faults in other people, but doesn't admit his own faults.

Translation Suggestions:

- Some languages have an expression like "two-faced" that refers to a hypocrite or a hypocrite's actions.
- Other ways to translate "hypocrite" could include "fraud" or "pretender" or "arrogant, deceitful person."
- The term "hypocrisy" could be translated by, "deception" or "fake actions" or "pretending."

Bible References:

- Galatians 02:13
- Luke 06:41-42
- Luke 12:54-56
- Luke 13:15
- Mark 07:6-7
- Matthew 06:1-2
- Romans 12:09

Word Data:

- Strong's: G505, G5272, G5273

Forms Found in the English ULB:

hypocrisy, hypocrite, hypocrites

image

Related Ideas:

carved figure, cast metal figure, statue

Definition:

These terms are all used to refer to idols that have been made for worshipping a false god. In the context of worshipping idols, the term "image" is a shortened form of "carved image."

- A "carved image" or "carved figure" is a wooden object that has been made to look like an animal, person, or thing.
- A "cast metal figure" is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.
- These wooden and metal objects were used in the worship of false gods.
- The term "image" when referring to an idol could either refer to a wooden or metal idol.

Translation Suggestions:

- When referring to an idol, the term "image" could also be translated as "statue" or "engraved idol" or "carved religious object."
- It may be more clear in some languages to always use a descriptive word with this term, such as "carved image" or "cast metal figure," even in places where only the term "image" or "figure" is in the original text.

(See also: [false god](#), [God](#), [false god](#), [image of God](#))

Bible References:

- 1 Kings 14:9-10
- Acts 07:43
- Isaiah 21:8-9
- Matthew 22:21
- Romans 01:23

Word Data:

- Strong's: H457, H1544, H1823, H4541, H4676, H4853, H4906, H5257, H5262, H5566, H6091, H6456, H6459, H6754, H6755, H6816, H8403, H8544, H8655, G1504, G5179

Forms Found in the English ULB:

carved figure, carved figures, carved image, carved images, cast metal figure, cast metal figures, cast metal images, castings, figure, figures, image, images, statue



## image of God

### Definition:

The term "image" refers to something that looks like something else or that is like someone in character or essence. The phrase "image of God" is used in different ways, depending on the context.

- At the beginning of time, God created human beings "in his image," that is, "in his likeness." This means that people have certain characteristics that reflect the image of God, such as the ability to feel emotion, the ability to reason and communicate, and a spirit that lives eternally.
- The Bible teaches that Jesus, God's Son, is "the image of God," that is, he is God himself. Unlike human beings, Jesus was not created. From all eternity God the Son has had all the divine characteristics because he has had the same essence with God the Father.

### Translation Suggestions:

- When referring to Jesus, "image of God" could be translated as "exact likeness of God" or "same essence as God" or "same being as God."
- When referring to human beings, "God created them in his image" could be translated with a phrase that means "God created them to be like him" or "God created them with characteristics like his own."

(See also: [image](#), [Son of God](#), [Son of God](#))

### Bible References:

- 2 Corinthians 04:3-4
- Colossians 03:9-11
- Genesis 01:26-27
- Genesis 09:06
- James 03:9-10
- Romans 08:28-30

### Word Data:

- Strong's: H6459, H6754, G1504, G2316

### Forms Found in the English ULB:

image of God

imitate

### Related Ideas:

imitator

### Definition:

The terms "imitate" and "imitator" refers to copying someone else by acting exactly like that person does.

- Christians are taught to imitate Jesus Christ by obeying God and loving others, just as Jesus did.
- The apostle Paul told the early church to imitate him, just as he imitated Christ.

### Translation Suggestions:

- The term "imitate" could be translated as "do the same things as" or "follow his example."

- The expression "be imitators of God" could be translated as "be people who act like God does" or "be people who do the kinds of things God does."
- "You became imitators of us" could be translated as "You followed our example" or "You are doing the same kinds of godly things that you saw us do."

Bible References:

- 3 John 01:11
- Matthew 23:1-3

Word Data:

- Strong's: H6213, G3401, G3402

Forms Found in the English ULB:

imitate, imitator, imitators

in Christ

Related Ideas:

in Christ Jesus, in Jesus, in the Lord, in the Lord Jesus, into Christ

Definition:

The phrase "in Christ" and related terms refer to the state or condition of being in relationship with Jesus Christ through faith in him.

- Other related terms include "in Christ Jesus, in Jesus Christ, in the Lord Jesus, in the Lord Jesus Christ."
- Possible meanings for the term "in Christ" could include "because you belong to Christ" or "through the relationship you have with Christ" or "based on your faith in Christ."
- These related terms all have the same meaning of being in a state of believing in Jesus and being his disciple.
- Note: Sometimes the word "in" belongs with the verb. For example, "share in Christ" means to "share in" the benefits that come from knowing Christ. To "glory in" Christ means to be glad and give praise to God for who Jesus is and what he has done. To "believe in" Christ means to trust him as Savior and know him.

Translation Suggestions:

- Depending on the context, different ways to translate "in Christ" and "in the Lord" (and related phrases) could include:
- "who belong to Christ"
- "because you believe in Christ"
- "because Christ has saved us"
- "in service to the Lord"
- "relying on the Lord"
- "because of what the Lord has done."

- People who "believe in" Christ or who "have faith in" Christ believe what Jesus taught and are trusting him to save them because of his sacrifice on the cross that paid the penalty for their sins. Some languages may have one word that translates verbs like "believe in" or "share in" or "trust in."

(See also: [Christ](#), [Lord](#), [Jesus](#), [believe](#), [faith](#))

Bible References:

- 1 John 02:05
- 2 Corinthians 02:17
- 2 Timothy 01:01
- Galatians 01:22
- Galatians 02:17
- Philemon 01:06
- Revelation 01:10
- Romans 09:01

Word Data:

- Strong's: G2962, G5547

Forms Found in the English ULB:

in Christ, in Christ Jesus, in Jesus, in him, in the Lord, in the Lord Jesus, into Christ

incense

Related Ideas:

censer, sweet aroma

Definition:

The term "incense" refers to a mixture of fragrant spices that is burned to produce smoke that has a pleasant smell.

- God told the Israelites to burn incense as an offering to him.
- The incense had to be made by mixing equal amounts of five specific spices exactly as God directed. This was a sacred incense, so they were not allowed to use it for any other purpose.
- The "altar of incense" was a special altar that was only used for burning incense.
- The incense was offered at least four times a day, at each hour of prayer. It was also offered every time a burnt offering was made.
- The burning of incense represents prayer and worship rising up to God from his people.
- Other ways to translate "incense" could include "fragrant spices" or "good-smelling plants."
- A "censer" is a pan or small pot that holds burning incense.

(See also: [altar of incense](#), [burnt offering](#), [frankincense](#))

Bible References:

- 1 Kings 03:1-3
- 2 Chronicles 13:10-11
- 2 Kings 14:04
- Exodus 25:3-7
- Luke 01:10

Word Data:

- Strong's: H3828, H4196, H5208, H6988, H6999, H7002, H7004, H7381, G2368, G2369, G2370, G2379, G3031

Forms Found in the English ULB:

censers, incense, incenses, sweet aroma

inherit

Related Ideas:

heritage, inheritance, legacy

Definition:

The term "inherit" refers to receiving something valuable from a parent or other person because of a special relationship with that person. The "inheritance" is what is received.

- A physical inheritance that is received may be money, land, or other kinds of property.
- A spiritual inheritance is everything that God gives people who trust in Jesus, including blessings in the present life as well as eternal life with him.
- The Bible also calls God's people his inheritance, which means that they belong to him; they are his valued possession.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.
- There is also a figurative or spiritual sense in which people who belong to God are said to "inherit the land." This means that they will prosper and be blessed by God in both physical and spiritual ways.
- In the New Testament, God promises that those who trust in Jesus will "inherit salvation" and "inherit eternal life." It is also expressed as, "inherit the kingdom of God." This is a spiritual inheritance that lasts forever.
- There are other figurative meanings for these terms:
- The Bible says that wise people will "inherit glory" and righteous people will "inherit good things."
- To "inherit the promises" means to receive the good things that God has promised to give his people.
- This term is also used in a negative sense to refer to foolish or disobedient people who "inherit the wind" or "inherit folly." This means they receive the consequences of their sinful actions, including punishment and worthless living.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term "inherit" could be translated might include "receive" or "possess" or "come into possession of."
- Ways to translate "inheritance" could include "promised gift" or "secure possession."
- When God's people are referred to as his inheritance this could be translated as "valued ones belonging to him."
- The term "heir" could be translated with a word or phrase that means "privileged child who receives the father's possessions" or "person chosen to receive (God's) spiritual possessions or blessings."

- The term "heritage" could be translated as "blessings from God" or "inherited blessings."

(See also: [heir](#), [Canaan](#), [Promised Land](#))

Bible References:

- 1 Corinthians 06:09
- 1 Peter 01:04
- 2 Samuel 21:03
- Acts 07:4-5
- Deuteronomy 20:16
- Galatians 05:21
- Genesis 15:07
- Hebrews 09:15
- Jeremiah 02:07
- Luke 15:11
- Matthew 19:29
- Psalm 079:01

Word Data:

- Strong's: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G2816, G2817, G2819

Forms Found in the English ULB:

heritage, inherit, inheritance, inheritances, inherited, legacy

iniquity

Definition:

The term "iniquity" is a word that is very similar in meaning to the term "sin," but may more specifically refer to conscious acts of wrongdoing or great wickedness.

- The word "iniquity" literally means a twisting or distorting (of the law). It refers to major injustice.
- Iniquity could be described as deliberate, harmful actions against other people.
- Other definitions of iniquity include "perversity" and "depravity," which are both words that describe conditions of terrible sin.

Translation Suggestions:

- The term "iniquity" could be translated as "wickedness" or "perverse actions" or "harmful acts."
- Often, "iniquity" occurs in the same text as the word "sin" and "transgression" so it is important to have different ways of translating these terms.

(See also: [sin](#), [transgress](#), [trespass](#))

Bible References:

- Daniel 09:13
- Exodus 34:5-7
- Genesis 15:14-16
- Genesis 44:16
- Habakkuk 02:12
- Matthew 13:41
- Matthew 23:27-28

- Micah 03:10

Word Data:

- Strong's: H205, H5753, H5758, H5766, H5771, H5999, H7451, H7562

Forms Found in the English ULB:

commits iniquity, guilt of ... iniquity, iniquities, iniquity

innocent

Related Ideas:

guiltless, innocence

Definition:

The term "innocent" means to not be guilty of a crime or other wrongdoing. It can also refer more generally to people who are not involved in evil things.

- A person accused of doing something wrong is innocent if he has not committed that wrong.
- Sometimes the term "innocent" is used to refer to people who have done nothing wrong to deserve the bad treatment they are receiving, as in an enemy army attacking "innocent people."

Translation Suggestions:

- In most contexts, the term "innocent" can be translated as "not guilty" or "not responsible" or "not to blame" for something.
- When referring in general to innocent people, this term could be translated as "who have done nothing wrong" or "who are not involved in evil."
- The frequently occurring expression "innocent blood" could be translated as "people who did nothing wrong to deserve being killed."
- The expression "shed innocent blood" could be translated as "kill innocent people" or "kill people who did nothing wrong to deserve it."
- In the context of someone being killed, "innocent of the blood of" could be translated as "not guilty for the death of."
- When talking about people not hearing the good news about Jesus but not accepting it, "innocent of the blood of" could be translated as "not responsible for whether they remain spiritually dead or not" or "not responsible for whether they accept this message."
- When Judas said "I have betrayed innocent blood," he was saying "I have betrayed a man who did nothing wrong" or "I have caused the death of a man who was sinless."
- When Pilate said about Jesus "I am innocent of the blood of this innocent man," this could be translated as "I am not responsible for the killing of this man who has done nothing wrong to deserve it."

(See also: [guilt](#))

Bible References:

- 1 Corinthians 04:04
- 1 Samuel 19:05
- Acts 20:26
- Exodus 23:07
- Jeremiah 22:17
- Job 09:23
- Romans 16:18

Word Data:

- Strong's: H2600, H2643, H5352, H5355, H5356, H6662, H6663, H8535, G53, G121, G172, G185, G338, G1342, G2513

Forms Found in the English ULB:

declared innocent, guiltless, innocence, innocent

inquire

Related Ideas:

ask for, consult for guidance, inquiry, investigate, investigation

Definitions:

The term "inquire" means to ask someone for information. The expression "inquire of" is often used to refer to asking God for wisdom or help.

- The Old Testament records several instances where people inquired of God.
- Depending on the context, "inquire" could be translated as "ask" or "ask for information."
- The expression "inquire of Yahweh" could be translated as "ask Yahweh for guidance" or "ask Yahweh what to do."
- To "inquire after" something could be translated as "ask questions about" or "ask for information about."
- When Yahweh says "I will not be inquired of by you," this could be translated as "I will not allow you to ask me for information" or "you will not be permitted to seek help from me."
- The word "inquire" or "investigate" can also be used of a king or government official making a search through official written records.
- To investigate something can also be to study it in order to learn more about it.

Bible References:

- Deuteronomy 19:18
- Ezekiel 20:1
- Ezekiel 20:30-32
- Ezra 07:14
- Job 10:07

Word Data:

- Strong's: H1239, H1240, H1245, H1875, H2713, G1830, G2045

Forms Found in the English ULB:

ask for, consult for guidance, inquire, inquired, inquires, inquiries, inquiring, investigate, investigated, investigating, investigation

instruct

Related Ideas:

instruction, instructor

Definitions:

The terms "instruct" and "instruction" refer to giving specific directions about what to do.

- To "give instructions" means to tell someone specifically what he is supposed to do.
- When Jesus gave the disciples the bread and fish to distribute to the people, he gave them specific instructions about how to do it.
- Depending on the context, the term "instruct" could also be translated as "tell" or "direct" or "teach" or "give instructions to."
- The term "instructions" could be translated as "directions" or "explanations" or "what he has told you to do."
- When God gives instructions, this term is sometimes translated as "commands" or "orders."

(See also: [command](#), [decree](#), [teach](#))

Bible References:

- Exodus 14:04
- Genesis 26:05
- Hebrews 11:22
- Matthew 10:05
- Matthew 11:01
- Proverbs 01:30

Word Data:

- Strong's: H631, H1696, H1697, H3256, H3289, H3384, H3948, H4148, H4156, H4687, H4931, H4941, H6098, H6490, H6680, H7919, H8451, G1256, G1291, G1299, G1319, G1321, G1378, G1781, G1785, G2012, G2727, G2753, G3559, G3560, G3807, G3810, G3811, G3852, G3853, G4264, G4367, G4822, G4929

Forms Found in the English ULB:

gave ... instructions, instruct, instructed, instructing, instruction, instructions, instructor, instructors, instructs

integrity

Definition:

The term "integrity" refers to being honest, with strong moral principles and behavior is said to have integrity.

- Having integrity also means choosing to do what is honest and right even when nobody else is watching.
- Certain characters in the Bible, such as Joseph and Daniel, showed integrity when they refused to do evil and chose to obey God.
- The book of Proverbs says that it is better to be poor and have integrity than to be rich and corrupt or dishonest.

Translation Suggestions

- The term "integrity" could also be translated as "honesty" or "moral uprightness" or "behaving truthfully" or "acting in a trustworthy, honest manner."

(See also: [Daniel](#), [Joseph \(OT\)](#))

Bible References:

- 1 Kings 09:04



- Job 02:3
- Job 04:06
- Proverbs 10:8-9
- Psalm 026:1-3

Word Data:

- Strong's: H3476, H6664, H6666, H8535, H8537, H8537, H8538, H8549

Forms Found in the English ULB:

integrity

intercede

Related Ideas:

intercession, petition

Definition:

The terms "intercede" and "intercession" refer to making requests to someone on behalf of another person. In the Bible this usually refers to praying for other people.

- The expressions "make intercession for" and "intercede for" mean to make requests to God for the benefit of other people.
- The Bible teaches that the Holy Spirit intercedes for us, that is, he prays to God for us.
- A person intercedes for other people by making requests for them to someone in authority.

Translation Suggestions:

- Other ways to translate "intercede" could include "plead for" or "urge (someone) to do something (for someone else)."
- The noun "intercessions" could be translated as "appeals" or "requests" or "urgent prayers."
- The phrase "make intercession for" could be translated as "make requests for the benefit of" or "make an appeal on behalf of" or "ask God to help" or "appeal to God to bless (someone)."

(See also: [pray](#))

Bible References:

- Hebrews 07:25-26
- Isaiah 53:12
- Jeremiah 29:6-7
- Romans 08:26-27
- Romans 08:33-34

Word Data:

- Strong's: H6293, H6419, G1783, G1793, G5241

Forms Found in the English ULB:

intercede, intercedes, interceding, intercession, petition, petitions

## interpret

### Related Ideas:

interpretation, interpreter, translate

### Definitions:

The terms "interpret" and "interpretation" refer to understanding and explaining the meaning of something.

- Often in the Bible these terms are used in connection with explaining the meaning of dreams or visions.
- In the Old Testament, God sometimes used dreams to reveal to people what would happen in the future. So the interpretations of those dreams were prophecies.
- The term "interpret" can refer to figuring out the meaning of other things, such as seeing what the sky looks like and figuring out whether or not it will rain or be windy.
- The terms "interpret" and "translate" can refer to explaining what is said in one language to people who speak another language.

### Translation Suggestions:

- Ways to translate the term "interpret" include "figure out the meaning of" or "explain" or "give the meaning of."
- The term "interpretation" could also be translated as "explanation" or "meaning."

(See also: [Babylon](#), [Daniel](#), [dream](#), [prophet](#), [vision](#))

### Bible References:

- 1 Corinthians 12:10
- Daniel 04:4-6
- Genesis 40:4-5
- Judges 07:15-16
- Luke 12:56

### Word Data:

- Strong's: H995, H3887, H6591, H6622, H6623, H7760, H7922, G1252, G1328, G1329, G1381, G1955, G2058, G3177, G4793

### Forms Found in the English ULB:

interpret, interpretation, interpretations, interpreted, interpreter, interpreting, interprets, translated

## is written

### Definition:

The phrase "as it is written" or "what is written" occurs frequently in the New Testament and usually refers to commands or prophecies that were written in the Hebrew scriptures.

- Sometimes "as it is written" refers to what was written in the Law of Moses.
- Other times it is a quote from what one of the prophets wrote in the Old Testament.
- This could be translated "as it is written in the Law of Moses" or "as the prophets wrote long ago" or "what it says in God's laws that Moses wrote down long ago".
- Another option is to keep "It is written" and give a footnote that explains what this means.

(See also: [command](#), [law](#), [prophet](#), [word of God](#))

Bible References:

- 1 John 05:13-15
- Acts 13:29
- Exodus 32:15-16
- John 21:25
- Luke 03:4
- Mark 09:12
- Matthew 04:06
- Revelation 01:03

Word Data:

- Strong's: H874, H3789, G1125

Forms Found in the English ULB:

are ... written, had ... been written, has ... been written, have ... been written, is ... written, is it ... written, it is written, it was written, Moses ... wrote, was written, were ... written

jealous

Related Ideas:

jealousy

Definition:

The terms "jealous" and "jealousy" refer to a strong desire to protect the purity of a relationship. They can also refer to a strong desire to keep possession of something or someone.

- These terms are often used to describe the angry feeling that a person has toward a spouse who has been unfaithful in their marriage.
- When used in the Bible, these terms often refer to God's strong desire for his people to remain pure and unstained by sin.
- God is also "jealous" for his name, desiring that it be treated with honor and reverence.
- Another meaning of jealous involves being angry that someone else is successful or more popular. This is close in meaning to the word "envious."

Translation Suggestions:

- Ways to translate "jealous" could include "strong protective desire" or "possessive desire."
- The term "jealousy" could be translated as "strong protective feeling" or "possessive feeling."
- When talking about God, make sure the translation of these terms does not give a negative meaning of being resentful of someone else.
- In the context of people's wrong feelings of anger toward other people who are more successful, the terms "envious" and "envy" could be used. But these terms should not be used for God.

(See also: [envy](#))

Bible References:

- 2 Corinthians 12:20
- Deuteronomy 05:09

- Exodus 20:05
- Ezekiel 36:05
- Joshua 24:19
- Nahum 01:2-3
- Romans 13:13

Word Data:

- Strong's: H7065, H7067, H7068, H7072, G2205, G2206, G3863

Forms Found in the English ULB:

jealous, jealousy

joy

Related Ideas:

enjoy, enjoyment, glad, gladness, greet, joyful, joyfulness, jubilant, merry-hearted, rejoice, source of gladness

Definition:

Joy is a feeling of delight or deep satisfaction that comes from God. The related term "joyful" describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.
- To "salute" is to greet a high-ranking government or military official.
- "Jubilant" is another word for "joyful."

The term "rejoice" means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as "be very happy" or "be very glad" or "be full of joy."
- When Mary said "my soul rejoices in God my Savior," she meant "God my Savior has made me very happy" or "I feel so joyful because of what God my Savior has done for me."

Translation Suggestions:

- The term "joy" could also be translated as "gladness" or "delight" or "great happiness."
- The phrase, "be joyful" could be translated as "rejoice" or "be very glad" or it could be translated "be very happy in God's goodness."
- A person who is joyful could be described as "very happy" or "delighted" or "deeply glad."
- A phrase such as "make a joyful shout" could be translated as "shout in a way that shows you are very happy."
- A "joyful city" or "joyful house" could be translated as "city where joyful people live" or "house full of joyful people" or "city whose people are very happy."

Bible References:

- Nehemiah 08:10
- Psalm 048:02

- Isaiah 56:6-7
- Jeremiah 15:15-16
- Matthew 02:9-10
- Luke 15:07
- Luke 19:37-38
- John 03:29
- Acts 16:32-34
- Romans 05:1-2
- Romans 15:30-32
- Galatians 05:23
- Philippians 04:10-13
- 1 Thessalonians 01:6-7
- 1 Thessalonians 05:16
- Philemon 01:4-7
- James 01:02
- 3 John 01:1-4

Word Data:

- Strong's: H1288, H1523, H1524, H1525, H2287, H2302, H2304, H2305, H2654, H2896, H2898, H3190, H4885, H5727, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H7965, H8055, H8056, H8057, H8342, H8643, G20, G21, G782, G2165, G2167, G2744, G4640, G4796, G4913, G5463, G5479

Forms Found in the English ULB:

be glad, be merry, enjoy, enjoyed, enjoying, enjoyment, enjoys, glad, gladness, greet, greeted, greeting, greetings, greets, joy, joyful, joyful shouting, joyfully, joyfulness, jubilant, make ... glad, makes ... glad, merry-hearted, rejoice, rejoiced, rejoiced greatly, rejoices, rejoices greatly, rejoicing, shout for joy, shout joyfully, shout of joy, shouts of joy, source of gladness, was merry

judge

Related Ideas:

act of judging, consider, decide, decision, give justice, give judgment, judgment, judgment seat

Definition:

The terms "judge" and "judgment" often refer to making a decision about whether something is morally right or wrong.

- The "judgment of God" often refers to his decision to condemn something or someone as sinful.
- God's judgment usually includes punishing people for their sin.
- The term "judge" can also mean "condemn." God instructs his people not to judge each other in this way.
- Another meaning is "arbitrate between" or "judge between," as in deciding which person is right in a dispute between them.
- In some contexts, God's "judgments" are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- "Judgment" can refer to the ability to make decisions. A person with "sound judgment" is wise, able to make good decisions, while a person who lacks "judgment" does not have the wisdom to make wise decisions.
- The "judgment seat" is a place where a judge sits while he listens to testimonies and gives his decision.

Translation Suggestions:

- Depending on the context, ways to translate to "judge" could include to "decide" or to "condemn" or to "punish" or to "decree."
- The term "judgment" could be translated as "punishment" or "decision" or "opinion" or "verdict" or "decree" or "condemnation."
- In some contexts, the phrase "in the judgment" could also be translated as "on judgment day" or "during the time when God judges people."

(See also: [decree](#), [judge](#), [judgment day](#), [just](#), [law](#), [law](#))

Bible References:

- 1 John 04:17
- 1 Kings 03:09
- Acts 10:42-43
- Isaiah 03:14
- James 02:04
- Luke 06:37
- Micah 03:9-11
- Psalm 054:01

Word Data:

- Strong's: H148, H430, H1777, H1778, H1779, H1781, H1782, H2664, H2713, H2742, H2803, H2940, H3198, H4406, H4941, H6414, H6416, H6417, H6419, H6485, H7081, H7378, H7379, H7663, H7760, H8196, H8199, H8201, G350, G968, G1097, G1106, G1252, G1341, G1345, G1348, G1380, G1492, G2233, G2917, G2919, G2920, G2922, G2923, G4997, G5272

Forms Found in the English ULB:

acts of judgment, consider, considered, considering, decide, decided, decided on, decision, give justice, giving judgment, have decided, insightful decisions, judge, judged, judges, judging, judgment, judgment seat, judgments, renders judgment, will judge

judge

Definition:

A judge is a person who decides what is right or wrong when there are disputes between people, usually in matters that pertain to the law.

- In the Bible, God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.
- After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called "judges" to lead them in times of trouble. Often these judges were military leaders who rescued the Israelites by defeating their enemies.
- The term "judge" could also be called "decision-maker" or "leader" or "deliverer" or "governor," depending on the context.

(See also: [governor](#), [judge](#), [law](#))

Bible References:

- 2 Timothy 04:08
- Acts 07:27

- Luke 11:19
- Luke 12:14
- Luke 18:1-2
- Matthew 05:25
- Ruth 01:01

Word Data:

- Strong's: H148, H430, H1777, H1778, H1779, H1781, H1782, H6414, H6416, H6419, H8199, G350, G1252, G1348, G2919, G2922, G2923

Forms Found in the English ULB:

judge, judges, the judge, the judges, their judges, you judges

judgment day

Related Ideas:

day of judgment

Definition:

The term "judgment day" refers to a future time when God will judge every person.

- God has made his Son, Jesus Christ, the judge of all people.
- On judgment day, Christ will judge people on the basis of his righteous character.

Translation Suggestions:

- This term could also be translated as "judgment time" since it could refer to more than one day.
- Other ways to translate this term could include "the end time when God will judge all people."
- Some translations capitalize this term to show that it is the name of a special day or time: "Judgment Day" or "Judgment Time."

(See also: [judge](#), [Jesus](#), [heaven](#), [hell](#))

Bible References:

- Luke 10:12
- Luke 11:31
- Luke 11:32
- Matthew 10:14-15
- Matthew 12:36-37

Word Data:

- Strong's: H3117, H6486, G2250, G2920

Forms Found in the English ULB:

day of judgment, judgment day, that day

## justice

### Related Ideas:

honest, injustice, just, justification, justify, maintain someone's rights, vindicate, vindication

### Definition:

"Just" and "justice" refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good, and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."
- To "vindicate" someone whom others have accused of wrongdoing is to show that he has actually done what is right.

The terms "unjust" and "unjustly" refer to treating people in an unfair and often harmful manner.

- An "injustice" is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being "partial" or "prejudiced" because he is not treating people equally.

The terms "justify" and "justification" refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- "Justification" refers to what God does when he forgives a person's sins and declares that person to be righteous in his sight.

### Translation Suggestions:

- Depending on the context, other ways to translate "just" could include "morally right" or "fair."
- The term "justice" could be translated as "fair treatment" or "deserved consequences."
- To "act justly" could be translated as "treat fairly" or "behave in a just way."
- In some contexts, "just" could be translated as "righteous" or "upright."
- Depending on the context, "unjust" could also be translated as "unfair" or "partial" or "unrighteous."
- The phrase "the unjust" could be translated as "the unjust ones" or "unjust people" or "people who treat others unfairly" or "unrighteous people" or "people who disobey God."
- The term "unjustly" could be translated as, "in an unfair manner" or "wrongly" or "unfairly."
- Ways to translate "injustice" could include, "wrong treatment" or "unfair treatment" or "acting unfairly."
- Other ways to translate "justify" could include "declare (someone) to be righteous" or "cause (someone) to be righteous."



- The term "justification" could be translated as "being declared righteous" or "becoming righteous" or "causing people to be righteous."
- The phrase "resulting in justification" could be translated as "so that God justified many people" or "which resulted in God causing people to be righteous."
- The phrase "for our justification" could be translated as "in order that we could be made righteous by God."

(See also: [forgive](#), [guilt](#), [judge](#), [righteous](#))

Bible References:

- Genesis 44:16
- 1 Chronicles 18:14
- Isaiah 04:3-4
- Jeremiah 22:03
- Ezekiel 18:16-17
- Micah 03:8
- Matthew 05:43-45
- Matthew 11:19
- Matthew 23:23-24
- Luke 18:03
- Luke 18:08
- Luke 18:13-14
- Luke 21:20-22
- Luke 23:41
- Acts 13:38-39
- Acts 28:04
- Romans 04:1-3
- Galatians 03:6-9
- Galatians 03:11
- Galatians 05:3-4
- Titus 03:6-7
- Hebrews 06:10
- James 02:24
- Revelation 15:3-4

Word Data:

- Strong's: H205, H2555, H3476, H3477, H4941, H5766, H5767, H6415, H6662, H6663, H6664, H6666, H8003, H8199, H8636, G91, G93, G94, G95, G1342, G1343, G1344, G1345, G1346, G1347, G1556, G1557, G1738, G2118, G2920

Forms Found in the English ULB:

desire for justice, dishonest, honest, injustice, injustices, just, justice, justification, justified, justifies, justify, justly, maintain ... rights, unjust, unjustly, vindicate, vindicated, vindication

kin

Related Ideas:

kindred, kinfolk, kinsman, relative

Definition:

The term "kin" refers to a person's blood relatives, considered as a group. The word "kinsman" refers specifically to a male relative.

- "Kin" can only refer to a person's close relatives, such as parents and siblings, or it can also include more distant relatives, such as an aunts, uncles, or cousins.
- In ancient Israel, if a man died, his nearest male relative was expected to marry his widow, manage his property, and help carry on his family name. This relative was called a "kinsman-redeemer."
- This term "kin" could also be translated as, "relative" or "family member."

Bible References:

- Romans 16:9-11
- Ruth 02:20
- Ruth 03:09

Word Data:

- Strong's: H251, H1350, H1353, H1730, H4129, H4130, H4138, H4940, H7138, H7607, G1085, G4773

Forms Found in the English ULB:

kin, kindred, kinfolk, kinsfolk, kinsman, kinsmen, relative, relatives

kind

Definition:

The terms "kind" and "kinds" refer to groups or classifications of things that are connected by shared characteristics.

- In the Bible, this term is specifically used to refer to the distinctive kinds of plants and animals that God made when he created the world.
- Often there are many different variations or species within each "kind." For example, horses, zebras, and donkeys are all members of the same "kind," but they are different species.
- The main thing that distinguishes each "kind" as a separate group is that members of that group can reproduce more of their same "kind." Members of different kinds cannot do that with each other.

Picture showing Kinds:

[<a href="https://content.bibletranslationtools.org/WycliffeAssociates/en\\_tw/raw/branch/master/PNGs/k/Kinds.png"></a>](https://content.bibletranslationtools.org/WycliffeAssociates/en_tw/raw/branch/master/PNGs/k/Kinds.png)

Translation Suggestions

- Ways to translate this term could include "type" or "class" or "group" or "animal (plant) group" or "category."

Bible References:

- Genesis 01:21
- Genesis 01:24
- Mark 09:29
- Matthew 13:47

Word Data:

- Strong's: H2178, H4327, G1085

Forms Found in the English ULB:

kind, kinds

king

Related Ideas:

kingly, kingship

Definition:

The term "king" refers to a man who is the supreme ruler of a city, state, or country.

- A king was usually chosen to rule because of his family relation to previous kings.
- When a king died, it was usually his oldest son who became the next king.
- In ancient times, the king had absolute authority over the people in his kingdom.
- Rarely the term "king" was used to refer to someone who was not a true king, such as "King Herod" in the New Testament.
- In the Bible, God is often referred to as a king who rules over his people.
- The "kingdom of God" refers to God's rule over his people.
- Jesus was called "king of the Jews," "king of Israel," and "king of kings."
- When Jesus comes back, he will rule as king over the world.
- This term could also be translated as "supreme chief" or "absolute leader" or "sovereign ruler."
- The phrase "king of kings" could be translated as "king who rules over all other kings" or "supreme ruler who has authority over all other rulers."

(See also: [authority](#), [Herod Antipas](#), [kingdom](#), [kingdom of God](#))

Bible References:

- 1 Timothy 06:15-16
- 2 Kings 05:18
- 2 Samuel 05:03
- Acts 07:9-10
- Acts 13:22
- John 01:49-51
- Luke 01:05
- Luke 22:24-25
- Matthew 05:35
- Matthew 14:09

Word Data:

- Strong's: H4427, H4428, H4430, G935, G936, G937

Forms Found in the English ULB:

king, king's, kingly, kings, kingship, made ... king, set up ... king, set up kings

## kingdom

### Related Ideas:

power to rule

### Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term "kingdom" can also refer to a spiritual reign or authority, as in the term "kingdom of God."
- God is the ruler of all creation, but the term "kingdom of God" especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a "kingdom" in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as "darkness."

### Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term "kingdom" could be translated as "country (ruled by a king)" or "king's territory" or "region ruled by a king."
- In a spiritual sense, "kingdom" could be translated as "ruling" or "reigning" or "controlling" or "governing."
- One way to translate "kingdom of priests" might be "spiritual priests who are ruled by God."
- The phrase "kingdom of light" could be translated as "God's reign that is good like light" or "when God, who is light, rules people" or "the light and goodness of God's kingdom." It is best to keep the word "light" in this expression since that is a very important term in the Bible.
- Note that the term "kingdom" is different from an empire, in which an emperor rules over several countries.

(See also: [authority](#), [king](#), [kingdom of God](#), [kingdom of Israel](#), [Judah](#), [Judah](#), [priest](#))

### Bible References:

- 1 Thessalonians 02:12
- 2 Timothy 04:17-18
- Colossians 01:13-14
- John 18:36
- Mark 03:24
- Matthew 04:7-9
- Matthew 13:19
- Matthew 16:28
- Revelation 01:09

### Word Data:

- Strong's: H4410, H4437, H4438, H4467, H4468, H4474, H4475, G932

### Forms Found in the English ULB:

kingdom, kingdoms, power to rule, kingship

## kingdom of God

### Related Ideas:

kingdom of Christ and God, kingdom of heaven

### Definition:

The terms "kingdom of God" and "kingdom of heaven" both refer to God's rule and authority over his people and over all creation.

- The Jews often used the term "heaven" to refer to God, to avoid saying his name directly.
- In the New Testament book that Matthew wrote, he referred to God's kingdom as "the kingdom of heaven," probably because he was writing primarily for a Jewish audience.
- The kingdom of God refers to God ruling people spiritually as well as ruling over the physical world.
- The Old Testament prophets said that God would send the Messiah to rule with righteousness. Jesus, the Son of God, is the Messiah who will rule over God's kingdom forever.

### Translation Suggestions:

- Depending on the context, "kingdom of God" can be translated as "God's rule (as king)" or "when God reigns as king" or "God's rule over everything."
- The term "kingdom of heaven" could also be translated as "God's rule from heaven as king" or "God in heaven reigning" or "heaven's reign" or "heaven ruling over everything." If it is not possible to translate this simply and clearly, the phrase "kingdom of God" could be translated instead.
- Some translators may prefer to capitalize "Heaven" to show that it refers to God. Others may include a note in the text, such as "kingdom of heaven (that is, 'kingdom of God')."
- A footnote at the bottom of the page of a printed Bible may also be used to explain the meaning of "heaven" in this expression.

(See also: [God](#), [heaven](#), [king](#), [kingdom](#), [King of the Jews](#), [reign](#))

### Bible References:

- 2 Thessalonians 01:05
- Acts 08:12-13
- Acts 28:23
- Colossians 04:11
- John 03:03
- Luke 07:28
- Luke 10:09
- Luke 12:31-32
- Matthew 03:02
- Matthew 04:17
- Matthew 05:10
- Romans 14:17

### Word Data:

- Strong's: G932, G2316, G3772

### Forms Found in the English ULB:

kingdom of Christ and God, kingdom of God, kingdom of heaven

## kingdom of Israel

### Related Words:

House of Israel

### Facts:

What had been the northern part of the nation of Israel became the kingdom of Israel when the twelve tribes of Israel were divided into two kingdoms after Solomon died.

- The kingdom of Israel in the north had ten tribes, and the kingdom of Judah in the south had two tribes.
- The capital city of the kingdom of Israel was Samaria. It was about 50 km from Jerusalem, the capital city of the kingdom of Judah.
- The phrase "house of Israel" can refer generally to the entire nation of Israel or more specifically to the tribes of the northern kingdom of Israel.
- All the kings of the kingdom of Israel were evil. They influenced the people to serve idols and false gods.
- God sent the Assyrians to attack the kingdom of Israel. Many Israelites were captured and taken away to live in Assyria.
- The Assyrians brought foreigners to live among the remaining people of the kingdom of Israel. These foreigners intermarried with the Israelites, and their descendants became the Samaritan people.

(See also: [Assyria](#), [Israel](#), [Judah](#), [Jerusalem](#), [kingdom](#), [Samaria](#))

### Bible References:

- 2 Chronicles 35:18
- Jeremiah 05:11
- Jeremiah 09:26

### Word Data:

- Strong's: H1004, H3478, H4410, H4467, H4468

### Forms Found in the English ULB:

kingdom of Israel, house of Israel

kiss

### Definition:

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression to "kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

### Bible References:

- 1 Thessalonians 05:25-28
- Genesis 27:26-27

- Genesis 29:11
- Genesis 31:28
- Genesis 45:15
- Genesis 48:10
- Luke 22:48
- Mark 14:45
- Matthew 26:48

Word Data:

- Strong's: H5390, H5401, G2705, G5368, G5370

Forms Found in the English ULB:

kiss, kissed, kisses, kissing

know

Related Ideas:

knowledge, make known, unknowingly, unknown

Definition:

To "know" means to understand something or to be aware of a fact. The expression "make known" is an expression that means to tell information.

- The term "knowledge" refers to information that people know. It can apply to knowing things in both the physical and spiritual worlds.
- To "know about" God means to understand facts about him because of what he has revealed to us.
- To "know" God means to have a relationship with him. This also applies to knowing people.
- To know God's will means to be aware of what he has commanded, or to understand what he wants a person to do.
- To "know the Law" means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes "knowledge" is used as a synonym for "wisdom," which includes living in a way that is pleasing to God.
- The "knowledge of God" is sometimes used as a synonym for the "fear of Yahweh."
- If a person does something "unknowingly," he does it without knowing that he is doing it.

Translation Suggestions

- Depending on the context, ways to translate "know" could include "understand" or "be familiar with" or "be aware of" or "be acquainted with" or "be in relationship with."
- Some languages have two different words for "know," one for knowing facts and one for knowing a person and having a relationship with him.
- The term "make known" could be translated as "cause people to know" or "reveal" or "tell about" or "explain."
- To "know about" something could be translated as "be aware of" or "be familiar with."
- The expression "know how to" means to understand the process or method of getting something done. It could also be translated as "be able to" or "have the skill to."
- The term "knowledge" could also be translated as "what is known" or "wisdom" or "understanding," depending on the context.
- To "train for" an activity is to learn now to do it well. To train for war is to learn by practice how to be a good fighter.

(See also: [law](#), [reveal](#), [understand](#), [wise](#))

Bible References:

- 1 Corinthians 02:12-13
- 1 Samuel 17:46
- 2 Corinthians 02:15
- 2 Peter 01:3-4
- Deuteronomy 04:39-40
- Genesis 19:05
- Luke 01:77

Word Data:

- Strong's: H502, H1843, H1844, H1847, H1875, H2713, H2372, H3045, H3046, H3925, H4093, H4486, H5046, H5234, H5475, H5869, G50, G56, G1097, G1107, G1108, G1492, G1834, G1921, G1922, G1987, G2467, G5319, G2589, G2657, G4267, G4894, G5318

Forms Found in the English ULB:

knew, know, know ... beforehand, knowing, knowledge, known, knows, made ... known, made known, make ... known, makes known, unknowingly, unknown

labor

Related Ideas:

fellow laborers, forced labor, hard labor, hard-working, laborer, occupation, strive, struggle, toil

Definition:

The term "labor" refers to doing physical work of any kind.

- In general, labor is any task which uses energy. It is often implied that the task is difficult.
- A laborer is a person who does any type of labor.
- In English, the word "labor" is also used for part of the process of giving birth. Other languages may have a completely different word for this.
- Ways to translate "labor" could include "work" or "hard work" or "difficult work" or to "work hard."
- "Toil" is hard, unpleasant work, and to "toil" is to do hard, unpleasant work.
- An "occupation" is the work or labor that a person does to obtain food, clothing, shelter, and the other things he needs to live.
- Sometimes "strive" and "struggle" mean to work very hard to do something.

(See also: [hard](#), [labor pains](#))

Bible References:

- 1 Thessalonians 02:09
- 1 Thessalonians 03:05
- Galatians 04:10-11
- James 05:04
- John 04:38
- Luke 10:02
- Matthew 10:10



Word Data:

- Strong's: H3018, H3021, H3022, H3205, H4522, H4639, H5447, H5450, H5647, H5656, H5998, H5999, H6001, H6089, H6468, H8104, G75, G2038, G2040, G2041, G2716, G2872, G2873, G3449, G4866, G4904

Forms Found in the English ULB:

fellow laborers, forced labor, hard labor, hard-working, labor, labored, laborer, laborer's, laborers, laboring, labors, occupation, product of ... labor, products of ... labor, strive, strives, striving together, struggle, toil, toiled, toiling, toils

labor pains

Related Ideas:

birth pains, in labor, suffering the pains of childbirth

Definition:

A woman who is "in labor" is experiencing the pains that lead up to the birth of her child. These are called "labor pains" or "birth pains."

- In his letter to the Galatians, the apostle Paul used this term figuratively to describe his own intense striving to help his fellow believers become more and more like Christ.
- The analogy of labor pains is also used in the Bible to describe how disasters in the last days will happen with increasing frequency and intensity.

(See also: [labor](#), [last day](#))

Bible References:

- 1 Samuel 04:19-20
- Galatians 04:19
- Isaiah 13:08
- Jeremiah 13:21
- Psalms 048:06
- Romans 08:22

Word Data:

- Strong's: H2342, H3018, H3205, H5999, H6001, H6887, G3449, G4944, G5604, G5605

Forms Found in the English ULB:

birth pains, in labor, labor pains, labors in pain together, pains of childbirth

lamb

Related Ideas:

Lamb of God

Definition:

The term "lamb" refers to a young sheep. Sheep are four-legged animals with thick, woolly hair, used for sacrifices to God. Jesus is called the "Lamb of God" because he was sacrificed to pay for people's sins.

- These animals are easily led astray and need protecting. God compares human beings to sheep.
- God instructed his people to sacrifice physically perfect sheep and lambs to him.
- Jesus is called the "Lamb of God" who was sacrificed to pay for people's sins. He was a perfect, unblemished sacrifice because he was completely without sin.

Translation Suggestions:

- If sheep are known in the language area, the name for their young should be used to translate the terms "lamb" and "Lamb of God."
- "Lamb of God" could be translated as "God's (sacrificial) Lamb," or "Lamb sacrificed to God" or "(sacrificial) Lamb from God."
- If sheep are not known, this term could be translated as "a young sheep" with a footnote that describes what sheep are like. The note could also compare sheep and lambs to an animal from that area that lives in herds, that is timid and defenseless, and that often wanders away.
- Also consider how this term is translated in a Bible translation of a nearby local or national language.

(See also: [sheep](#), [shepherd](#))

Bible References:

- 2 Samuel 12:03
- Ezra 08:35-36
- Isaiah 66:3
- Jeremiah 11:19
- John 01:29
- John 01:36
- Leviticus 14:21-23
- Leviticus 17:1-4
- Luke 10:03
- Revelation 15:3-4

Word Data:

- Strong's: H3532, H3535, H3733, H3775, H6251, H7716, G721, G2316

Forms Found in the English ULB:

Lamb, Lamb of God, lamb, lambs

lament

Related Ideas:

dirge, lamentation

Definition:

The terms "lament" and "lamentation" refer to a strong expression of mourning, sorrow, or grief.

- Sometimes this includes deep regret for sin, or compassion for people who have experienced disaster.
- A lamentation could include moaning, weeping, or wailing.

Translation Suggestions:

- The term to "lament" could be translated as to "deeply mourn" or to "wail in grief" or to "be sorrowful."
- A "lamentation" (or a "lament") could be translated as "loud wailing and weeping" or "deep sorrow" or "sorrowful sobbing" or "mournful moaning."
- A "dirge" is a song that people sing at a funeral because they are sad that someone they love has died.

Bible References:

- Amos 08:9-10
- Ezekiel 32:1-2
- Jeremiah 22:18
- Job 27:15-17
- Lamentations 02:05
- Lamentations 02:08
- Micah 02:04
- Psalm 102:1-2
- Zechariah 11:02

Word Data:

- Strong's: H56, H578, H592, H1058, H2201, H5091, H5092, H5594, H6969, H7015, G2354, G2870, G2875

Forms Found in the English ULB:

dirge, lament, lamentation, lamentations, lamented, lamenting, laments, sing dirges

lamp

Related Ideas:

torch

Definition:

The term "lamp" generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

- An ordinary oil lamp usually consisted of a common piece of pottery filled with olive oil, with a wick placed in the oil to burn.
- For some lamps, the pot or jar was oval, with one end pinched close together to hold the wick.
- An oil lamp could be carried or placed on a stand so that its light could fill a room or house.
- In scripture, lamps are used in several figurative ways as symbols of light and life.
- A torch is a light that is meant to be carried around outside. It might be a long piece of wood that burns at the top. It might also be a pole with an oil lamp or a cloth soaked in oil at the top.

(See also: [lampstand](#), [life](#), [light](#))

Bible References:

- 1 Kings 11:36
- Exodus 25:3-7
- Luke 08:16-18
- Matthew 05:15
- Matthew 06:22
- Matthew 25:03

Word Data:

- Strong's: H3940, H3974, H4501, H5215, H5216, G2985, G3088

Forms Found in the English ULB:

lamp, lamps, torch, torches

lampstand

Definition:

In the Bible, the term "lampstand" generally refers to a structure on which a lamp is placed in order to provide light to a room.

- A simple lampstand usually held one lamp and was made of clay, wood, or metal (such as bronze, silver, or gold.)
- In the Jerusalem temple there was a special gold lampstand which had seven branches for holding seven lamps.

Translation Suggestions

- This term could be also translated as "lamp pedestal" or "structure for holding a lamp" or "lamp holder."
- For the temple lampstand, this could be translated as "seven-lamp lampstand" or "gold pedestal with seven lamps."
- It would also be helpful in a translation to include pictures of a simple lampstand and a seven-branch lampstand in the relevant Bible passages.

(See also: [bronze](#), [gold](#), [lamp](#), [light](#), [silver](#), [temple](#))

Bible References:

- Daniel 05:5-6
- Exodus 37:17
- Mark 04:21-23
- Matthew 05:15-16
- Revelation 01:12-13
- Revelation 01:20

Word Data:

- Strong's: H4501, G3087

Forms Found in the English ULB:

lampstand, lampstands

last day

Related Ideas:

last times, latter days

Definition:

The term "last days" or "latter days" refers generally to the time period at the end of the current age.

- This time period will have an unknown duration.
- The "last days" are a time of judgment upon those who have turned away from God.

Translation Suggestions:

- The term "last days" can also be translated as "final days" or "end times."
- In some contexts, this could be translated as "end of the world" or "when this world ends."

(See also: [day of the Lord](#), [judge](#), [turn](#), [world](#))

Bible References:

- 2 Peter 03:3-4
- Daniel 10:14-15
- Hebrews 01:02
- Isaiah 02:02
- James 05:03
- Jeremiah 23:19-20
- John 11:24-26
- Micah 04:1

Word Data:

- Strong's: H319, H3117, G2078, G2250

Forms Found in the English ULB:

last day, last days, last times, latter days

law

Related Ideas:

lawbreaker, lawgiver, lawyer, principle

Definition:

A "law" is a legal rule that is usually written down and enforced by someone in authority. A "principle" is a guideline for decision-making and behavior.

- Often the term "law" refers to the "law of Moses." This is the commands and instructions that God gave the Israelites.
- God is the lawgiver, the one who made the laws and commanded people to obey them.
- A "lawyer" is a person who studies the law and understands it well.
- Both "law" and "principle" can refer to a general rule or belief that guides a person's behavior.
- A person who "is principled" is a person who does what is good.

(See also: [law of Moses](#))

Bible References:

- Deuteronomy 04:02

- Esther 03:8-9
- Exodus 12:12-14
- Genesis 26:05
- John 18:31
- Romans 07:1

Word Data:

- Strong's: H1285, H1881, H1882, H2706, H2708, H2710, H4687, H4941, H5715, H7560, H7771, H8451, G1785, G3544, G3548, G3551, G3848, G4747

Forms Found in the English ULB:

law, lawbreaker, lawbreakers, lawgiver, laws, lawyer, principle, principled, principles

law of Moses

Related Ideas:

God's law, book of Moses, book of the law, expert in the law, law of God, law of Yahweh, law of the Lord, the law

Definition:

All these terms refer to the commandments and instructions that God gave Moses for the Israelites to obey. The terms "law" and "God's law" are also used more generally to refer to everything God wants his people to obey.

- Depending on the context, the "law" can refer to:
- the Ten Commandments that God wrote on stone tablets for the Israelites
- all the laws given to Moses
- the first five books of the Old Testament
- the entire Old Testament (also referred to as "scriptures" in the New Testament).
- all of God's instructions and will
- The phrase "the law and the prophets" is used in the New Testament to refer to the Hebrew scriptures (or "Old Testament")

Translation Suggestions:

- These terms could be translated using the plural, "laws," since they refer to many instructions.
- The "law of Moses" could be translated as "the laws that God told Moses to give to the Israelites."
- Depending on the context, "the law of Moses" could also be translated as "the law that God told to Moses" or "God's laws that Moses wrote down" or "the laws that God told Moses to give to the Israelites."
- Ways to translate "the law" or "law of God" or "God's laws" could include "laws from God" or "God's commands" or "laws that God gave" or "everything that God commands" or "all of God's instructions."
- The phrase "law of Yahweh" could also be translated as "Yahweh's laws" or "laws that Yahweh said to obey" or "laws from Yahweh" or "things Yahweh commanded."
- There were people in the Bible who were experts in the Law of Moses, they were called "lawyers."

(See also: [instruct](#), [Moses](#), [Ten Commandments](#), [lawful](#), [Yahweh](#))

Bible References:

- Acts 15:06
- Daniel 09:13
- Exodus 28:42-43
- Ezra 07:25-26
- Galatians 02:15
- Luke 24:44
- Matthew 05:18
- Nehemiah 10:29
- Romans 03:20

Word Data:

- Strong's: H430, H1881, H1882, H2706, H3068, H4687, H4872, H4941, H8451, G976, G2316, G3544, G3551, G3565

Forms Found in the English ULB:

God's law, book of Moses, book of the law, expert in the law, law of Moses, law of Yahweh, law of the Lord, the law, the law of God, your law

lawful

Related Ideas:

lawfully, lawless, lawlessness, permitted, unlawful

Definition:

The term "lawful" refers to something that is permitted to be done according to a law or other requirement. The opposite of this is "unlawful," which simply means "not lawful."

- In the Bible, something was "lawful" if it was permitted by God's moral law, or by the Law of Moses and other Jewish laws. Something that was "unlawful" was "not permitted" by those laws.
- To do something "lawfully" means to do it "properly" or "in the right way."
- Many of the things that the Jewish laws considered lawful or not lawful were not in agreement with God's laws about loving others.
- Depending on the context, ways to translate "lawful" could include "permitted" or "according to God's law" or "following our laws" or "proper" or "fitting."
- The phrase "Is it lawful?" could also be translated as "Do our laws allow?" or "Is that something our laws permit?"

The terms "unlawful" and "not lawful" are used to describe actions that break a law.

- In the New Testament, the term "unlawful" is not only used to refer to breaking God's laws, but also often refers to breaking Jewish man-made laws.
- Over the years, the Jews added to the laws that God gave to them. The Jewish leaders would call something "unlawful" if it did not conform to their man-made laws.
- When Jesus and his disciples were picking grain on a Sabbath day, the Pharisees accused them of doing something "unlawful" because it was breaking the Jewish laws about not working on that day.
- When Peter stated that eating unclean foods was "unlawful" for him, he meant that if he ate those foods he would be breaking the laws God had given the Israelites about not eating certain foods.

The term "lawless" describes a person who does not obey laws or rules. When a country or group of people are in a state of "lawlessness," there is widespread disobedience, rebellion, or immorality.

- A lawless person is rebellious and does not obey God's laws.
- The apostle Paul wrote that in the last days there will be a "man of lawlessness," or a "lawless one," who will be influenced by Satan to do evil things.

Translation Suggestions:

- This term "unlawful" should be translated using a word or expression that means "not lawful" or "lawbreaking."
- Other ways to translate "unlawful" could be "not permitted" or "not according to God's law" or "not conforming to our laws."
- The expression "against the law" has the same meaning as "unlawful."
- The term "lawless" could also be translated as "rebellious" or "disobedient" or "law-defying".
- The term "lawlessness" could be translated as "not obeying any laws" or "rebellion (against God's laws)."
- The phrase "man of lawlessness" could be translated as "man who does not obey any laws" or "man who rebels against God's laws."
- It is important to keep the concept of "law" in this term, if possible.
- Note that the term "unlawful" has a different meaning from this term.

