

THE RESTORED WORD BIBLE

Complete Sacred Scriptures

Genesis through Revelation

With Restored Sacred Names

Red Letter Edition

Words of Yahusha the Messiah in Red

YAHUAH (יהוה) — The Name of the Almighty Creator

YAHUSHA (יהושע) — The Name of the Messiah

ELOHIM (אלהים) — The Mighty One

The Restored Word Bible

Sacred Names Edition - Red Letter

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This work is dedicated to the glory of YAHUAH
and the proclamation of His true Name.

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THE OLD TESTAMENT

GENESIS

In the beginning, **Elohim** created the heavens and the earth. The earth was formless and empty. Darkness was on the surface of the deep and the Spirit of **Yahuah** was hovering over the surface of the waters.

Elohim said, "Let there be light," and there was light. **Elohim** saw the light, and saw that it was good. **Elohim** divided the light from the darkness. **Elohim** called the light "day", and the darkness he called "night". There was evening and there was morning, the first day.

Elohim said, "Let there be an expanse in the middle of the waters, and let it divide the waters from the waters." **Elohim** made the expanse, and divided the waters which were under the expanse from the waters which were above the expanse; and it was so. **Elohim** called the expanse "sky". There was evening and there was morning, a second day.

Elohim said, "Let the waters under the sky be gathered together to one place, and let the dry land appear;" and it was so. **Elohim** called the dry land "earth", and the gathering together of the waters he called "seas". **Elohim** saw that it was good. **Elohim** said, "Let the earth yield grass, herbs yielding seeds, and fruit trees bearing fruit after their kind, with their seeds in it, on the earth;" and it was so. The earth yielded grass, herbs yielding seed after their kind, and trees bearing fruit, with their seeds in it, after their kind; and **Elohim** saw that it was good. There was evening and there was morning, a third day.

Elohim said, "Let there be lights in the expanse of the sky to divide the day from the night; and let them be for signs to mark seasons, days, and years; and let them be for lights in the expanse of the sky to give light on the earth;" and it was so. **Elohim** made the two great lights: the greater light to rule the day, and the lesser light to rule the night. He also made the stars. **Elohim** set them in the expanse of the sky to give light to the earth, and to rule over the day and over the night, and to divide the light from the darkness. **Elohim** saw that it was good. There was evening and there was morning, a fourth day.

Elohim said, "Let the waters abound with living creatures, and let birds fly above the earth in the open expanse of the sky." **Elohim** created the large sea creatures and every living creature that moves, with which the waters swarmed, after their kind, and every winged bird after its kind. **Elohim** saw that it was good. **Elohim** blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth." There was evening and there was morning, a fifth day.

Elohim said, "Let the earth produce living creatures after their kind, livestock, creeping things, and animals of the earth after their kind;" and it was so. **Elohim** made the animals of the earth after their kind, and the livestock after their kind, and everything that creeps on the ground after its kind. **Elohim** saw that it was good.

Elohim said, "Let's make man in our image, after our likeness. Let them have dominion over the fish of the sea, and over the birds of the sky, and over the livestock, and over all the earth, and over every creeping thing that creeps on the earth." **Elohim** created man in his own image. In **Elohim's** image he created him; male and female he created them. **Elohim** blessed them. **Elohim** said to them, "Be fruitful, 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 on the earth." **Elohim** said, "Behold, I have given you every herb yielding seed, which is on the surface of all the earth, and every tree, which

bears fruit yielding seed. It will be your food. To every animal of the earth, and to every bird of the sky, and to everything that creeps on the earth, in which there is life, I have given every green herb for food;" and it was so.

Elohim saw everything that he had made, and, behold, it was very good. There was evening and there was morning, a sixth day.

The heavens, the earth, and all their vast array were finished. On the seventh day **Elohim** finished his work which he had done; and he rested on the seventh day from all his work which he had done. **Elohim** blessed the seventh day, and made it holy, because he rested in it from all his work of creation which he had done.

This is the history of the generations of the heavens and of the earth when they were created, in the day that **Yahuah Elohim** made the earth and the heavens. No plant of the field was yet in the earth, and no herb of the field had yet sprung up; for **Yahuah Elohim** had not caused it to rain on the earth. There was not a man to till the ground, but a mist went up from the earth, and watered the whole surface of the ground. **Yahuah Elohim** formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. **Yahuah Elohim** planted a garden eastward, in Eden, and there he put the man whom he had formed. Out of the ground **Yahuah Elohim** made every tree to grow that is pleasant to the sight, and good for food, including the tree of life in the middle of the garden and the tree of the knowledge of good and evil. A river went out of Eden to water the garden; and from there it was parted, and became the source of four rivers. The name of the first is Pishon: it flows through the whole land of Havilah, where there is gold; and the gold of that land is good. Bdelium and onyx stone are also there. The name of the second river is Gihon. It is the same river that flows through the whole land of Cush. The name of the third river is Hiddekel. This is the one which flows in front of Assyria. The fourth river is the Euphrates. **Yahuah Elohim** took the man, and put him into the garden of Eden to cultivate and keep it. **Yahuah Elohim** commanded the man, saying, "You may freely eat of every tree of the garden; but you shall not eat of the tree of the knowledge of good and evil; for in the day that you eat of it, you will surely die."

Yahuah Elohim said, "It is not good for the man to be alone. I will make him a helper comparable to him." Out of the ground **Yahuah Elohim** formed every animal of the field, and every bird of the sky, and brought them to the man to see what he would call them. Whatever the man called every living creature became its name. The man gave names to all livestock, and to the birds of the sky, and to every animal of the field; but for man there was not found a helper comparable to him. **Yahuah Elohim** caused the man to fall into a deep sleep. As the man slept, he took one of his ribs, and closed up the flesh in its place. **Yahuah Elohim** made a woman from the rib which he had taken from the man, and brought her to the man. The man said, "This is now bone of my bones, and flesh of my flesh. She will be called 'woman,' because she was taken out of Man." Therefore a man will leave his father and his mother, and will join with his wife, and they will be one flesh. The man and his wife were both naked, and they were not ashamed.

Now the serpent was more subtle than any animal of the field which **Yahuah Elohim** had made. He said to the woman, "Has **Elohim** really said, 'You shall not eat of any tree of the garden'?"

The woman said to the serpent, "We may eat fruit from the trees of the garden, but not the fruit of the tree which is in the middle of the garden. **Elohim** has said, 'You shall not eat of it. You shall not touch it, lest you die.' "

The serpent said to the woman, "You won't really die, for **Elohim** knows that in the day you eat it,

your eyes will be opened, and you will be like **Elohim**, knowing good and evil."

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 to be desired to make one wise, she took some of its fruit, and ate. Then she gave some to her husband with her, and he ate it, too. Their eyes were opened, and they both knew that they were naked. They sewed fig leaves together, and made coverings for themselves. They heard **Yahuah Elohim**'s voice walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of **Yahuah Elohim** among the trees of the garden.

Yahuah Elohim called to the man, and said to him, "Where are you?"

The man said, "I heard your voice in the garden, and I was afraid, because I was naked; so I hid myself."

Elohim said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"

The man said, "The woman whom you gave to be with me, she gave me fruit from the tree, and I ate it."

Yahuah Elohim said to the woman, "What have you done?"

The woman said, "The serpent deceived me, and I ate."

Yahuah Elohim said to the serpent,

To the woman he said,

To Adam he said,

The man called his wife Eve because she would be the mother of all the living. **Yahuah Elohim** made garments of animal skins for Adam and for his wife, and clothed them.

Yahuah Elohim said, "Behold, the man has become like one of us, knowing good and evil. Now, lest he reach out his hand, and also take of the tree of life, and eat, and live forever--" Therefore **Yahuah Elohim** sent him out from the garden of Eden, to till the ground from which he was taken. So he drove out the man; and he placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

The man knew Eve his wife. She conceived, and gave birth to Cain, and said, "I have gotten a man with **Yahuah**'s help." Again she gave birth, to Cain's brother Abel. Abel was a keeper of sheep, but Cain was a tiller of the ground. As time passed, Cain brought an offering to **Yahuah** from the fruit of the ground. Abel also brought some of the firstborn of his flock and of its fat. **Yahuah** respected Abel and his offering, but he didn't respect Cain and his offering. Cain was very angry, and the expression on his face fell. **Yahuah** said to Cain, "Why are you angry? Why has the expression of your face fallen? If you do well, won't it be lifted up? If you don't do well, sin crouches at the door. Its desire is for you, but you are to rule over it." Cain said to Abel, his brother, "Let's go into the field." While they were in the field, Cain rose up against Abel, his brother, and killed him.

Yahuah said to Cain, "Where is Abel, your brother?"

He said, "I don't know. Am I my brother's keeper?"

Yahuah said, "What have you done? The voice of your brother's blood cries to me from the

ground. Now you are cursed because of the ground, which has opened its mouth to receive your brother's blood from your hand. From now on, when you till the ground, it won't yield its strength to you. You will be a fugitive and a wanderer in the earth."

Cain said to **Yahuah**, "My punishment is greater than I can bear. Behold, you have driven me out today from the surface of the ground. I will be hidden from your face, and I will be a fugitive and a wanderer in the earth. Whoever finds me will kill me."

Yahuah said to him, "Therefore whoever slays Cain, vengeance will be taken on him sevenfold." **Yahuah** appointed a sign for Cain, so that anyone finding him would not strike him.

Cain left **Yahuah**'s presence, and lived in the land of Nod, east of Eden. Cain knew his wife. She conceived, and gave birth to Enoch. He built a city, and named the city after the name of his son, Enoch. Irad was born to Enoch. Irad became the father of Mehujael. Mehujael became the father of Methushael. Methushael became the father of Lamech. Lamech took two wives: the name of the first one was Adah, and the name of the second one was Zillah. Adah gave birth to Jabal, who was the father of those who dwell in tents and have livestock. His brother's name was Jubal, who was the father of all who handle the harp and pipe. Zillah also gave birth to Tubal Cain, the forger of every cutting instrument of bronze and iron. Tubal Cain's sister was Naamah. Lamech said to his wives,

Adam knew his wife again. She gave birth to a son, and named him Seth, saying, "for **Elohim** has given me another child instead of Abel, for Cain killed him." A son was also born to Seth, and he named him Enosh. At that time men began to call on **Yahuah**'s name.

This is the book of the generations of Adam. In the day that **Elohim** created man, he made him in **Elohim**'s likeness. He created them male and female, and blessed them. On the day they were created, he named them Adam. Adam lived one hundred thirty years, and became the father of a son in his own likeness, after his image, and named him Seth. The days of Adam after he became the father of Seth were eight hundred years, and he became the father of other sons and daughters. All the days that Adam lived were nine hundred thirty years, then he died.

Seth lived one hundred five years, then became the father of Enosh. Seth lived after he became the father of Enosh eight hundred seven years, and became the father of other sons and daughters. All of the days of Seth were nine hundred twelve years, then he died.

Enosh lived ninety years, and became the father of Kenan. Enosh lived after he became the father of Kenan eight hundred fifteen years, and became the father of other sons and daughters. All of the days of Enosh were nine hundred five years, then he died.

Kenan lived seventy years, then became the father of Mahalalel. Kenan lived after he became the father of Mahalalel eight hundred forty years, and became the father of other sons and daughters and all of the days of Kenan were nine hundred ten years, then he died.

Mahalalel lived sixty-five years, then became the father of Jared. Mahalalel lived after he became the father of Jared eight hundred thirty years, and became the father of other sons and daughters. All of the days of Mahalalel were eight hundred ninety-five years, then he died.

Jared lived one hundred sixty-two years, then became the father of Enoch. Jared lived after he became the father of Enoch eight hundred years, and became the father of other sons and daughters. All of the days of Jared were nine hundred sixty-two years, then he died.

Enoch lived sixty-five years, then became the father of Methuselah. After Methuselah's birth,

Enoch walked with **Elohim** for three hundred years, and became the father of more sons and daughters. All the days of Enoch were three hundred sixty-five years. Enoch walked with **Elohim**, and he was not found, for **Elohim** took him.

Methuselah lived one hundred eighty-seven years, then became the father of Lamech. Methuselah lived after he became the father of Lamech seven hundred eighty-two years, and became the father of other sons and daughters. All the days of Methuselah were nine hundred sixty-nine years, then he died.

Lamech lived one hundred eighty-two years, then became the father of a son. He named him Noah, saying, "This one will comfort us in our work and in the toil of our hands, caused by the ground which **Yahuah** has cursed." Lamech lived after he became the father of Noah five hundred ninety-five years, and became the father of other sons and daughters. All the days of Lamech were seven hundred seventy-seven years, then he died.

Noah was five hundred years old, then Noah became the father of Shem, Ham, and Japheth.

When men began to multiply on the surface of the ground, and daughters were born to them, **Elohim's** sons saw that men's daughters were beautiful, and they took any that they wanted for themselves as wives. **Yahuah** said, "My Spirit will not strive with man forever, because he also is flesh; so his days will be one hundred twenty years." The Nephilim were in the earth in those days, and also after that, when **Elohim's** sons came in to men's daughters and had children with them. Those were the mighty men who were of old, men of renown.

Yahuah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of man's heart was continually only evil. **Yahuah** was sorry that he had made man on the earth, and it grieved him in his heart. **Yahuah** said, "I will destroy man whom I have created from the surface of the ground--man, along with animals, creeping things, and birds of the sky--for I am sorry that I have made them." But Noah found favor in **Yahuah's** eyes.

This is the history of the generations of Noah: Noah was a righteous man, blameless among the people of his time. Noah walked with **Elohim**. Noah became the father of three sons: Shem, Ham, and Japheth. The earth was corrupt before **Elohim**, and the earth was filled with violence. **Elohim** saw the earth, and saw that it was corrupt, for all flesh had corrupted their way on the earth.

Elohim said to Noah, "I will bring an end to all flesh, for the earth is filled with violence through them. Behold, I will destroy them and the earth. Make a ship of gopher wood. You shall make rooms in the ship, and shall seal it inside and outside with pitch. This is how you shall make it. The length of the ship shall be three hundred cubits, its width fifty cubits, and its height thirty cubits. You shall make a roof in the ship, and you shall finish it to a cubit upward. You shall set the door of the ship in its side. You shall make it with lower, second, and third levels. I, even I, will bring the flood of waters on this earth, to destroy all flesh having the breath of life from under the sky. Everything that is in the earth will die. But I will establish my covenant with you. You shall come into the ship, you, your sons, your wife, and your sons' wives with you. Of every living thing of all flesh, you shall bring two of every sort into the ship, to keep them alive with you. They shall be male and female. Of the birds after their kind, of the livestock 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. Take with you some of all food that is eaten, and gather it to yourself; and it will be for food for you, and for them." Thus Noah did. He did all that **Elohim** commanded him.

Yahuah said to Noah, "Come with all of your household into the ship, for I have seen your righteousness before me in this generation. You shall take seven pairs of every clean animal with you, the male and his female. Of the animals that are not clean, take two, the male and his female. Also of the birds of the sky, seven and seven, male and female, to keep seed alive on the surface of all the earth. In seven days, I will cause it to rain on the earth for forty days and forty nights. I will destroy every living thing that I have made from the surface of the ground."

Noah did everything that **Yahuah** commanded him.

Noah was six hundred years old when the flood of waters came on the earth. Noah went into the ship with his sons, his wife, and his sons' wives, because of the floodwaters. Clean animals, unclean animals, birds, and everything that creeps on the ground went by pairs to Noah into the ship, male and female, as **Elohim** commanded Noah. After the seven days, the floodwaters came on the earth. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst open, and the sky's windows opened. It rained on the earth forty days and forty nights.

In the same day Noah, and Shem, Ham, and Japheth--the sons of Noah--and Noah's wife and the three wives of his sons with them, entered into the ship-- they, and every animal after its kind, all the livestock after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort. Pairs from all flesh with the breath of life in them went into the ship to Noah. Those who went in, went in male and female of all flesh, as **Elohim** commanded him; then **Yahuah** shut him in. The flood was forty days on the earth. The waters increased, and lifted up the ship, and it was lifted up above the earth. The waters rose, and increased greatly on the earth; and the ship floated on the surface of the waters. The waters rose very high on the earth. All the high mountains that were under the whole sky were covered. The waters rose fifteen cubits higher, and the mountains were covered. All flesh died that moved on the earth, including birds, livestock, animals, every creeping thing that creeps on the earth, and every man. All on the dry land, in whose nostrils was the breath of the spirit of life, died. Every living thing was destroyed that was on the surface of the ground, including man, livestock, creeping things, and birds of the sky. They were destroyed from the earth. Only Noah was left, and those who were with him in the ship. The waters flooded the earth one hundred fifty days.

Elohim remembered Noah, all the animals, and all the livestock that were with him in the ship; and **Elohim** made a wind to pass over the earth. The waters subsided. The deep's fountains and the sky's windows were also stopped, and the rain from the sky was restrained. The waters continually receded from the earth. After the end of one hundred fifty days the waters receded. The ship rested in the seventh month, on the seventeenth day of the month, on Ararat's mountains. The waters receded continually until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains were visible.

At the end of forty days, Noah opened the window of the ship which he had made, and he sent out a raven. It went back and forth, until the waters were dried up from the earth. He himself sent out a dove to see if the waters were abated from the surface of the ground, but the dove found no place to rest her foot, and she returned into the ship to him, for the waters were on the surface of the whole earth. He put out his hand, and took her, and brought her to him into the ship. He waited yet another seven days; and again he sent the dove out of the ship. The dove came back to him at evening and, behold, in her mouth was a freshly plucked olive leaf. So Noah knew that the waters were abated from the earth. He waited yet another seven days, and sent out the dove; and she didn't return to him

any more.

In the six hundred first year, in the first month, the first day of the month, the waters were dried up from the earth. Noah removed the covering of the ship, and looked. He saw that the surface of the ground was dry. In the second month, on the twenty-seventh day of the month, the earth was dry.

Elohim spoke to Noah, saying, "Go out of the ship, you, your wife, your sons, and your sons' wives with you. Bring out with you every living thing that is with you of all flesh, including birds, livestock, and every creeping thing that creeps on the earth, that they may breed abundantly in the earth, and be fruitful, and multiply on the earth."

Noah went out, with his sons, his wife, and his sons' wives with him. Every animal, every creeping thing, and every bird, whatever moves on the earth, after their families, went out of the ship.

Noah built an altar to **Yahuah**, and took of every clean animal, and of every clean bird, and offered burnt offerings on the altar. **Yahuah** smelled the pleasant aroma. **Yahuah** said in his heart, "I will not again curse the ground any more for man's sake because the imagination of man's heart is evil from his youth. I will never again strike every living thing, as I have done. While the earth remains, seed time and harvest, and cold and heat, and summer and winter, and day and night will not cease."

Elohim blessed Noah and his sons, and said to them, "Be fruitful, multiply, and replenish the earth. The fear of you and the dread of you will be on every animal of the earth, and on every bird of the sky. Everything that moves along the ground, and all the fish of the sea, are delivered into your hand. Every moving thing that lives will be food for you. As I gave you the green herb, I have given everything to you. But flesh with its life, that is, its blood, you shall not eat. I will surely require accounting for your life's blood. At the hand of every animal I will require it. At the hand of man, even at the hand of every man's brother, I will require the life of man. Whoever sheds man's blood, his blood will be shed by man, for **Elohim** made man in his own image. Be fruitful and multiply. Increase abundantly in the earth, and multiply in it."

Elohim spoke to Noah and to his sons with him, saying, "As for me, behold, I establish my covenant with you, and with your offspring after you, and with every living creature that is with you: the birds, the livestock, and every animal of the earth with you, of all that go out of the ship, even every animal of the earth. I will establish my covenant with you: All flesh will not be cut off any more by the waters of the flood. There will never again be a flood to destroy the earth." **Elohim** said, "This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I set my rainbow in the cloud, and it will be a sign of a covenant between me and the earth. When I bring a cloud over the earth, that the rainbow will be seen in the cloud, I will remember my covenant, which is between me and you and every living creature of all flesh, and the waters will no more become a flood to destroy all flesh. The rainbow will be in the cloud. I will look at it, that I may remember the everlasting covenant between **Elohim** and every living creature of all flesh that is on the earth." **Elohim** said to Noah, "This is the token of the covenant which I have established between me and all flesh that is on the earth."

The sons of Noah who went out from the ship were Shem, Ham, and Japheth. Ham is the father of Canaan. These three were the sons of Noah, and from these the whole earth was populated.

Noah began to be a farmer, and planted a vineyard. He drank of the wine and got drunk. He was uncovered within his tent. Ham, the father of Canaan, saw the nakedness of his father, and told his

two brothers outside. Shem and Japheth took a garment, and laid it on both their shoulders, went in backwards, and covered the nakedness of their father. Their faces were backwards, and they didn't see their father's nakedness. Noah awoke from his wine, and knew what his youngest son had done to him. He said,

He said,

Noah lived three hundred fifty years after the flood. All the days of Noah were nine hundred fifty years, and then he died.

Now this is the history of the generations of the sons of Noah and of Shem, Ham, and Japheth. Sons were born to them after the flood.

The sons of Japheth were: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. The sons of Gomer were: Ashkenaz, Riphath, and Togarmah. The sons of Javan were: Elishah, Tarshish, Kittim, and Dodanim. Of these were the islands of the nations divided in their lands, everyone after his language, after their families, in their nations.

The sons of Ham were: Cush, Mizraim, Put, and Canaan. The sons of Cush were: Seba, Havilah, Sabtah, Raamah, and Sabteca. The sons of Raamah were: Sheba and Dedan. Cush became the father of Nimrod. He began to be a mighty one in the earth. He was a mighty hunter before **Yahuah**. Therefore it is said, "like Nimrod, a mighty hunter before **Yahuah**". The beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. Out of that land he went into Assyria, and built Nineveh, Rehoboth Ir, Calah, and Resen between Nineveh and the great city Calah. Mizraim became the father of Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim (which the Philistines descended from), and Caphtorim.

Canaan became the father of Sidon (his firstborn), Heth, the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites. Afterward the families of the Canaanites were spread abroad. The border of the Canaanites was from Sidon--as you go toward Gerar--to Gaza--as you go toward Sodom, Gomorrah, Admah, and Zeboiim--to Lasha. These are the sons of Ham, after their families, according to their languages, in their lands and their nations.

Children were also born to Shem (the elder brother of Japheth), the father of all the children of Eber. The sons of Shem were: Elam, Asshur, Arpachshad, Lud, and Aram. The sons of Aram were: Uz, Hul, Gether, and Mash. Arpachshad became the father of Shelah. Shelah became the father of Eber. To Eber were born two sons. The name of the one was Peleg, for in his days the earth was divided. His brother's name was Joktan. Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab. All these were the sons of Joktan. Their dwelling extended from Mesha, as you go toward Sephar, the mountain of the east. These are the sons of Shem, by their families, according to their languages, lands, and nations.

These are the families of the sons of Noah, by their generations, according to their nations. The nations divided from these in the earth after the flood.

The whole earth was of one language and of one speech. As they traveled from the east, they found a plain in the land of Shinar, and they lived there. They said to one another, "Come, let's make bricks, and burn them thoroughly." They had brick for stone, and they used tar for mortar. They said, "Come, let's build ourselves a city, and a tower whose top reaches to the sky, and let's make a name for ourselves, lest we be scattered abroad on the surface of the whole earth."

Yahuah came down to see the city and the tower, which the children of men built. **Yahuah** said, "Behold, they are one people, and they all have one language, and this is what they begin to do. Now nothing will be withheld from them, which they intend to do. Come, let's go down, and there confuse their language, that they may not understand one another's speech." So **Yahuah** scattered them abroad from there on the surface of all the earth. They stopped building the city. Therefore its name was called Babel, because there **Yahuah** confused the language of all the earth. From there, **Yahuah** scattered them abroad on the surface of all the earth.

This is the history of the generations of Shem: Shem was one hundred years old when he became the father of Arpachshad two years after the flood. Shem lived five hundred years after he became the father of Arpachshad, and became the father of more sons and daughters.

Arpachshad lived thirty-five years and became the father of Shelah. Arpachshad lived four hundred three years after he became the father of Shelah, and became the father of more sons and daughters.

Shelah lived thirty years, and became the father of Eber. Shelah lived four hundred three years after he became the father of Eber, and became the father of more sons and daughters.

Eber lived thirty-four years, and became the father of Peleg. Eber lived four hundred thirty years after he became the father of Peleg, and became the father of more sons and daughters.

Peleg lived thirty years, and became the father of Reu. Peleg lived two hundred nine years after he became the father of Reu, and became the father of more sons and daughters.

Reu lived thirty-two years, and became the father of Serug. Reu lived two hundred seven years after he became the father of Serug, and became the father of more sons and daughters.

Serug lived thirty years, and became the father of Nahor. Serug lived two hundred years after he became the father of Nahor, and became the father of more sons and daughters.

Nahor lived twenty-nine years, and became the father of Terah. Nahor lived one hundred nineteen years after he became the father of Terah, and became the father of more sons and daughters.

Terah lived seventy years, and became the father of Abram, Nahor, and Haran.

Now this is the history of the generations of Terah. Terah became the father of Abram, Nahor, and Haran. Haran became the father of Lot. Haran died in the land of his birth, in Ur of the Chaldees, while his father Terah was still alive. Abram and Nahor married wives. The name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah, the daughter of Haran, who was also the father of Iscah. Sarai was barren. She had no child. Terah took Abram his son, Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife. They went from Ur of the Chaldees, to go into the land of Canaan. They came to Haran and lived there. The days of Terah were two hundred five years. Terah died in Haran.

Now **Yahuah** said to Abram, "Leave your country, and your relatives, and your father's house, and go to the land that I will show you. I will make of you a great nation. I will bless you and make your name great. You will be a blessing. I will bless those who bless you, and I will curse him who treats you with contempt. All the families of the earth will be blessed through you."

So Abram went, as **Yahuah** had told him. Lot went with him. Abram was seventy-five years old when he departed from Haran. Abram took Sarai his wife, Lot his brother's son, all their possessions

that they had gathered, and the people whom they had acquired in Haran, and they went to go into the land of Canaan. They entered into the land of Canaan. Abram passed through the land to the place of Shechem, to the oak of Moreh. At that time, Canaanites were in the land.

Yahuah appeared to Abram and said, "I will give this land to your offspring."

He built an altar there to **Yahuah**, who had appeared to him. He left from there to go to the mountain on the east of Bethel and pitched his tent, having Bethel on the west, and Ai on the east. There he built an altar to **Yahuah** and called on **Yahuah's** name. Abram traveled, still going on toward the South.

There was a famine in the land. Abram went down into Egypt to live as a foreigner there, for the famine was severe in the land. When he had come near to enter Egypt, he said to Sarai his wife, "See now, I know that you are a beautiful woman to look at. It will happen, when the Egyptians see you, that they will say, 'This is his wife.' They will kill me, but they will save you alive. Please say that you are my sister, that it may be well with me for your sake, and that my soul may live because of you."

When Abram had come into Egypt, Egyptians saw that the woman was very beautiful. The princes of Pharaoh saw her, and praised her to Pharaoh; and the woman was taken into Pharaoh's house. He dealt well with Abram for her sake. He had sheep, cattle, male donkeys, male servants, female servants, female donkeys, and camels. **Yahuah** afflicted Pharaoh and his house with great plagues because of Sarai, Abram's wife. Pharaoh called Abram and said, "What is this that you have done to me? Why didn't you tell me that she was your wife? Why did you say, 'She is my sister,' so that I took her to be my wife? Now therefore, see your wife, take her, and go your way."

Pharaoh commanded men concerning him, and they escorted him away with his wife and all that he had.

Abram went up out of Egypt--he, his wife, all that he had, and Lot with him--into the South. Abram was very rich in livestock, in silver, and in gold. He went on his journeys from the South as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai, to the place of the altar, which he had made there at the first. There Abram called on **Yahuah's** name. Lot also, who went with Abram, had flocks, herds, and tents. The land was not able to bear them, that they might live together; for their possessions were so great that they couldn't live together. There was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. The Canaanites and the Perizzites lived in the land at that time. Abram said to Lot, "Please, let there be no strife between you and me, and between your herdsmen and my herdsmen; for we are relatives. Isn't the whole land before you? Please separate yourself from me. If you go to the left hand, then I will go to the right. Or if you go to the right hand, then I will go to the left."

Lot lifted up his eyes, and saw all the plain of the Jordan, that it was well-watered everywhere, before **Yahuah** destroyed Sodom and Gomorrah, like the garden of **Yahuah**, like the land of Egypt, as you go to Zoar. So Lot chose the Plain of the Jordan for himself. Lot traveled east, and they separated themselves from one other. Abram lived in the land of Canaan, and Lot lived in the cities of the plain, and moved his tent as far as Sodom. Now the men of Sodom were exceedingly wicked and sinners against **Yahuah**.

Yahuah said to Abram, after Lot was separated from him, "Now, lift up your eyes, and look from the place where you are, northward and southward and eastward and westward, for I will give all the land which you see to you and to your offspring forever. I will make your offspring as the dust of the

earth, so that if a man can count the dust of the earth, then your offspring may also be counted. Arise, walk through the land in its length and in its width; for I will give it to you."

Abram moved his tent, and came and lived by the oaks of Mamre, which are in Hebron, and built an altar there to **Yahuah**.

In the days of Amraphel, king of Shinar; Arioch, king of Ellasar; Chedorlaomer, king of Elam; and Tidal, king of Goiim, they made war with Bera, king of Sodom; Birsha, king of Gomorrah; Shinab, king of Admah; Shemeber, king of Zeboiim; and the king of Bela (also called Zoar). All these joined together in the valley of Siddim (also called the Salt Sea). They served Chedorlaomer for twelve years, and in the thirteenth year they rebelled. In the fourteenth year Chedorlaomer came, and the kings who were with him, and struck the Rephaim in Ashteroth Karnaim, the Zuzim in Ham, the Emim in Shaveh Kiriathaim, and the Horites in their Mount Seir, to El Paran, which is by the wilderness. They returned, and came to En Mishpat (also called Kadesh), and struck all the country of the Amalekites, and also the Amorites, that lived in Hazazon Tamar. The king of Sodom, and the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (also called Zoar) went out; and they set the battle in array against them in the valley of Siddim against Chedorlaomer king of Elam, Tidal king of Goiim, Amraphel king of Shinar, and Arioch king of Ellasar; four kings against the five. Now the valley of Siddim was full of tar pits; and the kings of Sodom and Gomorrah fled, and some fell there. Those who remained fled to the hills. They took all the goods of Sodom and Gomorrah, and all their food, and went their way. They took Lot, Abram's brother's son, who lived in Sodom, and his goods, and departed.

One who had escaped came and told Abram, the Hebrew. At that time, he lived by the oaks of Mamre, the Amorite, brother of Eshcol and brother of Aner. They were allies of Abram. When Abram heard that his relative was taken captive, he led out his three hundred eighteen trained men, born in his house, and pursued as far as Dan. He divided himself against them by night, he and his servants, and struck them, and pursued them to Hobah, which is on the left hand of Damascus. He brought back all the goods, and also brought back his relative Lot and his goods, and the women also, and the other people.

The king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer and the kings who were with him, at the valley of Shaveh (that is, the King's Valley). Melchizedek king of Salem brought out bread and wine. He was priest of **Elohim** Most High. He blessed him, and said, "Blessed be Abram of **Elohim** Most High, possessor of heaven and earth. Blessed be **Elohim** Most High, who has delivered your enemies into your hand."

Abram gave him a tenth of all.

The king of Sodom said to Abram, "Give me the people, and take the goods for yourself."

Abram said to the king of Sodom, "I have lifted up my hand to **Yahuah**, **Elohim** Most High, possessor of heaven and earth, that I will not take a thread nor a sandal strap nor anything that is yours, lest you should say, 'I have made Abram rich.' I will accept nothing from you except that which the young men have eaten, and the portion of the men who went with me: Aner, Eshcol, and Mamre. Let them take their portion."

After these things **Yahuah**'s word came to Abram in a vision, saying, "Don't be afraid, Abram. I am your shield, your exceedingly great reward."

Abram said, "**Yahuah**, what will you give me, since I go childless, and he who will inherit my

estate is Eliezer of Damascus?" Abram said, "Behold, you have given no children to me: and, behold, one born in my house is my heir."

Behold, **Yahuah**'s word came to him, saying, "This man will not be your heir, but he who will come out of your own body will be your heir." **Yahuah** brought him outside, and said, "Look now toward the sky, and count the stars, if you are able to count them." He said to Abram, "So your offspring will be." He believed in **Yahuah**, who credited it to him for righteousness. He said to Abram, "I am **Yahuah** who brought you out of Ur of the Chaldees, to give you this land to inherit it."

He said, "**Yahuah**, how will I know that I will inherit it?"

He said to him, "Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon." He brought him all these, and divided them in the middle, and laid each half opposite the other; but he didn't divide the birds. The birds of prey came down on the carcasses, and Abram drove them away.

When the sun was going down, a deep sleep fell on Abram. Now terror and great darkness fell on him. He said to Abram, "Know for sure that your offspring will live as foreigners in a land that is not theirs, and will serve them. They will afflict them four hundred years. I will also judge that nation, whom they will serve. Afterward they will come out with great wealth; but you will go to your fathers in peace. You will be buried at a good old age. In the fourth generation they will come here again, for the iniquity of the Amorite is not yet full." It came to pass that, when the sun went down, and it was dark, behold, a smoking furnace and a flaming torch passed between these pieces. In that day **Yahuah** made a covenant with Abram, saying, "I have given this land to your offspring, from the river of Egypt to the great river, the river Euphrates: the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites, and the Jebusites."

Now Sarai, Abram's wife, bore him no children. She had a servant, an Egyptian, whose name was Hagar. Sarai said to Abram, "See now, **Yahuah** has restrained me from bearing. Please go in to my servant. It may be that I will obtain children by her." Abram listened to the voice of Sarai. Sarai, Abram's wife, took Hagar the Egyptian, her servant, after Abram had lived ten years in the land of Canaan, and gave her to Abram her husband to be his wife. He went in to Hagar, and she conceived. When she saw that she had conceived, her mistress was despised in her eyes. Sarai said to Abram, "This wrong is your fault. I gave my servant into your bosom, and when she saw that she had conceived, she despised me. May **Yahuah** judge between me and you."

But Abram said to Sarai, "Behold, your maid is in your hand. Do to her whatever is good in your eyes." Sarai dealt harshly with her, and she fled from her face.

Yahuah's angel found her by a fountain of water in the wilderness, by the fountain on the way to Shur. He said, "Hagar, Sarai's servant, where did you come from? Where are you going?"

She said, "I am fleeing from the face of my mistress Sarai."

Yahuah's angel said to her, "Return to your mistress, and submit yourself under her hands." **Yahuah**'s angel said to her, "I will greatly multiply your offspring, that they will not be counted for multitude." **Yahuah**'s angel said to her, "Behold, you are with child, and will bear a son. You shall call his name Ishmael, because **Yahuah** has heard your affliction. He will be like a wild donkey among men. His hand will be against every man, and every man's hand against him. He will live opposed to all of his brothers."

She called the name of **Yahuah** who spoke to her, "You are an **Elohim** who sees," for she said, "Have I even stayed alive after seeing him?" Therefore the well was called Beer Lahai Roi. Behold, it is between Kadesh and Bered.

Hagar bore a son for Abram. Abram called the name of his son, whom Hagar bore, Ishmael. Abram was eighty-six years old when Hagar bore Ishmael to Abram.

When Abram was ninety-nine years old, **Yahuah** appeared to Abram and said to him, "I am **Elohim** Almighty. Walk before me and be blameless. I will make my covenant between me and you, and will multiply you exceedingly."

Abram fell on his face. **Elohim** talked with him, saying, "As for me, behold, my covenant is with you. You will be the father of a multitude of nations. Your name will no more be called Abram, but your name will be Abraham; for I have made you the father of a multitude of nations. I will make you exceedingly fruitful, and I will make nations of you. Kings will come out of you. I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be an **Elohim** to you and to your offspring after you. I will give to you, and to your offspring after you, the land where you are traveling, all the land of Canaan, for an everlasting possession. I will be their **Elohim**."

Elohim said to Abraham, "As for you, you will keep my covenant, you and your offspring after you throughout their generations. This is my covenant, which you shall keep, between me and you and your offspring after you. Every male among you shall be circumcised. You shall be circumcised in the flesh of your foreskin. It will be a token of the covenant between me and you. He who is eight days old will be circumcised among you, every male throughout your generations, he who is born in the house, or bought with money from any foreigner who is not of your offspring. He who is born in your house, and he who is bought with your money, must be circumcised. My covenant will be in your flesh for an everlasting covenant. The uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people. He has broken my covenant."

Elohim said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but her name will be Sarah. I will bless her, and moreover I will give you a son by her. Yes, I will bless her, and she will be a mother of nations. Kings of peoples will come from her."

Then Abraham fell on his face, and laughed, and said in his heart, "Will a child be born to him who is one hundred years old? Will Sarah, who is ninety years old, give birth?" Abraham said to **Elohim**, "Oh that Ishmael might live before you!"

Elohim said, "No, but Sarah, your wife, will bear you a son. You shall call his name Isaac. I will establish my covenant with him for an everlasting covenant for his offspring after him. As for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He will become the father of twelve princes, and I will make him a great nation. But I will establish my covenant with Isaac, whom Sarah will bear to you at this set time next year."

When he finished talking with him, **Elohim** went up from Abraham. Abraham took Ishmael his son, all who were born in his house, and all who were bought with his money: every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the same day, as **Elohim** had said to him. Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. Ishmael, his son, was thirteen years old when he was circumcised in the flesh of his foreskin. In the same day both Abraham and Ishmael, his son, were circumcised. All the men of his house, those born

in the house, and those bought with money from a foreigner, were circumcised with him.

Yahuah appeared to him by the oaks of Mamre, as he sat in the tent door in the heat of the day. He lifted up his eyes and looked, and saw that three men stood near him. When he saw them, he ran to meet them from the tent door, and bowed himself to the earth, and said, "my master, if now I have found favor in your sight, please don't go away from your servant. Now let a little water be fetched, wash your feet, and rest yourselves under the tree. I will get a piece of bread so you can refresh your heart. After that you may go your way, now that you have come to your servant."

They said, "Very well, do as you have said."

Abraham hurried into the tent to Sarah, and said, "Quickly prepare three seahs of fine meal, knead it, and make cakes." Abraham ran to the herd, and fetched a tender and good calf, and gave it to the servant. He hurried to dress it. He took butter, milk, and the calf which he had dressed, and set it before them. He stood by them under the tree, and they ate.

They asked him, "Where is Sarah, your wife?"

He said, "There, in the tent."

He said, "I will certainly return to you at about this time next year; and behold, Sarah your wife will have a son."

Sarah heard in the tent door, which was behind him. Now Abraham and Sarah were old, well advanced in age. Sarah had passed the age of childbearing. Sarah laughed within herself, saying, "After I have grown old will I have pleasure, my master being old also?"

Yahuah said to Abraham, "Why did Sarah laugh, saying, 'Will I really bear a child when I am old?' Is anything too hard for **Yahuah**? At the set time I will return to you, when the season comes round, and Sarah will have a son."