(See also: [law](#), [law of Moses](#), [Moses](#), [Sabbath](#))

Bible References:

- Matthew 07:21-23
- Matthew 12:02
- Matthew 12:04
- Matthew 12:10
- Mark 03:04
- Luke 06:02
- Acts 02:23
- Acts 10:28
- Acts 22:25
- 2 Thessalonians 02:03
- Titus 02:14
- 1 John 03:4-6

Word Data:

- Strong's: H6530, G111, G113, G266, G458, G459, G1832, G3545

Forms Found in the English ULB:

lawful, lawfully, lawless, lawlessness, not lawful, permitted, unlawful

learned men

Definition:

"Learned men" or "educated men" were men who were taught by a teacher and knew a lot about one or many topics.

- In Matthew's account of the birth of Christ, "learned men" brought gifts to Jesus in Bethlehem sometime after he was born there.



- These men traveled a long way from a country far to the east of Israel. It is not known exactly where they came from or who they were. But they were obviously scholars who studied the stars.
- They may have been descendants of the wise men who served the Babylonian kings in Daniel's time and who were trained in many things, including studying the stars and interpreting dreams.
- Traditionally people have said that there were three of these men because they brought three gifts to Jesus. However, the Bible does not say how many men there were.

(See also: [Babylon](#), [Bethlehem](#), [Daniel](#))

Bible References:

- Daniel 02:27
- Daniel 05:7
- Matthew 02:01
- Matthew 02:07
- Matthew 02:16

Word Data:

- Strong's: G3097

Forms Found in the English ULB:

learned men

leopard

Definitions:

A leopard is a large, cat-like, wild animal that is brown with black spots.

- A leopard is a kind of animal which catches other animals and eats them.
- In the Bible, the suddenness of disaster is compared to a leopard, which pounces suddenly on its prey.
- The prophet Daniel and the apostle John tell about visions in which they saw a beast that looked like a leopard.

(See also: [beast](#), [Daniel](#), [prey](#), [vision](#))

Bible References:

- Daniel 07:06
- Hosea 13:07
- Revelation 13:1-2
- Song of Solomon 04:8

Word Data:

- Strong's: H5245, H5246

Forms Found in the English ULB:

leopard, leopards

## leper

Related Ideas:

leprosy, leprous

Definition:

The term "leprosy" is used in the Bible to refer to several different skin diseases. A "leper" is a person who has leprosy. The term "leprous" describes a person or body part that is infected with leprosy.

- Certain kinds of leprosy cause the skin to become discolored with white patches, as when Miriam and Naaman had leprosy.
- In modern times, leprosy often causes hands, feet, and other body parts to become damaged and deformed.
- According to the instructions that God gave to the Israelites, when a person had leprosy, he was considered "unclean" and had to stay away from other people so that they would not become infected with the disease.
- A leper would often call out "unclean" so that others would be warned not to come near him.
- Jesus healed many lepers, and also people who had other kinds of diseases.

Translation Suggestions:

- The term "leprosy" in the Bible can be translated as "skin disease" or "dreaded skin disease."
- Ways to translate "leprous" could include "full of leprosy" or "infected with skin disease" or "covered with skin sores."

(See also: [Miriam](#), [Naaman](#), [clean](#))

Bible References:

- Luke 05:13
- Luke 17:12
- Mark 01:40
- Mark 14:03
- Matthew 08:03
- Matthew 10:8-10
- Matthew 11:05

Word Data:

- Strong's: H6879, H6883, G3014, G3015

Forms Found in the English ULB:

leper, lepers, leprosy, leprous

## letter

Related Ideas:

epistle

Definition:

A letter is a written message sent to a person or group of persons who are usually a distance away from the writer. An epistle is a special type of letter, often written in a more formal style, for a special purpose, such as teaching.

- In New Testament times, epistles and other types of letters were written on parchment made from animal skins or on papyrus made from plant fibers.
- The New Testament epistles from Paul, John, James, Jude, and Peter were letters of instruction that they wrote to encourage, exhort, and teach the early Christians in various cities throughout the Roman Empire.
- Ways to translate this term could include "written message" or "written down words" or "writing."

(See also: [encourage](#), [exhort](#), [teach](#))

Bible References:

- 1 Thessalonians 05:27
- 2 Thessalonians 02:15
- Acts 09:1-2
- Acts 28:21-22

Word Data:

- Strong's: H104, H107, H3791, H4385, H5406, H5407, H5612, G1121, G1992

Forms Found in the English ULB:

epistle, letter, letters

life

Related Ideas:

alive, come to life, conduct, exist, fresh, life-giving, lifetime, live, revive, survive, survivor

Definition:

All these terms refer to being physically alive, not dead. They are also used figuratively to refer to being alive spiritually. The following discusses what is meant by "physical life" and "spiritual life."

1. Physical life

- Physical life is the presence of the spirit in the body. God breathed life into Adam's body, and he became a living being.
- A "life" can also refer to an individual person as in "a life was saved".
- Sometimes the word "life" refers to the experience of living as in, "his life was enjoyable."
- It can also refer to a person's lifespan, as in the expression, "the end of his life."
- The term "living" may refer to being physically alive, as in "my mother is still living." It may also refer to dwelling somewhere as in, "they were living in the city."
- In the Bible, the concept of "life" is often contrasted with the concept of "death."
- To "revive" is for someone who is dead or almost dead to live again, or to take something or someone who is dead or almost dead and make him live again.
- A person who "survives" has almost died for some reason but is still alive.
- The same Hebrew words can be translated "fresh" water or "living" water.
- Things that are "lifeless" either have never been alive or were once alive but are now dead.

- The way a person "conducts" himself or his life is the way he lives his life, most importantly the morally good or bad things he does.

## 2. Spiritual life

- A person has spiritual life when he believes in Jesus. God gives that person a transformed life with the Holy Spirit living in him.
- This life is also called "eternal life" to indicate that it does not end.
- The opposite of spiritual life is spiritual death, which means being separated from God and experiencing eternal punishment.

### Translation Suggestions:

- Depending on the context, "life" can be translated as "existence" or "person" or "soul" or "being" or "experience."
- Depending on the context, the term "live" could be translated by "dwell" or "reside" or "exist."
- The expression "end of his life" could be translated as "when he stopped living."
- The expression "spared their lives" could be translated as "allowed them to live" or "did not kill them."
- The expression "they risked their lives" could be translated as "they put themselves in danger" or "they did something that could have killed them."
- Depending on the context, the expression "give life" could also be translated as "cause to live" or "give eternal life" or "cause to live eternally." The word "life-giving" can be translated as "something that causes to live" or "something that gives life."

(See also: [death](#), [everlasting](#))

### Bible References:

- 2 Peter 01:03
- Acts 10:42
- Genesis 02:07
- Genesis 07:22
- Hebrews 10:20
- Jeremiah 44:02
- John 01:04
- Judges 02:18
- Luke 12:23
- Matthew 07:14

### Word Data:

- Strong's: H2416, H2417, H2418, H2421, H2425, H2465, H2673, H3351, H3824, H3885, H4241, H5315, H5397, H5564, H6106, H7611, H8141, H8300, G326, G386, G390, G895, G979, G980, G981, G982, G1127, G1236, G1514, G2198, G2222, G2225, G2227, G2450, G3118, G4176, G4684, G4748, G4763, G4800, G4806, G5171, G5225, G5590

### Forms Found in the English ULB:

alive, come to life, conduct, conducted, existed, fresh, keep ... alive, life, life-giving, lifeless, lifetime, live, lived, lives, living, revive, revived, survive, survived, survivor, survivors

light

### Related Ideas:

bright, brightness, enlighten, shine

Definition:

There are several figurative uses of the term "light" in the Bible. It is often used as a metaphor for righteousness, holiness, and truth.

- Jesus said, "I am the light of the world" to express that he brings God's true message to the world and rescues people from the darkness of their sin.
- Christians are commanded to "walk in the light," which means they should be living the way God wants them to and avoiding evil.
- The apostle John stated that "God is light" and in him there is no darkness at all.
- Light and darkness are complete opposites. Darkness is the absence of all light.
- Jesus said that he was "the light of the world" and that his followers should shine like lights in the world by living in a way that clearly shows how great God is.
- "Walking in the light" represents living in a way that pleases God, doing what is good and right. Walking in darkness represents living in rebellion against God, doing evil things.

Translation Suggestions:

- When translating, it is important to keep the literal terms "light" and "darkness" even when they are used figuratively.
- It may be necessary to explain the comparison in the text. For example, "walk as children of light" could be translated as, "live openly righteous lives, like someone who walks in bright sunlight."
- Make sure that the translation of "light" does not refer to an object that gives light, such as a lamp. The translation of this term should refer to the light itself.

(See also: [darkness](#), [holy](#), [righteous](#), [true](#))

Bible References:

- 1 John 01:07
- 1 John 02:08
- 2 Corinthians 04:06
- Acts 26:18
- Isaiah 02:05
- John 01:05
- Matthew 05:16
- Matthew 06:23
- Nehemiah 09:12-13
- Revelation 18:23-24

Word Data:

- Strong's: H216, H217, H3313, H3974, H5051, H5094, H5105, H5216, G681, G796, G1391, G1645, G2985, G2986, G3088, G5338, G5457, G5458, G5460, G5462

Forms Found in the English ULB:

bright, brightness, enlighten, enlightened, light, lighting, lights, shining

like

Related Ideas:

according to, alike, as, as if, compare, in the same way, just as, liken, likeness, likewise, resemble, similar, similarly, unlike

Definition:

The terms "like" and "likeness" refer to something being the same as, or similar to, something else.

- To "compare" two things is to look at how they are the same or how they are different.
- The word "like" is also often used in a figurative expressions called a "simile" in which something is compared to something else, usually highlighting a shared characteristic. For example, "his clothes shined like the sun" and "the voice boomed like thunder."
- To "be like" or "sound like" or "look like" something or someone means to have qualities that are similar to the thing or person being compared to.
- People were created in God's "likeness," that is, in his "image." It means that they have qualities or characteristics that are "like" or "similar to" qualities that God has, such as the ability to think, feel, and communicate.
- To have "the likeness of" something or someone means to have characteristics that look like that thing or person.
- The word "likewise" means "in the same way," referring to something that the speaker has just said.
- The word "unlike" means "not like."

Translation Suggestions

- In some contexts, the expression "the likeness of" could be translated as "what looked like" or "what appeared to be."
- The expression "in the likeness of his death" could be translated as "sharing in the experience of his death" or "as if experiencing his death with him."
- The expression "in the likeness of sinful flesh" could be translated as "being like a sinful human being" or to "be a human being." Make sure the translation of this expression does not sound like Jesus was sinful.
- "In his own likeness" could also be translated as to "be like him" or "having many of the same qualities that he has."
- The expression "the likeness of an image of perishable man, of birds, of four-footed beasts and of creeping things" could be translated as "idols made to look like perishable humans, or animals, such as birds, beasts, and small, crawling things."

(See also: [beast](#), [flesh](#), [image of God](#), [image](#), [perish](#))

Bible References:

- Ezekiel 01:05
- Mark 08:24
- Matthew 17:02
- Matthew 18:03
- Psalms 073:05
- Revelation 01:12-13

Word Data:

- Strong's: H1819, H1823, H3644, H4915, H7737, H8403, H8544, G1503, G1504, G2509, G2531, G3664, G3665, G3666, G3667, G3668, G3669, G3697, G4793, G4833, G5108, G5615, G5616, G5618, G5619

Forms Found in the English ULB:

according to, alike, as, as if, be ... like, become ... like, compare, in the same way, is ... like, just as, like, liken, likeness, likenesses, likewise, resemble, resembled, similar to, similarly, the same, the same way, unlike

## lion

### Related Ideas:

lioness

### Definition:

A lion is a large, cat-like, that has animal, with powerful teeth and claws for killing and tearing apart its prey.

- Lions have powerful bodies and great speed to catch their prey. Their fur is short and golden-brown.
- Male lions have a mane of hair that encircles their heads.
- Lions kill other animals to eat them and can be dangerous to human beings.
- When King David was a boy, he killed lions that tried to attack the sheep he was caring for.
- Samson also killed a lion, with his bare hands.
- A "lioness" is a female lion.

(See also: [David](#), [leopard](#), [Samson](#), [sheep](#))

### Bible References:

- 1 Chronicles 11:22-23
- 1 Kings 07:29
- Proverbs 19:12
- Psalms 017:12
- Revelation 05:05

### Word Data:

- Strong's: H738, H739, H744, H3715, H3833, H3918, H7826, H7830, G3023

### Forms Found in the English ULB:

lion, lion's, lioness, lionesses, lions, lions'

## livestock

### Definitions:

The term "livestock" refers to animals which are raised to provide food and other useful products. Some types of livestock are also trained as work animals.

- Kinds of livestock include sheep, cattle, goats, horses, and donkeys.
- In Biblical times, wealth was partly measured by how much livestock a person had.
- Livestock are used to produce items such as wool, milk, cheese, housing materials, and clothing.
- This term could also be translated as "farm animals."

(See also: [cow](#), [ox](#), [donkey](#), [goat](#), [horse](#), [sheep](#))

### Bible References:

- 2 Kings 03:15-17
- Genesis 30:29
- Joshua 01:14-15
- Nehemiah 09:36-37
- Numbers 03:41

Word Data:

- Strong's: H929, H1165, H4399, H4735

Forms Found in the English ULB:

livestock

locust

Related Ideas:

grasshopper, locust swarms

Definitions:

The term "locust" refers to a type of large, flying grasshopper that sometimes flies with many others of its kind in a very destructive swarm that eats all vegetation.

- Locusts and other grasshoppers are large, straight-winged insects with long, jointed back legs that give them the ability to jump a long distance way.
- In the Old Testament, swarming locusts were referred to figuratively as a symbol or picture of the overwhelming devastation that would come as a result of Israel's disobedience.
- God sent locusts as one of the ten plagues against the Egyptians.
- The New Testament says that locusts were a main source of food for John the Baptist while he was living in the desert.

(See also: [captive](#), [Egypt](#), [Israel](#), [John \(the Baptist\)](#), [plague](#))

Bible References:

- 2 Chronicles 06:28
- Deuteronomy 28:38-39
- Exodus 10:3-4
- Mark 01:06
- Proverbs 30:27-28

Word Data:

- Strong's: H697, H1357, H1462, H1501, H2284, H3218, H5556, H6767, G200

Forms Found in the English ULB:

grasshoppers, locust, locust swarms, locusts

loins

Related Ideass:

side, thigh, waist



Definition:

The term "loins" refers to the part of the body of an animal or person that is between the lower ribs and the hip bones, also known as the lower abdomen.

- The expression "gird up the loins" refers to preparing to work hard. It comes from the custom of tucking the bottom of one's robe into a belt around the waist in order to move with ease.
- The term "loins" is often used in the Bible to refer to the lower back part of an animal that was sacrificed.
- In the Bible, the term "loins" often refers figuratively and euphemistically to a man's reproductive organs as the source of his descendants.
- The expression "will come from your loins" could also be translated as, "will be your offspring" or "will be born from your seed" or "God will cause to come from you."
- When referring to a part of the body, this could also be translated as "abdomen" or "hips" or "waist," depending on the context.

(See also: [descendant](#), [gird](#), [offspring](#))

Bible References:

- 1 Peter 01:13
- 2 Chronicles 06:09
- Deuteronomy 33:11
- Genesis 37:34
- Job 15:27

Word Data:

- Strong's: H2504, H3409, H3689, H4975, G3751

Forms Found in the English ULB:

loins, hips, side, thigh, thighs, waist

lord

Related Ideas:

landowner, Lord, master, master of the house, mistress, owner, owner of a house, sir

Definition:

The term "lord" refers to someone who has ownership or authority over other people.

- This word is sometimes translated as "master" when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as "sir" in contexts where someone is politely addressing someone of higher status.

When "Lord" is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of "sir" or "master.")

- In the Old Testament, this term is also used in expressions such as "Lord God Almighty" or "Lord Yahweh" or "Yahweh our Lord."
- In the New Testament, the apostles used this term in expressions such as "Lord Jesus" and "Lord Jesus Christ," which communicate that Jesus is God.

- The term "Lord" in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has "Blessed is he who comes in the name of Yahweh" and the New Testament text has "Blessed is he who comes in the name of the Lord."
- In the ULB and UDB, the title "Lord" is only used to translate the actual Hebrew and Greek words that mean "Lord." It is never used as a translation of God's name (Yahweh), as is done in many translations.

#### Translation Suggestions:

##### Translating "lord":

- ◦ The term "lord" can be translated with the equivalent of "master" when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for.
- When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as "master."
- If the person addressing Jesus does not know him, "lord" could be translated with a respectful form of address such as "sir." This translation would also be used for other contexts in which a polite form of address to a man is called for.

##### Translating "Lord":

- When referring to God the Father or to Jesus, this term is considered a title, written as "Lord" (capitalized) in English.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.
- When "Lord" refers to Jesus Christ (the Son of God), it should be translated with the same word that is used for "Lord" when it refers to God the Father. Or if it is translated with different words, both words should express the same degree of honor.
- Some languages translate "Lord" as "Master" or "Ruler" or some other term that communicates ownership or supreme rule.
- For places in the New Testament where there is a quote from the Old Testament, the term "Lord God" could be used to make it clear that this is a reference to God.

(See also: [God](#), [Jesus](#), [ruler](#), [Yahweh](#))

#### Bible References:

- Genesis 39:02
- Joshua 03:9-11
- Psalms 086:15-17
- Jeremiah 27:04
- Lamentations 02:02
- Ezekiel 18:29
- Daniel 09:09
- Daniel 09:17-19
- Malachi 03:01
- Matthew 07:21-23
- Luke 01:30-33
- Luke 16:13
- Romans 06:23
- Ephesians 06:9
- Philippians 02:9-11
- Colossians 03:23
- Hebrews 12:14
- James 02:01
- 1 Peter 01:03
- Jude 01:05

- Revelation 15:04

Word Data:

- Strong's: H113, H136, H1167, H1376, H1404, H4756, H5633, H7218, H7980, H8323, G1203, G2634, G2961, G2962, G3617

Forms Found in the English ULB:

Lord, Lord's, landowner, lord, lord's, lords, master, master of the house, master's, masters, mistress, owner, owner of a house, sir, sirs

lots

Related Ideas:

allotted, allotted portion, cast lots, chosen by lot, divide up by lot

Definition:

A "lot" is a marked object that is chosen from among other similar objects as a way of deciding something. "Casting lots" referred to tossing marked objects onto the ground or other surface.

- Often the lots were small marked stones or pieces of broken pottery.
- Some cultures "draw" or "pull out" lots using a bunch of straws. Someone holds the straws so that no one can see how long they are. Each person pulls out a straw and the one who picks the longest (or shortest) straw is the one who is chosen.
- The practice of casting lots was used by the Israelites to find out what God wanted them to do.
- As in the time of Zechariah and Elizabeth, it was also used to choose which priest would perform a specific duty in the temple at a specific time.
- The soldiers who crucified Jesus cast lots to decide who would get to keep Jesus' robe.
- The phrase "casting lots" can be translated as "tossing lots" or "drawing lots" or "rolling lots." Make sure the translation of "cast" does not sound like the lots were being thrown a long distance.
- Depending on the context, the term "lot" could also be translated as "marked stone" or "pottery piece" or "stick" or "piece of straw."
- If a decision is made "by lot" this could be translated as, "by drawing (or throwing) lots."
- To allot things to people can mean to divide those things and to toss lots to decide who gets each portion.
- To allot something to someone can mean to assign it to him or give it to him. (See also: [Elizabeth](#), [priest](#), [Zechariah \(OT\)](#), [Zechariah \(NT\)](#))

Bible References:

- Jonah 01:07
- Luke 01:8-10
- Luke 23:34
- Mark 15:22
- Matthew 27:35-37
- Psalms 022:18-19

Word Data:

- Strong's: H1486, G2819, G2975

Forms Found in the English ULB:

allotted, allotted portion, cast lots, chosen by lot, divide up ... by lot, lot, lots

## love

### Related Ideas:

brotherly love

### Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for "love" some languages may express using different words:

1. The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.
  - Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
  - When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
  - In the ULB, the word "love" refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.
1. Another word in the New Testament refers to brotherly love, or love for a friend or family member.
  - This term refers to natural human love between friends or relatives.
  - The term can also be used in such contexts as, "They love to sit in the most important seats at a banquet." This means that they "like very much" or "greatly desire" to do that.
1. The word "love" can also refer to romantic love between a man and a woman.
2. In the figurative expression "Jacob I have loved, but Esau I have hated," the term "loved" refers to God's choosing of Jacob to be in a covenant relationship with him. This could also be translated as "chosen." Although Esau was also blessed by God, he wasn't given the privilege of being in the covenant. The term "hated" is used figuratively here to mean "rejected" or "not chosen."

### Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word "love" in the ULB refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, "devoted, faithful caring" or "care for unselfishly" or "love from God." Make sure that the word used to translate God's love can include giving up one's own interests to benefit others and loving others no matter what they do.
- Sometimes the English word "love" describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means, "like very much" or "care for" or "have strong affection for."
- In contexts where the word "love" is used to express a strong preference for something, this could be translated by "strongly prefer" or "like very much" or "greatly desire."
- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.
- Many languages must express "love" as an action. So for example, they might translate "love is patient, love is kind" as, "when a person loves someone, he is patient with him and kind to him."

(See also: [covenant](#), [death](#), [sacrifice](#), [save](#), [sin](#))

Bible References:

- 1 Corinthians 13:07
- 1 John 03:02
- 1 Thessalonians 04:10
- Galatians 05:23
- Genesis 29:18
- Isaiah 56:06
- Jeremiah 02:02
- John 03:16
- Matthew 10:37
- Nehemiah 09:32-34
- Philippians 01:09
- Song of Solomon 01:02

Word Data:

- Strong's: H157, H158, H159, H160, H1730, H2245, H2532, H2617, H2836, H3039, H4261, H5689, H5690, H7355, H7356, H7453, H7474, G25, G26, G5360, G5361, G5362, G5363, G5365, G5367, G5368, G5369, G5377, G5383, G5388

Forms Found in the English ULB:

brotherly love, love, loved, loves, loving

lover

Definition:

The term "lover" literally means "person who loves."

- Usually "lover" refers to people who are in a sexual relationship with each other.
- In the Old Testament book Song of Songs, the term "lover" is used in a positive way.
- In other parts of the Bible, it often refers to a person who is involved in a sexual relationship with someone he or she is not married to.
- This wrong sexual relationship is often used in the Bible to refer to Israel's disobedience to God in worshiping idols. So the term "lovers" is also used in a figurative way to refer to the idols that the people of Israel worshiped. In these contexts, this term could possibly be translated by "immoral partners" or "partners in adultery" or "idols."

(See also: [adultery](#), [false god](#), [false god](#), [love](#))

Bible References:

- Hosea 02:05
- Jeremiah 03:02
- Lamentations 01:02
- Luke 16:14

Word Data:

- Strong's: H157, H158, H868, H5689, H7453, H8566

Forms Found in the English ULB:

lover, lovers

## lowly

### Related Ideas:

bring down, low condition, low position, lowliest, lowliness

### Definition:

The terms "lowly" and "lowliness" refer to being poor or having low status. Being lowly can also have the meaning of being humble.

- Jesus humbled himself to the lowly position of becoming a human being and serving others.
- Having a lowly attitude is the opposite of being proud.
- Ways to translate "lowly" could include "humble" or "of low status" or "unimportant."
- The word "lowliness" could also be translated as "humility" or "little importance."

(See also: [humble](#), [proud](#))

### Bible References:

- Acts 20:19
- Ezekiel 17:14
- Luke 01:48-49
- Romans 12:16

### Word Data:

- Strong's: H6041, H6819, H7034, H8213, H8216, H8217, G5011, G5012, G5014

### Forms Found in the English ULB:

bring ... down, bring ... low, brings ... down, brings ... low, brought low, low condition, low position, low positions, lowliest, lowliness, lowly, of low condition

## lust

### Related Ideas:

crave, desire, lustful, lusting, passion, sensual, sensuality

### Definition:

Lust is a very strong desire, usually for something sinful or immoral. To lust is to have lust.

- In the Bible, "lust" usually referred to sexual desire for someone other than one's own spouse.
- Sometimes this term was used in a figurative sense to refer to worshiping idols.
- Depending on the context, "lust" could be translated as "wrong desire" or "strong desire" or "wrongful sexual desire" or "strong immoral desire" or to "strongly desire to sin."
- The phrase to "lust after" could be translated as to "wrongly desire" or to "think immorally about" or to "immorally desire."
- To "crave" is to desire strongly.
- "Sensuality" is the desire to satisfy sensual desires, to experience sensual pleasures, particularly sexual pleasure.

(See also: [adultery](#), [false god](#))

Bible References:

- 1 John 02:16
- 2 Timothy 02:22
- Galatians 05:16
- Galatians 05:19-21
- Genesis 39:7-9
- Matthew 05:28

Word Data:

- Strong's: H183, H185, H1730, H2181, H2183, H2530, H2532, H2656, H5178, H5315, H5375, H5689, H5691, H5869, H7843, G766, G1014, G1937, G1939, G3713, G3715, G3806

Forms Found in the English ULB:

crave, craves, desirable, desire, desired, desires, lust, lusted, lustful, lusting, lusts, passion, sensual, sensuality

lute

Definition:

A lute is a small, stringed, musical instrument that the Israelites used when they worshiped God.

- A lute is very similar to a modern-day acoustic guitar, having a wooden sound box and an extended neck on which strings are strung.
- In playing a lute, certain strings are held down with the fingers of one hand while these and other strings are plucked or strummed with the other hand.
- The number of strings varied, but the Old Testament specifically mentions instruments that had ten strings.

(See also: [harp](#))

Bible References:

- 1 Kings 10:11-12
- 1 Samuel 10:5-6
- 2 Chronicles 05:11-12

Word Data:

- Strong's: H5035, H5443

Forms Found in the English ULB:

lute, lutes

magic

Related Ideas:

magical, magician, spiritist, those who talk with spirits

Definition:

The term "magic" refers to the practice of using supernatural power that does not come from God. A "magician" is someone who practices magic.

- In Egypt, when God did miraculous things through Moses, the Egyptian pharaoh's magicians were able to do some of the same things, but their power did not come from God.
- Magic often involves casting spells or repeating certain words in order to make something supernatural happen.
- God commands his people not to do any of these practices of magic or divination.
- A sorcerer is a type of magician, usually one who uses magic to do harm to others.
- A spiritist is a person who talks with spirits.

(See also: [divination](#), [Egypt](#), [Pharaoh](#), [power](#), [sorcery](#))

Bible References:

- Genesis 41:08
- Genesis 41:22-24
- Genesis 44:3-5
- Genesis 44:15

Word Data:

- Strong's: H178, H2748, H2749, H3049, G3097

Forms Found in the English ULB:

magic, magical, magician, magicians, spiritist, spiritists, those who talked with spirits, who talk with spirits, who talks with spirits

magistrate

Definition:

A magistrate is an appointed official who acts as a judge and decides matters of law.

- In Bible times, a magistrate also settled disputes between people.
- Depending on the context, ways to translate this term could include "ruling judge" or "legal officer" or "city leader."

(See also: [judge](#), [law](#))

Bible References:

- Acts 16:20
- Acts 16:35
- Daniel 03:1-2
- Luke 12:58

Word Data:

- Strong's: H8200, H8614, G758, G4755



Forms Found in the English ULB:

magistrate, magistrates

majesty

Related Ideas:

great, greatness, magnificent, majestic

Definition:

The term "majesty" refers to greatness and splendor, often in relation to the qualities of a king.

- In the Bible, "majesty" frequently refers to the greatness of God, who is the supreme King over the universe.
- "Your Majesty" is a way of addressing a king.

Translation Suggestions:

- This term could be translated as "kingly greatness" or "royal splendor."
- "Your Majesty" could be translated as something like "your Highness" or "your Excellency" or using a natural way of addressing a ruler in the target language.
- To be "great" is to be more famous or powerful or good than most people. Great kings are more powerful than most other kings. Great people are good or famous or powerful, but they do not have to be kings.
- "Magnificent" deeds are deeds worthy of a king or a great person or divine being.

(See also: [king](#))

Bible References:

- 2 Peter 01:16-18
- Daniel 04:36
- Isaiah 02:10
- Jude 01:25
- Micah 05:04

Word Data:

- Strong's: H117, H1347, H1348, H1419, H1420, H1431, H1923, H1926, H1935, H4768, H7227, H7229, H7238, H7613, H7690, G3168, G3169, G3172, G3173

Forms Found in the English ULB:

great, greater, greatest, greatness, magnificent, majestic, majesty

man of God

Facts:

The expression "man of God" is a respectful way of referring to a prophet of Yahweh. It is also used to refer to an angel of Yahweh.

- When referring to a prophet, this could also be translated as "man who belongs to God" or "man whom God has chosen" or "man who serves God."

- When referring to an angel this could also be translated as "messenger of God" or "your angel" or "heavenly being from God who looks like a man."

(See also: [angel](#), [honor](#), [prophet](#))

Bible References:

- 1 Chronicles 23:12-14
- 1 Kings 12:22
- 1 Samuel 09:9-11

Word Data:

- Strong's: H376, H430, G444, G2316

Forms Found in the English ULB:

man of God

manager

Related Ideas:

engage, manage, management, steward, stewardship

Definition:

The term "manager" or "steward" in the Bible refers to a servant who was entrusted with taking care of his master's property and business dealings.

- A steward was given a lot of responsibility, which included supervising the work of other servants.
- The term "manager" is a more modern term for a steward. Both terms refer to someone who manages practical affairs for someone else.
- The terms "management" and "stewardship" refer to the work that a manager or steward does.

Translation Suggestions:

- This could also be translated as "supervisor" or "household organizer" or "servant who manages" or "person who organizes."

(See also: [servant](#))

Bible References:

- 1 Timothy 03:4-5
- Genesis 39:04
- Genesis 43:16
- Isaiah 55:10-11
- Luke 08:03
- Luke 16:02
- Matthew 20:8-10
- Titus 01:07

Word Data:

- Strong's: H4453, H6485, G2012, G3616, G3621, G3622, G3623, G4291

Forms Found in the English ULB:

engage, manage, management, manager, managers, steward, stewards, stewardship

manna

Definition:

Manna was a white, grain-like food that God provided for the Israelites to eat during the 40 years of living in the wilderness after they left Egypt.

- Manna looked like white flakes which appeared each morning on the ground under the dew. It tasted sweet, like honey.
- The Israelites gathered the manna flakes every day except on the Sabbath.
- On the day before the Sabbath, God told the Israelites to gather twice the amount of manna so they wouldn't have to gather it on their day of rest.
- The word "manna" means "what is it?"
- In the Bible, manna is also referred to as "bread from heaven" and "grain from heaven."

Translation Suggestions

- Other ways to translate this term could include "thin white flakes of food" or "food from heaven."
- Also consider how this term is translated in a Bible translation in a local or national language.

(See also: [bread](#), [desert](#), [grain](#), [heaven](#), [Sabbath](#))

Bible References:

- Deuteronomy 08:3
- Exodus 16:27
- Hebrews 09:3-5
- John 06:30-31
- Joshua 05:12

Word Data:

- Strong's: H4478, G3131

Forms Found in the English ULB:

manna

mediator

Related Ideas:

intermediary, mediate

Definition:

A mediator is a person who helps two or more people to resolve their disagreements or conflicts with each other. He helps them to become reconciled.

- Because people have sinned, they are God's enemies who deserve his wrath and punishment. Because of sin, the relationship between God and his people is broken.

- Jesus is the mediator between God the Father and his people, restoring that broken relationship through his death as payment for their sin.
- An "intermediary" is a person who represents one person in a discussion or conflict with another person. This is different from a "mediator," who listens to both persons and tries to be neutral.

Translation Suggestions:

- Ways to translate "mediator" could be "go-between person" or "reconciler" or "person who brings peace."
- Compare this term with how the term "priest" is translated. It is best if the term "mediator" is translated differently.

(See also: [priest](#), [reconcile](#))

Bible References:

- 1 Timothy 02:05
- Galatians 03:20
- Hebrews 08:06
- Hebrews 12:24
- Luke 12:14

Word Data:

- Strong's: H3887, H6419, G3312, G3316

Forms Found in the English ULB:

intermediary, mediated, mediator

meditate

Related Ideas:

meditation

Definition:

"The term meditate" means to spend time thinking about something carefully and deeply.

- This term is often used in the Bible to refer to thinking about God and his teachings.
- Psalm 1 says that the person who meditates on the law of the Lord "day and night" will be greatly blessed.

Translation Suggestions:

- To "meditate on" could be translated as to "think about carefully and deeply" or to "consider thoughtfully" or to "think about often."
- The noun form is "meditation" and could be translated as "deep thoughts." A phrase like "meditation of my heart" could be translated as "what I think deeply about" or "what I often think about."

Bible References:

- Genesis 24:63
- Joshua 01:8-9
- Psalm 001:1-2
- Psalms 119:15

Word Data:

- Strong's: H1897, H1900, H1902, H7742, H7878, H7879, H7881

Forms Found in the English ULB:

meditate, meditates, meditation, meditations

meek

Related Ideas:

gentle, gentleness, meekness

Definition:

The term "meek" describes a person who is gentle, submissive, and willing to suffer injustice. Meekness is the ability to be gentle even when harshness or force might seem appropriate.

- Meekness is often associated with humility.
- This term could also be translated as "gentle" or "mild-mannered" or "sweet-tempered."
- The term "meekness" could be translated as "gentleness" or "humility."

(See also: [humble](#))

Bible References:

- 1 Peter 03:15-17
- 2 Corinthians 10:1-2
- 2 Timothy 02:25
- Matthew 05:05
- Matthew 11:29
- Psalms 037:11

Word Data:

- Strong's: H6035, H6037, G4235, G4236, G4239, G4240

Forms Found in the English ULB:

gentle, gentleness, meek, meekness

melt

Related Ideas:

molten

Definitions:

The term "melt" refers to something becoming liquid when it is heated. Something that is melted is described as being "molten."

- Different kinds of metals are heated until they melt and can be poured into molds in order to make things such as weapons or idols. The expression "molten metal" refers to a metal that is melted.

- As a candle burns, its wax melts and drips. In ancient times, letters were often sealed by pouring a small amount of melted wax on the edges.

The term "melt" can also be used in figurative ways.

- A figurative use of "melt" means to become soft and weak, like melted wax.
- The expression "their hearts will melt" means that they will become very weak because of fear.
- Another figurative expression "they will melt away" means that they will be forced to go away or they will be shown to be weak and will go away in defeat.

Translation Suggestions

- The literal meaning of "melt" could be translated as "become liquid" or "liquefy" or "cause to become liquid."
- Ways to translate the figurative meanings of "melt" could include "become soft" or "become weak" or "be defeated."

(See also: [heart](#), [false god](#), [image](#), [seal](#))

Bible References:

- Psalms 112:10

Word Data:

- Strong's: H2046, H3988, H4127, H4541, H4549, H5140, H5413, H8557, G3089, G5080

Forms Found in the English ULB:

melt, melted, melting, melts, molten

**member**

Definition:

The term "member" refers to one part of a complex body or group.

- The New Testament describes Christians as "members" of the body of Christ. Believers in Christ belong to a group that is made up of many members.
- Jesus Christ is the "head" of the body and individual believers function as the members of the body. The Holy Spirit gives each member of the body a special role to help the entire body to function well.
- Individuals who participate in groups such as the Jewish Council and the Pharisees are also called "members" of these groups.

(See also: [body](#), [Pharisee](#), [council](#))

Bible References:

- 1 Corinthians 06:15
- 1 Corinthians 12:14-17
- Numbers 16:02
- Romans 12:05

Word Data:

- Strong's: H1004, H1121, H3338, H5315, G1010, G3196, G3609

Forms Found in the English ULB:

member, members

memorial offering

Related Ideas:

memorial

Definition:

The term "memorial" refers to an action or object that causes someone or something to be remembered.

- This word is also used as an adjective to describe something that is to remind them of something, as in a "memorial offering," a "memorial portion" of a sacrifice or "memorial stones."
- In the Old Testament memorial offerings were made so the Israelites would remember what God had done for them.
- God told the Israelite priests to wear special clothing that had memorial stones. These stones had the names of the twelve tribes of Israel engraved on them. These were perhaps to remind them of God's faithfulness to them.
- In the New Testament, God honored a man named Cornelius because of his charitable deeds for the poor. These deeds were said to be a "memorial" before God.

Translation Suggestions:

- This could also be translated as "lasting reminder."
- A "memorial stone" could be translated as a "stone to remind them (of something)."

Bible References:

- Acts 10:04
- Exodus 12:12-14
- Isaiah 66:3
- Joshua 04:6-7
- Leviticus 23:23-25

Word Data:

- Strong's: H2142, H2146, G3422

Forms Found in the English ULB:

memorial, memorial offering

mercy

Related Ideas:

kindness, merciful, spare

Definition:

The terms "mercy" and "merciful" refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term "mercy" can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as "merciful" when he treats people kindly instead of harming them.
- To "be merciful" or "spare" someone who has done wrong to another means to forgive that person.
- An evil person who "spares" those who have done nothing wrong does not do the same wrong to them that he has done to others.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, "mercy" could be translated as "kindness" or "compassion" or "pity."
- The term "merciful" could be translated as "showing pity" or "being kind to" or "forgiving."
- To "show mercy to" or "have mercy on" could be translated as "treat kindly" or "be compassionate toward."

(See also: [compassion](#), [forgive](#))

Bible References:

- 1 Peter 01:3-5
- 1 Timothy 01:13
- Daniel 09:17
- Exodus 34:06
- Genesis 19:16
- Hebrews 10:28-29
- James 02:13
- Luke 06:35-36
- Matthew 09:27
- Philippians 02:25-27
- Psalms 041:4-6
- Romans 12:01

Word Data:

- Strong's: H2550, H2551, H2603, H2604, H2617, H3722, H7349, H7355, H7356, H7359, H8467, G1653, G1655, G1656, G2433, G2436, G3628, G3629, G4698, G5363, G5544

Forms Found in the English ULB:

kindness, mercies, merciful, mercy, spare, spared, spares, tender mercy

messenger

Related Ideas:

courier, herald



Definitions:

The term "messenger" refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate "angel" as "messenger."
- John the Baptist was called a messenger who came before Jesus to announce the Messiah's coming and to prepare people to receive him.
- Jesus' apostles were his messengers to go share with other people the good news about the kingdom of God.
- A "herald" or a "courier" is a messenger who carries messages from rulers to their subjects.

(See also: [angel](#), [apostle](#), [John \(the Baptist\)](#))

Bible References:

- 1 Kings 19:1-3
- 1 Samuel 06:21
- 2 Kings 01:1-2
- Luke 07:27
- Matthew 11:10

Word Data:

- Strong's: H1319, H4397, H4398, H5046, H6735, H6737, G32, G652

Forms Found in the English ULB:

couriers, herald, messenger, messengers

mighty

Related Ideas:

Mighty One, mightily, mighty host, mighty men, mighty work

Definition:

The terms "mighty" and "might" refer to having great strength or power.

- Often the word "might" is another word for "strength." When talking about God, it can mean "power."
- The phrase "mighty men" often refers to men who are courageous and victorious in battle. David's band of faithful men who helped protect and defend him were often called "mighty men."
- The phrase "the Might One" refers to God.
- The phrase "a mighty one" can refer to God or to a man.
- The phrase "mighty works" usually refers to the amazing things God does, especially miracles.
- This term is related to the term "almighty," which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term "mighty" could be translated as "powerful" or "amazing" or "very strong."
- The phrase "his might" could be translated as "his strength" or "his power."

- In Acts 7, Moses is described as a man who was "mighty in word and deed." This could be translated as "Moses spoke powerful words from God and did miraculous things" or "Moses spoke God's word powerfully and did many amazing things."
- Depending on the context, "mighty works" could be translated as "amazing things that God does" or "miracles" or "God doing things with power."
- The term "might" could also be translated as "power" or "great strength."
- Do not confuse this term with the English word that is used to express a possibility, as in "It might rain."

(See also: [Almighty](#), [miracle](#), [power](#), [strength](#))

#### Bible References:

- Acts 07:22
- Genesis 06:4
- Mark 09:38-39
- Matthew 11:23

#### Word Data:

- Strong's: H46, H47, H117, H202, H352, H386, H410, H533, H650, H1219, H1368, H1369, H1396, H1397, H1419, H2220, H2389, H2428, H3201, H3524, H3581, H3966, H4101, H5794, H5797, H5808, H6099, H6105, H6108, H6184, H7227, H7580, H8623, H8624, G1411, G1415, G1498, G2478, G2479, G2900, G2904, G3167, G3173

#### Forms Found in the English ULB:

Mighty One, might, mightier, mightily, mighty, mighty host, mighty men, mighty one, mighty ones, mighty work, mighty works

mind

#### Related Ideas:

expect, intention, likeminded, mindful, sober, think

#### Definition:

The term "mind" refers to the part of a person that thinks and makes decisions.

- The mind of each person is the total of his or her thoughts and reasoning.
- To "have the mind of Christ" means to think and act as Jesus Christ would think and act. It means being obedient to God the Father, obeying the teachings of Christ, being enabled to do this through the power of the Holy Spirit.
- To "change his mind" means someone made a different decision or had a different opinion than he had previously.
- To "expect" something is to think that it will happen.
- To "think" can mean to use one's mind to form ideas.
- To "think" can also mean to have a belief or opinion about something.
- To "intend" or "have an intention" to do something is to decide or to plan to do that thing. That thing may be good or evil, and the person may or may not want to do it, but he plans to do it.
- A person who is "sober" is able to think clearly, especially in contrast to a person who has harmed his mind by drinking too much wine.

#### Translation Suggestions

- The term "mind" could also be translated as "thoughts" or "reasoning" or "thinking" or "understanding."

- The expression "keep in mind" could be translated as "remember" or "pay attention to this" or "be sure to know this."
- The expression "heart, soul, and mind" could also be translated as "what you feel, what you believe, and what you think about."
- The expression "call to mind" could be translated as "remember" or "think about."
- The expression "double-minded" could also be translated as "doubting" or "unable to decide" or "with conflicting thoughts."

(See also: [believe](#), [heart](#), [soul](#))

#### Bible References:

- Luke 10:27
- Mark 06:51-52
- Matthew 21:29
- Matthew 22:37
- James 04:08

#### Word Data:

- Strong's: H226, H1079, G1380, H1843, H3629, H3820, H3824, H3825, H4093, H4150, H5162, H6419, H6725, H6734, H7217, H7725, G364, G1271, G1374, G1839, G2233, G2657, G3328, G3525, G3539, G3540, G3563, G4102, G4993, G5280, G5426, G5427, G5590

#### Forms Found in the English ULB:

expect, expected, intention, likeminded, mind, minded, mindful, minds, sober, think, think carefully about, thinks, thought, thoughts

#### minister

#### Related Ideas:

attend to someone's needs, care for, mission, offer as a priest, perform the service, provide for others' needs, tend

#### Definition:

In the Bible, the term "ministry" refers to serving others by teaching them about God and caring for their spiritual needs.

- In the Old Testament, the priests would "minister" to God in the temple by offering sacrifices to him.
- Their "ministry" also included taking care of the temple and offering prayers to God on behalf of the people.
- The job of "ministering" to people can include serving them spiritually by teaching them about God.
- It can also refer to serving people in physical ways, such as caring for the sick and providing food for the poor.

#### Translation Suggestions:

- In the context of ministering to people, to "minister" could also be translated as to "serve" or to "care for" or to "meet the needs of."
- When referring to ministering in the temple, the term "minister" could be translated as "serve God in the temple" or "offer sacrifices to God for the people."
- In the context of ministering to God, this could be translated as "serve," "perform the service," or "work for God."
- The phrase "ministered to" could also be translated as "took care of" or "provided for" or "helped."

(See also: [serve](#), [sacrifice](#))

Bible References:

- 2 Samuel 20:23-26
- Acts 06:04
- Acts 21:17-19

Word Data:

- Strong's: H2729, H6485, H7462, G1247, G1248, G1249, G2418, G2999, G3008, G3009, G5256

Forms Found in the English ULB:

attend to ... needs, attending to ... needs, care for, carrying out, minister, ministers, ministries, ministry, mission, offer as a priest, perform ... service, performed ... service, provided for ... needs, tending, to minister

miracle

Related Ideas:

miraculous

Definition:

A "miracle" is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called "wonders" because they cause people to be filled with wonder or amazement.
- The term "wonder" can also refer more generally to amazing displays of God's power, such as when he created the heavens and the earth.
- Miracles can also be called "signs" because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God's acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God's acts of judgment, such as when he sent a worldwide flood in Noah's time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God's miracles were the physical healings of sick people or bringing dead people back to life.
- God's power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God's power.

Translation Suggestions:

- Possible translations of "miracles" or "wonders" could include "impossible things that God does" or "powerful works of God" or "amazing acts of God."
- The frequent expression "signs and wonders" could be translated as "proofs and miracles" or "miraculous works that prove God's power" or "amazing miracles that show how great God is."
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: [power](#), [prophet](#), [apostle](#), [sign](#))

Bible References:

- 2 Thessalonians 02:8-10
- Acts 04:17
- Acts 04:22
- Daniel 04:1-3
- Deuteronomy 13:01
- Exodus 03:19-22
- John 02:11
- Matthew 13:58

Word Data:

- Strong's: H4159, H6381, H6382, G1411, G1605, G4592, G5059

Forms Found in the English ULB:

miracle, miracles, miraculous

mock

Related Ideas:

defy, laugh, mock, mockery, ridicule, scoff at, taunt

Definition:

The terms "mock," "ridicule," "scoff at," and "taunt" all refer to making fun of someone, especially in a cruel way.

- Mocking often involves imitating people's words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term "scoff at" can also refer to ridiculing an idea that is not considered believable or important.
- A "mock" is someone who mocks and ridicules consistently.
- A person who "defies" another mockingly challenges that other person to do something the mocker believes the other person cannot do.

Bible References:

- 2 Peter 03:04
- Acts 02:12-13
- Galatians 06:6-8
- Genesis 39:13-15
- Luke 22:63-65
- Mark 10:34
- Matthew 09:23-24
- Matthew 20:19
- Matthew 27:29

Word Data:

- Strong's: H1422, H2048, H2049, H2778, H2781, H3213, H3887, H3931, H3932, H3933, H3934, H3944, H3945, H4167, H4426, H4485, H4912, H5058, H5607, H6026, H6711, H7046, H7048, H7814, H7832, H8103, H8437, H8591, H8595, G1592, G1701, G1702, G1703, G2301, G2606, G3456, G5512

Forms Found in the English ULB:

defied, defy, laugh in mockery, laughingstock, mock, mocked, mocker, mockers, mockery, mocking, mocks, ridicule, ridiculed, scoff at, scoffed at, scoffing, taunted, taunting song, taunts

mold

Related Ideas:

cast, molder

Definition:

A mold is a hollowed-out piece of wood, metal, or clay that is used to form objects out of gold, silver, or other materials that can be softened and then shaped by the mold. To mold something means to form an object into a certain shape or likeness by using a mold or the hands to form a certain shape.

- Molds were used to make jewelry, dishes, and utensils for eating, among other things.
- In the Bible, molds are mentioned mainly in connection with molding statues to be used as idols.
- Metals have to be heated to a very high temperature so that they can be poured into the mold.

Translation Suggestions

- This term could also be translated as "form" or "shape" or "cast."

(See also: [false god](#), [gold](#), [false god](#), [silver](#))

Bible References:

- 1 Kings 7:37
- Jeremiah 10:16
- Romans 9:20-21

Word Data:

- Strong's: H4541, H4165, G4110, G4111

Forms Found in the English ULB:

mold, molded, molder, molding, molds

month

Related Ideas:

monthly

Definition:

The term "month" refers to a period of time lasting about four weeks. The number of days in each month varies depending on whether a lunar or solar calendar is used.

- In the lunar calendar, the length of each month is based on the amount of time it takes for the moon to go around the earth, about 29 days. In this system there are 12 or 13 months in a year. Despite the year being 12 or 13 months, the first month is always called the same name even though it may be a different season.
- The "new moon," or beginning phase of the moon with its sliver of light, marks the beginning of each month in the lunar calendar.
- All the names of months referred to in the Bible are those of the lunar calendar since this was the system used by the Israelites. Modern Jews still use this calendar for religious purposes.
- The modern-day solar calendar is based on how long it takes the earth to go around the sun (about 365 days). In this system, the year is always divided up into 12 months, with the length of each month ranging from 28 to 31 days.

Bible References:

- 1 Samuel 20:34
- Acts 18:9-11
- Hebrews 11:23
- Numbers 10:10

Word Data:

- Strong's: H2320, H3391, H3393, G3376

Forms Found in the English ULB:

month, monthly, months

mourn

Related Ideas:

funeral song, grief, grieve, howl, mourner, mournful, sorrow, sorrowful, tears, wail, weep, with tears

Definitions:

The terms "mourn" and "mourning" refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
- The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
- Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
- The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).
- The Bible also uses the term figuratively to talk about "mourning" because of sin. This refers to feeling deeply grieved because sin hurts God and people.
- A "howl" is the crying sound an animal makes. People who "howl" are hurt, sad, or angry.

(See also: [sackcloth](#), [sin](#))

Bible References:

- 1 Samuel 15:34-35
- 2 Samuel 01:11
- Genesis 23:02
- Luke 07:31-32
- Matthew 11:17

Word Data:

- Strong's: H56, H57, H60, H205, H421, H578, H584, H585, H1058, H1065, H1068, H1671, H1897, H1899, H2470, H3510, H3013, H3213, H3708, H4553, H4798, H5092, H5098, H5110, H5594, H6087, H6937, H6941, H8386, G23, G2354, G2355, G2799, G2805, G2875, G3076, G3077, G3602, G3996, G3997

Forms Found in the English ULB:

bitter, cause ... grief, funeral song, grief, grieve, grieved, grieving, howl, howls, mourn, mourned, mourner, mourners, mourners', mournful, mournfully, mourning, mourns, sorrow, sorrowful, sorrows, tears, wail, wailing, wailings, wails, weep, weeping, weeps bitterly, wept, with tears

multiply

Related Ideas:

abound, abundance, abundant, even more, exceeding, grow in number, increase, make to grow, multiplication, multitudes, numerous

Definition:

The term "multiply" means to greatly increase in number. It can also mean to cause something to increase in amount, such as causing pain to multiply.

- God told animals and human beings to "multiply" and fill the earth. This was a command to reproduce many more of their own kind.
- Jesus made the bread and fish multiply in order to feed the 5,000 people. The amount of food kept increasing so that there was more than enough food to feed everyone.
- An "abundance" of something is a large quantity of something.

Translation Suggestions:

- Depending on the context, this term could also be translated as "increase" or "cause to increase" or "greatly increase in number" or "become greater in number" or "become more numerous."
- The phrase "greatly multiply your pain" could also be translated as "cause your pain to become more severe" or "cause you to experience much more pain."

Bible References:

- Deuteronomy 08:01
- Genesis 09:07
- Genesis 22:17
- Hosea 04:6-7

Word Data:

- Strong's: H553, H1879, H2122, H2123, H3254, H3493, H3513, H3527, H5607, H6105, H6280, H6555, H7227, H7230, H7231, H7233, H7235, H7680, G4052, G4129



Forms Found in the English ULB:

abound, abounding, abundance, abundant, even more, exceeding, exceedingly, exceeds, grew ... numbers, grow ... numbers, increase, increased, increases, increasing, make ... grow, make ... many, makes ... grow, many, multiplication, multiplied, multiplies, multiply, multiplying, multitudes, numerous

myrrh

Definition:

Myrrh is an oil or spice that is made from the resin of a myrrh tree that grows in Africa and Asia. It is related to frankincense.

- Myrrh was also used to make incense, perfume, and medicine, and to prepare dead bodies for burial.
- Myrrh was one of the gifts that the learned men gave to Jesus when he was born.
- Jesus was offered wine mixed with myrrh in order to ease the pain when he was crucified.

(See also: [frankincense](#), [learned men](#))

Bible References:

- Exodus 30:22-25
- Genesis 37:25-26
- John 11:1-2
- Mark 15:23
- Matthew 02:11-12

Word Data:

- Strong's: H3910, H4753, G3464, G4666, G4669

Forms Found in the English ULB:

myrrh

mystery

Related Ideas:

hidden meaning, hidden truth, secrets

Definition:

In the Bible, the term "mystery" refers to something unknown or difficult to understand that God is now explaining.

- The New Testament states that the gospel of Christ was a mystery that was not known in past ages.
- One of the specific points described as a mystery is that Jews and Gentiles would be equal in Christ.
- This term could also be translated as "secret" or "hidden things" or "something unknown."

(See also: [Christ](#), [Gentile](#), [good news](#), [Jew](#), [true](#))

Bible References:

- Colossians 04:2-4
- Ephesians 06:19-20

- Luke 08:9-10
- Mark 04:10-12
- Matthew 13:11

Word Data:

- Strong's: H1219, H7328, G3466

Forms Found in the English ULB:

hidden meaning, hidden truth, hidden truths, mysteries, mystery, secrets

name

Related Ideas:

fame, nameless, notorious, reputation

Definition:

In the Bible, the word "name" was used in several figurative ways.

- In some contexts, "name" could refer to a person's reputation, as in "let us make a name for ourselves."
- The term "name" could also refer to the memory of something. For example, "cut off the names of the idols" means to destroy those idols so that they are no longer remembered or worshiped.
- Speaking "in the name of God" meant speaking with his power and authority, or as his representative.
- The "name" of someone could refer to the entire person, as in "there is no other name under heaven by which we must be saved."
- People who are "nameless" are unimportant, so few people know about them or care about them.
- A person who is "notorious" is one who has a reputation for evil or foolishness.