Then Sarah denied it, saying, "I didn't laugh," for she was afraid.

He said, "No, but you did laugh."

The men rose up from there, and looked toward Sodom. Abraham went with them to see them on their way. **Yahuah** said, "Will I hide from Abraham what I do, since Abraham will surely become a great and mighty nation, and all the nations of the earth will be blessed in him? For I have known him, to the end that he may command his children and his household after him, that they may keep the way of **Yahuah**, to do righteousness and justice; to the end that **Yahuah** may bring on Abraham that which he has spoken of him." **Yahuah** said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether their deeds are as bad as the reports which have come to me. If not, I will know."

The men turned from there, and went toward Sodom, but Abraham stood yet before **Yahuah**. Abraham came near, and said, "Will you consume the righteous with the wicked? What if there are fifty righteous within the city? Will you consume and not spare the place for the fifty righteous who are in it? May it be far from you to do things like that, to kill the righteous with the wicked, so that the righteous should be like the wicked. May that be far from you. Shouldn't the Judge of all the earth do right?"

Yahuah said, "If I find in Sodom fifty righteous within the city, then I will spare the whole place for their sake." Abraham answered, "See now, I have taken it on myself to speak to **Yahuah**, although

I am dust and ashes. What if there will lack five of the fifty righteous? Will you destroy all the city for lack of five?"

He said, "I will not destroy it if I find forty-five there."

He spoke to him yet again, and said, "What if there are forty found there?"

He said, "I will not do it for the forty's sake."

He said, "Oh don't let **Yahuah** be angry, and I will speak. What if there are thirty found there?"

He said, "I will not do it if I find thirty there."

He said, "See now, I have taken it on myself to speak to **Yahuah**. What if there are twenty found there?"

He said, "I will not destroy it for the twenty's sake."

He said, "Oh don't let **Yahuah** be angry, and I will speak just once more. What if ten are found there?"

He said, "I will not destroy it for the ten's sake."

Yahuah went his way, as soon as he had finished communing with Abraham, and Abraham returned to his place.

The two angels came to Sodom at evening. Lot sat in the gate of Sodom. Lot saw them, and rose up to meet them. He bowed himself with his face to the earth, and he said, "See now, my lords, please come into your servant's house, stay all night, wash your feet, and you can rise up early, and go on your way."

They said, "No, but we will stay in the street all night."

He urged them greatly, and they came in with him, and entered into his house. He made them a feast, and baked unleavened bread, and they ate. But before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter. They called to Lot, and said to him, "Where are the men who came in to you this night? Bring them out to us, that we may have sex with them."

Lot went out to them through the door, and shut the door after himself. He said, "Please, my brothers, don't act so wickedly. See now, I have two virgin daughters. Please let me bring them out to you, and you may do to them what seems good to you. Only don't do anything to these men, because they have come under the shadow of my roof."

They said, "Stand back!" Then they said, "This one fellow came in to live as a foreigner, and he appoints himself a judge. Now we will deal worse with you than with them!" They pressed hard on the man Lot, and came near to break the door. But the men reached out their hand, and brought Lot into the house to them, and shut the door. They struck the men who were at the door of the house with blindness, both small and great, so that they wearied themselves to find the door.

The men said to Lot, "Do you have anybody else here? Sons-in-law, your sons, your daughters, and whomever you have in the city, bring them out of the place: for we will destroy this place, because the outcry against them has grown so great before **Yahuah** that **Yahuah** has sent us to destroy it."

Lot went out, and spoke to his sons-in-law, who were pledged to marry his daughters, and said,

"Get up! Get out of this place, for **Yahuah** will destroy the city!"

But he seemed to his sons-in-law to be joking. When the morning came, then the angels hurried Lot, saying, "Get up! Take your wife and your two daughters who are here, lest you be consumed in the iniquity of the city." But he lingered; and the men grabbed his hand, his wife's hand, and his two daughters' hands, **Yahuah** being merciful to him; and they took him out, and set him outside of the city. It came to pass, when they had taken them out, that he said, "Escape for your life! Don't look behind you, and don't stay anywhere in the plain. Escape to the mountains, lest you be consumed!"

Lot said to them, "Oh, not so, my master. See now, your servant has found favor in your sight, and you have magnified your loving kindness, which you have shown to me in saving my life. I can't escape to the mountain, lest evil overtake me, and I die. See now, this city is near to flee to, and it is a little one. Oh let me escape there (isn't it a little one?), and my soul will live."

He said to him, "Behold, I have granted your request concerning this thing also, that I will not overthrow the city of which you have spoken. Hurry, escape there, for I can't do anything until you get there." Therefore the name of the city was called Zoar.

The sun had risen on the earth when Lot came to Zoar. Then **Yahuah** rained on Sodom and on Gomorrah sulfur and fire from **Yahuah** out of the sky. He overthrew those cities, all the plain, all the inhabitants of the cities, and that which grew on the ground. But Lot's wife looked back from behind him, and she became a pillar of salt.

Abraham went up early in the morning to the place where he had stood before **Yahuah**. He looked toward Sodom and Gomorrah, and toward all the land of the plain, and saw that the smoke of the land went up as the smoke of a furnace.

When **Elohim** destroyed the cities of the plain, **Elohim** remembered Abraham, and sent Lot out of the middle of the overthrow, when he overthrew the cities in which Lot lived.

Lot went up out of Zoar, and lived in the mountain, and his two daughters with him; for he was afraid to live in Zoar. He lived in a cave with his two daughters. The firstborn said to the younger, "Our father is old, and there is not a man in the earth to come in to us in the way of all the earth. Come, let's make our father drink wine, and we will lie with him, that we may preserve our father's family line." They made their father drink wine that night: and the firstborn went in, and lay with her father. He didn't know when she lay down, nor when she arose. It came to pass on the next day, that the firstborn said to the younger, "Behold, I lay last night with my father. Let's make him drink wine again tonight. You go in, and lie with him, that we may preserve our father's family line." They made their father drink wine that night also. The younger went and lay with him. He didn't know when she lay down, nor when she got up. Thus both of Lot's daughters were with child by their father. The firstborn bore a son, and named him Moab. He is the father of the Moabites to this day. The younger also bore a son, and called his name Ben Ammi. He is the father of the children of Ammon to this day.

Abraham traveled from there toward the land of the South, and lived between Kadesh and Shur. He lived as a foreigner in Gerar. Abraham said about Sarah his wife, "She is my sister." Abimelech king of Gerar sent, and took Sarah. But **Elohim** came to Abimelech in a dream of 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."

Now Abimelech had not come near her. He said, "**Yahuah**, will you kill even a righteous nation? Didn't he tell me, 'She is my sister'? She, even she herself, said, 'He is my brother.' I have done this in

the integrity of my heart and the innocence of my hands."

Elohim said to him in the dream, "Yes, I know that in the integrity of your heart you have done this, and I also withheld you from sinning against me. Therefore I didn't allow you to touch her. Now therefore, restore the man's wife. For he is a prophet, and he will pray for you, and you will live. If you don't restore her, know for sure that you will die, you, and all who are yours."

Abimelech rose early in the morning, and called all his servants, and told all these things in their ear. The men were very scared. Then Abimelech called 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 deeds to me that ought not to be done!" Abimelech said to Abraham, "What did you see, that you have done this thing?"

Abraham said, "Because I thought, 'Surely the fear of **Elohim** is not in this place. They will kill me for my wife's sake.' Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. When **Elohim** caused me to wander from my father's house, I said to her, 'This is your kindness which you shall show to me. Everywhere that we go, say of me, "He is my brother." ' ' "

Abimelech took sheep and cattle, male servants and female servants, and gave them to Abraham, and restored Sarah, his wife, to him. Abimelech said, "Behold, my land is before you. Dwell where it pleases you." To Sarah he said, "Behold, I have given your brother a thousand pieces of silver. Behold, it is for you a covering of the eyes to all that are with you. In front of all you are vindicated."

Abraham prayed to **Elohim**. **Elohim** healed Abimelech, and his wife, and his female servants, and they bore children. For **Yahuah** had closed up tight all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

Yahuah visited Sarah as he had said, and **Yahuah** did to Sarah as he had spoken. Sarah conceived, and bore Abraham a son in his old age, at the set time of which **Elohim** had spoken to him. Abraham called his son who was born to him, whom Sarah bore to him, Isaac. Abraham circumcised his son, Isaac, when he was eight days old, as **Elohim** had commanded him. Abraham was one hundred years old when his son, Isaac, was born to him. Sarah said, "**Elohim** has made me laugh. Everyone who hears will laugh with me." She said, "Who would have said to Abraham that Sarah would nurse children? For I have borne him a son in his old age."

The child grew and was weaned. Abraham made a great feast on the day that Isaac was weaned. Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking. Therefore she said to Abraham, "Cast out this servant and her son! For the son of this servant will not be heir with my son, Isaac."

The thing was very grievous in Abraham's sight on account of his son. **Elohim** said to Abraham, "Don't let it be grievous in your sight because of the boy, and because of your servant. In all that Sarah says to you, listen to her voice. For your offspring will be named through Isaac. I will also make a nation of the son of the servant, because he is your child." Abraham rose up early in the morning, and took bread and a container of water, and gave it to Hagar, putting it on her shoulder; and gave her the child, and sent her away. She departed, and wandered in the wilderness of Beersheba. The water in the container was spent, and she put the child under one of the shrubs. She went and sat down opposite him, a good way off, about a bow shot away. For she said, "Don't let me see the death of the child." She sat opposite him, and lifted up her voice, and wept. **Elohim** heard the voice of the

boy.

The angel of **Elohim** called to Hagar out of the sky, and said to her, "What troubles you, Hagar? Don't be afraid. For **Elohim** has heard the voice of the boy where he is. Get up, lift up the boy, and hold him with your hand. For I will make him a great nation."

Elohim opened her eyes, and she saw a well of water. She went, filled the container with water, and gave the boy a drink. **Elohim** was with the boy, and he grew. He lived in the wilderness, and as he grew up, became an archer. He lived in the wilderness of Paran. His mother got a wife for him out of the land of Egypt.

At that time, Abimelech and Phicol the captain of his army spoke to Abraham, saying, "**Elohim** is with you in all that you do. Now, therefore, swear to me here by **Elohim** that you will not deal falsely with me, nor with my son, nor with my son's son. But according to the kindness that I have done to you, you shall do to me, and to the land in which you have lived as a foreigner."

Abraham said, "I will swear." Abraham complained to Abimelech because of a water well, which Abimelech's servants had violently taken away. Abimelech said, "I don't know who has done this thing. You didn't tell me, and I didn't hear of it until today."

Abraham took sheep and cattle, and gave them to Abimelech. Those two made a covenant. Abraham set seven ewe lambs of the flock by themselves. Abimelech said to Abraham, "What do these seven ewe lambs, which you have set by themselves, mean?"

He said, "You shall take these seven ewe lambs from my hand, that it may be a witness to me, that I have dug this well." Therefore he called that place Beersheba, because they both swore an oath there. So they made a covenant at Beersheba. Abimelech rose up with Phicol, the captain of his army, and they returned into the land of the Philistines. Abraham planted a tamarisk tree in Beersheba, and called there on the name of **Yahuah**, the Everlasting **Elohim**. Abraham lived as a foreigner in the land of the Philistines many days.

After these things, **Elohim** tested Abraham, and said to him, "Abraham!"

He said, "Here I am."

He said, "Now take your son, your only son, Isaac, whom you love, and go into the land of Moriah. Offer him there as a burnt offering on one of the mountains which I will tell you of."

Abraham rose early in the morning, and saddled his donkey; and took two of his young men with him, and Isaac his son. He split the wood for the burnt offering, and rose up, and went to the place of which **Elohim** had told him. On the third day Abraham lifted up his eyes, and saw the place far off. Abraham said to his young men, "Stay here with the donkey. The boy and I will go over there. We will worship, and come back to you." Abraham took the wood of the burnt offering and laid it on Isaac his son. He took in his hand the fire and the knife. They both went together. Isaac spoke to Abraham his father, and said, "My father?"

He said, "Here I am, my son."

He said, "Here is the fire and the wood, but where is the lamb for a burnt offering?"

Abraham said, "**Elohim** will provide himself the lamb for a burnt offering, my son." So they both went together. They came to the place which **Elohim** had told him of. Abraham built the altar there, and laid the wood in order, bound Isaac his son, and laid him on the altar, on the wood. Abraham

stretched out his hand, and took the knife to kill his son.

Yahuah's angel called to him out of the sky, and said, "Abraham, Abraham!"

He said, "Here I am."

He said, "Don't lay your hand on the boy or do anything to him. For now I know that you fear **Elohim**, since you have not withheld your son, your only son, from me."

Abraham lifted up his eyes, and looked, and saw that behind him was a ram caught in the thicket by his horns. Abraham went and took the ram, and offered him up for a burnt offering instead of his son. Abraham called the name of that place "**Yahuah** Will Provide". As it is said to this day, "On **Yahuah's** mountain, it will be provided."

Yahuah's angel called to Abraham a second time out of the sky, and said, " 'I have sworn by myself,' says **Yahuah**, 'because you have done this thing, and have not withheld your son, your only son, that I will bless you greatly, and I will multiply your offspring greatly like the stars of the heavens, and like the sand which is on the seashore. Your offspring will possess the gate of his enemies. All the nations of the earth will be blessed by your offspring, because you have obeyed my voice.' "

So Abraham returned to his young men, and they rose up and went together to Beersheba. Abraham lived at Beersheba.

After these things, Abraham was told, "Behold, Milcah, she also has borne children to your brother Nahor: Uz his firstborn, Buz his brother, Kemuel the father of Aram, Chesed, Hazo, Pildash, Jidlaph, and Bethuel." Bethuel became the father of Rebekah. These eight Milcah bore to Nahor, Abraham's brother. His concubine, whose name was Reumah, also bore Tebah, Gaham, Tahash, and Maacah.

Sarah lived one hundred twenty-seven years. This was the length of Sarah's life. Sarah died in Kiriath Arba (also called Hebron), in the land of Canaan. Abraham came to mourn for Sarah, and to weep for her. Abraham rose up from before his dead and spoke to the children of Heth, saying, "I am a stranger and a foreigner living with you. Give me a possession of a burying-place with you, that I may bury my dead out of my sight."

The children of Heth answered Abraham, saying to him, "Hear us, my master. You are a prince of **Elohim** among us. Bury your dead in the best of our tombs. None of us will withhold from you his tomb. Bury your dead."

Abraham rose up, and bowed himself to the people of the land, to the children of Heth. He talked with them, saying, "If you agree that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar, that he may sell me the cave of Machpelah, which he has, which is in the end of his field. For the full price let him sell it to me among you as a possession for a burial place."

Now Ephron was sitting in the middle of the children of Heth. Ephron the Hittite answered Abraham in the hearing of the children of Heth, even of all who went in at the gate of his city, saying, "No, my master, hear me. I give you the field, and I give you the cave that is in it. In the presence of the children of my people I give it to you. Bury your dead."

Abraham bowed himself down before the people of the land. He spoke to Ephron in the audience of the people of the land, saying, "But if you will, please hear me. I will give the price of the field.

Take it from me, and I will bury my dead there."

Ephron answered Abraham, saying to him, "my master, listen to me. What is a piece of land worth four hundred shekels of silver between me and you? Therefore bury your dead."

Abraham listened to Ephron. Abraham weighed to Ephron the silver which he had named in the hearing of the children of Heth, four hundred shekels of silver, according to the current merchants' standard.

So the field of Ephron, which was in Machpelah, which was before Mamre, the field, the cave which was in it, and all the trees that were in the field, that were in all of its borders, were deeded to Abraham for a possession in the presence of the children of Heth, before all who went in at the gate of his city. After this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre (that is, Hebron), in the land of Canaan. The field, and the cave that is in it, were deeded to Abraham by the children of Heth as a possession for a burial place.

Abraham was old, and well advanced in age. **Yahuah** had blessed Abraham in all things. Abraham said to his servant, the elder of his house, who ruled over all that he had, "Please put your hand under my thigh. I will make you swear by **Yahuah**, the **Elohim** of heaven and the **Elohim** of the earth, that you shall not take a wife for my son of the daughters of the Canaanites, among whom I live. But you shall go to my country, and to my relatives, and take a wife for my son Isaac."

The servant said to him, "What if the woman isn't willing to follow me to this land? Must I bring your son again to the land you came from?"

Abraham said to him, "Beware that you don't bring my son there again. **Yahuah**, the **Elohim** of heaven--who took me from my father's house, and from the land of my birth, who spoke to me, and who swore to me, saying, 'I will give this land to your offspring--he will send his angel before you, and you shall take a wife for my son from there. If the woman isn't willing to follow you, then you shall be clear from this oath to me. Only you shall not bring my son there again.'"

The servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter. The servant took ten of his master's camels, and departed, having a variety of good things of his master's with him. He arose, and went to Mesopotamia, to the city of Nahor. He made the camels kneel down outside the city by the well of water at the time of evening, the time that women go out to draw water. He said, "**Yahuah**, the **Elohim** of my master Abraham, please give me success today, and show kindness to my master Abraham. Behold, I am standing by the spring of water. The daughters of the men of the city are coming out to draw water. Let it happen, that the young lady to whom I will say, 'Please let down your pitcher, that I may drink,' then she says, 'Drink, and I will also give your camels a drink,'--let her be the one you have appointed for your servant Isaac. By this I will know that you have shown kindness to my master."

Before he had finished speaking, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher on her shoulder. The young lady was very beautiful to look at, a virgin. No man had known her. She went down to the spring, filled her pitcher, and came up. The servant ran to meet her, and said, "Please give me a drink, a little water from your pitcher."

She said, "Drink, my master." She hurried, and let down her pitcher on her hand, and gave him a drink. When she had finished giving him a drink, she said, "I will also draw for your camels, until they have finished drinking." She hurried, and emptied her pitcher into the trough, and ran again to the

well to draw, and drew for all his camels.

The man looked steadfastly at her, remaining silent, to know whether **Yahuah** had made his journey prosperous or not. As the camels had done drinking, the man took a golden ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold, and said, "Whose daughter are you? Please tell me. Is there room in your father's house for us to stay?"

She said to him, "I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor." She said moreover to him, "We have both straw and feed enough, and room to lodge in."

The man bowed his head, and worshiped **Yahuah**. He said, "Blessed be **Yahuah**, the **Elohim** of my master Abraham, who has not forsaken his loving kindness and his truth toward my master. As for me, **Yahuah** has led me on the way to the house of my master's relatives."

The young lady ran, and told her mother's house about these words. Rebekah had a brother, and his name was Laban. Laban ran out to the man, to the spring. When he saw the ring, and the bracelets on his sister's hands, and when he heard the words of Rebekah his sister, saying, "This is what the man said to me," he came to the man. Behold, he was standing by the camels at the spring. He said, "Come in, you blessed of **Yahuah**. Why do you stand outside? For I have prepared the house, and room for the camels."

The man came into the house, and he unloaded the camels. He gave straw and feed for the camels, and water to wash his feet and the feet of the men who were with him. Food was set before him to eat, but he said, "I will not eat until I have told my message."

Laban said, "Speak on."

He said, "I am Abraham's servant. **Yahuah** has blessed my master greatly. He has become great. **Yahuah** has given him flocks and herds, silver and gold, male servants and female servants, and camels and donkeys. Sarah, my master's wife, bore a son to my master when she was old. He has given all that he has to him. My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live, but you shall go to my father's house, and to my relatives, and take a wife for my son.' I asked my master, 'What if the woman will not follow me?' He said to me, '**Yahuah**, before whom I walk, will send his angel with you, and prosper your way. You shall take a wife for my son from my relatives, and of my father's house. Then you will be clear from my oath, when you come to my relatives. If they don't give her to you, you shall be clear from my oath.' I came today to the spring, and said, '**Yahuah**, the **Elohim** of my master Abraham, if now you do prosper my way which I go-- behold, I am standing by this spring of water. Let it happen, that the maiden who comes out to draw, to whom I will say, 'Please give me a little water from your pitcher to drink,' then she tells me, 'Drink, and I will also draw for your camels,'--let her be the woman whom **Yahuah** has appointed for my master's son.' Before I had finished speaking in my heart, behold, Rebekah came out with her pitcher on her shoulder. She went down to the spring, and drew. I said to her, 'Please let me drink.' She hurried and let down her pitcher from her shoulder, and said, 'Drink, and I will also give your camels a drink.' So I drank, and she also gave the camels a drink. I asked her, and said, 'Whose daughter are you?' She said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him.' I put the ring on her nose, and the bracelets on her hands. I bowed my head, and worshiped **Yahuah**, and blessed **Yahuah**, the **Elohim** of my master Abraham, who had led me in the right way to take my master's brother's daughter for his son. Now if you will deal kindly and truly with my master, tell me. If not, tell me, that I may turn to the right hand, or to the left."

Then Laban and Bethuel answered, "The thing proceeds from **Yahuah**. We can't speak to you bad or good. Behold, Rebekah is before you. Take her, and go, and let her be your master's son's wife, as **Yahuah** has spoken."

When Abraham's servant heard their words, he bowed himself down to the earth to **Yahuah**. The servant brought out jewels of silver, and jewels of gold, and clothing, and gave them to Rebekah. He also gave precious things to her brother and her mother. They ate and drank, he and the men who were with him, and stayed all night. They rose up in the morning, and he said, "Send me away to my master."

Her brother and her mother said, "Let the young lady stay with us a few days, at least ten. After that she will go."

He said to them, "Don't hinder me, since **Yahuah** has prospered my way. Send me away that I may go to my master."

They said, "We will call the young lady, and ask her." They called Rebekah, and said to her, "Will you go with this man?"

She said, "I will go."

They sent away Rebekah, their sister, with her nurse, Abraham's servant, and his men. They blessed Rebekah, and said to her, "Our sister, may you be the mother of thousands of ten thousands, and let your offspring possess the gate of those who hate them."

Rebekah arose with her ladies. They rode on the camels, and followed the man. The servant took Rebekah, and went his way. Isaac came from the way of Beer Lahai Roi, for he lived in the land of the South. Isaac went out to meditate in the field at the evening. He lifted up his eyes and looked. Behold, there were camels coming. Rebekah lifted up her eyes, and when she saw Isaac, she got off the camel. She said to the servant, "Who is the man who is walking in the field to meet us?"

The servant said, "It is my master."

She took her veil, and covered herself. The servant told Isaac all the things that he had done. Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife. He loved her. So Isaac was comforted after his mother's death.

Abraham took another wife, and her name was Keturah. She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Jokshan became the father of Sheba, and Dedan. The sons of Dedan were Asshurim, Letushim, and Leummim. The sons of Midian were Ephah, Ephher, Hanoch, Abida, and Eldaah. All these were the children of Keturah. Abraham gave all that he had to Isaac, but Abraham gave gifts to the sons of Abraham's concubines. While he still lived, he sent them away from Isaac his son, eastward, to the east country. These are the days of the years of Abraham's life which he lived: one hundred seventy-five years. Abraham gave up his spirit, and died at a good old age, an old man, and full of years, and was gathered to his people. Isaac and Ishmael, his sons, buried him in the cave of Machpelah, in the field of Ephron, the son of Zohar the Hittite, which is near Mamre, the field which Abraham purchased from the children of Heth. Abraham was buried there with Sarah, his wife. After the death of Abraham, **Elohim** blessed Isaac, his son. Isaac lived by Beer Lahai Roi.

Now this is the history of the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's servant, bore to Abraham. These are the names of the sons of Ishmael, by their names, according to the order of their birth: the firstborn of Ishmael, Nebaioth, then Kedar, Adbeel, Mibsam,

Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, and Kedemah. These are the sons of Ishmael, and these are their names, by their villages, and by their encampments: twelve princes, according to their nations. These are the years of the life of Ishmael: one hundred thirty-seven years. He gave up his spirit and died, and was gathered to his people. They lived from Havilah to Shur that is before Egypt, as you go toward Assyria. He lived opposite all his relatives.

This is the history of the generations of Isaac, Abraham's son. Abraham became the father of Isaac. Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Syrian of Paddan Aram, the sister of Laban the Syrian, to be his wife. Isaac entreated **Yahuah** for his wife, because she was barren. **Yahuah** was entreated by him, and Rebekah his wife conceived. The children struggled together within her. She said, "If it is like this, why do I live?" She went to inquire of **Yahuah**. **Yahuah** said to her,

When her days to be delivered were fulfilled, behold, there were twins in her womb. The first came out red all over, like a hairy garment. They named him Esau. After that, his brother came out, and his hand had hold on Esau's heel. He was named Jacob. Isaac was sixty years old when she bore them.

The boys grew. Esau was a skillful hunter, a man of the field. Jacob was a quiet man, living in tents. Now Isaac loved Esau, because he ate his venison. Rebekah loved Jacob. Jacob boiled stew. Esau came in from the field, and he was famished. Esau said to Jacob, "Please feed me with some of that red stew, for I am famished." Therefore his name was called Edom.

Jacob said, "First, sell me your birthright."

Esau said, "Behold, I am about to die. What good is the birthright to me?"

Jacob said, "Swear to me first."

He swore to him. He sold his birthright to Jacob. Jacob gave Esau bread and lentil stew. He ate and drank, rose up, and went his way. So Esau despised his birthright.

There was a famine in the land, in addition to the first famine that was in the days of Abraham. Isaac went to Abimelech king of the Philistines, to Gerar. **Yahuah** appeared to him, and said, "Don't go down into Egypt. Live in the land I will tell you about. Live in this land, and I will be with you, and will bless you. For I will give to you, and to your offspring, all these lands, and I will establish the oath which I swore to Abraham your father. I will multiply your offspring as the stars of the sky, and will give all these lands to your offspring. In your offspring all the nations of the earth will be blessed, because Abraham obeyed my voice, and kept my requirements, my commandments, my statutes, and my laws."

Isaac lived in Gerar. The men of the place asked him about his wife. He said, "She is my sister," for he was afraid to say, "My wife", lest, he thought, "the men of the place might kill me for Rebekah, because she is beautiful to look at." When he had been there a long time, Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was caressing Rebekah, his wife. Abimelech called Isaac, and said, "Behold, surely she is your wife. Why did you say, 'She is my sister?' "

Isaac said to him, "Because I said, 'Lest I die because of her.' "

Abimelech 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 on us!"

Abimelech commanded all the people, saying, "He who touches this man or his wife will surely be put to death."

Isaac sowed in that land, and reaped in the same year one hundred times what he planted. **Yahuah** blessed him. The man grew great, and grew more and more until he became very great. He had possessions of flocks, possessions of herds, and a great household. The Philistines envied him. Now all the wells which his father's servants had dug in the days of Abraham his father, the Philistines had stopped, and filled with earth. Abimelech said to Isaac, "Go away from us, for you are much mightier than we."

Isaac departed from there, encamped in the valley of Gerar, and lived there.

Isaac dug again the wells of water, which they had dug in the days of Abraham his father, for the Philistines had stopped them after the death of Abraham. He called their names after the names by which his father had called them. Isaac's servants dug in the valley, and found there a well of springing water. The herdsmen of Gerar argued with Isaac's herdsmen, saying, "The water is ours." He called the name of the well Esek, because they contended with him. They dug another well, and they argued over that, also. He called its name Sitnah. He left that place, and dug another well. They didn't argue over that one. He called it Rehoboth. He said, "For now **Yahuah** has made room for us, and we will be fruitful in the land."

He went up from there to Beersheba. **Yahuah** appeared to him the same night, and said, "I am the **Elohim** of Abraham your father. Don't be afraid, for I am with you, and will bless you, and multiply your offspring for my servant Abraham's sake."

He built an altar there, and called on **Yahuah**'s name, and pitched his tent there. There Isaac's servants dug a well.

Then Abimelech went to him from Gerar, and Ahuzzath his friend, and Phicol the captain of his army. Isaac said to them, "Why have you come to me, since you hate me, and have sent me away from you?"

They said, "We saw plainly that **Yahuah** was with you. We said, 'Let there now be an oath between us, even between us and you, and let's make a covenant with you, that you will do us no harm, as we have not touched you, and as we have done to you nothing but good, and have sent you away in peace.' You are now the blessed of **Yahuah**."

He made them a feast, and they ate and drank. They rose up some time in the morning, and swore an oath to one another. Isaac sent them away, and they departed from him in peace. The same day, Isaac's servants came, and told him concerning the well which they had dug, and said to him, "We have found water." He called it "Shibah". Therefore the name of the city is "Beersheba" to this day.

When Esau was forty years old, he took as wife Judith, the daughter of Beeri the Hittite, and Basemath, the daughter of Elon the Hittite. They grieved Isaac's and Rebekah's spirits.

When Isaac was old, and his eyes were dim, so that he could not see, he called Esau his elder son, and said to him, "My son?"

He said to him, "Here I am."

He said, "See now, I am old. I don't know the day of my death. Now therefore, please take your weapons, your quiver and your bow, and go out to the field, and get me venison. Make me savory

food, such as I love, and bring it to me, that I may eat, and that my soul may bless you before I die."

Rebekah heard when Isaac spoke to Esau his son. Esau went to the field to hunt for venison, and to bring it. Rebekah spoke to Jacob her son, saying, "Behold, I heard your father speak to Esau your brother, saying, 'Bring me venison, and make me savory food, that I may eat, and bless you before **Yahuah** before my death.' Now therefore, my son, obey my voice according to that which I command you. Go now to the flock and get me two good young goats from there. I will make them savory food for your father, such as he loves. You shall bring it to your father, that he may eat, so that he may bless you before his death."

Jacob said to Rebekah his mother, "Behold, Esau my brother is a hairy man, and I am a smooth man. What if my father touches me? I will seem to him as a deceiver, and I would bring a curse on myself, and not a blessing."

His mother said to him, "Let your curse be on me, my son. Only obey my voice, and go get them for me."

He went, and got them, and brought them to his mother. His mother made savory food, such as his father loved. Rebekah took the good clothes of Esau, her elder son, which were with her in the house, and put them on Jacob, her younger son. She put the skins of the young goats on his hands, and on the smooth of his neck. She gave the savory food and the bread, which she had prepared, into the hand of her son Jacob.

He came to his father, and said, "My father?"

He said, "Here I am. Who are you, my son?"

Jacob said to his father, "I am Esau your firstborn. I have done what you asked me to do. Please arise, sit and eat of my venison, that your soul may bless me."

Isaac said to his son, "How is it that you have found it so quickly, my son?"

He said, "Because **Yahuah** your **Elohim** gave me success."

Isaac said to Jacob, "Please come near, that I may feel you, my son, whether you are really my son Esau or not."

Jacob went near to Isaac his father. He felt him, and said, "The voice is Jacob's voice, but the hands are the hands of Esau." He didn't recognize him, because his hands were hairy, like his brother, Esau's hands. So he blessed him. He said, "Are you really my son Esau?"

He said, "I am."

He said, "Bring it near to me, and I will eat of my son's venison, that my soul may bless you."

He brought it near to him, and he ate. He brought him wine, and he drank. His father Isaac said to him, "Come near now, and kiss me, my son." He came near, and kissed him. He smelled the smell of his clothing, and blessed him, and said,

As soon as Isaac had finished blessing Jacob, and Jacob had just gone out from the presence of Isaac his father, Esau his brother came in from his hunting. He also made savory food, and brought it to his father. He said to his father, "Let my father arise, and eat of his son's venison, that your soul may bless me."

Isaac his father said to him, "Who are you?"

He said, "I am your son, your firstborn, Esau."

Isaac trembled violently, and said, "Who, then, is he who has taken venison, and brought it to me, and I have eaten of all before you came, and have blessed him? Yes, he will be blessed."

When Esau heard the words of his father, he cried with an exceedingly great and bitter cry, and said to his father, "Bless me, even me also, my father."

He said, "Your brother came with deceit, and has taken away your blessing."

He said, "Isn't he rightly named Jacob? For he has supplanted me these two times. He took away my birthright. See, now he has taken away my blessing." He said, "Haven't you reserved a blessing for me?"

Isaac answered Esau, "Behold, I have made him your master, and all his brothers I have given to him for servants. I have sustained him with grain and new wine. What then will I do for you, my son?"

Esau said to his father, "Do you have just one blessing, my father? Bless me, even me also, my father." Esau lifted up his voice, and wept.

Isaac his father answered him,

Esau hated Jacob because of the blessing with which his father blessed him. Esau said in his heart, "The days of mourning for my father are at hand. Then I will kill my brother Jacob."

The words of Esau, her elder son, were told to Rebekah. She sent and called Jacob, her younger son, and said to him, "Behold, your brother Esau comforts himself about you by planning to kill you. Now therefore, my son, obey my voice. Arise, flee to Laban, my brother, in Haran. Stay with him a few days, until your brother's fury turns away-- until your brother's anger turns away from you, and he forgets what you have done to him. Then I will send, and get you from there. Why should I be bereaved of you both in one day?"

Rebekah said to Isaac, "I am weary of my life because of the daughters of Heth. If Jacob takes a wife of the daughters of Heth, such as these, of the daughters of the land, what good will my life do me?"

Isaac called Jacob, blessed him, and commanded him, "You shall not take a wife of the daughters of Canaan. Arise, go to Paddan Aram, to the house of Bethuel your mother's father. Take a wife from there from the daughters of Laban, your mother's brother. May **Elohim** Almighty bless you, and make you fruitful, and multiply you, that you may be a company of peoples, and give you the blessing of Abraham, to you and to your offspring with you, that you may inherit the land where you travel, which **Elohim** gave to Abraham."

Isaac sent Jacob away. He went to Paddan Aram to Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan Aram, to take him a wife from there, and that as he blessed him he gave him a command, saying, "You shall not take a wife of the daughters of Canaan;" and that Jacob obeyed his father and his mother, and was gone to Paddan Aram. Esau saw that the daughters of Canaan didn't please Isaac, his father. Esau went to Ishmael, and took, in addition to the wives that he had, Mahalath the daughter of Ishmael, Abraham's son, the

sister of Nebaioth, to be his wife.

Jacob went out from Beersheba, and went toward Haran. He came to a certain place, and stayed there all night, because the sun had set. He took one of the stones of the place, and put it under his head, and lay down in that place to sleep. He dreamed and saw a stairway set upon the earth, and its top reached to heaven. Behold, the angels of **Elohim** were ascending and descending on it. Behold, **Yahuah** stood above it, and said, "I am **Yahuah**, the **Elohim** of Abraham your father, and the **Elohim** of Isaac. I will give the land you lie on to you and to your offspring. Your offspring will be as the dust of the earth, and you will spread abroad to the west, and to the east, and to the north, and to the south. In you and in your offspring, all the families of the earth will be blessed. Behold, I am with you, and will keep you, wherever you go, and will bring you again into this land. For I will not leave you, until I have done that which I have spoken of to you."

Jacob awakened out of his sleep, and he said, "Surely **Yahuah** is in this place, and I didn't know it." He was afraid, and said, "How awesome this place is! This is none other than **Elohim**'s house, and this is the gate of heaven."

Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil on its top. He called the name of that place Bethel, but the name of the city was Luz at the first. Jacob vowed a vow, saying, "If **Elohim** will be with me, and will keep me in this way that I go, and will give me bread to eat, and clothing to put on, so that I come again to my father's house in peace, and **Yahuah** will be my **Elohim**, then this stone, which I have set up for a pillar, will be **Elohim**'s house. Of all that you will give me I will surely give a tenth to you."

Then Jacob went on his journey, and came to the land of the children of the east. He looked, and behold, a well in the field, and saw three flocks of sheep lying there by it. For out of that well they watered the flocks. The stone on the well's mouth was large. There all the flocks were gathered. They rolled the stone from the well's mouth, and watered the sheep, and put the stone again on the well's mouth in its place. Jacob said to them, "My relatives, where are you from?"

They said, "We are from Haran."

He said to them, "Do you know Laban, the son of Nahor?"

They said, "We know him."

He said to them, "Is it well with him?"

They said, "It is well. See, Rachel, his daughter, is coming with the sheep."

He said, "Behold, it is still the middle of the day, not time to gather the livestock together. Water the sheep, and go and feed them."

They said, "We can't, until all the flocks are gathered together, and they roll the stone from the well's mouth. Then we water the sheep."

While he was yet speaking with them, Rachel came with her father's sheep, for she kept them. When Jacob saw Rachel the daughter of Laban, his mother's brother, and the sheep of Laban, his mother's brother, Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. Jacob kissed Rachel, and lifted up his voice, and wept. Jacob told Rachel that he was her father's relative, and that he was Rebekah's son. She ran and told her father.

When Laban heard the news of Jacob, his sister's son, he ran to meet Jacob, and embraced him,

and kissed him, and brought him to his house. Jacob told Laban all these things. Laban said to him, "Surely you are my bone and my flesh." Jacob stayed with him for a month. Laban said to Jacob, "Because you are my relative, should you therefore serve me for nothing? Tell me, what will your wages be?"

Laban had two daughters. The name of the elder was Leah, and the name of the younger was Rachel. Leah's eyes were weak, but Rachel was beautiful in form and attractive. Jacob loved Rachel. He said, "I will serve you seven years for Rachel, your younger daughter."

Laban said, "It is better that I give her to you, than that I should give her to another man. Stay with me."

Jacob served seven years for Rachel. They seemed to him but a few days, for the love he had for her.

Jacob said to Laban, "Give me my wife, for my days are fulfilled, that I may go in to her."

Laban gathered together all the men of the place, and made a feast. In the evening, he took Leah his daughter, and brought her to Jacob. He went in to her. Laban gave Zilpah his servant to his daughter Leah for a servant. In the morning, behold, it was Leah! He said to Laban, "What is this you have done to me? Didn't I serve with you for Rachel? Why then have you deceived me?"

Laban said, "It is not done so in our place, to give the younger before the firstborn. Fulfill the week of this one, and we will give you the other also for the service which you will serve with me for seven more years."

Jacob did so, and fulfilled her week. He gave him Rachel his daughter as wife. Laban gave Bilhah, his servant, to his daughter Rachel to be her servant. He went in also to Rachel, and he loved also Rachel more than Leah, and served with him seven more years.

Yahuah saw that Leah was hated, and he opened her womb, but Rachel was barren. Leah conceived, and bore a son, and she named him Reuben. For she said, "Because **Yahuah** has looked at my affliction; for now my husband will love me." She conceived again, and bore a son, and said, "Because **Yahuah** has heard that I am hated, he has therefore given me this son also." She named him Simeon. She conceived again, and bore a son. She said, "Now this time my husband will be joined to me, because I have borne him three sons." Therefore his name was called Levi. She conceived again, and bore a son. She said, "This time I will praise **Yahuah**." Therefore she named him Judah. Then she stopped bearing.

When Rachel saw that she bore Jacob no children, Rachel envied her sister. She said to Jacob, "Give me children, or else I will die."

Jacob's anger burned against Rachel, and he said, "Am I in **Elohim**'s place, who has withheld from you the fruit of the womb?"

She said, "Behold, my maid Bilhah. Go in to her, that she may bear on my knees, and I also may obtain children by her." She gave him Bilhah her servant as wife, and Jacob went in to her. Bilhah conceived, and bore Jacob a son. Rachel said, "**Elohim** has judged me, and has also heard my voice, and has given me a son." Therefore she called his name Dan. Bilhah, Rachel's servant, conceived again, and bore Jacob a second son. Rachel said, "I have wrestled with my sister with mighty wrestlings, and have prevailed." She named him Naphtali.

When Leah saw that she had finished bearing, she took Zilpah, her servant, and gave her to Jacob as a wife. Zilpah, Leah's servant, bore Jacob a son. Leah said, "How fortunate!" She named him Gad. Zilpah, Leah's servant, bore Jacob a second son. Leah said, "Happy am I, for the daughters will call me happy." She named him Asher.

Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them to his mother, Leah. Then Rachel said to Leah, "Please give me some of your son's mandrakes."

Leah said to her, "Is it a small matter that you have taken away my husband? Would you take away my son's mandrakes, also?"

Rachel said, "Therefore he will lie with you tonight for your son's mandrakes."

Jacob came from the field in the evening, and Leah went out to meet him, and said, "You must come in to me; for I have surely hired you with my son's mandrakes."

He lay with her that night. **Elohim** listened to Leah, and she conceived, and bore Jacob a fifth son. Leah said, "**Elohim** has given me my hire, because I gave my servant to my husband." She named him Issachar. Leah conceived again, and bore a sixth son to Jacob. Leah said, "**Elohim** has endowed me with a good dowry. Now my husband will live with me, because I have borne him six sons." She named him Zebulun. Afterwards, she bore a daughter, and named her Dinah.

Elohim remembered Rachel, and **Elohim** listened to her, and opened her womb. She conceived, bore a son, and said, "**Elohim** has taken away my reproach." She named him Joseph, saying, "May **Yahuah** add another son to me."

When Rachel had borne Joseph, Jacob said to Laban, "Send me away, that I may go to my own place, and to my country. Give me my wives and my children for whom I have served you, and let me go; for you know my service with which I have served you."

Laban said to him, "If now I have found favor in your eyes, stay here, for I have divined that **Yahuah** has blessed me for your sake." He said, "Appoint me your wages, and I will give it."

Jacob said to him, "You know how I have served you, and how your livestock have fared with me. For it was little which you had before I came, and it has increased to a multitude. **Yahuah** has blessed you wherever I turned. Now when will I provide for my own house also?"

Laban said, "What shall I give you?"

Jacob said, "You shall not give me anything. If you will do this thing for me, I will again feed your flock and keep it. I will pass through all your flock today, removing from there every speckled and spotted one, and every black one among the sheep, and the spotted and speckled among the goats. This will be my hire. So my righteousness will answer for me hereafter, when you come concerning my hire that is before you. Every one that is not speckled and spotted among the goats, and black among the sheep, that might be with me, will be considered stolen."

Laban said, "Behold, let it be according to your word."

That day, he removed the male goats that were streaked 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. He set three days' journey between himself and Jacob, and Jacob fed the rest of Laban's flocks.

Jacob took to himself rods of fresh poplar, almond, and plane tree, peeled white streaks in them, and made the white appear which was in the rods. He set the rods which he had peeled opposite the flocks in the watering troughs where the flocks came to drink. They conceived when they came to drink. The flocks conceived before the rods, and the flocks produced streaked, speckled, and spotted. Jacob separated the lambs, and set the faces of the flocks toward the streaked and all the black in Laban's flock. He put his own droves apart, and didn't put them into Laban's flock. Whenever the stronger of the flock conceived, Jacob laid the rods in front of the eyes of the flock in the watering troughs, that they might conceive among the rods; but when the flock were feeble, he didn't put them in. So the feebler were Laban's, and the stronger Jacob's. The man increased exceedingly, and had large flocks, female servants and male servants, and camels and donkeys.

Jacob heard Laban's sons' words, saying, "Jacob has taken away all that was our father's. He has obtained all this wealth from that which was our father's." Jacob saw the expression on Laban's face, and, behold, it was not toward him as before. **Yahuah** said to Jacob, "Return to the land of your fathers, and to your relatives, and I will be with you."

Jacob sent and called Rachel and Leah to the field to his flock, and said to them, "I see the expression on your father's face, that it is not toward me as before; but the **Elohim** of my father has been with me. You know that I have served your father with all of my strength. Your father has deceived me, and changed my wages ten times, but **Elohim** didn't allow him to hurt me. If he said, 'The speckled will be your wages,' then all the flock bore speckled. If he said, 'The streaked will be your wages,' then all the flock bore streaked. Thus **Elohim** has taken away your father's livestock, and given them to me. During mating season, I lifted up my eyes, and saw in a dream, and behold, the male goats which leaped on the flock were streaked, speckled, and grizzled. The angel of **Elohim** said to me in the dream, 'Jacob,' and I said, 'Here I am.' He said, 'Now lift up your eyes, and behold, all the male goats which leap on the flock are streaked, speckled, and grizzled, for I have seen all that Laban does to you. I am the **Elohim** of Bethel, where you anointed a pillar, where you vowed a vow to me. Now arise, get out from this land, and return to the land of your birth.' "

Rachel and Leah answered him, "Is there yet any portion or inheritance for us in our father's house? Aren't we considered as foreigners by him? For he has sold us, and has also used up our money. For all the riches which **Elohim** has taken away from our father are ours and our children's. Now then, whatever **Elohim** has said to you, do."

Then Jacob rose up, and set his sons and his wives on the camels, and he took away all his livestock, and all his possessions which he had gathered, including the livestock which he had gained in Paddan Aram, to go to Isaac his father, to the land of Canaan. Now Laban had gone to shear his sheep; and Rachel stole the teraphim that were her father's.

Jacob deceived Laban the Syrian, in that he didn't tell him that he was running away. So he fled with all that he had. He rose up, passed over the River, and set his face toward the mountain of Gilead.

Laban was told on the third day that Jacob had fled. He took his relatives with him, and pursued him seven days' journey. He overtook him in the mountain of Gilead. **Elohim** came to Laban the Syrian in a dream of the night, and said to him, "Be careful that you don't speak to Jacob either good or bad."

Laban caught up with Jacob. Now Jacob had pitched his tent in the mountain, and Laban with his relatives encamped in the mountain of Gilead. Laban said to Jacob, "What have you done, that you

have deceived me, and carried away my daughters like captives of the sword? Why did you flee secretly, and deceive me, and didn't tell me, that I might have sent you away with mirth and with songs, with tambourine and with harp; and didn't allow me to kiss my sons and my daughters? Now have you done foolishly. It is in the power of my hand to hurt you, but the **Elohim** of your father spoke to me last night, saying, 'Be careful that you don't speak to Jacob either good or bad.' Now, you want to be gone, because you greatly longed for your father's house, but why have you stolen my gods?"

Jacob answered Laban, "Because I was afraid, for I said, 'Lest you should take your daughters from me by force.' Anyone you find your gods with shall not live. Before our relatives, discern what is yours with me, and take it." For Jacob didn't know that Rachel had stolen them.

Laban went into Jacob's tent, into Leah's tent, and into the tent of the two female servants; but he didn't find them. He went out of Leah's tent, and entered into Rachel's tent. Now Rachel had taken the teraphim, put them in the camel's saddle, and sat on them. Laban felt around all the tent, but didn't find them. She said to her father, "Don't let my master be angry that I can't rise up before you; for I'm having my period." He searched, but didn't find the teraphim.

Jacob was angry, and argued with Laban. Jacob answered Laban, "What is my trespass? What is my sin, that you have hotly pursued me? Now that you have felt around in all my stuff, what have you found of all your household stuff? Set it here before my relatives and your relatives, that they may judge between us two.

"These twenty years I have been with you. Your ewes and your female goats have not cast their young, and I haven't eaten the rams of your flocks. That which was torn of animals, I didn't bring to you. I bore its loss. Of my hand you required it, whether stolen by day or stolen by night. This was my situation: in the day the drought consumed me, and the frost by night; and my sleep fled from my eyes. These twenty years I have been in your house. I served you fourteen years for your two daughters, and six years for your flock, and you have changed my wages ten times. Unless the **Elohim** of my father, the **Elohim** of Abraham, and the fear of Isaac, had been with me, surely now you would have sent me away empty. **Elohim** has seen my affliction and the labor of my hands, and rebuked you last night."

Laban answered Jacob, "The daughters are my daughters, the children are my children, the flocks are my flocks, and all that you see is mine! What can I do today to these my daughters, or to their children whom they have borne? Now come, let's make a covenant, you and I. Let it be for a witness between me and you."

Jacob took a stone, and set it up for a pillar. Jacob said to his relatives, "Gather stones." They took stones, and made a heap. They ate there by the heap. Laban called it Jegar Sahadutha, but Jacob called it Galeed. Laban said, "This heap is witness between me and you today." Therefore it was named Galeed and Mizpah, for he said, "**Yahuah** watch between me and you, when we are absent one from another. If you afflict my daughters, or if you take wives in addition to my daughters, no man is with us; behold, **Elohim** is witness between me and you." Laban said to Jacob, "See this heap, and see the pillar, which I have set between me and you. May this heap be a witness, and the pillar be a witness, that I will not pass over this heap to you, and that you will not pass over this heap and this pillar to me, for harm. The **Elohim** of Abraham, and the **Elohim** of Nahor, the **Elohim** of their father, judge between us." Then Jacob swore by the fear of his father, Isaac. Jacob offered a sacrifice in the mountain, and called his relatives to eat bread. They ate bread, and stayed all night in the

mountain. Early in the morning, Laban rose up, and kissed his sons and his daughters, and blessed them. Laban departed and returned to his place.

Jacob went on his way, and the angels of **Elohim** met him. When he saw them, Jacob said, "This is **Elohim**'s army." He called the name of that place Mahanaim.

Jacob sent messengers in front of him to Esau, his brother, to the land of Seir, the field of Edom. He commanded them, saying, "This is what you shall tell my master, Esau: 'This is what your servant, Jacob, says. I have lived as a foreigner with Laban, and stayed until now. I have cattle, donkeys, flocks, male servants, and female servants. I have sent to tell my master, that I may find favor in your sight.' " The messengers returned to Jacob, saying, "We came to your brother Esau. He is coming to meet you, and four hundred men are with him." Then Jacob was greatly afraid and was distressed. He divided the people who were with him, and the flocks, and the herds, and the camels, into two companies; and he said, "If Esau comes to the one company, and strikes it, then the company which is left will escape." Jacob said, "**Elohim** of my father Abraham, and **Elohim** of my father Isaac, **Yahuah**, who said to me, 'Return to your country, and to your relatives, and I will do you good,' I am not worthy of the least of all the loving kindnesses, and of all the truth, which you have shown to your servant; for with just my staff I crossed over this Jordan; and now I have become two companies. Please deliver me from the hand of my brother, from the hand of Esau; for I fear him, lest he come and strike me and the mothers with the children. You said, 'I will surely do you good, and make your offspring as the sand of the sea, which can't be counted because there are so many.' "

He stayed there that night, and took from that which he had with him a present for Esau, his brother: two hundred female goats and twenty male goats, two hundred ewes and twenty rams, thirty milk camels and their colts, forty cows, ten bulls, twenty female donkeys and ten foals. He delivered them into the hands of his servants, every herd by itself, and said to his servants, "Pass over before me, and put a space between herd and herd." He commanded the foremost, saying, "When Esau, my brother, meets you, and asks you, saying, 'Whose are you? Where are you going? Whose are these before you?' Then you shall say, 'They are your servant, Jacob's. It is a present sent to my master, Esau. Behold, he also is behind us.' " He commanded also the second, and the third, and all that followed the herds, saying, "This is how you shall speak to Esau, when you find him. You shall say, 'Not only that, but behold, your servant, Jacob, is behind us.' " For, he said, "I will appease him with the present that goes before me, and afterward I will see his face. Perhaps he will accept me."

So the present passed over before him, and he himself stayed that night in the camp.

He rose up that night, and took his two wives, and his two servants, and his eleven sons, and crossed over the ford of the Jabbok. He took them, and sent them over the stream, and sent over that which he had. Jacob was left alone, and wrestled with a man there until the breaking of the day. When he saw that he didn't prevail against him, the man touched the hollow of his thigh, and the hollow of Jacob's thigh was strained as he wrestled. The man said, "Let me go, for the day breaks."

Jacob said, "I won't let you go unless you bless me."

He said to him, "What is your name?"

He said, "Jacob".

He said, "Your name will no longer be called Jacob, but Israel; for you have fought with **Elohim** and with men, and have prevailed."

Jacob asked him, "Please tell me your name."

He said, "Why is it that you ask what my name is?" He blessed him there.

Jacob called the name of the place Peniel; for he said, "I have seen **Elohim** face to face, and my life is preserved." The sun rose on him as he passed over Peniel, and he limped because of his thigh. Therefore the children of Israel don't eat the sinew of the hip, which is on the hollow of the thigh, to this day, because he touched the hollow of Jacob's thigh in the sinew of the hip.

Jacob lifted up his eyes, and looked, and, behold, Esau was coming, and with him four hundred men. He divided the children between Leah, Rachel, and the two servants. He put the servants and their children in front, Leah and her children after, and Rachel and Joseph at the rear. He himself passed over in front of them, and bowed himself to the ground seven times, until he came near to his brother.

Esau ran to meet him, embraced him, fell on his neck, kissed him, and they wept. He lifted up his eyes, and saw the women and the children; and said, "Who are these with you?"

He said, "The children whom **Elohim** has graciously given your servant." Then the servants came near with their children, and they bowed themselves. Leah also and her children came near, and bowed themselves. After them, Joseph came near with Rachel, and they bowed themselves.

Esau said, "What do you mean by all this company which I met?"

Jacob said, "To find favor in the sight of my master."

Esau said, "I have enough, my brother; let that which you have be yours."

Jacob said, "Please, no, if I have now found favor in your sight, then receive my present at my hand, because I have seen your face, as one sees the face of **Elohim**, and you were pleased with me. Please take the gift that I brought to you, because **Elohim** has dealt graciously with me, and because I have enough." He urged him, and he took it.

Esau said, "Let's take our journey, and let's go, and I will go before you."

Jacob said to him, "my master knows that the children are tender, and that the flocks and herds with me have their young, and if they overdrive them one day, all the flocks will die. Please let my master pass over before his servant, and I will lead on gently, according to the pace of the livestock that are before me and according to the pace of the children, until I come to my master to Seir."

Esau said, "Let me now leave with you some of the people who are with me."

He said, "Why? Let me find favor in the sight of my master."

So Esau returned that day on his way to Seir. Jacob traveled to Succoth, built himself a house, and made shelters for his livestock. Therefore the name of the place is called Succoth.

Jacob came in peace to the city of Shechem, which is in the land of Canaan, when he came from Paddan Aram; and encamped before the city. He bought the parcel of ground where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for one hundred pieces of money. He erected an altar there, and called it El Elohe Israel.

Dinah, the daughter of Leah, whom she bore to Jacob, went out to see the daughters of the land. Shechem the son of Hamor the Hivite, the prince of the land, saw her. He took her, lay with her, and

humbled her. His soul joined to Dinah, the daughter of Jacob, and he loved the young lady, and spoke kindly to the young lady. Shechem spoke to his father, Hamor, saying, "Get me this young lady as a wife."

Now Jacob heard that he had defiled Dinah, his daughter; and his sons were with his livestock in the field. Jacob held his peace until they came. Hamor the father of Shechem went out to Jacob to talk with him. The sons of Jacob came in from the field when they heard it. The men were grieved, and they were very angry, because he had done folly in Israel in lying with Jacob's daughter, a thing ought not to be done. Hamor talked with them, saying, "The soul of my son, Shechem, longs for your daughter. Please give her to him as a wife. Make marriages with us. Give your daughters to us, and take our daughters for yourselves. You shall dwell with us, and the land will be before you. Live and trade in it, and get possessions in it."

Shechem said to her father and to her brothers, "Let me find favor in your eyes, and whatever you will tell me I will give. Ask me a great amount for a dowry, and I will give whatever you ask of me, but give me the young lady as a wife."

The sons of Jacob answered Shechem and Hamor his father with deceit when they spoke, because he had defiled Dinah their sister, and said to them, "We can't do this thing, to give our sister to one who is uncircumcised; for that is a reproach to us. Only on this condition will we consent to you. If you will be as we are, that every male of you be circumcised, then will we give our daughters to you; and we will take your daughters to us, and we will dwell with you, and we will become one people. But if you will not listen to us and be circumcised, then we will take our sister, and we will be gone."

Their words pleased Hamor and Shechem, Hamor's son. The young man didn't wait to do this thing, because he had delight in Jacob's daughter, and he was honored above all the house of his father. Hamor and Shechem, his son, came to the gate of their city, and talked with the men of their city, saying, "These men are peaceful with us. Therefore let them live in the land and trade in it. For behold, the land is large enough for them. Let's take their daughters to us for wives, and let's give them our daughters. Only on this condition will the men consent to us to live with us, to become one people, if every male among us is circumcised, as they are circumcised. Won't their livestock and their possessions and all their animals be ours? Only let's give our consent to them, and they will dwell with us."

All who went out of the gate of his city listened to Hamor, and to Shechem his son; and every male was circumcised, all who went out of the gate of his city. On the third day, when they were sore, two of Jacob's sons, Simeon and Levi, Dinah's brothers, each took his sword, came upon the unsuspecting city, and killed all the males. They killed Hamor and Shechem, his son, with the edge of the sword, and took Dinah out of Shechem's house, and went away. Jacob's sons came on the dead, and plundered the city, because they had defiled their sister. They took their flocks, their herds, their donkeys, that which was in the city, that which was in the field, and all their wealth. They took captive all their little ones and their wives, and took as plunder everything that was in the house. Jacob said to Simeon and Levi, "You have troubled me, to make me odious to the inhabitants of the land, among the Canaanites and the Perizzites. I am few in number. They will gather themselves together against me and strike me, and I will be destroyed, I and my house."

They said, "Should he deal with our sister as with a prostitute?"

Elohim said to Jacob, "Arise, go up to Bethel, and live there. Make there an altar to **Elohim**, who appeared to you when you fled from the face of Esau your brother."

Then Jacob said to his household, and to all who were with him, "Put away the foreign gods that are among you, purify yourselves, change your garments. Let's arise, and go up to Bethel. I will make there an altar to **Elohim**, who answered me in the day of my distress, and was with me on the way which I went."

They gave to Jacob all the foreign gods which were in their hands, and the rings which were in their ears; and Jacob hid them under the oak which was by Shechem. They traveled, and a terror of **Elohim** was on the cities that were around them, and they didn't pursue the sons of Jacob. So Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him. He built an altar there, and called the place El Beth El; because there **Elohim** was revealed to him, when he fled from the face of his brother. Deborah, Rebekah's nurse, died, and she was buried below Bethel under the oak; and its name was called Allon Bacuth.

Elohim appeared to Jacob again, when he came from Paddan Aram, and blessed him. **Elohim** said to him, "Your name is Jacob. Your name shall not be Jacob any more, but your name will be Israel." He named him Israel. **Elohim** said to him, "I am **Elohim** Almighty. Be fruitful and multiply. A nation and a company of nations will be from you, and kings will come out of your body. The land which I gave to Abraham and Isaac, I will give it to you, and to your offspring after you I will give the land."

Elohim went up from him in the place where he spoke with him. Jacob set up a pillar in the place where he spoke with him, a pillar of stone. He poured out a drink offering on it, and poured oil on it. Jacob called the name of the place where **Elohim** spoke with him "Bethel".

They traveled from Bethel. There was still some distance to come to Ephrath, and Rachel travailed. She had hard labor. When she was in hard labor, the midwife said to her, "Don't be afraid, for now you will have another son."

As her soul was departing (for she died), she named him Benoni, but his father named him Benjamin. Rachel died, and was buried on the way to Ephrath (also called Bethlehem). Jacob set up a pillar on her grave. The same is the Pillar of Rachel's grave to this day. Israel traveled, and spread his tent beyond the tower of Eder. While Israel lived in that land, Reuben went and lay with Bilhah, his father's concubine, and Israel heard of it.

Now the sons of Jacob were twelve. The sons of Leah: Reuben (Jacob's firstborn), Simeon, Levi, Judah, Issachar, and Zebulun. The sons of Rachel: Joseph and Benjamin. The sons of Bilhah (Rachel's servant): Dan and Naphtali. The sons of Zilpah (Leah's servant): Gad and Asher. These are the sons of Jacob, who were born to him in Paddan Aram. Jacob came to Isaac his father, to Mamre, to Kiriath Arba (which is Hebron), where Abraham and Isaac lived as foreigners.

The days of Isaac were one hundred eighty years. Isaac gave up the spirit and died, and was gathered to his people, old and full of days. Esau and Jacob, his sons, buried him.

Now this is the history of the generations of Esau (that is, Edom). Esau took his wives from the daughters of Canaan: Adah the daughter of Elon, the Hittite; and Oholibamah the daughter of Anah, the daughter of Zibeon, the Hivite; and Basemath, Ishmael's daughter, sister of Nebaioth. Adah bore to Esau Eliphaz. Basemath bore Reuel. Oholibamah bore Jeush, Jalam, and Korah. These are the sons of Esau, who were born to him in the land of Canaan. Esau took his wives, his sons, his daughters, and all the members of his household, with his livestock, all his animals, and all his possessions, which he had gathered in the land of Canaan, and went into a land away from his brother Jacob. For their substance was too great for them to dwell together, and the land of their travels couldn't bear

them because of their livestock. Esau lived in the hill country of Seir. Esau is Edom.

This is the history of the generations of Esau the father of the Edomites in the hill country of Seir: these are the names of Esau's sons: Eliphaz, the son of Adah, the wife of Esau; and Reuel, the son of Basemath, the wife of Esau. The sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. Timna was concubine to Eliphaz, Esau's son; and she bore to Eliphaz Amalek. These are the descendants of Adah, Esau's wife. These are the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These were the descendants of Basemath, Esau's wife. These were the sons of Oholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife: she bore to Esau Jeush, Jalam, and Korah.

These are the chiefs of the sons of Esau: the sons of Eliphaz the firstborn of Esau: chief Teman, chief Omar, chief Zepho, chief Kenaz, chief Korah, chief Gatam, chief Amalek. These are the chiefs who came of Eliphaz in the land of Edom. These are the sons of Adah. These are the sons of Reuel, Esau's son: chief Nahath, chief Zerah, chief Shammah, chief Mizzah. These are the chiefs who came of Reuel in the land of Edom. These are the sons of Basemath, Esau's wife. These are the sons of Oholibamah, Esau's wife: chief Jeush, chief Jalam, chief Korah. These are the chiefs who came of Oholibamah the daughter of Anah, Esau's wife. These are the sons of Esau (that is, Edom), and these are their chiefs.

These are the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. These are the chiefs who came of the Horites, the children of Seir in the land of Edom. The children of Lotan were Hori and Heman. Lotan's sister was Timna. These are the children of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam. These are the children of Zibeon: Aiah and Anah. This is Anah who found the hot springs in the wilderness, as he fed the donkeys of Zibeon his father. These are the children of Anah: Dishon and Oholibamah, the daughter of Anah. These are the children of Dishon: Hemdan, Eshban, Ithran, and Cheran. These are the children of Ezer: Bilhan, Zaavan, and Akan. These are the children of Dishan: Uz and Aran. These are the chiefs who came of the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah, chief Dishon, chief Ezer, and chief Dishan. These are the chiefs who came of the Horites, according to their chiefs in the land of Seir.

These are the kings who reigned in the land of Edom, before any king reigned over the children of Israel. Bela, the son of Beor, reigned in Edom. The name of his city was Dinhabah. Bela died, and Jobab, the son of Zerah of Bozrah, reigned in his place. Jobab died, and Husham of the land of the Temanites reigned in his place. Husham died, and Hadad, the son of Bedad, who struck Midian in the field of Moab, reigned in his place. The name of his city was Avith. Hadad died, and Samlah of Masrekah reigned in his place. Samlah died, and Shaul of Rehoboth by the river, reigned in his place. Shaul died, and Baal Hanan the son of Achbor reigned in his place. Baal Hanan the son of Achbor died, and Hadar reigned in his place. The name of his city was Pau. His wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

These are the names of the chiefs who came from Esau, according to their families, after their places, and by their names: chief Timna, chief Alvah, chief Jetheth, chief Oholibamah, chief Elah, chief Pinon, chief Kenaz, chief Teman, chief Mibzar, chief Magdiel, and chief Iram. These are the chiefs of Edom, according to their habitations in the land of their possession. This is Esau, the father of the Edomites.

Jacob lived in the land of his father's travels, in the land of Canaan. This is the history of the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brothers. He was a boy with the sons of Bilhah and Zilpah, his father's wives. Joseph brought an evil report of them

to their father. Now Israel loved Joseph more than all his children, because he was the son of his old age, and he made him a tunic of many colors. His brothers saw that their father loved him more than all his brothers, and they hated him, and couldn't speak peaceably to him.

Joseph dreamed a dream, and he told it to his brothers, and they hated him all the more. He said to them, "Please hear this dream which I have dreamed: for behold, we were binding sheaves in the field, and behold, my sheaf arose and also stood upright; and behold, your sheaves came around, and bowed down to my sheaf."

His brothers asked him, "Will you indeed reign over us? Will you indeed have dominion over us?" They hated him all the more for his dreams and for his words. He dreamed yet another dream, and told it to his brothers, and said, "Behold, I have dreamed yet another dream: and behold, the sun and the moon and eleven stars bowed down to me." He told it to his father and to his brothers. His father rebuked him, and said to him, "What is this dream that you have dreamed? Will I and your mother and your brothers indeed come to bow ourselves down to you to the earth?" His brothers envied him, but his father kept this saying in mind.

His brothers went to feed their father's flock in Shechem. Israel said to Joseph, "Aren't your brothers feeding the flock in Shechem? Come, and I will send you to them." He said to him, "Here I am."

He said to him, "Go now, see whether it is well with your brothers, and well with the flock; and bring me word again." So he sent him out of the valley of Hebron, and he came to Shechem. A certain man found him, and behold, he was wandering in the field. The man asked him, "What are you looking for?"

He said, "I am looking for my brothers. Tell me, please, where they are feeding the flock."

The man said, "They have left here, for I heard them say, 'Let's go to Dothan.' "

Joseph went after his brothers, and found them in Dothan. They saw him afar off, and before he came near to them, they conspired against him to kill him. They said to one another, "Behold, this dreamer comes. Come now therefore, and let's kill him, and cast him into one of the pits, and we will say, 'An evil animal has devoured him.' We will see what will become of his dreams."

Reuben heard it, and delivered him out of their hand, and said, "Let's not take his life." Reuben said to them, "Shed no blood. Throw him into this pit that is in the wilderness, but lay no hand on him"--that he might deliver him out of their hand, to restore him to his father. When Joseph came to his brothers, they stripped Joseph of his tunic, the tunic of many colors that was on him; and they took him, and threw him into the pit. The pit was empty. There was no water in it.

They sat down to eat bread, and they lifted up their eyes and looked, and saw a caravan of Ishmaelites was coming from Gilead, with their camels bearing spices and balm and myrrh, going to carry it down to Egypt. Judah said to his brothers, "What profit is it if we kill our brother and conceal his blood? Come, and let's sell him to the Ishmaelites, and not let our hand be on him; for he is our brother, our flesh." His brothers listened to him. Midianites who were merchants passed by, and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. The merchants brought Joseph into Egypt.

Reuben returned to the pit, and saw that Joseph wasn't in the pit; and he tore his clothes. He returned to his brothers, and said, "The child is no more; and I, where will I go?" They took Joseph's

tunic, and killed a male goat, and dipped the tunic in the blood. They took the tunic of many colors, and they brought it to their father, and said, "We have found this. Examine it, now, and see if it is your son's tunic or not."

He recognized it, and said, "It is my son's tunic. An evil animal has devoured him. Joseph is without doubt torn in pieces." Jacob tore his clothes, and put sackcloth on his waist, and mourned for his son many days. All his sons and all his daughters rose up to comfort him, but he refused to be comforted. He said, "For I will go down to Sheol to my son, mourning." His father wept for him. The Midianites sold him into Egypt to Potiphar, an officer of Pharaoh's, the captain of the guard.

At that time, Judah went down from his brothers, and visited a certain Adullamite, whose name was Hirah. There, Judah saw the daughter of a certain Canaanite man named Shua. He took her, and went in to her. She conceived, and bore a son; and he named him Er. She conceived again, and bore a son; and she named him Onan. She yet again bore a son, and named him Shelah. He was at Chezib when she bore him. Judah took a wife for Er, his firstborn, and her name was Tamar. Er, Judah's firstborn, was wicked in **Yahuah's** sight. So **Yahuah** killed him. Judah said to Onan, "Go in to your brother's wife, and perform the duty of a husband's brother to her, and raise up offspring for your brother." Onan knew that the offspring wouldn't be his; and when he went in to his brother's wife, he spilled his semen on the ground, lest he should give offspring to his brother. The thing which he did was evil in **Yahuah's** sight, and he killed him also. Then Judah said to Tamar, his daughter-in-law, "Remain a widow in your father's house, until Shelah, my son, is grown up;" for he said, "Lest he also die, like his brothers." Tamar went and lived in her father's house.

After many days, Shua's daughter, the wife of Judah, died. Judah was comforted, and went up to his sheep shearers to Timnah, he and his friend Hirah, the Adullamite. Tamar was told, "Behold, your father-in-law is going up to Timnah to shear his sheep." She took off the garments of her widowhood, and covered herself with her veil, and wrapped herself, and sat in the gate of Enaim, which is on the way to Timnah; for she saw that Shelah was grown up, and she wasn't given to him as a wife. When Judah saw her, he thought that she was a prostitute, for she had covered her face. He turned to her by the way, and said, "Please come, let me come in to you," for he didn't know that she was his daughter-in-law.

She said, "What will you give me, that you may come in to me?"

He said, "I will send you a young goat from the flock."

She said, "Will you give me a pledge, until you send it?"

He said, "What pledge will I give you?"

She said, "Your signet and your cord, and your staff that is in your hand."

He gave them to her, and came in to her, and she conceived by him. She arose, and went away, and put off her veil from her, and put on the garments of her widowhood. Judah sent the young goat by the hand of his friend, the Adullamite, to receive the pledge from the woman's hand, but he didn't find her. Then he asked the men of her place, saying, "Where is the prostitute, that was at Enaim by the road?"

They said, "There has been no prostitute here."

He returned to Judah, and said, "I haven't found her; and also the men of the place said, 'There has been no prostitute here.' " Judah said, "Let her keep it, lest we be shamed. Behold, I sent this young

goat, and you haven't found her."

About three months later, Judah was told, "Tamar, your daughter-in-law, has played the prostitute. Moreover, behold, she is with child by prostitution."

Judah said, "Bring her out, and let her be burned." When she was brought out, she sent to her father-in-law, saying, "I am with child by the man who owns these." She also said, "Please discern whose these are--the signet, and the cords, and the staff."

Judah acknowledged them, and said, "She is more righteous than I, because I didn't give her to Shelah, my son."

He knew her again no more. In the time of her travail, behold, twins were in her womb. When she travailed, one put out a hand, and the midwife took and tied a scarlet thread on his hand, saying, "This came out first." As he drew back his hand, behold, his brother came out, and she said, "Why have you made a breach for yourself?" Therefore his name was called Perez. Afterward his brother came out, who had the scarlet thread on his hand, and his name was called Zerah.

Joseph was brought down to Egypt. Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him from the hand of the Ishmaelites that had brought him down there. **Yahuah** was with Joseph, and he was a prosperous man. He was in the house of his master the Egyptian. His master saw that **Yahuah** was with him, and that **Yahuah** made all that he did prosper in his hand. Joseph found favor in his sight. He ministered to him, and Potiphar made him overseer over his house, and all that he had he put into his hand. From the time that he made him overseer in his house, and over all that he had, **Yahuah** blessed the Egyptian's house for Joseph's sake. **Yahuah's** blessing was on all that he had, in the house and in the field. He left all that he had in Joseph's hand. He didn't concern himself with anything, except for the food which he ate.

Joseph was well-built and handsome. After these things, his master's wife set her eyes on Joseph; and she said, "Lie with me."

But he refused, and said to his master's wife, "Behold, my master doesn't know what is with me in the house, and he has put all that he has into my hand. No one is greater in this house than I am, and 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 **Elohim**?"

As she spoke to Joseph day by day, he didn't listen to her, to lie by her, or to be with her. About this time, he went into the house to do his work, and there were none of the men of the house inside. She caught him by his garment, saying, "Lie with me!"

He left his garment in her hand, and ran outside. When she saw that he had left his garment in her hand, and had run outside, she called to the men of her house, and spoke to them, saying, "Behold, he has brought a Hebrew in to us to mock us. He came in to me to lie with me, and I cried with a loud voice. When he heard that I lifted up my voice and cried, he left his garment by me, and ran outside." She laid up his garment by her, until his master came home. She spoke to him according to these words, saying, "The Hebrew servant, whom you have brought to us, came in to me to mock me, and as I lifted up my voice and cried, he left his garment by me, and ran outside."

When his master heard the words of his wife, which she spoke to him, saying, "This is what your servant did to me," his wrath was kindled. Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound, and he was there in custody. But **Yahuah** was with

Joseph, and showed kindness to him, and gave him favor in the sight of the keeper of the prison. The keeper of the prison committed to Joseph's hand all the prisoners who were in the prison. Whatever they did there, he was responsible for it. The keeper of the prison didn't look after anything that was under his hand, because **Yahuah** was with him; and that which he did, **Yahuah** made it prosper.

After these things, the butler of the king of Egypt and his baker offended their master, the king of Egypt. Pharaoh was angry with his two officers, the chief cup bearer and the chief baker. He put them in custody in the house of the captain of the guard, into the prison, the place where Joseph was bound. The captain of the guard assigned them to Joseph, and he took care of them. They stayed in prison many days. They both dreamed a dream, each man his dream, in one night, each man according to the interpretation of his dream, the cup bearer and the baker of the king of Egypt, who were bound in the prison. Joseph came in to them in the morning, and saw them, and saw that they were sad. He asked Pharaoh's officers who were with him in custody in his master's house, saying, "Why do you look so sad today?"

They said to him, "We have dreamed a dream, and there is no one who can interpret it."

Joseph said to them, "Don't interpretations belong to **Elohim**? Please tell it to me."

The chief cup bearer told his dream to Joseph, and said to him, "In my dream, behold, a vine was in front of me, and in the vine were three branches. It was as though it budded, it blossomed, and its clusters produced ripe grapes. Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."

Joseph said to him, "This is its interpretation: the three branches are three days. Within three more days, Pharaoh will lift up your head, and restore you to your office. You will give Pharaoh's cup into his hand, the way you did when you were his cup bearer. But remember me when it is well with you. Please show kindness to me, and make mention of me to Pharaoh, and bring me out of this house. For indeed, I was stolen away out of the land of the Hebrews, and here also I have done nothing that they should put me into the dungeon."

When the chief baker saw that the interpretation was good, he said to Joseph, "I also was in my dream, and behold, three baskets of white bread were on my head. In the uppermost basket there were all kinds of baked food for Pharaoh, and the birds ate them out of the basket on my head."

Joseph answered, "This is its interpretation. The three baskets are three days. Within three more days, Pharaoh will lift up your head from off you, and will hang you on a tree; and the birds will eat your flesh from off you." On the third day, which was Pharaoh's birthday, he made a feast for all his servants, and he lifted up the head of the chief cup bearer and the head of the chief baker among his servants. He restored the chief cup bearer to his position again, and he gave the cup into Pharaoh's hand; but he hanged the chief baker, as Joseph had interpreted to them. Yet the chief cup bearer didn't remember Joseph, but forgot him.

At the end of two full years, Pharaoh dreamed, and behold, he stood by the river. Behold, seven cattle came up out of the river. They were sleek and fat, and they fed in the marsh grass. Behold, seven other cattle came up after them out of the river, ugly and thin, and stood by the other cattle on the brink of the river. The ugly and thin cattle ate up the seven sleek and fat cattle. So Pharaoh awoke. He slept and dreamed a second time; and behold, seven heads of grain came up on one stalk, healthy and good. Behold, seven heads of grain, thin and blasted with the east wind, sprung up after them. The thin heads of grain swallowed up the seven healthy and full ears. Pharaoh awoke, and

behold, it was a dream. In the morning, his spirit was troubled, and he sent and called for all of Egypt's magicians and wise men. Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh.

Then the chief cup bearer spoke to Pharaoh, saying, "I remember my faults today. Pharaoh was angry with his servants, and put me in custody in the house of the captain of the guard, with the chief baker. We dreamed a dream in one night, he and I. Each man dreamed according to the interpretation of his dream. There was with us there a young man, a Hebrew, servant to the captain of the guard, and we told him, and he interpreted to us our dreams. He interpreted to each man according to his dream. As he interpreted to us, so it was. He restored me to my office, and he hanged him."

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon. He shaved himself, changed his clothing, and came in to Pharaoh. Pharaoh said to Joseph, "I have dreamed a dream, and there is no one who can interpret it. I have heard it said of you, that when you hear a dream you can interpret it."

Joseph answered Pharaoh, saying, "It isn't in me. **Elohim** will give Pharaoh an answer of peace."

Pharaoh spoke to Joseph, "In my dream, behold, I stood on the brink of the river; and behold, there came up out of the river seven cattle, fat and sleek. They fed in the marsh grass; and behold, seven other cattle came up after them, poor and very ugly and thin, such as I never saw in all the land of Egypt for ugliness. The thin and ugly cattle ate up the first seven fat cattle; and when they had eaten them up, it couldn't be known that they had eaten them, but they were still ugly, as at the beginning. So I awoke. I saw in my dream, and behold, seven heads of grain came up on one stalk, full and good; and behold, seven heads of grain, withered, thin, and blasted with the east wind, sprung up after them. The thin heads of grain swallowed up the seven good heads of grain. I told it to the magicians, but there was no one who could explain it to me."

Joseph said to Pharaoh, "The dream of Pharaoh is one. What **Elohim** is about to do he has declared to Pharaoh. The seven good cattle are seven years; and the seven good heads of grain are seven years. The dream is one. The seven thin and ugly cattle that came up after them are seven years, and also the seven empty heads of grain blasted with the east wind; they will be seven years of famine. That is the thing which I have spoken to Pharaoh. **Elohim** has shown Pharaoh what he is about to do. Behold, seven years of great plenty throughout all the land of Egypt are coming. Seven years of famine will arise after them, and all the plenty will be forgotten in the land of Egypt. The famine will consume the land, and the plenty will not be known in the land by reason of that famine which follows; for it will be very grievous. The dream was doubled to Pharaoh, because the thing is established by **Elohim**, and **Elohim** will shortly bring it to pass.

"Now therefore let Pharaoh look for a discreet and wise man, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt's produce in the seven plenteous years. Let them gather all the food of these good years that come, and store grain under the hand of Pharaoh for food in the cities, and let them keep it. The food will be to supply the land against the seven years of famine, which will be in the land of Egypt; so that the land will not perish through the famine."