Translation Suggestions:

- An expression like "his good name" could be translated as "his good reputation."
- Doing something "in the name of" could be translated as "with the authority of" or "with the permission of" or "as the representative of" that person.
- The expression "make a name for ourselves" could be translated "cause many people to know about us" or "make people think we are very important."
- The expression "call his name" could be translated as "name him" or "give him the name."
- The expression "those who love your name" could be translated as "those who love you."
- The expression "cut off the names of idols" could be translated as "get rid of pagan idols so that they are not even remembered" or "cause people to stop worshiping false gods" or "completely destroy all idols so that people no longer even think about them."

(See also: [call](#))

Bible References:

- 1 John 02:12
- 2 Timothy 02:19
- Acts 04:07
- Acts 04:12
- Acts 09:27
- Genesis 12:02
- Genesis 35:10
- Matthew 18:05

Word Data:

- Strong's: H5344, H7761, H8034, H8036, G2028, G2564, G3140, G3141, G3686, G3687, G5122

Forms Found in the English ULB:

fame, name, name's, named, nameless, names, notorious, reputation

nation

Definition:

A nation is a large group of people ruled by some form of government. The people of a nation often have the same ancestors and share a common ethnicity.

- A "nation" usually has a well-defined culture and territorial boundaries.
- In the Bible, a "nation" could be a country (like Egypt or Ethiopia), but often it is more general and refers to a people group, especially when used in the plural. It is important to check the context.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word "nation" was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were "nations" that would fight against each other. This could be translated as "the founders of two nations" or the "ancestors of two people groups."
- The word translated as "nation" was also sometimes used to refer to "Gentiles" or to people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word "nation" could also be translated as "people group" or "people" or "country."
- If a language has a term for "nation" that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term "nations" can often be translated as "people groups."
- In certain contexts, this term could also be translated as "Gentiles" or "nonJews."

(See also: [Assyria](#), [Babylon](#), [Canaan](#), [Gentile](#), [Greek](#), [people group](#), [Philistines](#), [Rome](#))

Bible References:

- 1 Chronicles 14:15-17
- 2 Chronicles 15:06
- 2 Kings 17:11-12
- Acts 02:05
- Acts 13:19
- Acts 17:26
- Acts 26:04
- Daniel 03:04
- Genesis 10:2-5
- Genesis 27:29
- Genesis 35:11
- Genesis 49:10
- Luke 07:05
- Mark 13:7-8
- Matthew 21:43
- Romans 04:16-17

Word Data:

- Strong's: H523, H524, H1471, H3816, H4940, H5971, G246, G1074, G1085, G1484

Forms Found in the English ULB:

nation, nations

neighbor

Related Ideas:

neighborhood, neighboring

Definition:

The term "neighbor" usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A "neighbor" is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term "neighbor" figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means "person who lives nearby."
- A "neighborhood" is a community of people in a town or city who live near each other.
- "Neighboring" countries and regions are countries and regions that are nearby.

(See also: [adversary](#), [parable](#), [people group](#), [Samaria](#))

Bible References:

- Acts 07:26-28
- Ephesians 04:25-27
- Galatians 05:14
- James 02:08
- John 09:8-9
- Luke 01:58
- Matthew 05:43
- Matthew 19:19
- Matthew 22:39

Word Data:

- Strong's: H5997, H7138, H7453, H7468, H7934, G1069, G2087, G4040, G4139

Forms Found in the English ULB:

neighbor, neighborhood, neighboring, neighbors

## new moon

### Definition:

The term "new moon" refers to the moon when it looks like a small, crescent-shaped sliver of light. This is the beginning phase of the moon as it moves in its orbit around the planet Earth at sunset. It also refers to the first day a new moon should be visible after the moon has been dark for a few days.

- In ancient times, new moons marked the beginnings of certain time periods, such as months.
- The Israelites celebrated a new moon festival that was marked by the blowing of a ram's horn.
- The Bible also refers to this time as the "beginning of the month."

(See also: [month](#), [earth](#), [festival](#), [horn](#), [sheep](#))

### Bible References:

- 1 Chronicles 23:31
- 1 Samuel 20:05
- 2 Kings 04:23-24
- Ezekiel 45:16-17
- Isaiah 01:12-13

### Word Data:

- Strong's: H2320, G3376, G3561

### Forms Found in the English ULB:

new moon, new moons

## noble

### Related Ideas:

nobility, nobleman

### Definition:

The term "noble" describes someone or something that is excellent or of high quality.

- A "nobleman" or a "noble" is a person who belongs to a high political or social class. A nobleman was often an officer of the state, a close servant to the king.
- The "nobility" refers to the people who belong to a high political or social class.
- A man "of noble birth" is one who was born a nobleman.

### Translation Suggestion

- The term "nobleman" could also be translated by, "king's official" or "government officer."

### Bible References:

- 2 Chronicles 23:20-21
- Daniel 04:36
- Ecclesiastes 10:17
- Luke 19:12
- Psalm 016:1-3

Word Data:

- Strong's: H117, H193, H1419, H2715, H3358, H3513, H5081, H6440, H6579, H7261, H8282, H8269, G937, G2104

Forms Found in the English ULB:

nobility, noble, nobleman, noblemen, nobles

oak

Related Ideas:

terebinth

Definition:

An oak, or oak tree, is a tall shade tree with a large trunk and wide spreading branches.

- Oak trees have strong, hard wood that was used to build ships and to make farming plows, oxen yokes and walking sticks.
- The seed of an oak tree is called an acorn.
- The trunks of certain oak trees could be measured up to 6 meters around.
- Oak trees were symbolic of long life and had other spiritual meanings. In the Bible, they were often associated with holy places.

Translation Suggestions:

- Many translations will find it important to use the term "oak tree" rather than just the word "oak."
- If oak trees are not known in the receptor area, "an oak" could be translated as "an oak, which is a large shade tree like...," then give the name of a local tree that has similar characteristics.
- See:

(See also: [holy](#))

Bible References:

- 1 Samuel 10:3-4
- Genesis 13:18
- Genesis 14:13-14
- Genesis 35:4-5
- Judges 06:11-12

Word Data:

- Strong's: H352, H424, H427, H436, H437, H438

Forms Found in the English ULB:

oak, oaks, terebinths

oath

Related Ideas:

swear, swear by

Definition:

In the Bible, an oath is a formal promise to do something. The person making the oath is required to fulfill that promise. A person who swears an oath commits himself to being faithful and truthful, and by doing so he is saying that God has the right to punish him if he breaks the oath.

- In a court of law, a witness often gives an oath to promise that whatever he says will be true and factual.
- In the Bible, the term "swear" means to speak an oath.
- The term "swear by" means to use the name of something or someone as the basis or power on which the oath is made.
- Sometimes these terms are used together, as in "swear an oath."
- Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
- Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham's relatives.
- God also made oaths in which he made promises to his people.
- A modern-day meaning of the word "swear" is "use foul language." This is not its meaning in the Bible.

Translation Suggestions:

- Depending on the context, "an oath" could also be translated as "a pledge" or "a solemn promise."
- To "swear" could be translated as to "formally promise" or to "pledge" or to "commit to do something."
- Other ways to translate "swear by my name" could include "make a promise using my name to confirm it."
- To "swear by heaven and earth" could be translated as to, "promise to do something, stating that heaven and earth will confirm it."
- Make sure the translation of "swear" or "oath" does not refer to cursing. In the Bible it does not have that meaning.

(See also: [Abimelech](#), [covenant](#), [vow](#))

Bible References:

- Genesis 21:23
- Genesis 24:03
- Genesis 31:51-53
- Genesis 47:31
- Luke 01:73
- Mark 06:26
- Matthew 05:36
- Matthew 14:6-7
- Matthew 26:72

Word Data:

- Strong's: H422, H423, H3027, H5375, H7621, H7650, G331, G332, G3660, G3726, G3727, G3728, G3784

Forms Found in the English ULB:

oath, oath-taking, oaths, swear, swear by, swearing, swears, swears by, swore, swore an oath, sworn

obey

Related Ideas:

follow, give ear, hear, hold securely, hold to, keep, listen, obedience, obedient

Definition:

The term "obey" means to do what is required or commanded. The term "obedient" describes someone who obeys. "Obedience" is the characteristic that an obedient person has.

- Usually the term "obey" is used in the context of obeying the commands or laws of a person in authority.
- For example, people obey laws which are created by the leaders of a country, kingdom, or other organization.
- Children obey their parents, slaves obey their masters, people obey God, and citizens obey the laws of their country.
- When someone in authority commands people not to do something, the people obey by not doing that.
- To "observe" a law or command is to obey it.
- Other words used to refer to obeying someone or something are: follow, give ear, hear, hold securely, hold to, keep, listen.

Translation Suggestions:

- Ways to translate "obey" could include a word or phrase that means "do what is commanded" or "follow orders" or "do what God says to do."
- The term "obedient" could be translated as "doing what was commanded" or "following orders" or "doing what God commands."

(See also: [citizen](#), [command](#), [disobey](#), [kingdom](#), [law](#))

Bible References:

- Acts 05:32
- Acts 06:7
- Genesis 28:6-7
- James 01:25
- James 02:10
- Luke 06:47
- Matthew 07:26
- Matthew 19:20-22
- Matthew 28:20

Word Data:

- Strong's: H2388, H3349, H4928, H5341, H6213, H7181, H8085, H8086, H8104, G191, G2722, G2902, G3980, G3982, G5083, G5084, G5218, G5219, G5255, G5292, G5293, G5426, G5442

Forms Found in the English ULB:

following, give ... ear, hear, heard, hold ... securely, hold to, keep, keeps, kept, listen, listened, listened to, obedience, obedient, obediently, obey, obeyed, obeying, obeys

official

Related Ideas:

officer



Definition:

The terms "official" and "officer" refer to people who hold positions within a government or organization. Leaders within the government or organization give the official or officer certain authority and duties to perform as long as he remains in the position.

- A king often had many officials to serve him.
- When someone makes an "official visit," it means a person with authority is visiting a person or place as part of his job.
- An officer is a person who carries out the orders of an official or a judge and issues orders only to officers of lesser rank and to people subject to the government.

Bible References:

- Genesis 39:1
- Ester 01:03
- Jeremiah 01:18
- Matthew 09:18
- Acts 25:13

Word Data:

- Strong's: H5461, H5631, H6496, H7860, H8269, G758, G3175, G4173, G5257

Forms Found in the English ULB:

officer, officers, official, officials

offspring

Definition:

The term "offspring" is a general reference to the biological descendants of people or animals.

- Often in the Bible, "offspring" has the same meaning as "children" or "descendants."
- The term "seed" is sometimes used figuratively to refer to offspring.

(See also: [descendant](#), [seed](#))

Bible References:

- Acts 17:29
- Exodus 13:11-13
- Genesis 24:07
- Isaiah 41:8-9
- Job 05:25
- Luke 03:7
- Matthew 12:34

Word Data:

- Strong's: H1121, H2233, H4138, H5209, H6363, H6529, H6631, G1081, G1085, G4690

Forms Found in the English ULB:

offspring

## oil

### Related Ideas:

ointment

### Definition:

Oil is a thick, clear liquid that can be taken from certain plants. In Bible times, oil usually came from olives.

- Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
- In ancient times, olive oil was highly prized, and the possession of oil was considered a measurement of wealth.
- Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: [olive](#), [sacrifice](#))

### Bible References:

- 2 Samuel 01:21
- Exodus 29:02
- Leviticus 05:11
- Leviticus 08:1-3
- Mark 06:12-13
- Matthew 25:7-9

### Word Data:

- Strong's: H2091, H3323, H4887, H6671, H7246, H8081, G1637, G3464

### Forms Found in the English ULB:

oil, oils, ointment, ointments

## olive

### Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

- Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
- The olive tree's fruit starts out green and changes to black as they ripen. Olives were useful for food and for the oil that could be extracted from them.
- Olive oil was used for cooking in lamps and for religious ceremonies.
- In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

(See also: [lamp](#), [the sea](#), [Mount of Olives](#))

### Bible References:

- 1 Chronicles 27:28-29
- Deuteronomy 06:10-12
- Exodus 23:10-11

- Genesis 08:11
- James 03:12
- Luke 16:06
- Psalms 052:08

Word Data:

- Strong's: H2132, H3323, G65, G1636, G1637, G2565

Forms Found in the English ULB:

olive, olives

on high

Related Ideas:

in the highest

Definition:

The terms "on high" and "in the highest" are expressions that usually mean "in heaven."

- Another meaning for the expression "in the highest" could be "the most honored."
- This expression could also be used literally, as in the expression "in the highest tree, " which means "in the tallest tree."
- The expression "on high" could also refer to being high in the sky, such as a bird's nest that is on high. In that context it could be translated as "high in the sky" or "at the top of a tall tree."
- The word "high" could also indicate the elevated location or importance of a person or thing.
- The expression "from on high" could be translated as "from heaven."

(See also: [heaven](#), [honor](#))

Bible References:

- Lamentations 01:13
- Psalms 069:29

Word Data:

- Strong's: H1361, H4791, H7682, G5308, G5310, G5311

Forms Found in the English ULB:

in the highest, on high

oppress

Related Ideas:

oppression, oppressive, oppressor, ruthless

Definition:

The terms "oppress" and "oppression" refer to treating people harshly. An "oppressor" is a person who oppresses people.

- The term "oppression" especially refers to a situation where people of greater strength mistreat or enslave people who are under their power or rule.
- The term "oppressed" describes the people who are being harshly treated.
- Often enemy nations and their rulers were oppressors to the people of Israel.
- The term "ruthless" describes who show no pity or compassion to others. Oppressors are ruthless.

Translation Suggestions:

- Depending on the context, "oppress" could be translated as, "severely mistreat" or "cause to be heavily burdened" or "put under miserable bondage" or "rule harshly."
- Ways to translate "oppression" could include "heavy suppression and bondage" or "burdensome control."
- The phrase "the oppressed" could be translated as "oppressed people" or "people in terrible bondage" or "those who are treated harshly."
- The term "oppressor" could be translated as "person who oppresses" or "nation who controls and rules harshly" or "persecutor."

(See also: [bind](#), [enslave](#), [persecute](#))

Bible References:

- 1 Samuel 10:17-19
- Deuteronomy 26:07
- Ecclesiastes 04:1
- Job 10:03
- Judges 02:18-19
- Nehemiah 05:14-15
- Psalms 119:134

Word Data:

- Strong's: H1790, H1792, H2541, H2555, H2556, H3238, H3905, H3906, H4642, H5065, H6031, H6115, H6125, H6184, H6206, H6216, H6217, H6231, H6233, H6234, H6693, H7429, H7533, H7701, H8496, G2561, G2616, G2669

Forms Found in the English ULB:

oppress, oppressed, oppresses, oppressing, oppression, oppressive, oppressor, oppressors, ruthless

ordain

Related Ideas:

ordination

Definition:

To ordain means to formally appoint a person for a special task or role. It also means to formally make a rule or decree.

- The term "ordain" often refers to formally appointing somebody as a priest, minister, or rabbi.
- For example, God ordained Aaron and his descendants to be priests.

- It can also mean to institute or establish something, such as a religious feast or covenant.
- Depending on the context, to "ordain" could be translated as to "assign" or to "appoint" or to "command" or to "make a rule" or to "institute."

(See also: [command](#), [covenant](#), [decree](#), [law](#), [law](#), [priest](#))

Bible References:

- 1 Kings 12:31-32
- 2 Samuel 17:13-14
- Exodus 28:40-41
- Numbers 03:03
- Psalms 111:7-9

Word Data:

- Strong's: H3245, H4390, H6186, H6213, H6680, H7760, H8239, G2525, G4270, G4282, H6822

Forms Found in the English ULB:

ordain, ordained, ordination

ordinance

Definition:

An ordinance is a public regulation or law that gives rules or instructions for people to follow. This term is related to the term "ordain."

- Sometimes an ordinance is a custom that has become well established through years of practice.
- In the Bible, an ordinance was something that God commanded the Israelites to do. Sometimes he commanded them to do it forever.
- The term "ordinance" could be translated as "public decree" or "regulation" or "law," depending on the context.

(See also: [command](#), [decree](#), [law](#), [ordain](#), [statute](#))

Bible References:

- Deuteronomy 04:13-14
- Exodus 27:20-21
- Leviticus 08:31-33
- Malachi 03:6-7

Word Data:

- Strong's: H1881, H2706, H2708, H4687, H4931, H4941, H5715, G1345, G1378

Forms Found in the English ULB:

ordinance, ordinances

## overseer

### Related Ideas:

overseer, supervise, supervisor, visitation

### Definition:

The term "overseer" refers to a person who is in charge of the work and welfare of other people.

- In the Old Testament, an overseer had the job of making sure the workers under him did their work well.
- In the New Testament, overseers were leaders of the early Christian church. Their work was to take care of the spiritual needs of the church, making sure the believers received accurate biblical teaching.
- Paul refers to an overseer as being like a shepherd who takes care of the believers in a local church, who are his "flock."
- The overseer, like a shepherd, keeps watch over the flock. He guards and protects the believers from false spiritual teaching and other evil influences.
- In the New Testament, the terms "overseers," "elders," and "shepherds/pastors" are different ways of referring to the same spiritual leaders.
- The word "supervisor" is another word for an overseer.
- The word "visitation" refers to an overseer coming to make sure that the workers over whom he has charge are working well.

### Translation Suggestions

- Other ways to translate this term could be "caretaker" or "manager."
- When referring to a leader of a local group of God's people, this term could be translated with a word or phrase that means "spiritual supervisor" or "someone who takes care of the spiritual needs of a group of believers" or "person who oversees the spiritual needs of the Church."

(See also: [church](#), [elder](#), [pastor](#), [shepherd](#))

### Bible References:

- 1 Chronicles 26:31-32
- 1 Timothy 03:02
- Acts 20:28
- Genesis 41:33-34
- Philippians 01:01

### Word Data:

- Strong's: H3256, H6485, H6486, H6496, H7287, H7860, H8104, H8269, G1983, G1984, G1985

### Forms Found in the English ULB:

oversee, overseeing, overseen, overseer, overseers, oversees, supervise, supervised, supervisor, supervisors, visitation

## overtake

### Definition:

The terms "overtake" and "overtook" refer to gaining control over someone or something. It usually includes the idea of catching up to something after pursuing it.

- When military troops "overtake" an enemy, it means they defeat that enemy in battle.
- When a predator "overtakes" its prey, it means that it pursues and catches its prey.
- If a curse "overtakes" someone, it means that whatever was said in that curse happens to that person.
- If blessings "overtake" people, it means that those people experience those blessings.
- When used in a warning that darkness or punishment or terrors will "overtake" people because of their sin, it means that those people will experience these negative things if they don't repent.

### Translation Suggestions:

- Depending on the context, "overtake" and "overcome" could be translated as "conquer" or "capture" or "defeat" or "catch up to" or "completely affect."
- The past action "overtook" can be translated as "caught up to" or "came alongside of" or "conquered" or "defeated" or "caused harm to."

(See also: [bless](#), [curse](#), [prey](#), [punish](#))

### Bible References:

- 2 Kings 25:4-5
- John 12:35

### Word Data:

- Strong's: H579, H857, H935, H1692, H4672, H5066, H5381, G2638, G2983

### Forms Found in the English ULB:

overtake, overtaken, overtakes, overtook

## pagan

### Definition:

In Bible times, the term "pagan" was used to describe people who worshiped false gods instead of Yahweh.

- Anything associated with these people, such as the altars where they worshiped, the religious rituals they performed, and their beliefs, were also called "pagan."
- Pagan belief systems often included the worship of false gods and the worship of nature.
- Some pagan religions included sexually immoral rituals or the killing of human beings as part of their worship.

(See also: [altar](#), [false god](#), [sacrifice](#), [worship](#), [Yahweh](#))

### Bible References:

- 1 Corinthians 10:20-22
- 1 Corinthians 12:1-3
- 2 Kings 17:14-15
- 2 Kings 21:4-6

Word Data:

- Strong's: H1471, G1482, G1484

Forms Found in the English ULB:

pagan, pagans

palace

Definition:

The term "palace" refers to the building or house where a king lived, along with his family members and servants.

- The high priest also lived in a palace complex, as mentioned in the New Testament.
- Palaces were very ornate, with beautiful architecture and furnishings.
- The buildings and furnishings of a palace were constructed of stone or wood, and often were overlaid with expensive wood, gold, or ivory.
- Many other people also lived and worked in the palace complex, which usually included several buildings and courtyards.

(See also: [courtyard](#), [high priest](#), [king](#))

Bible References:

- 2 Chronicles 28:7-8
- 2 Samuel 11:2-3
- Daniel 05:5-6
- Matthew 26:3-5
- Psalms 045:08

Word Data:

- Strong's: H759, H1002, H1004, H1055, H1406, H1964, H1965, G833, G933, G4232

Forms Found in the English ULB:

palace, palaces

palm

Related Ideas:

palm branch

Definition:

The term "palm" refers to a type of tall tree with long, flexible, leafy branches extending from the top in a fan-like pattern.

- The palm tree in the Bible usually refers to a type of palm tree that produces a fruit called a "date." The leaves have a feather-like pattern.
- Palm trees typically grow in places that have a hot, humid climate. Their leaves stay green all year long.
- As Jesus was entering Jerusalem riding on a donkey, the people laid palm branches on the ground in front of him.



- Palm branches signified peace and the celebration of a victory.

(See also: [donkey](#), [Jerusalem](#), [peace](#))

Bible References:

- 1 Kings 06:29-30
- Ezekiel 40:14-16
- John 12:12-13
- Numbers 33:09

Word Data:

- Strong's: H3712, H8558, H8560, H8561, G5404

Forms Found in the English ULB:

palm, palm branch, palms

parable

Related Ideas:

hard question, lesson, riddle

Definition:

The term "parable" usually refers to a short story or object lesson that is used to explain or teach a moral truth. It can also refer to a saying that is difficult to understand and about which the hearer will have to think carefully before he can understand what the speaker is teaching.

- Jesus used parables to teach his disciples. Although he also told parables to the crowds of people, he did not always explain the parable.
- Jesus used parables to reveal truth to his disciples and to hide the truth from people like the Pharisees who did not believe in him.
- The prophet Nathan told David a parable to show the king his terrible sin.
- The story of the Good Samaritan is an example of a parable that is a story. Jesus' comparison of old and new wineskins is an example of a parable that was an object lesson to help the disciples understand Jesus' teachings.
- A "riddle" is a type of "hard question." The one who asks a hard question does not know the correct answer, but he hopes the hearer can answer correctly. The one who asks a riddle does not want the hearer to be able to answer the question correctly.

Translation Suggestions

- The word "parable" can be translated as "illustration".

(See also: [Samarita](#))

Bible References:

- Proverbs 01:06
- Luke 05:36
- Luke 06:39
- Luke 08:04
- Luke 08:9-10

- Mark 04:01
- Matthew 13:03
- Matthew 13:10
- Matthew 13:13

Word Data:

- Strong's: H1819, H2420, H4426, H4912, G3850, G3942

Forms Found in the English ULB:

hard questions, lesson, parable, parables, riddle, riddles

partial

Related Ideas:

partiality

Definition:

The terms "be partial" and "show partiality" refer to making a choice to treat certain people as more important than other people.

- This is similar to showing favoritism, which means to treat some people better than others.
- Usually partiality or favoritism is shown to people because they are richer or more popular than other people.
- God instructs his people to not show partiality or favoritism to people who are rich or of high status.
- In his letter to the Romans, Paul teaches that God judges people fairly and with no partiality.
- The book of James teaches that it is wrong to treat rich people better than poor people.

(See also: [favor](#))

Bible References:

- Deuteronomy 01:17
- Malachi 02:09
- Mark 12:13-15
- Matthew 22:16
- Romans 02:10-12

Word Data:

- Strong's: H5234, H5375, H6440, G991, G2983, G4299, G4381, G4382, G4383

Forms Found in the English ULB:

be partial, partial, partiality, show partiality

## pastor

### Definition:

The term "pastor" is literally the same word as "shepherd." It is used as a title for someone who is the spiritual leader for a group of believers.

- In English Bible versions, "pastor" only occurs one time, in the book of Ephesians. It is the same word as is translated as "shepherd" elsewhere.
- In some languages, the word for "pastor" is the same as the word for "shepherd."
- It is also the same word as is used to refer to Jesus as the "good Shepherd."

### Translation Suggestions:

- It is best to translate this term with the word for "shepherd" in the project language.
- Other ways to translate this term could include "spiritual shepherd" or "shepherding Christian leader."

(See also: [shepherd](#), [sheep](#))

### Bible References:

- Ephesians 04:11-13

### Word Data:

- Strong's: G4166

### Forms Found in the English ULB:

pastor, pastors

## patient

### Related Ideas:

impatient, patience

### Definition:

The terms "patient" and "patience" refer to persevering through difficult circumstances. Often patience involves waiting.

- When people are patient with someone, it means they are loving that person and forgiving whatever faults that person has.
- The Bible teaches God's people to be patient when facing difficulties and to be patient with each other.
- Because of his mercy, God is patient with people, even though they are sinners who deserve to be punished.
- The term "impatient" means not patient.

(See also: [endure](#), [forgive](#), [persevere](#))

### Bible References:

- 1 Peter 03:20
- 2 Peter 03:8-9
- Hebrews 06:11-12

- Matthew 18:28-29
- Psalms 037:7
- Revelation 02:02

Word Data:

- Strong's: H750, H753, H2342, H3803, H3811, H6960, H7114, G420, G463, G3114, G3115, G3116, G5278, G5281

Forms Found in the English ULB:

impatient, patience, patient, patiently

patriarch

Definition:

The term "patriarch" in the Bible refers to someone who was a founding ancestor of the Jewish people, particularly Abraham, Isaac, or Jacob.

- It also can refer to the twelve sons of Jacob who became the 12 patriarchs of the 12 tribes of Israel.
- The term "patriarch" has a similar meaning to "forefather," but more specifically refers to the most well-known male ancestral leaders of a people group.

(See also: [ancestor](#), [father](#), [forefather](#))

Bible References:

- Acts 02:29-31
- Acts 07:6-8
- Acts 07:09
- Ezra 03:12-13

Word Data:

- Strong's: H1, H7218, G3962, G3966

Forms Found in the English ULB:

patriarch, patriarchs

peace

Related Ideas:

peaceable, peaceful, peacemaker, quiet

Definition:

The term "peace" refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is "peaceful" feels calm and assured of being safe and secure.

- "Peace" can also refer to a time when people groups or countries are not at war with each other. These people are said to have "peaceful relations."
- To "make peace" with a person or a group of people means to take actions to cause fighting to stop.
- A "peacemaker" is someone who does and says things to influence people to live at peace with each other.
- To be "at peace" with other people means being in a state of not fighting against those people.

- A good or right relationship between God and people happens when God saves people from their sin. This is called having "peace with God."
- The greeting "grace and peace" was used by the apostles in their letters to their fellow believers as a blessing.
- The term "peace" can also refer to being in a good relationship with other people or with God.
- A person who is "peaceable" acts in a way that enables him to live in peace with other people. He acts "peaceably."
- To "quiet" someone is to get them to be at peace. To quiet a quarrel is to get the people to stop quarreling and be at peace with each other.

Bible References:

- 1 Thessalonians 05:1-3
- Acts 07:26
- Colossians 01:18-20
- Colossians 03:15
- Galatians 05:23
- Luke 07:50
- Luke 12:51
- Mark 04:39
- Matthew 05:09
- Matthew 10:13

Word Data:

- Strong's: H5117, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, H8535, G269, G1514, G1515, G1516, G1517, G1518, G2272

Forms Found in the English ULB:

peace, peaceable, peaceably, peaceful, peacefully, peacemakers, quiet, quiets

peace offering

Definitions:

A "peace offering" was one of several sacrificial offerings that God commanded the Israelites to make. It is sometimes called the "thanksgiving offering" or "fellowship offering."

- This offering involved sacrificing an animal that had no defects, sprinkling the animal's blood on the altar, and burning the animal's fat, as well as the rest of the animal separately.
- Added to this sacrifice was an offering of both unleavened and leavened bread, which was burned on top of the burnt offering.
- The priest and offerer of the sacrifice were permitted to share in eating the food that was offered.
- This offering symbolizes the fellowship of God with his people.

(See also: [burnt offering](#), [fellowship](#), [fellowship offering](#), [grain offering](#), [priest](#), [sacrifice](#), [unleavened bread](#))

Bible References:

- 1 Samuel 13:8-10
- Ezekiel 45:16-17
- Joshua 08:30-32
- Leviticus 09:3-5
- Proverbs 07:13-15

Word Data:

- Strong's: H8002

Forms Found in the English ULB:

peace offering, peace offerings

people group

Related Ideas:

people

Definition:

The term "peoples" or "people groups" refers to groups of people who share a common language and culture. The phrase "the people" often refers to a gathering of people in a certain place or at a specific event.

- When God set apart "a people" for himself, it means that he chose certain people to belong to him and serve him.
- In Bible times, the members of a people group usually had the same ancestors and lived together in a particular country or area of land.
- Depending on the context, a phrase such as "your people" can mean "your people group" or "your family" or "your relatives."
- The term "peoples" is often used to refer to all people groups on the earth. Sometimes it refers more specifically to people who are not Israelites or who do not serve Yahweh. In some English Bible translations the term "nations" is also used in this way.

Translation Suggestions:

- The term "people group" could be translated by a word or phrase that means "large family group" or "clan" or "ethnic group."
- A phrase such as "my people" could be translated as "my relatives" or "my fellow Israelites" or "my family" or "my people group," depending on the context.
- The expression "scatter you among the peoples" could also be translated as "cause you to go live with many different people groups" or "cause you to separate from each other and go live in many different regions of the world."
- The term "the peoples" or "the people" could also be translated as "the people in the world" or "people groups," depending on the context.
- The phrase "the people of" could be translated as "the people living in" or "the people descended from" or "the family of," depending on whether it is followed by the name of a place or a person.
- "All the peoples of the earth" could be translated as "everyone living on earth" or "every person in the world" or "all people."
- The phrase "a people" could also be translated as "a group of people" or "certain people" or "a community of people" or "a family of people."

(See also: [descendant](#), [nation](#), [tribe](#), [world](#))

Bible References:

- 1 Kings 08:51-53
- 1 Samuel 08:07
- Deuteronomy 28:09
- Genesis 49:16
- Ruth 01:16

Word Data:

- Strong's: H249, H523, H524, H1121, H3816, H4940, H5712, H5971, H5972, H6153, G1074, G1085, G1218, G1484, G2560, G2992, G3793

Forms Found in the English ULB:

people, people group, people groups, people's, peoples

people of God

Related Ideas:

God's people, people for God's possession

Definition:

The term "people of God" refers to people whom God has called out from the world to have a special relationship with him.

- When God says "my people" he is talking about the people whom he has chosen and who have a relationship with him.
- God's people are chosen by him and are set apart from the world to live in a way that is pleasing to him. He also calls them his children.
- In the Old Testament, "people of God" refers to the nation of Israel which was chosen by God and set apart from among the other nations of the world to serve and obey him.
- In the New Testament, "people of God" especially refers to all those who believe in Jesus and are called the Church. This includes both Jews and Gentiles.

Translation Suggestions:

- The term "people of God" could be translated as "God's people" or "the people who worship God" or "people who serve God" or "people who belong to God."
- When God says "my people" other ways to translate it could include "the people I have chosen" or "the people who worship me" or "the people who belong to me."
- Similarly, "your people" could be translated as "the people who belong to you" or "the people you chose to belong to you."
- Also "his people" could be translated as "the people who belong to him" or "the people God chose to belong to himself."

(See also: [Israel](#), [people group](#))

Bible References:

- 1 Chronicles 11:02
- Acts 07:34
- Acts 07:51-53
- Acts 10:36-38
- Daniel 09:24-25
- Isaiah 02:5-6
- Jeremiah 06:20-22
- Joel 03:16-17
- Micah 06:3-5
- Revelation 13:7-8

Word Data:

- Strong's: H430, H5971, G2316, G2992

Forms Found in the English ULB:

God's people, my people, people for God's possession, people of God

perfect

Related Ideas:

perfecter, perfection, perfectly

Definition:

The term "perfect" describes something that has no flaw. To "perfect" something means to work at it until it is excellent and without flaws.

- Only God and what he does is absolutely perfect.
- When Christians study the Bible and obey it, they become perfect and mature because they become more like Christ in their character.
- Being perfect and mature means that a Christian is obedient; it does not mean that he is sinless.
- The term "perfect" also has the meaning of being "complete" or "whole."

Translation Suggestions:

- The term "perfect" could be translated as "without flaw" or "without error" or "flawless" or "without fault" or "not having any faults."
- The term "perfectly" could be translated "completely" or "fully."

Bible References:

- Hebrews 12:02
- James 03:02
- Matthew 05:46-48
- Psalms 019:7-8

Word Data:

- Strong's: H3615, H3632, H3634, H4359, H4390, H8003, H8503, H8535, H8537, H8549, H8552, G2005, G2038, G2675, G2676, G3647, G4135, G4137, G5046, G5047, G5048, G5050, G5055

Forms Found in the English ULB:

perfect, perfected, perfecter, perfection, perfectly

perish

Related Ideas:

imperishable, perishable



Definition:

The term "perish" means to die or be destroyed, usually as the result of violence or other disaster.

- The word "perish" can also be a metaphor for being punished in hell either presently or in the future.
- Something that is "imperishable" will never perish.

Translation Suggestions:

- Depending on the context, ways to translate this term could include "die" or "be destroyed" or "be punished in hell" or "will be punished in hell."
- When perish is a metaphor, make sure that the translation of "perish" does not only mean "cease to exist."

(See also: [death](#), [everlasting](#))

Bible References:

- 1 Peter 01:23
- 2 Corinthians 02:16-17
- 2 Thessalonians 02:10
- Jeremiah 18:18
- Psalms 049:18-20
- Zechariah 09:5-7
- Zechariah 13:08

Word Data:

- Strong's: H6, H7, H622, H1197, H1478, H1820, H1826, H5486, H5595, H7921, H8045, G599, G622, G684, G853, G5356

Forms Found in the English ULB:

imperishable, perish, perishable, perished, perishes, perishing

persecute

Related Ideas:

persecution, persecutor

Definition:

The terms "persecute" and "persecution" refer to continually treating a person or a certain group of people in a harsh way that causes harm to them.

- Persecution can be against one person or many people and usually involves repeated, persistent attacks.
- The Israelites were persecuted by many different people groups Who attacked them, captured them, and stole things from them.
- People often persecute other people who have different religious beliefs or who are weaker.
- The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
- After Jesus went back to heaven, the Jewish religious leaders and the Roman government persecuted his followers.

Translation Suggestions:

- The term "persecute" could also be translated as "keep oppressing" or "treat harshly" or "continually mistreat."
- Ways to translate "persecution" could include, "harsh mistreatment" or "oppression" or "persistent hurtful treatment."

(See also: [Christian](#), [church](#), [oppress](#), [Rome](#))

Bible References:

- Acts 07:52
- Acts 13:50
- Galatians 01:13-14
- John 05:16-18
- Mark 10:30
- Matthew 05:10
- Matthew 05:43-45
- Matthew 10:22
- Matthew 13:20-21
- Philippians 03:06

Word Data:

- Strong's: H1814, H7291, H7852, G1375, G1376, G1377, G1559, G2347

Forms Found in the English ULB:

persecute, persecuted, persecuting, persecution, persecutions, persecutor, persecutors

persevere

Related Ideas:

perseverance

Definition:

The terms "persevere" and "perseverance" refer to continuing to do something even though it may be very difficult or take a long time.

- To persevere can also mean to keep acting in a Christ-like way even while going through difficult trials or circumstances.
- If a person has "perseverance" it means he is able to keep doing what he should do, even when it is painful or difficult.
- Continuing to believe what God teaches requires perseverance, especially when faced with false teachings.
- Be careful not to use a word like "stubborn" which usually has a negative meaning.

(See also: [patient](#), [trial](#))

Bible References:

- Colossians 01:11
- Ephesians 06:18
- James 05:9-11
- Luke 08:14-15

Word Data:

- Strong's: G3115, G4343, G5281

Forms Found in the English ULB:

perseverance, persevere

perverse

Related Ideas:

crooked, perversion, perversity, pervert, twisted

Definition:

The terms "perverse," "crooked," and "twisted" are used to describe a person or action that is morally bad. The term "perversely" means "in a perverse manner." To "pervert" something means to twist it or turn it away from what is right or good. "Perversity" is perverse thoughts, words, and actions.

- Someone or something that is perverse has deviated from what is good and right.
- In the Bible, the Israelites acted perversely when they disobeyed God. They often did this by worshiping false gods.
- Any action which is against God's standards or behavior is considered perverse.

Translation Suggestions:

- Ways to translate "perverse" could include "morally twisted" or "immoral" or "turning away from God's straight path," depending on the context.
- "Perverse speech" could be translated as "speaking in an evil way" or "deceitful talk" or "immoral way of talking."
- "Perverse people" could be described as "immoral people" or "people who are morally deviant" or "people who continually disobey God."
- The phrase "acting perversely" could be translated as "behaving in an evil way" or "doing things against God's commands" or "living in a way that rejects God's teachings."
- The term "pervert" could also be translated as "cause to be corrupt" or "turn into something evil."

(See also: [corrupt](#), [deceive](#), [disobey](#), [evil](#), [turn](#))

Bible References:

- 1 Kings 08:47
- 1 Samuel 20:30
- Job 33:27-28
- Luke 23:02
- Psalms 101:4-6

Word Data:

- Strong's: H1942, H2015, H2555, H3868, H4297, H5186, H5557, H5558, H5753, H5766, H5773, H5791, H6140, H6141, H8138, H8397, H8419, G1294, G1612, G3344, G4646

Forms Found in the English ULB:

crooked, crooked ways, perverse, perverse words, perversely, perversion, perversions, perversities, perversity, pervert, perverted, perverting, perverts, twisted

## pierce

### Related Ideas:

gore, thrust through

### Definition:

The term "pierce" means to stab something or to make a hole with a sharp, pointed object. It is also used figuratively to refer to causing someone deep emotional pain.

- A soldier pierced Jesus' side when he was hanging on the cross.
- In Bible times, a slave who was set free would have his ear pierced as a sign that he was choosing to continue working for his master.
- Simeon spoke figuratively when he told Mary that a sword would pierce her heart, meaning that she would experience deep grief because of what would happen to her son Jesus.
- To "thrust someone through" or "thrust a sword through someone" is to push a sword all the way through him so the sword comes out the other side.
- To "gore" is for an animal to thrust a horn into another animal or a person.

(See also: [cross](#), [Jesus](#), [servant](#), [Simeon](#))

### Bible References:

- Job 16:13
- Job 20:23-25
- John 19:37
- Psalms 022:16

### Word Data:

- Strong's: H1856, H1920, H2342, H2490, H2491, H2944, H3738, H5055, H5181, H5344, H5365, H6398, G1330, G1338, G1574, G2660, G3572, G4044

### Forms Found in the English ULB:

gore, gored, holes, pierce, pierced, pierces, piercing, thrust ... through

## pig

### Related Ideas:

boar, pork, swine

### Definition:

A pig is a type of four-legged, hoofed animal that is raised for meat. Its meat is called "pork." The general term for pigs and related animals is "swine."

- God told the Israelites not to eat pig meat and to consider it unclean. Jews today still view pigs as unclean and do not eat pork.
- Pigs are raised on farms to be sold to other people for their meat.
- There is a kind of swine that is not raised on farms but rather lives out in the wild; it is called a "wild boar." Wild boars have tusks and are considered to be very dangerous animals.
- Sometimes large pigs are referred to as "hogs."
- A "boar" is a wild pig. Wild pigs are usually fierce and dangerous.

(See also: [clean](#))

Bible References:

- 2 Peter 02:22
- Mark 05:13
- Matthew 07:6
- Matthew 08:32

Word Data:

- Strong's: H2386, G5519

Forms Found in the English ULB:

boar, boars, pig, pigs, pork, swine, swine's

pillar

Related Ideas:

column

Definition:

The term "pillar" usually refers to a large vertical structure that is used to hold up a roof or other part of a building. Another word for "pillar" is "column."

- In Bible times, pillars used as support in buildings were normally carved from a single piece of stone.
- When Samson in the Old Testament was captured by the Philistines, he destroyed their pagan temple by pushing the supporting pillars and causing the temple to collapse.
- The word "pillar" sometimes refers to a large stone or boulder that is set up as a memorial to mark a grave or to mark the place where an important event happened.
- It can also refer to an idol that was made to worship a false god. It is another name for a "carved image" and could be translated as "statue."
- The term "pillar" is used to refer to something that is shaped like a pillar, such as the "pillar of fire" that led the Israelites at night through the desert or the "pillar of salt" that Lot's wife became after she looked back at the city.

Translation Suggestions:

- As a structure supporting a building, the term "pillar" or "column" could be translated as "upright stone support beam" or "supporting stone structure."
- Other uses of "pillar" could be translated as "statue" or "pile" or "mound" or "monument" or "tall mass," depending on the context.

(See also: [foundation](#), [false god](#), [image](#))

Bible References:

- 2 Kings 18:04
- Exodus 13:21
- Exodus 33:09
- Genesis 31:45
- Proverbs 09:1-2

Word Data:

- Strong's: H352, H547, H2106, H3730, H4552, H4676, H4678, H4690, H5324, H5333, H5982, H8490, G4769

Forms Found in the English ULB:

column, columns, pillar, pillars

pit

Related Ideas:

pitfall, quarry

Definition:

A "pit" is a deep hole that has been dug in the ground. A "pitfall" is a trap made of a pit that is hidden with a cover. A "quarry" is a pit from which people take valuable stones.

- People dig pits for the purpose of trapping animals or finding water.
- A pit can also be used as a temporary place to hold a prisoner.
- Sometimes the phrase "the pit" refers to the grave or to hell. Other times it may refer to "the abyss."
- The term "pit" is also used figuratively in phrases such as, "pit of destruction" which describes being trapped in a disastrous situation or being deeply involved in sinful, destructive practices.

(See also: [abyss](#), [hell](#), [prison](#))

Bible References:

- Genesis 37:21-22
- Job 33:18
- Luke 06:39
- Proverbs 01:12

Word Data:

- Strong's: H875, H953, H1356, H1475, H2352, H4087, H4113, H4379, H6354, H7585, H7745, H7816, H7825, H7845, H7882, G12, G999, G5421

Forms Found in the English ULB:

pit, pitfall, pits, quarry

plague

Definition:

Plagues are events which cause suffering or death to a large number of people. Often a plague is a disease that spreads quickly and causes many people to die before it can be stopped.

- Many plagues have natural causes, but some were sent by God to punish people for sin.
- In the time of Moses, God sent ten plagues against Egypt to force Pharaoh to let Israel leave Egypt. These plagues included water turning into blood, physical diseases, destruction of crops by insects and hail, three days of complete darkness, and death of the firstborn sons.
- This could also be translated as "widespread disasters" or "widespread disease," depending on the context.

(See also: [hail](#), [Israel](#), [Moses](#), [Pharaoh](#))

Picture of a Plague of skin:

[</a>](https://content.bibletranslationtools.org/WycliffeAssociates/en_tw/raw/branch/master/PNGs/p/Plagueskin.png)

Bible References:

- 2 Samuel 24:13-14
- Exodus 09:14
- Genesis 12:17-20
- Luke 21:11
- Revelation 09:18

Word Data:

- Strong's: H1698, H4046, H4194, H4347, H5061, H5062, H5063, G3061, G4127

Forms Found in the English ULB:

plague, plagues

plead

Related Ideas:

appeal, ask earnestly, humble request, plea

Definitions:

The terms "plead" and "pleading" refer to urgently asking someone to do something. A "plea" is an urgent request.

- Pleading often implies that the person feels in very great need or strongly desires help.
- People can plead or make an urgent appeal to God for mercy or to ask him to grant something, either for themselves or someone else.
- Make sure it is clear in the context that this term does not refer to begging for money.
- The word translated "humble request" refers specifically to a humble request for favor or mercy.
- To "plead someone's cause" is to testify in court before a judge that the judge should rule in favor of the person whose cause it is.
- A "legal plea" or "cause" is what someone who is trying to get justice tells a judge in a court trial.
- An "earnest appeal" is a serious, humble request.

Translation Suggestions:

- The term "plead" could also be translated as "beg" or "implore" or "urgently ask."
- The term "plea" could also be translated as "urgent request" or "strong urging."

Bible References:

- 2 Corinthians 08:3-5
- Judges 06:31
- Luke 04:39
- Proverbs 18:17

Word Data:

- Strong's: H1777, H2603, H3198, H4941, H6279, H6293, H6664, H6419, H7378, H7379, H7775, H8199, H8467, H8469, G1162, G1189, G1793, G2065, G3870, G3874

Forms Found in the English ULB:

appeal, asked ... earnestly, cause, earnest appeal, earnest appeals, earnestly appeal, earnestly appealed, humble request, humble requests, legal plea, moved by ... plea, plea, plea for favor, plead, plead ... cause, pleaded, pleading, pleadings, pleads, pleas

pledge

Related Ideas:

betroth, guarantee, promise

Definition:

The term "pledge" refers to formally and solemnly promising to do something or give something.

- In the Old Testament the officials of Israel pledged to be loyal to King David.
- The terms "pledge" and "guarantee" can refer to an object given as a guarantee or promise that a debt will be paid.
- The object given as a pledge would be returned to its owner when the promise was fulfilled.
- To "betroth" is to pledge to marry someone.

Translation Suggestions:

- To "pledge" could be translated as to "formally commit to" or to "strongly promise."
- Ways to translate "a pledge" could include "a solemn promise" or "a formal commitment" or "a guarantee" or "a formal assurance," depending on the context.

(See also: [promise](#), [oath](#), [vow](#))

Bible References:

- 2 Corinthians 05:4-5
- Exodus 22:26
- Genesis 38:17-18
- Nehemiah 10:28-29

Word Data:

- Strong's: H781, H2254, H2258, H2260, H5667, H5671, H6148, H6162, G728

Forms Found in the English ULB:

becomes responsible, betroth, betrothed, guarantee, pledge, pledged, pledges, promise to be ... husband

plow

Related Ideas:

farmer, plowman, plowshare, unplowed



Definition:

A "plow" is a farm tool that is used for breaking up soil to prepare a field for planting.

- Plows have sharp, pointed prongs or blades that dig into the soil. They usually have handles that the farmer uses to guide the plow.
- A "plowshare" is the main cutting blade on a plow.
- In Bible times, plows were usually pulled by a pair of oxen or other work animals.
- Most plows were made of hard wood, except for the sharp points which were made of a metal, such as bronze or iron.
- A "plowman" or a "plower" is a person who uses a plow.

Translation Suggestions:

- The terms "plowman" and "plower" can also be translated more generally as "farmer."

(See also: [bronze](#), [ox](#))

Bible References:

- 1 Samuel 08:10-12
- Deuteronomy 21:04
- Luke 09:62
- Luke 17:07
- Psalm 141:5-7

Word Data:

- Strong's: H406, H855, H2758, H2790, H5215, H5647, H5656, H5674, H6213, H6398, G722, G723

Forms Found in the English ULB:

farmers, plow, plowed, plowers, plowing, plowman, plowmen, plows, plowshares, unplowed

pomegranate

Definitions:

A pomegranate is a kind of fruit that has a thick, tough skin filled with many seeds that are covered with edible red pulp.

- The outer rind is reddish in color and the pulp surrounding the seeds is shiny and red.
- Pomegranates are very commonly grown in countries with a hot, dry climate, such as Egypt and Israel.
- Yahweh promised the Israelites that Canaan was a land with abundant water and fertile soil so that food was plentiful there, including pomegranates.
- The construction of Solomon's temple included bronze decorations in the shape of pomegranates.

(See also: [bronze](#), [Canaan](#), [Egypt](#), [Solomon](#), [temple](#))

Bible References:

- 2 Kings 25:16-17
- Deuteronomy 08:7-8
- Jeremiah 52:22-23
- Numbers 13:23-24
- Numbers 20:5

Word Data:

- Strong's: H7416

Forms Found in the English ULB:

pomegranate, pomegranates

possess

Related Ideas:

belongings, dispossess, possession, property

Definitions:

The terms "possess" and "possession" usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, "possess" is often used in the context of "possessing" or "taking possession of" an area of land.
- When Yahweh commanded the Israelites to "possess" the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as "their possession." This could also be translated as "their rightful place to live."
- The people of Israel were also called Yahweh's "special possession." This means that they belonged to him as his people whom he had specifically called to worship and serve him.
- The term "dispossess" meant "take someone's property."

Translation Suggestions:

- The term "possess" could also be translated as "own" or "have" or "have charge over."
- "Possessions" are also called "belongings" and "property."
- The phrase "take possession of" could be translated as "take control of" or "occupy" or "live on," depending on the context.
- When Yahweh calls the Israelites "my special possession" this could also be translated as "my special people" or "people who belong to me" or "my people whom I love and rule."
- The sentence, "they will become their possession" when referring to land, means "they will occupy the land" or "the land will belong to them."
- The phrase "as your possession" could also be translated as "as something that belongs to you" or "as a place where your people will live."
- The phrase "dispossess them" can be translated as "take their land" or "make them leave their land."

(See also: [Canaan](#), [worship](#))

Bible References:

- 1 Chronicles 06:70
- 1 Kings 09:17-19
- Acts 02:45
- Deuteronomy 04:5-6
- Genesis 31:36-37
- Matthew 13:44

Word Data:

- Strong's: H270, H272, H2505, H2631, H3018, H3027, H3423, H3424, H3425, H3426, H4180, H4181, H4672, H4735, H5157, H5159, H5459, G979, G1139, G2697, G2722, G2932, G2933, G2935, H3520, G4041, G4047, G4632, G5224, G5225

Forms Found in the English ULB:

belongings, dispossess, possess, possessed, possesses, possessing, possession, possessions, property, took possession, valuable possessions

power

Related Ideas:

ability, able, mastered, can, capable, could, impossible, incapable, powerful, won, unable

Definition:

The term "power" refers to the ability to do things or make things happen, often using great strength. "Powers" refers to people or spirits who have great ability to cause things to happen.

- The "power of God" refers to God's ability to do everything, especially things that are not possible for people to do.
- God has complete power over everything that he has created.
- God gives his people power to do what he wants, so that when they heal people or do other miracles, they do this by the power of God.
- Because Jesus and the Holy Spirit are also God, they have this same power.

Translation Suggestions:

- Depending on the context, the term "power" could also be translated as "ability" or "strength" or "energy" or "ability to do miracles" or "control."
- Possible ways to translate the term "powers" could include "powerful beings" or "controlling spirits" or "those who control others."
- An expression like "save us from the power of our enemies" could be translated as "save us from being oppressed by our enemies" or "rescue us from being controlled by our enemies." In this case, "power" has the meaning of using one's strength to control and oppress others.

(See also: [Holy Spirit](#), [Jesus](#), [miracle](#))

Bible References:

- 1 Thessalonians 01:05
- Colossians 01:11-12
- Genesis 31:29
- Jeremiah 18:21
- Jude 01:25
- Judges 02:18
- Luke 01:17
- Luke 04:14
- Matthew 26:64
- Philippians 03:21
- Psalm 080:02

Word Data:

- Strong's: H410, H1368, H1369, H1370, H2220, H2393, H2428, H2632, H3027, H3201, H3581, H4475, H4910, H5794, H5797, H5807, H6109, H6184, H7980, H7981, H7983, H7989, H8592, H8633, G1410, G1411, G1415, G1743, G1754, G1832, G1849, G1850, G2159, G2478, G2479, G2480, G2904, G3168

Forms Found in the English ULB:

ability, able, am ... able, are ... able, are ... possible, be ... unable, be able, be mastered, can, cannot, capable, could, could not, impossible, incapable, is ... able, may ... be able, miraculous powers, possible, power, powerful, powerfully, powers, was ... able, were ... able, will ... be able, won

praise

Related Ideas:

praiseworthy

Definition:

To praise someone is to express admiration and honor for that person. Something that is praiseworthy is good and deserves to be praised.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.

Translation Suggestions:

- The term to "praise" could also be translated as to "speak well of" or to "highly honor with words" or to "say good things about."
- The noun "praise" could be translated as "spoken honor" or "speech that honors" or "speaking good things about."

(See also: [worship](#))

Bible References:

- 2 Corinthians 01:03
- Acts 02:47
- Acts 13:48
- Daniel 03:28
- Ephesians 01:03
- Genesis 49:8
- James 03:9-10
- John 05:41-42
- Luke 01:46
- Luke 01:64-66
- Luke 19:37-38
- Matthew 11:25-27
- Matthew 15:29-31

Word Data:

- Strong's: H1288, H1289, H1319, H1984, H2142, H2167, H7121, H8416, G1392, G1843, G2127, G2128, G2129, G2980, G3170, G3853, G5485, G5567

Forms Found in the English ULB:

praise, praised, praises, praiseworthy, praising, sing praise, sing praises

pray

Related Ideas:

prayer

Definition:

The terms "pray" and "prayer" refer to talking with God. These terms are used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called "communing" with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as "talking to God" or "communicating with God." The translation of this term should be able to include praying that is silent.