The thing was good in the eyes of Pharaoh, and in the eyes of all his servants. Pharaoh said to his servants, "Can we find such a one as this, a man in whom is the Spirit of **Yahuah**?" Pharaoh said to Joseph, "Because **Elohim** has shown you all of this, there is no one so discreet and wise as you. You

shall be over my house. All my people will be ruled according to your word. Only in the throne I will be greater than you." Pharaoh said to Joseph, "Behold, I have set you over all the land of Egypt." Pharaoh took off his signet ring from his hand, and put it on Joseph's hand, and arrayed him in robes of fine linen, and put a gold chain about his neck. He made him ride in the second chariot which he had. They cried before him, "Bow the knee!" He set him over all the land of Egypt. Pharaoh said to Joseph, "I am Pharaoh. Without you, no man shall lift up his hand or his foot in all the land of Egypt." Pharaoh called Joseph's name Zaphenath-Paneah. He gave him Asenath, the daughter of Potiphra priest of On as a wife. Joseph went out over the land of Egypt.

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. In the seven plentiful years the earth produced abundantly. He gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities. He stored food in each city from the fields around that city. Joseph laid up grain as the sand of the sea, very much, until he stopped counting, for it was without number. To Joseph were born two sons before the year of famine came, whom Asenath, the daughter of Potiphra priest of On, bore to him. Joseph called the name of the firstborn Manasseh, "For", he said, "**Elohim** has made me forget all my toil, and all my father's house." The name of the second, he called Ephraim: "For **Elohim** has made me fruitful in the land of my affliction."

The seven years of plenty, that were in the land of Egypt, came to an end. The seven years of famine began to come, just as Joseph had said. There was famine in all lands, but in all the land of Egypt there was bread. When all the land of Egypt was famished, the people cried to Pharaoh for bread, and Pharaoh said to all the Egyptians, "Go to Joseph. What he says to you, do." The famine was over all the surface of the earth. Joseph opened all the store houses, and sold to the Egyptians. The famine was severe in the land of Egypt. All countries came into Egypt, to Joseph, to buy grain, because the famine was severe in all the earth.

Now Jacob saw that there was grain in Egypt, and Jacob said to his sons, "Why do you look at one another?" He said, "Behold, I have heard that there is grain in Egypt. Go down there, and buy for us from there, so that we may live, and not die." Joseph's ten brothers went down to buy grain from Egypt. But Jacob didn't send Benjamin, Joseph's brother, with his brothers; for he said, "Lest perhaps harm happen to him." The sons of Israel came to buy among those who came, for the famine was in the land of Canaan. Joseph was the governor over the land. It was he who sold to all the people of the land. Joseph's brothers came, and bowed themselves down to him with their faces to the earth. Joseph saw his brothers, and he recognized them, but acted like a stranger to them, and spoke roughly with them. He said to them, "Where did you come from?"

They said, "From the land of Canaan, to buy food."

Joseph recognized his brothers, but they didn't recognize him. Joseph remembered the dreams which he dreamed about them, and said to them, "You are spies! You have come to see the nakedness of the land."

They said to him, "No, my master, but your servants have come to buy food. We are all one man's sons; we are honest men. Your servants are not spies."

He said to them, "No, but you have come to see the nakedness of the land!"

They said, "We, your servants, are twelve brothers, the sons of one man in the land of Canaan; and behold, the youngest is today with our father, and one is no more."

Joseph said to them, "It is like I told you, saying, 'You are spies!' By this you shall be tested. By the life of Pharaoh, you shall not go out from here, unless your youngest brother comes here. Send one of you, and let him get your brother, and you shall be bound, that your words may be tested, whether there is truth in you, or else by the life of Pharaoh surely you are spies." He put them all together into custody for three days.

Joseph said to them the third day, "Do this, and live, for I fear **Elohim**. If you are honest men, then let one of your brothers be bound in your prison; but you go, carry grain for the famine of your houses. Bring your youngest brother to me; so will your words be verified, and you won't die."

They did so. They said to one another, "We are certainly guilty concerning our brother, in that we saw the distress of his soul, when he begged us, and we wouldn't listen. Therefore this distress has come upon us." Reuben answered them, saying, "Didn't I tell you, saying, 'Don't sin against the child,' and you wouldn't listen? Therefore also, behold, his blood is required." They didn't know that Joseph understood them; for there was an interpreter between them. He turned himself away from them, and wept. Then he returned to them, and spoke to them, and took Simeon from among them, and bound him before their eyes. Then Joseph gave a command to fill their bags with grain, and to restore each man's money into his sack, and to give them food for the way. So it was done to them.

They loaded their donkeys with their grain, and departed from there. As one of them opened his sack to give his donkey food in the lodging place, he saw his money. Behold, it was in the mouth of his sack. He said to his brothers, "My money is restored! Behold, it is in my sack!" Their hearts failed them, and they turned trembling to one another, saying, "What is this that **Elohim** has done to us?" They came to Jacob their father, to the land of Canaan, and told him all that had happened to them, saying, "The man, the master of the land, spoke roughly with us, and took us for spies of the country. We said to him, 'We are honest men. We are no spies. We are twelve brothers, sons of our father; one is no more, and the youngest is today with our father in the land of Canaan.' The man, the master of the land, said to us, 'By this I will know that you are honest men: leave one of your brothers with me, and take grain for the famine of your houses, and go your way. Bring your youngest brother to me. Then I will know that you are not spies, but that you are honest men. So I will deliver your brother to you, and you shall trade in the land.' "

As they emptied their sacks, behold, each man's bundle of money was in his sack. When they and their father saw their bundles of money, they were afraid. Jacob, their father, said to them, "You have bereaved me of my children! Joseph is no more, Simeon is no more, and you want to take Benjamin away. All these things are against me."

Reuben spoke to his father, saying, "Kill my two sons, if I don't bring him to you. Entrust him to my care, and I will bring him to you again."

He said, "My son shall not go down with you; for his brother is dead, and he only is left. If harm happens to him along the way in which you go, then you will bring down my gray hairs with sorrow to Sheol."

The famine was severe in the land. When they had eaten up the grain which they had brought out of Egypt, their father said to them, "Go again, buy us a little more food."

Judah spoke to him, saying, "The man solemnly warned us, saying, 'You shall not see my face, unless your brother is with you.' If you'll send our brother with us, we'll go down and buy you food; but if you don't send him, we won't go down, for the man said to us, 'You shall not see my face, unless

your brother is with you.' "

Israel said, "Why did you treat me so badly, telling the man that you had another brother?"

They said, "The man asked directly concerning ourselves, and concerning our relatives, saying, 'Is your father still alive? Have you another brother?' We just answered his questions. Is there any way we could know that he would say, 'Bring your brother down?'" "

Judah said to Israel, his father, "Send the boy with me, and we'll get up and go, so that we may live, and not die, both we, and you, and also our little ones. I'll be collateral for him. From my hand will you require him. If I don't bring him to you, and set him before you, then let me bear the blame forever; for if we hadn't delayed, surely we would have returned a second time by now."

Their father, Israel, said to them, "If it must be so, then do this: Take from the choice fruits of the land in your bags, and carry down a present for the man, a little balm, a little honey, spices and myrrh, nuts, and almonds; and take double money in your hand, and take back the money that was returned in the mouth of your sacks. Perhaps it was an oversight. Take your brother also, get up, and return to the man. May **Elohim** Almighty give you mercy before the man, that he may release to you your other brother and Benjamin. If I am bereaved of my children, I am bereaved."

The men took that present, and they took double money in their hand, and Benjamin; and got up, went down to Egypt, and stood before Joseph. When Joseph saw Benjamin with them, he said to the steward of his house, "Bring the men into the house, and butcher an animal, and prepare; for the men will dine with me at noon."

The man did as Joseph commanded, and the man brought the men to Joseph's house. The men were afraid, because they were brought to Joseph's house; and they said, "Because of the money that was returned in our sacks the first time, we're brought in; that he may seek occasion against us, attack us, and seize us as slaves, along with our donkeys." They came near to the steward of Joseph's house, and they spoke to him at the door of the house, and said, "Oh, my master, we indeed came down the first time to buy food. When we came to the lodging place, we opened our sacks, and behold, each man's money was in the mouth of his sack, our money in full weight. We have brought it back in our hand. We have brought down other money in our hand to buy food. We don't know who put our money in our sacks."

He said, "Peace be to you. Don't be afraid. Your **Elohim**, and the **Elohim** of your father, has given you treasure in your sacks. I received your money." He brought Simeon out to them. The man brought the men into Joseph's house, and gave them water, and they washed their feet. He gave their donkeys fodder. They prepared the present for Joseph's coming at noon, for they heard that they should eat bread there.

When Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves down to the earth before him. He asked them of their welfare, and said, "Is your father well, the old man of whom you spoke? Is he yet alive?"

They said, "Your servant, our father, is well. He is still alive." They bowed down humbly. He lifted up his eyes, and saw Benjamin, his brother, his mother's son, and said, "Is this your youngest brother, of whom you spoke to me?" He said, "**Elohim** be gracious to you, my son." Joseph hurried, for his heart yearned over his brother; and he sought a place to weep. He entered into his room, and wept there. He washed his face, and came out. He controlled himself, and said, "Serve the meal."

They served him by himself, and them by themselves, and the Egyptians who ate with him by themselves, because the Egyptians don't eat with the Hebrews, for that is an abomination to the Egyptians. They sat before him, the firstborn according to his birthright, and the youngest according to his youth, and the men marveled with one another. He sent portions to them from before him, but Benjamin's portion was five times as much as any of theirs. They drank, and were merry with him.

He commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put each man's money in his sack's mouth. Put my cup, the silver cup, in the sack's mouth of the youngest, with his grain money." He did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their donkeys. When they had gone out of the city, and were not yet far off, Joseph said to his steward, "Up, follow after the men. When you overtake them, ask them, 'Why have you rewarded evil for good? Isn't this that from which my master drinks, and by which he indeed divines? You have done evil in so doing.' " He overtook them, and he spoke these words to them.

They said to him, "Why does my master speak such words as these? Far be it from your servants that they should do such a thing! Behold, the money, which we found in our sacks' mouths, we brought again to you out of the land of Canaan. How then should we steal silver or gold out of your master's house? With whomever of your servants it is found, let him die, and we also will be my master's slaves."

He said, "Now also let it be according to your words. He with whom it is found will be my slave; and you will be blameless."

Then they hurried, and each man took his sack down to the ground, and each man opened his sack. He searched, beginning with the oldest, and ending at the youngest. The cup was found in Benjamin's sack. Then they tore their clothes, and each man loaded his donkey, and returned to the city.

Judah and his brothers came to Joseph's house, and he was still there. They fell on the ground before him. Joseph said to them, "What deed is this that you have done? Don't you know that such a man as I can indeed do divination?"

Judah said, "What will we tell my master? What will we speak? How will we clear ourselves? **Elohim** has found out the iniquity of your servants. Behold, we are my master's slaves, both we and he also in whose hand the cup is found."

He said, "Far be it from me that I should do so. The man in whose hand the cup is found, he will be my slave; but as for you, go up in peace to your father."

Then Judah came near to him, and said, "Oh, my master, please let your servant speak a word in my master's ears, and don't let your anger burn against your servant; for you are even as Pharaoh. my master asked his servants, saying, 'Have you a father, or a brother?' We said to my master, 'We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother; and his father loves him.' You said to your servants, 'Bring him down to me, that I may set my eyes on him.' We said to my master, 'The boy can't leave his father, for if he should leave his father, his father would die.' You said to your servants, 'Unless your youngest brother comes down with you, you will see my face no more.' When we came up to your servant my father, we told him the words of my master. Our father said, 'Go again and buy us a little food.' We said, 'We can't go down. If our youngest brother is with us, then we will go down: for we may not see the man's face,

unless our youngest brother is with us.' Your servant, my father, said to us, 'You know that my wife bore me two sons. One went out from me, and I said, "Surely he is torn in pieces;" and I haven't seen him since. If you take this one also from me, and harm happens to him, you will bring down my gray hairs with sorrow to Sheol.' Now therefore when I come to your servant my father, and the boy is not with us; since his life is bound up in the boy's life; it will happen, when he sees that the boy is no more, that he will die. Your servants will bring down the gray hairs of your servant, our father, with sorrow to Sheol. For your servant became collateral for the boy to my father, saying, 'If I don't bring him to you, then I will bear the blame to my father forever.' Now therefore, please let your servant stay instead of the boy, my master's slave; and let the boy go up with his brothers. For how will I go up to my father, if the boy isn't with me?--lest I see the evil that will come on my father."

Then Joseph couldn't control himself before all those who stood before him, and he called out, "Cause everyone to go out from me!" No one else stood with him, while Joseph made himself known to his brothers. He wept aloud. The Egyptians heard, and the house of Pharaoh heard. Joseph said to his brothers, "I am Joseph! Does my father still live?"

His brothers couldn't answer him; for they were terrified at his presence. 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. Now don't be grieved, nor angry with yourselves, that you sold me here, for **Elohim** sent me before you to preserve life. For these two years the famine has been in the land, and there are yet five years, in which there will be no plowing and no harvest. **Elohim** sent me before you to preserve for you a remnant in the earth, and to save you alive by a great deliverance. So now it wasn't you who sent me here, but **Elohim**, and he has made me a father to Pharaoh, master of all his house, and ruler over all the land of Egypt. Hurry, and go up to my father, and tell him, 'This is what your son Joseph says, "**Elohim** has made me master of all Egypt. Come down to me. Don't wait. You shall dwell in the land of Goshen, and you will be near to me, you, your children, your children's children, your flocks, your herds, and all that you have. There I will provide for you; for there are yet five years of famine; lest you come to poverty, you, and your household, and all that you have." ' Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks to you. You shall tell my father of all my glory in Egypt, and of all that you have seen. You shall hurry and bring my father down here." He fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck. He kissed all his brothers, and wept on them. After that his brothers talked with him.

The report of it was heard in Pharaoh's house, saying, "Joseph's brothers have come." It pleased Pharaoh well, and his servants. Pharaoh said to Joseph, "Tell your brothers, 'Do this: Load your animals, and go, travel to the land of Canaan. Take your father and your households, and come to me, and I will give you the good of the land of Egypt, and you will eat the fat of the land.' Now you are commanded to do this: Take wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also, don't concern yourselves about your belongings, for the good of all the land of Egypt is yours."

The sons of Israel did so. Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. He gave each one of them changes of clothing, but to Benjamin he gave three hundred pieces of silver and five changes of clothing. He sent the following to his father: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain and bread and provision for his father by the way. So he sent his brothers away, and they departed. He said to them, "See that you don't quarrel on the way."

They went up out of Egypt, and came into the land of Canaan, to Jacob their father. They told him, saying, "Joseph is still alive, and he is ruler over all the land of Egypt." His heart fainted, for he didn't believe them. They told him all the words of Joseph, which he had said to them. When he saw the wagons which Joseph had sent to carry him, the spirit of Jacob, their father, revived. Israel said, "It is enough. Joseph my son is still alive. I will go and see him before I die."

Israel traveled with all that he had, and came to Beersheba, and offered sacrifices to the **Elohim** of his father, Isaac. **Elohim** spoke to Israel in the visions of the night, and said, "Jacob, Jacob!"

He said, "Here I am."

He said, "I am **Elohim**, the **Elohim** of your father. Don't be afraid to go down into Egypt, for there I will make of you a great nation. I will go down with you into Egypt. I will also surely bring you up again. Joseph's hand will close your eyes."

Jacob rose up from Beersheba, and the sons of Israel carried Jacob, their father, their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. They took their livestock, and their goods, which they had gotten in the land of Canaan, and came into Egypt--Jacob, and all his offspring with him, his sons, and his sons' sons with him, his daughters, and his sons' daughters, and he brought all his offspring with him into Egypt.

These are the names of the children of Israel, who came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. The sons of Reuben: Hanoch, Pallu, Hezron, and Carmi. The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul the son of a Canaanite woman. The sons of Levi: Gershon, Kohath, and Merari. The sons of Judah: Er, Onan, Shelah, Perez, and Zerah; but Er and Onan died in the land of Canaan. The sons of Perez were Hezron and Hamul. The sons of Issachar: Tola, Puvah, Iob, and Shimron. The sons of Zebulun: Sered, Elon, and Jahleel. These are the sons of Leah, whom she bore to Jacob in Paddan Aram, with his daughter Dinah. All the souls of his sons and his daughters were thirty-three. The sons of Gad: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. The sons of Asher: Imnah, Ishvah, Ishvi, Beriah, and Serah their sister. The sons of Beriah: Heber and Malchiel. These are the sons of Zilpah, whom Laban gave to Leah, his daughter, and these she bore to Jacob, even sixteen souls. The sons of Rachel, Jacob's wife: Joseph and Benjamin. To Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Potiphera, priest of On, bore to him. The sons of Benjamin: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard. These are the sons of Rachel, who were born to Jacob: all the souls were fourteen. The son of Dan: Hushim. The sons of Naphtali: Jahzeel, Guni, Jezer, and Shillem. These are the sons of Bilhah, whom Laban gave to Rachel, his daughter, and these she bore to Jacob: all the souls were seven. All the souls who came with Jacob into Egypt, who were his direct offspring, in addition to Jacob's sons' wives, all the souls were sixty-six. The sons of Joseph, who were born to him in Egypt, were two souls. All the souls of the house of Jacob, who came into Egypt, were seventy.

Jacob sent Judah before him to Joseph, to show the way before him to Goshen, and they came into the land of Goshen. Joseph prepared his chariot, and went up to meet Israel, his father, in Goshen. He presented himself to him, and fell on his neck, and wept on his neck a good while. Israel said to Joseph, "Now let me die, since I have seen your face, that you are still alive."

Joseph said to his brothers, and to his father's house, "I will go up, and speak with Pharaoh, and will tell him, 'My brothers, and my father's house, who were in the land of Canaan, have come to me. These men are shepherds, for they have been keepers of livestock, and they have brought their flocks, and their herds, and all that they have.' It will happen, when Pharaoh summons you, and will

say, 'What is your occupation?' that you shall say, 'Your servants have been keepers of livestock from our youth even until now, both we, and our fathers:' that you may dwell in the land of Goshen; for every shepherd is an abomination to the Egyptians."

Then Joseph went in and told Pharaoh, and said, "My father and my brothers, with their flocks, their herds, and all that they own, have come out of the land of Canaan; and behold, they are in the land of Goshen." From among his brothers he took five men, and presented them to Pharaoh. Pharaoh said to his brothers, "What is your occupation?"

They said to Pharaoh, "Your servants are shepherds, both we, and our fathers." They also said to Pharaoh, "We have come to live as foreigners in the land, for there is no pasture for your servants' flocks. For the famine is severe in the land of Canaan. Now therefore, please let your servants dwell in the land of Goshen."

Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you. The land of Egypt is before you. Make your father and your brothers dwell in the best of the land. Let them dwell in the land of Goshen. If you know any able men among them, then put them in charge of my livestock."

Joseph brought in Jacob, his father, and set him before Pharaoh; and Jacob blessed Pharaoh. Pharaoh said to Jacob, "How old are you?"

Jacob said to Pharaoh, "The years of my pilgrimage are one hundred thirty years. The days of the years of my life have been few and evil. They have not attained to the days of the years of the life of my fathers in the days of their pilgrimage." Jacob blessed Pharaoh, and went out from the presence of Pharaoh.

Joseph placed his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. Joseph provided his father, his brothers, and all of his father's household with bread, according to the sizes of their families.

There was no bread in all the land; for the famine was very severe, so that the land of Egypt and the land of Canaan fainted by reason of the famine. Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the grain which they bought: and Joseph brought the money into Pharaoh's house. When the money was all spent in the land of Egypt, and in the land of Canaan, all the Egyptians came to Joseph, and said, "Give us bread, for why should we die in your presence? For our money fails."

Joseph said, "Give me your livestock; and I will give you food for your livestock, if your money is gone."

They brought their livestock to Joseph, and Joseph gave them bread in exchange for the horses, and for the flocks, and for the herds, and for the donkeys: and he fed them with bread in exchange for all their livestock for that year. When that year was ended, they came to him the second year, and said to him, "We will not hide from my master how our money is all spent, and the herds of livestock are my master's. There is nothing left in the sight of my master, but our bodies, and our lands. Why should we die before your eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants to Pharaoh. Give us seed, that we may live, and not die, and that the land won't be desolate."

So Joseph bought all the land of Egypt for Pharaoh, for every man of the Egyptians sold his field,

because the famine was severe on them, and the land became Pharaoh's. As for the people, he moved them to the cities from one end of the border of Egypt even to the other end of it. Only he didn't buy the land of the priests, for the priests had a portion from Pharaoh, and ate their portion which Pharaoh gave them. That is why they didn't sell their land. Then Joseph said to the people, "Behold, I have bought you and your land today for Pharaoh. Behold, here is seed for you, and you shall sow the land. It will happen at the harvests, that you shall give a fifth to Pharaoh, and four parts will be your own, for seed of the field, for your food, for them of your households, and for food for your little ones."

They said, "You have saved our lives! Let us find favor in the sight of my master, and we will be Pharaoh's servants."

Joseph made it a statute concerning the land of Egypt to this day, that Pharaoh should have the fifth. Only the land of the priests alone didn't become Pharaoh's.

Israel lived in the land of Egypt, in the land of Goshen; and they got themselves possessions therein, and were fruitful, and multiplied exceedingly. Jacob lived in the land of Egypt seventeen years. So the days of Jacob, the years of his life, were one hundred forty-seven years. The time came near that Israel must die, and he called his son Joseph, and said to him, "If now I have found favor in your sight, please put your hand under my thigh, and deal kindly and truly with me. Please don't bury me in Egypt, but when I sleep with my fathers, you shall carry me out of Egypt, and bury me in their burying place."

Joseph said, "I will do as you have said."

Israel said, "Swear to me," and he swore to him. Then Israel bowed himself on the bed's head.

After these things, someone said to Joseph, "Behold, your father is sick." He took with him his two sons, Manasseh and Ephraim. Someone told Jacob, and said, "Behold, your son Joseph comes to you," and Israel strengthened himself, and sat on the bed. Jacob said to Joseph, "**Elohim** Almighty appeared to me at Luz in the land of Canaan, and blessed me, and said to me, 'Behold, I will make you fruitful, and multiply you, and I will make of you a company of peoples, and will give this land to your offspring after you for an everlasting possession.' Now your two sons, who were born to you in the land of Egypt before I came to you into Egypt, are mine; Ephraim and Manasseh, even as Reuben and Simeon, will be mine. Your offspring, whom you become the father of after them, will be yours. They will be called after the name of their brothers in their inheritance. As for me, when I came from Paddan, Rachel died beside me in the land of Canaan on the way, when there was still some distance to come to Ephrath, and I buried her there on the way to Ephrath (also called Bethlehem)."

Israel saw Joseph's sons, and said, "Who are these?"

Joseph said to his father, "They are my sons, whom **Elohim** has given me here."

He said, "Please bring them to me, and I will bless them." Now the eyes of Israel were dim for age, so that he couldn't see well. Joseph brought them near to him; and he kissed them, and embraced them. Israel said to Joseph, "I didn't think I would see your face, and behold, **Elohim** has let me see your offspring also." Joseph brought them out from between his knees, and he bowed himself with his face to the earth. 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 near to him. Israel stretched out his right hand, and laid it on Ephraim's head, who was the younger, and his left hand on Manasseh's head, guiding his hands knowingly, for Manasseh was the firstborn. He blessed Joseph,

and said,

When Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him. He held up his father's hand, to remove it from Ephraim's head to Manasseh's head. Joseph said to his father, "Not so, my father, for this is the firstborn. Put your right hand on his head."

His father refused, and said, "I know, my son, I know. He also will become a people, and he also will be great. However, his younger brother will be greater than he, and his offspring will become a multitude of nations." He blessed them that day, saying, "Israel will bless in you, saying, '**Elohim** make you as Ephraim and as Manasseh' " He set Ephraim before Manasseh. Israel said to Joseph, "Behold, I am dying, but **Elohim** will be with you, and bring you again to the land of your fathers. Moreover I have given to you one portion above your brothers, which I took out of the hand of the Amorite with my sword and with my bow."

Jacob called to his sons, and said: "Gather yourselves together, that I may tell you that which will happen to you in the days to come.

All these are the twelve tribes of Israel, and this is what their father spoke to them, and blessed them. He blessed everyone according to his own blessing. He instructed them, and said to them, "I am to be gathered to my people. Bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite as a burial place. There they buried Abraham and Sarah, his wife. There they buried Isaac and Rebekah, his wife, and there I buried Leah: the field and the cave that is therein, which was purchased from the children of Heth." When Jacob finished charging his sons, he gathered up his feet into the bed, breathed his last breath, and was gathered to his people. Joseph fell on his father's face, wept on him, and kissed him. Joseph commanded his servants, the physicians, to embalm his father; and the physicians embalmed Israel. Forty days were used for him, for that is how many the days it takes to embalm. The Egyptians wept for Israel for seventy days.

When the days of weeping for him were past, Joseph spoke to Pharaoh's staff, saying, "If now I have found favor in your eyes, please speak in the ears of Pharaoh, saying, 'My father made me swear, saying, "Behold, I am dying. Bury me in my grave which I have dug for myself in the land of Canaan." Now therefore, please let me go up and bury my father, and I will come again.' "

Pharaoh said, "Go up, and bury your father, just like he made you swear."

Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, all the elders of the land of Egypt, All the house of Joseph, his brothers, and his father's house. Only their little ones, their flocks, and their herds, they left in the land of Goshen. There went up with him both chariots and horsemen. It was a very great company. They came to the threshing floor of Atad, which is beyond the Jordan, and there they lamented with a very great and severe lamentation. He mourned for his father seven days. When the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, "This is a grievous mourning by the Egyptians." Therefore its name was called Abel Mizraim, which is beyond the Jordan. His sons did to him just as he commanded them, for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, as a possession for a burial site, from Ephron the Hittite, near Mamre. Joseph returned into Egypt--he, and his brothers, and all that went up with him to bury his father, after he had buried his father.

When Joseph's brothers saw that their father was dead, they said, "It may be that Joseph will hate us, and will fully pay us back for all the evil which we did to him." They sent a message to Joseph, saying, "Your father commanded before he died, saying, 'You shall tell Joseph, "Now please forgive the disobedience of your brothers, and their sin, because they did evil to you." ' Now, please forgive the disobedience of the servants of the **Elohim** of your father." Joseph wept when they spoke to him. His brothers also went and fell down before his face; and they said, "Behold, we are your servants." Joseph said to them, "Don't be afraid, for am I in the place of **Elohim**? As for you, you meant evil against me, but **Elohim** meant it for good, to save many people alive, as is happening today. Now therefore don't be afraid. I will provide for you and your little ones." He comforted them, and spoke kindly to them.

Joseph lived in Egypt, he, and his father's house. Joseph lived one hundred ten years. Joseph saw Ephraim's children to the third generation. The children also of Machir, the son of Manasseh, were born on Joseph's knees. Joseph said to his brothers, "I am dying, but **Elohim** will surely visit you, and bring you up out of this land to the land which he swore to Abraham, to Isaac, and to Jacob." Joseph took an oath from the children of Israel, saying, "**Elohim** will surely visit you, and you shall carry up my bones from here." So Joseph died, being one hundred ten years old, and they embalmed him, and he was put in a coffin in Egypt.

EXODUS

Now these are the names of the sons of Israel, who came into Egypt (every man and his household came with Jacob): Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan and Naphtali, Gad and Asher. All the souls who came out of Jacob's body were seventy souls, and Joseph was in Egypt already. Joseph died, as did all his brothers, and all that generation. The children of Israel were fruitful, and increased abundantly, and multiplied, and grew exceedingly mighty; and the land was filled with them.

Now there arose a new king over Egypt, who didn't know Joseph. He said to his people, "Behold, the people of the children of Israel are more and mightier than we. Come, let's deal wisely with them, lest they multiply, and it happen that when any war breaks out, they also join themselves to our enemies and fight against us, and escape out of the land." Therefore they set taskmasters over them to afflict them with their burdens. They built storage cities for Pharaoh: Pithom and Raamses. But the more they afflicted them, the more they multiplied and the more they spread out. They started to dread the children of Israel. The Egyptians ruthlessly made the children of Israel serve, and they made their lives bitter with hard service in mortar and in brick, and in all kinds of service in the field, all their service, in which they ruthlessly made them serve.

The king of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah, and he said, "When you perform the duty of a midwife to the Hebrew women, and see them on the birth stool, if it is a son, then you shall kill him; but if it is a daughter, then she shall live." But the midwives feared **Elohim**, and didn't do what the king of Egypt commanded them, but saved the baby boys alive. The king of Egypt called for the midwives, and said to them, "Why have you done this thing and saved the boys alive?"

The midwives said to Pharaoh, "Because the Hebrew women aren't like the Egyptian women; for they are vigorous and give birth before the midwife comes to them."

Elohim dealt well with the midwives, and the people multiplied, and grew very mighty. Because the midwives feared **Elohim**, he gave them families. Pharaoh commanded all his people, saying, "You shall cast every son who is born into the river, and every daughter you shall save alive."

A man of the house of Levi went and took a daughter of Levi as his wife. The woman conceived and bore a son. When she saw that he was a fine child, she hid him three months. When she could no longer hide him, she took a papyrus basket for him, and coated it with tar and with pitch. She put the child in it, and laid it in the reeds by the river's bank. His sister stood far off, to see what would be done to him. Pharaoh's daughter came down to bathe at the river. Her maidens walked along by the riverside. She saw the basket among the reeds, and sent her servant to get it. She opened it, and saw the child, and behold, the baby cried. She had compassion on him, and said, "This is one of the Hebrews' children."

Then his sister said to Pharaoh's daughter, "Should I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?"

Pharaoh's daughter said to her, "Go."

The young woman went and called the child's mother. Pharaoh's daughter said to her, "Take this child away, and nurse him for me, and I will give you your wages."

The woman took the child, and nursed it. The child grew, and she brought him to Pharaoh's daughter, and he became her son. She named him Moses, and said, "Because I drew him out of the water."

In those days, when Moses had grown up, he went out to his brothers and saw their burdens. He saw an Egyptian striking a Hebrew, one of his brothers. He looked this way and that way, and when he saw that there was no one, he killed the Egyptian, and hid him in the sand.

He went out the second day, and behold, two men of the Hebrews were fighting with each other. He said to him who did the wrong, "Why do you strike your fellow?"

He said, "Who made you a prince and a judge over us? Do you plan to kill me, as you killed the Egyptian?"

Moses was afraid, and said, "Surely this thing is known." Now when Pharaoh heard this thing, he sought to kill Moses. But Moses fled from the face of Pharaoh, and lived in the land of Midian, and he sat down by a well.

Now the priest of Midian had seven daughters. They came and drew water, and filled the troughs to water their father's flock. The shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. When they came to Reuel, their father, he said, "How is it that you have returned so early today?"

They said, "An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock."

He said to his daughters, "Where is he? Why is it that you have left the man? Call him, that he may eat bread."

Moses was content to dwell with the man. He gave Moses Zipporah, his daughter. She bore a son, and he named him Gershom, for he said, "I have lived as a foreigner in a foreign land."

In the course of those many days, the king of Egypt died, and the children of Israel sighed because of the bondage, and they cried, and their cry came up to **Elohim** because of the bondage. **Elohim** heard their groaning, and **Elohim** remembered his covenant with Abraham, with Isaac, and with Jacob. **Elohim** saw the children of Israel, and **Elohim** was concerned about them.

Now Moses was keeping the flock of Jethro, his father-in-law, the priest of Midian, and he led the flock to the back of the wilderness, and came to **Elohim's** mountain, to Horeb. **Yahuah's** angel appeared to him in a flame of fire out of the middle of a bush. He looked, and behold, the bush burned with fire, and the bush was not consumed. Moses said, "I will go now, and see this great sight, why the bush is not burned."

When **Yahuah** saw that he came over to see, **Elohim** called to him out of the middle of the bush, and said, "Moses! Moses!"

He said, "Here I am."

He said, "Don't come close. Take off your sandals, for the place you are standing on is holy ground." Moreover he said, "I am the **Elohim** of your father, the **Elohim** of Abraham, the **Elohim** of Isaac, and the **Elohim** of Jacob."

Moses hid his face because he was afraid to look at **Elohim**.

Yahuah said, "I have surely seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and large land, to a land flowing with milk and honey; to the place of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite. Now, behold, the cry of the children of Israel has come to me. Moreover I have seen the oppression with which the Egyptians oppress them. Come now therefore, and I will send you to Pharaoh, that you may bring my people, the children of Israel, out of Egypt."

Moses said to **Elohim**, "Who am I, that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?"

He said, "Certainly I will be with you. This will be the token to you, that I have sent you: when you have brought the people out of Egypt, you shall serve **Elohim** on this mountain."

Moses said to **Elohim**, "Behold, when I come to the children of Israel, and tell them, 'The **Elohim** of your fathers has sent me to you,' and they ask me, 'What is his name?' what should I tell them?"

Elohim said to Moses, "I AM WHO I AM," and he said, "You shall tell the children of Israel this: 'I AM has sent me to you.' " **Elohim** said moreover to Moses, "You shall tell the children of Israel this, '**Yahuah**, the **Elohim** of your fathers, the **Elohim** of Abraham, the **Elohim** of Isaac, and the **Elohim** of Jacob, has sent me to you.' This is my name forever, and this is my memorial to all generations. Go and gather the elders of Israel together, and tell them, '**Yahuah**, the **Elohim** of your fathers, the **Elohim** of Abraham, of Isaac, and of Jacob, has appeared to me, saying, "I have surely visited you, and seen that which is done to you in Egypt. I have said, I will bring you up out of the affliction of Egypt to the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite, to a land flowing with milk and honey." ' They will listen to your voice. You shall come, you and the elders of Israel, to the king of Egypt, and you shall tell him, '**Yahuah**, the **Elohim** of the Hebrews, has met with us. Now please let us go three days' journey into the wilderness, that we may sacrifice to **Yahuah**, our **Elohim**.' I know that the king of Egypt won't give you permission to go, no, not by a mighty hand. I will reach out my hand and strike Egypt with all my wonders which I will do among them, and after that he will let you go. I will give this people favor in the sight of the Egyptians, and it will happen that when you go, you shall not go empty-handed. But every woman shall ask of her neighbor, and of her who visits her house, jewels of silver, jewels of gold, and clothing. You shall put them on your sons, and on your daughters. You shall plunder the Egyptians."

Moses answered, "But, behold, they will not believe me, nor listen to my voice; for they will say, '**Yahuah** has not appeared to you.' "

Yahuah said to him, "What is that in your hand?"

He said, "A rod."

He said, "Throw it on the ground."

He threw it on the ground, and it became a snake; and Moses ran away from it.

Yahuah said to Moses, "Stretch out your hand, and take it by the tail."

He stretched out his hand, and took hold of it, and it became a rod in his hand.

"This is so that they may believe that **Yahuah**, the **Elohim** of their fathers, the **Elohim** of Abraham, the **Elohim** of Isaac, and the **Elohim** of Jacob, has appeared to you." **Yahuah** said

furthermore to him, "Now put your hand inside your cloak."

He put his hand inside his cloak, and when he took it out, behold, his hand was leprous, as white as snow.

He said, "Put your hand inside your cloak again."

He put his hand inside his cloak again, and when he took it out of his cloak, behold, it had turned again as his other flesh.

"It will happen, if they will not believe you or listen to the voice of the first sign, that they will believe the voice of the latter sign. It will happen, if they will not believe even these two signs or listen to your voice, that you shall take of the water of the river, and pour it on the dry land. The water which you take out of the river will become blood on the dry land."

Moses said to **Yahuah**, "O **Yahuah**, I am not eloquent, neither before now, nor since you have spoken to your servant; for I am slow of speech, and of a slow tongue."

Yahuah said to him, "Who made man's mouth? Or who makes one mute, or deaf, or seeing, or blind? Isn't it I, **Yahuah**? Now therefore go, and I will be with your mouth, and teach you what you shall speak."

Moses said, "Oh, **Yahuah**, please send someone else."

Yahuah's anger burned against Moses, and he said, "What about Aaron, your brother, the Levite? I know that he can speak well. Also, behold, he is coming out to meet you. When he sees you, he will be glad in his heart. You shall speak to him, and put the words in his mouth. I will be with your mouth, and with his mouth, and will teach you what you shall do. He will be your spokesman to the people. It will happen that he will be to you a mouth, and you will be to him as **Elohim**. You shall take this rod in your hand, with which you shall do the signs."

Moses went and returned to Jethro his father-in-law, and said to him, "Please let me go and return to my brothers who are in Egypt, and see whether they are still alive."

Jethro said to Moses, "Go in peace."

Yahuah said to Moses in Midian, "Go, return into Egypt; for all the men who sought your life are dead."

Moses took his wife and his sons, and set them on a donkey, and he returned to the land of Egypt. Moses took **Elohim**'s rod in his hand. **Yahuah** said to Moses, "When you go back into Egypt, see that you do before Pharaoh all the wonders which I have put in your hand, but I will harden his heart and he will not let the people go. You shall tell Pharaoh, '**Yahuah** says, Israel is my son, my firstborn, and I have said to you, "Let my son go, that he may serve me;" and you have refused to let him go. Behold, I will kill your firstborn son.' "

On the way at a lodging place, **Yahuah** met Moses and wanted to kill him. Then Zipporah took a flint, and cut off the foreskin of her son, and cast it at his feet; and she said, "Surely you are a bridegroom of blood to me."

So he let him alone. Then she said, "You are a bridegroom of blood," because of the circumcision.

Yahuah said to Aaron, "Go into the wilderness to meet Moses."

He went, and met him on **Elohim's** mountain, and kissed him. Moses told Aaron all **Yahuah's** words with which he had sent him, and all the signs with which he had instructed him. Moses and Aaron went and gathered together all the elders of the children of Israel. Aaron spoke all the words which **Yahuah** had spoken to Moses, and did the signs in the sight of the people. The people believed, and when they heard that **Yahuah** had visited the children of Israel, and that he had seen their affliction, then they bowed their heads and worshiped.

Afterward Moses and Aaron came, and said to Pharaoh, "This is what **Yahuah**, the **Elohim** of Israel, says, 'Let my people go, that they may hold a feast to me in the wilderness.' "

Pharaoh said, "Who is **Yahuah**, that I should listen to his voice to let Israel go? I don't know **Yahuah**, and moreover I will not let Israel go."

They said, "The **Elohim** of the Hebrews has met with us. Please let us go three days' journey into the wilderness, and sacrifice to **Yahuah**, our **Elohim**, lest he fall on us with pestilence, or with the sword."

The king of Egypt said to them, "Why do you, Moses and Aaron, take the people from their work? Get back to your burdens!" Pharaoh said, "Behold, the people of the land are now many, and you make them rest from their burdens." The same day Pharaoh commanded the taskmasters of the people and their officers, saying, "You shall no longer give the people straw to make brick, as before. Let them go and gather straw for themselves. You shall require from them the number of the bricks which they made before. You shall not diminish anything of it, for they are idle. Therefore they cry, saying, 'Let's go and sacrifice to our **Elohim**.' Let heavier work be laid on the men, that they may labor in it. Don't let them pay any attention to lying words."

The taskmasters of the people went out, and their officers, and they spoke to the people, saying, "This is what Pharaoh says: 'I will not give you straw. Go yourselves, get straw where you can find it, for nothing of your work shall be diminished.' " So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw. The taskmasters were urgent saying, "Fulfill your work quota daily, as when there was straw!" The officers of the children of Israel, whom Pharaoh's taskmasters had set over them, were beaten, and were asked, "Why haven't you fulfilled your quota both yesterday and today, in making brick as before?"

Then the officers of the children of Israel came and cried to Pharaoh, saying, "Why do you deal this way with your servants? No straw is given to your servants, and they tell us, 'Make brick!' and behold, your servants are beaten; but the fault is in your own people."

But Pharaoh said, "You are idle! You are idle! Therefore you say, 'Let's go and sacrifice to **Yahuah**.' Go therefore now, and work; for no straw shall be given to you; yet you shall deliver the same number of bricks!"

The officers of the children of Israel saw that they were in trouble when it was said, "You shall not diminish anything from your daily quota of bricks!"

They met Moses and Aaron, who stood along the way, as they came out from Pharaoh. They said to them, "May **Yahuah** look at you and judge, because you have made us a stench to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to kill us!"

Moses returned to **Yahuah**, and said, "**Yahuah**, why have you brought trouble on this people? Why is it that you have sent me? For since I came to Pharaoh to speak in your name, he has brought

trouble on this people. You have not rescued your people at all!"

Yahuah said to Moses, "Now you shall see what I will do to Pharaoh, for by a strong hand he shall let them go, and by a strong hand he shall drive them out of his land."

Elohim spoke to Moses, and said to him, "I am **Yahuah**. I appeared to Abraham, to Isaac, and to Jacob, as **Elohim** Almighty; but by my name **Yahuah** I was not known to them. I have also established my covenant with them, to give them the land of Canaan, the land of their travels, in which they lived as aliens. Moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage, and I have remembered my covenant. Therefore tell the children of Israel, 'I am **Yahuah**, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments. I will take you to myself for a people. I will be your **Elohim**; and you shall know that I am **Yahuah** your **Elohim**, who brings you out from under the burdens of the Egyptians. I will bring you into the land which I swore to give to Abraham, to Isaac, and to Jacob; and I will give it to you for a heritage: I am **Yahuah**.' "

Moses spoke so to the children of Israel, but they didn't listen to Moses for anguish of spirit, and for cruel bondage.

Yahuah spoke to Moses, saying, "Go in, speak to Pharaoh king of Egypt, that he let the children of Israel go out of his land."

Moses spoke before **Yahuah**, saying, "Behold, the children of Israel haven't listened to me. How then shall Pharaoh listen to me, when I have uncircumcised lips?" **Yahuah** spoke to Moses and to Aaron, and gave them a command to the children of Israel, and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

These are the heads of their fathers' houses. The sons of Reuben the firstborn of Israel: Hanoch, and Pallu, Hezron, and Carmi; these are the families of Reuben. The sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanite woman; these are the families of Simeon. These are the names of the sons of Levi according to their generations: Gershon, and Kohath, and Merari; and the years of the life of Levi were one hundred thirty-seven years. The sons of Gershon: Libni and Shimei, according to their families. The sons of Kohath: Amram, and Izhar, and Hebron, and Uzziel; and the years of the life of Kohath were one hundred thirty-three years. The sons of Merari: Mahli and Mushi. These are the families of the Levites according to their generations. Amram took Jochebed his father's sister to himself as wife; and she bore him Aaron and Moses. The years of the life of Amram were one hundred thirty-seven years. The sons of Izhar: Korah, and Nepheg, and Zichri. The sons of Uzziel: Mishael, and Elzaphan, and Sithri. Aaron took Elisheba, the daughter of Amminadab, the sister of Nahshon, as his wife; and she bore him Nadab and Abihu, Eleazar and Ithamar. The sons of Korah: Assir, and Elkanah, and Abiasaph; these are the families of the Korahites. Eleazar Aaron's son took one of the daughters of Putiel as his wife; and she bore him Phinehas. These are the heads of the fathers' houses of the Levites according to their families. These are that Aaron and Moses to whom **Yahuah** said, "Bring out the children of Israel from the land of Egypt according to their armies." These are those who spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt. These are that Moses and Aaron.

On the day when **Yahuah** spoke to Moses in the land of Egypt, **Yahuah** said to Moses, "I am **Yahuah**. Tell Pharaoh king of Egypt all that I tell you."

Moses said before **Yahuah**, "Behold, I am of uncircumcised lips, and how shall Pharaoh listen to me?"

Yahuah said to Moses, "Behold, I have made you as **Elohim** to Pharaoh; and Aaron your brother shall be your prophet. You shall speak all that I command you; and Aaron your brother shall speak to Pharaoh, that he let the children of Israel go out of his land. I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh will not listen to you, so I will lay my hand on Egypt, and bring out my armies, my people the children of Israel, out of the land of Egypt by great judgments. The Egyptians shall know that I am **Yahuah** when I stretch out my hand on Egypt, and bring the children of Israel out from among them."

Moses and Aaron did so. As **Yahuah** commanded them, so they did. Moses was eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh.

Yahuah spoke to Moses and to Aaron, saying, "When Pharaoh speaks to you, saying, 'Perform a miracle!' then you shall tell Aaron, 'Take your rod, and cast it down before Pharaoh, and it will become a serpent.' "

Moses and Aaron went in to Pharaoh, and they did so, as **Yahuah** had commanded. Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. Then Pharaoh also called for the wise men and the sorcerers. They also, the magicians of Egypt, did the same thing with their enchantments. For they each cast down their rods, and they became serpents; but Aaron's rod swallowed up their rods. Pharaoh's heart was hardened, and he didn't listen to them, as **Yahuah** had spoken.

Yahuah said to Moses, "Pharaoh's heart is stubborn. He refuses to let the people go. Go to Pharaoh in the morning. Behold, he is going out to the water. You shall stand by the river's bank to meet him. You shall take the rod which was turned to a serpent in your hand. You shall tell him, '**Yahuah**, the **Elohim** of the Hebrews, has sent me to you, saying, "Let my people go, that they may serve me in the wilderness. Behold, until now you haven't listened." **Yahuah** says, "In this you shall know that I am **Yahuah**. Behold: I will strike with the rod that is in my hand on the waters which are in the river, and they shall be turned to blood. The fish that are in the river will die and the river will become foul. The Egyptians will loathe to drink water from the river." ' " **Yahuah** said to Moses, "Tell Aaron, 'Take your rod, and stretch out your hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their ponds of water, that they may become blood. There will be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone.' "

Moses and Aaron did so, as **Yahuah** commanded; and he lifted up the rod, and struck the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. The fish that were in the river died. The river became foul. The Egyptians couldn't drink water from the river. The blood was throughout all the land of Egypt. The magicians of Egypt did the same thing with their enchantments. So Pharaoh's heart was hardened, and he didn't listen to them, as **Yahuah** had spoken. Pharaoh turned and went into his house, and he didn't even take this to heart. All the Egyptians dug around the river for water to drink; for they couldn't drink the river water. Seven days were fulfilled, after **Yahuah** had struck the river.

Yahuah spoke to Moses, "Go in to Pharaoh, and tell him, 'This is what **Yahuah** says, "Let my people go, that they may serve me. If you refuse to let them go, behold, I will plague all your borders with frogs. The river will swarm with frogs, which will go up and come into your house, and into your

bedroom, and on your bed, and into the house of your servants, and on your people, and into your ovens, and into your kneading troughs. The frogs shall come up both on you, and on your people, and on all your servants." ' " **Yahuah** said to Moses, "Tell Aaron, 'Stretch out your hand with your rod over the rivers, over the streams, and over the pools, and cause frogs to come up on the land of Egypt.' " Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. The magicians did the same thing with their enchantments, and brought up frogs on the land of Egypt.

Then Pharaoh called for Moses and Aaron, and said, "Entreat **Yahuah**, that he take away the frogs from me and from my people; and I will let the people go, that they may sacrifice to **Yahuah**."

Moses said to Pharaoh, "I give you the honor of setting the time that I should pray for you, and for your servants, and for your people, that the frogs be destroyed from you and your houses, and remain in the river only."

Pharaoh said, "Tomorrow."

Moses said, "Let it be according to your word, that you may know that there is no one like **Yahuah** our **Elohim**. The frogs shall depart from you, and from your houses, and from your servants, and from your people. They shall remain in the river only."

Moses and Aaron went out from Pharaoh, and Moses cried to **Yahuah** concerning the frogs which he had brought on Pharaoh. **Yahuah** did according to the word of Moses, and the frogs died out of the houses, out of the courts, and out of the fields. They gathered them together in heaps, and the land stank. But when Pharaoh saw that there was a respite, he hardened his heart, and didn't listen to them, as **Yahuah** had spoken.

Yahuah said to Moses, "Tell Aaron, 'Stretch out your rod, and strike the dust of the earth, that it may become lice throughout all the land of Egypt.' " They did so; and Aaron stretched out his hand with his rod, and struck the dust of the earth, and there were lice on man, and on animal; all the dust of the earth became lice throughout all the land of Egypt. The magicians tried with their enchantments to produce lice, but they couldn't. There were lice on man, and on animal. Then the magicians said to Pharaoh, "This is **Elohim**'s finger;" but Pharaoh's heart was hardened, and he didn't listen to them, as **Yahuah** had spoken.

Yahuah said to Moses, "Rise up early in the morning, and stand before Pharaoh; behold, he comes out to the water; and tell him, 'This is what **Yahuah** says, "Let my people go, that they may serve me. Else, if you will not let my people go, behold, I will send swarms of flies on you, and on your servants, and on your people, and into your houses. The houses of the Egyptians shall be full of swarms of flies, and also the ground they are on. I will set apart in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there, to the end you may know that I am **Yahuah** on the earth. I will put a division between my people and your people. This sign shall happen by tomorrow." ' " **Yahuah** did so; and there came grievous swarms of flies into the house of Pharaoh, and into his servants' houses. In all the land of Egypt the land was corrupted by reason of the swarms of flies.

Pharaoh called for Moses and for Aaron, and said, "Go, sacrifice to your **Elohim** in the land!"

Moses said, "It isn't appropriate to do so; for we shall sacrifice the abomination of the Egyptians to **Yahuah** our **Elohim**. Behold, if we sacrifice the abomination of the Egyptians before their eyes, won't they stone us? We will go three days' journey into the wilderness, and sacrifice to **Yahuah** our **Elohim**, as he shall command us."

Pharaoh said, "I will let you go, that you may sacrifice to **Yahuah** your **Elohim** in the wilderness, only you shall not go very far away. Pray for me."

Moses said, "Behold, I am going out from you. I will pray to **Yahuah** that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow; only don't let Pharaoh deal deceitfully any more in not letting the people go to sacrifice to **Yahuah**." Moses went out from Pharaoh, and prayed to **Yahuah**. **Yahuah** did according to the word of Moses, and he removed the swarms of flies from Pharaoh, from his servants, and from his people. There remained not one. Pharaoh hardened his heart this time also, and he didn't let the people go.

Then **Yahuah** said to Moses, "Go in to Pharaoh, and tell him, 'This is what **Yahuah**, the **Elohim** of the Hebrews, says: "Let my people go, that they may serve me. For if you refuse to let them go, and hold them still, behold, **Yahuah**'s hand is on your livestock which are in the field, on the horses, on the donkeys, on the camels, on the herds, and on the flocks with a very grievous pestilence. **Yahuah** will make a distinction between the livestock of Israel and the livestock of Egypt; and nothing shall die of all that belongs to the children of Israel." ' ' **Yahuah** appointed a set time, saying, "Tomorrow **Yahuah** shall do this thing in the land." **Yahuah** did that thing on the next day; and all the livestock of Egypt died, but of the livestock of the children of Israel, not one died. Pharaoh sent, and, behold, there was not so much as one of the livestock of the Israelites dead. But the heart of Pharaoh was stubborn, and he didn't let the people go.

Yahuah said to Moses and to Aaron, "Take handfuls of ashes of the furnace, and let Moses sprinkle it toward the sky in the sight of Pharaoh. It shall become small dust over all the land of Egypt, and shall be a boils and blisters breaking out on man and on animal, throughout all the land of Egypt."

They took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward the sky; and it became boils and blisters breaking on man and on animal. The magicians couldn't stand before Moses because of the boils; for the boils were on the magicians and on all the Egyptians. **Yahuah** hardened the heart of Pharaoh, and he didn't listen to them, as **Yahuah** had spoken to Moses.

Yahuah said to Moses, "Rise up early in the morning, and stand before Pharaoh, and tell him, 'This is what **Yahuah**, the **Elohim** of the Hebrews, says: "Let my people go, that they may serve me. For this time I will send all my plagues against your heart, against your officials, and against your people; that you may know that there is no one like me in all the earth. For now I would have stretched out my hand, and struck you and your people with pestilence, and you would have been cut off from the earth; but indeed for this cause I have made you stand: to show you my power, and that my name may be declared throughout all the earth, because you still exalt yourself against my people, that you won't let them go. Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as has not been in Egypt since the day it was founded even until now. Now therefore command that all of your livestock and all that you have in the field be brought into shelter. The hail will come down on every man and animal that is found in the field, and isn't brought home, and they will die." ' ' "

Those who feared **Yahuah**'s word among the servants of Pharaoh made their servants and their livestock flee into the houses. Whoever didn't respect **Yahuah**'s word left his servants and his livestock in the field.

Yahuah said to Moses, "Stretch out your hand toward the sky, that there may be hail in all the

land of Egypt, on man, and on animal, and on every herb of the field, throughout the land of Egypt."

Moses stretched out his rod toward the heavens, and **Yahuah** sent thunder and hail; and lightning flashed down to the earth. **Yahuah** rained hail on the land of Egypt. So there was very severe hail, and lightning mixed with the hail, such as had not been in all the land of Egypt since it became a nation. The hail struck throughout all the land of Egypt all that was in the field, both man and animal; and the hail struck every herb of the field, and broke every tree of the field. Only in the land of Goshen, where the children of Israel were, there was no hail.

Pharaoh sent and called for Moses and Aaron, and said to them, "I have sinned this time. **Yahuah** is righteous, and I and my people are wicked. Pray to **Yahuah**; for there has been enough of mighty thunderings and hail. I will let you go, and you shall stay no longer."

Moses said to him, "As soon as I have gone out of the city, I will spread out my hands to **Yahuah**. The thunders shall cease, and there will not be any more hail; that you may know that the earth is **Yahuah**'s. But as for you and your servants, I know that you don't yet fear **Yahuah Elohim**."

The flax and the barley were struck, for the barley had ripened and the flax was blooming. But the wheat and the spelt were not struck, for they had not grown up. Moses went out of the city from Pharaoh, and spread out his hands to **Yahuah**; and the thunders and hail ceased, and the rain was not poured on the earth. When Pharaoh saw that the rain and the hail and the thunders had ceased, he sinned yet more, and hardened his heart, he and his servants. The heart of Pharaoh was hardened, and he didn't let the children of Israel go, just as **Yahuah** had spoken through Moses.

Yahuah said to Moses, "Go in to Pharaoh, for I have hardened his heart and the heart of his servants, that I may show these my signs among them; and that you may tell in the hearing of your son, and of your son's son, what things I have done to Egypt, and my signs which I have done among them; that you may know that I am **Yahuah**."

Moses and Aaron went in to Pharaoh, and said to him, "This is what **Yahuah**, the **Elohim** of the Hebrews, says: 'How long will you refuse to humble yourself before me? Let my people go, that they may serve me. Or else, if you refuse to let my people go, behold, tomorrow I will bring locusts into your country, and they shall cover the surface of the earth, so that one won't be able to see the earth. They shall eat the residue of that which has escaped, which remains to you from the hail, and shall eat every tree which grows for you out of the field. Your houses shall be filled, and the houses of all your servants, and the houses of all the Egyptians, as neither your fathers nor your fathers' fathers have seen, since the day that they were on the earth to this day.' " He turned, and went out from Pharaoh.

Pharaoh's servants said to him, "How long will this man be a snare to us? Let the men go, that they may serve **Yahuah**, their **Elohim**. Don't you yet know that Egypt is destroyed?"

Moses and Aaron were brought again to Pharaoh, and he said to them, "Go, serve **Yahuah** your **Elohim**; but who are those who will go?"

Moses said, "We will go with our young and with our old. We will go with our sons and with our daughters, with our flocks and with our herds; for we must hold a feast to **Yahuah**."

He said to them, "**Yahuah** be with you if I let you go with your little ones! See, evil is clearly before your faces. Not so! Go now you who are men, and serve **Yahuah**; for that is what you desire!" Then they were driven out from Pharaoh's presence.

Yahuah said to Moses, "Stretch out your hand over the land of Egypt for the locusts, that they may come up on the land of Egypt, and eat every herb of the land, even all that the hail has left." Moses stretched out his rod over the land of Egypt, and **Yahuah** brought an east wind on the land all that day, and all night; and when it was morning, the east wind brought the locusts. The locusts went up over all the land of Egypt, and rested in all the borders of Egypt. They were very grievous. Before them there were no such locusts as they, nor will there ever be again. For they covered the surface of the whole earth, so that the land was darkened, and they ate every herb of the land, and all the fruit of the trees which the hail had left. There remained nothing green, either tree or herb of the field, through all the land of Egypt. Then Pharaoh called for Moses and Aaron in haste, and he said, "I have sinned against **Yahuah** your **Elohim**, and against you. Now therefore please forgive my sin again, and pray to **Yahuah** your **Elohim**, that he may also take away from me this death."

Moses went out from Pharaoh, and prayed to **Yahuah**. **Yahuah** sent an exceedingly strong west wind, which took up the locusts, and drove them into the Red Sea. There remained not one locust in all the borders of Egypt. But **Yahuah** hardened Pharaoh's heart, and he didn't let the children of Israel go.

Yahuah said to Moses, "Stretch out your hand toward the sky, that there may be darkness over the land of Egypt, even darkness which may be felt." Moses stretched out his hand toward the sky, and there was a thick darkness in all the land of Egypt for three days. They didn't see one another, and nobody rose from his place for three days; but all the children of Israel had light in their dwellings.

Pharaoh called to Moses, and said, "Go, serve **Yahuah**. Only let your flocks and your herds stay behind. Let your little ones also go with you."

Moses said, "You must also give into our hand sacrifices and burnt offerings, that we may sacrifice to **Yahuah** our **Elohim**. Our livestock also shall go with us. Not a hoof shall be left behind, for of it we must take to serve **Yahuah** our **Elohim**; and we don't know with what we must serve **Yahuah**, until we come there."

But **Yahuah** hardened Pharaoh's heart, and he wouldn't let them go. Pharaoh said to him, "Get away from me! Be careful to see my face no more; for in the day you see my face you shall die!"

Moses said, "You have spoken well. I will see your face again no more."

Yahuah said to Moses, "I will bring yet one more plague on Pharaoh, and on Egypt; afterwards he will let you go. When he lets you go, he will surely thrust you out altogether. Speak now in the ears of the people, and let every man ask of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold." **Yahuah** gave the people favor in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

Moses said, "This is what **Yahuah** says: 'About midnight I will go out into the middle of Egypt, and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the female servant who is behind the mill, and all the firstborn of livestock. There will be a great cry throughout all the land of Egypt, such as there has not been, nor will be any more. But against any of the children of Israel a dog won't even bark or move its tongue, against man or animal, that you may know that **Yahuah** makes a distinction between the Egyptians and Israel. All these servants of yours will come down to me, and bow down themselves to me, saying, "Get out, with

all the people who follow you;" and after that I will go out.' " He went out from Pharaoh in hot anger.

Yahuah said to Moses, "Pharaoh won't listen to you, that my wonders may be multiplied in the land of Egypt." Moses and Aaron did all these wonders before Pharaoh, but **Yahuah** hardened Pharaoh's heart, and he didn't let the children of Israel go out of his land.

Yahuah spoke to Moses and Aaron in the land of Egypt, saying, "This month shall be to you the beginning of months. It shall be the first month of the year to you. Speak to all the congregation of Israel, saying, 'On the tenth day of this month, they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household; and if the household is too little for a lamb, then he and his neighbor next to his house shall take one according to the number of the souls. You shall make your count for the lamb according to what everyone can eat. Your lamb shall be without defect, a male a year old. You shall take it from the sheep, or from the goats. You shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at evening. They shall take some of the blood, and put it on the two door posts and on the lintel, on the houses in which they shall eat it. They shall eat the meat in that night, roasted with fire, and unleavened bread. They shall eat it with bitter herbs. Don't eat it raw, nor boiled at all with water, but roasted with fire; with its head, its legs and its inner parts. You shall let nothing of it remain until the morning; but that which remains of it until the morning you shall burn with fire. This is how you shall eat it: with your belt on your waist, your sandals on your feet, and your staff in your hand; and you shall eat it in haste: it is **Yahuah's** Passover. For I will go through the land of Egypt in that night, and will strike all the firstborn in the land of Egypt, both man and animal. I will execute judgments against all the gods of Egypt. I am **Yahuah**. The blood shall be to you for a token on the houses where you are. When I see the blood, I will pass over you, and no plague will be on you to destroy you when I strike the land of Egypt. This day shall be a memorial for you. You shall keep it as a feast to **Yahuah**. You shall keep it as a feast throughout your generations by an ordinance forever.

" 'Seven days you shall eat unleavened bread; even the first day you shall put away yeast out of your houses, for whoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. In the first day there shall be to you a holy convocation, and in the seventh day a holy convocation; no kind of work shall be done in them, except that which every man must eat, only that may be done by you. You shall observe the feast of unleavened bread; for in this same day I have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations by an ordinance forever. In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty first day of the month at evening. There shall be no yeast found in your houses for seven days, for whoever eats that which is leavened, that soul shall be cut off from the congregation of Israel, whether he is a foreigner, or one who is born in the land. You shall eat nothing leavened. In all your habitations you shall eat unleavened bread.' "

Then Moses called for all the elders of Israel, and said to them, "Draw out, and take lambs according to your families, and kill the Passover. You shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two door posts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. For **Yahuah** will pass through to strike the Egyptians; and when he sees the blood on the lintel, and on the two door posts, **Yahuah** will pass over the door, and will not allow the destroyer to come in to your houses to strike you. You shall observe this thing for an ordinance to you and to your sons forever. It shall happen when you have come to the land which **Yahuah** will give you, as he has promised, that you shall keep this service. It will happen, when your children ask you, 'What do you mean by this service?' that you

shall say, 'It is the sacrifice of **Yahuah**'s Passover, who passed over the houses of the children of Israel in Egypt, when he struck the Egyptians, and spared our houses.' "

The people bowed their heads and worshiped. The children of Israel went and did so; as **Yahuah** had commanded Moses and Aaron, so they did.

At midnight, **Yahuah** struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock. Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead. He called for Moses and Aaron by night, and said, "Rise up, get out from among my people, both you and the children of Israel; and go, serve **Yahuah**, as you have said! Take both your flocks and your herds, as you have said, and be gone; and bless me also!"

The Egyptians were urgent with the people, to send them out of the land in haste, for they said, "We are all dead men." The people took their dough before it was leavened, their kneading troughs being bound up in their clothes on their shoulders. The children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and clothing. **Yahuah** gave the people favor in the sight of the Egyptians, so that they let them have what they asked. They plundered the Egyptians.

The children of Israel traveled from Rameses to Succoth, about six hundred thousand on foot who were men, in addition to children. A mixed multitude went up also with them, with flocks, herds, and even very much livestock. They baked unleavened cakes of the dough which they brought out of Egypt; for it wasn't leavened, because they were thrust out of Egypt, and couldn't wait, and they had not prepared any food for themselves. Now the time that the children of Israel lived in Egypt was four hundred thirty years. At the end of four hundred thirty years, to the day, all of **Yahuah**'s armies went out from the land of Egypt. It is a night to be much observed to **Yahuah** for bringing them out from the land of Egypt. This is that night of **Yahuah**, to be much observed by all the children of Israel throughout their generations.

Yahuah said to Moses and Aaron, "This is the ordinance of the Passover. No foreigner shall eat of it, but every man's servant who is bought for money, when you have circumcised him, then shall he eat of it. A foreigner and a hired servant shall not eat of it. It must be eaten in one house. You shall not carry any of the meat outside of the house. Do not break any of its bones. All the congregation of Israel shall keep it. When a stranger lives as a foreigner with you, and would like to keep the Passover to **Yahuah**, let all his males be circumcised, and then let him come near and keep it. He shall be as one who is born in the land; but no uncircumcised person shall eat of it. One law shall be to him who is born at home, and to the stranger who lives as a foreigner among you." All the children of Israel did so. As **Yahuah** commanded Moses and Aaron, so they did. That same day, **Yahuah** brought the children of Israel out of the land of Egypt by their armies.

Yahuah spoke to Moses, saying, "Sanctify to me all the firstborn, whatever opens the womb among the children of Israel, both of man and of animal. It is mine."

Moses said to the people, "Remember this day, in which you came out of Egypt, out of the house of bondage; for by strength of hand **Yahuah** brought you out from this place. No leavened bread shall be eaten. Today you go out in the month Abib. It shall be, when **Yahuah** brings you into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which he swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this

month. Seven days you shall eat unleavened bread, and in the seventh day shall be a feast to **Yahuah**. Unleavened bread shall be eaten throughout the seven days; and no leavened bread shall be seen with you. No yeast shall be seen with you, within all your borders. You shall tell your son in that day, saying, 'It is because of that which **Yahuah** did for me when I came out of Egypt.' It shall be for a sign to you on your hand, and for a memorial between your eyes, that **Yahuah**'s law may be in your mouth; for with a strong hand **Yahuah** has brought you out of Egypt. You shall therefore keep this ordinance in its season from year to year.

"It shall be, when **Yahuah** brings you into the land of the Canaanite, as he swore to you and to your fathers, and will give it you, that you shall set apart to **Yahuah** all that opens the womb, and every firstborn that comes from an animal which you have. The males shall be **Yahuah**'s. Every firstborn of a donkey you shall redeem with a lamb; and if you will not redeem it, then you shall break its neck; and you shall redeem all the firstborn of man among your sons. It shall be, when your son asks you in time to come, saying, 'What is this?' that you shall tell him, 'By strength of hand **Yahuah** brought us out from Egypt, from the house of bondage. When Pharaoh stubbornly refused to let us go, **Yahuah** killed all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of livestock. Therefore I sacrifice to **Yahuah** all that opens the womb, being males; but all the firstborn of my sons I redeem.' It shall be for a sign on your hand, and for symbols between your eyes; for by strength of hand **Yahuah** brought us out of Egypt."

When Pharaoh had let the people go, **Elohim** didn't lead them by the way of the land of the Philistines, although that was near; for **Elohim** said, "Lest perhaps the people change their minds when they see war, and they return to Egypt"; but **Elohim** led the people around by the way of the wilderness by the Red Sea; and the children of Israel went up armed out of the land of Egypt. Moses took the bones of Joseph with him, for he had made the children of Israel swear, saying, "**Elohim** will surely visit you, and you shall carry up my bones away from here with you." They took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. **Yahuah** went before them by day in a pillar of cloud, to lead them on their way, and by night in a pillar of fire, to give them light, that they might go by day and by night: the pillar of cloud by day, and the pillar of fire by night, didn't depart from before the people.

Yahuah spoke to Moses, saying, "Speak to the children of Israel, that they turn back and encamp before Pihahiroth, between Migdol and the sea, before Baal Zephon. You shall encamp opposite it by the sea. Pharaoh will say of the children of Israel, 'They are entangled in the land. The wilderness has shut them in.' I will harden Pharaoh's heart, and he will follow after them; and I will get honor over Pharaoh, and over all his armies; and the Egyptians shall know that I am **Yahuah**." They did so.

The king of Egypt was told that the people had fled; and the heart of Pharaoh and of his servants was changed toward the people, and they said, "What is this we have done, that we have let Israel go from serving us?" He prepared his chariot, and took his army with him; and he took six hundred chosen chariots, and all the chariots of Egypt, with captains over all of them. **Yahuah** hardened the heart of Pharaoh king of Egypt, and he pursued the children of Israel; for the children of Israel went out with a high hand. The Egyptians pursued them. All the horses and chariots of Pharaoh, his horsemen, and his army overtook them encamping by the sea, beside Pihahiroth, before Baal Zephon.

When Pharaoh came near, the children of Israel lifted up their eyes, and behold, the Egyptians were marching after them; and they were very afraid. The children of Israel cried out to **Yahuah**. They said to Moses, "Because there were no graves in Egypt, have you taken us away to die in the wilderness? Why have you treated us this way, to bring us out of Egypt? Isn't this the word that we

spoke to you in Egypt, saying, 'Leave us alone, that we may serve the Egyptians?' For it would have been better for us to serve the Egyptians than to die in the wilderness."

Moses said to the people, "Don't be afraid. Stand still, and see the salvation of **Yahuah**, which he will work for you today; for you will never again see the Egyptians whom you have seen today. **Yahuah** will fight for you, and you shall be still."

Yahuah said to Moses, "Why do you cry to me? Speak to the children of Israel, that they go forward. Lift up your rod, and stretch out your hand over the sea and divide it. Then the children of Israel shall go into the middle of the sea on dry ground. Behold, I myself will harden the hearts of the Egyptians, and they will go in after them. I will get myself honor over Pharaoh, and over all his armies, over his chariots, and over his horsemen. The Egyptians shall know that I am **Yahuah** when I have gotten myself honor over Pharaoh, over his chariots, and over his horsemen." The angel of **Elohim**, who went before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them, and stood behind them. It came between the camp of Egypt and the camp of Israel. There was the cloud and the darkness, yet gave it light by night. One didn't come near the other all night.

Moses stretched out his hand over the sea, and **Yahuah** caused the sea to go back by a strong east wind all night, and made the sea dry land, and the waters were divided. The children of Israel went into the middle of the sea on the dry ground, and the waters were a wall to them on their right hand, and on their left. The Egyptians pursued, and went in after them into the middle of the sea: all of Pharaoh's horses, his chariots, and his horsemen. In the morning watch, **Yahuah** looked out on the Egyptian army through the pillar of fire and of cloud, and confused the Egyptian army. He took off their chariot wheels, and they drove them heavily; so that the Egyptians said, "Let's flee from the face of Israel, for **Yahuah** fights for them against the Egyptians!"

Yahuah said to Moses, "Stretch out your hand over the sea, that the waters may come again on the Egyptians, on their chariots, and on their horsemen." Moses stretched out his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it. **Yahuah** overthrew the Egyptians in the middle of the sea. The waters returned, and covered the chariots and the horsemen, even all Pharaoh's army that went in after them into the sea. There remained not so much as one of them. But the children of Israel walked on dry land in the middle of the sea, and the waters were a wall to them on their right hand, and on their left. Thus **Yahuah** saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work which **Yahuah** did to the Egyptians, and the people feared **Yahuah**; and they believed in **Yahuah** and in his servant Moses.

Then Moses and the children of Israel sang this song to **Yahuah**, and said,

For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and **Yahuah** brought back the waters of the sea on them; but the children of Israel walked on dry land in the middle of the sea. Miriam the prophetess, the sister of Aaron, took a tambourine in her hand; and all the women went out after her with tambourines and with dances. Miriam answered them,

Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. When they came to Marah, they couldn't drink from the waters of Marah, for they were bitter. Therefore its name was called Marah. The people murmured against Moses, saying, "What shall we drink?" Then he cried to **Yahuah**. **Yahuah** showed him a tree, and he threw it into the waters, and the waters were made sweet. There he made

a statute and an ordinance for them, and there he tested them. He said, "If you will diligently listen to **Yahuah** your **Elohim**'s voice, and will do that which is right in his eyes, and will pay attention to his commandments, and keep all his statutes, I will put none of the diseases on you, which I have put on the Egyptians; for I am **Yahuah** who heals you."

They came to Elim, where there were twelve springs of water, and seventy palm trees. They encamped there by the waters.

They took their journey from Elim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. The whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness; and the children of Israel said to them, "We wish that we had died by **Yahuah**'s hand in the land of Egypt, when we sat by the meat pots, when we ate our fill of bread, for you have brought us out into this wilderness to kill this whole assembly with hunger."

Then **Yahuah** said to Moses, "Behold, I will rain bread from the sky for you, and the people shall go out and gather a day's portion every day, that I may test them, whether they will walk in my law or not. It shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily."

Moses and Aaron said to all the children of Israel, "At evening, you shall know that **Yahuah** has brought you out from the land of Egypt. In the morning, you shall see **Yahuah**'s glory; because he hears your murmurings against **Yahuah**. Who are we, that you murmur against us?" Moses said, "Now **Yahuah** will give you meat to eat in the evening, and in the morning bread to satisfy you, because **Yahuah** hears your murmurings which you murmur against him. And who are we? Your murmurings are not against us, but against **Yahuah**." Moses said to Aaron, "Tell all the congregation of the children of Israel, 'Come close to **Yahuah**, for he has heard your murmurings.' " As Aaron spoke to the whole congregation of the children of Israel, they looked toward the wilderness, and behold, **Yahuah**'s glory appeared in the cloud. **Yahuah** spoke to Moses, saying, "I have heard the murmurings of the children of Israel. Speak to them, saying, 'At evening you shall eat meat, and in the morning you shall be filled with bread. Then you will know that I am **Yahuah** your **Elohim**.' "

In the evening, quail came up and covered the camp; and in the morning the dew lay around the camp. When the dew that lay had gone, behold, on the surface of the wilderness was a small round thing, small as the frost on the ground. When the children of Israel saw it, they said to one another, "What is it?" For they didn't know what it was. Moses said to them, "It is the bread which **Yahuah** has given you to eat. "This is the thing which **Yahuah** has commanded: 'Gather of it everyone according to his eating; an omer a head, according to the number of your persons, you shall take it, every man for those who are in his tent.' " The children of Israel did so, and some gathered more, some less. When they measured it with an omer, he who gathered much had nothing over, and he who gathered little had no lack. They each gathered according to his eating. Moses said to them, "Let no one leave of it until the morning." Notwithstanding they didn't listen to Moses, but some of them left of it until the morning, so it bred worms and became foul; and Moses was angry with them. They gathered it morning by morning, everyone according to his eating. When the sun grew hot, it melted. On the sixth day, they gathered twice as much bread, two omers for each one; and all the rulers of the congregation came and told Moses. He said to them, "This is that which **Yahuah** has spoken, 'Tomorrow is a solemn rest, a holy Sabbath to **Yahuah**. Bake that which you want to bake, and boil that which you want to boil; and all that remains over lay up for yourselves to be kept until the

morning.' " They laid it up until the morning, as Moses ordered, and it didn't become foul, and there were no worms in it. Moses said, "Eat that today, for today is a Sabbath to **Yahuah**. Today you shall not find it in the field. Six days you shall gather it, but on the seventh day is the Sabbath. In it there shall be none." On the seventh day, some of the people went out to gather, and they found none. **Yahuah** said to Moses, "How long do you refuse to keep my commandments and my laws? Behold, because **Yahuah** has given you the Sabbath, therefore he gives you on the sixth day the bread of two days. Everyone stay in his place. Let no one go out of his place on the seventh day." So the people rested on the seventh day.

The house of Israel called its name "Manna", and it was like coriander seed, white; and its taste was like wafers with honey. Moses said, "This is the thing which **Yahuah** has commanded, 'Let an omer-full of it be kept throughout your generations, that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.' " Moses said to Aaron, "Take a pot, and put an omer-full of manna in it, and lay it up before **Yahuah**, to be kept throughout your generations." As **Yahuah** commanded Moses, so Aaron laid it up before the Testimony, to be kept. The children of Israel ate the manna forty years, until they came to an inhabited land. They ate the manna until they came to the borders of the land of Canaan. Now an omer is one tenth of an ephah.

All the congregation of the children of Israel traveled from the wilderness of Sin, starting according to **Yahuah**'s commandment, and encamped in Rephidim; but there was no water for the people to drink. Therefore the people quarreled with Moses, and said, "Give us water to drink."

Moses said to them, "Why do you quarrel with me? Why do you test **Yahuah**?"

The people were thirsty for water there; so the people murmured against Moses, and said, "Why have you brought us up out of Egypt, to kill us, our children, and our livestock with thirst?"

Moses cried to **Yahuah**, saying, "What shall I do with these people? They are almost ready to stone me."

Yahuah said to Moses, "Walk on before the people, and take the elders of Israel with you, and take the rod in your hand with which you struck the Nile, and go. Behold, I will stand before you there on the rock in Horeb. You shall strike the rock, and water will come out of it, that the people may drink." Moses did so in the sight of the elders of Israel. He called the name of the place Massah, and Meribah, because the children of Israel quarreled, and because they tested **Yahuah**, saying, "Is **Yahuah** among us, or not?"

Then Amalek came and fought with Israel in Rephidim. Moses said to Joshua, "Choose men for us, and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with **Elohim**'s rod in my hand." So Joshua did as Moses had told him, and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill. When Moses held up his hand, Israel prevailed. When he let down his hand, Amalek prevailed. But Moses' hands were heavy; so they took a stone, and put it under him, and he sat on it. Aaron and Hur held up his hands, the one on the one side, and the other on the other side. His hands were steady until sunset. Joshua defeated Amalek and his people with the edge of the sword. **Yahuah** said to Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua: that I will utterly blot out the memory of Amalek from under the sky." Moses built an altar, and called its name "**Yahuah** our Banner". He said, "Yah has sworn: '**Yahuah** will have war with Amalek from generation to generation.' "

Now Jethro, the priest of Midian, Moses' father-in-law, heard of all that **Elohim** had done for

Moses, and for Israel his people, how **Yahuah** had brought Israel out of Egypt. Jethro, Moses' father-in-law, received Zipporah, Moses' wife, after he had sent her away, and her two sons. The name of one son was Gershom, for Moses said, "I have lived as a foreigner in a foreign land". The name of the other was Eliezer, for he said, "My father's **Elohim** was my help and delivered me from Pharaoh's sword." Jethro, Moses' father-in-law, came with Moses' sons and his wife to Moses into the wilderness where he was encamped, at the Mountain of **Elohim**. He said to Moses, "I, your father-in-law Jethro, have come to you with your wife, and her two sons with her."

Moses went out to meet his father-in-law, and bowed and kissed him. They asked each other of their welfare, and they came into the tent. Moses told his father-in-law all that **Yahuah** had done to Pharaoh and to the Egyptians for Israel's sake, all the hardships that had come on them on the way, and how **Yahuah** delivered them. Jethro rejoiced for all the goodness which **Yahuah** had done to Israel, in that he had delivered them out of the hand of the Egyptians. Jethro said, "Blessed be **Yahuah**, who has delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who has delivered the people from under the hand of the Egyptians. Now I know that **Yahuah** is greater than all gods because of the way that they treated people arrogantly." Jethro, Moses' father-in-law, took a burnt offering and sacrifices for **Elohim**. Aaron came with all the elders of Israel, to eat bread with Moses' father-in-law before **Elohim**.

On the next day, Moses sat to judge the people, and the people stood around Moses from the morning to the evening. When Moses' father-in-law saw all that he did to the people, he said, "What is this thing that you do for the people? Why do you sit alone, and all the people stand around you from morning to evening?"