(See also: [false god](#), [forgive](#), [praise](#))

Bible References:

- 1 Thessalonians 03:09
- Acts 08:24
- Acts 14:26
- Colossians 04:04
- John 17:09
- Luke 11:1
- Matthew 05:43-45
- Matthew 14:22-24

Word Data:

- Strong's: H577, H1156, H2470, H3908, H6279, H6293, H6419, H6739, H7592, H7879, H8034, H8605, G154, G1162, G1189, G1783, G2065, G2171, G2172, G3870, G4335, G4336

Forms Found in the English ULB:

heard ... prayer, pray, prayed, prayer, prayers, praying, prays, urgently pray

## preach

Related Ideas:

preacher

Definition:

To "preach" means to speak to a group of people, teaching them about God and urging them to obey him.

- Often preaching is done by one person to a large group of people. It is usually spoken, not written.
- "Preaching" and "teaching" are similar, but are not exactly the same.
- "Preaching" mainly refers to publicly proclaiming spiritual or moral truth, and urging the audience to respond. "Teaching" is a term that emphasizes instruction, that is, giving people information or teaching them how to do something.
- The term "preach" is usually used with the word "gospel."
- What a person has preached to others can also be referred to in general as his "teachings."

(See also: [good news](#), [Jesus](#), [kingdom of God](#))

Bible References:

- 2 Timothy 04:1-2
- Acts 08:4-5
- Acts 10:42-43
- Acts 14:21-22
- Acts 20:25
- Luke 04:42
- Matthew 03:1-3
- Matthew 04:17
- Matthew 12:41
- Matthew 24:14
- Acts 09:20-22
- Acts 13:38-39
- Jonah 03:1-3
- Luke 04:18-19
- Mark 01:14-15
- Matthew 10:26

Word Data:

- Strong's: G312, G518, G1344, G2097, G2511, G2782, G2783, G2784, G2980, G3142, G3870, G4283

Forms Found in the English ULB:

preach, preached, preacher, preaching

## precious

Related Ideas:

costly, expensive, valuable

Definitions:

The term "precious" describes people or things that are considered to be very valuable.

- The term "precious stones" or "precious jewels" refers to rocks and minerals that are colorful or have other qualities that make them beautiful or useful.
- Examples of precious stones include diamonds, rubies, and emeralds.
- Gold and silver are called "precious metals."
- Yahweh says that his people are "precious" in his sight (Isaiah 43:4).
- Peter wrote that a gentle and quiet spirit is precious in God's sight (1 Peter 3:4).
- The terms "costly" and "expensive" describe something that costs a lot of money to buy.

Translation Suggestions:

- The term "precious" could also be translated as "valuable" or "very dear" or "cherished" or "highly valued."

(See also: [gold](#), [silver](#))

Bible References:

- 2 Peter 01:01
- Acts 20:22-24
- Daniel 11:38-39
- Lamentations 01:7
- Luke 07:2-5
- Psalms 036:08

Word Data:

- Strong's: H1431, H2530, H2532, H2667, H2896, H3357, H3365, H3366, H3368, H4022, H4030, H4261, H4262, H5238, H7939, H8443, G927, G1784, G2472, G2570, G4185, G4186, G5092, G5093

Forms Found in the English ULB:

costly, expensive, precious, precious things, precious treasures, valuable, valuables

predestine

Related Ideas:

decide in advance

Definition:

The terms "predestine" and "predestined" refer to deciding or planning beforehand that something will happen.

- This term especially refers to God predestining people to receive eternal life.
- Sometimes the word "foreordain" is used, which also means to decide beforehand.

Translation Suggestions:

- The term "predestine" could also be translated as "decide before" or "decide ahead of time."
- The term "predestined" could be translated as "decided long ago" or "planned ahead of time" or "decided beforehand."
- A phrase such as "predestined us" could be translated as "decided long ago that we" or "already decided ahead of time that we."

- Note that the translation of this term should be different from the translation of the term "foreknew."

(See also: [foreknew](#))

Bible References:

- 1 Corinthians 02:6-7

Word Data:

- Strong's: G4309

Forms Found in the English ULB:

decided in advance, predestine, predestined

prey

Related Ideas:

birds of prey, prey on

Definition:

The term "prey" refers to something that is hunted, usually an animal that is used for food.

- When animals "prey on" other animals, it means that they look for other animals and they kill and eat them.
- A "bird of prey" is a bird that preys on other animals.

The terms "prey" and "prey on" can be used figuratively.

- In a figurative sense, "prey" can refer to a person who is taken advantage of, abused, or oppressed by a more powerful person.
- To "prey on" people means to take advantage of them by oppressing them or stealing something from them.

Picture of predator and Prey:

[<a href="https://content.bibletranslationtools.org/WycliffeAssociates/en\\_tw/raw/branch/master/PNGs/p/Preyon.png"></a>](https://content.bibletranslationtools.org/WycliffeAssociates/en_tw/raw/branch/master/PNGs/p/Preyon.png)

Translation Suggestions

- The term "prey" could also be translated as "hunted animal" or "hunted one" or "victim."

(See also: [oppress](#))

Bible References:

- Jeremiah 12:09
- Psalms 104:21

Word Data:

- Strong's: H400, H957, H962, H2963, H2964, H5706, H5861, H6561, H7997



Forms Found in the English ULB:

birds of prey, prey, prey on

priest

Related Ideas:

priesthood, priestly office

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: [Aaron](#), [chief priests](#), [high priest](#), [mediator](#), [sacrifice](#))

Bible References:

- 2 Chronicles 06:41
- Genesis 14:17-18
- Genesis 47:22
- John 01:19-21
- Luke 10:31
- Mark 01:44
- Mark 02:25-26
- Matthew 08:4
- Matthew 12:04
- Micah 03:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 01:06

Word Data:

- Strong's: H3547, H3548, H3549, H3550, G748, G749, G2405, G2406, G2407, G2409, G2420

Forms Found in the English ULB:

priest, priest's, priesthood, priestly, priestly office, priests, priests', served as a priest

prince

Related Ideas:

princess

Definition:

A "prince" is the son of a king. A "princess" is a daughter of a king.

- The term "prince" is often used figuratively to refer to a leader, ruler, or other powerful person.
- Because of Abraham's wealth and importance, he was referred to as a "prince" by the Hittites he was living among.
- In the book of Daniel, the term "prince" is used in the expressions "prince of Persia" and "prince of Greece," which in those contexts probably refer to powerful evil spirits who had authority over those regions.
- The archangel Michael is also referred to as a "prince" in the book of Daniel.
- Sometimes in the Bible Satan is referred to as "the prince of this world."
- Jesus is called the "Prince of Peace" and the "Prince of Life."
- In Acts 2:36, Jesus is referred to as "Lord and Christ" and in Acts 5:31 he is referred to as "Prince and Savior," showing the parallel meaning of "Lord" and "Prince."

Translation Suggestions:

- Ways to translate "prince" could include, "king's son" or "ruler" or "leader" or "chieftain" or "captain."
- When referring to angels, this could also be translated as, "spirit ruler" or "leading angel."
- When referring to Satan or other evil spirits, this term could also be translated as, "evil spirit ruler" or "powerful spirit leader" or "ruling spirit," depending on the context.

(See also: [angel](#), [authority](#), [Christ](#), [demon](#), [lord](#), [power](#), [ruler](#), [Satan](#), [Savior](#), [spirit](#))

Bible References:

- Acts 05:29-32
- Genesis 12:15
- Genesis 49:26
- Luke 01:52

Word Data:

- Strong's: H117, H2831, H3548, H4502, H5057, H5081, H5139, H5257, H5387, H5461, H5633, H5993, H6579, H7333, H7786, H8269, H8282, H8323, G747, G758, G1413, G3175

Forms Found in the English ULB:

prince, princes, princess, princesses

## prison

### Related Ideas:

custody, dungeon, imprison, imprisonment, prisoner

### Definition:

The term "prison" refers to a place where criminals are kept as a punishment for their crimes. A "prisoner" is someone who has been put in the prison.

- The term "prisoners" can also refer in general to people who have been captured by an enemy and kept somewhere against their will.
- The term "imprisoned" means "kept in a prison" or "kept in captivity."
- Many prophets and other servants of God were put in prison even though they had not done anything wrong.
- To "hold someone in custody" is to put him in a prison or other place from which he cannot escape. Sometimes people were held in custody while they waited to be judged in a trial.
- A "dungeon" is an underground prison that is dark and damp.

### Translation Suggestions:

- Another word for "prison" is "jail."
- The term "prison" could also be translated as "dungeon" in contexts where the prison is probably underground or beneath the main part of a palace or other building.
- The term "prisoners" can also be translated as "captives." Other ways to translate "imprisoned" could be "kept as a prisoner" or "kept in captivity" or "held captive" or "shut up."

(See also: [captive](#))

### Bible References:

- Acts 25:04
- Ephesians 04:01
- Luke 12:58
- Luke 22:33-34
- Mark 06:17
- Matthew 05:26
- Matthew 14:03
- Matthew 25:34-36

### Word Data:

- Strong's: H612, H613, H615, H616, H631, H953, H1004, H1540, H3608, H3628, H3947, H4115, H4307, H4455, H4525, H5470, H6495, H7617, H7622, H7628, G1198, G1199, G1200, G1201, G1202, G1210, G2252, G3612, G4788, G4869, G5084, G5438, G5439

### Forms Found in the English ULB:

custody, dungeon, held ... in custody, hold ... in custody, holding ... in custody, imprison, imprisoned, imprisonment, imprisonments, imprisons, prison, prisoner, prisoners, prisons

## profane

### Definition:

To profane something means to act in a way that defiles, pollutes, or disrespects something that is holy.

- A profane person is one who acts in a way that is unholy and dishonoring of God.
- The verb to "profane" could be translated as to "treat as unholy" or to "be irreverent toward" or to "dishonor."
- God told the Israelites that they "profaned" themselves with idols, meaning that the people were making themselves "unclean" or "dishonored" by this sin. They were also dishonoring God.
- Depending on the context, the adjective "profane" could be translated as "dishonoring" or "godless" or "unholy."

(See also: [defile](#), [holy](#), [clean](#))

### Bible References:

- 2 Timothy 02:16-18
- Ezekiel 20:09
- Malachi 01:10-12
- Matthew 12:05
- Numbers 18:30-32

### Word Data:

- Strong's: H2455, H2490, H2491, H5234, H8610, G952, G953

### Forms Found in the English ULB:

profane, profaned, profaning

## profit

### Related Ideas:

profitable, unprofitable

### Definition:

In general, the terms "profit" and "profitable" refer to gaining something good through doing certain actions or behaviors.

Something is "profitable" to someone if it brings them good things or if it helps them bring about good things for other people.

- More specifically, the term "profit" often refers to money that is gained from doing business. A business is "profitable" if it gains more money than it spends.
- Actions are profitable if they bring about good things for people.
- 2 Timothy 3:16 says that all Scripture is "profitable" for correcting and training people in righteousness. This means that the Bible's teachings are helpful and useful for teaching people to live according to God's will.

The term "unprofitable" means to not be useful.

- It literally means to not profit anything or to not help someone gain anything.
- Something that is unprofitable is not worth doing because it does not give any benefit.

- This could be translated as "useless" or "worthless" or "not useful" or "unworthy" or "not beneficial" or "giving no benefit."

To "take advantage of" someone is to make extra profit from him because he is weak and unable to demand greater return.

(See also: [worthy](#))

#### Translation Suggestions:

- Depending on the context, the term "profit" could also be translated as "benefit" or "help" or "gain."
- The term "profitable" could be translated as "useful" or "beneficial" or "helpful."
- To "profit from" something could be translated as "benefit from" or "gain money from" or "receive help from."
- In the context of a business, "profit" could be translated with a word or phrase that means "money gained" or "surplus of money" or "extra money."

#### Bible References:

- Job 15:03
- Proverbs 10:16
- Jeremiah 02:08
- Ezekiel 18:12-13
- John 06:63
- Mark 08:36
- Matthew 16:26
- 2 Peter 02:1-3

#### Word Data:

- Strong's: H1214, H3148, H3276, H3504, H4195, H4768, H5532, H7939, H7965, G147, G512, G890, G1281, G2108, G2585, G2770, G2771, G3408, G3685, G4122, G4297, G4851, G5622, G5623

#### Forms Found in the English ULB:

profit, profitable, profits, treated ... violently for profit, unprofitable

promise

#### Related Ideas:

binding promise

#### Definition:

A promise is a pledge to do a certain thing. When someone promises something, it means he is committing to do something.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.
- A promise is often accompanied by an oath to confirm that it will be done.

#### Translation Suggestions:

- The term "promise" could be translated as "commitment" or "assurance" or "guarantee."

- To "promise to do something" could be translated as "assure someone that you will do something" or "commit to doing something."

(See also: [covenant](#), [oath](#), [vow](#))

Bible References:

- Galatians 03:15-16
- Genesis 25:31-34
- Hebrews 11:09
- James 01:12
- Numbers 30:02

Word Data:

- Strong's: H530, H562, H632, H1696, H2778, H3709, G1860, G1861, G1862, G3670, G4279

Forms Found in the English ULB:

makes binding promises, promise, promised, promises

prophet

Related Ideas:

prophecy, prophesy, prophetic, seer

Definition:

A "prophet" is a man who speaks God's messages to people. A woman who does this is called a "prophetess."

- Often prophets warned people to turn away from their sins and obey God.
- A "prophecy" is the message that the prophet speaks. To "prophesy" means to speak God's messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as "the prophets."
- For example the phrase, "the law and the prophets" is a way of referring to all the Hebrew scriptures, which are also known as the "Old Testament."
- An older term for a prophet was "seer" or "someone who sees."
- Sometimes the term "seer" refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term "prophet" could be translated as "God's spokesman" or "man who speaks for God" or "man who speaks God's messages."
- A "seer" could be translated as, "person who sees visions" or "man who sees the future from God."
- The term "prophetess" could be translated as, "spokeswoman for God" or "woman who speaks for God" or "woman who speaks God's messages."
- Ways to translate "prophecy" could include, "message from God" or "prophet message."
- The term "prophesy" could be translated as "speak words from God" or "tell God's message."
- The figurative expression, "law and the prophets" could also be translated as, "the books of the law and of the prophets" or "everything written about God and his people, including God's laws and what his prophets preached."
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as "false prophet (seer)" or "prophet (seer) of a false god" or "prophet of Baal," for example.

(See also: [Baal](#), [divination](#), [false god](#), [false prophet](#), [fulfill](#), [law](#), [vision](#))

Bible References:

- 1 Thessalonians 02:14-16
- Acts 03:25
- John 01:43-45
- Malachi 04:4-6
- Matthew 01:23
- Matthew 02:18
- Matthew 05:17
- Psalm 051:01

Word Data:

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5046, H5197, H7200, H7203, G2495, G4394, G4395, G4396, G4397, G4398, G5578

Forms Found in the English ULB:

give ... prophecies, prophecies, prophecy, prophesied, prophesies, prophesy, prophesying, prophet, prophet's, prophetess, prophetic, prophets, seer, seer's, seers, seers'

propitiation

Definition:

<!-- (We have removed all forms of "propitiation" from the ULB as of 4/16/2020. -->

The term "propitiation" refers to a sacrifice that is made to satisfy or fulfill the justice of God and to appease his wrath.

- The offering of the sacrificial blood of Jesus Christ is the propitiation to God for mankind's sins.
- Jesus' death on the cross appeased God's wrath against sin. This provided a way for God to look on people with favor and offer them eternal life.

Translation Suggestions:

- This term could be translated as "appeasement" or "causing God to forgive sins and grant favor to people."
- The word "atonement" is close in meaning to "propitiation." It is important to compare how these two terms are used.

(See also: [atonement](#), [everlasting](#), [forgive](#), [sacrifice](#))

Bible References:

- 1 John 02:02
- 1 John 04:10
- Romans 03:25-26

Word Data:

- Strong's: G2433, G2434, G2435

Forms Found in the English ULB:

propitiation

prosper

Related Ideas:

prosperity, prosperous

Definition:

The term "prosper" generally refers to living well and can refer to prospering physically or spiritually. When people or countries are "prosperous," it means they are wealthy and have all that they need to be successful. They are experiencing "prosperity."

- The term "prosperous" often refers to success in owning money and property or in producing everything needed for people to live well.
- In the Bible, the term "prosperous" also includes good health and being blessed with children.
- A "prosperous" city or country is one that has many people, good production of food, and businesses that bring in plenty of money.
- The Bible teaches that a person will prosper spiritually when he obeys God's teachings. He will also experience the blessings of joy and peace. God does not always give people a lot of material wealth, but he will always prosper them spiritually as they follow his ways.

Translation Suggestions:

- Depending on the context, the term "prosper" could also be translated as "succeed spiritually" or "be blessed by God" or "experience good things" or "live well."
- The term "prosperous" could also be translated as "successful" or "wealthy" or "spiritually fruitful."
- "Prosperity" could also be translated as "well-being" or "wealth" or "success" or "abundant blessings."
- "Welfare" is another word for "prosperity."

(See also: [bless](#), [fruit](#), [spirit](#))

Bible References:

- 1 Chronicles 29:22-23
- Deuteronomy 23:06
- Job 36:11
- Leviticus 25:26-28
- Psalms 001:3

Word Data:

- Strong's: H202, H1129, H1767, H1878, H1879, H1995, H2428, H2896, H2898, H2981, H3027, H3190, H3444, H3498, H3519, H3787, H4195, H5381, H6500, H6509, H6555, H6743, H6744, H7230, H7487, H7919, H7951, H7961, H7963, H7965, H8454, G2137

Forms Found in the English ULB:

caused ... to prosper, prosper, prospered, prospering, prosperity, prosperous



## prostitute

Related Ideas:

prostitution

Definition:

The terms "prostitute" and "harlot" both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word "prostitute" is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
- The expression "play the harlot" means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To "prostitute oneself" to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshipping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this.

(See also: [adultery](#), [false god](#), [sexual immorality](#), [false god](#))

Bible References:

- Genesis 34:31
- Genesis 38:21
- Luke 15:30
- Matthew 21:31

Word Data:

- Strong's: H2154, H2181, H2183, H2185, H6945, H6948, H8457, G4204

Forms Found in the English ULB:

act like a prostitute, acted like a prostitute, acted like prostitutes, prostitute, prostitute's, prostituted, prostitutes, prostitution

## prostrate

Definition:

The term "prostrate" means to be lying face down, stretched out on the ground.

- To "fall prostrate" or to "prostrate oneself" before someone means to suddenly bow down very low or in front of that person.
- Usually this position of being prostrate is a response that shows shock, amazement, and awe because of something miraculous that happened. It also shows honor and respect for the person being bowed to.
- Being prostrate also was a way to worship God. People often responded this way to Jesus in thanksgiving and worship when he did a miracle or to honor him as a great teacher.
- Depending on the context, ways to translate "prostrated" could include "bowed down low with the face to the ground" or "worshiped him by lying face down in front of him" or "bowed down low to the ground in amazement" or "worshiped."
- The phrase "will not prostrate ourselves" could be translated as "will not worship" or "will not lie face down in worship" or "will not bow down and worship."

- "Prostrate himself to" could also be translated as "worship" or "bow down in front of."

(See also: [awe](#), [bow](#))

Bible References:

- 2 Kings 17:36-38
- Genesis 43:28
- Revelation 19:3-4

Word Data:

- Strong's: H5307, H5457, H6440, H6915, H7812

Forms Found in the English ULB:

prostrate, prostrated

proud

Related Ideas:

pride, prideful

Definition:

The terms "proud" and "prideful" refer to a person thinking too highly of himself, and especially, thinking that he is better than other people.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The terms "proud" and "pride" can also be used in a positive sense, such as being "proud of" what someone else has achieved and being "proud of" your children. The expression "take pride in your work" means to find joy in doing your work well.
- Someone can be proud of what he has done without being prideful about it. Some languages have different words for these two different meanings of "pride."
- The term "prideful" is always negative, with the meaning of being "arrogant" or "conceited" or "self-important."

Translation Suggestions:

- The noun "pride" could be translated as "arrogance" or "conceit" or "self-importance."
- In other contexts, "pride" could be translated as "joy" or "satisfaction" or "pleasure."
- To be "proud of" could also be translated as "happy with" or "satisfied with" or "joyful about (the accomplishments of)."
- The phrase "take pride in your work" could be translated as, "find satisfaction in doing your work well."
- The expression "take pride in Yahweh" could also be translated as "be delighted about all the wonderful things Yahweh has done" or "be happy about how amazing Yahweh is."

(See also: [arrogant](#), [humble](#), [joy](#))

Bible References:

- 1 Timothy 03:6-7
- 2 Corinthians 01:12
- Galatians 06:3-5

- Isaiah 13:19
- Luke 01:51

Word Data:

- Strong's: H1341, H1343, H1344, H1346, H1347, H1348, H1349, H1361, H1362, H1363, H1364, H1396, H1466, H1467, H1984, H2086, H2087, H3093, H3238, H3513, H4062, H1431, H4791, H5965, H7295, H7312, H7342, H7311, H7830, H8597, G1391, G1392, G2744, G2745, G2746, G3173, G5187, G5229, G5243, G5244, G5308, G5309, G5426

Forms Found in the English ULB:

pride, prideful, proud, proudly, source of pride

proverb

Definition:

A proverb is a short statement that expresses some wisdom or truth.

- Proverbs are powerful because they are easy to remember and repeat.
- Often a proverb will include practical examples from everyday life.
- Some proverbs are very clear and direct, while others are more difficult to understand.
- King Solomon was known for his wisdom and wrote over 1,000 proverbs.
- Jesus often used proverbs or parables when he taught people.
- Ways to translate "proverb" could include "wise saying" or "true word."

(See also: [Solomon](#), [true](#), [wise](#))

Bible References:

- 1 Kings 04:32-34
- 1 Samuel 24:12-13
- 2 Peter 02:22
- Luke 04:24
- Proverbs 01:1-3

Word Data:

- Strong's: H2420, H4911, H4912, G3850, G3942

Forms Found in the English ULB:

proverb, proverbs, speak ... proverb

province

Related Ideas:

provincial

Definitions:

A province is a division or part of a nation or empire. The term "provincial" describes something that is related to a province, such as a provincial governor.

- For example, the ancient Persian Empire was divided up into provinces such as Media, Persia, Syria, and Egypt.
- During the time of the New Testament, the Roman Empire was divided up into provinces such as Macedonia, Asia, Syria, Judea, Samaria, Galilee, and Galatia.
- Each province had its own ruling authority, who was subject to the king or ruler of the empire. This ruler was sometimes called a "provincial official" or "provincial governor."
- The terms "province" and "provincial" could also be translated as "region" and "regional."

(See also: [Asia](#), [Egypt](#), [Esther](#), [Galatia](#), [Galilee](#), [Judea](#), [Macedonia](#), [Medes](#), [Rome](#), [Samaria](#), [Syria](#))

Bible References:

- Acts 19:30
- Daniel 03:02
- Daniel 06:02
- Ecclesiastes 02:08

Word Data:

- Strong's: H4082, H4083, H5675, H5676, G1885

Forms Found in the English ULB:

province, provinces, provincial

provoke

Related Ideas:

provocation

Definitions:

The term "provoke" means to cause someone to experience a negative reaction or feeling.

- To provoke someone to anger means to do something that causes that person to be angry. This could also be translated as to "cause to become angry" or to "anger."
- When used in a phrase such as, "do not provoke him," this could be translated as "do not anger him" or "do not cause him to be angry" or "do not make him angry with you."

(See also: [angry](#))

Bible References:

- Ezekiel 20:27-29

Word Data:

- Strong's: H3707, H3708, H4784, H4843, H5006, H7065, H7069, H7107, H7264, G2042, G3863, G3947, G3949, G4292

Forms Found in the English ULB:

provocation, provoke, provoke ... to anger, provoked, provoked ... to anger, provokes, provoking

prudent

Related Ideas:

prudence, prudently

Definitions:

The term "prudent" describes a person who thinks carefully about his actions and makes wise decisions. It also describes what a prudent person does.

- Often "prudence" refers to the ability to make wise decisions about practical, physical matters, such as in managing money or property.
- Although "prudence" and "wisdom" are similar in meaning, often "wisdom" is more general and focuses on spiritual or moral matters.
- Depending on the context, "prudent" could also be translated as "shrewd" or "careful" or "wise."

(See also: [shrewd](#), [spirit](#), [wise](#))

Bible References:

- Proverbs 08:4-5
- Proverbs 12:23-24
- Proverbs 27:12

Word Data:

- Strong's: H995, H5843, H6175, H6191, H6195, H7919, H7922

Forms Found in the English ULB:

behaved prudently, prudence, prudent, prudent behavior, prudently

psalm

Related Ideas:

praise in song, psalmist, psalm of praise, song

Definition:

The term "psalm" refers to a sacred song, often in the form of a poem that was written to be sung.

- The Old Testament Book of Psalms has a collection of these songs written by King David and other Israelites such as Moses, Solomon, and Asaph, among others.
- The psalms were used by the nation of Israel in their worship of God.
- Psalms can be used to express joy, faith, and reverence, as well as pain and sorrow.
- In the New Testament, Christians are instructed to sing psalms to God as a way of worshipping him.
- A "psalmist" is someone who composes or sings psalms.

(See also: [David](#), [faith](#), [joy](#), [Moses](#), [holy](#))

Bible References:

- Acts 13:33
- Acts 13:35
- Colossians 03:16
- Luke 20:42

Word Data:

- Strong's: H2158, H2167, H4210, G5567, G5568

Forms Found in the English ULB:

praise ... in song, psalm, psalmist, psalms, psalms of praise, songs

puffed up

Definition:

The term "puffed up" refers literally to something that is full of air and so larger than its normal size. is a figurative expression that refers to being boastful, proud, or arrogant.

- A person who is puffed up has an attitude of feeling superior to others.
- Paul taught that knowing a lot of information or having religious experiences can lead to being "puffed up" or proud.
- Other languages may have a similar idiom or a different one that expresses this meaning, such as "having a big head."
- This could also be translated as "very proud" or "disdainful of others" or "haughty" or "thinking oneself better than others."

(See also: [arrogant](#), [proud](#))

Bible References:

- 1 Corinthians 04:6-7
- 1 Corinthians 08:01
- 2 Corinthians 12:6-7
- Habakkuk 02:04

Word Data:

- Strong's: H6075, G5448

Forms Found in the English ULB:

puffed up, puffs up

punish

Related Ideas:

bring down judgment, deal with, inflict punishment, judgment, punishment, unpunished

Definition:

The term "punish" means to cause someone to suffer a negative consequence for doing something wrong. The term "punishment" refers to the negative consequence that is given as a result of that wrong behavior.

- Often punishment is intended to motivate a person to stop sinning.
- God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.
- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person's punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expression "leave someone unpunished" means to decide not to punish someone for their wrongdoing.
- The expression "go unpunished" means to sin and not be punished for it. God often allows people to go unpunished as he waits for them to repent.
- To "bring down judgment" on someone is to punish him after declaring him guilty of wrongful behavior.
- Sometimes "judgment" refers to punishment.
- Sometimes "deal with" means punish.

(See also: [just](#), [repent](#), [righteous](#), [sin](#))

Bible References:

- 1 John 04:18
- 2 Thessalonians 01:09
- Acts 04:21
- Acts 07:59-60
- Genesis 04:15
- Luke 23:16
- Matthew 25:46

Word Data:

- Strong's: H2403, H3027, H3256, H4148, H4941, H5221, H5352, H5414, H5771, H6031, H6213, H6485, H6486, H7451, H7561, H7999, H8011, H8199, G1349, G1556, G1557, G2849, G2851, G2917, G2920, G3811, G5097

Forms Found in the English ULB:

bring down judgment, go ... unpunished, inflicted punishment, inflicting punishment, judgment, leave ... unpunished, punish, punished, punishes, punishing, punishment, unpunished

pure

Related Ideas:

impure, purge, purification, purify, purity, refine

Definition:

To be "pure" means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, "purify" and "purification" refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.

- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God's forgiveness, through trusting in Jesus and his sacrifice.
- Something that is "impure" is not pure.
- To "refine" is to purify metal. This is done by heating the metal over a fire until it melts and removing what should not be there.
- Someone who has pure motives is someone who only wants to do what is good.

Translation Suggestions:

- The term "purify" could be translated as "make pure" or "cleanse" or "cleanse from all contamination" or "get rid of all sin."
- A phrase such as "when the time for their purification was over" could be translated as "when they had purified themselves by waiting the required number of days."
- The phrase "provided purification for sins" could be translated as "provided a way for people to be completely cleansed from their sin."
- Other ways to translate "purification" could include "cleansing" or "spiritual washing" or "becoming ritually clean."
- Other ways to translate "pure motives" or "purity of motives" is "sincere" or "sincerity."

(See also: [atonement](#), [clean](#), [spirit](#))

Bible References:

- 1 Timothy 01:05
- Exodus 31:6-9
- Hebrews 09:13-15
- James 04:08
- Luke 02:22
- Revelation 14:04

Word Data:

- Strong's: H571, H1249, H1305, H2134, H2135, H2141, H2212, H2398, H2403, H2889, H2890, H2891, H2892, H2893, H3795, H2896, H3800, H5079, H5343, H5462, H6337, H6884, H6942, G48, G49, G53, G54, G169, G185, G505, G1103, G1506, G2511, G2512, G2513

Forms Found in the English ULB:

impure, impure thing, impurities, impurity, pure, purer, purge, purification, purified, purifies, purify, purity, refine, refined, refiner, refiner's, refining

purple

Definitions:

The term "purple" is the name of a color that is a mixture of blue and red.

- In ancient times, purple was a rare and highly valuable color of dye that was used to dye the clothing of kings and other high officials.
- Because it was costly and time-consuming to produce this dye, purple clothing was considered a sign of wealth, distinction, and royalty.
- Purple was also one of the colors used for the curtains in the tabernacle and temple, and for the ephod worn by the priests.



- Purple dye was extracted from a kind of sea snail by either crushing or boiling the snails or by causing them to release the dye while still alive. This was an expensive process.
- Roman soldiers put a purple royal robe on Jesus before his crucifixion, to mock him for his claim to be King of the Jews.
- Lydia from the town of Philippi was a woman who made her living by selling purple cloth.

(See also: [ephod](#), [Philippi](#), [royal](#), [tabernacle](#), [temple](#))

Bible References:

- 2 Chronicles 02:13-14
- Daniel 05:7
- Daniel 05:29-31
- Proverbs 31:22-23

Word Data:

- Strong's: H710, H711, H713, G4209, G4210, G4211

Forms Found in the English ULB:

purple

push

Definition:

The term "push" literally means to physically move something away using force. There are also several figurative meanings of this term.

- The expression "push away" can mean "reject" or "refuse to help."
- To "push down" can mean to "oppress" or "persecute" or "defeat."
- To "push someone out" can mean to get rid of someone or send someone away.
- The expression "push ahead" means to persevere or to continue doing something without really making sure it is right or safe.

(See also: [oppress](#), [persecute](#), [reject](#))

Bible References:

Word Data:

- Strong's: H1556, H1760, H1920, H3276, H3423, H5055, H5186, H5493, G683, G4261

Forms Found in the English ULB:

push, push ... away, pushed, pushed ... away, pushed ... down, pushing

qualify

Related Ideas:

disqualify, fail the test

Definition:

The term "qualify" refers to earning the right to receive certain benefits or to be recognized as having certain skills.

- A person who is "qualified" for a particular job has the necessary skills and training to do that job.
- The believer cannot earn the right to be part of God's kingdom. He is only qualified because God has redeemed him with the blood of Christ.

Translation Suggestions

- Depending on the context, "qualified" could be translated as "equipped" or "skilled" or "enabled."
- To "qualify" someone could be translated as to "equip" or to "enable" or to "empower."

(See also: [Colossae](#), [godly](#), [kingdom](#), [light](#), [Paul](#), [redeem](#))

Bible References:

- Daniel 01:3-5

Word Data:

- Strong's: H3581, G96

Forms Found in the English ULB:

disqualified, failed the test, qualified, qualify

queen

Definition:

A queen is either the female ruler of a country or the wife of a king.

- Esther became the queen of the Persian empire when she married King Xerxes.
- Queen Jezebel was the evil wife of King Ahab.
- The Queen of Sheba was a famous ruler who came to visit King Solomon.
- A term such as "queen mother" usually referred to the mother or grandmother of a ruling king or the widow of the previous king. A queen mother had much influence; Athaliah, for example, influenced the people to worship idols.

(See also: [Xerxes](#), [Athaliah](#), [Esther](#), [king](#), [Persia ruler](#), [Sheba](#))

Bible References:

- 1 Kings 10:10
- 1 Kings 11:18-19
- 2 Kings 10:12-14
- Acts 08:27
- Esther 01:17
- Luke 11:31
- Matthew 12:42

Word Data:

- Strong's: H1404, H1377, H4410, H4433, H4436, H4438, H4446, H7694, H8282, G938

Forms Found in the English ULB:

queen, queens

quench

Related Ideas:

put out, unquenchable

Definition:

The term "quench" means to stop something that is demanding to be satisfied. The expression "put out" can also mean the same.

- The term "quench" is usually used in the context of quenching thirst, and means to stop being thirsty by drinking something.
- The expressions "quench" and "put out" can also be used to refer to stopping a fire.
- Both thirst and fire are quenched with water.
- A fire that is "unquenchable" cannot be stopped. It continues to burn.
- Paul uses the term "quench" in a figurative way when he instructs believers to not "quench the Holy Spirit." This means to not discourage people from allowing the Holy Spirit to produce his fruits and gifts in them. Quenching the Holy Spirit means preventing the Holy Spirit from freely manifesting his power and work in people.

(See also: [fruit](#), [gift](#), [Holy Spirit](#))

Bible References:

- 1 Thessalonians 05:19
- Ezekiel 20:47
- Isaiah 01:31
- Jeremiah 21:12

Word Data:

- Strong's: H1846, H3518, H7665, G762, G4570

Forms Found in the English ULB:

put out, quench, quenched, unquenchable

rage

Related Ideas:

enrage

Definitions:

Rage is excessive anger what is out of control. When someone rages, it means that person is expressing anger in a destructive way.

- Rage happens when the emotion of anger causes a person to lose self control.
- When controlled by rage, people commit destructive acts and say destructive things.
- When the "nations rage," their to ungodly people disobey God and rebel against him.

- To be "filled with rage" means to have an overwhelming feeling of extreme anger.
- "Senseless rage" is rage that comes from no good reason or that prevents the angry person from thinking clearly.
- To "enrage" someone means to make them extremely angry.
- To "enrage" against someone is to be extremely angry with someone.
- When someone is "enraged" he is extremely angry."

"Rage" can also be used figuratively.

- The term to "rage" can also mean to move powerfully, in descriptions such as a "raging" storm or ocean waves that "rage."

(See also: [angry](#), [self-control](#))

Bible References:

- Acts 04:25
- Daniel 03:13
- Luke 04:28
- Numbers 25:11
- Proverbs 19:03

Word Data:

- Strong's: H398, H1348, H1993, H2121, H2195, H2196, H2197, H2528, H2534, H2734, H2740, H3820, H5590, H5678, H7264, H7265, H7266, H7267, H7857, G454, G1693, G2372, G2830, G3710, G5433

Forms Found in the English ULB:

enrage, enraged, rage, raged, rages, raging, senseless rage

raise

Related Ideas:

arise, rise, risen

Definition:

raise, raise up

In general, the word "raise" means to "lift up" or "make higher."

- The figurative phrase "raise up" means to cause something to come into being or to appear. It can also mean to appoint someone to do something.
- Sometimes "raise up" means to restore or rebuild.
- "Raise" has a specialized meaning in the phrase "raise from the dead." It means to cause a dead person to become alive again.
- Sometimes "raise up" means to exalt someone or something or make someone or something truly great.

rise, arise

To "rise" or "arise" means to "go up" or "get up." The terms "risen," "rose," and "arose" express past action.

- When a person gets up to go somewhere, this is sometimes expressed as "he arose and went" or "he rose up and went."
- If something "arises" it means it "happens" or "begins to happen."

- Jesus predicted that he would "rise from the dead." Three days after Jesus died, the angel said, "He has risen!"
- A person who suddenly becomes important is said to "arise."

Translation Suggestions:

- The term "raise" or "raise up" could be translated as "lift up" or "make higher."
- To "raise up" could also be translated as to "cause to appear" or to "appoint" or to "bring into existence."
- To "raise up the strength of your enemies" could be translated as, "cause your enemies to be very strong."
- The phrase "raise someone from the dead" could be translated as "cause someone to return from death to life" or "cause someone to come back to life."
- Depending on the context, "raise up" could also be translated as "provide" or to "appoint" or to "cause to have" or "build up" or "rebuild" or "repair."
- The phrase "arose and went" could be translated as "got up and went" or "went."
- Depending on the context, the term "arose" could also be translated as "began" or "started up" or "got up" or "stood up."

(See also: [resurrection](#), [appoint](#), [exalt](#))

Bible References:

- 2 Chronicles 06:41
- 2 Samuel 07:12
- Acts 10:40
- Colossians 03:01
- Deuteronomy 13:1-3
- Jeremiah 06:01
- Judges 02:18
- Luke 07:22
- Matthew 20:19

Word Data:

- Strong's: H1804, H2210, H2224, H5375, H5549, H5782, H5927, H5975, H6965, H6966, H7613, G305, G386, G393, G450, G1127, G1326, G1453, G1525, G1817, G1825, G1892, G1999, G4891, G5312

Forms Found in the English ULB:

arise, arisen, arises, raise, raise up, raised, raises, raising, raising up, rise, rise up, risen, rises, rising, rose

ransom

Definition:

The term "ransom" refers to a sum of money or other payment that is demanded or paid for the release of a person who is held captive.

- As a verb, to "ransom" means to make a payment or to do something self-sacrificially in order to rescue someone who has been captured, enslaved or imprisoned. This meaning of "buy back" is similar to the meaning of "redeem."
- Jesus allowed himself to be killed as a ransom to free sinful people from their enslavement to sin. This act of God buying back his people through paying the penalty of their sin is also called "redemption" in the Bible.

Translation Suggestions:

- The term to "ransom" could also be translated as to "pay to release" or to "pay a price to free" or to "buy back."
- The phrase to "pay a ransom" could be translated as to "pay the price (of freedom)" or to "pay the penalty (to free people)" or to "make the required payment."
- The noun "ransom" could be translated as "a buying back" or "a penalty paid" or "the price paid" (to free or buy back people or land).
- The terms a "ransom" and a "redemption" have the same meaning in English but are sometimes used slightly differently. Other languages may have only one term for this concept.
- Make sure this is translated differently from "atonement."

(See also: [atonement](#), [redeem](#))

Bible References:

- 1 Timothy 02:06
- Isaiah 43:03
- Job 06:23
- Leviticus 19:20
- Matthew 20:28
- Psalms 049:07

Word Data:

- Strong's: H1350, H3724, H6299, H6304, G487, G3083

Forms Found in the English ULB:

ransom, ransomed

reap

Related Ideas:

reaper

Definition:

The term "reap" means to harvest crops such as grain. A "reaper" is someone who harvests the crop.

- Usually reapers harvested the crops by hand, pulling up the plants or cutting them with a sharp cutting tool.
- The idea of reaping a harvest is often used figuratively to refer to telling people the good news about Jesus and bringing them into God's family.
- This term is also used figuratively to refer to the consequences that come from a person's actions, as in the saying "a man reaps what he plants."
- Other ways to translate to "reap" and "reaper" could include to "harvest" and "harvester" (or "person who harvests").

(See also: [good news](#), [harvest](#))

Bible References:

- Galatians 06:9-10
- Matthew 06:25-26

- Matthew 13:30
- Matthew 13:36-39
- Matthew 25:24

Word Data:

- Strong's: H4672, H7114, H7938, G2325, G2327

Forms Found in the English ULB:

reap, reaped, reaper, reapers, reaping, reaps

rebel

Related Ideas:

rebellion, rebellious, rebelliousness

Definition:

The term "rebel" means to refuse to submit to someone's authority. A "rebellious" person often disobeys and does evil things. This kind of person is called "a rebel."

- A person is rebelling when he does something the authorities over him have told him not to do.
- A person can also rebel by refusing to do what the authorities have commanded him to do.
- Sometimes people rebel against their government or leader who is ruling over them.
- The term to "rebel" could also be translated as to "disobey" or to "revolt," depending on the context.
- "Rebellious" could also be translated as "continually disobedient" or "refusing to obey."
- The term "rebellion" means "refusal to obey" or "disobedience" or "law-breaking."
- The phrase "the rebellion" or "a rebellion" can also refer to an organized group of people who publicly rebel against ruling authorities by breaking the law and attacking leaders and other people. Often they try to get other people to join them in rebelling.

(See also: [authority](#), [governor](#))

Bible References:

- 1 Kings 12:18-19
- 1 Samuel 12:14
- 1 Timothy 01:9-11
- 2 Chronicles 10:17-19
- Acts 21:38
- Luke 23:19

Word Data:

- Strong's: H4754, H4775, H4776, H4777, H4779, H4780, H4784, H4805, H5327, H5627, H5637, H6586, H6588, H7300, H7846, G436, G485, G498, G506, G3893, G4955

Forms Found in the English ULB:

rebel, rebelled, rebelling, rebellion, rebellious, rebelliousness, rebels, revolt

## rebuke

### Related Ideas:

correct, correction

### Definition:

To rebuke is to give someone a stern verbal correction, often in order to help that person turn away from sin. Such a correction is a rebuke.

- A rebuke is typically given to prevent those who committed a wrong from further involving themselves in sin.
- The book of Proverbs instructs parents to rebuke their children when they are disobedient.
- The New Testament commands Christians to rebuke other believers when they are clearly disobeying God.

### Translation Suggestions:

- This could be translated by "sternly correct" or "admonish."
- The phrase "a rebuke" could be translated by "a stern correction" or "a strong criticism."
- "Without rebuke" could be translated as "without admonishing" or "without criticism."

(See also [admonish](#), [disobey](#))

### Bible References:

- Mark 01:23-26
- Mark 16:14
- Matthew 08:26-27
- Matthew 17:17-18

### Word Data:

- Strong's: H1605, H1606, H2778, H2781, H3198, H3256, H4045, H4148, H7626, H8156, H8433, G1649, G1651, G1969, G2008, G3679

### Forms Found in the English ULB:

correct, corrected, correction, corrections, corrects, give correction, rebuke, rebuked, rebukes

## receive

### Related Ideas:

abstain, receiver

### Definition:

The term "receive" generally means to get or accept something that is given, offered, or presented.

- To "receive" can also mean to suffer or experience something, as in "he received punishment for what he did."
- There is also a special sense in which we can "receive" a person. For example, to "receive" guests or visitors means to welcome them and treat them with honor in order to build a relationship with them.
- To "receive the gift of the Holy Spirit" means we are given the Holy Spirit and welcome him to work in and through our lives.



- To "receive Jesus" means to accept God's offer of salvation through Jesus Christ.
- When a blind person "receives his sight" means that God has healed him and enabled him to see.
- The word "abstain" means to refuse to take or receive or have something.

Translation Suggestions:

- Depending on the context, "receive" could be translated as "accept" or "welcome" or "experience" or "be given."
- The expression "you will receive power" could be translated as "you will be given power" or "God will give you power" or "power will be given to you (by God)" or "God will cause the Holy Spirit to work powerfully in you."
- The phrase "received his sight" could be translated as "was able to see" or "became able to see again."

(See also: [Holy Spirit](#), [Jesus](#), [lord](#), [save](#))

Bible References:

- 1 John 05:09
- 1 Thessalonians 01:06
- 1 Thessalonians 04:01
- Acts 08:15
- Jeremiah 32:33
- Luke 09:05
- Malachi 03:10-12
- Psalms 049:14-15

Word Data:

- Strong's: H3557, H3925, H3947, H5144, H6901, H6902, H8254, G308, G324, G353, G354, G568, G588, G618, G1183, G1184, G1209, G1523, G1653, G1926, G2865, G2983, G3028, G3335, G3336, G3549, G3858, G3880, G4047, G4327, G4355, G4356, G4687, G5264, G5562

Forms Found in the English ULB:

abstain, receive, receive back, received, received ... in full, receiver, receives, receiving

reconcile

Related Ideas:

reconciliation

Definition:

The term "reconcile" refers to "making peace" between people who were formerly enemies of each other. "Reconciliation" is that act of making peace

- In the Bible, this term usually refers to God reconciling people to himself through the sacrifice of his Son, Jesus Christ.
- Because of sin, all human beings are God's enemies. But because of his compassionate love, God provided a way for people to be reconciled to him through Jesus.
- Through trusting in Jesus' sacrifice as payment for their sin, people can be forgiven and have peace with God.

Translation Suggestions:

- The term "reconcile" could be translated as "make peace" or "restore good relations" or "cause to be friends."
- The term "reconciliation" could be translated as "restoring good relations" or "making peace" or "causing peaceful relating."

(See also: [peace](#), [sacrifice](#))

Bible References:

- 2 Corinthians 05:19
- Colossians 01:18-20
- Matthew 05:24
- Proverbs 13:17-18
- Romans 05:10

Word Data:

- Strong's: G525, G604, G1259, G2643, G2644

Forms Found in the English ULB:

reconcile, reconciled, reconciles, reconciliation, reconciling

redeem

Related Ideas:

redeemer, redemption

Definition:

To "redeem" and "redemption" refer to buy back something or someone that was previously owned or held captive. "Redemption" is the action of doing that. A "redeemer" is someone who redeems something or someone.

- God gave laws to the Israelites about how to redeem people or things.
- For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word "ransom" also refers to this practice.
- If someone's land had been sold, a relative of that person could "redeem" or "buy back" that land so that it would stay in the family.
- These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full price for people's sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

Translation Suggestions:

- Depending on the context, the term "redeem" could also be translated as "buy back" or "pay to free (someone)" or "ransom."
- The term "redemption" could be translated as "ransom" or "freedom payment" or "the buying back."
- The words "ransom" and "redeem" have basically the same meaning, so some languages may have only one term to translate both these terms. The word "ransom," however, can also mean the payment necessary.

(See also: [free](#), [ransom](#))

Bible References:

- Colossians 01:13-14
- Ephesians 01:7-8
- Ephesians 05:16
- Galatians 03:13-14
- Galatians 04:05
- Luke 02:38
- Ruth 02:20

Word Data:

- Strong's: H1350, H1353, H6299, H6302, H6306, H6304, H7069, G629, G1805, G3084, G3085

Forms Found in the English ULB:

redeem, redeemed, redeemer, redeems, redemption

reed

Definitions:

The term "reed" refers to a plant with a long stalk that grows in the water, usually along the edge of a river or stream.

- The reeds in the Nile River where Moses was hidden as a baby were also called "bulrushes." They were tall, hollow stalks growing in dense clumps in the river water.
- These fibrous plants were used in ancient Egypt for making paper, baskets, and boats.
- The stalk of the reed plant is flexible and is easily bent over by the wind.

(See also: [Egypt](#), [Moses](#), [Nile River](#))

Bible References:

- 1 Kings 14:15
- Luke 07:24
- Matthew 11:07
- Matthew 12:20
- Psalm 068:30

Word Data:

- Strong's: H98, H100, H260, G4464, H5488, H6169, H7070, G2563

Forms Found in the English ULB:

reed, reeds

refuge

Related Ideas:

refugee, shelter

Definition:

The term "refuge" refers to a place or condition of safety and protection. A "refugee" is someone who is seeking a safe place. A "shelter" refers to a place that can protect from weather or danger.

- In the Bible, God is often referred to as a refuge where his people can be safe, protected, and cared for.
- The term "city of refuge" in the Old Testament referred to one of several cities where a person who accidentally killed someone could go for protection from people who would attack them in revenge.
- A "shelter" is often a physical structure such as a building or roof that can provide protection to people or animals.
- Sometimes "shelter" means "protection," as when Lot said that his guests were "under the shelter" of his roof. He was saying that they should be safe because he was taking responsibility to protect them as members of his household.

Translation Suggestions:

- The term "refuge" could be translated as "safe place" or "place of protection."
- "Refugees" are people leaving their home to escape from a dangerous situation, and could be translated as "aliens," "homeless people," or "exiles."
- Depending on the context, the term "shelter" could be translated as "something that protects" or "protection" or "protected place."
- If it refers to a physical structure, "shelter" could also be translated as "protective building" or "house of safety."
- The phrase "into safe shelter" could be translated as "into a safe place" or "into a place that will protect."
- To "find shelter" or to "take shelter" or to "take refuge" could be translated as to "find a place of safety" or to "put oneself in a protected place."

Bible References:

- 2 Samuel 22:3-4
- Deuteronomy 32:37-38
- Isaiah 23:14
- Jeremiah 16:19
- Numbers 35:24-25
- Psalm 046:01
- Psalms 028:08

Word Data:

- Strong's: H2620, H4268, H4498, H4581, H4585, H4733, H4869

Forms Found in the English ULB:

find refuge, refuge, refugee, refugees, shelter, sheltered, sheltering, shelters, take refuge

reign

Definition:

The term to "reign" means to rule over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

- The term "reign" is also used to refer to God reigning as king over the entire world.
- God allowed human kings to reign over Israel after the people rejected him as their king.
- When Jesus Christ returns, he will openly reign as king over the whole world, and Christians will reign with Him.

- This term could also be translated as "absolute rule" or "rule as king."

(See also: [kingdom](#))

Bible References:

- 2 Timothy 02:11-13
- Genesis 36:34-36
- Luke 01:30-33
- Luke 19:26-27
- Matthew 02:22-23

Word Data:

- Strong's: H3427, H4427, H4437, H4438, H4467, H4468, H4475, H4791, H4910, G936, G2231, G4821

Forms Found in the English ULB:

reign, reigned, reigning, reigns, set ... to reign

reject

Related Ideas:

deny, despise, refuse, rejection, scorn, set aside, stay away from, throw away

Definition:

To "reject" someone or something means to refuse to accept that person or thing. The term "reject" can also mean to "refuse to believe in" something. To reject God or his laws means to refuse to obey him.

- To "deny" what someone says is to say that it is not true.
- To "deny" someone is to say that one does not associate with that person.
- To "despise" or "scorn" people or things is to have no respect for them.
- An "object of scorn" is someone or something that people have no respect for.

Translation Suggestions

- Depending on the context, the term "reject" could also be translated by "not accept" or "stop helping" or "refuse to obey" or "stop obeying."
- In some languages the idea of "reject" is expressed as "push away" or "set aside" or "stay away from."
- In the expression "stone that the builders rejected," the term "rejected" could be translated as "refused to use" or "did not accept" or "threw away" or "got rid of as worthless."
- In the context of people who rejected God's commandments, rejected could be translated as "refused to obey" his commands or "stubbornly chose to not accept" God's laws.

(See also: [command](#), [disobey](#), [obey](#), [stiff-necked](#))

Bible References:

- Galatians 04:12-14
- Hosea 04:6-7
- Isaiah 41:09
- John 12:48-50
- Mark 07:09

Word Data:

- Strong's: H936, H937, H947, H959, H2151, H2186, H2778, H2781, H3988, H5006, H5034, H5186, H5203, H5307, H5541, H5800, G114, G483, G550, G579, G580, G581, G593, G683, G720, G1609, G1848, G3868

Forms Found in the English ULB:

denied, denies, deny, despise, despised, despises, refuse, refused, reject, rejected, rejecting, rejection, rejects, scorn, scorns, set ... aside, sets ... aside, stay away from, throw away, tossed aside

remnant

Related Ideas:

remaining

Definition:

The term "remnant" literally refers to people or things that are "remaining" or "left over" from a larger amount or group.

- Often a "remnant" refers to people who survive a life-threatening situation or who remain faithful to God while undergoing persecution.
- Isaiah referred to a group of Jews as being a remnant who would survive attacks from outsiders and live to return to the Promised Land in Canaan.
- Paul talks about there being a "remnant" of people who were chosen by God to receive his grace.
- The term "remnant" implies that there were other people who did not remain faithful or who did not survive or who were not chosen.
- An "escaped remnant" is a small number of people who did not die when most of their people did die in a war.

Translation Suggestions:

- A phrase such as "the remnant of this people" could be translated as "the rest of these people" or "the people who remain faithful" or "the people who are left."
- The "whole remnant of people" could be translated by "all the rest of the people" or "the remaining people."

Bible References:

- Acts 15:17
- Amos 09:12
- Ezekiel 06:8-10
- Genesis 45:07
- Isaiah 11:11
- Micah 04:6-8

Word Data:

- Strong's: H3498, H3499, H4422, H6413, H7604, H7605, H7611, H8300, G2640, G3005

Forms Found in the English ULB:

escaped remnant, remain, remained, remaining, remains, remnant

## renown

### Related Ideas:

famous

### Definition:

The term "renown" refers to the greatness associated with being well known and having a praiseworthy reputation. Something or someone is "renowned" if it has renown.

- A "renowned" person is someone who is well known and highly esteemed.
- "Renown" especially refers to a good reputation that is widely known over a long period of time.
- A city that is "renowned" is often well known for its wealth and prosperity.

### Translation Suggestions:

- The term "renown" could also be translated as "fame" or "esteemed reputation" or "greatness that is well-known by many people."
- The term "renowned" could also be translated as "well known and highly esteemed" or "having an excellent reputation."
- The expression "May the Lord's name be renowned in Israel" could be translated as "May the Lord's name be well known and honored by the people of Israel."
- The phrase "men of renown" could be translated as "men well known for their courage" or "famous warriors" or "highly esteemed men."
- The expression "your renown endures through all generations" could be translated as "throughout the years people will hear about how great you are" or "your greatness is seen and heard by people in every generation."

(See also: [honor](#))

### Bible References:

- Genesis 06:4
- Psalms 135:12-14

### Word Data:

- Strong's: H1984, H7121, H8034

### Forms Found in the English ULB:

famous, renown, renowned

## repent

### Related Ideas:

change his mind, hold back, regret, relent, repentance

### Definition:

The terms "repent" and "repentance" refer to turning away from sin and turning back to God.

- To "repent" literally means to "change one's mind."

- In the Bible, "repent" usually means to turn away from a sinful, human way of thinking and acting, and to turn to God's way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.
- A person who "relents" decides not to punish another person.
- A person who "regrets" having done something wishes he had never done that thing.

Translation Suggestions:

- The term "repent" can be translated with a word or phrase that means "turn back (to God)" or "turn away from sin and toward God" or "turn toward God, away from sin."
- Often the term "repentance" can be translated using the verb "repent." For example, "God has given repentance to Israel" could be translated as "God has enabled Israel to repent."
- Other ways to translate "repentance" could include "turning away from sin" or "turning to God and away from sin."

(See also: [forgive](#), [sin](#), [turn](#))

Bible References:

- Acts 03:19-20
- Luke 03:3
- Luke 03:8
- Luke 05:32
- Luke 24:47
- Mark 01:14-15
- Matthew 03:03
- Matthew 03:11
- Matthew 04:17
- Romans 02:04

Word Data:

- Strong's: H5162, H8133, G278, G3338, G3340, G3341

Forms Found in the English ULB:

change ... mind, changed ... mind, hold back, regret, regretted, relent, relented, relenting, repent, repentance, repented, repents

report

Related Ideas:

account, bring news, give an account, news, rumor

Definition:

The term to "report" means to tell people about something that happened, often giving details about that event. A "report" is what is told, and can be spoken or written.

- "Report" could also be translated as "tell" or "explain" or "tell the details of."
- The expression "Report this to no one" could be translated as, "Don't talk about this with anyone" or "Don't tell anyone about this."
- Ways to translate "a report" could include "an explanation" or "a story" or "a detailed account," depending on the context.
- A "rumor" is a report that no one knows for sure is true.



Bible References:

- Acts 05:22-23
- John 12:38
- Luke 05:15
- Luke 08:34-35
- Matthew 28:15

Word Data:

- Strong's: H1319, H1681, H1696, H1697, H5046, H5608, H7725, H8034, H8052, H8085, H8088, H8435, G189, G191, G312, G518, G987, G1225, G1310, G1334, G1834, G2036, G2163, G3004, G3056, G3140, G3141, G3377

Forms Found in the English ULB:

account, accounts, bring ... report, brought ... news, brought ... report, gave ... a full account, give ... a full account, news, report, reported, reports, rumor, rumors, spread ... about

reproach

<!-- All forms of "reproach" have been removed from the ULB as of 4/22/2020. -->

Definition:

To reproach someone means to criticize or disapprove of that person's character or behavior. A reproach is the negative comment about the person.

- Saying that a person is "above reproach" or "beyond reproach" or "without reproach" means that this person behaves in a God-honoring way and there is little or nothing that could be said in criticism of him.
- The word "reproach" could also be translated as "accusation" or "shame" or "disgrace."
- To "reproach" could also be translated as to "rebuke" or to "accuse" or to "criticize," depending on the context.

(See also: [accuse](#), [rebuke](#), [shame](#))

Bible References:

- 1 Timothy 05:7-8
- 1 Timothy 06:13-14
- Jeremiah 15:15-16
- Job 16:9-10
- Proverbs 18:03

Word Data:

- Strong's: H1442, H2659, H2778, H2781, H3637, H3639, H7036, G410, G423, G3059, G3679, G3680, G5195, G5196

Forms Found in the English ULB:

reproach

## rest

### Related Ideas:

at ease, pause, refresh, relief, restless

### Definition:

The term to "rest" literally means to stop working. Usually it means to stop working in order to relax or regain strength. A "rest" is what someone has when he stops working. To "rest secure" is to feel safe. To "rest" an object on something means to "place" or "put" it there. An object that is "resting" somewhere is simply in that place. A boat that "comes to rest" somewhere has "stopped" or "landed" there. The phrase "the rest of" refers to the remainder of something.

- God commanded the Israelites to rest on the seventh day of the week. This day of not working was called the "Sabbath" day.
- To be "at ease" is to feel safe or comfortable.
- To "pause" is to stop doing something for a while.
- To "refresh" someone is to give him rest and whatever else he needs so he can get his strength back.
- "Relief" is the rest a person has when a problem becomes less severe or ends.
- If someone is "restless," he feels anxious or bored and cannot rest.

### Translation Suggestions:

- When Jesus said, "I will give you rest," this could also be translated as "I will cause you to stop carrying your burden" or "I will help you be at peace."
- God said, "they will not enter my rest," and this statement could be translated as "they will not experience my blessings of rest" or "they will not experience the peace that comes from trusting in me."
- The term "the rest" could be translated as "those that remain" or "all the others" or "everything that is left."

(See also: [remnant](#), [Sabbath](#))

### Bible References:

- 2 Chronicles 06:41
- Genesis 02:03
- Jeremiah 06:16-19
- Matthew 11:29
- Revelation 14:11

### Word Data:

- Strong's: H14, H1824, H1826, H2308, H3427, H3498, H3499, H3885, H4494, H4496, H4771, H5117, H5118, H5162, H5183, H5315, H5564, H6314, H6960, H7258, H7280, H7599, H7604, H7605, H7606, H7611, H7663, H7673, H7677, H7901, H7931, H7951, H7961, H8172, H8252, H8300, G372, G373, G425, G1515, G1879, G1954, G2270, G2663, G2664, G2838, G4520

### Forms Found in the English ULB:

at ease, be at rest, give ... rest, pause, refresh, refreshed, relief, rest, rest secure, rested, rested secure, resting, resting place, resting places, restless, rests

## restore

### Related Ideas:

bring back, mend, recover, restoration, reverse

### Definition:

The terms "restore" and "restoration" refer to causing something to return to its original and better condition.

- When a diseased body part is restored, this means it has been "healed."
- When a broken relationship is restored, it has been "reconciled." God restores sinful people and brings them back to himself.
- When property is restored, it has been "repaired" or "replaced" or "given back" to its owner.
- When people have been restored to their home country, they have been "brought back" or "returned" to their country.
- A person who "recovers" from sickness becomes healthy again.
- A person who "recovers" a possession either finds it when it has been lost or gets it back from someone who has stolen it.

### Translation Suggestions:

- Depending on the context, ways to translate "restore" could include "renew" or "repay" or "return" or "heal" or "bring back."
- Other expressions for this term could be "make new" or "make like new again."
- Depending on the context, "restoration" could be translated as "renewal" or "healing" or "reconciliation."

### Bible References:

- 2 Kings 5:10
- Acts 3:21
- Acts 15:15-18
- Isaiah 49:5-6
- Jeremiah 15:19-21
- Lamentations 05:22
- Leviticus 6:5-7
- Luke 19:8
- Matthew 12:13
- Psalm 80:1-3

### Word Data:

- Strong's: H2421, H7725, H7999, H8421, G600, G2675, G5483

### Forms Found in the English ULB:

bring back, mending, recover, restoration, restore, restored, restorer, restores, restoring, reverse

## resurrection

### Definition:

The term "resurrection" refers to the act of becoming alive again after having died.

- To resurrect someone means to bring that person back to life again. Only God has the power to do this.
- The word "resurrection" often refers to Jesus' coming back to life after he died.

- When Jesus said, "I am the Resurrection and the Life" he meant that he is the source of resurrection, and the one who causes people to come back to life.

Translation Suggestions:

- A person's "resurrection" could be translated as his "coming back to life" or his "becoming alive again after being dead."
- The literal meaning of this word is "a rising up" or "the act of being raised (from the dead)." These would be other possible ways to translate this term.

(See also: [life](#), [death](#), [raise](#))

Bible References:

- 1 Corinthians 15:13
- 1 Peter 03:21
- Hebrews 11:35
- John 05:28-29
- Luke 20:27
- Luke 20:36
- Matthew 22:23
- Matthew 22:30
- Philippians 03:11

Word Data:

- Strong's: G386, G1454, G1815

Forms Found in the English ULB:

resurrection

return

Definition:

The term "return" means to go back or to give something back.

- To "return to" a place or person means to go back to that place or person again.
- To "return to" an activity means to start doing that activity again.
- When the Israelites returned to their worship of idols, they started to worship them again.
- When the Israelites returned to Yahweh, they repented and worshiped Yahweh again.
- To "return" land or things that were taken or received from someone else means to give that property back to the person it belongs to.

(See also: [turn](#))

Bible References:

Word Data:

- Strong's: H5437, H7725, H7729, H8421, H8666, G344, G390, G1877, G1880, G1994, G5290, G4762

Forms Found in the English ULB:

return, return back, returned, returning, returns

## reveal

### Related Ideas:

revelation

### Definition:

The term "reveal" means to cause something to be known. A "revelation" is something that has been made known.

- God has revealed himself through everything he has created and through his communication with people by spoken and written messages.
- God also reveals himself through dreams or visions.
- When Paul said that he received the gospel by "revelation from Jesus Christ," he means that Jesus himself explained the gospel to him.
- In the New Testament book "Revelation," God revealed events that will happen in the end times. He revealed them to the apostle John through visions.

### Translation Suggestions:

- Other ways to translate "reveal" could include "make known" or "disclose" or "show clearly."
- Depending on the context, possible ways to translate "revelation" could be "communication from God" or "things that God has revealed" or "teachings about God." It is best to keep the meaning of "reveal" in the translation.
- The phrase "where there is no revelation" could be translated as "when God is not revealing himself to people" or "when God is not speaking to people" or "among people whom God has not communicating."

(See also: [dream](#), [vision](#))

### Bible References:

- Daniel 11:1-2
- Ephesians 03:05
- Galatians 01:12
- Lamentations 02:13-14
- Matthew 10:26
- Philippians 03:15
- Revelation 01:01

### Word Data:

- Strong's: H1540, H1541, H1540, H5046, H7200, G601, G602, G1213, G1453, G3377, G5318, G5319, G5537

### Forms Found in the English ULB:

reveal, revealed, revealing, reveals, revelation, revelations

## revere

### Related Ideas:

respect, respectful, reverence, reverent

Definition:

The term "reverence" refers to feelings of profound, deep respect for someone or something. "Revere" someone or something is to show reverence towards that person or thing.

- Feelings of reverence can be seen in actions that honor the person who is revered.
- The fear of the Lord is an inner reverence that manifests itself in obedience to God's commandments.
- This term could also be translated as "fear and honor" or "sincere respect."

(See also: [fear](#), [honor](#), [obey](#))

Bible References:

- 1 Peter 01:15-17
- Hebrews 11:7
- Isaiah 44:17
- Psalms 005:7-8

Word Data:

- Strong's: H3372, H3373, H3374, H4172, H6342, H7812, G127, G1788, G2125, G2412, G5399, G5401

Forms Found in the English ULB:

respect, respected, respectful, revere, revered, reverence, reverences, reverent, show ... respect

reward

Related Ideas:

pay, penalty, prize, recompense, retribution, rewarder, wage

Definition:

The term "reward" refers to what a person receives or earns because of something he has done, either good or bad. To "reward" someone is to give someone something he deserves.

- A reward can be a good thing that a person receives because he has done something well or because he has obeyed God.
- Sometimes a reward can refer to bad things that may result from bad behavior, such as "the reward of the wicked." This is either punishment or other painful things that happen to people because of their sinful actions.
- "Payment" and "wages" refer to what a person earns for working. These ideas can also be used to refer to a reward for doing good or to punishment for doing bad.
- A "prize" is a reward that someone receives for winning a contest.
- A "penalty" is a punishment for breaking the law.
- "Recompense" can be either good or bad. Good recompense is for good deeds, and bad recompense is for bad deeds.
- "Retribution" is punishment for doing wrong.

Translation Suggestions:

- Depending on the context, the term "reward" could be translated as "payment" or "something that is deserved" or "punishment."
- To "reward" someone could be translated by to "repay" or to "punish" or to "give what is deserved."

(See also: [punish](#))

Bible References:

- Deuteronomy 32:06
- Isaiah 40:10
- Luke 06:35
- Mark 09:40-41
- Matthew 05:11-12
- Matthew 06:3-4
- Psalms 127:3-5
- Revelation 11:18

Word Data:

- Strong's: H314, H319, H814, H866, H868, H1576, H1578, H1580, H2506, H3519, H4909, H4991, H5023, H6118, H6468, H6529, H7936, H7938, H7939, H7966, H7999, H8254, G469, G514, G591, G2603, G3405, G3406, G3408, G5485

Forms Found in the English ULB:

pay, pay ... back, pays ... back, payment, penalty, prize, recompense, repay, repayment, retribution, reward, rewarded, rewarder, rewarding, rewards, wage, wages

right hand

Related Ideas:

righthand side

Definition:

The figurative expression "right hand" refers to the place of honor or strength on the right side of a ruler or other important individual.

- The right hand is also used as a symbol of power, authority, or strength.
- The Bible describes Jesus as sitting "at the right hand of" God the Father as the head of the body of believers (the Church) and in control as ruler of all creation.
- A person's right hand was used to show special honor when placed on the head of someone being given a blessing (as when the patriarch Jacob blessed Joseph's son Ephraim).
- To "serve at the right hand" of someone means to be the one whose service is especially helpful and important to that person.

Translation Suggestions:

- Sometimes the term "right hand" literally refers to a person's right hand, as when Roman soldiers put a staff into Jesus' right hand to mock him. This should be translated using the term that the language uses to refer to this hand.
- Regarding figurative uses, if an expression that includes the term "right hand" does not have the same meaning in the project language, then consider whether that language has a different expression with the same meaning.
- The expression "at the right hand of" could be translated as "on the right side of" or "in the place of honor beside" or "in the position of strength" or "ready to help."
- Ways to translate "with his right hand" could include "with authority" or "using power" or "with his amazing strength."

- The figurative expression "his right hand and his mighty arm" uses two ways of emphasizing God's power and great strength. One way to translate this expression could be "his amazing strength and mighty power."
- The expression "their right hand is falsehood" could be translated as, "even the most honorable thing about them is corrupted by lies" or "their place of honor is corrupted by deception" or "they use lies to make themselves powerful."

(See also: [accuse](#), [evil](#), [honor](#), [mighty](#), [punish](#), [rebel](#))

Bible References:

- Acts 02:33
- Colossians 03:01
- Galatians 02:09
- Genesis 48:14
- Hebrews 10:12
- Lamentations 02:03
- Matthew 25:33
- Matthew 26:64
- Psalms 044:03
- Revelation 02:1-2

Word Data:

- Strong's: H3225, H3231, G1188

Forms Found in the English ULB:

right hand, right hands, righthand side

righteous

Related Ideas:

right, rightly, righteousness, rightful, upright

Definition:

The term "righteousness" refers to God's absolute goodness, justice, faithfulness, and love. Having these qualities makes God "righteous." Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called "righteous" include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus' righteousness.

The term "unrighteous" means to be sinful and morally corrupt. "Unrighteousness" can refer to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God's teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes "the unrighteous" refers specifically to people who do not believe in Jesus.
- "Unrighteousness" can be an abstract noun that refers to words or actions that are unrighteous.



The terms "upright" and "uprightness" refer to acting in a way that follows God's laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is "upright" is someone who obeys God's rules and does not do things that are against his will.
- Terms such as "integrity" and "righteous" have similar meanings and are sometimes used in parallelism constructions, such as "integrity and uprightness."

Translation Suggestions:

- When it describes God, the term "righteous" could be translated as "perfectly good and just" or "always acting rightly."
- God's "righteousness" could also be translated as "perfect faithfulness and goodness."
- When it describes people who are obedient to God, the term "righteous" could also be translated as "morally good" or "just" or "living a God-pleasing life."
- The phrase "the righteous" could also be translated as "righteous people" or "God-fearing people."
- Depending on the context, "righteousness" could also be translated with a word or phrase that means "goodness" or "being perfect before God" or "acting in a right way by obeying God" or "doing perfectly good"
- Sometimes "the righteous" was used figuratively and referred to "people who think they are good" or "people who seem to be righteous."
- The term "unrighteous" could simply be translated as "not righteous."
- Depending on the context, other ways to translate this could include "wicked" or "immoral" or "people who rebel against God" or "sinful."
- The phrase "the unrighteous" could be translated as "unrighteous people."
- The term "unrighteousness" could be translated as "sin" or "evil thoughts and actions" or "wickedness."
- If possible, it is best to translate this in a way that shows its relationship to "righteous, righteousness."
- Ways to translate "upright" could include "acting rightly" or "one who acts rightly" or "following God's laws" or "obedient to God" or "behaving in a way that is right."
- The term "uprightness" could be translated as "moral purity" or "good moral conduct" or "rightness."
- The phrase "the upright" could be translated as "people who are upright" or "upright people."

(See also: [evil](#), [faithful](#), [good](#), [holy](#), [integrity](#), [just](#), [law](#), [law](#), [obey](#), [pure](#), [sin](#), [unlawful](#))

Bible References:

- Deuteronomy 19:16
- Job 01:08
- Psalms 037:30
- Psalms 049:14
- Psalms 107:42
- Ecclesiastes 12:10-11
- Isaiah 48:1-2
- Ezekiel 33:13
- Malachi 02:06
- Matthew 06:01

- Acts 03:13-14
- Romans 01:29-31
- 1 Corinthians 06:09
- Galatians 03:07
- Colossians 03:25
- 2 Thessalonians 02:10
- 2 Timothy 03:16
- 1 Peter 03:18-20
- 1 John 01:09
- 1 John 05:16-17

Word Data:

- Strong's: H205, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H8535, H8537, H8549, H8552, G93, G94, G458, G824, G1341, G1342, G1343, G1344, G1345, G1346, G2118

Forms Found in the English ULB:

acts rightly, do right, does what is right, in the right, made ... appear ... righteous, right treatment, righteous, righteously, righteousness, rightful, that are right, that is right, unrighteous, unrighteously, unrighteousness, upright, uprightly, uprightness, what is ... right, what was right

robe

Related Ideas:

cloak, coat, skirt, wings

Definition:

A robe is an outer garment with long sleeves that can be worn by a man or a woman. It is similar to a coat.

- Robes are open in the front and are tied shut with a sash or belt.
- Robes can be long or short.
- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.
- The edges of a robe are called its "wings." When one person covers another person with his "wings," he covers him with that part of his robe.
- A "cloak" is a long outer garment that hangs loosely from the shoulders. It covers the back and hangs loosely in the front.
- A "skirt" is a woman's garment that hangs loosely from the waist and covers the legs.

(See also: [royal](#), [tunic](#))

Bible References:

- Exodus 28:4-5
- Genesis 49:11-12
- Luke 15:22
- Luke 20:46
- Matthew 27:27-29

Word Data:

- Strong's: H145, H155, H899, H1545, H2436, H2684, H3671, H3801, H3830, H3847, H4060, H4254, H4598, H5497, H5622, H6614, H7640, H7897, H8008, H8071, G1746, G2067, G2440, G4749, G4016, G5511

Forms Found in the English ULB:

cloak, cloaks, coat, fancy robes, robe, robed, robes, skirt, skirts, wings

rod

Related Ideas:

measuring rod

Definition:

The term "rod" refers to a narrow, solid, stick-like tool that was used in several different ways. It was probably at least a meter in length.

- A wooden rod was used by a shepherd to defend the sheep from other animals. It was also thrown toward a wandering sheep to bring it back to the the flock.
- In Psalm 23, King David used the terms "rod" and "staff" as metaphors to refer to God's guidance and discipline for his people.
- A shepherd's rod was also used to count the sheep as they passed under it.
- Another metaphorical expression, "rod of iron," refers to God's punishment for people who rebel against him and do evil things.
- In the Bible, a wooden rod was also referred to as an instrument to discipline children.
- In ancient times, measuring rods made of metal, wood, or stone were used to measure the length of a building or object.

(See also: [staff](#), [sheep](#), [shepherd](#))

Bible References:

- 1 Corinthians 04:21
- 1 Samuel 14:43-44
- Acts 16:23
- Exodus 27:9-10
- Revelation 11:01

Word Data:

- Strong's: H2415, H4294, H4731, H7626, G2563, G4463, G4464

Forms Found in the English ULB:

measuring rod, rod, rods

royal

Related Ideas:

kings', royalty

Definition:

The term "royal" describes people and things associated with a king or queen.

- Examples of things that could be called "royal" include a king's clothing, palace, throne, and crown.
- A king or queen usually lived in a royal palace.

- A king wore special clothing, sometimes called "royal robes." Often a king's robes were purple, this color could only be produced by a rare and expensive type of dye.
- In the New Testament, believers in Jesus were called a "royal priesthood." Other ways to translate this could include "priests who serve God the King" or "called to be priests for God the King."
- The term "royal" could also be translated as "kingly" or "belonging to a king."

(See also: [king](#), [palace](#), [priest](#), [purple](#), [queen](#), [robe](#))

Bible References:

- 1 Kings 10:13
- 2 Chronicles 18:28-30
- Amos 07:13
- Genesis 49:19-21

Word Data:

- Strong's: H643, H1935, H4410, H4428, H4430, H4437, H4438, H4467, H4468, H7985, G933, G934, G937

Forms Found in the English ULB:

kings', royal, royal official, royalty

ruin

Related Ideas:

rubble, ruins

Definition:

To "ruin" something means to spoil, destroy, or cause to be useless. The term "ruin" or "ruins" refers to the rubble and spoiled remains of something that has been destroyed.

- The prophet Zephaniah spoke about the day of God's wrath as a "day of ruin" when the world will be judged and punished.
- The book of Proverbs says that ruin and destruction await those who are ungodly.
- Depending on the context, to "ruin" could be translated as to "destroy" or to "spoil" or to "make useless" or to "break."
- The term "ruin" or "ruins" could be translated as "rubble" or "broken-down buildings" or "destroyed city" or "devastation" or "brokenness" or "destruction," depending on the context.

Bible References:

- 2 Chronicles 12:7-8
- 2 Kings 19:25-26
- Acts 15:16
- Isaiah 23:13-14

Word Data:

- Strong's: H6, H1091, H1197, H1530, H1820, H1942, H2015, H2034, H2040, H2717, H2719, H2720, H2721, H2723, H2930, H3510, H3765, H3782, H3832, H4072, H4288, H4384, H4654, H4658, H4876, H4889, H5221, H5307, H5327, H5422, H5557, H5754, H5856, H6365, H6561, H7451, H7489, H7582, H7591, H7612, H7701, H7703, H7843, H8047, H8074, H8077, H8414, H8510, G2506, G2647, G2679, G2692, G3089, G3639, G4485

Forms Found in the English ULB:

allowed to become ruined, rubble, ruin, ruined, ruining, ruins

ruler

Related Ideas:

overrule, rule

Definition:

The term "ruler" is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one who "rules," and his authority is his "rule."

- In the Old Testament, a king was sometimes referred to generally as a "ruler," as in the phrase "appointed him ruler over Israel."
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a "ruler."
- Another type of ruler in the New Testament was a "governor."
- Depending on the context, "ruler" could be translated as "leader" or "person who has authority over."
- The action to "rule" means to "lead" to "have authority over." It means the same thing as "reign" when it refers to the ruling of a king.
- To "overrule" people or their plans is to use one's higher authority to prohibit people from doing what they have planned.

(See also: [authority](#), [governor](#), [king](#), [synagogue](#))

Bible References:

- Acts 03:17-18
- Acts 07:35-37
- Luke 12:11
- Luke 23:35
- Mark 10:42
- Matthew 09:32-34
- Matthew 20:25
- Titus 03:01

Word Data:

- Strong's: H117, H995, H1166, H1167, H1404, H2708, H2710, H3027, H3548, H3920, H4043, H4410, H4428, H4438, H4467, H4474, H4475, H4896, H4910, H4941, H5057, H5065, H5387, H5401, H5461, H5633, H5715, H6113, H6213, H6485, H6957, H7101, H7218, H7287, H7336, H7786, H7860, H7980, H7981, H7985, H7989, H7990, H8199, H8269, H8323, H8451, G746, G752, G757, G758, G932, G936, G1018, G1203, G1299, G1778, G1785, G2232, G2233, G2525, G2888, G2961, G3545, G3841, G4165, G4291

Forms Found in the English ULB:

overruled, overrules, rule, ruled, ruler, rulers, rules, ruling, rulings

run

Related Ideas:

flee, flow, move swiftly, runner

Definition:

Literally the term "run" means "move very quickly on foot," usually at a greater speed than can be accomplished by walking. To "run after" or "pursue" someone or something is to move as quickly as possible to try to catch that person or thing. To run away from someone or something is to "flee."

This main meaning of "run" is also used in figurative expressions such as the following:

- To "run in such a way as to win the prize" refers to persevering in doing God's will with the same perseverance as running a race in order to win.
- To "run in the path of your commands" means to gladly and quickly obey God's commands.
- To "run after other gods" means to persist in worshipping other gods.
- "I run to you to hide me" means to quickly turn to God for refuge and safety when faced with difficult things.

The following figurative uses are about non-living things that are said to run.

- Water and other liquids such as tears, blood, sweat, and rivers are said to "run." This could also be translated as, "flow."
- The border or boundary of a country or region is said to "run along" a river or the border of a different country. This could be translated by saying that the country's border "is next to" the river or other country or by saying that the country "borders" the river or other country."
- Rivers and streams can "run dry," which means that they no longer have water in them. This could be translated as "have dried up" or "have become dry."
- The days of a feast can "run their course," which means they "have passed by" or "are finished" or "are over."

(See also: [false god](#), [persevere](#), [refuge](#), [turn](#))

Bible References:

- 1 Corinthians 06:18
- Galatians 02:02
- Galatians 05:07
- Philippians 02:16
- Proverbs 01:16

Word Data:

- Strong's: H213, H386, H1065, H1272, H1556, H1980, H2100, H2416, H2648, H3001, H3212, H3332, H3381, H3920, H3988, H4422, H4754, H4794, H4944, H5074, H5127, H5140, H5472, H5756, H6437, H6440, H6544, H6805, H7272, H7291, H7310, H7325, H7519, H7751, H8264, H8308, H8444, G413, G1377, G1601, G1530, G1532, G1998, G2701, G3729, G4063, G4370, G4390, G4710, G4890, G4936, G5143, G5240, G5343

Forms Found in the English ULB:

caused ... to flee, fled, flee, fleeing, flees, flow, flows, moving swiftly, ran, run, runner, runners, running, runs

sackcloth

Definition:

Sackcloth was a coarse, scratchy type of cloth that was made from goat hair or camel hair.

- A person who wore clothing made from it would be uncomfortable. Sackcloth was worn to show mourning, grief, or humble repentance.

- The phrase "sackcloth and ashes" was a common term referring to a traditional expression of grief and repentance.

Translation Suggestions:

- This term could also be translated as "coarse cloth from animal hair" or "clothes made of goat hair" or "rough, scratchy clothing."
- Another way to translate this term could be "rough, scratchy mourning clothes."
- The phrase "sit in sackcloth and ashes" could be translated as "show mourning and humility by wearing scratchy cloth and sitting in ashes."

(See also: [ash](#), [camel](#), [goat](#), [humble](#), [mourn](#), [repent](#), [sign](#))

Bible References:

- 2 Samuel 03:31
- Genesis 37:34
- Joel 01:8-10
- Jonah 03:05
- Luke 10:13
- Matthew 11:21

Word Data:

- Strong's: H8242, G4526

Forms Found in the English ULB:

sackcloth

sacrifice

Related Ideas:

offering

Definition:

In the Bible, the terms "sacrifice" and "offering" refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

- The word "offering" generally refers to anything that is offered or given. The term "sacrifice" refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as "burnt offering" and "peace offering," indicated what kind of offering was being given.
- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God's perfect, sinless Son, can completely cleanse people from sin animal sacrifices could never do that.
- The figurative expression "offer yourselves as a living sacrifice" means, "live your life in complete obedience to God, giving up everything in order to serve him."

## Translation Suggestions

- The term "offering" could also be translated as "a gift to God" or "something given to God" or "something valuable that is presented to God."
- Depending on the context, the term "sacrifice" could also be translated as "something valuable given in worship" or "a special animal killed and presented to God."
- The action to "sacrifice" could be translated as to "give up something valuable" or to "kill an animal and give it to God."
- Another way to translate "present yourself as a living sacrifice" could be "as you live your life, offer yourself to God as completely as an animal is offered on an altar."

(See also: [altar](#), [burnt offering](#), [drink offering](#), [false god](#), [fellowship offering](#), [freewill offering](#), [peace offering](#), [priest](#), [sin offering](#), [worship](#))

## Bible References:

- 2 Timothy 04:06
- Acts 07:42
- Acts 21:25
- Genesis 04:3-5
- James 02:21-24
- Mark 01:43-44
- Mark 14:12
- Matthew 05:23

## Word Data:

- Strong's: H801, H817, H819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4503, H4504, H4635, H5066, H5068, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8573, H8641, G266, G334, G1049, G1435, G1494, G2378, G2380, G3646, G4376, G5485

## Forms Found in the English ULB:

burn ... sacrifices, offer, offered, offering, offerings, sacrifice, sacrificed, sacrifices, sacrificing

sanctify

## Related Ideas:

sanctification

## Definition:

To sanctify is to set apart or to make holy. Sanctification is the process of being made holy.

- In the Old Testament, certain people and things were sanctified, or set apart, for service to God.
- The New Testament teaches that God sanctifies people who believe in Jesus. That is, he makes them holy and sets them apart to serve him.
- Believers in Jesus are also commanded to sanctify themselves to God, to be holy in everything they do.

## Translation Suggestions:

- Depending on the context, the term "sanctify" can be translated as "set apart" or "make holy" or "purify."
- When people sanctify themselves, they purify themselves and dedicate themselves to God's service. Often the word "consecrate" is used in the Bible with this meaning.



- When its meaning is "consecrate," this term could be translated as "dedicate someone (or something) to God's service."
- Depending on the context, the phrase "your sanctification" could be translated as "making you holy" or "setting you apart (for God)" or "what makes you holy."

(See also: [consecrate](#), [holy](#), [set apart](#))

Bible References:

- 1 Thessalonians 04:3-6
- 2 Thessalonians 02:13
- Genesis 02:1-3
- Luke 11:2
- Matthew 06:8-10

Word Data:

- Strong's: H6942, G37, G38

Forms Found in the English ULB:

sanctification, sanctified, sanctifies, sanctify, sanctifying, sanctifying work

sanctuary

Definition:

The term "sanctuary" literally means "holy place" and refers to a place that God has made sacred and holy. It also can refer to a place that provides protection and safety.

- In the Old Testament, the term "sanctuary" was often used to refer to the tabernacle or temple building where the "holy place" and "most holy place" were located.
- God referred to the sanctuary as the place where he lived among his people, the Israelites.
- He also called himself a "sanctuary" or safe place for his people where they can find protection.

Translation Suggestions:

- This term has a basic meaning of "holy place" or "place that is set apart."
- Depending on the context, the term "sanctuary" could be translated as "holy place" or "sacred building" or "God's holy dwelling place" or "holy place of protection" or "sacred place of safety."
- The phrase "shekel of the sanctuary" could be translated as "kind of shekel given for the tabernacle" or "shekel used in paying the tax to take care of the temple."
- Note: Be careful that the translation of this term does not refer to a worship room in a modern-day church.

(See also: [holy](#), [Holy Spirit](#), [holy](#), [set apart](#), [tabernacle](#), [tax](#), [temple](#), )

Bible References:

- Amos 07:13
- Exodus 25:3-7
- Ezekiel 25:03
- Hebrews 08:1-2
- Luke 11:49-51
- Numbers 18:01
- Psalms 078:69

Word Data:

- Strong's: H4720, H6944, G39, G3485

Forms Found in the English ULB:

sanctuaries, sanctuary, sanctuary's

sandal

Definition:

A sandal is a simple flat-soled shoe held onto the foot by straps that go around the foot or ankle. Sandals are worn by both men and women.

- A sandal was sometimes used to confirm a legal transaction, such as the selling of property: one man would take off a sandal and give it to the other.
- Removing one's shoes or sandals was also a sign of respect and reverence, especially in God's presence.
- John said that he was not worthy to even untie Jesus' sandals, which would have been the task of a lowly servant or slave.

Bible References:

- Acts 07:33
- Deuteronomy 25:10
- John 01:27
- Joshua 05:15
- Mark 06:7-9

Word Data:

- Strong's: H5274, H5275, H8288, G4547, G5266

Forms Found in the English ULB:

sandal, sandals

save

Related Ideas:

make well, preserve, safe, salvation

Definition:

The term "save" refers to keeping someone from experiencing something bad or harmful. To "be safe" means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been "saved," then God, through Jesus' death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term "salvation" refers to being saved or rescued from evil and danger.

- In the Bible, "salvation" usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- Ways to translate "save" could include "deliver" or "keep from harm" or "take out of harm's way" or "keep from dying."
- In the expression "whoever would save his life," the term "save" could also be translated as "preserve" or "protect."
- The term "safe" could be translated as "protected from danger" or "in a place where nothing can harm."
- The term "salvation" could also be translated using words related to "save" or "rescue," as in "God's saving people (from being punished for their sins)" or "God's rescuing his people (from their enemies)."
- "God is my salvation" could be translated as "God is the one who saves me."
- "You will draw water from the wells of salvation" could be translated as "You will be refreshed as with water because God is rescuing you."

(See also: [cross](#), [deliver](#), [punish](#), [sin](#), [Savior](#))

Bible References:

- Genesis 49:18
- Genesis 47:25-26
- Psalms 080:03
- Jeremiah 16:19-21
- Micah 06:3-5
- Luke 02:30
- Luke 08:36-37
- Acts 04:12
- Acts 28:28
- Acts 02:21
- Romans 01:16
- Romans 10:10
- Ephesians 06:17
- Philippians 01:28
- 1 Timothy 01:15-17
- Revelation 19:1-2

Word Data:

- Strong's: H983, H2421, H2502, H3444, H3467, H3468, H4190, H4422, H4581, H4931, H5337, H5338, H5756, H6308, H6403, H7682, H7965, H8104, H8199, H8668, G803, G804, G1295, G1508, G1515, G4982, G4991, G4992, G5198

Forms Found in the English ULB:

be made well, brought safely, brought safely through, place of safety, preserve, safe, safely, safety, salvation, save, saved, saves, saving

## scepter

### Definition:

The term "scepter" refers to an ornamental rod or staff held by a ruler, such as a king.

- Scepters were originally a branch of wood with carved decorations. Later scepters were also made of precious metals such as gold.
- The scepter was a symbol of royalty and authority and also symbolized the honor and dignity associated with a king.
- In the Old Testament, God was described as having a scepter of righteousness because God rules as king over his people.
- An Old Testament prophecy referred to the Messiah as a symbolic scepter that would come from Israel to rule over all nations.
- This could also be translated as "ruling rod" or "king's rod."

(See also: [authority](#), [Christ](#), [king](#), [righteous](#))

### Picture of a Persian Scepter:

<a href="https://content.bibletranslationtools.org/WycliffeAssociates/en\_tw/raw/branch/master/PNGs/s/ScepterPersian.png"></a>

### Bible References:

- Amos 01:5
- Esther 04:11
- Genesis 49:10
- Hebrews 01:08
- Numbers 21:18
- Psalms 045:06

### Word Data:

- Strong's: H2710, H4294, H7626, H8275, G4464

### Forms Found in the English ULB:

scepter, scepters

## scribe

### Related Ideas:

clerk, scholar

### Definition:

Scribes were officials who were responsible for writing or copying important government or religious documents by hand. Another name for a Jewish scribe was "expert in Jewish law."

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.

- In the New Testament, the term translated "scribes" was also translated as "teachers of the Law."
- In the New Testament, scribes were usually part of the religious group called the "Pharisees," and the two groups were frequently mentioned together.

(See also: [law](#), [Pharisee](#))

Bible References:

- Acts 04:05
- Luke 07:29-30
- Luke 20:47
- Mark 01:22
- Mark 02:16
- Matthew 05:19-20
- Matthew 07:28
- Matthew 12:38
- Matthew 13:52

Word Data:

- Strong's: H5608, H5613, H7083, G1122

Forms Found in the English ULB:

clerk, scholar, scribe, scribes

scroll

Related Ideas:

book, certificate, document, literature

Definition:

In ancient times, a scroll was a type of book made of one long, rolled-up sheet of papyrus or leather.

- After writing on a scroll or reading from it, people rolled it up by using the rods attached to its ends.
- Scrolls were used for legal documents and scripture.
- Sometimes scrolls that were delivered by a messenger were sealed with wax. If the wax was still present when the scroll was received, then the receiver knew that no one had opened the scroll to read it or write on it since it had been sealed.
- Scrolls containing the Hebrew Scriptures were read aloud in the synagogues.
- The word "book" in the Bible refers to scrolls or paper that had writing on them.
- A "document" is an official written record.
- A "certificate of divorce" is an official document that a man could give to his wife to end their marriage.
- "Literature" is written things that educated people considered to be great.

(See also: [seal](#), [synagogue](#), [word of God](#))

Bible References:

- Jeremiah 29:03
- Luke 04:17
- Numbers 21:14-15
- Revelation 05:02

Word Data:

- Strong's: H4039, H4040, H5612, G974, G975

Forms Found in the English ULB:

book, books, certificate, document, documents, literature, scroll, scrolls

seal

Related Ideas:

signet, signet ring, unsealed

Definition:

To seal an object means to keep it closed with something that makes it impossible to open without breaking the seal.

- Often a seal is marked with a design to show who it belongs to.
- Melted wax was used to seal letters or other documents that needed to be protected. When the wax cooled and hardened, the letter could not be opened without breaking the wax seal. The person who received the letter would see the unbroken seal and know that no one had opened it.
- A seal was put on the stone in front of Jesus' grave in order to keep anyone from moving the stone.
- Paul figuratively refers to the Holy Spirit as a "seal" showing that our salvation is secure.
- A "signet" is a small object with letters or designs carved into it. A person could use it to mark a wax seal in order to show that he was the one who closed the seal.
- A "signet ring" is a ring with a signet on it.
- Something that is "unsealed" has not been sealed.

(See also: [Holy Spirit](#), [tomb](#))

Picture of a Sealed scroll:

<a href="https://content.bibletranslationtools.org/WycliffeAssociates/en\_tw/raw/branch/master/PNGs/s/Sealedscroll.png"></a>

Bible References:

- Exodus 02:03
- Isaiah 29:11
- John 06:27
- Matthew 27:66
- Revelation 05:02

Word Data:

- Strong's: H2368, H2560, H2856, H2857, H2858, H5640, G2696, G4972, G4973

Forms Found in the English ULB:

seal, sealed, sealing, seals, signet, signet ring, unsealed

## seed

### Related Words:

semen

### Definition:

A seed is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant. It also has several figurative meanings.

- The term "seed" is used figuratively and euphemistically to refer to the tiny cells inside a man that combine with cells of a woman to cause a baby to grow inside her. A collection of these is called "semen."
- Related to this, "seed" is also used to refer to a person's offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people's hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term "seed" to refer to the Word of God.

### Translation Suggestions:

- For a literal seed, it is best to use the literal term for "seed" that is used in the target language for what a farmer plants in his field.
- The literal term should also be used in contexts where it refers figuratively to God's Word.
- For the figurative use that refers to people who are of the same family line, it may be more clear to use the word "descendant" or "descendants" instead of seed. Some languages may have a word that means "children and grandchildren."
- For a man or woman's "seed," consider how the target expresses this in a way that will not offend or embarrass people.

(See also: [descendant](#), [offspring](#))

### Bible References:

- 1 Kings 18:32
- Genesis 01:11
- Jeremiah 02:21
- Matthew 13:08

### Word Data:

- Strong's: H2232, H2233, H3610, H6507, G2848, G4687, G4690, G4701, G4703

### Forms Found in the English ULB:

seed, seeds, semen

## seek

### Related Ideas:

go to find, look out for, search, try

Definition:

The term "seek" means to look for something or someone. The past tense is "sought." It can also mean "try hard" or "make an effort" to do something.

- To "seek" or "look for" an opportunity to do something can mean to "try to find a time" to do it.
- To "seek Yahweh" means to "spend time and energy getting to know Yahweh and learning to obey him."
- To "seek protection" means to "try to find a person or place that will protect you from danger."
- To "seek justice" means to "make an effort to see that people are treated justly or fairly."
- To "seek the truth" means to "make an effort to find out what the truth is."
- To "search out" something is to look for the truth about that thing.
- To "seek favor" means to "try to get favor" or to "do things to cause someone to help you."
- To "charge someone for something" is to hold that person responsible for the damage that person has done.

(See also: [just](#), [true](#))

Bible References:

- 1 Chronicles 10:14
- Acts 17:26-27
- Hebrews 11:06
- Luke 11:09
- Psalms 027:08

Word Data:

- Strong's: H579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H2713, H3289, H7125, H7592, H7760, H7836, H8446, G327, G1567, G1934, G2045, G2052, G2212, G3987, G4648

Forms Found in the English ULB:

diligently seek, go to find, look out for, looked for, looking for, looks for, search, search carefully, search for, searched, searched for, searched out, searches ... out, searches for, searching, searching for, seek, seek ... out, seeking, seeks, sought, tried, try, trying

seize

Related Ideas:

seizure

Definition:

The term "seize" means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being "seized with fear." This means that the person was suddenly "overcome by fear." If a person was "seized with fear" it could also be stated that the person "suddenly became very afraid."
- In the context of labor pains that "seize" a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains "overcome" or "suddenly come upon" the woman.
- This term could also be translated as "take control of" or "suddenly take" or "grab."



- The expression "seized and slept with her" could be translated as "forced himself on her" or "violated her" or "raped her." Make sure the translation of this concept is acceptable.
- The term "seizure" refers to the action of taking someone or something by force.

Bible References:

- Acts 16:19-21
- Exodus 15:14
- John 10:37-39
- Luke 08:29
- Matthew 26:48

Word Data:

- Strong's: H270, H1204, H1497, H1589, H2254, H2388, H2488, H3027, H3423, H3680, G3860, H3920, H3947, H4672, H4685, H5337, H5367, H5375, H5860, H5927, H7760, H8610, G724, G726, G1949, G2638, G2666, G2902, G2983, G3346, G4023, G4084, G4815, G4884, G4912

Forms Found in the English ULB:

seize, seized, seizes, seizing, seizure

selah

Definition:

The term "selah" is a Hebrew word that occurs mostly in the book of Psalms. It has several possible meanings.

- It could mean "pause and praise," which would invite the audience to think carefully about what was just said.
- Since many of the Psalms were written as songs, it is thought that "selah" may have been a musical term to instruct the singer to pause in his singing to allow for the musical instruments to play alone or to encourage listeners to think about the words of the song.

(See also: [psalm](#))

Bible References:

- Psalm 003:3-4
- Psalm 024:5-6
- Psalms 046:6-7

Word Data:

- Strong's: H5542

Forms Found in the English ULB:

selah

self-control

Related Ideas:

self-indulgence, sensible, use good sense

Definition:

Self-control is the ability to control one's behavior in order to avoid sinning.

- It refers to good behavior, that is, avoiding sinful thoughts, speech, and actions.
- Self-control is a fruit or characteristic that the Holy Spirit gives to Christians.
- A person who is using self-control is able to stop himself from doing something wrong that he may want to do. God is the one who enables a person to have self-control.
- "Self-indulgence" is the opposite of self-control. Someone who is full of self-indulgence does whatever he wants.

(See also: [fruit](#), [Holy Spirit](#))

Bible References:

- 1 Corinthians 07:8-9
- 2 Peter 01:5-7
- 2 Timothy 03:1-4
- Galatians 05:23

Word Data:

- Strong's: H4623, H7307, G192, G193, G1466, G1467, G1468, G4993, G4997, G4998

Forms Found in the English ULB:

self-control, self-controlled, self-indulgence, sensible, use good sense

send

Definition:

To "send" is to cause someone or something to go somewhere. To "send out" someone is to tell that person to go on an errand or a mission.

- Often a person who is "sent out" has been appointed to do a specific task.
- Phrases like "send rain" or "send disaster" mean to "cause rain to come" or "cause a disaster to come." This type of expression is usually used in reference to God causing these things to happen.
- The term "send" is also used in expressions such as "send word" or "send a message," which means to give someone a message to tell someone else.
- To "send" someone "with" something can mean to "give" that thing "to" someone else, usually moving it some distance in order for the person to receive it.
- To "send someone on his way" or "help someone on his way" is to give him what he needs for his journey.
- Jesus frequently used the phrase "the one who sent me" to refer to God the Father, who "sent" him to earth to redeem and save people. This could also be translated as "the one who commissioned me."

(See also: [appoint](#), [redeem](#))

Bible References:

- Acts 07:33-34
- Acts 08:14-17
- John 20:21-23
- Matthew 09:37-38
- Matthew 10:05
- Matthew 10:40

- Matthew 21:1-3

Word Data:

- Strong's: H1540, H1980, H2199, H2904, H3318, H3474, H4916, H4917, H5130, H5375, H5414, H5674, H6963, H7368, H7964, H7971, H7972, H7993, H8421, H8446, G782, G375, G630, G649, G652, G1026, G1544, G1599, G1821, G3333, G3343, G3936, G3992, G4311, G4341, G4369, G4842, G4882

Forms Found in the English ULB:

send, send ... away, send ... on ... way, send out, sending, sending out, sends, sends out, sent, sent ... away, sent out  
serpent

Related Ideas:

adder, asp, snake, viper

Definitions:

These terms all refer to a kind of reptile that has a long, thin body and large, fanged jaws, and that moves by slithering back and forth across the ground. The term "serpent" usually refers to a large snake. The terms "viper," "adder," and "asp" refer to types of snakes that have venom which they use to poison their prey.

- This animal is also used figuratively to refer to a person who is evil, especially someone who is deceitful.
- Jesus called the religious leaders "offspring of vipers" because they pretended to be righteous but deceived people and treated them unfairly.
- In the garden of Eden, Satan took the form of a serpent when he talked to Eve and tempted her to disobey God.
- After the serpent tempted Eve to sin, and both Eve and her husband Adam did sin, God cursed the snake, saying that from then on, all snakes would slither along the ground, implying that before then they had had legs.

(See also: [curse](#), [deceive](#), [disobey](#), [Eden](#), [evil](#), [offspring](#), [prey](#), [Satan](#), [sin](#), [tempt](#))

Bible References:

- Genesis 03:03
- Genesis 03:4-6
- Genesis 03:12-13
- Mark 16:17-18
- Matthew 03:07
- Matthew 23:33

Word Data:

- Strong's: H660, H2119, H5175, H6620, H6848, H8314, H8577, G2191, G2062, G3789

Forms Found in the English ULB:

adder, adders, asp, asps, serpent, serpent's, serpents, snake, snakes, viper, viper's, vipers

## servant

### Related Ideas:

assistant, attendant, hired worker, maidservant, office, serve, service

### Definition:

The word "servant" refers to a person who works for another person, either by choice or by force. Some servants were slaves, and the surrounding text usually makes it clear whether or not a particular servant was a slave. In Bible times, there was less of a difference between a servant and a slave than there is today. Both servants and slaves were an important part of their master's household and many were treated almost like members of the family. Sometimes a servant would choose to become a lifetime servant to his master.

- A slave was a kind of servant who was the property of the person he worked for. The person who bought a slave was called his "owner" or "master." Some masters treated their slaves very cruelly, while other masters treated their slaves very well, as a servant who was a valued member of the household.
- In ancient times, some people became slaves to a person they owed money to in order to pay off their debt to that person.
- In the Bible, the phrase "I am your servant" was used as a sign of respect and service to a person of higher rank, such as a king. It did not mean that the person speaking was an actual servant.
- In the Old Testament, God's prophets and other people who worshiped God were often referred to as his "servants."
- In the New Testament, people who obeyed God through faith in Christ were often called his "servants."
- Christians are also called "slaves to righteousness," which is a metaphor that compares the commitment to obey God to a slave's commitment to obey his master.

The word "serve" means to do things to help other people. It can also mean to "worship."

- In the context of a person serving guests, this term means "care for" or "serve food to" or "provide food for." When Jesus told the disciples to "serve" the fish to the people, this could be translated as, "distribute" or "hand out" or "give."
- To "serve God" can be translated as to "worship and obey God" or to "do the work that God has commanded."
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to "serve" the old covenant. This refers to obeying the laws of Moses. Now they "serve" the new covenant. That is, because of Jesus' sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.

The word "service" refers to the work that a servant does. It may also refer to worship.

The word "office" refers to the position or job that a servant has.

(See also: [commit](#), [enslave](#), [household](#), [lord](#), [obey](#), [righteous](#), [covenant](#), [law](#))

### Bible References

- Acts 04:29-31
- Acts 10:7-8
- Colossians 01:7-8
- Colossians 03:22-25
- Genesis 21:10-11
- Luke 12:47-48
- Mark 09:33-35
- Matthew 10:24-25
- Matthew 13:27-28
- 2 Timothy 02:3-5

- Acts 06:2-4
- Genesis 25:23
- Luke 04:8
- Luke 12:37-38
- Luke 22:26-27
- Mark 08:7-10
- Matthew 04:10-11
- Matthew 06:24

Word Data:

- Strong's: H327, H519, H519, H4931, H5288, H5647, H5649, H5650, H5656, H5657, H5659, H5673, H6402, H6635, H7916, H8120, H8198, H8278, H8334, H8335, G1199, G1247, G1248, G1249, G1397, G1398, G1401, G1402, G2038, G2322, G2324, G2615, G2999, G3000, G3008, G3009, G3010, G3011, G3407, G3411, G3610, G3814, G3816, G4342, G5256, G5257

Forms Found in the English ULB:

female servant, female servants, hired servant, hired servants, hired worker, maidservants, male servant, male servants, office, offices, one who serves, servant, servant girl, servant girls, servant's, servants, servants', serve, served, serves, service, services, serving

set apart

Related Ideas:

distinct, make a distinction, treat differently

Definition:

The term "set apart" means separated from something to fulfill a certain purpose. Also, to "set apart" people or things means to make them "set apart." This also means to "treat" them "differently." When something is "distinct," it is different from other things.

- The Israelites were set apart for service to God.
- The Holy Spirit commanded the Christians at Antioch to set apart Paul and Barnabas for the work God wanted them to do.
- A believer who is "set apart" for service to God is "dedicated to" fulfilling God's will.
- One meaning of the term "holy" is to be set apart as belonging to God and being separated from the sinful ways of the world.
- To "sanctify" someone means to set apart that person for God's service.

Translation Suggestions:

- Ways to translate to "set apart" could include to "specially select" or to "separate from among you" or to "take aside to do a special task."
- To "be set apart" could be translated as "be separated (from)" or "be specially appointed (for)."

(See also: [holy](#), [sanctify](#), [appoint](#))

Bible References:

- Ephesians 03:17-19
- Exodus 31:12-15
- Judges 17:12
- Numbers 03:11-13

- Philippians 01:1-2
- Romans 01:01

Word Data:

- Strong's: H2764, H4390, H5144, H5674, H6395, H6918, H6942, H6944, G37, G38, G40, G2564

Forms Found in the English ULB:

be distinct, making a distinction, set ... apart, sets ... apart, treat ... differently, treating ... differently

sexual immorality

Related Ideas:

fornicate, fornication, immoral

Definition:

The term "sexual immorality" refers to sexual activity that takes place outside the marriage relationship of a man and a woman. This is against God's plan. Older English Bible versions call this "fornication."

- This term can refer to any kind of sexual activity that is against God's will, including homosexual acts and pornography.
- One type of sexual immorality is adultery, which is sexual activity specifically between a married person and someone who is not that person's spouse.
- Another type of sexual immorality is "prostitution," which involves being paid to have sex with someone.
- This term is also used figuratively to refer to Israel's unfaithfulness to God when they worshiped false gods.

Translation Suggestions:

- The term "sexual immorality" could be translated as "immorality" as long as the correct meaning of the term is understood.
- Other ways to translate this term could include "wrong sexual acts" or "sex outside of marriage."
- This term should be translated in a different way from the term "adultery."
- The translation of this term's figurative uses should retain the literal term if possible since there is a common comparison in the Bible between unfaithfulness to God and unfaithfulness in the sexual relationship.

(See also: [adultery](#), [false god](#), [prostitute](#), [faithful](#))

Bible References:

- Acts 15:20
- Acts 21:25-26
- Colossians 03:5-8
- Ephesians 05:03
- Genesis 38:24-26
- Hosea 04:13-14
- Matthew 05:31-32
- Matthew 19:7-9

Word Data:

- Strong's: H2181, H8457, G1608, G4202, G4203

Forms Found in the English ULB:

fornicate, fornicates, fornication, fornications, immoral, immorality, sexual immorality

shadow

Related Ideas:

overshadow, shade

Definition:

The word "shadow" literally refers to the darkness that is caused by an object blocking the light. The shadow has a shape similar to the shape of the object that blocks the light.

- The word "overshadow" means to block the light from above and cause a shadow to appear on something.
- The word "shade" means a dark area where the sunlight is blocked, perhaps by a cloud or a trees.

The word "shadow" also has several figurative meanings.

- The "shadow of death" means that death is present or near, just as a shadow indicates the presence of its object.
- Many times in the Bible, the life of a human being is compared to a shadow, which does not last very long and has no substance.
- Sometimes "shadow" is used as another word for "darkness."
- The Bible talks about being hidden or protected in the shadow of God's wings or hands. This is a picture of being protected and hidden from danger. Other ways to translate "shadow" in these contexts could include "shade" or "safety" or "protection."
- It is best to translate "shadow" literally using the local term that is used to refer to an actual shadow.