Moses said to his father-in-law, "Because the people come to me to inquire of **Elohim**. When they have a matter, they come to me, and I judge between a man and his neighbor, and I make them know the statutes of **Elohim**, and his laws." Moses' father-in-law said to him, "The thing that you do is not good. You will surely wear away, both you, and this people that is with you; for the thing is too heavy for you. You are not able to perform it yourself alone. Listen now to my voice. I will give you counsel, and **Elohim** be with you. You represent the people before **Elohim**, and bring the causes to **Elohim**. You shall teach them the statutes and the laws, and shall show them the way in which they must walk, and the work that they must do. Moreover you shall provide out of all the people able men which fear **Elohim**: men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. Let them judge the people at all times. It shall be that every great matter they shall bring to you, but every small matter they shall judge themselves. So shall it be easier for you, and they shall share the load with you. If you will do this thing, and **Elohim** commands you so, then you will be able to endure, and all these people also will go to their place in peace."

So Moses listened to the voice of his father-in-law, and did all that he had said. Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. They judged the people at all times. They brought the hard cases to Moses, but every small matter they judged themselves. Moses let his father-in-law depart, and he went his way into his own land.

In the third month after the children of Israel had gone out of the land of Egypt, on that same day they came into the wilderness of Sinai. When they had departed from Rephidim, and had come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mountain. Moses went up to **Elohim**, and **Yahuah** called to him out of the mountain, saying, "This is

what you shall tell the house of Jacob, and tell the children of Israel: 'You have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to myself. Now therefore, if you will indeed obey my voice, and keep my covenant, then you shall be my own possession from among all peoples; for all the earth is mine; and you shall be to me a kingdom of priests, and a holy nation.' These are the words which you shall speak to the children of Israel."

Moses came and called for the elders of the people, and set before them all these words which **Yahuah** commanded him. All the people answered together, and said, "All that **Yahuah** has spoken we will do."

Moses reported the words of the people to **Yahuah**. **Yahuah** said to Moses, "Behold, I come to you in a thick cloud, that the people may hear when I speak with you, and may also believe you forever." Moses told the words of the people to **Yahuah**. **Yahuah** said to Moses, "Go to the people, and sanctify them today and tomorrow, and let them wash their garments, and be ready for the third day; for on the third day **Yahuah** will come down in the sight of all the people on Mount Sinai. You shall set bounds to the people all around, saying, 'Be careful that you don't go up onto the mountain, or touch its border. Whoever touches the mountain shall be surely put to death. No hand shall touch him, but he shall surely be stoned or shot through; whether it is animal or man, he shall not live.' When the trumpet sounds long, they shall come up to the mountain."

Moses went down from the mountain to the people, and sanctified the people; and they washed their clothes. He said to the people, "Be ready by the third day. Don't have sexual relations with a woman."

On the third day, when it was morning, there were thunders and lightnings, and a thick cloud on the mountain, and the sound of an exceedingly loud trumpet; and all the people who were in the camp trembled. Moses led the people out of the camp to meet **Elohim**; and they stood at the lower part of the mountain. All of Mount Sinai smoked, because **Yahuah** descended on it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly. When the sound of the trumpet grew louder and louder, Moses spoke, and **Elohim** answered him by a voice. **Yahuah** came down on Mount Sinai, to the top of the mountain. **Yahuah** called Moses to the top of the mountain, and Moses went up.

Yahuah said to Moses, "Go down, warn the people, lest they break through to **Yahuah** to gaze, and many of them perish. Let the priests also, who come near to **Yahuah**, sanctify themselves, lest **Yahuah** break out on them."

Moses said to **Yahuah**, "The people can't come up to Mount Sinai, for you warned us, saying, 'Set bounds around the mountain, and sanctify it.' "

Yahuah said to him, "Go down! You shall bring Aaron with you, but don't let the priests and the people break through to come up to **Yahuah**, lest he break out against them."

So Moses went down to the people, and told them.

Elohim spoke all these words, saying, "I am **Yahuah** your **Elohim**, who brought you out of the land of Egypt, out of the house of bondage.

"You shall have no other gods before me.

"You shall not make for yourselves an idol, nor any image of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth: you shall not bow yourself

down to them, nor serve them, for I, **Yahuah** your **Elohim**, am a jealous **Elohim**, visiting the iniquity of the fathers on the children, on the third and on the fourth generation of those who hate me, and showing loving kindness to thousands of those who love me and keep my commandments.

"You shall not misuse the name of **Yahuah** your **Elohim**, for **Yahuah** will not hold him guiltless who misuses his name.

"Remember the Sabbath day, to keep it holy. You shall labor six days, and do all your work, but the seventh day is a Sabbath to **Yahuah** your **Elohim**. You shall not do any work in it, you, nor your son, nor your daughter, your male servant, nor your female servant, nor your livestock, nor your stranger who is within your gates; for in six days **Yahuah** made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore **Yahuah** blessed the Sabbath day, and made it holy.

"Honor your father and your mother, that your days may be long in the land which **Yahuah** your **Elohim** gives you.

"You shall not murder.

"You shall not commit adultery.

"You shall not steal.

"You shall not give false testimony against your neighbor.

"You shall not covet your neighbor's house. You shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's."

All the people perceived the thunderings, the lightnings, the sound of the trumpet, and the mountain smoking. When the people saw it, they trembled, and stayed at a distance. They said to Moses, "Speak with us yourself, and we will listen; but don't let **Elohim** speak with us, lest we die."

Moses said to the people, "Don't be afraid, for **Elohim** has come to test you, and that his fear may be before you, that you won't sin." The people stayed at a distance, and Moses came near to the thick darkness where **Elohim** was.

Yahuah said to Moses, "This is what you shall tell the children of Israel: 'You yourselves have seen that I have talked with you from heaven. You shall most certainly not make gods of silver or gods of gold for yourselves to be alongside me. You shall make an altar of earth for me, and shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your cattle. In every place where I record my name I will come to you and I will bless you. If you make me an altar of stone, you shall not build it of cut stones; for if you lift up your tool on it, you have polluted it. You shall not go up by steps to my altar, that your nakedness may not be exposed to it.'

"Now these are the ordinances which you shall set before them:

"If you buy a Hebrew servant, he shall serve six years, and in the seventh he shall go out free without paying anything. If he comes in by himself, he shall go out by himself. If he is married, then his wife shall go out with him. If his master gives him a wife and she bears him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself. But if the servant shall plainly say, 'I love my master, my wife, and my children. I will not go out free;' then his master shall bring him to **Elohim**, and shall bring him to the door or to the doorpost, and his master shall bore his ear through with an awl, and he shall serve him forever.

"If a man sells his daughter to be a female servant, she shall not go out as the male servants do. If she doesn't please her master, who has married her to himself, then he shall let her be redeemed. He shall have no right to sell her to a foreign people, since he has dealt deceitfully with her. If he marries her to his son, he shall deal with her as a daughter. If he takes another wife to himself, he shall not diminish her food, her clothing, and her marital rights. If he doesn't do these three things for her, she may go free without paying any money.

"One who strikes a man so that he dies shall surely be put to death, but not if it is unintentional, but **Elohim** allows it to happen; then I will appoint you a place where he shall flee. If a man schemes and comes presumptuously on his neighbor to kill him, you shall take him from my altar, that he may die.

"Anyone who attacks his father or his mother shall be surely put to death.

"Anyone who kidnaps someone and sells him, or if he is found in his hand, he shall surely be put to death.

"Anyone who curses his father or his mother shall surely be put to death.

"If men quarrel and one strikes the other with a stone, or with his fist, and he doesn't die, but is confined to bed; if he rises again and walks around with his staff, then he who struck him shall be cleared; only he shall pay for the loss of his time, and shall provide for his healing until he is thoroughly healed.

"If a man strikes his servant or his maid with a rod, and he dies under his hand, the man shall surely be punished. Notwithstanding, if his servant gets up after a day or two, he shall not be punished, for the servant is his property.

"If men fight and hurt a pregnant woman so that she gives birth prematurely, and yet no harm follows, he shall be surely fined as much as the woman's husband demands and the judges allow. But if any harm follows, then you must take life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, and bruise for bruise.

"If a man strikes his servant's eye, or his maid's eye, and destroys it, he shall let him go free for his eye's sake. If he strikes out his male servant's tooth, or his female servant's tooth, he shall let the servant go free for his tooth's sake.

"If a bull gores a man or a woman to death, the bull shall surely be stoned, and its meat shall not be eaten; but the owner of the bull shall not be held responsible. But if the bull had a habit of goring in the past, and this has been testified to its owner, and he has not kept it in, but it has killed a man or a woman, the bull shall be stoned, and its owner shall also be put to death. If a ransom is imposed on him, then he shall give for the redemption of his life whatever is imposed. Whether it has gored a son or has gored a daughter, according to this judgment it shall be done to him. If the bull gores a male servant or a female servant, thirty shekels of silver shall be given to their master, and the ox shall be stoned.

"If a man opens a pit, or if a man digs a pit and doesn't cover it, and a bull or a donkey falls into it, the owner of the pit shall make it good. He shall give money to its owner, and the dead animal shall be his.

"If one man's bull injures another's, so that it dies, then they shall sell the live bull, and divide its price; and they shall also divide the dead animal. Or if it is known that the bull was in the habit of

goring in the past, and its owner has not kept it in, he shall surely pay bull for bull, and the dead animal shall be his own.

"If a man steals an ox or a sheep, and kills it or sells it, he shall pay five oxen for an ox, and four sheep for a sheep. If the thief is found breaking in, and is struck so that he dies, there shall be no guilt of bloodshed for him. If the sun has risen on him, he is guilty of bloodshed. He shall make restitution. If he has nothing, then he shall be sold for his theft. If the stolen property is found in his hand alive, whether it is ox, donkey, or sheep, he shall pay double.

"If a man causes a field or vineyard to be eaten by letting his animal loose, and it grazes in another man's field, he shall make restitution from the best of his own field, and from the best of his own vineyard.

"If fire breaks out, and catches in thorns so that the shocks of grain, or the standing grain, or the field are consumed; he who kindled the fire shall surely make restitution.

"If a man delivers to his neighbor money or stuff to keep, and it is stolen out of the man's house, if the thief is found, he shall pay double. If the thief isn't found, then the master of the house shall come near to **Elohim**, to find out whether or not he has put his hand on his neighbor's goods. For every matter of trespass, whether it is for ox, for donkey, for sheep, for clothing, or for any kind of lost thing, about which one says, 'This is mine,' the cause of both parties shall come before **Elohim**. He whom **Elohim** condemns shall pay double to his neighbor.

"If a man delivers to his neighbor a donkey, an ox, a sheep, or any animal to keep, and it dies or is injured, or driven away, no man seeing it; the oath of **Yahuah** shall be between them both, he has not put his hand on his neighbor's goods; and its owner shall accept it, and he shall not make restitution. But if it is stolen from him, the one who stole shall make restitution to its owner. If it is torn in pieces, let him bring it for evidence. He shall not make good that which was torn.

"If a man borrows anything of his neighbor's, and it is injured, or dies, its owner not being with it, he shall surely make restitution. If its owner is with it, he shall not make it good. If it is a leased thing, it came for its lease.

"If a man entices a virgin who isn't pledged to be married, and lies with her, he shall surely pay a dowry for her to be his wife. If her father utterly refuses to give her to him, he shall pay money according to the dowry of virgins.

"You shall not allow a sorceress to live.

"Whoever has sex with an animal shall surely be put to death.

"He who sacrifices to any god, except to **Yahuah** only, shall be utterly destroyed.

"You shall not wrong an alien or oppress him, for you were aliens in the land of Egypt.

"You shall not take advantage of any widow or fatherless child. If you take advantage of them at all, and they cry at all to me, I will surely hear their cry; and my wrath will grow hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

"If you lend money to any of my people with you who is poor, you shall not be to him as a creditor. You shall not charge him interest. If you take your neighbor's garment as collateral, you shall restore it to him before the sun goes down, for that is his only covering, it is his garment for his skin. What would he sleep in? It will happen, when he cries to me, that I will hear, for I am gracious.

"You shall not blaspheme **Elohim**, nor curse a ruler of your people.

"You shall not delay to offer from your harvest and from the outflow of your presses.

"You shall give the firstborn of your sons to me. You shall do likewise with your cattle and with your sheep. It shall be with its mother seven days, then on the eighth day you shall give it to me.

"You shall be holy men to me, therefore you shall not eat any meat that is torn by animals in the field. You shall cast it to the dogs.

"You shall not spread a false report. Don't join your hand with the wicked to be a malicious witness.

"You shall not follow a crowd to do evil. You shall not testify in court to side with a multitude to pervert justice. You shall not favor a poor man in his cause.

"If you meet your enemy's ox or his donkey going astray, you shall surely bring it back to him again. If you see the donkey of him who hates you fallen down under his burden, don't leave him. You shall surely help him with it.

"You shall not deny justice to your poor people in their lawsuits.

"Keep far from a false charge, and don't kill the innocent and righteous; for I will not justify the wicked.

"You shall take no bribe, for a bribe blinds those who have sight and perverts the words of the righteous.

"You shall not oppress an alien, for you know the heart of an alien, since you were aliens in the land of Egypt.

"For six years you shall sow your land, and shall gather in its increase, but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave the animal of the field shall eat. In the same way, you shall deal with your vineyard and with your olive grove.

"Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey may have rest, and the son of your servant, and the alien may be refreshed.

"Be careful to do all things that I have said to you; and don't invoke the name of other gods or even let them be heard out of your mouth.

"You shall observe a feast to me three times a year. You shall observe the feast of unleavened bread. Seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month Abib (for in it you came out of Egypt), and no one shall appear before me empty. And the feast of harvest, the first fruits of your labors, which you sow in the field; and the feast of ingathering, at the end of the year, when you gather in your labors out of the field. Three times in the year all your males shall appear before **Yahuah**.

"You shall not offer the blood of my sacrifice with leavened bread. The fat of my feast shall not remain all night until the morning.

You shall bring the first of the first fruits of your ground into the house of **Yahuah** your **Elohim**.

"You shall not boil a young goat in its mother's milk.

"Behold, I send an angel before you, to keep you by the way, and to bring you into the place which I have prepared. Pay attention to him, and listen to his voice. Don't provoke him, for he will not pardon your disobedience, for my name is in him. But if you indeed listen to his voice, and do all that I speak, then I will be an enemy to your enemies, and an adversary to your adversaries. For my angel shall go before you, and bring you in to the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite, and the Jebusite; and I will cut them off. You shall not bow down to their gods, nor serve them, nor follow their practices, but you shall utterly overthrow them and demolish their pillars. You shall serve **Yahuah** your **Elohim**, and he will bless your bread and your water, and I will take sickness away from among you. No one will miscarry or be barren in your land. I will fulfill the number of your days. I will send my terror before you, and will confuse all the people to whom you come, and I will make all your enemies turn their backs to you. I will send the hornet before you, which will drive out the Hivite, the Canaanite, and the Hittite, from before you. I will not drive them out from before you in one year, lest the land become desolate, and the animals of the field multiply against you. Little by little I will drive them out from before you, until you have increased and inherit the land. I will set your border from the Red Sea even to the sea of the Philistines, and from the wilderness to the River; for I will deliver the inhabitants of the land into your hand, and you shall drive them out before you. You shall make no covenant with them, nor with their gods. They shall not dwell in your land, lest they make you sin against me, for if you serve their gods, it will surely be a snare to you."

He said to Moses, "Come up to **Yahuah**, you, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship from a distance. Moses alone shall come near to **Yahuah**, but they shall not come near. The people shall not go up with him."

Moses came and told the people all **Yahuah's** words, and all the ordinances; and all the people answered with one voice, and said, "All the words which **Yahuah** has spoken will we do."

Moses wrote all **Yahuah's** words, then rose up early in the morning and built an altar at the base of the mountain, with twelve pillars for the twelve tribes of Israel. He sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of cattle to **Yahuah**. Moses took half of the blood and put it in basins, and half of the blood he sprinkled on the altar. He took the book of the covenant and read it in the hearing of the people, and they said, "We will do all that **Yahuah** has said, and be obedient."

Moses took the blood, and sprinkled it on the people, and said, "Look, this is the blood of the covenant, which **Yahuah** has made with you concerning all these words."

Then Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel went up. They saw the **Elohim** of Israel. Under his feet was like a paved work of sapphire stone, like the skies for clearness. He didn't lay his hand on the nobles of the children of Israel. They saw **Elohim**, and ate and drank.

Yahuah said to Moses, "Come up to me on the mountain, and stay here, and I will give you the stone tablets with the law and the commands that I have written, that you may teach them."

Moses rose up with Joshua, his servant, and Moses went up onto **Elohim's** Mountain. He said to the elders, "Wait here for us, until we come again to you. Behold, Aaron and Hur are with you. Whoever is involved in a dispute can go to them."

Moses went up on the mountain, and the cloud covered the mountain. **Yahuah's** glory settled on Mount Sinai, and the cloud covered it six days. The seventh day he called to Moses out of the middle of the cloud. The appearance of **Yahuah's** glory was like devouring fire on the top of the mountain in

the eyes of the children of Israel. Moses entered into the middle of the cloud, and went up on the mountain; and Moses was on the mountain forty days and forty nights.

Yahuah spoke to Moses, saying, "Speak to the children of Israel, that they take an offering for me. From everyone whose heart makes him willing you shall take my offering. This is the offering which you shall take from them: gold, silver, bronze, blue, purple, scarlet, fine linen, goats' hair, rams' skins dyed red, sea cow hides, acacia wood, oil for the light, spices for the anointing oil and for the sweet incense, onyx stones, and stones to be set for the ephod and for the breastplate. Let them make me a sanctuary, that I may dwell among them. According to all that I show you, the pattern of the tabernacle, and the pattern of all of its furniture, even so you shall make it.

"They shall make an ark of acacia wood. Its length shall be two and a half cubits, its width a cubit and a half, and a cubit and a half its height. You shall overlay it with pure gold. You shall overlay it inside and outside, and you shall make a gold molding around it. You shall cast four rings of gold for it, and put them in its four feet. Two rings shall be on the one side of it, and two rings on the other side of it. You shall make poles of acacia wood, and overlay them with gold. You shall put the poles into the rings on the sides of the ark to carry the ark. The poles shall be in the rings of the ark. They shall not be taken from it. You shall put the covenant which I shall give you into the ark. You shall make a mercy seat of pure gold. Two and a half cubits shall be its length, and a cubit and a half its width. You shall make two cherubim of hammered gold. You shall make them at the two ends of the mercy seat. Make one cherub at the one end, and one cherub at the other end. You shall make the cherubim on its two ends of one piece with the mercy seat. The cherubim shall spread out their wings upward, covering the mercy seat with their wings, with their faces toward one another. The faces of the cherubim shall be toward the mercy seat. You shall put the mercy seat on top of the ark, and in the ark you shall put the covenant that I will give you. There I will meet with you, and I will tell you from above the mercy seat, from between the two cherubim which are on the ark of the covenant, all that I command you for the children of Israel.

"You shall make a table of acacia wood. Its length shall be two cubits, and its width a cubit, and its height one and a half cubits. You shall overlay it with pure gold, and make a gold molding around it. You shall make a rim of a hand width around it. You shall make a golden molding on its rim around it. You shall make four rings of gold for it, and put the rings in the four corners that are on its four feet. the rings shall be close to the rim, for places for the poles to carry the table. You shall make the poles of acacia wood, and overlay them with gold, that the table may be carried with them. You shall make its dishes, its spoons, its ladles, and its bowls to pour out offerings with. You shall make them of pure gold. You shall set bread of the presence on the table before me always.

"You shall make a lamp stand of pure gold. The lamp stand shall be made of hammered work. Its base, its shaft, its cups, its buds, and its flowers shall be of one piece with it. There shall be six branches going out of its sides: three branches of the lamp stand out of its one side, and three branches of the lamp stand out of its other side; three cups made like almond blossoms in one branch, a bud and a flower; and three cups made like almond blossoms in the other branch, a bud and a flower, so for the six branches going out of the lamp stand; and in the lamp stand four cups made like almond blossoms, its buds and its flowers; and a bud under two branches of one piece with it, and a bud under two branches of one piece with it, and a bud under two branches of one piece with it, for the six branches going out of the lamp stand. Their buds and their branches shall be of one piece with it, all of it one beaten work of pure gold. You shall make its lamps seven, and they shall light its lamps to give light to the space in front of it. Its snuffers and its snuff dishes shall be of

pure gold. It shall be made of a talent of pure gold, with all these accessories. See that you make them after their pattern, which has been shown to you on the mountain.

"Moreover you shall make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet, with cherubim. You shall make them with the work of a skillful workman. The length of each curtain shall be twenty-eight cubits, and the width of each curtain four cubits: all the curtains shall have one measure. Five curtains shall be coupled together to one another, and the other five curtains shall be coupled to one another. You shall make loops of blue on the edge of the one curtain from the edge in the coupling, and you shall do likewise on the edge of the curtain that is outermost in the second coupling. You shall make fifty loops in the one curtain, and you shall make fifty loops in the edge of the curtain that is in the second coupling. The loops shall be opposite one another. You shall make fifty clasps of gold, and couple the curtains to one another with the clasps. The tabernacle shall be a unit.

"You shall make curtains of goats' hair for a covering over the tabernacle. You shall make eleven curtains. The length of each curtain shall be thirty cubits, and the width of each curtain four cubits: the eleven curtains shall have one measure. You shall couple five curtains by themselves, and six curtains by themselves, and shall double over the sixth curtain in the forefront of the tent. You shall make fifty loops on the edge of the one curtain that is outermost in the coupling, and fifty loops on the edge of the curtain which is outermost in the second coupling. You shall make fifty clasps of bronze, and put the clasps into the loops, and couple the tent together, that it may be one. The overhanging part that remains of the curtains of the tent--the half curtain that remains--shall hang over the back of the tabernacle. The cubit on the one side and the cubit on the other side, of that which remains in the length of the curtains of the tent, shall hang over the sides of the tabernacle on this side and on that side, to cover it. You shall make a covering for the tent of rams' skins dyed red, and a covering of sea cow hides above.

"You shall make the boards for the tabernacle of acacia wood, standing upright. Ten cubits shall be the length of a board, and one and a half cubits the width of each board. There shall be two tenons in each board, joined to one another: thus you shall make for all the boards of the tabernacle. You shall make twenty boards for the tabernacle, for the south side southward. You shall make forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons. For the second side of the tabernacle, on the north side, twenty boards, and their forty sockets of silver; two sockets under one board, and two sockets under another board. For the far side of the tabernacle westward you shall make six boards. You shall make two boards for the corners of the tabernacle in the far side. They shall be double beneath, and in the same way they shall be whole to its top to one ring: thus shall it be for them both; they shall be for the two corners. There shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

"You shall make bars of acacia wood: five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the far side westward. The middle bar in the middle of the boards shall pass through from end to end. You shall overlay the boards with gold, and make their rings of gold for places for the bars. You shall overlay the bars with gold. You shall set up the tabernacle according to the way that it was shown to you on the mountain.

"You shall make a veil of blue, and purple, and scarlet, and fine twined linen, with cherubim. It shall be the work of a skillful workman. You shall hang it on four pillars of acacia overlaid with gold;

their hooks shall be of gold, on four sockets of silver. You shall hang up the veil under the clasps, and shall bring the ark of the covenant in there within the veil. The veil shall separate the holy place from the most holy for you. You shall put the mercy seat on the ark of the covenant in the most holy place. You shall set the table outside the veil, and the lamp stand opposite the table on the side of the tabernacle toward the south. You shall put the table on the north side.

"You shall make a screen for the door of the Tent, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer. You shall make for the screen five pillars of acacia, and overlay them with gold. Their hooks shall be of gold. You shall cast five sockets of bronze for them.

"You shall make the altar of acacia wood, five cubits long, and five cubits wide. The altar shall be square. Its height shall be three cubits. You shall make its horns on its four corners. Its horns shall be of one piece with it. You shall overlay it with bronze. You shall make its pots to take away its ashes; and its shovels, its basins, its meat hooks, and its fire pans. You shall make all its vessels of bronze. You shall make a grating for it of network of bronze. On the net you shall make four bronze rings in its four corners. You shall put it under the ledge around the altar beneath, that the net may reach halfway up the altar. You shall make poles for the altar, poles of acacia wood, and overlay them with bronze. Its poles shall be put into the rings, and the poles shall be on the two sides of the altar when carrying it. You shall make it hollow with planks. They shall make it as it has been shown you on the mountain.

"You shall make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen one hundred cubits long for one side. Its pillars shall be twenty, and their sockets twenty, of bronze. The hooks of the pillars and their fillets shall be of silver. Likewise for the length of the north side, there shall be hangings one hundred cubits long, and its pillars twenty, and their sockets twenty, of bronze; the hooks of the pillars, and their fillets, of silver. For the width of the court on the west side shall be hangings of fifty cubits; their pillars ten, and their sockets ten. The width of the court on the east side eastward shall be fifty cubits. The hangings for the one side of the gate shall be fifteen cubits; their pillars three, and their sockets three. For the other side shall be hangings of fifteen cubits; their pillars three, and their sockets three. For the gate of the court shall be a screen of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer; their pillars four, and their sockets four. All the pillars of the court around shall be filleted with silver; their hooks of silver, and their sockets of bronze. The length of the court shall be one hundred cubits, and the width fifty throughout, and the height five cubits, of fine twined linen, and their sockets of bronze. All the instruments of the tabernacle in all its service, and all its pins, and all the pins of the court, shall be of bronze.

"You shall command the children of Israel, that they bring to you pure olive oil beaten for the light, to cause a lamp to burn continually. In the Tent of Meeting, outside the veil which is before the covenant, Aaron and his sons shall keep it in order from evening to morning before **Yahuah**: it shall be a statute forever throughout their generations on the behalf of the children of Israel.

"Bring Aaron your brother, and his sons with him, near to you from among the children of Israel, that he may minister to me in the priest's office: Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. You shall make holy garments for Aaron your brother, for glory and for beauty. You shall speak to all who are wise-hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he may minister to me in the priest's office. These are the garments which they shall make: a breastplate, an ephod, a robe, a fitted tunic, a turban, and a sash. They shall make holy garments for Aaron your brother and his sons, that he may minister to me in the

priest's office. They shall use the gold, and the blue, and the purple, and the scarlet, and the fine linen.

"They shall make the ephod of gold, blue, purple, scarlet, and fine twined linen, the work of the skillful workman. It shall have two shoulder straps joined to the two ends of it, that it may be joined together. The skillfully woven band, which is on it, shall be like its work and of the same piece; of gold, blue, purple, scarlet, and fine twined linen. You shall take two onyx stones, and engrave on them the names of the children of Israel. Six of their names on the one stone, and the names of the six that remain on the other stone, in the order of their birth. With the work of an engraver in stone, like the engravings of a signet, you shall engrave the two stones, according to the names of the children of Israel. You shall make them to be enclosed in settings of gold. You shall put the two stones on the shoulder straps of the ephod, to be stones of memorial for the children of Israel. Aaron shall bear their names before **Yahuah** on his two shoulders for a memorial. You shall make settings of gold, and two chains of pure gold; you shall make them like cords of braided work. You shall put the braided chains on the settings.

"You shall make a breastplate of judgment, the work of the skillful workman; like the work of the ephod you shall make it; of gold, of blue, and purple, and scarlet, and fine twined linen, you shall make it. It shall be square and folded double; a span shall be its length, and a span its width. You shall set in it settings of stones, four rows of stones: a row of ruby, topaz, and beryl shall be the first row; and the second row a turquoise, a sapphire, and an emerald; and the third row a jacinth, an agate, and an amethyst; and the fourth row a chrysolite, an onyx, and a jasper. They shall be enclosed in gold in their settings. The stones shall be according to the names of the children of Israel, twelve, according to their names; like the engravings of a signet, everyone according to his name, they shall be for the twelve tribes. You shall make on the breastplate chains like cords, of braided work of pure gold. You shall make on the breastplate two rings of gold, and shall put the two rings on the two ends of the breastplate. You shall put the two braided chains of gold in the two rings at the ends of the breastplate. The other two ends of the two braided chains you shall put on the two settings, and put them on the shoulder straps of the ephod in its forepart. You shall make two rings of gold, and you shall put them on the two ends of the breastplate, on its edge, which is toward the side of the ephod inward. You shall make two rings of gold, and shall put them on the two shoulder straps of the ephod underneath, in its forepart, close by its coupling, above the skillfully woven band of the ephod. They shall bind the breastplate by its rings to the rings of the ephod with a lace of blue, that it may be on the skillfully woven band of the ephod, and that the breastplate may not swing out from the ephod. Aaron shall bear the names of the children of Israel in the breastplate of judgment on his heart, when he goes in to the holy place, for a memorial before **Yahuah** continually. You shall put in the breastplate of judgment the Urim and the Thummim; and they shall be on Aaron's heart, when he goes in before **Yahuah**. Aaron shall bear the judgment of the children of Israel on his heart before **Yahuah** continually.

"You shall make the robe of the ephod all of blue. It shall have a hole for the head in the middle of it. It shall have a binding of woven work around its hole, as it were the hole of a coat of mail, that it not be torn. On its hem you shall make pomegranates of blue, and of purple, and of scarlet, all around its hem; with bells of gold between and around them: a golden bell and a pomegranate, a golden bell and a pomegranate, around the hem of the robe. It shall be on Aaron to minister: and its sound shall be heard when he goes in to the holy place before **Yahuah**, and when he comes out, that he not die.

"You shall make a plate of pure gold, and engrave on it, like the engravings of a signet, 'HOLY TO

YAHUAH.' You shall put it on a lace of blue, and it shall be on the sash. It shall be on the front of the sash. It shall be on Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the children of Israel shall make holy in all their holy gifts; and it shall be always on his forehead, that they may be accepted before **Yahuah**. You shall weave the tunic with fine linen. You shall make a turban of fine linen. You shall make a sash, the work of the embroiderer.

"You shall make tunics for Aaron's sons. You shall make sashes for them. You shall make headbands for them, for glory and for beauty. You shall put them on Aaron your brother, and on his sons with him, and shall anoint them, and consecrate them, and sanctify them, that they may minister to me in the priest's office. You shall make them linen pants to cover their naked flesh. They shall reach from the waist even to the thighs. They shall be on Aaron and on his sons, when they go in to the Tent of Meeting, or when they come near to the altar to minister in the holy place, that they don't bear iniquity, and die. This shall be a statute forever to him and to his offspring after him.

"This is the thing that you shall do to them to make them holy, to minister to me in the priest's office: take one young bull and two rams without defect, unleavened bread, unleavened cakes mixed with oil, and unleavened wafers anointed with oil. You shall make them of fine wheat flour. You shall put them into one basket, and bring them in the basket, with the bull and the two rams. You shall bring Aaron and his sons to the door of the Tent of Meeting, and shall wash them with water. You shall take the garments, and put on Aaron the tunic, the robe of the ephod, the ephod, and the breastplate, and clothe him with the skillfully woven band of the ephod. You shall set the turban on his head, and put the holy crown on the turban. Then you shall take the anointing oil, and pour it on his head, and anoint him. You shall bring his sons, and put tunics on them. You shall clothe them with belts, Aaron and his sons, and bind headbands on them. They shall have the priesthood by a perpetual statute. You shall consecrate Aaron and his sons.

"You shall bring the bull before the Tent of Meeting; and Aaron and his sons shall lay their hands on the head of the bull. You shall kill the bull before **Yahuah** at the door of the Tent of Meeting. You shall take of the blood of the bull, and put it on the horns of the altar with your finger; and you shall pour out all the blood at the base of the altar. You shall take all the fat that covers the innards, the cover of the liver, the two kidneys, and the fat that is on them, and burn them on the altar. But the meat of the bull, and its skin, and its dung, you shall burn with fire outside of the camp. It is a sin offering.

"You shall also take the one ram, and Aaron and his sons shall lay their hands on the head of the ram. You shall kill the ram, and you shall take its blood, and sprinkle it around on the altar. You shall cut the ram into its pieces, and wash its innards, and its legs, and put them with its pieces, and with its head. You shall burn the whole ram on the altar: it is a burnt offering to **Yahuah**; it is a pleasant aroma, an offering made by fire to **Yahuah**.

"You shall take the other ram, and Aaron and his sons shall lay their hands on the head of the ram. Then you shall kill the ram, and take some of its blood, and put it on the tip of the right ear of Aaron, and on the tip of the right ear of his sons, and on the thumb of their right hand, and on the big toe of their right foot; and sprinkle the blood around on the altar. You shall take of the blood that is on the altar, and of the anointing oil, and sprinkle it on Aaron, and on his garments, and on his sons, and on the garments of his sons with him: and he shall be made holy, and his garments, and his sons, and his sons' garments with him. Also you shall take some of the ram's fat, the fat tail, the fat that covers the innards, the cover of the liver, the two kidneys, the fat that is on them, and the right thigh (for it is a ram of consecration), and one loaf of bread, one cake of oiled bread, and one wafer out of the basket

of unleavened bread that is before **Yahuah**. You shall put all of this in Aaron's hands, and in his sons' hands, and shall wave them for a wave offering before **Yahuah**. You shall take them from their hands, and burn them on the altar on the burnt offering, for a pleasant aroma before **Yahuah**: it is an offering made by fire to **Yahuah**.

"You shall take the breast of Aaron's ram of consecration, and wave it for a wave offering before **Yahuah**. It shall be your portion. You shall sanctify the breast of the wave offering and the thigh of the wave offering, which is waved, and which is raised up, of the ram of consecration, even of that which is for Aaron, and of that which is for his sons. It shall be for Aaron and his sons as their portion forever from the children of Israel; for it is a wave offering. It shall be a wave offering from the children of Israel of the sacrifices of their peace offerings, even their wave offering to **Yahuah**.

"The holy garments of Aaron shall be for his sons after him, to be anointed in them, and to be consecrated in them. Seven days shall the son who is priest in his place put them on, when he comes into the Tent of Meeting to minister in the holy place.

"You shall take the ram of consecration and boil its meat in a holy place. Aaron and his sons shall eat the meat of the ram, and the bread that is in the basket, at the door of the Tent of Meeting. They shall eat those things with which atonement was made, to consecrate and sanctify them; but a stranger shall not eat of it, because they are holy. If anything of the meat of the consecration, or of the bread, remains to the morning, then you shall burn the remainder with fire. It shall not be eaten, because it is holy.

"You shall do so to Aaron and to his sons, according to all that I have commanded you. You shall consecrate them seven days. Every day you shall offer the bull of sin offering for atonement. You shall cleanse the altar when you make atonement for it. You shall anoint it, to sanctify it. Seven days you shall make atonement for the altar, and sanctify it; and the altar shall be most holy. Whatever touches the altar shall be holy.

"Now this is that which you shall offer on the altar: two lambs a year old day by day continually. The one lamb you shall offer in the morning; and the other lamb you shall offer at evening; and with the one lamb a tenth part of an ephah of fine flour mixed with the fourth part of a hin of beaten oil, and the fourth part of a hin of wine for a drink offering. The other lamb you shall offer at evening, and shall do to it according to the meal offering of the morning and according to its drink offering, for a pleasant aroma, an offering made by fire to **Yahuah**. It shall be a continual burnt offering throughout your generations at the door of the Tent of Meeting before **Yahuah**, where I will meet with you, to speak there to you. There I will meet with the children of Israel; and the place shall be sanctified by my glory. I will sanctify the Tent of Meeting and the altar. I will also sanctify Aaron and his sons to minister to me in the priest's office. I will dwell among the children of Israel, and will be their **Elohim**. They shall know that I am **Yahuah** their **Elohim**, who brought them out of the land of Egypt, that I might dwell among them: I am **Yahuah** their **Elohim**.

"You shall make an altar to burn incense on. You shall make it of acacia wood. Its length shall be a cubit, and its width a cubit. It shall be square, and its height shall be two cubits. Its horns shall be of one piece with it. You shall overlay it with pure gold, its top, its sides around it, and its horns; and you shall make a gold molding around it. You shall make two golden rings for it under its molding; on its two ribs, on its two sides you shall make them; and they shall be for places for poles with which to bear it. You shall make the poles of acacia wood, and overlay them with gold. You shall put it before the veil that is by the ark of the covenant, before the mercy seat that is over the covenant, where I

will meet with you. Aaron shall burn incense of sweet spices on it every morning. When he tends the lamps, he shall burn it. When Aaron lights the lamps at evening, he shall burn it, a perpetual incense before **Yahuah** throughout your generations. You shall offer no strange incense on it, nor burnt offering, nor meal offering; and you shall pour no drink offering on it. Aaron shall make atonement on its horns once in the year; with the blood of the sin offering of atonement once in the year he shall make atonement for it throughout your generations. It is most holy to **Yahuah**."

Yahuah spoke to Moses, saying, "When you take a census of the children of Israel, according to those who are counted among them, then each man shall give a ransom for his soul to **Yahuah**, when you count them; that there be no plague among them when you count them. They shall give this, everyone who passes over to those who are counted, half a shekel according to the shekel of the sanctuary (the shekel is twenty gerahs); half a shekel for an offering to **Yahuah**. Everyone who passes over to those who are counted, from twenty years old and upward, shall give the offering to **Yahuah**. The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of **Yahuah**, to make atonement for your souls. You shall take the atonement money from the children of Israel, and shall appoint it for the service of the Tent of Meeting; that it may be a memorial for the children of Israel before **Yahuah**, to make atonement for your souls."

Yahuah spoke to Moses, saying, "You shall also make a basin of bronze, and its base of bronze, in which to wash. You shall put it between the Tent of Meeting and the altar, and you shall put water in it. Aaron and his sons shall wash their hands and their feet in it. When they go into the Tent of Meeting, they shall wash with water, that they not die; or when they come near to the altar to minister, to burn an offering made by fire to **Yahuah**. So they shall wash their hands and their feet, that they not die. This shall be a statute forever to them, even to him and to his descendants throughout their generations."

Moreover **Yahuah** spoke to Moses, saying, "Also take fine spices: of liquid myrrh, five hundred shekels; and of fragrant cinnamon half as much, even two hundred and fifty; and of fragrant cane, two hundred and fifty; and of cassia five hundred, according to the shekel of the sanctuary; and a hin of olive oil. You shall make it into a holy anointing oil, a perfume compounded after the art of the perfumer: it shall be a holy anointing oil. You shall use it to anoint the Tent of Meeting, the ark of the covenant, the table and all its articles, the lamp stand and its accessories, the altar of incense, the altar of burnt offering with all its utensils, and the basin with its base. You shall sanctify them, that they may be most holy. Whatever touches them shall be holy. You shall anoint Aaron and his sons, and sanctify them, that they may minister to me in the priest's office. You shall speak to the children of Israel, saying, 'This shall be a holy anointing oil to me throughout your generations. It shall not be poured on man's flesh, and do not make any like it, according to its composition. It is holy. It shall be holy to you. Whoever compounds any like it, or whoever puts any of it on a stranger, he shall be cut off from his people.' "

Yahuah said to Moses, "Take to yourself sweet spices, gum resin, onycha, and galbanum; sweet spices with pure frankincense. There shall be an equal weight of each. You shall make incense of it, a perfume after the art of the perfumer, seasoned with salt, pure and holy. You shall beat some of it very small, and put some of it before the covenant in the Tent of Meeting, where I will meet with you. It shall be to you most holy. The incense which you shall make, according to its composition you shall not make for yourselves: it shall be to you holy for **Yahuah**. Whoever shall make any like that, to smell of it, he shall be cut off from his people."