(See also: [darkness](#), [light](#))

Bible References:

- 2 Kings 20:09
- Genesis 19:08
- Isaiah 30:02
- Jeremiah 06:04
- Psalms 017:08

Word Data:

- Strong's: H2927, H6738, H6751, H6752, H6754, H6757, G644, G1982, G2683, G4639

Forms Found in the English ULB:

overshadow, overshadowed, shade, shadow, shadows

shame

Related Ideas:

ashamed, shameful, shameless, unashamed

Definition:

The term "shame" refers to a painful feeling of being disgraced a person has because of something dishonorable or improper that he or someone else has done.

- Something that is "shameful" is "improper" or "dishonorable."
- The term "ashamed" describes how a person feels when he has done something shameful.
- The phrase "put to shame" means to cause someone to feel ashamed. It might be expose their sin or by defeating them.
- The prophet Isaiah said that those who make and worship idols will be put to shame.
- God can bring shame to a person who does not repent by exposing that person's sin and causing him to be humiliated.
- A person that is "unashamed" does not feel shame.
- A person is "shameless" if he does something shameful but does not feel ashamed.
- A "shameless act" is something a person should feel ashamed about doing, but he does not feel ashamed.

Sometimes the word "shame" is used figuratively to refer to a person's nakedness or private parts.

(See also: [false god](#), [humble](#), [humiliate](#), [Isaiah](#), [repent](#), [sin](#), [worship](#))

Bible References:

- 1 Peter 03:15-17
- 2 Kings 02:17
- 2 Samuel 13:13
- Luke 20:11
- Mark 08:38
- Mark 12:4-5

Word Data:

- Strong's: H937, H954, H955, H1317, H1322, H5949, H2616, H2659, H2781, H3001, H3637, H3639, H3640, H7022, H7036, H8103, G149, G152, G153, G422, G808, G818, G819, G821, G1788, G1791, G1870, G2617, G3681, G3856, G5195

Forms Found in the English ULB:

ashamed, make ... ashamed, put ... to shame, shame, shamed, shameful, shamefully, shameless, shamelessly, shames, unashamed

sheep

Related Ideas:

ewe, ram, sheepfold, sheepshearer, sheepskin

Definition:

A "sheep" is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a "ram." A female sheep is called a "ewe." The plural of "sheep" is also "sheep."

- A baby sheep is called a "lamb."
- The Israelites often used sheep for sacrifices, especially male sheep and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.



- In the Bible, people are compared to sheep who have God as their shepherd.
- A "sheepfold" is a place where sheep are kept safe. It has a fence or wall around it to keep the sheep from wandering out and to keep dangerous animals from getting in.
- A "sheepshearer" is a person who cuts the wool of sheep.

(See also: [Israel](#), [lamb](#), [sacrifice](#), [shepherd](#))

#### Bible References:

- Acts 08:32
- Genesis 30:32
- John 02:14
- Luke 15:05
- Mark 06:34
- Matthew 09:36
- Matthew 10:06
- Matthew 12:12
- Matthew 25:33

#### Word Data:

- Strong's: H352, H1494, H1798, H2169, H3104, H3532, H3535, H3733, H3775, H5739, H5763, H6260, H6629, H6792, H7353, H7716, G4165, G4262, G4263

#### Forms Found in the English ULB:

ewe, ewes, ram, ram's, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins

#### shepherd

#### Definition:

- A shepherd is a person who takes care of sheep. The verb to "shepherd" means to protect the sheep and provide them with food and water.
- Shepherds watch over the sheep, leading them to places with good food and water. Shepherds also keep the sheep from getting lost and protect them from wild animals.
- This term is often used metaphorically in the Bible to refer to taking care of people's spiritual needs. This includes teaching them what God has told them in the Bible and guiding them in the way they should live.
- In the Old Testament, God was called the "shepherd" of his people because he took care of all their needs and protected them. He also led and guided them.
- David was a shepherd who looked after sheep. God made David king over Israel to take care of the people of Israel in some ways like a shepherd takes care of sheep.
- In the New Testament, Jesus called himself the "good shepherd." The apostle Peter also referred to Jesus as "the Chief Shepherd" over the Church.
- Also, in the New Testament, the term "shepherd" was used to refer to a person who was a spiritual leader over other believers. The word translated as "pastor" is the same word that is translated as "shepherd." The elders and overseers were also called shepherds.

## Translation Suggestions

- When used literally, the action "shepherd" could be translated as "take care of sheep" or "watch over sheep."
- The person "shepherd" could be translated as "person who takes care of sheep" or "sheep tender" or "sheep caregiver."
- When used as a metaphor, different ways to translate this term could include "spiritual shepherd" or "spiritual leader" or "one who is like a shepherd" or "one who cares for his people like a shepherd cares for his sheep" or "one who leads his people like a shepherd guides his sheep" or "one who takes care of God's sheep."
- In some contexts, "shepherd" could be translated as "leader" or "guide" or "caregiver."
- The spiritual expression to "shepherd" could be translated as to "take care of" or to "spiritually nourish" or to "guide and teach" or to "lead and take care of (like a shepherd cares for sheep)."
- In figurative uses, it is best to use or include the literal word for "shepherd" in the translation of this term.

(See also: [believe](#), [Canaan](#), [church](#), [Moses](#), [pastor](#), [sheep](#), [spirit](#))

## Bible References:

- Genesis 49:24
- Luke 02:09
- Mark 06:34
- Mark 14:26-27
- Matthew 02:06
- Matthew 09:36
- Matthew 25:32
- Matthew 26:31

## Word Data:

- Strong's: H6629, H7462, H7469, H7473, G750, G4165, G4166

## Forms Found in the English ULB:

chief shepherd, herdsman, herdsmen, keeper, shepherd, shepherd's, shepherded, shepherding, shepherds  
shield

## Related Ideas:

shielded

## Definition:

A shield was an object held by a soldier in battle to protect himself from being injured by the enemy's weapons. To "shield" someone means to protect that person from harm.

- Shields were often circular or oval, were made of materials such as leather, wood, or metal, and were sturdy and thick enough to keep a sword or arrow from piercing them.
- Using this term as a metaphor, the Bible refers to God as a protective shield for his people. (See: Metaphor)
- Paul talked about the "shield of faith," which is a figurative way of saying that having faith in Jesus and living out that faith in obedience to God will protect believers from the spiritual attacks of Satan.

(See also: [faith](#), [obey](#), [Satan](#), [spirit](#))

Bible References:

- 1 Kings 14:26
- 2 Chronicles 23:8-9
- 2 Samuel 22:36
- Deuteronomy 33:29
- Psalms 018:35

Word Data:

- Strong's: H2653, H4043, H5437, H5526, H6793, H7982, G2375

Forms Found in the English ULB:

shield, shielded, shields

shrewd

Related Ideas:

crafty

Definition:

The term "shrewd" describes a person who is intelligent and clever, especially in practical matters.

- Often the term "shrewd" has a meaning that is partly negative since it usually also involves being selfish.
- A shrewd person is usually focused on helping himself, not others.
- Other ways to translate this term could include "cunning" or "crafty" or "smart" or "clever," depending on the context.
- A "crafty" person knows how to deceive others so they will do what he wants them to do.

Bible References:

Word Data:

- Strong's: H2450, H6175, H6191, G5429

Forms Found in the English ULB:

crafty, shrewd, shrewdly

siege

Related Ideas:

besiege, besiegers

Definition:

A "siege" occurs when an attacking army surrounds a city and keeps it from receiving any supplies of food and water. To "besiege" a city or to put it "under siege" means to attack it by means of a siege.

- When the Babylonians came to attack Israel, they used the tactic of a siege against Jerusalem to weaken the people inside the city.

- Often during a siege, ramps of dirt are gradually constructed to enable the attacking army to cross over the city walls and invade the city.
- To "besiege" a city can also be expressed as to "lay siege" to it or to "perform a siege" on it.
- The term "besieged" has the same meaning as the expression "under siege." Both these expressions describe a city that an enemy army is surrounding and besieging.

Bible References:

- 1 Chronicles 20:1
- 1 Kings 20:1-3
- 1 Samuel 11:1-2
- Jeremiah 33:04

Word Data:

- Strong's: H1785, H4674, H4685, H4692, H5341, H5437, H5564, H6693, H6696, H6887

Forms Found in the English ULB:

besiege, besieged, besiegers, besieging, siege, siege ramp, siege ramps, siege wall, siege works

sign

Related Ideas:

demonstration, evidence, mark, marker, omen, proof, remind, reminder, signal

Definition:

A sign is an object, event, or action that communicates a special meaning.

- "Reminders" are signs that "remind" people by helping them remember something, often something that was promised:
- The rainbows God creates in the sky are signs to remind people that he has promised he will never again destroy all life with a worldwide flood.
- God commanded the Israelites to circumcise their sons as a sign of his covenant with them.
- Signs can reveal or point to something:
- An angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
- Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
- The miracles performed by the prophets and apostles were signs that proved they were speaking God's message.
- The miracles that Jesus performed were signs that proved he was truly the Messiah.
- A "signal flag" is a flag that a king would raise as a sign so that people could see it and come to him or go into battle.
- An "omen" is an event that people think tells that something else will happen in the future.

Translation Suggestions:

- Depending on its context, "sign" could also be translated as "signal" or "symbol" or "mark" or "evidence" or "proof" or "gesture."
- To "make signs with the hands" could also be translated as "motion with the hands" or "gesture with the hands" or "make gestures."
- In some languages, there may be one word for a "sign" that proves something and a different word for a "sign" that is a miracle.

(See also: [miracle](#), [apostle](#), [Christ](#), [covenant](#), [circumcise](#))

Bible References:

- Acts 02:18-19
- Exodus 04:8-9
- Exodus 31:12-15
- Genesis 01:14
- Genesis 09:12
- John 02:18
- Luke 02:12
- Mark 08:12
- Psalms 089:5-6

Word Data:

- Strong's: H226, H852, H926, H2368, H2865, H3824, H4150, H4159, H4864, H5162, H5251, H5824, H5953, H6161, H6725, H6734, H7560, H7725, H8074, H8540, G364, G1271, G1382, G1730, G1732, G1770, G1839, G2298, G4102, G4592, G4953, G4973, G5059, H5172, G5280, G5480, G5590

Forms Found in the English ULB:

demonstration, evidence, mark, marker, omen, omens, proof, remind, reminded, reminder, reminders, reminding, reminds, sign, signal, signal flag, signs

silver

Related Ideas:

money

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made include silver cups and bowls, and other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple. The temple in Jerusalem had containers made of silver.
- In Bible times, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.

(See also: [tabernacle](#), [temple](#))

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 02:36
- 2 Kings 25:13-15
- Acts 03:06
- Matthew 26:15

Word Data:

- Strong's: H3701, H3702, H7192, G693, G694, G695, G696, G1406

Forms Found in the English ULB:

money, silver

sin

Related Ideas:

sinful, sinner

Definition:

The term "sin" refers to actions, thoughts, and words that are against God's will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people don't know about.
- Thoughts and actions that disobey God's will are called "sinful."
- Because Adam sinned, all human beings are born with a "sinful nature," a nature that controls them and causes them to sin.
- A "sinner" is someone who sins, so every human being is a sinner.
- Sometimes the word "sinners" was used by religious people like the Pharisees to refer to people who didn't keep the law as well as the Pharisees thought they should.
- The term "sinner" was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term "sin" could be translated with a word or phrase that means "disobedience to God" or "going against God's will" or "evil behavior and thoughts" or "wrongdoing."
- To "sin" could also be translated as to "disobey God" or to "do wrong."
- Depending on the context "sinful" could be translated as "full of wrongdoing" or "wicked" or "immoral" or "evil" or "rebellious against God."
- Depending on the context the term "sinner" could be translated with a word or phrase that means, "person who sins" or "person who does wrong things" or "person who disobeys God" or "person who disobeys the law."
- The term "sinners" could be translated by a word or phrase that means "very sinful people" or "people considered to be very sinful" or "immoral people."
- Ways to translate "tax collectors and sinners" could include "people who collect money for the government, and other very sinful people" or "very sinful people, including (even) tax collectors."
- In expressions like "slaves to sin" or "ruled by sin," the term "sin" could be translated as "disobedience" or "evil desires and actions."

- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people don't see or know about.
- The term "sin" should be general, and different from the terms for "wickedness" and "evil."

(See also: [disobey](#), [evil](#), [flesh](#), [tax collector](#))

Bible References:

- 1 Chronicles 09:1-3
- 1 John 01:10
- 1 John 02:02
- 2 Samuel 07:12-14
- Acts 03:19
- Daniel 09:24
- Genesis 04:07
- Hebrews 12:02
- Isaiah 53:11
- Jeremiah 18:23
- Leviticus 04:14
- Luke 15:18
- Matthew 12:31
- Romans 06:23
- Romans 08:04

Word Data:

- Strong's: H817, H819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H6588, H7683, H7686, G93, G264, G265, G266, G268, G361, G3781, G3900, G4258

Forms Found in the English ULB:

sin, sinful, sinned, sinner, sinners, sinning, sins

sin offering

Definition:

The "sin offering" was one of several sacrifices that God required the Israelites to offer.

- This offering involved sacrificing a bull, burning its blood and fat on the altar, and taking the rest of the animal's body and burning it on the ground outside the Israelite camp.
- The complete burning up of this animal sacrifice shows how holy God is and how terrible sin is.
- The Bible teaches that in order for there to be a cleansing from sin, blood must be shed to pay the cost for the sin that was committed.
- Animal sacrifices could not permanently bring about forgiveness of sin.
- Jesus' death on the cross paid the penalty for sin, for all time. He was the perfect sin offering.

(See also: [altar](#), [cow](#), [forgive](#), [sacrifice](#), [sin](#))

Bible References:

- 2 Chronicles 29:20-21
- Exodus 29:35-37
- Ezekiel 44:25-27
- Leviticus 05:11
- Numbers 07:15-17

Word Data:

- Strong's: H2401, H2402, H2398, H2403

Forms Found in the English ULB:

sin offering, sin offerings

sister

Definition:

A sister is a female person who shares at least one biological parent with another person. She is said to be that other person's sister or the sister of that other person.

- In the New Testament, "sister" is also used figuratively to refer to a woman who is a fellow believer in Jesus Christ.
- Sometimes the phrase "brothers and sisters" is used to refer to all believers in Christ, both men and women.
- In the Old Testament book Song of Songs, "sister" refers to a female lover or wife.

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological sister, unless this would give wrong meaning.
- Other ways to translate this could include "sister in Christ" or "spiritual sister" or "woman who believes in Jesus" or "fellow woman believer."
- If possible, it is best to use a family term.
- If the language has a feminine form for "believer," this may be a possible way to translate this term.
- When referring to a lover or wife, this could be translated using a feminine form of "loved one" or "dear one."

(See also: [brother in Christ](#), [spirit](#))

Bible References:

- 1 Chronicles 02:16-17
- Deuteronomy 27:22
- Philemon 01:02
- Romans 16:01

Word Data:

- Strong's: H269, G27, G79

Forms Found in the English ULB:

sister, sister's, sisters, sisters'

skull

Related Ideas:

scalp



Definition:

The term "skull" refers to the bony, skeletal structure of the head of a person or animal.

- Sometimes the term "skull" means "head," as in the phrase "shave your skull."
- The term "Place of the Skull" was another name for Golgotha, where Jesus was crucified.
- This term could also be translated as "head" or "head bone."
- The "scalp" is the skin that covers the top of the skull.

(See also: [crucify](#), [Golgotha](#))

Bible References:

- 2 Kings 09:35-37
- Jeremiah 02:16
- John 19:17
- Matthew 27:32-34

Word Data:

- Strong's: H1538, H6936, H7218, G2898

Forms Found in the English ULB:

scalps, skull, skulls

slain

Related Ideas:

exterminate, kill, killer, murder, murderer, put to death, strike down

<!-- We have removed all forms of "slay" from the ULB as of 4/15/2020. -->

Definition:

To "slay" a person or animal means to kill it. Often it means to kill it in a forceful or violent way. If a man has killed an animal or an innocent person, he has "slain" it.

- When referring to an animal or to a large number of people, the term "slaughter" is another term that is often used.
- An act of slaughtering is also called a "slaughter."
- The phrase "the slain" could also be translated as "the slain people" or "the people who were killed."
- To "kill someone off" is for one person to have a purpose in mind and to kill someone else so that he can be free to accomplish the larger purpose.
- To "exterminate" people is to kill all of them.
- To "murder" someone is to kill him intentionally and illegally.
- To "put to death" is to kill someone. Usually the decision to put someone to death is made by someone in authority.

(See also: [slaughter](#))

Bible References:

- Ezekiel 28:23
- Isaiah 26:21

Word Data:

- Strong's: H2026, H2027, H2076, H2491, H2614, H2717, H2763, H2873, H2874, H4191, H4194, H5221, H6991, H6992, H7523, H7703, H7819, H8045, G337, G615, G1315, G2380, G2695, G4968, G4969, G5407

Forms Found in the English ULB:

exterminate, exterminated, kill, kill ... off, killed, killed ... off, killer, killing, kills, murder, murdered, murderer, murderers, murders, put ... to death, slain, strike down, violently killed

slander

Related Ideas:

slanderer, slanderous, speak evil about

Definition:

Slander consists of negative, defaming things spoken (not written) about another person. To say such things (not to write them) about someone is to slander that person. The person saying such things is a slanderer.

- Slander may be a true report or a false accusation, but its effect is to cause others to think negatively of the person being slandered.
- To "slander" could be translated as to "speak against" or to "spread an evil report" or to "defame."
- The word "slanderer" could also be translated as "tale-bearer."

(See also: [blasphemy](#))

Bible References:

- 1 Corinthians 04:13
- 1 Timothy 03:11
- 2 Corinthians 06:8-10
- Mark 07:20-23

Word Data:

- Strong's: H1681, H1696, H1848, H3960, H5791, H7270, H7400, H8267, G987, G988, G1228, G1426, G2635, G2636, G2637, G3059, G3060

Forms Found in the English ULB:

slander, slandered, slanderer, slanderers, slandering, slanderous, slanders, speak evil about, spoken of as evil

slaughter

Definition:

The term "slaughter" refers to killing a large number of animals or people, or to killing in a violent way. It can also refer to killing an animal for the purpose of eating it. The act of slaughtering is also called "slaughter."

- When Abraham received three visitors at his tent in the desert, he ordered his servants to slaughter and cook a calf for his guests.
- The prophet Ezekiel prophesied that God would send his angel to slaughter all those who would not follow His word.

- 1 Samuel records a great slaughter in which 30,000 Israelites were killed by their enemies because of disobedience to God.
- "Weapons of slaughter" could be translated as "weapons for killing."
- The expression "the slaughter was very great" could be translated as "a large number were killed" or "the number of deaths was very great" or "a terribly high number of people died."
- Other ways to translate "slaughter" could include "kill" or "slay" or "killing."

(See also: [angel](#), [cow](#), [disobey](#), [Ezekiel](#), [servant](#), [slay](#))

#### Bible References:

- Ezekiel 21:10-11
- Hebrews 07:01
- Isaiah 34:02
- Jeremiah 25:34

#### Word Data:

- Strong's: H2026, H2027, H2028, H2076, H2491, H2873, H2874, H2878, H4046, H4293, H4347, H4660, H5221, H6993, H7524, H7819, H7821, G2871, G4967, G4969

#### Forms Found in the English ULB:

slaughter, slaughtered, slaughtering, slaughters

snare

#### Related Ideas:

ensnare, entrap, noose, trap

#### Definition:

The terms "snare" and "trap" refer to devices that are used to catch animals and keep them from escaping. To "snare" or "ensnare" is to catch with a snare, and to "trap" or "entrap" is to catch with a trap. In the Bible, these terms were also used figuratively to talk about how sin and temptation are like hidden traps that catch people and harm them.

- A "snare" is a loop of rope or wire that suddenly pulls tight when an animal steps into it, ensnaring its leg.
- A "trap" is usually made of metal or wood and has two parts that suddenly and powerfully close together, catching an animal so it can't get away. Sometimes a trap can be a deep hole that has been made in order to get something to fall into it.
- Usually the snare or trap is hidden so that its prey is taken by surprise.
- The phrase "set a trap" means to get a trap ready to capture something.
- To "fall into a trap" refers to falling into a deep hole or pit that was dug and hidden in order to catch an animal.
- A person who starts sinning and cannot stop can be described as "ensnared by sin" in a figurative reference to the way an animal can be ensnared and cannot escape.
- Just as an animal is endangered and hurt by being in a trap, so a person caught in the trap of sin is being harmed by that sin and needs to be set free.
- A "noose" is a rope or vine designed to catch an animal around the neck.

(See also: [free](#), , [prey](#), [Satan](#), [tempt](#))

Bible References:

- Ecclesiastes 07:26
- Luke 21:34
- Mark 12:13
- Psalms 018:05

Word Data:

- Strong's: H1245, H2256, H3353, H3369, H3920, H3921, H4170, H4204, H4434, H4685, H4686, H4889, H5367, H5914, H6341, H6351, H6354, H6983, H7845, H8610, G64, G2339, G2340, G3802, G3803, G3985, G4625

Forms Found in the English ULB:

ensnare, ensnared, ensnares, entrap, noose, snare, snares, trap, trapped, traps

snow

Definitions:

The term "snow" refers to white flakes of frozen water that can fall from clouds in places where the air temperature is cold.

- Snow falls in places of higher elevation in Israel, but does not always stay on the ground very long before melting. The peaks of mountains tend to have snow that lasts longer. One example of a place mentioned in the Bible as having snow is Mount Lebanon.
- Something that is very white often has its color compared to the color of snow. For example, in the book of Revelation Jesus' clothing and hair were described as being "white as snow."
- The whiteness of snow also symbolizes purity and cleanliness. For example, the statement that our "sins will be as white as snow" means that God will completely cleanse his people from their sins.
- Some languages might refer to snow as "frozen rain" or "flakes of ice" or "frozen flakes."
- "Snow water" refers to the water that comes from melted snow.

(See also: [Lebanon](#), [pure](#))

Bible References:

- Exodus 04:06
- Job 37:4-6
- Matthew 28:03
- Psalms 147:16
- Revelation 01:14

Word Data:

- Strong's: H7949, H7950, H8517, G5510

Forms Found in the English ULB:

snow, snowed, snowing

## son

### Definition:

The male offspring of a man and a woman is called their "son" for his entire life. He is also called a son of that man and a son of that woman. An "adopted son" is a male who has been legally placed into the position of being a son.

- "Son" was often used figuratively in the Bible to refer to any male descendant, such as a grandson or great-grandson.
- The term "son" can also be used as a polite form of address to a boy or man who is younger than the speaker.
- Sometimes "sons of God" was used in the New Testament to refer to believers in Christ.
- God called Israel his "firstborn son." This refers to God's choosing of the nation of Israel to be his special people. It is through them that God's message of redemption and salvation came, with the result that many other people have become his spiritual children.
- The phrase "son of" often has the figurative meaning "person having the characteristics of." Examples of this include "sons of the light," "sons of disobedience," "a son of peace," and "sons of thunder."
- The phrase "son of" is also used to tell who a person's father is. This phrase is used in genealogies and many other places.
- Using "son of" to give the name of the father frequently helps distinguish people who have the same name. For example, "Azariah son of Zadok" and "Azariah son of Nathan" in 1 Kings 4, and "Azariah son of Amaziah" in 2 Kings 15 are three different men.

### Translation Suggestions:

- In most occurrences of this term, it is best to translate "son" by the literal term in the language that is used to refer to a son.
- When translating the term "Son of God," the project language's common term for "son" should be used.
- When used to refer to a descendant rather than a direct son, the term "descendant" could be used, as in referring to Jesus as the "descendant of David" or in genealogies where sometimes "son" referred to a male descendant who was not an actual son.
- Sometimes "sons" can be translated as "children," when both males and females are being referred to. For example, "sons of God" could be translated as "children of God" since this expression also includes girls and women.
- The figurative expression "son of" could also be translated as "someone who has the characteristics of" or "someone who is like" or "someone who has" or "someone who acts like."

(See also: [Azariah](#), [descendant](#), [ancestor](#), [firstborn](#), [Son of God](#), [sons of God](#))

### Bible References:

- 1 Chronicles 18:15
- 1 Kings 13:02
- 1 Thessalonians 05:05
- Galatians 04:07
- Hosea 11:01
- Isaiah 09:06
- Matthew 03:17
- Matthew 05:09
- Matthew 08:12
- Nehemiah 10:28

### Word Data:

- Strong's: H1060, H1121, H1123, H1247, H1248, H3173, H3206, H3211, H5209, H5220, G3816, G5043, G5207

Forms Found in the English ULB:

son, son's, sons

sons of God

Related Ideas:

children of God

Definition:

The term "sons of God" is a figurative expression that has several possible meanings.

- In the New Testament, the term "sons of God" refers to all believers in Jesus and is often translated as "children of God" since it includes both males and females.
- This use of the term speaks of a relationship with God that is like the relationship between a human son and his father, with all the privileges associated with being sons.
- Some people interpret the term "sons of God" that appears in Genesis 6 to mean fallen angels—evil spirits or demons. Others think it may refer to powerful political rulers or to the descendants of Seth.
- The title "Son of God" is a different term: it refers to Jesus, who is God's only Son.

Translation Suggestions:

- When "sons of God" refers to believers in Jesus, it could be translated as "children of God."
- In Genesis 6:2 and 4 ways to translate "sons of God" could include "angels," "spirit beings," "supernatural creatures," or "demons."
- Also see the link for "son."

(See also: [angel](#), [demon](#), [son](#), [Son of God](#), [ruler](#), [spirit](#))

Bible References:

- Genesis 06:02
- Genesis 06:4
- Job 01:06
- Romans 08:14

Word Data:

- Strong's: H430, H1121, G5207, G5043

Forms Found in the English ULB:

children of God, sons of ... God

sorcery

Related Ideas:

sorcerer, sorceress, witchcraft

Definition:

"Sorcery" or "witchcraft" refers to using magic, which involves doing powerful things through the help of evil spirits. A "sorcerer" is a man who does these powerful, magical things. A "sorceress" is a woman who does these things.

- The use of magic and sorcery can involve both beneficial things (such as healing someone) and harmful things (such as putting a curse on someone). But all kinds of sorcery are wrong, because they use the power of evil spirits.
- In the Bible, God says that the use of sorcery is as evil as other terrible sins (such as adultery, worshipping idols, and child sacrifice).
- The terms "sorcery" and "witchcraft" could also be translated as "evil spirit power" or "casting spells."
- Possible ways to translated "sorcerer" could include "worker of magic" or "person who casts spells" or "person who does miracles using evil spirit power."
- Note that "sorcery" has a different meaning than the term "divination," which refers to attempting to contact the spirit world.

(See also: [adultery](#), [demon](#), [divination](#), [false god](#), [magic](#), [sacrifice](#), [worship](#))

Bible References:

- Acts 08:9-11
- Exodus 07:11-13
- Galatians 05:19-21
- Revelation 09:20-21

Word Data:

- Strong's: H178, H3784, H3785, H3786, H6049, G3095, G3096, G5331, G5332, G5333

Forms Found in the English ULB:

sorcerer, sorcerers, sorceress, sorceries, sorcery, witchcraft

soul

Related Ideas:

person

Definition:

The soul is the inner, invisible part of a person. It refers to the non-physical part of a person. It is the part of a person that continues living after the body dies.

- The terms "soul" and "spirit" may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- The word "soul" is sometimes used figuratively to refer to the whole person. For example, "the soul who sins" means "the person who sins" and "my soul is tired" means, "I am tired."

Translation Suggestions:

- The term "soul" could also be translated as "inner self" or "inner person."
- In some contexts, "my soul" could be translated as "I" or "me."
- Usually the phrase "the soul" can be translated as "the person" or "he" or "him," depending on the context.

- Some languages might only have one word for the concepts "soul" and "spirit."
- In Hebrews 4:12, the figurative phrase "dividing soul and spirit" could mean "deeply discerning or exposing the inner person."

(See also: [spirit](#))

Bible References:

- 2 Peter 02:08
- Acts 02:27-28
- Acts 02:41
- Genesis 49:06
- Isaiah 53:10-11
- James 01:21
- Jeremiah 06:16-19
- Jonah 02:7-8
- Luke 01:47
- Matthew 22:37
- Psalms 019:07
- Revelation 20:4

Word Data:

- Strong's: H5315, G5590

Forms Found in the English ULB:

person, persons, soul, souls

SOW

Related Ideas:

plant, plantation, transplanted

Definition:

A "plant" is generally something that grows and is attached to the ground. To "plant" something is to put it in the ground so that it can grow. To "sow" is to scatter seeds on the ground so they can go into the ground and grow. A "sower" is a person who sows seeds.

- Sometimes people plant seeds or plants by making holes in the soil and placing seeds or a plant in each hole.
- When someone plants seeds by sowing, he takes handfuls of seeds and scatters them on the ground.
- The term "sow" can be used figuratively, as in "a person will reap what he sows." This means that if a person does something evil, he will receive a negative result, and if a person does good, he will receive a positive result.
- A "plantation" is a large field where people plant crops.
- To "transplant" something is to move it from one place and plant it in another place.

Translations Suggestions

- The term "sow" could be translated as "plant" if that word can include planting seeds by scattering them.
- The term "sower" could be translated as "planter" or "farmer" or "person who scatters seeds."



- The expression "a person reaps what he sows" could be translated as "just as a certain kind of seed produces a certain kind of plant, a person's good actions bring good results and a person's evil actions bring evil results."

(See also: [evil](#), [good](#), [reap](#))

Bible References:

- Galatians 06:08
- Luke 08:05
- Matthew 06:25-26
- Matthew 13:04
- Matthew 13:19
- Matthew 25:24

Word Data:

- Strong's: H2221, H2232, H2233, H2236, H3759, H4218, H4302, H5193, H7971, H8362, G4687, G4703, G5452

Forms Found in the English ULB:

place ... planted, plant, plantation, planted, planting, plants, replanted, sow, sowed, sowing, sown, sows, transplanted

spear

Related Ideas:

javelin, spearmen

Definition:

A spear is a weapon with a long wooden handle and sharp metal blade on one end that is thrown a long distance.

- Spears were commonly used for war in biblical times. They are sometimes still used in present-day conflicts between certain people groups.
- A spear was used by a Roman soldier to pierce the side of Jesus while he hung on the cross.
- Sometimes people throw spears to catch fish or other prey to eat.
- Similar weapons are the "javelin" or "lance." A javelin is a light spear that is thrown.
- Make sure that the translation of "spear" is different from the translation of "sword," which is a weapon that is used for thrusting or stabbing, not throwing. Also, a sword has a long blade with a handle, while a spear has a small blade on the end of a long shaft.

(See also: [prey](#), [Rome](#), [sword](#), [warrior](#))

Bible References:

- 1 Samuel 13:19-21
- 2 Samuel 21:19
- Nehemiah 04:12-14
- Psalm 035:03

Word Data:

- Strong's: H1265, H2595, H3591, H4294, H6767, H7013, H7420, G3057

Forms Found in the English ULB:

javelin, spear, spearmen, spears

spirit

Related Ideas:

ghost, spiritual

Definition:

The term "spirit" refers to the non-physical part of people which cannot be seen. When a person dies, his spirit leaves his body. "Spirit" can also refer to an attitude or emotional state.

- The term "spirit" can refer to a being that does not have a physical body, especially an evil spirit.
- A person's spirit is the part of him that can know God and believe in him.
- In general, the term "spiritual" describes anything in the non-physical world.
- In the Bible, it especially refers to anything that relates to God, specifically to the Holy Spirit.
- For example, "spiritual food" refers to God's teachings, which give nourishment to a person's spirit, and "spiritual wisdom" refers to the knowledge and righteous behavior that come from the power of the Holy Spirit.
- God is a spirit and he created other spirit beings, who do not have physical bodies.
- Angels are spirit beings, including those who rebelled against God and became evil spirits.
- The term "spirit of" can also mean "having the characteristics of," such as in "spirit of wisdom" or "in the spirit of Elijah."
- Examples of "spirit" as an attitude or emotion would include "spirit of fear" and "spirit of jealousy."

Translation Suggestions:

- Depending on the context, some ways to translate "spirit" might include "non-physical being" or "inside part" or "inner being."
- In some contexts, the term "spirit" could be translated as "evil spirit" or "evil spirit being."
- Sometimes the term "spirit" is used to express the feelings of a person, as in "my spirit was grieved in my inmost being." This could also be translated as "I felt grieved in my spirit" or "I felt deeply grieved."
- The phrase "spirit of" could be translated as "character of" or "influence of" or "attitude of" or "thinking (that is) characterized by."
- Depending on the context, "spiritual" could be translated as "non-physical" or "from the Holy Spirit" or "God's" or "part of the non-physical world."
- The figurative expression "spiritual milk" could also be translated as "basic teachings from God" or "God's teachings that nourish the spirit (like milk does)."
- The phrase "spiritual maturity" could be translated as "godly behavior that shows obedience to the Holy Spirit."
- The term "spiritual gift" could be translated as "special ability that the Holy Spirit gives"

(See also: [angel](#), [demon](#), [Holy Spirit](#), [soul](#), [divination](#))

Bible References:

- 1 Corinthians 05:05
- 1 John 04:03
- 1 Thessalonians 05:23
- Acts 05:09
- Colossians 01:09
- Ephesians 04:23
- Genesis 07:21-22

- Isaiah 04:04
- Mark 01:23-26
- Matthew 26:41
- Philippians 01:27

Word Data:

- Strong's: H178, H5397, H7307, H7308, G4151, G4152, G4153, G4861, G5326, G5427

Forms Found in the English ULB:

ghost, spirit, spirits, spiritual, spiritually

splendor

Related Ideas:

splendid

Definition:

The term "splendor" refers to the extreme beauty and elegance that is often associated with wealth and a magnificent appearance.

- Often splendor is used to describe the wealth that a king has, or how he looks in his expensive, beautiful finery.
- The word "splendor" can also be used to describe the beauty of trees, mountains, and other things that God has created.
- Certain cities are said to have splendor because of o their natural resources, elaborate buildings and roads, and the wealth of their people, which includes rich clothing, gold, and silver.
- Depending on the context, this word could be translated as "magnificent beauty" or "amazing majesty" or "kingly greatness."
- Something that is "splendid" is extremely beautiful and elegant.

(See also: [glory](#), [king](#), [majesty](#))

Bible References:

- 1 Chronicles 16:27
- Exodus 28:1-3
- Ezekiel 28:07
- Luke 04:07
- Psalms 089:44-45
- Revelation 21:26-27

Word Data:

- Strong's: H1921, H1925, H1926, H1927, H1935, H2091, H2122, H2892, H3314, H3368, H3519, H6643, H7613, H8597, G2986

Forms Found in the English ULB:

splendid, splendidly, splendor

## staff

### Related Ideas:

club, walking stick

### Definition:

A staff is a long wooden stick or rod, often used as a walking stick.

- When Jacob was old, he used a staff to help him walk.
- God turned Moses' staff into a snake to show his power to Pharaoh.
- Shepherds also used a staff to help guide their sheep, or to rescue the sheep when they fell or wandered.
- The shepherd's staff had a hook on the end, so it differed from the shepherd's rod, which was straight and was used to kill wild animals that were trying to attack the sheep.
- A club is a thick, heavy stick used as a weapon to beat people.

(See also: [Pharaoh](#), [power](#), [sheep](#), [shepherd](#))

### Bible References:

- Exodus 04:1-3
- Exodus 07:09
- Luke 09:03
- Mark 06:7-9
- Matthew 10:8-10
- Matthew 27:29

### Word Data:

- Strong's: H4132, H4294, H4731, H4938, H6418, H7626, G2563, G3586, G4464

### Forms Found in the English ULB:

clubs, staff, staffs, walking stick, walking sticks

## statute

### Definition:

A statute is a specific written law that provides guidance for people to live by.

- The term "statute" is similar in meaning to "ordinance" and "command" and "law" and "decree." All these terms involve instructions and requirements that God gives to his people or rulers give to their people.
- King David said that he delighted himself in Yahweh's statutes.
- The term "statute" could also be translated as "specific command" or "special decree."

(See also: [command](#), [decree](#), [law](#), [ordinance](#), [Yahweh](#))

### Bible References:

- 1 Kings 11:11-13
- Deuteronomy 06:20-23
- Ezekiel 33:15
- Numbers 19:02

Word Data:

- Strong's: H2706, H2708, H7010, G1345

Forms Found in the English ULB:

statute, statutes

stiff-necked

Related Ideas:

stiffen his neck, stubborn, stubbornness

Definition:

The term "stiff-necked" is an idiom used in the Bible to describe people who keep disobeying God and refuse to repent. Such people are very proud and will not submit to God's authority.

- Similarly, the term "stubborn" describes a person who refuses to change his mind or actions even when urged to do so. Stubborn people will not listen to good advice or warnings that other people give them.
- The Old Testament described the Israelites as "stiff-necked" because they did not listen to the many messages from God's prophets who urged them to repent and turn back to Yahweh.
- If a neck is "stiff" it does not bend easily. The project language may have a different idiom that communicates that a person is "unbending" in that he refuses to change his ways.
- Other ways to translate this term could include "pridefully stubborn" or "arrogant and unyielding" or "refusing to change."
- If a person "stiffens his neck," he becomes stubborn.

(See also: [arrogant](#), [proud](#), [repent](#))

Bible References:

- Acts 07:51
- Deuteronomy 09:13-14
- Exodus 13:14-16
- Jeremiah 03:17

Word Data:

- Strong's: H47, H3513, H5637, H6203, H6484, H7185, H7190, H8307, G483, G4644, G4645

Forms Found in the English ULB:

stiff neck, stiff-necked, stiffen ... necks, stiffened ... neck, stiffened ... necks, stiffens ... neck, stubborn, stubbornly, stubbornness

stone

Definition:

A stone is a small rock. To "stone" someone is to throw stones and larger rocks at that person with the intention of killing him. A "stoning" is an event in which someone was stoned.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.

- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- In the New Testament, Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed for testifying about Jesus, was stoned to death.
- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: [adultery](#), [commit](#), [crime](#), [death](#), [Lystra](#), [testimony](#))

Bible References:

- Acts 07:57-58
- Acts 07:59-60
- Acts 14:05
- Acts 14:19-20
- John 08:4-6
- Luke 13:34
- Luke 20:06
- Matthew 23:37-39

Word Data:

- Strong's: H68, H69, H1382, H1496, H1530, H2106, H2672, H4676, H4678, H5619, H6443, H6697, H6872, H7275, H7671, G2642, G2991, G3034, G3035, G3036, G3037, G4348, G5586

Forms Found in the English ULB:

stone, stoned, stones, stoning

storehouse

Related Ideas:

barn, storage, store cities, storerooms, treasure, treasury

Definition:

A "storehouse" is a large building that is used for keeping food or other things, often for a long time.

- In the Bible a "storehouse" was usually used to store extra grain and other food to be used later when there was a famine.
- The storehouses of the temple contained valuable things that had been dedicated to Yahweh, such as gold and silver. Some of these things used to repair and maintain the temple were also kept there.
- The term "storehouse" can also be used figuratively to refer to all the good things that God wants to give to his people.
- Other ways to translate "storehouse" could include "a building for storing grain" or "place for keeping food" or "room for keeping valuable things safe."
- A "treasure" is a very valuable object.
- A "treasury" is can be a place where treasures are stored, but it is more often a place where officials store money.

(See also: [consecrate](#), [dedicate](#), [famine](#), [gold](#), [grain](#), [silver](#), [temple](#))

Bible References:

- 2 Chronicles 16:2-3
- Luke 03:17
- Matthew 03:12

- Psalms 033:07

Word Data:

- Strong's: H214, H618, H624, H1004, H4035, H4200, H4543, G596

Forms Found in the English ULB:

barn, barns, storage, store cities, storehouse, storehouses, storerooms, treasure, treasures, treasuries, treasury  
strength

Related Ideas:

strengthen, strong, stronger, strongest

Definitions:

The term "strength" refers to physical, emotional, or spiritual power. To "strengthen" someone or something means to make that person or object stronger.

- "Strength" can also refer to the power to withstand some kind of opposing force.
- A person has "strength of will" if he is able to avoid sinning when tempted.
- One writer of the Psalms called Yahweh his "strength" because God helped him to be strong.
- If a physical structure like a wall or building is being "strengthened," people are rebuilding the structure, reinforcing it with more stones or brick so that it can withstand an attack.

Translation Suggestions

- In general, the term "strengthen" can be translated as "cause to be strong" or "make more powerful."
- In a spiritual sense, the phrase "strengthen your brothers" could also be translated as "encourage your brothers" or "help your brothers to persevere."
- The following examples show the meaning of these terms in longer expressions and how they can be translated.
- "puts strength on me like a belt" means "causes me to be completely strong, like a belt that completely surrounds my waist."
- "in quietness and trust will be your strength" means "acting calmly and trusting in God will make you spiritually strong."
- "will renew their strength" means "will become stronger again."
- "by my strength and by my wisdom I acted" means "I have done all this because I am so strong and wise."
- "strengthen the wall" means "reinforce the wall" or "rebuild the wall."
- "I will strengthen you" means "I will cause you to be strong"
- "in Yahweh alone are salvation and strength" means "Yahweh is the only one who saves us and strengthens us."
- "the rock of your strength" means "the faithful one who makes you strong"
- "with the saving strength of his right hand" means "he strongly rescues you from trouble like someone who holds you safely with his strong hand."

- "of little strength" means "not very strong" or "weak."
- "with all my strength" means "using my best efforts" or "strongly and completely."

(See also: [faithful](#), [persevere](#), [right hand](#), [save](#))

Bible References:

- 2 Kings 18:19-21
- 2 Peter 02:11
- Luke 10:27
- Psalm 021:01

Word Data:

- Strong's: H193, H202, H353, H360, H386, H410, H553, H556, H1368, H1369, H1396, H2220, H2388, H2389, H2391, H2392, H2393, H2428, H3027, H3028, H3559, H3581, H3811, H3955, H4392, H4581, H5326, H5331, H5582, H5794, H5797, H5807, H5810, H5934, H5975, H6099, H6106, H6109, H6697, H6965, H7292, H7307, H8003, H8443, H8623, H8624, H8631, H8632, H8633, G461, G950, G1411, G1412, G1415, G1743, G1765, G1840, G1991, G2159, G2478, G2479, G2480, G2901, G2904, G3619, G4599, G4732, G4733, G4741

Forms Found in the English ULB:

become strong, made ... strong, made ... stronger, make ... strong, makes ... strong, strength, strengthen, strengthened, strengthening, strengthens, strong, stronger, strongest

strife

Related Ideas:

argue, argument, conflict, contention, dispute, quarrel

Definition:

The term "strife" refers to physical or emotional conflict between people.

- A person who causes strife does things that result in strong disagreements between people and in hurt feelings.
- Sometimes the use of the word "strife" implies that strong emotions are involved, such as anger or bitterness.
- Other ways to translate "strife" could include "argument" or "contention" or "disagreement" or "dispute" or "conflict."

(See also: [angry](#))

Bible References:

- 1 Corinthians 03:3-5
- Habakkuk 01:03
- Philippians 01:17
- Proverbs 17:01
- Psalms 055:8-9
- Romans 13:13



Word Data:

- Strong's: H1777, H1779, H4066, H4090, H4683, H4808, H6635, H7379, H7701, G485, G1252, G2052, G3055, G3163, G3164, G5379

Forms Found in the English ULB:

arguing, argument, conflict, conflicts, contention, dispute, disputes, quarrel, quarreling, quarrels, strife

strong drink

Definition:

The term "strong drink" refers to drinks that have been fermented and have alcohol in them.

- Alcoholic drinks are made from either grain or fruit and have undergone fermentation.
- Kinds of "strong drink" include grape wine, palm wine, beer, and apple cider. Distilled alcoholic drinks had not been invented yet. In the Bible, grape wine was the most frequently mentioned strong drink.
- Priests and anyone who took a special vow such as the "Nazirite vow" were not permitted to drink fermented drinks.
- This term could also be translated as "fermented drink" or "alcoholic drink."

(See also: [grape](#), [Nazirite](#), [vow](#), [wine](#))

Bible References:

- Isaiah 05:11-12
- Leviticus 10:09
- Luke 01:14-15
- Numbers 06:03

Word Data:

- Strong's: H5435, H7941, H8248, G4608

Forms Found in the English ULB:

strong drink, strong drinks

stronghold

Related Ideas:

battlement, city wall, fortification, fortified, fortress

Definition:

The terms "stronghold" and "fortress" both refer to places that are well protected against an attack by enemy soldiers. The term "fortified" describes a city or other place that has been made safe from attack.

- Often, strongholds and fortresses were manmade structures with defensive walls. They could also have been places with natural protective barriers such as rocky cliffs or high mountains.
- People fortified strongholds by building thick walls or other structures that made it difficult for an enemy to break through.
- "Stronghold" or "fortress" could be translated as "securely strong place" or "strongly protected place."
- The term "fortified city" could be translated as "securely protected city" or "strongly built city."

- These ideas were also used figuratively to refer to God as a stronghold or fortress for those who trust in him.
- Another figurative meaning for the term "stronghold" referred to something that someone wrongly trusted in for security, such as a false god or other thing that was worshiped instead of Yahweh. This could be translated as "false strongholds."
- This term should be translated differently from "refuge," which emphasizes safety more than the concept of being fortified.
- A "city wall" was tall, strong wall around a city that was meant to keep enemies out of the city.
- A "battlement" is a low wall along the top of a city wall that soldiers could hide behind and shoot through at their enemies below.

(See also: [false god](#), [false god](#), [refuge](#), [Yahweh](#))

#### Bible References:

- 2 Corinthians 10:04
- 2 Kings 08:10-12
- 2 Samuel 05:8-10
- Acts 21:35
- Habakkuk 01:10-11

#### Word Data:

- Strong's: H759, H1001, H1002, H1003, H1219, H1225, H2388, H4013, H4026, H4581, H4526, H4679, H4685, H4686, H4692, H4694, H4869, H5794, H5797, H5800, H6438, H7682, G3794, G3925

#### Forms Found in the English ULB:

battlements, city wall, fortifications, fortified, fortress, fortresses, stronghold, strongholds

stumble

#### Related Ideas:

reel

#### Definition:

The term "stumble" means "almost fall" when walking or running. Usually it involves tripping over something.

- Figuratively, to "stumble" can mean to "sin" or to "falter" in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.
- "Stumble" can also be used figuratively to mean "sin" or "stop believing."
- The word "reel" means to lose one's balance and have trouble walking.

#### Translation Suggestions

- In contexts where the term "stumble" means to physically trip over something, it should be translated with a term that means "almost fall" or "trip over."
- When stumble is used figuratively it could also be translated as "become weak" or "stumble by sinning" or "stumble by not believing."
- The phrase "made to stumble" could be translated as "caused to become weak" or "caused to falter."

(See also: [believe](#), [persecute](#), [sin](#), [stumbling block](#))

Bible References:

- 1 Peter 02:08
- Hosea 04:05
- Isaiah 31:3
- Matthew 11:4-6
- Matthew 18:08

Word Data:

- Strong's: H1762, H3782, H4383, H5062, H5063, H5307, H6328, H6761, H8058, G679, G4348, G4350, G4417, G4624, G4625

Forms Found in the English ULB:

causes ... to stumble, reeling, stumble, stumbled, stumbles, stumbling

stumbling block

Related Ideas:

occasion for stumbling, stone of stumbling

Definition:

The term "stumbling block" or "stone of stumbling" refers to a physical object that causes a person to trip and fall.

- A figurative stumbling block is anything that causes a person to fail in a moral or spiritual sense.
- Also figuratively, a "stumbling block" or "stone of stumbling" can be something that prevents someone from having faith in Jesus or that causes someone to not grow spiritually.
- Often it is sin that is like a stumbling block to oneself or to others.
- Sometimes God places a stumbling block in the way of people who are rebelling against him.

Translation Suggestions:

- If a language has a term for an object that triggers a trap, that word could be used to translate this term.
- This term could also be translated as "stone that causes stumbling" or "something that causes someone to not believe" or "obstacle that causes doubt" or "obstacle to faith" or "something that causes someone to sin."

(See also: [stumble](#), [sin](#))

Bible References:

- 1 Corinthians 01:23
- Galatians 05:11
- Matthew 05:29-30
- Matthew 16:23
- Romans 09:33

Word Data:

- Strong's: H4383, H6697, G3037, G4349, G4625

Forms Found in the English ULB:

occasion for stumbling, stone of stumbling, stumbling block, stumbling blocks

subject

Related Ideas:

force to become slaves, subdue, subject, subjection

Definitions:

A person is the "subject" of another person if the second person rules over the first. To "be subject to" is to "obey" or to "submit to the authority of."

- The phrase "put in subjection to" refers to causing people to be under the authority of a leader or ruler.
- To "subject someone to something" means to cause that person to experience something negative, such as punishment.
- Sometimes the term "subject" is used to refer to being the topic or focus of something, such as in, "you will be the subject of ridicule."
- The phrase "be subject to" means the same as "be submissive to" or "submit to."

(See also: [submit](#))

Bible References:

- 1 Corinthians 02:14-16
- 1 Kings 04:06
- 1 Peter 02:18-20
- Hebrews 02:05
- Proverbs 12:23-24

Word Data:

- Strong's: H1697, H3533, H3665, H4522, H5647, H5927, H8214, G350, G1396, G1777, G4029, G5293

Forms Found in the English ULB:

are subjected, be subject to, be subjected, forced to become slaves, in subjection to, not subjected, subdue, subdued, subject, subject to, subjected, subjection, subjects, was subjected, were subjected

submit

Related Ideas:

submission

Definition:

To "submit" usually means to voluntarily place oneself under the authority of a person or government.

- The Bible tells believers in Jesus to submit to God and other authorities in their lives.
- The instruction to "submit to one another" means to humbly accept correction and to focus on the needs of others rather than on our own needs.
- To "live in submission to" means to put oneself under the authority of something or someone.

Translation Suggestions:

- The command "submit to" could be translated as "put yourself under the authority of" or "follow the leadership of" or "humbly honor and respect"
- The term "submission" could be translated as "obedience" or "the following of authority."
- The phrase "live in submission to" could be translated as "be obedient to" or "put oneself under the authority of."
- The phrase "be in submission" could be translated as "humbly accept authority."

(See also: [subject](#))

Bible References:

- 1 Corinthians 14:34-36
- 1 Peter 03:01
- Hebrews 13:15-17
- Luke 10:20

Word Data:

- Strong's: H3584, G5226, G5292, G5293

Forms Found in the English ULB:

in submission, submission, submit, submits, submitted, submitting

suffer

Related Ideas:

misery

Definition:

The terms "suffer" and "suffering" refer to experiencing something very unpleasant, such as illness, pain, or other hardships.

- When people are persecuted or when they are sick, they suffer.
- Sometimes people suffer because of wrong things they have done; other times they suffer because of sin and disease in the world.
- Suffering can be physical, such as feeling pain or sickness. It can also be emotional, such as feeling fear, sadness, or loneliness.
- 'Misery' is what a person feels when they suffer.

Translation Suggestions:

- The term "suffer" can be translated as "feel pain" or "endure difficulty" or "experience hardships" or "go through difficult and painful experiences."
- Depending on the context, "suffering" could be translated as "extremely difficult circumstances" or "severe hardships" or "experiencing hardship" or "time of painful experiences."
- The phrase "suffer thirst" could be translated as "experience thirst" or "suffer with thirst."
- To "suffer violence" could also be translated as "undergo violence" or "be harmed by violent acts."

Bible References:

- 1 Thessalonians 02:14-16

- 2 Thessalonians 01:3-5
- 2 Timothy 01:08
- Acts 07:11-13
- Isaiah 53:11
- Jeremiah 06:6-8
- Matthew 16:21
- Psalms 022:24
- Revelation 01:09
- Romans 05:3-5

Word Data:

- Strong's: H816, H943, H1741, H1934, H4531, G4912, H5142, H5375, H5999, H6001, H6031, H6040, H6041, H6090, H6770, H6869, H6887, H7489, H7661, G91, G941, G971, G2210, G2346, G2347, G2552, G2553, G2561, G3804, G3958, G4310, G4778, G4777, G4841, G5004

Forms Found in the English ULB:

miseries, suffer, suffered, suffering, sufferings, suffers

sulfur

Definition:

Sulfur is a yellow substance that becomes a burning liquid when it is set on fire.

- Sulfur also has a very strong smell that is like the odor of rotten eggs.
- In the Bible, burning sulfur is a symbol of God's judgment on ungodly and rebellious people.
- During the time of Lot, God rained down fire and sulfur on the evil cities of Sodom and Gomorrah.
- In some English Bible versions, sulfur is referred to as "brimstone," which literally means "burning stone."

Translation Suggestions:

- Possible translations of this term could include "yellow stone that burns" or "burning yellowish rock."

(See also: [Gomorrah](#), [judge](#), [Lot](#), [rebel](#), [Sodom](#), [godly](#))

Bible References:

- Genesis 19:24
- Isaiah 34:09
- Luke 17:29
- Revelation 20:10

Word Data:

- Strong's: H1614, G2303

Forms Found in the English ULB:

sulfur

## sweep

### Definitions:

To "sweep" usually means to remove dirt by making broad, quick movements with a broom or brush. "Swept" is the past tense of "sweep." These words are also used figuratively.

- The term "sweep" is used figuratively to describe how an army attacks with swift, decisive, wide-reaching movements.
- For example, Isaiah prophesied that the Assyrians would "sweep through" the Kingdom of Judah. This means they would destroy Judah and capture its people.
- The term "sweep" can also be used to describe the manner in which rapidly flowing water pushes things and forces them away.
- When overwhelming, difficult things are happening to a person, it can be said that they are "sweeping over" him.

(See also: [Assyria](#), [Isaiah](#), [Judah](#), [prophet](#))

### Bible References:

- 1 Kings 16:03
- Daniel 11:40-41
- Genesis 18:24
- Proverbs 21:7-8
- Psalms 090:05

### Word Data:

- Strong's: H857, H1640, H2498, H2894, H3261, H5500, H5595, H5674, H7857, G4216, G4563, G4951

### Forms Found in the English ULB:

sweep, sweep ... away, sweeping, sweeps, swept, swept up

## sword

### Related Ideas:

dagger, swordsmen

### Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- In ancient times the length of a sword's blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
- Jesus' disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest's servant.
- Both John the Baptist and the apostle James were beheaded with swords.
- A "dagger" is a short sword used to stab people who are close by.

### Translation Suggestions

- A sword is used as a metaphor for God's word. God's teachings in the Bible exposed people's innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain.

- One way to translate this figurative use would be, "God's word is like a sword, which cuts deeply and exposes sin."
- Another figurative use of this term occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as "the tongue is like a sword that can badly injure someone."
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a "sharp weapon" or "long knife." Some translations could include a picture of a sword.

(See also: [James \(brother of Jesus\)](#), [John \(the Baptist\)](#), [tongue](#), [word of God](#))

Bible References:

- Acts 12:02
- Genesis 27:40
- Genesis 34:25
- Luke 02:33-35
- Luke 21:24
- Matthew 10:34
- Matthew 26:55
- Revelation 01:16

Word Data:

- Strong's: H19, H2719, H4380, H6609, H7524, H7973, G3162, G4501

Forms Found in the English ULB:

dagger, sword, swords, swordsmen

synagogue

Definition:

A synagogue is a building where Jewish people meet together to worship God.

- Since ancient times, a synagogue's services have included times of prayer, scripture reading, and teaching about the scriptures.
- The Jews originally started building synagogues as places to pray and worship God in their own cities, because many of them lived far away from the temple in Jerusalem.
- Jesus often taught in synagogues and healed people there.
- The word "synagogue" can be used figuratively to refer to the group of people meeting there.

(See also: [heal](#), [Jerusalem](#), [Jew](#), [pray](#), [temple](#), [word of God](#), [worship](#))

Bible References:

- Acts 06:09
- Acts 14:1-2
- Acts 15:21
- Acts 24:10-13
- John 06:59
- Luke 04:14
- Matthew 06:1-2
- Matthew 09:35-36



- Matthew 13:54

Word Data:

- Strong's: G656, G752, G4864

Forms Found in the English ULB:

synagogue, synagogues

tabernacle

Related Ideas:

dwelling place, habitation

Definition:

The word "tabernacle" means "dwelling place."

The tabernacle was a special tent-like structure where the Israelites worshiped God during the 40 years they traveled around in the desert.

- God had given the Israelites detailed instructions for building this large tent, which had two rooms and was surrounded by an enclosed courtyard.
- Each time the Israelites moved to a different place in the desert to live, the priests would take the tabernacle apart and carry it to their next campsite. Then they would set it up again in the center of their new camp.
- The tabernacle was constructed of wood frames hung with curtains made of cloth, goat hair, and animal skins. The courtyard surrounding it was enclosed with more curtains.
- The two sections of the tabernacle were the Holy Place (where the altar for burning incense was located) and the Most Holy Place (where the ark of the covenant was kept).
- The courtyard of the tabernacle had an altar for burning animal sacrifices and a special washbasin for ritual cleansing.
- The Israelites stopped using the tabernacle when the temple was built in Jerusalem by Solomon.
- Another word for "dwelling place" is "habitation."

Translation Suggestions:

- Other ways to translate "tabernacle" could include, "sacred tent" or "tent where God was" or "God's tent."
- Make sure that the translation of this term is different from the translation of "temple."

(See also: [altar](#), [altar of incense](#), [ark of the covenant](#), [temple](#), [tent of meeting](#))

Bible References:

- 1 Chronicles 21:30
- 2 Chronicles 01:2-5
- Acts 07:43
- Acts 07:45
- Exodus 38:21
- Joshua 22:19-20
- Leviticus 10:16-18

Word Data:

- Strong's: H168, H4908, H7900, G3613, G4633

Forms Found in the English ULB:

dwelling place, dwellings, habitation, tabernacle

tax

Related Ideas:

tax collector, taxation, taxpayers, toll

Definition:

The terms "tax" and "taxes" refer to money or goods that people pay to a government that is in authority over them. A "tax collector" was a government worker whose job was to receive money that people were required to pay the government in taxes.

- The amount of money that is paid as a tax is usually based on the value of an item or on how much a person's property is worth.
- In the time of Jesus and the apostles, the Roman government required taxes from everyone living in the Roman empire, including the Jews.
- If taxes are not paid, the government can take legal action against a person to get the money that is owed.
- Joseph and Mary traveled to Bethlehem to be counted in the census held to tax everyone living in the Roman empire.
- The term "tax" could also be translated as, "required payment" or "government money" or "temple money," depending on the context.
- To "pay taxes" could also be translated as to "pay money to the government" or "receive money for the government" or "make the required payment." To "collect taxes" could be translated as to "receive money for the government."
- A "tax collector" is someone who works for the government and receives the money that people are required to pay it.
- The people who collected taxes for the Roman government would often demand more money from the people than the government required. The tax collectors would keep the extra amount for themselves.
- Because tax collectors cheated people in this way, the Jews considered them to be among the worst of sinners.
- The Jews also considered Jewish tax collectors to be traitors to their own people because they worked for the Roman government which was oppressing the Jewish people.
- The phrase, "tax collectors and sinners" was a common expression in the New Testament, showing how much the Jews despised tax collectors.
- A "toll" is a tax for using a road or a tax on things that people buy or sell.

(See also: [Jew](#), [Rome](#), [sin](#))

Bible References

- Luke 20:21-22
- Mark 02:13-14
- Matthew 09:7-9
- Numbers 31:28-29
- Romans 13:6-7
- Luke 03:12-13
- Luke 05:27-28
- Matthew 05:46-48

- Matthew 09:10-11
- Matthew 11:18-19
- Matthew 17:26-27
- Matthew 18:17

Word Data:

- Strong's: H1093, H1983, H2670, H4060, H4371, H4522, H4864, H5065, H5674, H6186, G1323, G2778, G5057, G5058, G5411

Forms Found in the English ULB:

tax, tax collector, tax collectors, taxation, taxed, taxes, taxing, taxpayers, toll, tolls

teach

Related Ideas:

educated, teaching, untaught

Definition:

To "teach" someone is to tell him something he doesn't already know. It can also mean to "provide information" in general, with no reference to the person who is learning. Usually the information is given in a formal or systematic way. A person's "teaching" is or his "teachings" are what he has taught.

- A "teacher" is someone who teaches. The past action of "teach" is "taught."
- When Jesus was teaching, he was explaining things about God and his kingdom.
- Jesus' disciples called him "Teacher" as a respectful form of address for someone who taught people about God.
- The information that is being taught can be shown or spoken.
- The phrase "what you have been taught" could also be translated as, "what these people have taught you" or "what God has taught you," depending on the context.
- Other ways to translate "teach" could include "tell" or "explain" or "instruct."
- Often this term can be translated as "teaching people about God."
- A person who is "educated" has been taught formally.
- A person who is "untaught" has not been taught.
- A "teaching" is the information that someone teaches.

(See also: [instruct](#), [teacher](#), [word of God](#))

Bible References:

- 1 Timothy 01:03
- Acts 02:40-42
- John 07:14
- Luke 04:31
- Matthew 04:23
- Psalms 032:08

Word Data:

- Strong's: H502, H995, H2094, H2449, H2596, H3045, H3046, H3256, H3384, H3925, H3948, H7919, H8150, H8451, G1317, G1319, G1321, G1322, G2085, G2605, G2727, G2312, G2567, G3811

Forms Found in the English ULB:

educated, taught, teach, teaches, teaching, teachings, untaught

teacher

Definition:

A teacher is a person who gives other people new information. Teachers help others to obtain and use both knowledge and skills.

- In the Bible, the word "teacher" is used in a special sense to refer to someone who teaches about God.
- People who learn from a teacher are called "students" or "disciples."
- In some Bible translations, this term is capitalized ("Teacher") when it is used as a title for Jesus.

Translation Suggestions:

- The usual word for a teacher can be used to translate this term, unless that word is only used for a school teacher.
- Some cultures may have a special title that is used for religious teachers, such as "Sir" or "Rabbi" or "Preacher."

(See also: [disciple](#), [preach](#))

Bible References:

- Ecclesiastes 01:12-15
- Ephesians 04:11-13
- Galatians 06:6-8
- Habakkuk 02:18
- James 03:02
- John 01:37-39
- Luke 06:40
- Matthew 12:38-40

Word Data:

- Strong's: H3384, H3887, H3925, G1320, G2567, G3547, G5572

Forms Found in the English ULB:

teacher, teachers

temple

Related Ideas:

shrine

Definitions:

A temple is a special building in which people worship their god or gods. The most important temple in the Bible was where the Israelites worshiped the true God with prayers and sacrifices. It was located on Mount Moriah in the city of Jerusalem.

- Often the term "temple" referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- King Solomon built the Temple during his reign. It was supposed to be the permanent place of worship in Jerusalem.
- In the New Testament, the term "temple of the Holy Spirit" is used to refer to believers in Jesus as a group, because the Holy Spirit lives in them.
- A "shrine" is a small place where people worship or an object of worship.

Translation Suggestions:

- Usually when the text says that people were "in the temple," it is referring to the courtyards outside the building. This could be translated as "in the temple courtyards" or "in the temple complex."
- Where it refers specifically to the building itself, some translations translate "temple" as "temple building," to make it the reference clear.
- Ways to translate "temple" could include, "God's holy house" or "sacred worship place."
- Often in the Bible, the temple is referred to as "the house of Yahweh" or "the house of God."

(See also: [sacrifice](#), [Solomon](#), [Babylon](#), [Holy Spirit](#), [tabernacle](#), [courtyard](#), [Zion](#), [house](#))

Bible References:

- Acts 03:02
- Acts 03:08
- Ezekiel 45:18-20
- Luke 19:46
- Nehemiah 10:28
- Psalm 079:1-3

Word Data:

- Strong's: H1002, H1004, H1964, H1965, G1493, G2411, G3624, G3485

Forms Found in the English ULB:

shrine, shrines, temple, temples

tempt

Related Ideas:

temptation, tempter

Definition:

To tempt someone is to try to get that person to do something wrong.

- A temptation is something that causes a person to want to do something wrong.
- People are tempted by their own sinful nature and by other people.

- Satan also tempts people to disobey God and to sin against God by doing wrong things.
- Satan tempted Jesus and tried to get him to do something wrong, but Jesus resisted all of Satan's temptations and never sinned.
- Someone who is "tempting God" is not trying to get him to do something wrong, but rather, is continuing in stubborn disobedience of him to the point that God must respond by punishing him. This is also called "testing God."

Translation Suggestions:

- The term "tempt" can be translated as, "try to cause to sin" or "entice" or "cause a desire to sin."
- Ways to translate "temptations" could include, "things that tempt" or "things that entice someone to sin" or "things that cause desire to do something wrong."
- To "tempt God" could be translated as to "put God to the test" or to "test God" or to "try God's patience" or to "cause God to have to punish" or to "stubbornly keep disobeying God."

(See also: [disobey](#), [Satan](#), [sin](#), [test](#))

Bible References:

- 1 Thessalonians 03:4-5
- Hebrews 04:15
- James 01:13
- Luke 04:02
- Luke 11:04
- Matthew 26:41

Word Data:

- Strong's: H4531, H5254, G551, G3985, G3986, G3987

Forms Found in the English ULB:

tempt, temptation, tempted, tempter, tempting

tent

Related Ideas:

camp, encamp, tentmaker

Definition:

A tent is a portable shelter made of sturdy fabric that is draped over a structure of poles and attached to them.

- Tents can be small, with just enough space for a few people to sleep in, or they can be very large, with space for an entire family to sleep, cook, and live in.
- For many people, tents are used as permanent dwelling places. For example, during most of the time that Abraham's family lived in the land of Canaan, they dwelled in large tents constructed from sturdy cloth made of goat hair.
- The Israelites also lived in tents during their forty-year wanderings through the desert of Sinai.
- The tabernacle building was a kind of very large tent, with thick walls made of cloth curtains.
- When the apostle Paul traveled to different cities to share the gospel, he supported himself by making tents.
- The term "tents" is sometimes used figuratively to refer generally to where people live. This could also be translated as "homes" or "dwellings" or "houses" or even "bodies."
- To "camp" is to sleep in tents or other temporary shelters.

- To "encamp" is for an army to set up camp near a place they will attack.

(See also: [Abraham](#), [Canaan](#), [curtain](#), [Paul](#), [Sinai](#), [tabernacle](#), [tent of meeting](#))

Bible References:

- 1 Chronicles 05:10
- Daniel 11:45
- Exodus 16:18
- Genesis 12:09

Word Data:

- Strong's: H167, H168, H2918, H3407, H4908, H6898, G3925, G4633, G4636

Forms Found in the English ULB:

camp, camped, camping, camps, encamp, encamped, encampments, encamps, tent, tentmakers, tents

tent of meeting

Definitions:

The term "tent of meeting" refers to a tent which was a temporary place where God met with Moses before the tabernacle was built.

- The tent of meeting was set up outside the camp of the Israelites.
- When Moses went into the tent of meeting to meet with God, a pillar of cloud would stand at the entrance to the tent as a sign of God's presence there.
- After the Israelites built the tabernacle, the temporary tent was no longer needed and the term "tent of meeting" was sometimes used to refer to the tabernacle.

(See also: [Israel](#), [Moses](#), [pillar](#), [tabernacle](#), [tent](#))

Bible References:

- 1 Kings 02:28-29
- Joshua 19:51
- Leviticus 01:02
- Numbers 04:31-32

Word Data:

- Strong's: H168, H4150

Forms Found in the English ULB:

tent of meeting

tenth

Related Ideas:

tithe

Definition:

The terms "tenth" and "tithe" refer to "ten percent" or "one-out-of-ten portion" of one's money, crops, livestock, or other possessions, which is given to God.

- In the Old Testament, God instructed the Israelites to set aside a tenth of their belongings to give as an offering of thanksgiving to him.
- This offering was used to support the Levite tribe of Israel who served the Israelites as priests and caretakers of the tabernacle and later, the temple.
- In the New Testament, God does not require giving a tithe, but instead he instructs believers to generously and cheerfully help people in need and support the work of Christian ministry.
- This could also be translated as "one-tenth" or "one out of ten."

(See also: [believe](#), [Israel](#), [Levite](#), [livestock](#), [Melchizedek](#), [minister](#), [sacrifice tabernacle](#), [temple](#))

Bible References:

- Genesis 14:19-20
- Genesis 28:20-22
- Hebrews 07:4-6
- Isaiah 06:13
- Luke 11:42
- Luke 18:11-12
- Matthew 23:23-24

Word Data:

- Strong's: H4643, H6237, H6241, G586, G1181, G1183

Forms Found in the English ULB:

tenth, tenths, tithe, tithes

terror

Related Ideas:

panic, terrible, terrify, terrorize

Definition:

The term "terror" refers to a feeling of extreme fear. To "terrify" someone means to cause that person to feel very afraid.

- A "terror" is something or someone that causes great fear or dread. An example of a terror could be an attacking enemy army or a plague or disease that is widespread, killing many people.
- These terrors can be described as "terrifying." This term could be translated as, "fear-causing" or "terror-producing."
- The judgment of God will someday cause terror in unrepentant people who reject his grace.
- The "terror of Yahweh" could be translated as "the terrifying presence of Yahweh" or "the dreaded judgment of Yahweh" or "when Yahweh causes great fear."
- Ways to translate "terror" could also include "extreme fear" or "deep dread."
- To "terrorize" people means to do things that cause them to be extremely afraid.
- The word "panic" refers to a sudden strong fear that may cause people to do things without thinking clearly about the situation.



(See also: [adversary](#), [fear](#), [judge](#), [plague](#), [Yahweh](#))

Bible References:

- Deuteronomy 02:25
- Exodus 14:10
- Luke 21:09
- Mark 06:48-50

Word Data:

- Strong's: H366, H367, H926, H928, H1091, H1161, H1204, H1205, H1763, H2111, H2113, H2189, H2729, H2731, H2847, H2851, H2865, H3372, H3707, H4032, H4172, H4288, H4637, H6184, H6206, H6343, H6973, H7374, G1629, G1630, G1719, G4422, G4426, G5400, G5401

Forms Found in the English ULB:

panic, terrible, terrified, terrify, terrifying, terrifying events, terrifying thing, terror, terrorize, terrorized, terrors  
test

Related Ideas:

put to the test

Definition:

The term "test" refers to a difficult or painful experience that reveals a person's strengths and weaknesses.

- God tests people, but he does not tempt them to sin. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people's sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To "put to the test" can mean, "challenge something or someone to prove its value."
- In the context of putting God to the test, it means to try to make him do a miracle for us, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term to "test" could also be translated as, to "challenge" or to "cause to experience difficulties" or to "prove."
- Ways to translate "a test" could be, "a challenge" or "a difficult experience."
- To "put to the test" could be translated as to "test" or to "set up a challenge" or to "force to prove oneself."
- In the context of testing God, this could be translated as, "trying to force God to prove his love."
- In some contexts, when God is not the subject, the term "test" can mean "tempt."

(See also: [tempt](#))

Bible References:

- 1 John 04:01
- 1 Thessalonians 05:21
- Acts 15:10

- Genesis 22:01
- Isaiah 07:13
- James 01:12
- Lamentations 03:40-43
- Malachi 03:10
- Philippians 01:10
- Psalm 026:02

Word Data:

- Strong's: H1305, H2713, H5254, H5713, H5715, H5749, H6030, H8584, G350, G1252, G1263, G1381, G1382, G1598, G1957, G2983, G3140, G3141, G3142, G3143, G3984, G3985, G3986, G4451, G4828

Forms Found in the English ULB:

put ... to the test, test, tested, testing, tests

testimony

Related Ideas:

eyewitness, testify, witness

Definition:

When a person gives "testimony" he makes a statement about something he knows, claiming that the statement is true. To "testify" is to give "testimony."

- Often a person "testifies" about something he has experienced directly.
- A witness who gives "false testimony" does not tell the truth about what happened.
- Sometimes the term "testimony" refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus' followers testified about the events of Jesus' life, death, and resurrection.

The term "witness" refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term "eyewitness" emphasizes that the person was actually there and saw what happened.

- To "witness" something means to see it happen.
- At a trial, a witness "gives witness" or "bears witness." This has the same meaning as "testify."
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a "false witness." He is said to "give false witness" or to "bear false witness."
- The expression "be a witness between" means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

Translating "testify" and "testimony":

- The term "testify" or "give testimony" could also be translated as, "tell the facts" or "tell what was seen or heard" or "tell from personal experience" or "tell what happened."
- Ways to translate "testimony" could include, "report of what happened" or "statement of what is true" or "what has been said."
- The phrase, "as a testimony to them" could be translated as, to "show them what is true" or to "prove to them what is true."

- The phrase, "as a testimony against them" could be translated as, "which will show them their sin" or "exposing their hypocrisy" or "which will prove that they are wrong."
- To "give false testimony" could be translated as "say false things about" or "state things that are not true."

Translating "witness" and "eyewitness":

- The term "witness" or "eyewitness" could be translated with a word or phrase that means "person seeing it" or "the one who saw it happen" or "those who saw and heard (those things)."
- Something that is "a witness" could be translated as "guarantee" or "sign of our promise" or "something that testifies that this is true."
- The phrase "you will be my witnesses" could also be translated as "you will tell other people about me" or "you will teach people the truth that I taught you" or "you will tell people what you have seen me do and heard me teach."
- To "witness to" could be translated as to "tell what was seen" or to "testify" or to "state what happened."
- To "witness" something could be translated as to "see something that happens" or to "experience something that happens."

(See also: [ark of the covenant](#), [guilt](#), [judge](#), [prophet](#), [true](#))

Bible References:

- Deuteronomy 31:28
- Micah 06:03
- Matthew 26:60
- Mark 01:44
- John 01:07
- John 03:33
- Acts 04:32-33
- Acts 07:44
- Acts 13:31
- Romans 01:09
- 1 Thessalonians 02:10-12
- 1 Timothy 05:19-20
- 2 Timothy 01:08
- 2 Peter 01:16-18
- 1 John 05:6-8
- 3 John 01:12
- Revelation 12:11

Word Data:

- Strong's: H5707, H5713, H5715, H5749, H6030, H6315, H8584, G267, G1263, G1957, G2649, G3140, G3141, G3142, G3143, G3144, G4828, G4901, G5575, G5576, G5577

Forms Found in the English ULB:

eyewitness, eyewitnesses, testified, testifies, testify, testify against, testifying, testimony, witness, witnessed, witnesses

## tetrarch

### Definition:

The term "tetrarch" refers to a governing official who ruled over part of the Roman Empire. Each tetrarch was under the authority of the Roman emperor.

- The title "tetrarch" means "one of four joint rulers."
- Starting under the Emperor Diocletian, there were four major divisions of the Roman Empire and each tetrarch ruled one division.
- The kingdom of Herod "the Great," who was king at the time of the birth of Jesus, was divided into four sections after his death, and ruled by his sons as "tetrarchs," or "rulers of a fourth."
- Each division had one or more smaller parts called "provinces," such as Galilee or Samaria.
- "Herod the tetrarch" is mentioned several times in the New Testament. He is also known as "Herod Antipas."
- The term "tetrarch" could also be translated as "regional governor" or "provincial ruler" or "ruler" or "governor."

(See also: [governor](#), [Herod Antipas](#), [province](#), [Rome](#), [ruler](#))

### Bible References:

- Luke 03:1-2
- Luke 09:07
- Matthew 14:1-2

### Word Data:

- Strong's: G5075, G5076

### Forms Found in the English ULB:

tetrarch

the sea

### Facts:

In the Bible, the "Great Sea" or "western sea" refers to what is now called the "Mediterranean Sea," which was the largest body of water known to the people of Bible times.

- The Mediterranean Sea is bordered by : Israel (east), Europe (north and west), and Africa (south).
- This sea was very important in ancient times for trade and travel since it bordered so many countries. Cities and people groups located on the coast of this sea were very prosperous because of how easy it was to access goods from other countries by boat.
- Since the Great Sea was located to the west of Israel, it was sometimes referred to as the "western sea."

(See also: [Israel](#), [people group](#), [prosper](#))

### Bible References:

- Ezekiel 47:15-17
- Ezekiel 47:18-20
- Joshua 15:3-4
- Numbers 13:27-29

Word Data:

- Strong's: H314, H1419, H3220

Forms Found in the English ULB:

the sea, the Great Sea, the western sea, Mediterranean Sea

the twelve

Related Ideas:

the eleven

Definition:

The term "the twelve" refers to the twelve men that Jesus chose to be his closest disciples, or apostles. After Judas killed himself, they were called "the eleven."

- Jesus had many other disciples, but the title "the twelve" distinguished those who were apparently closest to Jesus.
- The names of these twelve disciples are listed in Matthew 10, Mark 3, and Luke 6.
- Some time after Jesus had returned to heaven, "the eleven" chose a disciple named Matthias to take Judas' place. Then they were called "the twelve" again.

Translation Suggestions:

- For many languages it may be clearer or more natural to add the noun and say, "the twelve apostles" or "Jesus' twelve closest disciples."
- "The eleven" could also be translated as "Jesus' eleven remaining disciples."
- Some translations may prefer to use a capital letter to show that it was used as a title, as in "the Twelve" and "the Eleven."

(See also: [apostle](#), [disciple](#))

Bible References:

- 1 Corinthians 15:5-7
- Acts 06:02
- Luke 09:01
- Luke 18:31
- Mark 10:32-34
- Matthew 10:07

Word Data:

- Strong's: G1427, G1733

Forms Found in the English ULB:

the eleven, the twelve

## thief

### Related Ideas:

bandit, booty, loot, marauding band, plunder, raider, revolutionary, rob, robber, robbery, steal

### Definitions:

The term "thief" refers to a person who steals money or property from other people. The plural of "thief" is "thieves." The term "robber" often refers to a thief who also physically harms or threatens the people he is stealing from.

- Jesus told a parable about a Samaritan man who took care of a Jewish man who had been attacked by robbers. The robbers had beaten the Jewish man and wounded him before stealing his money and clothing.
- Both thieves and robbers come suddenly to steal, when people are not expecting it. Often they use the cover of darkness to hide what they are doing.
- In a figurative sense, the New Testament describes Satan as a thief who comes to steal, kill, and destroy. This means that Satan's plan is to try to get God's people to stop obeying him. If he succeeded in doing this Satan would be stealing from them the good things that God has planned for them.
- Jesus compared the suddenness of his return to the suddenness of a thief coming to steal from people. Just as a thief comes at a time when people are not expecting it, so Jesus will return at a time when people do not expect it.
- "Marauding bands" and "raiding parties" are large groups people who go from place to place to steal things and cause others harm.
- "Bandits" are thieves who work together.
- "Plunder" and "loot" are words that mean the same thing as "steal." They are used to speak of stealing many things at one time.
- "Raiders" are people who attack others, stealing and destroying property, and often killing and harming the people whose property they are stealing.
- The words "booty," "loot," and "plunder" also refer to the things that are stolen.

(See also: [bless](#), [crime](#), [crucify](#), [darkness](#), [destroyer](#), [power](#), [Samaria](#), [Satan](#))

### Bible References:

- 2 Peter 03:10
- Luke 12:33
- Mark 14:48
- Proverbs 06:30
- Revelation 03:03

### Word Data:

- Strong's: H957, H962, H1214, H1416, H1497, H1589, H1590, H1980, H4455, H6530, H7703, H7997, G727, G941, G2417, G2812, G3027

### Forms Found in the English ULB:

bandits, booty, loot, marauding band, marauding bands, plunder, plundered, plundered things, raiders, raiding parties, raiding party, revolutionary, rob, robbed, robber, robbers, robbery, robbing, robs, steal, stealing, steals, stolen, thief, thieves

## thorn

### Related Ideas:

thistle, thornbush

### Definitions:

Thorn bushes and thistles are plants that have prickly branches or flowers. These plants do not produce fruit or anything else that is useful.

- A "thorn" is a hard, sharp growth on the branch or stem of a plant. A "thornbush" is a type of small tree or shrub that has many thorns on its branches.
- A "thistle" is a plant with prickly stems and leaves. Often the flowers are purple.
- Thorn and thistle plants multiply quickly and can cause nearby plants or crops to not be able to grow. This is a picture of how sin keeps a person from producing good spiritual fruit.
- A crown made of twisted thorn branches was placed on Jesus' head before he was crucified.
- If possible, these terms should be translated by the names of two different plants or bushes that are known in the language area.

(See also: [crown](#), [fruit](#), [spirit](#))

### Bible References:

- Hebrews 06:7-8
- Matthew 13:07
- Matthew 13:22
- Numbers 33:55

### Word Data:

- Strong's: H329, H1863, H2312, H2336, H4534, H5285, H5518, H5544, H6791, H6796, H6975, H7063, H7898, G173, G174, G4647, G5146

### Forms Found in the English ULB:

thistle, thistles, thorn, thorn hedge, thornbush, thornbushes, thorns

## thresh

### Related Ideas:

beat out

### Definition:

The terms "thresh" and "threshing" refer to the first part of the process of separating wheat grain from the rest of the wheat plant.

- Threshing the wheat plant loosens the grain from the straw and the chaff. Afterwards the grain is "winnowed" to completely separate the grain from all unwanted materials, leaving only the part the grain that can be eaten.
- In Bible times, a "threshing floor" was a large flat rock or an area of packed-down dirt, giving a hard, level surface to crush the grain stalks and remove the grain.
- A "threshing cart" or "threshing wheel" was sometimes used to crush the grain and help separate it from the straw and chaff.

- A "threshing sledge" or "threshing board" was also used for separating grain. It was made of wooden boards that had sharp metal spikes on the end.
- To "beat out" is to separate the grain from the straw either by spreading the stalks on the ground and hitting them with a stick or board or by holding the base of a bundle of stalks and hitting the heads on a hard surface.

(See also: [chaff](#), [grain](#), [winnow](#))

Bible References:

- 2 Chronicles 03:1-3
- 2 Kings 13:07
- 2 Samuel 24:16
- Daniel 02:35
- Luke 03:17
- Matthew 03:12
- Ruth 03:1-2

Word Data:

- Strong's: H212, H4173, H1637, H1758, H1786, H1869, H2251, H2742, G248

Forms Found in the English ULB:

beat ... out, beaten ... out, floors for threshing, thresh, threshed, threshes, threshing, threshing floor, threshing sledges

threshold

Related Ideas:

doorway

Definition:

The term "threshold" refers to the bottom part of a doorway or the part of a building that is just inside the door.

- Sometimes a threshold is a strip of wood or stone that must be stepped over in order to enter a room or building.
- Both a gate and the opening to a tent can also have a threshold.
- This term should be translated with a term in the project language that refers to the place at the very entrance to a home that a person steps across.
- If there is no term for this, "threshold" could also be translated as "doorway" or "opening" or "entranceway," depending on the context.

(See also: [gate](#), [tent](#))

Bible References:

- 1 Chronicles 09:17-19
- Ezekiel 09:03
- Isaiah 06:04
- Proverbs 17:19



Word Data:

- Strong's: H4670, H5592

Forms Found in the English ULB:

doorways, threshold, thresholds

throne

Related Ideas:

enthroned, seat of authority

Definition:

A throne is a specially-designed chair where a ruler sits when he decides important matters and listens to requests from his people.

- A throne is also a symbol of the authority and power that a ruler has.
- The word "throne" is often used figuratively to refer to the ruler, his reign, or his power.
- In the Bible, God was often portrayed as a king who sits on his throne. Jesus was described as sitting on a throne at the right hand of God the Father.
- Jesus said that heaven is God's throne. One way to translate this could be, "where God reigns as king."
- "Seat of authority" is another way to refer to a throne.
- "Enthroned" means "sitting on a throne." In the Bible, this talks about Yahweh ruling from heaven or his presence being between the cherubim on the ark of the covenant.

(See also: [authority](#), [power](#), [king](#), [reign](#))

Bible References:

- Colossians 01:15-17
- Genesis 41:40
- Luke 01:32
- Luke 22:30
- Matthew 05:34
- Matthew 19:28
- Revelation 01:4-6

Word Data:

- Strong's: H3676, H3678, H3764, H7675, G968, G2362

Forms Found in the English ULB:

enthroned, seat of authority, throne, thrones

## time

### Definitions:

In the Bible the term "time" was often used to refer to a specific season or period of time when certain events took place. It has a meaning similar to "age" or "epoch" or "season."

- In both Daniel and Revelation speak of a "time" of great trouble or tribulation that will come upon the earth.
- In the phrase "time, times, and half a time" the term "time" means "year." This phrase refers to a three-and-a-half-year period of time during the great tribulation at the end of this present age.
- "Time" can mean "occasion" in a phrase like "third time." The phrase "many times" can mean "on many occasions."
- To be "on time" means to do something when expected or needed, not late.
- Depending on the context, the term "time" could be translated as, "season" or "time period" or "moment" or "event" or "occurrence."

(See also: [age](#), [tribulation](#))

### Bible References:

- Acts 01:07
- Daniel 12:1-2
- Mark 11:11
- Matthew 08:29
- Psalms 068:28-29
- Revelation 14:15

### Word Data:

- Strong's: H116, H227, H1697, H1755, H2165, H2166, H2233, H2465, H3027, H3117, H3118, H3119, H3259, H3427, H4150, H4279, H4489, H4557, H4592, H5331, H5703, H5732, H5750, H5769, H6235, H6256, H6440, H6471, H6924, H7105, H7138, H7223, H7272, H7637, H7651, H7655, H7659, H7674, H8027, H8032, H8138, H8145, H8160, H8462, H8543, G744, G530, G1074, G1208, G1441, G1597, G1626, G2034, G2119, G2121, G2250, G2540, G3461, G3568, G3764, G3819, G3999, G4181, G4183, G4218, G4287, G4340, G4455, G5151, G5305, G5550, G5551, G5610

### Forms Found in the English ULB:

time, times

tomb

### Related Ideas:

burial place, grave, gravediggers

### Definition:

The terms "tomb" and "grave" refer to a place where people put the body of a person who has died. A "burial place" is a more general term that also refers to this.

- The Jews buried bodies in natural caves, in caves that they dug in the side of a hill, or in holes that they dug in the ground.
- In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.

- If in the target language the word for a tomb can only refer to a hole in which the body is placed below the ground, other ways to translate this could include "cave" or "hole in the side of a hill."
- A gravedigger is a person who digs a grave to put a dead body in it.
- The phrase "the grave" is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: [bury](#), [death](#))

#### Bible References:

- Acts 02:29-31
- Genesis 23:06
- Genesis 50:05
- John 19:41
- Luke 23:53
- Mark 05:1-2
- Matthew 27:53
- Romans 03:13

#### Word Data:

- Strong's: H1430, H6900, H6913, H7585, H7845, G3418, G3419, G5028

#### Forms Found in the English ULB:

burial place, grave, gravediggers, graves, tomb, tombs

tongue

#### Related Ideas:

language

#### Definition:

There are several figurative meanings of "tongue" in the Bible.

- In the Bible, the most common figurative meaning for this term is "language" or "speech."
- Sometimes "tongue" may refer to a human language spoken by a certain people group.
- Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the "gifts of the Spirit."
- The expression "tongues" of fire refers to "flames" of fire.
- In the expression "my tongue rejoices," the term "tongue" refers to the whole person.
- The phrase "lying tongue" refers to a person's voice or speech. (See: [metonymy](#))

#### Translation Suggestions

- Depending on the context, the term "tongue" can be translated by "language" or "spiritual language." If it is not clear which one it is referring to, it is better to translate it as "language."
- When referring to fire, this term could be translated as "flames."
- The expression "my tongue rejoices" could be translated as "I rejoice and praise God" or "I am joyfully praising God."
- The phrase, "tongue that lies" could be translated as "person who tell lies" or "people who lie."
- Phrases such as "with their tongues" could be translated as "with what they say" or "by their words."

(See also: [gift](#), [Holy Spirit](#), [joy](#), [praise](#), [rejoice](#), [spirit](#))

Bible References:

- 1 Corinthians 12:10
- 1 John 03:18
- 2 Samuel 23:02
- Acts 02:26
- Ezekiel 36:03
- Philippians 02:11

Word Data:

- Strong's: H3956, G1100, G1258, G2084, G5456

Forms Found in the English ULB:

language, languages, tongue, tongues

torment

Related Ideas:

tormentors, torture, torturer

Definitions:

The term "torment" refers to terrible suffering. To "torment" or "torture" someone means to cause that person to suffer, often in a cruel way.

- Sometimes the term "torment" refers to strong physical pain and suffering. For example, the book of Revelation describes physical torment that worshipers of the "beast" will suffer in the end times.
- Sometimes the term "torment" refers to strong spiritual and emotional pain, as experienced by Job.
- The apostle John wrote in the book of Revelation that people who do not believe in Jesus as their Savior will experience eternal torment in the lake of fire.
- The term "torment" could be translated as "terrible suffering" or "cause someone to suffer greatly" or "agony." Some translators may add "physical" or "spiritual" to make the meaning clear.
- A "tormentor" or a "torturer" is someone who torments or tortures other people.

(See also: [beast](#), [everlasting](#), [Job](#), [Savior](#), [spirit](#), [suffer](#), [worship](#))

Bible References:

- 2 Peter 02:08
- Jeremiah 30:20-22
- Lamentations 01:11-12
- Luke 08:28-29
- Revelation 11:10

Word Data:

- Strong's: H3013, H6735, G928, G929, G930, G931, G3600

Forms Found in the English ULB:

torment, tormented, tormenting, tormentors, torture, torturers

## tradition

### Definition:

The term "tradition" refers to a custom or practice that has been kept over time and which is passed down to people in later generations.

- Often in the Bible the word "traditions" referred to teachings and practices that people made, not God's laws. The expression "tradition of men" or "human tradition" makes this clear.
- Phrases such as "traditions of the elders" or "traditions of my fathers" referred specifically to Jewish customs and practices that Jewish leaders over time had added to the laws God gave to the Israelites through Moses. Even though these added traditions had not come from God, people thought they had to obey them in order to be righteous.
- The apostle Paul used the term "tradition" in a different way to refer to teachings about Christian practice that came from God and that he and other apostles had taught new believers.
- In modern times, there are many Christian traditions that are not taught in the Bible, but rather are the result of historically accepted customs and practices. These traditions should always be evaluated in light of what God teaches us in the Bible.

(See also: [apostle](#), [believe](#), [Christian](#), [ancestor](#), [generation](#), [Jew](#), [law](#), [Moses](#))

### Bible References:

- 2 Thessalonians 03:6-9
- Colossians 02:08
- Galatians 01:13-14
- Mark 07:02
- Matthew 15:03

### Word Data:

- Strong's: G3862

### Forms Found in the English ULB:

tradition, traditions

## trample

### Related Ideas:

tread, trod, trodden

### Definition:

To "tread" on something is to step on it. To "trample" something is to step on it and smash it with the feet.

- An example of "trampling" is the smashing down of grass by the feet of people running in a field.
- In ancient times, wine was sometimes made by treading on grapes, or trampling grapes, to remove the juice from them.
- The term "trample" is also used figuratively in the Bible to mean "destroy" or "defeat" or "humiliate."
- Other ways that "trample" could be translated include "crush with the feet" or "smash down with the feet" or "stomp on and crush" or "smash into the ground."

(See also: [grape](#), [humiliate](#), [punish](#), [rebel](#), [thresh](#), [wine](#))

Bible References:

- Hebrews 10:29
- Psalms 007:5

Word Data:

- Strong's: H947, H1758, H1792, H1869, H3381, H4001, H4823, H5674, H1790, H7429, H7512, H7533, G2662, G3961

Forms Found in the English ULB:

trample, trample over, trampled, tramples, trampling, trampling place, tread, treader, treading down, trod, trodden

transgress

Related Ideas:

offend, offense, transgression, transgressor

Definition:

The term "transgression" refers to the breaking of a command, rule, or moral code. To "transgress" is to commit a "transgression."

- Figuratively, to "transgress" can also be described as to "cross a line," that is, to go beyond a limit or boundary that has been set for the good of the person and others.
- The terms "transgression," "sin," "iniquity," and "trespass" all include the meaning of acting against God's will and disobeying his commands.
- To "offend" someone is to anger him by transgressing against him. He will then be "offended."

Translation Suggestions:

- To "transgress" could be translated as to "sin" or to "disobey" or to "rebel."
- If a verse or passage uses two terms that mean "sin" or "transgress" or "trespass," it is important, if possible, to use different ways to translate these terms. When the Bible uses two or more terms with similar meanings in the same context, usually its purpose is to emphasize what is being said or to show its importance.

(See also: [sin](#), [trespass](#), [iniquity](#))

Bible References:

- 1 Thessalonians 04:06
- Daniel 09:24-25
- Galatians 03:19-20
- Galatians 06:1-2
- Numbers 14:17-19
- Psalm 032:01

Word Data:

- Strong's: H898, H6087, H6586, H6588, G3847, G3848, G3892

Forms Found in the English ULB:

offend, offended, offense, offenses, transgress, transgressed, transgresses, transgressing, transgression, transgressions, transgressor, transgressors

tremble

Related Ideas:

shake

Definition:

To "tremble" means to shake or quiver out of fear or extreme distress.

- This term is also used figuratively to mean "be very afraid."
- Sometimes when the ground shakes it is said to "tremble." It can do this during an earthquake or in response to a very loud noise.
- The Bible says that in the presence of the Lord the earth will tremble. This could mean that the people of the earth will shake out of fear of God or that the earth itself will shake.
- This term could be translated as "be afraid" or "fear God" or "shake," depending on the context.

(See also: [earth](#), [fear](#), [Lord](#))

Bible References:

- 2 Corinthians 07:15
- 2 Samuel 22:44-46
- Acts 16:29-31
- Jeremiah 05:22
- Luke 08:47

Word Data:

- Strong's: H1674, H2111, H2112, H2151, H2342, H2648, H2727, H2729, H2730, H2731, H5128, H5425, H5568, H6206, H6342, H6426, H6427, H7264, H7268, H7269, H7322, H7460, H7461, H7481, H7493, H7578, H8078, G1790, G4579, G5141, G5156, G5425

Forms Found in the English ULB:

shake, shakes, shook, tremble, trembled, trembles, trembling

trespass

Definition:

To "trespass" means to break a law or to violate the rights of another person. A "trespass" is the action of "trespassing."

- A trespass can be a violation of moral or civil law or a sin committed against another person.
- This term is related to the terms "sin," and "transgress," especially as it relates to disobeying God.
- All sins are trespasses against God.

Translation Suggestions:

- Depending on the context, to "trespass against" could be translated as to "sin against" or to "break the rule."
- Some languages may have an expression like "cross the line" that could be used to translate "trespass."
- Consider how this term fits with the meaning of the surrounding Bible text and compare it to other terms that have a similar meaning, such as "transgress" and "sin."

(See also: [disobey](#), [iniquity](#), [sin](#), [transgress](#))

Bible References:

- 1 Samuel 25:28
- 2 Chronicles 26:16-18
- Colossians 02:13
- Ephesians 02:01
- Ezekiel 15:7-8
- Romans 05:17
- Romans 05:20-21

Word Data:

- Strong's: H819, H4604, H6588, G264, G3900

Forms Found in the English ULB:

trespass, trespassed, trespasses

trial

Related Ideas:

case, on trial, plead a case

Definition:

The term "trial" refers to a situation in which something or someone is "tried" or tested.

- A "trial" can be a judicial hearing in a court in which evidence is given to prove whether the person "on trial" is innocent or guilty of wrongdoing.
- A "case" is a person's problem or complaint and the reasons he thinks he is right. A judge listens to the case during a trial and decides what should be done.
- To "plead" someone's case is to represent his case in court, telling why the person is right about what happened and about what should be done.

The term "trial" is also used figuratively.

- The term "trial" can also refer to difficult circumstances that a person goes through as God tests their faith. Another word for this is "testing." "Temptation" is a particular kind of trial.
- Many people in the Bible were tested to see if they would continue to believe and obey God. They went through trials which included being beaten, imprisoned, or even killed because of their faith.

(See also: [tempt](#), [test](#), [innocent](#), [guilt](#))

Bible References:

- Deuteronomy 04:34



- Ezekiel 21:12-13
- Lamentations 03:58-61
- Proverbs 25:7-8

Word Data:

- Strong's: H3198, H4531, H4941, H7378, H7379, G178, G350, G1383, G2919, G3986, G4822

Forms Found in the English ULB:

case, on trial, plead ... case, trial, trials

tribe

Related Ideas:

tribal

Definition:

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: [clan](#), [nation](#), [people group](#), [twelve tribes of Israel](#))

Bible References:

- 1 Samuel 10:19
- 2 Kings 17:16-18
- Genesis 25:16
- Genesis 49:17
- Luke 02:36-38

Word Data:

- Strong's: H523, H4294, H4940, H7625, H7626, G1429, G5443

Forms Found in the English ULB:

tribal, tribe, tribes

tribulation

Related Ideas:

distress

Definition:

The term "tribulation" refers to a time of hardship, suffering, and distress.

- It is explained in the New Testament that Christians will endure times of persecution and other kinds of tribulation because many people in this world are opposed to Jesus' teachings.
- "The Great Tribulation" is a term used in the Bible to describe a period of time just before Jesus' second coming when God's wrath will be poured out on the earth for several years.
- The term "tribulation" could also be translated as "time of great suffering" or "deep distress" or "severe difficulties."

(See also: [earth](#), [teach](#), [wrath](#))

Bible References:

- Mark 04:17
- Mark 13:19
- Matthew 13:20-21
- Matthew 24:09
- Matthew 24:29
- Romans 02:09

Word Data:

- Strong's: H4689, H4691, H6862, H6869, H6887, H7185, H7451, G1453, G1568, G2347, G3076, G4912, G4928

Forms Found in the English ULB:

distress, distressed, distresses, tribulation, tribulations

tribute

Definition:

The term "tribute" refers to a gift from one ruler to another ruler, for the purpose of protection and for good relations between their nations.

- A tribute can also be a payment that a ruler or government requires from the people, such as a toll or tax.
- In Bible times, traveling kings or rulers sometimes paid a tribute to the king of the region they were traveling through to make sure they would be protected and safe.
- Often the tribute would include things besides money, such as foods, spices, rich clothing, and expensive metals such as gold.

Translation Suggestions:

- Depending on the context, "tribute" could be translated as "official gifts" or "special tax" or "required payment."

(See also: [gold](#), [king](#), [ruler](#), [tax](#))

Bible References:

- 1 Chronicles 18:1-2
- 2 Chronicles 09:22-24
- 2 Kings 17:03
- Luke 23:02

Word Data:

- Strong's: H814, H1093, H4061, H4503, H4530, H4853, H4864, H6066, H7862, G5411

Forms Found in the English ULB:

tribute

trouble

Related Ideas:

troublesome

Definition:

A "trouble" is an experience in life that is very difficult and distressing. To "trouble" someone means to "bother" that person or to cause him distress. Something that is "troubling" causes people to feel distressed. Someone who is troublesome causes problems. To be "troubled" means to feel upset or anxious or distressed about something.

A "tumult" is a group of people making much noise because they are troubled or unhappy.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of "trouble" also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term "trouble" or "troubles" could also be translated as "danger" or "painful things that happen" or "persecution" or "difficult experiences" or "distress."
- The term "troubled" could be translated with a word or phrase that means "undergoing distress" or "feeling terrible distress" or "worried" or "anxious" or "distressed" or "terrified" or "disturbed."
- "Don't trouble her" could also be translated as "don't bother her" or "don't criticize her."
- The phrase "day of trouble" or "times of trouble" could also be translated as "when you experience distress" or "when difficult things happen to you" or "when God causes distressing things to happen."
- Ways to translate "make trouble" or "bring trouble" could include "cause distressing things to happen" or "cause difficulties" or "make them experience very difficult things."

(See also: [afflict](#), [persecute](#))

Bible References:

- 1 Kings 18:18-19
- 2 Chronicles 25:19
- Luke 24:38
- Matthew 24:06
- Matthew 26:36-38

Word Data:

- Strong's: H205, H926, H927, H1204, H1607, H1644, H1672, H2196, H5916, H5999, H6031, H6040, H6087, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G318, G387, G1613, G1776, G2346, G2347, G2350, G2360, G2873, G2906, G3636, G3926, G3986, G4423, G4660, G5015, G5182

Forms Found in the English ULB:

trouble, troubled, troubles, troublesome, troubling

true

Related Ideas:

certain, certainly, certainty, indeed, real, sure, surely, truly, truth, truthful, truthfulness, truths

Definition:

The term "truth" refers to one or more concepts that are facts, events that actually happened, and statements that were actually said. Such concepts are said to be "true."

- True things are real, genuine, actual, rightful, legitimate, and factual.
- The truth is an understanding, belief, fact, or statement that is true.
- To say that a prophecy "came true" or "will come true" mean that it actually happened as predicted or that it will happen that way.
- The word "truly" is used to emphasize what the speaker is saying. "Truly" is sometimes translated as "surely" or "certainly."
- Truth includes the concept of acting in a way that is reliable and faithful.
- Jesus revealed God's truth in the words that he spoke.
- God's word is truth. It tells about things that actually happened and teaches what is true about God and about everything he has made.
- The word "certainty" refers to a truth about which one can be certain that it is true.

Translation Suggestions:

- Depending on the context and what is being described, the term "true" could also be translated by "real" or "factual" or "correct" or "right" or "certain" or "genuine."
- Ways to translate the term "truth" could include "what is true" or "fact" or "certainty" or "principle."
- The expression "come true" could also be translated as "actually happen" or "be fulfilled" or "happen as predicted."
- The expression "tell the truth" or "speak the truth" could also be translated as "say what is true" or "tell what really happened" or "say things that are reliable."
- To "accept the truth" could be translated as "believe what is true about God."

(See also: [believe](#), [faithful](#), [fulfill](#), [obey](#), [prophet](#), [understand](#))

Bible References:

- 1 Corinthians 05:6-8
- 1 John 01:5-7
- 1 John 02:08
- 3 John 01:08
- Acts 26:24-26
- Colossians 01:06
- Genesis 47:29-31
- James 01:18
- James 03:14
- James 05:19
- Jeremiah 04:02
- John 01:9
- John 01:16-18
- John 01:51

- John 03:31-33
- Joshua 07:19-21
- Lamentations 05:19-22
- Matthew 08:10
- Matthew 12:17
- Psalm 026:1-3
- Revelation 01:19-20
- Revelation 15:3-4

Word Data:

- Strong's: H530, H543, H551, H571, H3330, H5229, H6664, H6965, H7187, H7189, G225, G226, G227, G228, G230, G281, G803, G804, G1103, G3483, G4103, G4137, G5198, G5199

Forms Found in the English ULB:

certainly, certainty, for certain, indeed, real, sure, surely, true, truly, truth, truthful, truthfulness, truths

trumpet

Related Ideas:

trumpet call, trumpeter

Definition:

The term "trumpet" refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

- A trumpet was commonly made from either metal, seashell, or an animal horn.
- Trumpets were most commonly blown to call people to come together for battle, and for Israel's public assemblies.
- The book of Revelation describes a scene in the end times in which angels blow their trumpets to signal the outpouring of the wrath of God on the earth.

(See also: [angel](#), [assembly](#), [earth](#), [horn](#), [Israel](#), [wrath](#))

Bible References:

- 1 Chronicles 13:7-8
- 2 Kings 09:13
- Exodus 19:12-13
- Hebrews 12:19
- Matthew 06:02
- Matthew 24:31

Word Data:

- Strong's: H2689, H2690, H3104, H7782, H8619, H8643, G4536, G4537, G4538

Forms Found in the English ULB:

trumpet, trumpet call, trumpet's, trumpeters, trumpets

## trust

### Related Ideas:

entrust, trustworthiness, trustworthy

### Definition:

To "trust" something or someone is to believe that the thing or person is true or dependable. That belief is also called "trust." A "trustworthy" person is one you can trust to do and say what is right and true, and therefore one who has the quality of "trustworthiness."

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To "trust in" Jesus means to believe that he is God, to believe that he died on the cross to pay for our sins, and to rely on him to save us.
- A "trustworthy saying" refers to something that is said that can be counted on to be true.
- For one person to "entrust" something to a second person is for the first person to give that thing to the second person and expect that the second person will do what the first person tells him to do.

### Translation Suggestions:

- Ways to translate "trust" could include "believe" or "have faith" or "have confidence" or "depend on."
- The phrase "put your trust in" is very similar in meaning to "trust in."
- The term "trustworthy" could be translated as "dependable" or "reliable" or "can always be trusted."

(See also: [believe](#), [confidence](#), [faith](#), [faithful](#), [true](#))

### Bible References:

- 1 Chronicles 09:22-24
- 1 Timothy 04:09
- Hosea 10:12-13
- Isaiah 31:1-2
- Nehemiah 13:13
- Psalm 031:05
- Titus 03:8

### Word Data:

- Strong's: H530, H539, H540, H571, H982, H1556, H2620, H3176, H4009, H4268, H7365, G1679, G3860, G3982, G4100, G4103

### Forms Found in the English ULB:

entrust, entrusted, entrusting, trust, trusted, trusting, trusts, trustworthiness, trustworthy

## tunic

### Definition:

In the Bible, the term "tunic" referred to a garment that was worn next to the skin, under other clothing.

- A tunic reached from the shoulders down to the waist or knees and was usually worn with a belt. Tunics worn by wealthy people sometimes had sleeves and reached down to the ankles.

- Tunics were made of leather, haircloth, wool, or linen, and were worn by both men and women.
- A tunic was normally worn under a longer over-garment, such as a toga or outer robe. In warmer weather a tunic was sometimes worn with no outer garment.
- This term could be translated as "long shirt" or "long undergarment" or "shirt-like garment." It could also be written in a similar way to "tunic," with a note to explain what kind of clothing it was.

(See Also: [robe](#))

Bible References:

- Daniel 03:21-23
- Isaiah 22:21
- Leviticus 08:12-13
- Luke 03:11
- Mark 06:7-9
- Matthew 10:10

Word Data:

- Strong's: H2243, H3801, H6361, G5509

Forms Found in the English ULB:

tunic, tunics

turn

Related Ideas:

apostasy, apostate

Definition:

To "turn" means to physically change direction or to cause something else to change direction.

- The term "turn" can also mean "turn around" to look behind or to face a different direction.
- To "turn back" or "turn away" means to "go back" or "go away" or "cause to go away."
- To "turn away from" something can mean either to stop doing it or to not start doing it.
- To "turn away from" someone means either to refuse to have anything to do with him or to reject him.
- To "turn toward" someone means to look directly at that person.
- To "turn and leave" or "turn his back to leave" means to "go away."
- To "turn back to" means to "start doing something again."
- To "turn away from" means to "stop doing something."
- To "avoid" something is to stay away from it.
- "Apostasy" is the act of turning away from God.
- An "act of apostasy" is an action that someone does to show that he no longer wants to obey God or because he no longer obeys God.
- The term "apostate" describes people who have turned away from God.

Translation Suggestions:

- Depending on the context, "turn" can be translated as "change direction" or "go" or "move."
- In some contexts, "turn" could be translated as "cause" (someone) to do something. To "turn (someone) away from" could be translated as "cause (someone) to go away" or "cause (someone) to stop."
- The phrase "turn away from God" could be translated as "stop worshiping God."
- The phrase "turn back to God" could be translated as "start worshiping God again."