Yahuah spoke to Moses, saying, "Behold, I have called by name Bezalel the son of Uri, the son of

Hur, of the tribe of Judah. I have filled him with the Spirit of **Yahuah**, in wisdom, and in understanding, and in knowledge, and in all kinds of workmanship, to devise skillful works, to work in gold, and in silver, and in bronze, and in cutting of stones for setting, and in carving of wood, to work in all kinds of workmanship. Behold, I myself have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the heart of all who are wise-hearted I have put wisdom, that they may make all that I have commanded you: the Tent of Meeting, the ark of the covenant, the mercy seat that is on it, all the furniture of the Tent, the table and its vessels, the pure lamp stand with all its vessels, the altar of incense, the altar of burnt offering with all its vessels, the basin and its base, the finely worked garments--the holy garments for Aaron the priest, the garments of his sons to minister in the priest's office-- the anointing oil, and the incense of sweet spices for the holy place: according to all that I have commanded you they shall do."

Yahuah spoke to Moses, saying, "Speak also to the children of Israel, saying, 'Most certainly you shall keep my Sabbaths; for it is a sign between me and you throughout your generations, that you may know that I am **Yahuah** who sanctifies you. You shall keep the Sabbath therefore, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work therein, that soul shall be cut off from among his people. Six days shall work be done, but on the seventh day is a Sabbath of solemn rest, holy to **Yahuah**. Whoever does any work on the Sabbath day shall surely be put to death. Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days **Yahuah** made heaven and earth, and on the seventh day he rested, and was refreshed.' "

When he finished speaking with him on Mount Sinai, he gave Moses the two tablets of the covenant, stone tablets, written with **Elohim**'s finger.

When the people saw that Moses delayed coming down from the mountain, the people gathered themselves together to Aaron, and said to him, "Come, make us gods, which shall go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we don't know what has become of him."

Aaron said to them, "Take off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them to me."

All the people took off the golden rings which were in their ears, and brought them to Aaron. He received what they handed him, fashioned it with an engraving tool, and made it a molded calf. Then they said, "These are your gods, Israel, which brought you up out of the land of Egypt."

When Aaron saw this, he built an altar before it; and Aaron made a proclamation, and said, "Tomorrow shall be a feast to **Yahuah**."

They rose up early on the next day, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

Yahuah spoke to Moses, "Go, get down; for your people, who you brought up out of the land of Egypt, have corrupted themselves! They have turned away quickly out of the way which I commanded them. They have made themselves a molded calf, and have worshiped it, and have sacrificed to it, and said, 'These are your gods, Israel, which brought you up out of the land of Egypt.' "

Yahuah said to Moses, "I have seen these people, and behold, they are a stiff-necked people. Now therefore leave me alone, that my wrath may burn hot against them, and that I may consume them;

and I will make of you a great nation."

Moses begged **Yahuah** his **Elohim**, and said, "**Yahuah**, why does your wrath burn hot against your people, that you have brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians talk, saying, 'He brought them out for evil, to kill them in the mountains, and to consume them from the surface of the earth?' Turn from your fierce wrath, and turn away from this evil against your people. Remember Abraham, Isaac, and Israel, your servants, to whom you swore by your own self, and said to them, 'I will multiply your offspring as the stars of the sky, and all this land that I have spoken of I will give to your offspring, and they shall inherit it forever.' "

So **Yahuah** turned away from the evil which he said he would do to his people.

Moses turned, and went down from the mountain, with the two tablets of the covenant in his hand; tablets that were written on both their sides. They were written on one side and on the other. The tablets were the work of **Elohim**, and the writing was the writing of **Elohim**, engraved on the tablets.

When Joshua heard the noise of the people as they shouted, he said to Moses, "There is the noise of war in the camp."

He said, "It isn't the voice of those who shout for victory. It is not the voice of those who cry for being overcome; but the noise of those who sing that I hear." As soon as he came near to the camp, he saw the calf and the dancing. Then Moses' anger grew hot, and he threw the tablets out of his hands, and broke them beneath the mountain. He took the calf which they had made, and burned it with fire, ground it to powder, and scattered it on the water, and made the children of Israel drink it.

Moses said to Aaron, "What did these people do to you, that you have brought a great sin on them?"

Aaron said, "Don't let the anger of my master grow hot. You know the people, that they are set on evil. For they said to me, 'Make us gods, which shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we don't know what has become of him.' I said to them, 'Whoever has any gold, let them take it off.' So they gave it to me; and I threw it into the fire, and out came this calf."

When Moses saw that the people were out of control, (for Aaron had let them lose control, causing derision among their enemies), then Moses stood in the gate of the camp, and said, "Whoever is on **Yahuah's** side, come to me!"

All the sons of Levi gathered themselves together to him. He said to them, "**Yahuah**, the **Elohim** of Israel, says, 'Every man put his sword on his thigh, and go back and forth from gate to gate throughout the camp, and every man kill his brother, and every man his companion, and every man his neighbor.' " The sons of Levi did according to the word of Moses. About three thousand men fell of the people that day. Moses said, "Consecrate yourselves today to **Yahuah**, for every man was against his son and against his brother, that he may give you a blessing today."

On the next day, Moses said to the people, "You have sinned a great sin. Now I will go up to **Yahuah**. Perhaps I shall make atonement for your sin."

Moses returned to **Yahuah**, and said, "Oh, this people have sinned a great sin, and have made themselves gods of gold. Yet now, if you will, forgive their sin--and if not, please blot me out of your book which you have written."

Yahuah said to Moses, "Whoever has sinned against me, I will blot him out of my book. Now go, lead the people to the place of which I have spoken to you. Behold, my angel shall go before you. Nevertheless, in the day when I punish, I will punish them for their sin." **Yahuah** struck the people, because of what they did with the calf, which Aaron made.

Yahuah spoke to Moses, "Depart, go up from here, you and the people that you have brought up out of the land of Egypt, to the land of which I swore to Abraham, to Isaac, and to Jacob, saying, 'I will give it to your offspring.' I will send an angel before you; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite. Go to a land flowing with milk and honey; but I will not go up among you, for you are a stiff-necked people, lest I consume you on the way."

When the people heard this evil news, they mourned; and no one put on his jewelry.

Yahuah had said to Moses, "Tell the children of Israel, 'You are a stiff-necked people. If I were to go up among you for one moment, I would consume you. Therefore now take off your jewelry from you, that I may know what to do to you.' "

The children of Israel stripped themselves of their jewelry from Mount Horeb onward.

Now Moses used to take the tent and pitch it outside the camp, far away from the camp, and he called it "The Tent of Meeting." Everyone who sought **Yahuah** went out to the Tent of Meeting, which was outside the camp. When Moses went out to the Tent, all the people rose up, and stood, everyone at their tent door, and watched Moses, until he had gone into the Tent. When Moses entered into the Tent, the pillar of cloud descended, stood at the door of the Tent, and **Yahuah** spoke with Moses. All the people saw the pillar of cloud stand at the door of the Tent, and all the people rose up and worshiped, everyone at their tent door. **Yahuah** spoke to Moses face to face, as a man speaks to his friend. He turned again into the camp, but his servant Joshua, the son of Nun, a young man, didn't depart from the Tent.

Moses said to **Yahuah**, "Behold, you tell me, 'Bring up this people;' and you haven't let me know whom you will send with me. Yet you have said, 'I know you by name, and you have also found favor in my sight.' Now therefore, if I have found favor in your sight, please show me your way, now, that I may know you, so that I may find favor in your sight; and consider that this nation is your people."

He said, "My presence will go with you, and I will give you rest."

Moses said to him, "If your presence doesn't go with me, don't carry us up from here. For how would people know that I have found favor in your sight, I and your people? Isn't it that you go with us, so that we are separated, I and your people, from all the people who are on the surface of the earth?"

Yahuah said to Moses, "I will do this thing also that you have spoken; for you have found favor in my sight, and I know you by name."

Moses said, "Please show me your glory."

He said, "I will make all my goodness pass before you, and will proclaim **Yahuah**'s name before you. I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." He said, "You cannot see my face, for man may not see me and live." **Yahuah** also said, "Behold, there is a place by me, and you shall stand on the rock. It will happen, while my glory passes by, that I will put you in a cleft of the rock, and will cover you with my hand until I have passed by; then I will

take away my hand, and you will see my back; but my face shall not be seen."

Yahuah said to Moses, "Chisel two stone tablets like the first. I will write on the tablets the words that were on the first tablets, which you broke. Be ready by the morning, and come up in the morning to Mount Sinai, and present yourself there to me on the top of the mountain. No one shall come up with you or be seen anywhere on the mountain. Do not let the flocks or herds graze in front of that mountain."

He chiseled two tablets of stone like the first; then Moses rose up early in the morning, and went up to Mount Sinai, as **Yahuah** had commanded him, and took in his hand two stone tablets. **Yahuah** descended in the cloud, and stood with him there, and proclaimed **Yahuah's** name. **Yahuah** passed by before him, and proclaimed, "**Yahuah! Yahuah**, a merciful and gracious **Elohim**, slow to anger, and abundant in loving kindness and truth, keeping loving kindness for thousands, forgiving iniquity and disobedience and sin; and who will by no means clear the guilty, visiting the iniquity of the fathers on the children, and on the children's children, on the third and on the fourth generation."

Moses hurried and bowed his head toward the earth, and worshiped. He said, "If now I have found favor in your sight, **Yahuah**, please let **Yahuah** go among us, even though this is a stiff-necked people; pardon our iniquity and our sin, and take us for your inheritance."

He said, "Behold, I make a covenant: before all your people I will do marvels, such as have not been worked in all the earth, nor in any nation; and all the people among whom you are shall see the work of **Yahuah**; for it is an awesome thing that I do with you. Observe that which I command you today. Behold, I will drive out before you the Amorite, the Canaanite, the Hittite, the Perizzite, the Hivite, and the Jebusite. Be careful, lest you make a covenant with the inhabitants of the land where you are going, lest it be for a snare among you; but you shall break down their altars, and dash in pieces their pillars, and you shall cut down their Asherah poles; for you shall worship no other god; for **Yahuah**, whose name is Jealous, is a jealous **Elohim**.

"Don't make a covenant with the inhabitants of the land, lest they play the prostitute after their gods, and sacrifice to their gods, and one call you and you eat of his sacrifice; and you take of their daughters to your sons, and their daughters play the prostitute after their gods, and make your sons play the prostitute after their gods.

"You shall make no cast idols for yourselves.

"You shall keep the feast of unleavened bread. Seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month Abib; for in the month Abib you came out of Egypt.

"All that opens the womb is mine; and all your livestock that is male, the firstborn of cow and sheep. You shall redeem the firstborn of a donkey with a lamb. If you will not redeem it, then you shall break its neck. You shall redeem all the firstborn of your sons. No one shall appear before me empty.

"Six days you shall work, but on the seventh day you shall rest: in plowing time and in harvest you shall rest.

"You shall observe the feast of weeks with the first fruits of wheat harvest, and the feast of harvest at the year's end. Three times in the year all your males shall appear before **Yahuah**, the **Elohim** of Israel. For I will drive out nations before you and enlarge your borders; neither shall any man desire

your land when you go up to appear before **Yahuah**, your **Elohim**, three times in the year.

"You shall not offer the blood of my sacrifice with leavened bread. The sacrifice of the feast of the Passover shall not be left to the morning.

"You shall bring the first of the first fruits of your ground to the house of **Yahuah** your **Elohim**.

"You shall not boil a young goat in its mother's milk."

Yahuah said to Moses, "Write these words; for in accordance with these words I have made a covenant with you and with Israel."

He was there with **Yahuah** forty days and forty nights; he neither ate bread, nor drank water. He wrote on the tablets the words of the covenant, the ten commandments.

When Moses came down from Mount Sinai with the two tablets of the covenant in Moses' hand, when he came down from the mountain, Moses didn't know that the skin of his face shone by reason of his speaking with him. When Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come near him. Moses called to them, and Aaron and all the rulers of the congregation returned to him; and Moses spoke to them. Afterward all the children of Israel came near, and he gave them all the commandments that **Yahuah** had spoken with him on Mount Sinai. When Moses was done speaking with them, he put a veil on his face. But when Moses went in before **Yahuah** to speak with him, he took the veil off, until he came out; and he came out, and spoke to the children of Israel that which he was commanded. The children of Israel saw Moses' face, that the skin of Moses' face shone; so Moses put the veil on his face again, until he went in to speak with him.

Moses assembled all the congregation of the children of Israel, and said to them, "These are the words which **Yahuah** has commanded, that you should do them. 'Six days shall work be done, but on the seventh day there shall be a holy day for you, a Sabbath of solemn rest to **Yahuah**: whoever does any work in it shall be put to death. You shall kindle no fire throughout your habitations on the Sabbath day.' "

Moses spoke to all the congregation of the children of Israel, saying, "This is the thing which **Yahuah** commanded, saying, 'Take from among you an offering to **Yahuah**. Whoever is of a willing heart, let him bring it as **Yahuah**'s offering: gold, silver, bronze, blue, purple, scarlet, fine linen, goats' hair, rams' skins dyed red, sea cow hides, acacia wood, oil for the light, spices for the anointing oil and for the sweet incense, onyx stones, and stones to be set for the ephod and for the breastplate.

" 'Let every wise-hearted man among you come, and make all that **Yahuah** has commanded: the tabernacle, its outer covering, its roof, its clasps, its boards, its bars, its pillars, and its sockets; the ark, and its poles, the mercy seat, the veil of the screen; the table with its poles and all its vessels, and the show bread; the lamp stand also for the light, with its vessels, its lamps, and the oil for the light; and the altar of incense with its poles, the anointing oil, the sweet incense, the screen for the door, at the door of the tabernacle; the altar of burnt offering, with its grating of bronze, its poles, and all its vessels, the basin and its base; the hangings of the court, its pillars, their sockets, and the screen for the gate of the court; the pins of the tabernacle, the pins of the court, and their cords; the finely worked garments for ministering in the holy place--the holy garments for Aaron the priest, and the garments of his sons--to minister in the priest's office.' "

All the congregation of the children of Israel departed from the presence of Moses. They came,

everyone whose heart stirred him up, and everyone whom his spirit made willing, and brought **Yahuah**'s offering for the work of the Tent of Meeting, and for all of its service, and for the holy garments. They came, both men and women, as many as were willing-hearted, and brought brooches, earrings, signet rings, and armlets, all jewels of gold; even every man who offered an offering of gold to **Yahuah**. Everyone with whom was found blue, purple, scarlet, fine linen, goats' hair, rams' skins dyed red, and sea cow hides, brought them. Everyone who offered an offering of silver and bronze brought **Yahuah**'s offering; and everyone with whom was found acacia wood for any work of the service, brought it. All the women who were wise-hearted spun with their hands, and brought that which they had spun: the blue, the purple, the scarlet, and the fine linen. All the women whose heart stirred them up in wisdom spun the goats' hair. The rulers brought the onyx stones and the stones to be set for the ephod and for the breastplate; with the spice and the oil for the light, for the anointing oil, and for the sweet incense. The children of Israel brought a free will offering to **Yahuah**; every man and woman whose heart made them willing to bring for all the work, which **Yahuah** had commanded to be made by Moses.

Moses said to the children of Israel, "Behold, **Yahuah** has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. He has filled him with the Spirit of **Yahuah**, in wisdom, in understanding, in knowledge, and in all kinds of workmanship; and to make skillful works, to work in gold, in silver, in bronze, in cutting of stones for setting, and in carving of wood, to work in all kinds of skillful workmanship. He has put in his heart that he may teach, both he and Oholiab, the son of Ahisamach, of the tribe of Dan. He has filled them with wisdom of heart to work all kinds of workmanship, of the engraver, of the skillful workman, and of the embroiderer, in blue, in purple, in scarlet, and in fine linen, and of the weaver, even of those who do any workmanship, and of those who make skillful works.

"Bezalel and Oholiab shall work with every wise-hearted man, in whom **Yahuah** has put wisdom and understanding to know how to do all the work for the service of the sanctuary, according to all that **Yahuah** has commanded."

Moses called Bezalel and Oholiab, and every wise-hearted man, in whose heart **Yahuah** had put wisdom, even everyone whose heart stirred him up to come to the work to do it. They received from Moses all the offering which the children of Israel had brought for the work of the service of the sanctuary, with which to make it. They kept bringing free will offerings to him every morning. All the wise men, who performed all the work of the sanctuary, each came from his work which he did. They spoke to Moses, saying, "The people have brought much more than enough for the service of the work which **Yahuah** commanded to make."

Moses gave a commandment, and they caused it to be proclaimed throughout the camp, saying, "Let neither man nor woman make anything else for the offering for the sanctuary." So the people were restrained from bringing. For the stuff they had was sufficient to do all the work, and too much.

All the wise-hearted men among those who did the work made the tabernacle with ten curtains of fine twined linen, blue, purple, and scarlet. They made them with cherubim, the work of a skillful workman. The length of each curtain was twenty-eight cubits, and the width of each curtain four cubits. All the curtains had one measure. He coupled five curtains to one another, and the other five curtains he coupled to one another. He made loops of blue on the edge of the one curtain from the edge in the coupling. Likewise he made in the edge of the curtain that was outermost in the second coupling. He made fifty loops in the one curtain, and he made fifty loops in the edge of the curtain that was in the second coupling. The loops were opposite to one another. He made fifty clasps of

gold, and coupled the curtains to one another with the clasps: so the tabernacle was a unit.

He made curtains of goats' hair for a covering over the tabernacle. He made them eleven curtains. The length of each curtain was thirty cubits, and four cubits the width of each curtain. The eleven curtains had one measure. He coupled five curtains by themselves, and six curtains by themselves. He made fifty loops on the edge of the curtain that was outermost in the coupling, and he made fifty loops on the edge of the curtain which was outermost in the second coupling. He made fifty clasps of bronze to couple the tent together, that it might be a unit. He made a covering for the tent of rams' skins dyed red, and a covering of sea cow hides above.

He made the boards for the tabernacle of acacia wood, standing up. Ten cubits was the length of a board, and a cubit and a half the width of each board. Each board had two tenons, joined to one another. He made all the boards of the tabernacle this way. He made the boards for the tabernacle, twenty boards for the south side southward. He made forty sockets of silver under the twenty boards: two sockets under one board for its two tenons, and two sockets under another board for its two tenons. For the second side of the tabernacle, on the north side, he made twenty boards and their forty sockets of silver: two sockets under one board, and two sockets under another board. For the far part of the tabernacle westward he made six boards. He made two boards for the corners of the tabernacle in the far part. They were double beneath, and in the same way they were all the way to its top to one ring. He did this to both of them in the two corners. There were eight boards and their sockets of silver, sixteen sockets--under every board two sockets.

He made bars of acacia wood: five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the hinder part westward. He made the middle bar to pass through in the middle of the boards from the one end to the other. He overlaid the boards with gold, and made their rings of gold as places for the bars, and overlaid the bars with gold.

He made the veil of blue, purple, scarlet, and fine twined linen, with cherubim. He made it the work of a skillful workman. He made four pillars of acacia for it, and overlaid them with gold. Their hooks were of gold. He cast four sockets of silver for them. He made a screen for the door of the tent, of blue, purple, scarlet, and fine twined linen, the work of an embroiderer; and the five pillars of it with their hooks. He overlaid their capitals and their fillets with gold, and their five sockets were of bronze.

Bezalel made the ark of acacia wood. Its length was two and a half cubits, and its width a cubit and a half, and a cubit and a half its height. He overlaid it with pure gold inside and outside, and made a molding of gold for it around it. He cast four rings of gold for it, in its four feet--two rings on its one side, and two rings on its other side. He made poles of acacia wood, and overlaid them with gold. He put the poles into the rings on the sides of the ark, to bear the ark. He made a mercy seat of pure gold. Its length was two and a half cubits, and a cubit and a half its width. He made two cherubim of gold. He made them of beaten work, at the two ends of the mercy seat: one cherub at the one end, and one cherub at the other end. He made the cherubim of one piece with the mercy seat at its two ends. The cherubim spread out their wings above, covering the mercy seat with their wings, with their faces toward one another. The faces of the cherubim were toward the mercy seat.

He made the table of acacia wood. Its length was two cubits, and its width was a cubit, and its height was a cubit and a half. He overlaid it with pure gold, and made a gold molding around it. He made a border of a hand's width around it, and made a golden molding on its border around it. He

cast four rings of gold for it, and put the rings in the four corners that were on its four feet. The rings were close by the border, the places for the poles to carry the table. He made the poles of acacia wood, and overlaid them with gold, to carry the table. He made the vessels which were on the table, its dishes, its spoons, its bowls, and its pitchers with which to pour out, of pure gold.

He made the lamp stand of pure gold. He made the lamp stand of beaten work. Its base, its shaft, its cups, its buds, and its flowers were of one piece with it. There were six branches going out of its sides: three branches of the lamp stand out of its one side, and three branches of the lamp stand out of its other side: three cups made like almond blossoms in one branch, a bud and a flower, and three cups made like almond blossoms in the other branch, a bud and a flower; so for the six branches going out of the lamp stand. In the lamp stand were four cups made like almond blossoms, its buds and its flowers; and a bud under two branches of one piece with it, and a bud under two branches of one piece with it, for the six branches going out of it. Their buds and their branches were of one piece with it. The whole thing was one beaten work of pure gold. He made its seven lamps, and its snuffers, and its snuff dishes, of pure gold. He made it of a talent of pure gold, with all its vessels.

He made the altar of incense of acacia wood. It was square: its length was a cubit, and its width a cubit. Its height was two cubits. Its horns were of one piece with it. He overlaid it with pure gold: its top, its sides around it, and its horns. He made a gold molding around it. He made two golden rings for it under its molding crown, on its two ribs, on its two sides, for places for poles with which to carry it. He made the poles of acacia wood, and overlaid them with gold. He made the holy anointing oil and the pure incense of sweet spices, after the art of the perfumer.

He made the altar of burnt offering of acacia wood. It was square. Its length was five cubits, its width was five cubits, and its height was three cubits. He made its horns on its four corners. Its horns were of one piece with it, and he overlaid it with bronze. He made all the vessels of the altar: the pots, the shovels, the basins, the forks, and the fire pans. He made all its vessels of bronze. He made for the altar a grating of a network of bronze, under the ledge around it beneath, reaching halfway up. He cast four rings for the four corners of bronze grating, to be places for the poles. He made the poles of acacia wood, and overlaid them with bronze. He put the poles into the rings on the sides of the altar, with which to carry it. He made it hollow with planks.

He made the basin of bronze, and its base of bronze, out of the mirrors of the ministering women who ministered at the door of the Tent of Meeting.

He made the court: for the south side southward the hangings of the court were of fine twined linen, one hundred cubits; their pillars were twenty, and their sockets twenty, of bronze; the hooks of the pillars and their fillets were of silver. For the north side one hundred cubits, their pillars twenty, and their sockets twenty, of bronze; the hooks of the pillars, and their fillets, of silver. For the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars, and their fillets, of silver. For the east side eastward fifty cubits, the hangings for the one side were fifteen cubits; their pillars three, and their sockets three; and so for the other side: on this hand and that hand by the gate of the court were hangings of fifteen cubits; their pillars three, and their sockets three. All the hangings around the court were of fine twined linen. The sockets for the pillars were of bronze. The hooks of the pillars and their fillets were of silver. Their capitals were overlaid with silver. All the pillars of the court had silver bands. The screen for the gate of the court was the work of the embroiderer, of blue, purple, scarlet, and fine twined linen. Twenty cubits was the length, and the height along the width was five cubits, like the hangings of the court. Their pillars were four,

and their sockets four, of bronze; their hooks of silver, and the overlaying of their capitals, and their fillets, of silver. All the pins of the tabernacle, and around the court, were of bronze.

These are the amounts of materials used for the tabernacle, even the Tabernacle of the Testimony, as they were counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, the son of Aaron the priest. Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that **Yahuah** commanded Moses. With him was Oholiab, the son of Ahisamach, of the tribe of Dan, an engraver, and a skillful workman, and an embroiderer in blue, in purple, in scarlet, and in fine linen.

All the gold that was used for the work in all the work of the sanctuary, even the gold of the offering, was twenty-nine talents and seven hundred thirty shekels, according to the shekel of the sanctuary. The silver of those who were counted of the congregation was one hundred talents and one thousand seven hundred seventy-five shekels, according to the shekel of the sanctuary: a beka a head, that is, half a shekel, according to the shekel of the sanctuary, for everyone who passed over to those who were counted, from twenty years old and upward, for six hundred three thousand five hundred fifty men. The one hundred talents of silver were for casting the sockets of the sanctuary and the sockets of the veil: one hundred sockets for the one hundred talents, one talent per socket. From the one thousand seven hundred seventy-five shekels he made hooks for the pillars, overlaid their capitals, and made fillets for them. The bronze of the offering was seventy talents and two thousand four hundred shekels. With this he made the sockets to the door of the Tent of Meeting, the bronze altar, the bronze grating for it, all the vessels of the altar, the sockets around the court, the sockets of the gate of the court, all the pins of the tabernacle, and all the pins around the court.

Of the blue, purple, and scarlet, they made finely worked garments for ministering in the holy place, and made the holy garments for Aaron, as **Yahuah** commanded Moses.

He made the ephod of gold, blue, purple, scarlet, and fine twined linen. They beat the gold into thin plates, and cut it into wires, to work it in with the blue, the purple, the scarlet, and the fine linen, the work of the skillful workman. They made shoulder straps for it, joined together. It was joined together at the two ends. The skillfully woven band that was on it, with which to fasten it on, was of the same piece, like its work: of gold, of blue, purple, scarlet, and fine twined linen, as **Yahuah** commanded Moses.

They worked the onyx stones, enclosed in settings of gold, engraved with the engravings of a signet, according to the names of the children of Israel. He put them on the shoulder straps of the ephod, to be stones of memorial for the children of Israel, as **Yahuah** commanded Moses.

He made the breastplate, the work of a skillful workman, like the work of the ephod: of gold, of blue, purple, scarlet, and fine twined linen. It was square. They made the breastplate double. Its length was a span, and its width a span, being double. They set in it four rows of stones. A row of ruby, topaz, and beryl was the first row; and the second row, a turquoise, a sapphire, and an emerald; and the third row, a jacinth, an agate, and an amethyst; and the fourth row, a chrysolite, an onyx, and a jasper. They were enclosed in gold settings. The stones were according to the names of the children of Israel, twelve, according to their names; like the engravings of a signet, everyone according to his name, for the twelve tribes. They made on the breastplate chains like cords, of braided work of pure gold. They made two settings of gold, and two gold rings, and put the two rings on the two ends of the breastplate. They put the two braided chains of gold in the two rings at the ends of the breastplate. The other two ends of the two braided chains they put on the two settings, and put them

on the shoulder straps of the ephod, in its front. They made two rings of gold, and put them on the two ends of the breastplate, on its edge, which was toward the side of the ephod inward. They made two more rings of gold, and put them on the two shoulder straps of the ephod underneath, in its front, close by its coupling, above the skillfully woven band of the ephod. They bound the breastplate by its rings to the rings of the ephod with a lace of blue, that it might be on the skillfully woven band of the ephod, and that the breastplate might not come loose from the ephod, as **Yahuah** commanded Moses.

He made the robe of the ephod of woven work, all of blue. The opening of the robe in the middle of it was like the opening of a coat of mail, with a binding around its opening, that it should not be torn. They made on the skirts of the robe pomegranates of blue, purple, scarlet, and twined linen. They made bells of pure gold, and put the bells between the pomegranates around the skirts of the robe, between the pomegranates; a bell and a pomegranate, a bell and a pomegranate, around the skirts of the robe, to minister in, as **Yahuah** commanded Moses.

They made the tunics of fine linen of woven work for Aaron and for his sons, the turban of fine linen, the linen headbands of fine linen, the linen trousers of fine twined linen, the sash of fine twined linen, blue, purple, and scarlet, the work of the embroiderer, as **Yahuah** commanded Moses.

They made the plate of the holy crown of pure gold, and wrote on it an inscription, like the engravings of a signet: "HOLY TO YAHUAH". They tied to it a lace of blue, to fasten it on the turban above, as **Yahuah** commanded Moses.

Thus all the work of the tabernacle of the Tent of Meeting was finished. The children of Israel did according to all that **Yahuah** commanded Moses; so they did. They brought the tabernacle to Moses: the tent, with all its furniture, its clasps, its boards, its bars, its pillars, its sockets, the covering of rams' skins dyed red, the covering of sea cow hides, the veil of the screen, the ark of the covenant with its poles, the mercy seat, the table, all its vessels, the show bread, the pure lamp stand, its lamps, even the lamps to be set in order, all its vessels, the oil for the light, the golden altar, the anointing oil, the sweet incense, the screen for the door of the Tent, the bronze altar, its grating of bronze, its poles, all of its vessels, the basin and its base, the hangings of the court, its pillars, its sockets, the screen for the gate of the court, its cords, its pins, and all the instruments of the service of the tabernacle, for the Tent of Meeting, the finely worked garments for ministering in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office. According to all that **Yahuah** commanded Moses, so the children of Israel did all the work. Moses saw all the work, and behold, they had done it as **Yahuah** had commanded. They had done so; and Moses blessed them.

Yahuah spoke to Moses, saying, "On the first day of the first month you shall raise up the tabernacle of the Tent of Meeting. You shall put the ark of the covenant in it, and you shall screen the ark with the veil. You shall bring in the table, and set in order the things that are on it. You shall bring in the lamp stand, and light its lamps. You shall set the golden altar for incense before the ark of the covenant, and put the screen of the door to the tabernacle.

"You shall set the altar of burnt offering before the door of the tabernacle of the Tent of Meeting. You shall set the basin between the Tent of Meeting and the altar, and shall put water therein. You shall set up the court around it, and hang up the screen of the gate of the court.

"You shall take the anointing oil, and anoint the tabernacle and all that is in it, and shall make it holy, and all its furniture, and it will be holy. You shall anoint the altar of burnt offering, with all its

vessels, and sanctify the altar, and the altar will be most holy. You shall anoint the basin and its base, and sanctify it.

"You shall bring Aaron and his sons to the door of the Tent of Meeting, and shall wash them with water. You shall put on Aaron the holy garments; and you shall anoint him, and sanctify him, that he may minister to me in the priest's office. You shall bring his sons, and put tunics on them. You shall anoint them, as you anointed their father, that they may minister to me in the priest's office. Their anointing shall be to them for an everlasting priesthood throughout their generations." Moses did so. According to all that **Yahuah** commanded him, so he did.

In the first month in the second year, on the first day of the month, the tabernacle was raised up. Moses raised up the tabernacle, and laid its sockets, and set up its boards, and put in its bars, and raised up its pillars. He spread the covering over the tent, and put the roof of the tabernacle above on it, as **Yahuah** commanded Moses. He took and put the covenant into the ark, and set the poles on the ark, and put the mercy seat above on the ark. He brought the ark into the tabernacle, and set up the veil of the screen, and screened the ark of the covenant, as **Yahuah** commanded Moses. He put the table in the Tent of Meeting, on the north side of the tabernacle, outside of the veil. He set the bread in order on it before **Yahuah**, as **Yahuah** commanded Moses. He put the lamp stand in the Tent of Meeting, opposite the table, on the south side of the tabernacle. He lit the lamps before **Yahuah**, as **Yahuah** commanded Moses. He put the golden altar in the Tent of Meeting before the veil; and he burned incense of sweet spices on it, as **Yahuah** commanded Moses. He put up the screen of the door to the tabernacle. He set the altar of burnt offering at the door of the tabernacle of the Tent of Meeting, and offered on it the burnt offering and the meal offering, as **Yahuah** commanded Moses. He set the basin between the Tent of Meeting and the altar, and put water therein, with which to wash. Moses, Aaron, and his sons washed their hands and their feet there. When they went into the Tent of Meeting, and when they came near to the altar, they washed, as **Yahuah** commanded Moses. He raised up the court around the tabernacle and the altar, and set up the screen of the gate of the court. So Moses finished the work.

Then the cloud covered the Tent of Meeting, and **Yahuah's** glory filled the tabernacle. Moses wasn't able to enter into the Tent of Meeting, because the cloud stayed on it, and **Yahuah's** glory filled the tabernacle. When the cloud was taken up from over the tabernacle, the children of Israel went onward, throughout all their journeys; but if the cloud wasn't taken up, then they didn't travel until the day that it was taken up. For the cloud of **Yahuah** was on the tabernacle by day, and there was fire in the cloud by night, in the sight of all the house of Israel, throughout all their journeys.

LEVITICUS

Yahuah called to Moses, and spoke to him from the Tent of Meeting, saying, "Speak to the children of Israel, and tell them, 'When anyone of you offers an offering to **Yahuah**, you shall offer your offering of the livestock, from the herd and from the flock.

" 'If his offering is a burnt offering from the herd, he shall offer a male without defect. He shall offer it at the door of the Tent of Meeting, that he may be accepted before **Yahuah**. He shall lay his hand on the head of the burnt offering, and it shall be accepted for him to make atonement for him. He shall kill the bull before **Yahuah**. Aaron's sons, the priests, shall present the blood and sprinkle the blood around on the altar that is at the door of the Tent of Meeting. He shall skin the burnt offering, and cut it into pieces. The sons of Aaron the priest shall put fire on the altar, and lay wood in order on the fire; and Aaron's sons, the priests, shall lay the pieces, the head, and the fat in order on the wood that is on the fire which is on the altar; but he shall wash its innards and its legs with water. The priest shall burn all of it on the altar, for a burnt offering, an offering made by fire, of a pleasant aroma to **Yahuah**.

" 'If his offering is from the flock, from the sheep or from the goats, for a burnt offering, he shall offer a male without defect. He shall kill it on the north side of the altar before **Yahuah**. Aaron's sons, the priests, shall sprinkle its blood around on the altar. He shall cut it into its pieces, with its head and its fat. The priest shall lay them in order on the wood that is on the fire which is on the altar, but the innards and the legs he shall wash with water. The priest shall offer the whole, and burn it on the altar. It is a burnt offering, an offering made by fire, of a pleasant aroma to **Yahuah**.

" 'If his offering to **Yahuah** is a burnt offering of birds, then he shall offer his offering from turtledoves or of young pigeons. The priest shall bring it to the altar, and wring off its head, and burn it on the altar; and its blood shall be drained out on the side of the altar; and he shall take away its crop and its feathers, and cast it beside the altar on the east part, in the place of the ashes. He shall tear it by its wings, but shall not divide it apart. The priest shall burn it on the altar, on the wood that is on the fire. It is a burnt offering, an offering made by fire, of a pleasant aroma to **Yahuah**.

" 'When anyone offers an offering of a meal offering to **Yahuah**, his offering shall be of fine flour. He shall pour oil on it, and put frankincense on it. He shall bring it to Aaron's sons, the priests. He shall take his handful of its fine flour, and of its oil, with all its frankincense, and the priest shall burn its memorial on the altar, an offering made by fire, of a pleasant aroma to **Yahuah**. That which is left of the meal offering shall be Aaron's and his sons'. It is a most holy part of the offerings of **Yahuah** made by fire.

" 'When you offer an offering of a meal offering baked in the oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers anointed with oil. If your offering is a meal offering made on a griddle, it shall be of unleavened fine flour, mixed with oil. You shall cut it in pieces, and pour oil on it. It is a meal offering. If your offering is a meal offering of the pan, it shall be made of fine flour with oil. You shall bring the meal offering that is made of these things to **Yahuah**. It shall be presented to the priest, and he shall bring it to the altar. The priest shall take from the meal offering its memorial, and shall burn it on the altar, an offering made by fire, of a pleasant aroma to **Yahuah**. That which is left of the meal offering shall be Aaron's and his sons'. It is a most holy part of the offerings of **Yahuah** made by fire.

" 'No meal offering which you shall offer to **Yahuah** shall be made with yeast; for you shall burn

no yeast, nor any honey, as an offering made by fire to **Yahuah**. As an offering of first fruits you shall offer them to **Yahuah**, but they shall not rise up as a pleasant aroma on the altar. Every offering of your meal offering you shall season with salt. You shall not allow the salt of the covenant of your **Elohim** to be lacking from your meal offering. With all your offerings you shall offer salt.

" 'If you offer a meal offering of first fruits to **Yahuah**, you shall offer for the meal offering of your first fruits fresh heads of grain parched with fire and crushed. You shall put oil on it and lay frankincense on it. It is a meal offering. The priest shall burn as its memorial part of its crushed grain and part of its oil, along with all its frankincense. It is an offering made by fire to **Yahuah**.

" 'If his offering is a sacrifice of peace offerings, if he offers it from the herd, whether male or female, he shall offer it without defect before **Yahuah**. He shall lay his hand on the head of his offering, and kill it at the door of the Tent of Meeting. Aaron's sons, the priests, shall sprinkle the blood around on the altar. He shall offer of the sacrifice of peace offerings an offering made by fire to **Yahuah**. The fat that covers the innards, and all the fat that is on the innards, and the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys, he shall take away. Aaron's sons shall burn it on the altar on the burnt offering, which is on the wood that is on the fire: it is an offering made by fire, of a pleasant aroma to **Yahuah**.

" 'If his offering for a sacrifice of peace offerings to **Yahuah** is from the flock, either male or female, he shall offer it without defect. If he offers a lamb for his offering, then he shall offer it before **Yahuah**; and he shall lay his hand on the head of his offering, and kill it before the Tent of Meeting. Aaron's sons shall sprinkle its blood around on the altar. He shall offer from the sacrifice of peace offerings an offering made by fire to **Yahuah**; its fat, the entire tail fat, he shall take away close to the backbone; and the fat that covers the entrails, and all the fat that is on the entrails, and the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys, he shall take away. The priest shall burn it on the altar: it is the food of the offering made by fire to **Yahuah**.

" 'If his offering is a goat, then he shall offer it before **Yahuah**. He shall lay his hand on its head, and kill it before the Tent of Meeting; and the sons of Aaron shall sprinkle its blood around on the altar. He shall offer from it as his offering, an offering made by fire to **Yahuah**; the fat that covers the innards, and all the fat that is on the innards, and the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys, he shall take away. The priest shall burn them on the altar: it is the food of the offering made by fire, for a pleasant aroma; all the fat is **Yahuah's**.

" 'It shall be a perpetual statute throughout your generations in all your dwellings, that you shall eat neither fat nor blood.' "

Yahuah spoke to Moses, saying, "Speak to the children of Israel, saying, 'If anyone sins unintentionally, in any of the things which **Yahuah** has commanded not to be done, and does any one of them, if the anointed priest sins so as to bring guilt on the people, then let him offer for his sin which he has sinned a young bull without defect to **Yahuah** for a sin offering. He shall bring the bull to the door of the Tent of Meeting before **Yahuah**; and he shall lay his hand on the head of the bull, and kill the bull before **Yahuah**. The anointed priest shall take some of the blood of the bull, and bring it to the Tent of Meeting. The priest shall dip his finger in the blood, and sprinkle some of the blood seven times before **Yahuah**, before the veil of the sanctuary. The priest shall put some of the blood on the horns of the altar of sweet incense before **Yahuah**, which is in the Tent of Meeting; and

he shall pour out the rest of the blood of the bull at the base of the altar of burnt offering, which is at the door of the Tent of Meeting. He shall take all the fat of the bull of the sin offering from it: the fat that covers the innards, and all the fat that is on the innards, and the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys, he shall remove, as it is removed from the bull of the sacrifice of peace offerings. The priest shall burn them on the altar of burnt offering. He shall carry the bull's skin, all its meat, with its head, and with its legs, its innards, and its dung --all the rest of the bull--outside of the camp to a clean place where the ashes are poured out, and burn it on wood with fire. It shall be burned where the ashes are poured out.