- When enemies "turn back," it means they "retreat." To "turn back the enemy" means to "cause the enemy to retreat."
- Used figuratively, when Israel "turned to" false gods, they "started to worship" them. When they "turned away" from idols, they "stopped worshiping" them.
- When God "turned away from" his rebellious people, he "stopped protecting" or "stopped helping" them.
- The phrase "turn the hearts of the fathers to their children" could be translated as "cause fathers to care for their children again."
- The expression "turn my honor into shame" could be translated as "cause my honor to become shame" or "dishonor me so that I am shamed" or "shame me (by doing what is evil) so that people no longer honor me."
- "I will turn your cities into ruin" could be translated as "I will cause your cities to be destroyed" or "I will cause enemies to destroy your cities."
- The phrase "turn into" could be translated as "become." When Moses' rod "turned into" a snake, it "became" a snake." It could also be translated as "changed into."

(See also: [false god](#), [leprosy](#), [worship](#))

#### Bible References:

- 1 Kings 11:02
- Acts 07:42
- Acts 11:21
- Jeremiah 36:1-3
- Luke 01:17
- Malachi 04:06
- Revelation 11:06

#### Word Data:

- Strong's: H541, H2015, H2017, H2186, H2559, H3363, H3943, H4672, H4740, H4878, H5186, H5253, H5414, H5437, H5472, H5493, H5528, H5627, H5753, H6437, H7227, H7725, H7734, H7750, H7760, H7847, H8159, H8447, G344, G387, G654, G665, G868, G1294, G1578, G1612, G1624, G1994, G3179, G3313, G3329, G3344, G3346, G4762, G5157, G5290

#### Forms Found in the English ULB:

acts of apostasy, apostasy, apostate, turn, turn ... away, turned, turned ... away, turned ... away ... in disgust, turned ... back, turning, turning ... away, turns, turns ... away, turns ... away from

twelve tribes of Israel

#### Related Ideas:

children of Israel, descendants of Israel, people of Israel, twelve tribes, twelve tribes of the children of Israel, twelve tribes of the sons of Israel

#### Definition:

The term "twelve tribes of Israel" refers to the twelve sons of Jacob and their descendants.

- Jacob was Abraham's grandson. God later changed Jacob's name to Israel.
- These are the names of the tribes: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph and Benjamin.
- The descendants of Levi did not inherit any land in Canaan because they were a tribe of priests who were set apart to serve God and his people.



- Joseph received a double inheritance of land, which was passed on to his two sons, Ephraim and Manasseh.
- There are several places in the Bible where the list of the twelve tribes is slightly different. Sometimes Levi, Joseph, or Dan is left out of the list and sometimes Joseph's two sons Ephraim and Manasseh are included in the list.

(See also: [inherit](#), [Israel](#), [Jacob](#), [priest](#), [tribe](#))

Bible References:

- Acts 26:07
- Genesis 49:28
- Luke 22:28-30
- Matthew 19:28

Word Data:

- Strong's: H1121, H3478, H7626, H8147, G1427, G2474, G5443

Forms Found in the English ULB:

children of Israel, descendants of Israel, people of Israel, twelve tribes, twelve tribes of Israel, twelve tribes of the children of Israel, twelve tribes of the sons of Israel

understand

Related Ideas:

argument, craftiness, insight, intelligent, realize, unintentionally, without understanding

Definition:

The term "understand" means to hear or receive information and know what it means.

- The term "understanding" can refer to "knowledge" or "wisdom" or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- A person who is "without understanding" does not understand.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term "understand" could be translated by "know" or "believe" or "comprehend" or "know what (something) means."
- Often the term "understanding" can be translated by "knowledge" or "wisdom" or "insight."
- "Arguments" are statements that one person makes to share his understanding with another person and to convince that other person to understand something the same way.
- "Craftiness" is understanding used for evil.
- An "intelligent" person thinks clearly and learns quickly.
- To do something "unintentionally" is to do it without knowing or by accident or without intending to do it.

(See also: [believe](#), [know](#), [wise](#))

Bible References:

- Job 34:16-17
- Luke 02:47
- Luke 08:10
- Matthew 13:12

- Matthew 13:14
- Proverbs 03:05

Word Data:

- Strong's: H995, H998, H999, H1847, H2940, H3045, H3820, H3823, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G50, G144, G145, G191, G801, G1097, G1108, G1271, G1380, G1492, G1921, G1922, G1987, G1990, G2638, G2657, G3539, G3563, G4894, G4907, G4908, G4920, G5424, G5428, G5429

Forms Found in the English ULB:

arguments, craftiness, gain understanding, gives ... insight, insight, intelligent, realize, realized, understand, understanding, understands, understood, unintentionally, without understanding

unleavened bread

Definition:

The term "unleavened bread" refers to bread that is made without yeast or other leavening. This kind of bread is flat because it has no leaven to make it rise.

- When God freed the Israelites from slavery in Egypt, he told them to flee Egypt quickly without waiting for their bread to rise. So they ate unleavened bread with their meal. Since then unleavened bread is used in their yearly Passover celebrations to remind them of that time.
- Since leaven sometimes is used as a picture of sin, "unleavened bread" represents the removal of sin from a person's life in order to live in a way that honors God.

Translation Suggestions:

- Other ways to translate this term could include "bread with no yeast" or "flat bread that did not rise."
- Make sure the translation of this term is consistent with how you translate the term "yeast, leaven."
- In some contexts, the term "unleavened bread" refers to the "Feast of Unleavened Bread" and can be translated that way.

(See also: [bread](#), [Egypt](#), [feast](#), [Passover](#), [servant](#), [sin](#), [yeast](#))

Bible References:

- 1 Corinthians 05:6-8
- 2 Chronicles 30:13-15
- Acts 12:03
- Exodus 23:14-15
- Ezra 06:21-22
- Genesis 19:1-3
- Judges 06:21
- Leviticus 08:1-3
- Luke 22:01

Word Data:

- Strong's: H4682, G106

Forms Found in the English ULB:

unleavened bread

## vain

### Related Ideas:

for no reason, for nothing, futile, futility, meaningless, of no value, useless, vanity

### Definition:

The term "vain" describes things that are useless or have no purpose. Vain things are worthless.

- The term "vanity" refers to worthlessness. It can also refer to pride or arrogance.
- In the Old Testament, idols are described as vain things that cannot deliver or save. They are worthless and have no use or purpose.
- If something was done "in vain," it means that there was no good result from it. The effort or action did not accomplish anything. It was futile.
- To "believe in vain" means to believe in something that is not true and that gives false hope.

### Translation Suggestions:

- Depending on the context, the term "vain" could be translated as "empty" or "useless" or "futile" or "worthless" or "meaningless" or "of no value."
- The phrase "in vain" could be translated as "without result" or "with no result" or "for no reason" or "with no purpose."
- The term "vanity" could be translated as "pride" or "nothing worthwhile" or "hopelessness."

(See also: [false god](#), [worthy](#))

### Bible References:

- 1 Corinthians 15:1-2
- 1 Samuel 25:21-22
- 2 Peter 02:18
- Isaiah 45:19
- Jeremiah 02:29-31
- Matthew 15:09

### Word Data:

- Strong's: H1891, H1892, H2600, H7307, H7385, H7387, H7723, H8193, H8267, H8414, G255, G512, G692, G889, G945, G1500, G2756, G2757, G2758, G2761, G3151, G3152, G3153, G3155

### Forms Found in the English ULB:

for no reason, for nothing, futile, futility, meaningless, of no value, useless, uselessly, vain, vain plans, vanity, without meaning

## veil

### Related Ideas:

unveiled

Definition:

The term "veil" usually refers to a thin piece of cloth that is used as a head covering, to cover the head or face so that it cannot be seen.

- Moses covered his face with a veil after he had been in the presence of Yahweh, so that the brightness of his face would be hidden from the people.
- In the Bible, women wore a veil to cover their head, and often their face as well, when they were in public or in the presence of men.
- The verb to "veil" means to cover something with a veil.
- In some English versions, the word "veil" is used to refer to the thick curtain that covered the entrance into the most holy place. But "curtain" is a better term in that context, since it refers to a heavy, thick piece of cloth.

Translation Suggestions

- The term "veil" could also be translated as "thin cloth covering" or "cloth covering" or "head covering."
- In some cultures, there may already be a term for a veil for women. It may be necessary to find a different word when it is used for Moses.

(See also: [Moses](#))

Bible References:

- 2 Corinthians 03:12-13
- 2 Corinthians 03:16
- Ezekiel 13:18
- Isaiah 47:1-2
- Song of Solomon 04:3

Word Data:

- Strong's: H4533, H4555, H6777, H6809, H7479, G343, G2571, G2572

Forms Found in the English ULB:

unveiled, veil, veiled, veils

vine

Related Ideas:

grapevine

Definition:

The term "vine" refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word "vine" in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

- In the Bible, the word "vine" almost always means "grapevine."
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the "vine" and called his people the "branches." In this context, the word "vine" could also be translated as "grapevine stem" or "grape plant stem."

(See also: [grape](#), [vineyard](#))

Bible References:

- Genesis 40:09
- Genesis 49:11
- John 15:01
- Luke 22:18
- Mark 12:03
- Matthew 21:35-37

Word Data:

- Strong's: H5139, H1612, H8321, G288, G290, G1009

Forms Found in the English ULB:

grapevine, vine, vines

vineyard

Related Ideas:

vine grower

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit.
- Vineyard could be also translated as "grapevine garden" or "grape plantation."
- A vine grower is a person who works in a vineyard.

(See also: [grape](#), [Israel](#), [vine](#))

Bible References:

- Genesis 09:20-21
- Luke 13:06
- Luke 20:15
- Matthew 20:02
- Matthew 21:40-41

Word Data:

- Strong's: H1612, H3754, H3755, H8284, G290

Forms Found in the English ULB:

vine growers, vineyard, vineyards

virgin

Related Ideas:

virginity

Definition:

A virgin is a woman who has never had sexual relations.

- The prophet Isaiah said that the Messiah would be born from a virgin.
- Mary was a virgin when she was pregnant with Jesus. He did not have a human father.
- Some languages may have a term that is a polite way of referring to a virgin.
- If a person has their "virginity", it means they have never had sexual relations.

(See also: [Christ](#), [Isaiah](#), [Jesus](#), [Mary](#))

Bible References:

- Genesis 24:15-16
- Luke 01:27
- Luke 01:35
- Matthew 01:23
- Matthew 25:02

Word Data:

- Strong's: H1330, H1331, G3932, G3933

Forms Found in the English ULB:

virgin, virginity, virgins

vision

Definitions:

The term "vision" refers to something that a person sees. It especially refers to something unusual or supernatural that God shows people in order to give them a message.

- Usually, visions are seen while the person is awake. However, sometimes a vision is something a person sees in a dream while asleep.
- God sends visions to tell people something that is very important. For example, Peter was shown a vision to tell him that God wanted him to welcome Gentiles.

Translation Suggestion

- The phrase "saw a vision" could be translated as "saw something unusual from God" or "God showed him something special."
- Some languages may not have separate words for "vision" and "dream." So a sentence such as "Daniel had dreams and visions in his mind" could be translated as something like "Daniel was dreaming while asleep and God caused him to see unusual things."

(See also: [dream](#))

Bible References:

- Acts 09:10-12
- Acts 10:3-6
- Acts 10:11
- Acts 12:9-10
- Luke 01:22

- Luke 24:23
- Matthew 17:9-10

Word Data:

- Strong's: H2372, H2376, H2377, H2378, H2380, H2384, H4236, H4758, H4759, H7203, H7723, H8602, G3701, G3705, G3706

Forms Found in the English ULB:

vision, visions

voice

Related Ideas:

rumbling, sound

Definition:

The term "voice" refers to sound that a person makes when speaking or singing. The term "voice" is often used figuratively to refer to speaking or communicating something.

- God is said to use his voice, even though he doesn't have a voice in the same way a human being does.
- This term can be used to refer to the whole person, as in the statement "A voice is heard in the desert saying, 'Prepare the way of the Lord.'" This could be translated as "A person is heard calling out in the desert...."
- To "hear someone's voice" could also be translated as "hear someone speaking."
- Sometimes the word "voice" is used for objects that cannot literally speak, such as when David exclaims in the psalms that the "voice" of the heavens proclaims God's mighty works. This could also be translated as "their splendor shows clearly how great God is."

(See also: [call](#), [proclaim](#), [splendor](#))

Bible References:

- John 05:36-38
- Luke 01:42
- Luke 09:35
- Matthew 03:17
- Matthew 12:19

Word Data:

- Strong's: H6963, H7032, H7445, H8193, G2906, G5456

Forms Found in the English ULB:

rumblings, sound, sounds, voice, voices

## VOW

### Definition:

A vow is a promise that a person makes to God. The person promises to do a certain thing in order to specially honor God or to show devotion to him.

- After a person makes a vow, he is obligated to fulfill that vow.
- The Bible teaches that a person may be judged by God if he doesn't keep his vow.
- Sometimes a person may ask God to protect him or provide for him in exchange for making the vow.
- But God is not required to fulfill a request that a person asks for in his vow.

### Translation Suggestions:

- Depending on the context, "vow" could be translated as "solemn promise" or "promise made to God."
- A vow is a special kind of oath that is made to God.

(See also: [promise](#), [oath](#))

### Bible References:

- 1 Corinthians 07:27-28
- Acts 21:23
- Genesis 28:21
- Genesis 31:12-13
- Jonah 01:14-16
- Jonah 02:9-10
- Proverbs 07:14

### Word Data:

- Strong's: H5087, H5088, G2171

### Forms Found in the English ULB:

vow, vowed, vows

## walk

### Definition:

The term "walk" is often used in a figurative sense to mean "live."

- "Enoch walked with God" means that Enoch lived in a close relationship with God.
- To "walk by the Spirit" means to be guided by the Holy Spirit so that we do things that please and honor God.
- To "walk in" God's commands or God's ways means to "live in obedience to" his commands, that is, to "obey his commands" or "do his will."
- When God says he will "walk among" his people, it means that he is living among them or closely interacting with them.
- To "walk contrary to" means to live or behave in a way that is against something or someone.
- To "walk after" means to seek or pursue someone or something. It can also mean to act in the same way as someone else.



Translation Suggestions:

- It is best to translate "walk" literally, as long as the correct meaning will be understood.
- Otherwise, figurative uses of "walk" could also be translated by "live" or "act" or "behave."
- The phrase "walk by the Spirit" could be translated by, "live in obedience to the Holy Spirit" or "behave in a way that is pleasing to the Holy Spirit" or "do things that are pleasing to God as the Holy Spirit guides you."
- To "walk in God's commands" could be translated by "live by God's commands" or "obey God's commands."
- The phrase "walked with God" could be translated as, "lived in close relationship with God by obeying and honoring him."

(See also: [Holy Spirit](#), [honor](#))

Bible References:

- 1 John 01:07
- 1 Kings 02:04
- Colossians 02:07
- Galatians 05:25
- Genesis 17:01
- Isaiah 02:05
- Jeremiah 13:10
- Micah 04:02

Word Data:

- Strong's: H1869, H1980, H1981, H3212, H4108, G1704, G4043, G4748

Forms Found in the English ULB:

walk, walk around, walked, walking, walking around, walks

warrior

Related Ideas:

armed group, army, footmen, garrison, host, soldier, troop

Definitions:

The terms "warrior" and "soldier" both can refer to someone who fights in an army. But there are also some differences.

- Usually the term "warrior" is a general, broad term to refer to a man who is gifted and courageous in battle.
- The term "soldier" more specifically refers to someone who belongs to a certain army or who is fighting in a certain battle.
- Roman soldiers in Jerusalem were there to keep order and to carry out duties such as executing prisoners. They guarded Jesus before crucifying him and some were ordered to stand guard at his tomb.
- The translator should consider whether there are two words in the project language for "warrior" and "soldier" that also differ in meaning and use.
- An army is a large organized group of people who are trained to fight against the armies of other countries or kingdoms.
- The phrase "armed groups" refers to the tribes of Israel which were organized in fighting groups as they left Egypt.
- The term "footmen" refers to soldiers who march. They do not ride on a horse or in a chariot.

- A "garrison" is either a fort in which soldiers are stationed or a group of soldiers who are stationed in the fort.
- The term "host" can refer to an army or any very large group of people.
- A "troop" is a large group of soldiers.

These ideas can also be used in figurative ways.

- Yahweh is figuratively described as a "warrior."
- The "host of heaven" is a metaphor that sees the stars in the sky as an army that rivals the army of Yahweh of hosts.

(See also: [courage](#), [crucify](#), [Rome](#), [tomb](#), [Yahweh of hosts](#))

Bible References:

- [1 Chronicles 21:05](rc://en/tn/help/1ch/21/05s)
- Acts 21:33
- Luke 03:14
- Luke 23:11
- Matthew 08:8-10

Word Data:

- Strong's: H352, H510, H1368, H1416, H1995, H2389, H2428, H2502, H3715, H3898, H4674, H5333, H5971, H6518, H6635, H6951, H7273, H7916, G3925, G4686, G4753, G4754, G4757, G4961

Forms Found in the English ULB:

armed group, armed groups, armies, army, army's, fellow soldier, footmen, garrison, garrisons, host, hosts, soldier, soldiers, soldiers', troop, troops, warrior, warriors

waste

Related Ideas:

lay waste, wasteland

Definition:

To "waste" something means to carelessly throw it away or to use it unwisely.

- To "lay waste" to a city or land means to destroy it.
- A "wasteland" is a land or a city that has been destroyed so that nothing lives in it anymore. It may also be called a "waste."
- Another word for a "wasteland" could be "desert" or "wilderness." But a wasteland also implies that people used to live there and the land used to have trees and plants that produced food.
- To "waste away" means to become more and more sick or ruined. A person who is wasting away usually becomes very thin due to illness or lack of food.

Bible References:

- Ezekiel 06:06
- Leviticus 26:39
- Matthew 26:08
- Revelation 18:15-17
- Zechariah 07:13-14

Word Data:

- Strong's: H535, H1086, H1104, H1326, H2100, H2470, H2490, H2522, H2717, H2721, H2723, H3615, H3856, H4127, H4198, H4592, H4743, H4923, H5307, H6313, H7334, H7503, H7582, H7703, H7736, H7843, H8047, H8074, H8077, H8414, G684, G1287, G2049

Forms Found in the English ULB:

laid waste, lays waste, waste, waste away, wasted, wasteland, wastelands, wastes, wastes away, wasting

watch

Related Ideas:

keep watch, watch out, watchful, watchman

Definition:

The term "watch" means to look at something very closely and carefully. It also has several figurative meanings.

- To "keep watch" or "keep close watch" can mean to guard, protect or take care of someone or something.
- To "watch out" means to be careful to avoid a danger or harmful influence.
- To "be watchful" means to be alert and aware of what is happening.
- A "watchman" was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

These ideas can also be used figuratively.

- To "watch" or "keep watch" means to always be alert and on guard against sin and evil. It can also mean to "be ready."
- The command to "watch your life and doctrine closely" means to be careful to live wisely and to not believe false teachings.

Translation Suggestions

- Other ways of translating "watch" could include "pay close attention to" or "be diligent" or "be very careful" or "be on guard."
- Other words for "watchman" are "sentry" or "guard."

Bible References:

- 1 Thessalonians 05:06
- Hebrews 13:17
- Jeremiah 31:4-6
- Mark 08:15
- Mark 13:33-34
- Matthew 25:10-13

Word Data:

- Strong's: H821, H2370, H4931, H5027, H5234, H5341, H6486, H6485, H6822, H6836, H7181, H7462, H7789, H7919, H8104, H8108, H8245, G69, G991, G1127, G1983, G2334, G2657, G2892, G3525, G3708, G3906, G4337, G4648, G5083, G5426, G5438, G5442

Forms Found in the English ULB:

keep ... watch, kept ... watch, watch, watch out, watched, watchful, watching, watchman, watchmen

watch (biblical time)

Definition:

In biblical times, a "watch" was a period of time at night during which a watchman or guard for a city would be on duty looking out for any danger from an enemy.

- In the Old Testament, the Israelites had three watches which were called "beginning" (sunset to 10 p.m.), "middle" (10 p.m. to 2 a.m.), and "morning" (2 a.m. to sunrise) watches.
- In the New Testament, the Jews followed the Roman system and had four watches, named simply "first" (sunset to 9 p.m.), "second" (9 p.m. to 12 midnight), "third" (12 midnight to 3 a.m.), and "fourth" (3 a.m. to sunrise) watches.
- These could also be translated with more general expressions such as "late evening" or "middle of the night" or "very early in the morning," depending on which watch is being referred to.

(See also: [watch](#))

Bible References:

- Luke 12:37-38
- Mark 06:48-50
- Matthew 14:25-27
- Psalms 090:3-4

Word Data:

- Strong's: H821, G5438

Forms Found in the English ULB:

watch (biblical time), watches

watchtower

Related Ideas:

tower

Definition:

The term "watchtower" refers to a tall structure built as a place from which guards could look out for any danger. These towers were often made of stone.

- Landowners sometimes built watchtowers from which they could guard their crops and protect them from being stolen.
- The towers often included rooms where the watchmen or family lived, so that they could guard the crops day and night.
- Watchtowers for cities were built higher than the city walls so that watchmen could see if any enemies were coming to attack the city.
- The term "watchtower" is also used as a symbol of protection from enemies.

(See also: [adversary](#), [watch](#))

Bible References:

- 1 Chronicles 27:25-27
- Ezekiel 26:3-4
- Mark 12:1-3
- Matthew 21:33-34
- Psalm 062:02

Word Data:

- Strong's: H803, H971, H975, H1785, H2918, H4026, H4029, H4692, H4707, H4869, H6438, H6836, G4444

Forms Found in the English ULB:

tower, towers, watchtower, watchtowers

water

Definition:

In addition to its primary meaning, "water" also often refers to a body of water, such as an ocean, sea, lake, or river.

- The term "waters" refers to bodies of water or many sources of water.
- The term "waters" can also be a general reference to a large amount of water.
- To "water" livestock and other animals means to provide water for them. In Bible times, this usually involved drawing water from a well with a bucket and pouring the water into a trough or other container for the animals to drink from.
- The phrase "draw water" means "pull water up from a well with a bucket."

Translation Suggestions:

- "Streams of living water will flow from them" could be translated as "the power and blessings from the Holy Spirit will flow out of them them like streams of water." Instead of "blessings" the term "gifts" or "fruits" or "godly character" could be used.
- When Jesus is talking to the Samaritan woman at the well, the phrase "living water" could be translated as "water that gives life" or "lifegiving water." In this context, the imagery of water must be kept in the translation.
- Depending on the context, the term "waters" or "many waters" could be translated as "great suffering (that surrounds you like water)" or "overwhelming difficulties (like a flood of water)" or "large amounts of water."

(See also: [life](#), [spirit](#), [Holy Spirit](#), [power](#))

Bible References:

- Acts 08:36-38
- Exodus 14:21
- John 04:10
- John 04:14
- John 04:15
- Matthew 14:28-30

Word Data:

- Strong's: H2222, H3384, H4325, H4857, H7301, H7783, H8248, G504, G4215, G4222, G5202, G5204

Forms Found in the English ULB:

water, watered, watering, waters

week

Related Ideas:

sevens

Definition:

The term "week" literally refers to a period of time lasting seven days.

- In the Jewish system of counting time, a week begins at sunset on Saturday and ends at sunset the following Saturday.
- In the Bible, the term "week" is sometimes used figuratively to refer to a group of seven units of time, such as seven years.
- The "Festival of Weeks" is a celebration of harvest that takes place seven weeks after Passover. It is also called "Pentecost."
- The word "sevens" can refer to either seven days, seven weeks, or seven years.

(See also: [Pentecost](#))

Bible References:

- Acts 20:7-8
- Deuteronomy 16:09
- Leviticus 23:15-16

Word Data:

- Strong's: H7620, G4521

Forms Found in the English ULB:

sevens, week, weeks

well

Related Ideas:

cistern

Definition:

The terms "well" and "cistern" refer to two different kinds of sources for water in Bible times.

- A well is a deep hole dug into the ground so that underground water can flow into it.
- A cistern is a deep hole dug into rock that was used as a holding tank for collecting rain water.
- Cisterns were usually dug into rock and sealed with plaster to keep the water in. A "broken cistern" happened when the plaster became cracked so that the water leaked out.
- Cisterns were often located in the courtyard area of people's homes to catch the rainwater that would run off the roof.
- Wells were often located where they could be accessed by several families or a whole community.

- Because water was very important for both people and livestock, the right to use a well was often a cause of strife and conflict.
- Both wells and cisterns were usually covered with a large stone to prevent anything falling in it. Often there was a rope with a bucket or pot attached to it to bring the water up to the surface.
- Sometimes a dry cistern was used as a place to imprison someone, such as happened to Joseph and Jeremiah.
- These terms are similar in meaning. The main difference is that a well continually receives water from underground springs, whereas a cistern is a holding tank for water that usually comes from rain.

Translation Suggestions:

- Ways to translate "well" could include "deep water hole" or "deep hole for spring water" or "deep hole for drawing water."
- The term "cistern" could be translated as "stone water pit" or "deep and narrow pit for water" or "underground tank for holding water."

(See also: [Jeremiah](#), [prison](#), [strife](#))

Bible References:

- 1 Chronicles 11:17
- 2 Samuel 17:17-18
- Genesis 16:14
- Luke 14:4-6
- Numbers 20:17

Word Data:

- Strong's: H875, H953, H1360, H4002, H4599, H4726, H4841, G4077, G5421

Forms Found in the English ULB:

cistern, cisterns, well, wells

wheat

Definition:

Wheat is a type of grain that people grow for food. When the Bible mentions "grain" or "seeds," it is often talking about wheat grain or seeds.

- The wheat seeds or grains grow at the top of the wheat plant.
- After harvesting the wheat, the grain is separated from the stalk of the plant by threshing it. The stalk of the wheat plant is also called "straw" and is often placed on the ground for animals to sleep on.
- After threshing, the chaff surrounding the grain seed is separated from the grain by winnowing and is thrown away.
- People grind the wheat grain into flour, and use this for making bread.

(See also: [barley](#), [chaff](#), [grain](#), [seed](#), [thresh](#), [winnow](#))

Bible References:

- Acts 27:36-38
- Exodus 34:21-22
- John 12:24
- Luke 03:17

- Matthew 03:12
- Matthew 13:26

Word Data:

- Strong's: H1250, H2406, G4621

Forms Found in the English ULB:

wheat

will of God

Related Ideas:

God's will, desire of God, he wishes, his will, will of my Father, will of our God and Father, will of the Lord

Definition:

The "will of God" refers to God's desires and plans.

- God's will especially relates to his interactions with people and how he wants people to respond to him.
- It also refers to his plans or desires for the rest of his creation.
- The term to "will" means to "determine" or to "desire."

Translation Suggestions:

- The "will of God" could also be translated as "what God desires" or "what God has planned" or "God's purpose" or "what is pleasing to God."

Bible References:

- 1 John 02:15-17
- 1 Thessalonians 04:3-6
- Colossians 04:12-14
- Ephesians 01:1-2
- John 05:30-32
- Mark 03:33-35
- Matthew 06:8-10
- Psalms 103:21

Word Data:

- Strong's: H6634, H7522, G1012, G1013, G2307, G2308, G2309

Forms Found in the English ULB:

God's will, desires of God, he desires, he wishes, his will, will of God, will of my Father, will of our God and Father, will of the Lord, will of your Father, you are willing, your will

wine

Related Ideas:

new wine, wineskin



Definition:

In the Bible, the term "wine" refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in "wineskins," which were containers made out of animal skin.

- The term "new wine" referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term "wine" also referred to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.

Translation Suggestions:

- If wine is unknown in your culture, it could be translated as "fermented grape juice" or "fermented drink made from a fruit called grapes" or "fermented fruit juice."
- Ways to translate "wineskin" could include "bag for wine" or "animal skin wine bag" or "animal skin container for wine."

(See also: [grape](#), [vine](#), [vineyard](#), [winepress](#))

Bible References:

- 1 Timothy 05:23
- Genesis 09:21
- Genesis 49:12
- John 02:3-5
- John 02:10
- Matthew 09:17
- Matthew 11:18

smashed

Word Data:

- Strong's: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G1098, G3631, G3820, G3943

Forms Found in the English ULB:

new wine, wine, wines, wineskin, wineskins

winepress

Definition:

During Bible times, a "winepress" was a large container or open place where the juice of grapes was extracted in order to make wine.

- In Israel, winepresses were usually large, wide basins that were dug out of solid rock. Clusters of grapes were put on the flat bottom of the hole and people trampled the grapes with their feet to get the grape juice to flow out.
- Usually a winepress had two levels, with the grapes being trampled in the top level so that the juice would run down into the lower level where it could be collected.

- The term "winepress" is also used figuratively in the Bible as a picture of God's wrath being poured out on wicked people.

(See also: [grape](#), [wrath](#))

Bible References:

- Isaiah 63:02
- Mark 12:01
- Matthew 21:33
- Revelation 14:20

Word Data:

- Strong's: H1660, H6333, G3025, G5276

Forms Found in the English ULB:

winepress, winepresses

winnow

Related Ideas:

sift

Definition:

The terms "winnow" and "sift" mean to separate grain from unwanted materials. In the Bible, both words are also used in a figurative sense to refer to separating or dividing people.

- To "winnow" means to separate grain from the unwanted parts of the plant by tossing both the grain and chaff into the air, allowing the wind to blow the chaff away.
- The word "sift" refers to shaking the winnowed grain in a sieve to get rid of any remaining unwanted materials, such as dirt or stones.
- In the Old Testament, "winnow" and "sift" are used figuratively to describe hardship that separates the righteous people from the unrighteous people.
- Jesus also used the term "sift" in this figurative way when he was telling Simon Peter about how he and the other disciples would be tested in their faith.
- To translate these terms, use the words or phrases in the project language that refer to these activities; possible translations might be "shaking" or "fanning." If winnowing or sifting are not known, then these terms could be translated by a term that refers to a different method of separating grain from chaff or dirt, or by describing this process.

(See also: [chaff](#), [grain](#))

Bible References:

- Isaiah 21:10
- Luke 22:31
- Matthew 03:12
- Proverbs 20:08
- Ruth 03:02

Word Data:

- Strong's: H2219, H5130, G4425, G4617

Forms Found in the English ULB:

sift, sifting, winnow, winnowed, winnowing, winnows

wise

Related Ideas:

wisdom, wisely, wiser, wisest

Definition:

The term "wise" describes someone who understands what is the right and moral thing to do and then does that. "Wisdom" is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love, and patience.
- "Sound wisdom" is wisdom that enables people who have it to succeed in doing good.
- In the Bible, the phrase "worldly wisdom" refers to what people in this world think is wise, but which is actually foolish.

Translation Suggestions:

- Depending on the context, other ways to translate "wise" could include "obedient to God" or "sensible and obedient" or "God-fearing."
- "Wisdom" could be translated by a word or phrase that means "wise living" or "sensible and obedient living" or "good judgment."
- It is best to translate "wise" and "wisdom" in such a way that they are different terms from other key terms like righteous or obedient.

(See also: [obey](#), [fruit](#))

Bible References:

- Acts 06:03
- Colossians 03:15-17
- Exodus 31:06
- Genesis 03:06
- Isaiah 19:12
- Jeremiah 18:18
- Matthew 07:24

Word Data:

- Strong's: H998, H1350, H1847, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3925 H6195, H7919, H7922, H8454, G4678, G4679, G4680, G4920, G5428, G5429

Forms Found in the English ULB:

sound wisdom, wisdom, wise, wisely, wiser, wisest

## wise men

### Related Ideas:

educated men

### Definitions:

In the Bible, the phrase "wise men" often refers to men who serve God and act wisely, not foolishly. The term "wise men" or "educated men" is also a special term that refers to men with unusual knowledge and abilities who served as part of a king's court.

- Sometimes the term "wise men" is explained in the text as "prudent men" or "men with understanding." This refers to men who act wisely and righteously because they obey God.
- The "wise men" or "educated men" who served pharaohs and other kings were often scholars who studied the stars, especially looking for special meanings for the patterns that the stars made in their positions in the sky.
- Often the "wise men" or "educated men" were expected to explain the meanings of dreams. For example, King Nebuchadnezzar demanded that his wise men describe his dreams and tell him what they meant, but none of them was able to do this, except Daniel, who received this knowledge from God.
- Sometimes the "wise men" or "educated men" performed magical acts such as divination or miracles that were done through the power of evil spirits.

### Translation Suggestions:

- When "wise men" simply refers to men who act wisely, the word "wise" should be translated in the same or similar way to how it is translated elsewhere in the Bible.
- When "wise men" refers to men who have an important job working for a ruler, it could be translated as "wise men" or "educated men" or some other term that refers to such a job, such as "advisor."

(See also: [Babylon](#), [Daniel](#), [divination](#), [magic](#), [Nebuchadnezzar](#), [ruler](#), [wise](#))

### Bible References:

- 1 Chronicles 27:32-34
- Daniel 02:1-2
- Daniel 02:10-11

### Word Data:

- Strong's: H2445, H2450, H3778, H3779, G4680

### Forms Found in the English ULB:

educated men, wise men

## woe

### Definition:

The term "woe" refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

- The expression "woe to" is followed by a warning to people that they will experience suffering as punishment for their sins.
- In several places in the Bible, the word "woe" is repeated, to emphasize an especially terrible judgment.

- A person who says "woe is me" or "woe to me" is expressing sorrow about severe suffering.

Translation Suggestions:

- Depending on the context, the term "woe" could also be translated as "great sorrow" or "sadness" or "calamity" or "disaster."
- Other ways to translate the expression "Woe to (name of city)" could include, "How terrible it will be for (name of city)" or "The people in (that city) will be severely punished" or "Those people will suffer greatly."
- The expression, "Woe is me!" or "Woe to me!" could be translated as "How sad I am!" or "I am so sad!" or "How terrible this is for me!"
- The expression "Woe to you" could also be translated as "You will suffer terribly" or "You will experience terrible troubles."

Bible References:

- Ezekiel 13:17-18
- Habakkuk 02:12
- Isaiah 31:1-2
- Jeremiah 45:1-3
- Jude 01:9-11
- Luke 06:24
- Luke 17:1-2
- Matthew 23:23

Word Data:

- Strong's: H188, H190, H337, H480, H1929, H1945, H1958, G3759

Forms Found in the English ULB:

woe

wolf

Related Ideas:

wild dogs

Definition:

A wolf is a fierce, meat-eating animal that is similar to a wild dog.

- Wolves usually hunt in groups and stalk their prey in a clever and stealthy manner.
- In the Bible, the term "wolves" is used figuratively to refer to false teachers or false prophets who destroy believers, who are compared to sheep. False teaching causes people to believe wrong things that bring harm to them.
- This comparison is based on the fact that sheep are especially vulnerable to being attacked and eaten by wolves, because they are weak and cannot defend themselves.

Translation Suggestion

- This term could be translated as "wild dog" or "wild animal."
- Other names for wild dogs could be "jackal" or "coyote."
- When used figuratively to refer to people, this could be translated as "evil people who harm people like animals that attack sheep."

(See also: [evil](#), [false prophet](#), [sheep](#), [teach](#))

Bible References:

- Acts 20:29
- Isaiah 11:07
- John 10:11-13
- Luke 10:03
- Matthew 07:15
- Zephaniah 03:03

Word Data:

- Strong's: H2061, H3611, G3074

Forms Found in the English ULB:

wild dogs, wolf, wolves

womb

Related Ideas:

pregnant

Definition:

The term "womb" refers to where a baby grows inside its mother.

- This is an older term that is sometimes used in order to be polite and less direct.
- A more modern term for womb is "uterus."
- Some languages use a word like "belly" to refer to a woman's womb or uterus.
- Use a word for this in the project language that is well-known, natural, and acceptable.
- A woman is pregnant" if she has a baby growing her her womb."

Picture showing location of a Womb:

[<a href="https://content.bibletranslationtools.org/WycliffeAssociates/en\\_tw/raw/branch/master/PNGs/w/Womb.png"></a>](https://content.bibletranslationtools.org/WycliffeAssociates/en_tw/raw/branch/master/PNGs/w/Womb.png)

Bible References:

- Genesis 25:23
- Genesis 25:24-26
- Genesis 38:27-28
- Genesis 49:25
- Luke 02:21
- Luke 11:27
- Luke 23:29
- Matthew 19:12

Word Data:

- Strong's: H990, H2030, H4578, H7356, H7358, G1064, G2836, G3388

Forms Found in the English ULB:

pregnant, womb, wombs

word

Definition:

A "word" refers to something that someone has said. In the Bible, it almost always refers to an entire message, not just one word.

- An example of this is when the angel told Zechariah, "You did not believe my words," which means, "You did not believe what I said."
- Sometimes "word" refers to speech in general, such as "powerful in word and deed" which means "powerful in speech and behavior."
- Often in the Bible "the word" refers to everything God has said or commanded, as in "the word of God" or "the word of truth."
- A very special use of this term is when Jesus is called "the Word." For these last two meanings, see [word of God](#)

Translation Suggestions:

- Different ways of translating "word" or "words" include "teaching" or "message" or "news" or "a saying" or "what was said."

(See also: [word of God](#))

Bible References:

- 2 Timothy 04:02
- Acts 08:04
- Colossians 04:03
- James 01:18
- Jeremiah 27:04
- John 01:03
- John 01:14
- Luke 08:15
- Matthew 02:08
- Matthew 07:27

Word Data:

- Strong's: H561, H562, H565, H1697, H1703, H2656, H2706, H4405, H4406, H7878, H8052, G518, G1024, G1310, G3054, G3055, G3056, G4086, G4487, G5023, G5537, G5542

Forms Found in the English ULB:

word, words, message, messages

word of God

Related Ideas:

God's word, his words, my word, scripture, word of Yahweh, word of the Lord, word of truth, writings

Definition:

In the Bible, the term "word of God" refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called "the Word of God."

- The term "scriptures" means "writings." It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God's message that he had told people to write down so that many years in the future people could still read it.
- The related terms "word of Yahweh" and "word of the Lord" often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply "the word" or "my word" or "your word" (when talking about God's word).
- In the New Testament, Jesus is called "the Word" and "the Word of God." These titles mean that Jesus fully reveals who God is, because he is God himself.

The term "word of truth" is another way of referring to "God's word," which is his message or teaching. It does not refer to just one word.

- God's word of truth includes everything that God has taught people about himself, his creation, and his plan of salvation through Jesus.
- This term emphasizes the fact that what God has told us is true, faithful, and real.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include "the message of Yahweh" or "God's message" or "the teachings from God."
- It may be more natural in some languages to make this term plural and say "God's words" or "the words of Yahweh."
- The expression "the word of Yahweh came" is often used to introduce something that God told his prophets or his people. This could be translated as "Yahweh spoke this message" or "Yahweh spoke these words."
- The term "scripture" or "scriptures" could be translated as "the writings" or "the written message from God." This term should be translated differently from the translation of the term "word."
- When "word" occurs alone and it refers to God's word, it could be translated as "the message" or "God's word" or "the teachings." Also consider the alternate translations suggested above.
- When the Bible refers to Jesus as "the Word," this term could be translated as "the Message" or "the Truth."
- "Word of truth" could be translated as "God's true message" or "God's word, which is true."
- It is important for the translation of this term to include the meaning of being true.

(See also: [prophet](#), [true](#), [word](#), [Yahweh](#))

Bible References:

- Genesis 15:01
- 1 Kings 13:01
- Jeremiah 36:1-3
- Luke 08:11
- John 05:39
- Acts 06:02
- Acts 12:24
- Romans 01:02



- 2 Corinthians 06:07
- Ephesians 01:13
- 2 Timothy 03:16
- James 01:18
- James 02:8-9

Word Data:

- Strong's: H561, H565, H1697, H3068, G3056, G4487

Forms Found in the English ULB:

God's word, God's words, his words, my word, scripture, scriptures, word of God, word of Yahweh, word of the Lord, word of truth, words of God, writings

work

Related Ideas:

act, deed, fellow worker

Definition:

In the Bible, the terms "work," "deed," and "act" are used to refer generally to things that God or people do.

- God's "works" and the "work of his hands" are expressions that refer to all the things he does or has done, including creating the world, saving sinners, providing for the needs of all creation and keeping the entire universe in place. The terms "deeds" and "acts" are also used to refer to God's miracles in expressions such as "mighty acts" or "marvelous deeds."
- The Holy Spirit empowers believers to do good works, which are also called "good fruit."
- The term "work" can also refer to "service" or "ministry."
- People are not saved by their good works; they are saved through faith in Jesus.
- The term "fellow worker" means someone who does a ministry along with someone else.

Translation Suggestions:

- Other ways to translate "works" or "deeds" could be "actions" or "things that are done."
- When referring to God's "works" or "deeds" and the "work of his hands," these expressions could also be translated as "miracles" or "mighty acts" or "amazing things he does."
- The expression "the work of God" could be translated as "the things that God is doing" or "the miracles God does" or "the amazing things that God does" or "everything God has accomplished."
- The expression "your work in the Lord" could also be translated as "what you do for the Lord."
- The expression "examine your own work" could also be translated as "make sure what you are doing is God's will" or "make sure that what you are doing pleases God."
- The expression "the work of the Holy Spirit" could be translated as "the empowering of the Holy Spirit" or "the ministry of the Holy Spirit" or "the things that the Holy Spirit does."

(See also: [fruit](#), [Holy Spirit](#), [miracle](#))

Bible References:

- 1 John 03:12
- Acts 02:8-11
- Daniel 04:37
- Exodus 34:10-11
- Galatians 02:15-16

- James 02:17
- Matthew 16:27-28
- Micah 02:07
- Romans 03:28
- Titus 03:4-5

Word Data:

- Strong's: H1576, H4399, H4566, H4567, H4611, H4639, H4659, H5673, H5949, H5998, H6213, H6466, H6468, G1754, G2038, G2040, G2041, G2716, G3173

Forms Found in the English ULB:

act, action, actions, activities, acts, deed, deeds, fellow worker, fellow workers, work, works

world

Related Ideas:

universe, worldly

Definition:

The term "world" usually refers to the part of the universe where people live: the earth. The term "worldly" describes the evil values and behaviors of people living in this world.

- In its most general sense, the term "world" refers to the heavens and the earth, as well as everything in them.
- In many contexts, "world" actually means "people in the world."
- Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
- The apostles also used "world" to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
- People and things characterized by these values are said to be "worldly."

Translation Suggestions:

- Depending on the context, "world" could also be translated as "universe" or "people of this world" or "corrupt things in the world" or "evil attitudes of people in the world."
- The phrase "all the world" often means "many people" and refers to the people living in a certain region. For example, "all the world came to Egypt" could be translated as "many people from the surrounding countries came to Egypt" or "people from all the countries surrounding Egypt came there."
- Another way to translate "all the world went to their hometown to be registered in the Roman census" would be "many of the people living in regions ruled by the Roman empire went..."
- Depending on the context, the term "worldly" could be translated as, "evil" or "sinful" or "selfish" or "ungodly" or "corrupt" or "influenced by the corrupt values of people in this world."
- The phrase "saying these things in the world" can be translated as "saying these things to the people of the world."
- In other contexts, "in the world" could also be translated as "living among the people of the world" or "living among ungodly people."

(See also: [corrupt](#), [heaven](#), [Rome](#), [godly](#))

Bible References:

- 1 John 02:15
- 1 John 04:05

- 1 John 05:05
- John 01:29
- Matthew 13:36-39

Word Data:

- Strong's: H776, H2309, H2465, H2717, H5769, H8398, G165, G1093, G2886, G2889, G3625

Forms Found in the English ULB:

universe, world, world's, worldly

worship

Related Ideas:

worshiper

Definition:

To "worship" means to honor, praise and obey someone, especially God.

- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- Often people bow down when they worship someone.
- Some people worshiped false gods.

Translation Suggestions:

- The term "worship" could be translated as "bow down to" or "honor and serve" or "honor and obey."
- In some contexts, it could also be translated as "humbly praise" or "give honor and praise."

(See also: [sacrifice](#), [praise](#), [honor](#))

Bible References:

- Colossians 02:18-19
- Deuteronomy 29:18
- Exodus 03:11-12
- Luke 04:07
- Matthew 02:02
- Matthew 02:08

Word Data:

- Strong's: H5457, H5647, H7812, G1391, G2151, G2152, G2323, G2356, G2999, G3000, G3008, H3372, G4352, G4353, G4573, G4574, G4576

Forms Found in the English ULB:

worship, worshiped, worshiper's, worshipers, worshiping, worships

worthy

Related Ideas:

deserve, nullify, unworthy, worth, worthily, worthless, worthlessness, worthy

Definition:

The term "worthy" describes someone or something that deserves respect or honor. To "have worth" means to be valuable or important.

- Being "worthy" is related to being valuable or having importance.
- To do something "worthily" means to do something in a worthy way.
- To be "unworthy" means to not be deserving of any honor or recognition.
- To be "worthless" means to not have any purpose or value.
- To "nullify" something is to make it worth nothing.

Translation Suggestions:

- "Worthy" could be translated as "deserving" or "important" or "valuable."
- The word "worth" could be translated as "value" or "importance."
- The phrase to "have worth" could also be translated as to "be valuable" or to "be important."
- The phrase "is worth more than" could be translated as "is more valuable than."
- Depending on the context, the term, "unworthy" could also be translated as "unimportant" or "dishonorable" or "undeserving."
- The term "worthless" could be translated as "with no value" or "with no purpose" or "worth nothing."

(See also: [honor](#))

Bible References:

- 2 Samuel 22:04
- 2 Thessalonians 01:11-12
- Acts 13:25
- Acts 25:25-27
- Acts 26:31
- Colossians 01:9-10
- Jeremiah 08:19
- Mark 01:07
- Matthew 03:10-12
- Philippians 01:25-27

Word Data:

- Strong's: H457, H1100, H2428, H3276, H3644, H4242, H4373, H4392, H4592, H4941, H5541, H6994, H7385, H7386, H7723, H7939, H8602, G96, G514, G515, G516, G888, G1777, G2425, G2480, G2661, G3152, G4186, G5092

Forms Found in the English ULB:

deserve, deserved, deserves, deserving, nullify, unworthy, worth, worthily, worthless, worthlessness, worthy  
wrath

Related Ideas:

furious, fury

Definition:

Wrath is an intense anger that is sometimes long-lasting. It especially refers to God's righteous judgment of sin and punishment of people who rebel against him.

- In the Bible, "wrath" usually refers to God's anger toward those who sin against him.
- The "wrath of God" can also refer to his judgment and punishment for sin.
- God's wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

- Depending on the context, other ways this term could be translated include "intense anger" or "righteous judgment" or "anger."
- When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful fit of rage. God's wrath is just and holy.

(See also: [judge](#), [sin](#))

Bible References:

- 1 Thessalonians 01:8-10
- 1 Timothy 02:8-10
- Luke 03:7
- Luke 21:23
- Matthew 03:07
- Revelation 14:10
- Romans 01:18
- Romans 05:09

Word Data:

- Strong's: H639, H2194, H2195, H2197, H2534, H2740, H3707, H5678, H7107, H7109, H7110, H7267, G2205, G2372, G3709

Forms Found in the English ULB:

furious, fury, wrath

wrong

Related Ideas:

defraud, hurt, mistreat, wrongdoer, wrongdoing

Definition:

To "wrong" someone means to treat that person unjustly and dishonestly.

- Wrongdoing is the act of doing what is wrong. It can also refer to a behavior that is wrong.
- The term "defraud" means to illegally take money from someone by lying to them. Another word for this is "cheat."
- The terms "hurt" is more general and means to "cause someone harm in some way." It often has the meaning of "physically injure."
- The term "mistreat" means to act badly or roughly toward someone, causing physical or emotional harm to that person.

- Depending on the context, these terms could also be translated as "do wrong to" or, "treat unjustly" or "cause harm to" or treat in a harmful way" or "injure."

Bible References:

- Acts 07:26
- Exodus 22:21
- Genesis 16:05
- Luke 06:28
- Matthew 20:13-14
- Psalms 071:13

Word Data:

- Strong's: H205, H816, H2248, H2255, H2257, H2398, H2554, H2555, H3238, H3637, H4347, H4834, H5062, H5142, H5230, H5627, H5753, H5766, H5791, H5792, H5916, H5932, H6031, H6087, H6127, H6231, H6485, H6565, H6586, H7451, H7489, H7563, H7665, H7686, H8133, H8267, H8295, H8604, G91, G92, G93, G264, G824, G983, G984, G1536, G1651, G1727, G1908, G2556, G2559, G2607, G3076, G3077, G3762, G4122, G4550, G5195, G5196

Forms Found in the English ULB:

defraud, hurt, hurting, hurts, mistreat, mistreated, wrong, wrongdoer, wrongdoing, wronged, wrongfully, wronging, wrongs

year

Definition:

When used literally, the term "year" in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into 12 months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has 12 months. But an extra 13th month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is 11 days less than a solar year. This helps keep the two calendars more in line with each other.
- In the Bible, the term "year" is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, "the year of Yahweh" or "in the year of drought" or "the favorable year of the Lord." In these contexts, "year" could be translated as "time" or "season" or "time period."

(See also: [month](#))

Bible References:

- 2 Kings 23:31
- Acts 19:8-10
- Daniel 08:01
- Exodus 12:02

Word Data:

- Strong's: H7620, H8140, H8141, G1763, G2094

Forms Found in the English ULB:

year, years

yeast

Related Ideas:

leaven, unleavened

Definition:

"Leaven" is a general term for a substance that causes bread dough to expand and rise. "Yeast" is a specific kind of leaven.

- In some English translations, the word for leaven is translated as "yeast," which is a modern leavening agent that fills the bread dough with gas bubbles, making the dough expand before baking it. The yeast is kneaded into the dough so that it spreads throughout the entire lump of dough.
- In Old Testament times, the leavening or rising agent was produced by allowing the dough to sit for awhile. Small amounts of dough from a previous batch of dough were saved as leavening for the next batch.
- When the Israelites escaped from Egypt, they didn't have time to wait for bread dough to rise, so they made bread without leaven to take with them on their journey. As a reminder of this, every year the Jewish people celebrate Passover by eating bread that has no leaven in it.

The ideas of "leaven" and "yeast" can also be used in figurative ways.

- The terms "leaven" and "yeast" are used figuratively in the Bible as a picture of how sin spreads through a person's life or how sin can influence other people.
- They can also refer to false teaching which can spread to many people and influences them.
- They are also used in a positive way to explain how the influence of God's kingdom spreads from person to person.

Translation Suggestions

- This could be translated as "leaven" or "substance that causes dough to rise" or "expanding agent." The word "rise" could be expressed as "expand" or "get bigger" or "puff up."
- If a local leavening agent is used for making bread dough rise, that term can be used. If the language has a well-known, general term that means, "leavening," this would be the best term to use.

(See also: [Egypt](#), [Passover](#), [unleavened bread](#))

Bible References:

- Exodus 12:08
- Galatians 05:9-10
- Luke 12:1
- Luke 13:21
- Matthew 13:33
- Matthew 16:08

Word Data:

- Strong's: H2556, H2557, H4682, H7603, G106, G2219, G2220

Forms Found in the English ULB:

leaven, leavened, leavens, unleavened, yeast

yoke

Definition:

A yoke is a piece of wood or metal attached to two or more animals to connect them for the purpose of pulling a plow or a cart. There are also several figurative meanings for this term.

- The term "yoke" is used figuratively to refer to something that joins people for the purpose of working together, such as in serving Jesus.
- Paul used the term "yokefellow" to refer to someone who was serving Christ as he was. This could also be translated as "fellow worker" or "fellow servant" or "coworker."
- The term "yoke" is also often used figuratively to refer to a heavy load that someone has to carry, such as when being oppressed by slavery or persecution.
- In most contexts, it is best to translate this term literally, using the local term for a yoke that is used for farming.
- Other ways to translate the figurative use of this term could be, "oppressive burden" or "heavy load" or "bond," depending on the context.

(See also: [bind](#), [burden](#), [oppress](#), [persecute](#), [servant](#))

Bible References:

- Acts 15:10
- Galatians 05:01
- Genesis 27:40
- Isaiah 09:04
- Jeremiah 27:04
- Matthew 11:30
- Philippians 04:03

Word Data:

- Strong's: H3627, H4132, H5674, H5923, H6776, G2086, G2218

Forms Found in the English ULB:

yoke, yoked, yoked ... together, yokes

zeal

Related Ideas:

diligence, diligent, eager, eagerness, zealous, zealously

Definition:

The terms "zeal" and "zealous" refer to being strongly devoted to supporting a person or idea.

- Zeal includes having strong desire and actions that promote a good cause. It is often used to describe someone who faithfully obeys God and teaches others to do that too.
- Being zealous includes putting intense effort into doing something and continuing to persevere in that effort.



- The "zeal of the Lord" or the "zeal of Yahweh" refers to God's strong, persistent actions to bless his people or to see justice done.

Translation Suggestions:

- To "be zealous" could also be translated by, "be strongly diligent" or "make an intense effort."
- The term "zeal" could also be translated as "energetic devotion" or "eager determination" or "righteous enthusiasm."
- The phrase, "zeal for your house" could be translated, "strongly honoring your temple" or "fervent desire to take care of your house."

Bible References:

- 1 Corinthians 12:31
- 1 Kings 19:9-10
- Acts 22:03
- Galatians 04:17
- Isaiah 63:15
- John 02:17-19
- Philippians 03:06
- Romans 10:1-3

Word Data:

- Strong's: H2734, H7065, H7068, G2205, G2206, G2207, G4710

Forms Found in the English ULB:

diligence, diligent, eager, eagerness, making ... effort, zeal, zealous, zealously

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