" 'If the whole congregation of Israel sins, and the thing is hidden from the eyes of the assembly, and they have done any of the things which **Yahuah** has commanded not to be done, and are guilty; when the sin in which they have sinned is known, then the assembly shall offer a young bull for a sin offering, and bring it before the Tent of Meeting. The elders of the congregation shall lay their hands on the head of the bull before **Yahuah**; and the bull shall be killed before **Yahuah**. The anointed priest shall bring some of the blood of the bull to the Tent of Meeting. The priest shall dip his finger in the blood and sprinkle it seven times before **Yahuah**, before the veil. He shall put some of the blood on the horns of the altar which is before **Yahuah**, that is in the Tent of Meeting; and the rest of the blood he shall pour out at the base of the altar of burnt offering, which is at the door of the Tent of Meeting. All its fat he shall take from it, and burn it on the altar. Thus shall he do with the bull; as he did with the bull of the sin offering, so shall he do with this; and the priest shall make atonement for them, and they shall be forgiven. He shall carry the bull outside the camp, and burn it as he burned the first bull. It is the sin offering for the assembly.

" 'When a ruler sins, and unwittingly does any one of all the things which **Yahuah** his **Elohim** has commanded not to be done, and is guilty, if his sin in which he has sinned is made known to him, he shall bring as his offering a goat, a male without defect. He shall lay his hand on the head of the goat, and kill it in the place where they kill the burnt offering before **Yahuah**. It is a sin offering. The priest shall take some of the blood of the sin offering with his finger, and put it on the horns of the altar of burnt offering. He shall pour out the rest of its blood at the base of the altar of burnt offering. All its fat he shall burn on the altar, like the fat of the sacrifice of peace offerings; and the priest shall make atonement for him concerning his sin, and he will be forgiven.

" 'If anyone of the common people sins unwittingly, in doing any of the things which **Yahuah** has commanded not to be done, and is guilty, if his sin which he has sinned is made known to him, then he shall bring for his offering a goat, a female without defect, for his sin which he has sinned. He shall lay his hand on the head of the sin offering, and kill the sin offering in the place of burnt offering. The priest shall take some of its blood with his finger, and put it on the horns of the altar of burnt offering; and the rest of its blood he shall pour out at the base of the altar. All its fat he shall take away, like the fat is taken away from the sacrifice of peace offerings; and the priest shall burn it on the altar for a pleasant aroma to **Yahuah**; and the priest shall make atonement for him, and he will be forgiven.

" 'If he brings a lamb as his offering for a sin offering, he shall bring a female without defect. He shall lay his hand on the head of the sin offering, and kill it for a sin offering in the place where they kill the burnt offering. The priest shall take some of the blood of the sin offering with his finger, and put it on the horns of the altar of burnt offering; and all the rest of its blood he shall pour out at the base of the altar. He shall remove all its fat, like the fat of the lamb is removed from the sacrifice of peace offerings. The priest shall burn them on the altar, on the offerings of **Yahuah** made by fire. The

priest shall make atonement for him concerning his sin that he has sinned, and he will be forgiven.

" 'If anyone sins, in that he hears a public adjuration to testify, he being a witness, whether he has seen or known, if he doesn't report it, then he shall bear his iniquity.

" 'Or if anyone touches any unclean thing, whether it is the carcass of an unclean animal, or the carcass of unclean livestock, or the carcass of unclean creeping things, and it is hidden from him, and he is unclean, then he shall be guilty.

" 'Or if he touches the uncleanness of man, whatever his uncleanness is with which he is unclean, and it is hidden from him; when he knows of it, then he shall be guilty.

" 'Or if anyone swears rashly with his lips to do evil or to do good--whatever it is that a man might utter rashly with an oath, and it is hidden from him--when he knows of it, then he will be guilty of one of these. It shall be, when he is guilty of one of these, he shall confess that in which he has sinned; and he shall bring his trespass offering to **Yahuah** for his sin which he has sinned: a female from the flock, a lamb or a goat, for a sin offering; and the priest shall make atonement for him concerning his sin.

" 'If he can't afford a lamb, then he shall bring his trespass offering for that in which he has sinned, two turtledoves, or two young pigeons, to **Yahuah**; one for a sin offering, and the other for a burnt offering. He shall bring them to the priest, who shall first offer the one which is for the sin offering. He shall wring off its head from its neck, but shall not sever it completely. He shall sprinkle some of the blood of the sin offering on the side of the altar; and the rest of the blood shall be drained out at the base of the altar. It is a sin offering. He shall offer the second for a burnt offering, according to the ordinance; and the priest shall make atonement for him concerning his sin which he has sinned, and he shall be forgiven.

" 'But if he can't afford two turtledoves or two young pigeons, then he shall bring as his offering for that in which he has sinned, one tenth of an ephah of fine flour for a sin offering. He shall put no oil on it, and he shall not put any frankincense on it, for it is a sin offering. He shall bring it to the priest, and the priest shall take his handful of it as the memorial portion, and burn it on the altar, on the offerings of **Yahuah** made by fire. It is a sin offering. The priest shall make atonement for him concerning his sin that he has sinned in any of these things, and he will be forgiven; and the rest shall be the priest's, as the meal offering.' "

Yahuah spoke to Moses, saying, "If anyone commits a trespass, and sins unwittingly regarding **Yahuah**'s holy things, then he shall bring his trespass offering to **Yahuah**: a ram without defect from the flock, according to your estimation in silver by shekels, according to the shekel of the sanctuary, for a trespass offering. He shall make restitution for that which he has done wrong regarding the holy thing, and shall add a fifth part to it, and give it to the priest; and the priest shall make atonement for him with the ram of the trespass offering, and he will be forgiven.

"If anyone sins, doing any of the things which **Yahuah** has commanded not to be done, though he didn't know it, he is still guilty, and shall bear his iniquity. He shall bring a ram without defect from the flock, according to your estimation, for a trespass offering, to the priest; and the priest shall make atonement for him concerning the thing in which he sinned and didn't know it, and he will be forgiven. It is a trespass offering. He is certainly guilty before **Yahuah**."

Yahuah spoke to Moses, saying, "If anyone sins, and commits a trespass against **Yahuah**, and deals falsely with his neighbor in a matter of deposit, or of bargain, or of robbery, or has oppressed

his neighbor, or has found that which was lost, and lied about it, and swearing to a lie--in any of these things that a man sins in his actions-- then it shall be, if he has sinned, and is guilty, he shall restore that which he took by robbery, or the thing which he has gotten by oppression, or the deposit which was committed to him, or the lost thing which he found, or any thing about which he has sworn falsely: he shall restore it in full, and shall add a fifth part more to it. He shall return it to him to whom it belongs in the day of his being found guilty. He shall bring his trespass offering to **Yahuah**: a ram without defect from the flock, according to your estimation, for a trespass offering, to the priest. The priest shall make atonement for him before **Yahuah**, and he will be forgiven concerning whatever he does to become guilty."

Yahuah spoke to Moses, saying, "Command Aaron and his sons, saying, 'This is the law of the burnt offering: the burnt offering shall be on the hearth on the altar all night until the morning; and the fire of the altar shall be kept burning on it. The priest shall put on his linen garment, and he shall put on his linen trousers upon his body; and he shall remove the ashes from where the fire has consumed the burnt offering on the altar, and he shall put them beside the altar. He shall take off his garments, and put on other garments, and carry the ashes outside the camp to a clean place. The fire on the altar shall be kept burning on it, it shall not go out; and the priest shall burn wood on it every morning. He shall lay the burnt offering in order upon it, and shall burn on it the fat of the peace offerings. Fire shall be kept burning on the altar continually; it shall not go out.

" 'This is the law of the meal offering: the sons of Aaron shall offer it before **Yahuah**, before the altar. He shall take from there his handful of the fine flour of the meal offering, and of its oil, and all the frankincense which is on the meal offering, and shall burn it on the altar for a pleasant aroma, as its memorial portion, to **Yahuah**. That which is left of it Aaron and his sons shall eat. It shall be eaten without yeast in a holy place. They shall eat it in the court of the Tent of Meeting. It shall not be baked with yeast. I have given it as their portion of my offerings made by fire. It is most holy, as are the sin offering and the trespass offering. Every male among the children of Aaron shall eat of it, as their portion forever throughout your generations, from the offerings of **Yahuah** made by fire. Whoever touches them shall be holy.' "

Yahuah spoke to Moses, saying, "This is the offering of Aaron and of his sons, which they shall offer to **Yahuah** in the day when he is anointed: one tenth of an ephah of fine flour for a meal offering perpetually, half of it in the morning, and half of it in the evening. It shall be made with oil in a griddle. When it is soaked, you shall bring it in. You shall offer the meal offering in baked pieces for a pleasant aroma to **Yahuah**. The anointed priest that will be in his place from among his sons shall offer it. By a statute forever, it shall be wholly burned to **Yahuah**. Every meal offering of a priest shall be wholly burned. It shall not be eaten."

Yahuah spoke to Moses, saying, "Speak to Aaron and to his sons, saying, 'This is the law of the sin offering: in the place where the burnt offering is killed, the sin offering shall be killed before **Yahuah**. It is most holy. The priest who offers it for sin shall eat it. It shall be eaten in a holy place, in the court of the Tent of Meeting. Whatever shall touch its flesh shall be holy. When there is any of its blood sprinkled on a garment, you shall wash that on which it was sprinkled in a holy place. But the earthen vessel in which it is boiled shall be broken; and if it is boiled in a bronze vessel, it shall be scoured, and rinsed in water. Every male among the priests shall eat of it. It is most holy. No sin offering, of which any of the blood is brought into the Tent of Meeting to make atonement in the Holy Place, shall be eaten. It shall be burned with fire.

" 'This is the law of the trespass offering: It is most holy. In the place where they kill the burnt

offering, he shall kill the trespass offering; and its blood he shall sprinkle around on the altar. He shall offer all of its fat: the fat tail, and the fat that covers the innards, and he shall take away the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys; and the priest shall burn them on the altar for an offering made by fire to **Yahuah**: it is a trespass offering. Every male among the priests may eat of it. It shall be eaten in a holy place. It is most holy.

" 'As is the sin offering, so is the trespass offering; there is one law for them. The priest who makes atonement with them shall have it. The priest who offers any man's burnt offering shall have for himself the skin of the burnt offering which he has offered. Every meal offering that is baked in the oven, and all that is prepared in the pan and on the griddle, shall be the priest's who offers it. Every meal offering, mixed with oil or dry, belongs to all the sons of Aaron, one as well as another.

" 'This is the law of the sacrifice of peace offerings, which one shall offer to **Yahuah**: If he offers it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mixed with oil, and unleavened wafers anointed with oil, and cakes mixed with oil. He shall offer his offering with the sacrifice of his peace offerings for thanksgiving with cakes of leavened bread. Of it he shall offer one out of each offering for a heave offering to **Yahuah**. It shall be the priest's who sprinkles the blood of the peace offerings. The flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten on the day of his offering. He shall not leave any of it until the morning.

" 'But if the sacrifice of his offering is a vow, or a free will offering, it shall be eaten on the day that he offers his sacrifice. On the next day what remains of it shall be eaten, but what remains of the meat of the sacrifice on the third day shall be burned with fire. If any of the meat of the sacrifice of his peace offerings is eaten on the third day, it will not be accepted, and it shall not be credited to him who offers it. It will be an abomination, and the soul who eats any of it will bear his iniquity.

" 'The meat that touches any unclean thing shall not be eaten. It shall be burned with fire. As for the meat, everyone who is clean may eat it; but the soul who eats of the meat of the sacrifice of peace offerings that belongs to **Yahuah**, having his uncleanness on him, that soul shall be cut off from his people. When anyone touches any unclean thing, the uncleanness of man, or an unclean animal, or any unclean abomination, and eats some of the meat of the sacrifice of peace offerings which belong to **Yahuah**, that soul shall be cut off from his people.' "

Yahuah spoke to Moses, saying, "Speak to the children of Israel, saying, 'You shall eat no fat, of bull, or sheep, or goat. The fat of that which dies of itself, and the fat of that which is torn of animals, may be used for any other service, but you shall in no way eat of it. For whoever eats the fat of the animal which men offer as an offering made by fire to **Yahuah**, even the soul who eats it shall be cut off from his people. You shall not eat any blood, whether it is of bird or of animal, in any of your dwellings. Whoever it is who eats any blood, that soul shall be cut off from his people.' "

Yahuah spoke to Moses, saying, "Speak to the children of Israel, saying, 'He who offers the sacrifice of his peace offerings to **Yahuah** shall bring his offering to **Yahuah** out of the sacrifice of his peace offerings. With his own hands he shall bring the offerings of **Yahuah** made by fire. He shall bring the fat with the breast, that the breast may be waved for a wave offering before **Yahuah**. The priest shall burn the fat on the altar, but the breast shall be Aaron's and his sons'. The right thigh you shall give to the priest for a heave offering out of the sacrifices of your peace offerings. He among the sons of Aaron who offers the blood of the peace offerings, and the fat, shall have the right thigh for a portion. For the waved breast and the heaved thigh I have taken from the children of Israel out of the

sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons as their portion forever from the children of Israel.' "

This is the consecrated portion of Aaron, and the consecrated portion of his sons, out of the offerings of **Yahuah** made by fire, in the day when he presented them to minister to **Yahuah** in the priest's office; which **Yahuah** commanded to be given them of the children of Israel, in the day that he anointed them. It is their portion forever throughout their generations. This is the law of the burnt offering, the meal offering, the sin offering, the trespass offering, the consecration, and the sacrifice of peace offerings which **Yahuah** commanded Moses in Mount Sinai in the day that he commanded the children of Israel to offer their offerings to **Yahuah**, in the wilderness of Sinai.

Yahuah spoke to Moses, saying, "Take Aaron and his sons with him, and the garments, and the anointing oil, and the bull of the sin offering, and the two rams, and the basket of unleavened bread; and assemble all the congregation at the door of the Tent of Meeting."

Moses did as **Yahuah** commanded him; and the congregation was assembled at the door of the Tent of Meeting. Moses said to the congregation, "This is the thing which **Yahuah** has commanded to be done." Moses brought Aaron and his sons, and washed them with water. He put the tunic on him, tied the sash on him, clothed him with the robe, put the ephod on him, and he tied the skillfully woven band of the ephod on him and fastened it to him with it. He placed the breastplate on him. He put the Urim and Thummim in the breastplate. He set the turban on his head. He set the golden plate, the holy crown, on the front of the turban, as **Yahuah** commanded Moses. Moses took the anointing oil, and anointed the tabernacle and all that was in it, and sanctified them. He sprinkled it on the altar seven times, and anointed the altar and all its vessels, and the basin and its base, to sanctify them. He poured some of the anointing oil on Aaron's head, and anointed him, to sanctify him. Moses brought Aaron's sons, and clothed them with tunics, and tied sashes on them, and put headbands on them, as **Yahuah** commanded Moses.

He brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering. He killed it; and Moses took the blood, and put it around on the horns of the altar with his finger, and purified the altar, and poured out the blood at the base of the altar, and sanctified it, to make atonement for it. He took all the fat that was on the innards, and the cover of the liver, and the two kidneys, and their fat; and Moses burned it on the altar. But the bull, and its skin, and its meat, and its dung, he burned with fire outside the camp, as **Yahuah** commanded Moses. He presented the ram of the burnt offering. Aaron and his sons laid their hands on the head of the ram. He killed it; and Moses sprinkled the blood around on the altar. He cut the ram into its pieces; and Moses burned the head, and the pieces, and the fat. He washed the innards and the legs with water; and Moses burned the whole ram on the altar. It was a burnt offering for a pleasant aroma. It was an offering made by fire to **Yahuah**, as **Yahuah** commanded Moses. He presented the other ram, the ram of consecration. Aaron and his sons laid their hands on the head of the ram. He killed it; and Moses took some of its blood, and put it on the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot. He brought Aaron's sons; and Moses put some of the blood on the tip of their right ear, and on the thumb of their right hand, and on the great toe of their right foot; and Moses sprinkled the blood around on the altar. He took the fat, the fat tail, all the fat that was on the innards, the cover of the liver, the two kidneys and their fat, and the right thigh; and out of the basket of unleavened bread that was before **Yahuah**, he took one unleavened cake, one cake of oiled bread, and one wafer, and placed them on the fat and on the right thigh. He put all these in Aaron's hands and in his sons' hands, and waved them for a wave offering

before **Yahuah**. Moses took them from their hands, and burned them on the altar on the burnt offering. They were a consecration offering for a pleasant aroma. It was an offering made by fire to **Yahuah**. Moses took the breast, and waved it for a wave offering before **Yahuah**. It was Moses' portion of the ram of consecration, as **Yahuah** commanded Moses. Moses took some of the anointing oil, and some of the blood which was on the altar, and sprinkled it on Aaron, on his garments, and on his sons, and on his sons' garments with him, and sanctified Aaron, his garments, and his sons, and his sons' garments with him.

Moses said to Aaron and to his sons, "Boil the meat at the door of 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 shall eat it.' What remains of the meat and of the bread you shall burn with fire. You shall not go out from the door of the Tent of Meeting for seven days, until the days of your consecration are fulfilled: for he shall consecrate you seven days. What has been done today, so **Yahuah** has commanded to do, to make atonement for you. You shall stay at the door of the Tent of Meeting day and night seven days, and keep **Yahuah**'s command, that you don't die: for so I am commanded." Aaron and his sons did all the things which **Yahuah** commanded by Moses.

On the eighth day, Moses called Aaron and his sons, and the elders of Israel; and he said to Aaron, "Take a calf from the herd for a sin offering, and a ram for a burnt offering, without defect, and offer them before **Yahuah**. You shall speak to the children of Israel, saying, 'Take a male goat for a sin offering; and a calf and a lamb, both a year old, without defect, for a burnt offering; and a bull and a ram for peace offerings, to sacrifice before **Yahuah**; and a meal offering mixed with oil: for today **Yahuah** appears to you.' "

They brought what Moses commanded before the Tent of Meeting. All the congregation came near and stood before **Yahuah**. Moses said, "This is the thing which **Yahuah** commanded that you should do; and **Yahuah**'s glory shall appear to you." Moses said to Aaron, "Draw near to the altar, and offer your sin offering, and your burnt offering, and make atonement for yourself, and for the people; and offer the offering of the people, and make atonement for them, as **Yahuah** commanded."

So Aaron came near to the altar, and killed the calf of the sin offering, which was for himself. The sons of Aaron presented the blood to him; and he dipped his finger in the blood, and put it on the horns of the altar, and poured out the blood at the base of the altar; but the fat, and the kidneys, and the cover from the liver of the sin offering, he burned upon the altar, as **Yahuah** commanded Moses. The meat and the skin he burned with fire outside the camp. He killed the burnt offering; and Aaron's sons delivered the blood to him, and he sprinkled it around on the altar. They delivered the burnt offering to him, piece by piece, and the head. He burned them upon the altar. He washed the innards and the legs, and burned them on the burnt offering on the altar. He presented the people's offering, and took the goat of the sin offering which was for the people, and killed it, and offered it for sin, like the first. He presented the burnt offering, and offered it according to the ordinance. He presented the meal offering, and filled his hand from there, and burned it upon the altar, in addition to the burnt offering of the morning. He also killed the bull and the ram, the sacrifice of peace offerings, which was for the people. Aaron's sons delivered to him the blood, which he sprinkled around on the altar; and the fat of the bull and of the ram, the fat tail, and that which covers the innards, and the kidneys, and the cover of the liver; and they put the fat upon the breasts, and he burned the fat on the altar. Aaron waved the breasts and the right thigh for a wave offering before **Yahuah**, as Moses commanded. Aaron lifted up his hands toward the people, and blessed them; and he came down from offering the sin offering, and the burnt offering, and the peace offerings.

Moses and Aaron went into the Tent of Meeting, and came out, and blessed the people; and **Yahuah's** glory appeared to all the people. Fire came out from before **Yahuah**, and consumed the burnt offering and the fat upon the altar. When all the people saw it, they shouted, and fell on their faces.

Nadab and Abihu, the sons of Aaron, each took his censer, and put fire in it, and laid incense on it, and offered strange fire before **Yahuah**, which he had not commanded them. Fire came out from before **Yahuah**, and devoured them, and they died before **Yahuah**.

Then Moses said to Aaron, "This is what **Yahuah** spoke of, saying,

Aaron held his peace. Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, "Draw near, carry your brothers from before the sanctuary out of the camp." So they came near, and carried them in their tunics out of the camp, as Moses had said.

Moses said to Aaron, and to Eleazar and to Ithamar, his sons, "Don't let the hair of your heads go loose, and don't tear your clothes, so that you don't die, and so that he will not be angry with all the congregation; but let your brothers, the whole house of Israel, bewail the burning which **Yahuah** has kindled. You shall not go out from the door of the Tent of Meeting, lest you die; for the anointing oil of **Yahuah** is on you." They did according to the word of Moses. Then **Yahuah** said to Aaron, "You and your sons are not to drink wine or strong drink whenever you go into the Tent of Meeting, or you will die. This shall be a statute forever throughout your generations. You are to make a distinction between the holy and the common, and between the unclean and the clean. You are to teach the children of Israel all the statutes which **Yahuah** has spoken to them by Moses."

Moses spoke to Aaron, and to Eleazar and to Ithamar, his sons who were left, "Take the meal offering that remains of the offerings of **Yahuah** made by fire, and eat it without yeast beside the altar; for it is most holy; and you shall eat it in a holy place, because it is your portion, and your sons' portion, of the offerings of **Yahuah** made by fire; for so I am commanded. The waved breast and the heaved thigh you shall eat in a clean place, you, and your sons, and your daughters with you: for they are given as your portion, and your sons' portion, out of the sacrifices of the peace offerings of the children of Israel. The heaved thigh and the waved breast they shall bring with the offerings made by fire of the fat, to wave it for a wave offering before **Yahuah**. It shall be yours, and your sons' with you, as a portion forever, as **Yahuah** has commanded."

Moses diligently inquired about the goat of the sin offering, and, behold, it was burned. He was angry with Eleazar and with Ithamar, the sons of Aaron who were left, saying, "Why haven't you eaten the sin offering in the place of the sanctuary, since it is most holy, and he has given it to you to bear the iniquity of the congregation, to make atonement for them before **Yahuah**? Behold, its blood was not brought into the inner part of the sanctuary. You certainly should have eaten it in the sanctuary, as I commanded."

Aaron spoke to Moses, "Behold, today they have offered their sin offering and their burnt offering before **Yahuah**; and such things as these have happened to me. If I had eaten the sin offering today, would it have been pleasing in **Yahuah's** sight?"

When Moses heard that, it was pleasing in his sight.

Yahuah spoke to Moses and to Aaron, saying to them, "Speak to the children of Israel, saying, 'These are the living things which you may eat among all the animals that are on the earth. Whatever parts the hoof, and is cloven-footed, and chews the cud among the animals, that you may eat.

" 'Nevertheless these you shall not eat of those that chew the cud, or of those who part the hoof: the camel, because it chews the cud but doesn't have a parted hoof, is unclean to you. The hyrax, because it chews the cud but doesn't have a parted hoof, is unclean to you. The hare, because it chews the cud but doesn't have a parted hoof, is unclean to you. The pig, because it has a split hoof, and is cloven-footed, but doesn't chew the cud, is unclean to you. You shall not eat their meat. You shall not touch their carcasses. They are unclean to you.

" 'These you may eat of all that are in the waters: whatever has fins and scales in the waters, in the seas, and in the rivers, that you may eat. All that don't have fins and scales in the seas and rivers, all that move in the waters, and all the living creatures that are in the waters, they are an abomination to you, and you shall detest them. You shall not eat of their meat, and you shall detest their carcasses. Whatever has no fins nor scales in the waters is an abomination to you.

" 'You shall detest these among the birds; they shall not be eaten because they are an abomination: the eagle, the vulture, the black vulture, the red kite, any kind of black kite, any kind of raven, the horned owl, the screech owl, the gull, any kind of hawk, the little owl, the cormorant, the great owl, the white owl, the desert owl, the osprey, the stork, any kind of heron, the hoopoe, and the bat.

" 'All flying insects that walk on all fours are an abomination to you. Yet you may eat these: of all winged creeping things that go on all fours, which have long, jointed legs for hopping on the earth. Even of these you may eat: any kind of locust, any kind of katydid, any kind of cricket, and any kind of grasshopper. But all winged creeping things which have four feet are an abomination to you.

" 'By these you will become unclean: whoever touches their carcass shall be unclean until the evening. Whoever carries any part of their carcass shall wash his clothes, and be unclean until the evening.

" 'Every animal which has a split hoof that isn't completely divided, or doesn't chew the cud, is unclean to you. Everyone who touches them shall be unclean. Whatever goes on its paws, among all animals that go on all fours, they are unclean to you. Whoever touches their carcass shall be unclean until the evening. He who carries their carcass shall wash his clothes, and be unclean until the evening. They are unclean to you.

" 'These are they which are unclean to you among the creeping things that creep on the earth: the weasel, the rat, any kind of great lizard, the gecko, and the monitor lizard, the wall lizard, the skink, and the chameleon. These are they which are unclean to you among all that creep. Whoever touches them when they are dead shall be unclean until the evening. Anything they fall on when they are dead shall be unclean; whether it is any vessel of wood, or clothing, or skin, or sack, whatever vessel it is, with which any work is done, it must be put into water, and it shall be unclean until the evening. Then it will be clean. Every earthen vessel into which any of them falls and all that is in it shall be unclean. You shall break it. All food which may be eaten which is soaked in water shall be unclean. All drink that may be drunk in every such vessel shall be unclean. Everything whereupon part of their carcass falls shall be unclean; whether oven, or range for pots, it shall be broken in pieces. They are unclean, and shall be unclean to you. Nevertheless a spring or a cistern in which water is gathered shall be clean, but that which touches their carcass shall be unclean. If part of their carcass falls on any sowing seed which is to be sown, it is clean. But if water is put on the seed, and part of their carcass falls on it, it is unclean to you.

" 'If any animal of which you may eat dies, he who touches its carcass shall be unclean until the

evening. He who eats of its carcass shall wash his clothes, and be unclean until the evening. He also who carries its carcass shall wash his clothes, and be unclean until the evening.

" 'Every creeping thing that creeps on the earth is an abomination. It shall not be eaten. Whatever goes on its belly, and whatever goes on all fours, or whatever has many feet, even all creeping things that creep on the earth, them you shall not eat; for they are an abomination. You shall not make yourselves abominable with any creeping thing that creeps. You shall not make yourselves unclean with them, that you should be defiled by them. For I am **Yahuah** your **Elohim**. Sanctify yourselves therefore, and be holy; for I am holy. You shall not defile yourselves with any kind of creeping thing that moves on the earth. For I am **Yahuah** who brought you up out of the land of Egypt, to be your **Elohim**. You shall therefore be holy, for I am holy.

" 'This is the law of the animal, and of the bird, and of every living creature that moves in the waters, and of every creature that creeps on the earth, to make a distinction between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.' "

Yahuah spoke to Moses, saying, "Speak to the children of Israel, saying, 'If a woman conceives, and bears a male child, then she shall be unclean seven days; as in the days of her monthly period she shall be unclean. In the eighth day the flesh of his foreskin shall be circumcised. She shall continue in the blood of purification thirty-three days. She shall not touch any holy thing, nor come into the sanctuary, until the days of her purifying are completed. But if she bears a female child, then she shall be unclean two weeks, as in her period; and she shall continue in the blood of purification sixty-six days.

" 'When the days of her purification are completed for a son or for a daughter, she shall bring to the priest at the door of the Tent of Meeting, a year old lamb for a burnt offering, and a young pigeon or a turtledove, for a sin offering. He shall offer it before **Yahuah**, and make atonement for her; then she shall be cleansed from the fountain of her blood.

" 'This is the law for her who bears, whether a male or a female. If she cannot afford a lamb, then she shall take two turtledoves or two young pigeons: the one for a burnt offering, and the other for a sin offering. The priest shall make atonement for her, and she shall be clean.' "

Yahuah spoke to Moses and to Aaron, saying, "When a man shall have a swelling in his body's skin, or a scab, or a bright spot, and it becomes in the skin of his body the plague of leprosy, then he shall be brought to Aaron the priest or to one of his sons, the priests. The priest shall examine the plague in the skin of the body. If the hair in the plague has turned white, and the appearance of the plague is deeper than the body's skin, it is the plague of leprosy; so the priest shall examine him and pronounce him unclean. If the bright spot is white in the skin of his body, and its appearance isn't deeper than the skin, and its hair hasn't turned white, then the priest shall isolate the infected person for seven days. The priest shall examine him on the seventh day. Behold, if in his eyes the plague is arrested and the plague hasn't spread in the skin, then the priest shall isolate him for seven more days. The priest shall examine him again on the seventh day. Behold, if the plague has faded and the plague hasn't spread in the skin, then the priest shall pronounce him clean. It is a scab. He shall wash his clothes, and be clean. But if the scab spreads on the skin after he has shown himself to the priest for his cleansing, he shall show himself to the priest again. The priest shall examine him; and behold, if the scab has spread on the skin, then the priest shall pronounce him unclean. It is leprosy.

"When the plague of leprosy is in a man, then he shall be brought to the priest; and the priest shall

examine him. Behold, if there is a white swelling in the skin, and it has turned the hair white, and there is raw flesh in the swelling, it is a chronic leprosy in the skin of his body, and the priest shall pronounce him unclean. He shall not isolate him, for he is already unclean.

"If the leprosy breaks out all over the skin, and the leprosy covers all the skin of the infected person from his head even to his feet, as far as it appears to the priest, then the priest shall examine him. Behold, if the leprosy has covered all his flesh, he shall pronounce him clean of the plague. It has all turned white: he is clean. But whenever raw flesh appears in him, he shall be unclean. The priest shall examine the raw flesh, and pronounce him unclean: the raw flesh is unclean. It is leprosy. Or if the raw flesh turns again, and is changed to white, then he shall come to the priest. The priest shall examine him. Behold, if the plague has turned white, then the priest shall pronounce him clean of the plague. He is clean.

"When the body has a boil on its skin, and it has healed, and in the place of the boil there is a white swelling, or a bright spot, reddish-white, then it shall be shown to the priest. The priest shall examine it. Behold, if its appearance is deeper than the skin, and its hair has turned white, then the priest shall pronounce him unclean. It is the plague of leprosy. It has broken out in the boil. But if the priest examines it, and behold, there are no white hairs in it, and it isn't deeper than the skin, but is dim, then the priest shall isolate him seven days. If it spreads in the skin, then the priest shall pronounce him unclean. It is a plague. But if the bright spot stays in its place, and hasn't spread, it is the scar from the boil; and the priest shall pronounce him clean.

"Or when the body has a burn from fire on its skin, and the raw flesh of the burn becomes a bright spot, reddish-white, or white, then the priest shall examine it; and behold, if the hair in the bright spot has turned white, and its appearance is deeper than the skin, it is leprosy. It has broken out in the burning, and the priest shall pronounce him unclean. It is the plague of leprosy. But if the priest examines it, and behold, there is no white hair in the bright spot, and it isn't deeper than the skin, but has faded, then the priest shall isolate him seven days. The priest shall examine him on the seventh day. If it has spread in the skin, then the priest shall pronounce him unclean. It is the plague of leprosy. If the bright spot stays in its place, and hasn't spread in the skin, but is faded, it is the swelling from the burn, and the priest shall pronounce him clean, for it is the scar from the burn.

"When a man or woman has a plague on the head or on the beard, then the priest shall examine the plague; and behold, if its appearance is deeper than the skin, and the hair in it is yellow and thin, then the priest shall pronounce him unclean. It is an itch. It is leprosy of the head or of the beard. If the priest examines the plague of itching, and behold, its appearance isn't deeper than the skin, and there is no black hair in it, then the priest shall isolate the person infected with itching seven days. On the seventh day the priest shall examine the plague; and behold, if the itch hasn't spread, and there is no yellow hair in it, and the appearance of the itch isn't deeper than the skin, then he shall be shaved, but he shall not shave the itch. Then the priest shall isolate the one who has the itch seven more days. On the seventh day, the priest shall examine the itch; and behold, if the itch hasn't spread in the skin, and its appearance isn't deeper than the skin, then the priest shall pronounce him clean. He shall wash his clothes and be clean. But if the itch spreads in the skin after his cleansing, then the priest shall examine him; and behold, if the itch has spread in the skin, the priest shall not look for the yellow hair; he is unclean. But if in his eyes the itch is arrested and black hair has grown in it, then the itch is healed. He is clean. The priest shall pronounce him clean.

"When a man or a woman has bright spots in the skin of the body, even white bright spots, then the priest shall examine them. Behold, if the bright spots on the skin of their body are a dull white, it

is a harmless rash. It has broken out in the skin. He is clean.

"If a man's hair has fallen from his head, he is bald. He is clean. If his hair has fallen off from the front part of his head, he is forehead bald. He is clean. But if a reddish-white plague is in the bald head or the bald forehead, it is leprosy breaking out in his bald head or his bald forehead. Then the priest shall examine him. Behold, if the swelling of the plague is reddish-white in his bald head, or in his bald forehead, like the appearance of leprosy in the skin of the body, he is a leprous man. He is unclean. The priest shall surely pronounce him unclean. His plague is on his head.

"The leper in whom the plague is shall wear torn clothes, and the hair of his head shall hang loose. He shall cover his upper lip, and shall cry, 'Unclean! Unclean!' All the days in which the plague is in him he shall be unclean. He is unclean. He shall dwell alone. His dwelling shall be outside of the camp.

"The garment also that the plague of leprosy is in, whether it is a woolen garment, or a linen garment; whether it is in warp or woof; of linen or of wool; whether in a leather, or in anything made of leather; if the plague is greenish or reddish in the garment, or in the leather, or in the warp, or in the woof, or in anything made of leather; it is the plague of leprosy, and shall be shown to the priest. The priest shall examine the plague, and isolate the plague seven days. He shall examine the plague on the seventh day. If the plague has spread in the garment, either in the warp, or in the woof, or in the skin, whatever use the skin is used for, the plague is a destructive mildew. It is unclean. He shall burn the garment, whether the warp or the woof, in wool or in linen, or anything of leather, in which the plague is, for it is a destructive mildew. It shall be burned in the fire.

"If the priest examines it, and behold, the plague hasn't spread in the garment, either in the warp, or in the woof, or in anything of skin; then the priest shall command that they wash the thing that the plague is in, and he shall isolate it seven more days. Then the priest shall examine it, after the plague is washed; and behold, if the plague hasn't changed its color, and the plague hasn't spread, it is unclean; you shall burn it in the fire. It is a mildewed spot, whether the bareness is inside or outside. If the priest looks, and behold, the plague has faded after it is washed, then he shall tear it out of the garment, or out of the skin, or out of the warp, or out of the woof; and if it appears again in the garment, either in the warp, or in the woof, or in anything of skin, it is spreading. You shall burn with fire that in which the plague is. The garment, either the warp, or the woof, or whatever thing of skin it is, which you shall wash, if the plague has departed from them, then it shall be washed the second time, and it will be clean."

This is the law of the plague of mildew in a garment of wool or linen, either in the warp, or the woof, or in anything of skin, to pronounce it clean, or to pronounce it unclean.

Yahuah spoke to Moses, saying,

"This shall be the law of the leper in the day of his cleansing: He shall be brought to the priest, and the priest shall go out of the camp. The priest shall examine him. Behold, if the plague of leprosy is healed in the leper, then the priest shall command them to take for him who is to be cleansed two living clean birds, cedar wood, scarlet, and hyssop. The priest shall command them to kill one of the birds in an earthen vessel over running water. As for the living bird, he shall take it, the cedar wood, the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water. He shall sprinkle on him who is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird go into the open field.

"He who is to be cleansed shall wash his clothes, and shave off all his hair, and bathe himself in water; and he shall be clean. After that he shall come into the camp, but shall dwell outside his tent seven days. It shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off. He shall wash his clothes, and he shall bathe his body in water. Then he shall be clean.

"On the eighth day he shall take two male lambs without defect, one ewe lamb a year old without defect, three tenths of an ephah of fine flour for a meal offering, mixed with oil, and one log of oil. The priest who cleanses him shall set the man who is to be cleansed, and those things, before **Yahuah**, at the door of the Tent of Meeting.

"The priest shall take one of the male lambs, and offer him for a trespass offering, with the log of oil, and wave them for a wave offering before **Yahuah**. He shall kill the male lamb in the place where they kill the sin offering and the burnt offering, in the place of the sanctuary; for as the sin offering is the priest's, so is the trespass offering. It is most holy. The priest shall take some of the blood of the trespass offering, and the priest shall put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot. The priest shall take some of the log of oil, and pour it into the palm of his own left hand. The priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle some of the oil with his finger seven times before **Yahuah**. The priest shall put some of the rest of the oil that is in his hand on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, upon the blood of the trespass offering. The rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed, and the priest shall make atonement for him before **Yahuah**.

"The priest shall offer the sin offering, and make atonement for him who is to be cleansed because of his uncleanness. Afterward he shall kill the burnt offering; then the priest shall offer the burnt offering and the meal offering on the altar. The priest shall make atonement for him, and he shall be clean.

"If he is poor, and can't afford so much, then he shall take one male lamb for a trespass offering to be waved, to make atonement for him, and one tenth of an ephah of fine flour mixed with oil for a meal offering, and a log of oil; and two turtledoves, or two young pigeons, such as he is able to afford; and the one shall be a sin offering, and the other a burnt offering.

"On the eighth day he shall bring them for his cleansing to the priest, to the door of the Tent of Meeting, before **Yahuah**. The priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before **Yahuah**. He shall kill the lamb of the trespass offering. The priest shall take some of the blood of the trespass offering and put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot. The priest shall pour some of the oil into the palm of his own left hand; and the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before **Yahuah**. Then the priest shall put some of the oil that is in his hand on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the place of the blood of the trespass offering. The rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed, to make atonement for him before **Yahuah**. He shall offer one of the turtledoves, or of the young pigeons, which ever he is able to afford, of the kind he is able to afford, the one for a sin offering, and the other for a burnt offering, with the meal offering. The priest shall make atonement for him who is to be cleansed before **Yahuah**."

This is the law for him in whom is the plague of leprosy, who is not able to afford the sacrifice for his cleansing.

Yahuah spoke to Moses and to Aaron, saying, "When you have come into the land of Canaan, which I give to you for a possession, and I put a spreading mildew in a house in the land of your possession, then he who owns the house shall come and tell the priest, saying, 'There seems to me to be some sort of plague in the house.' The priest shall command that they empty the house, before the priest goes in to examine the plague, that all that is in the house not be made unclean. Afterward the priest shall go in to inspect the house. He shall examine the plague; and behold, if the plague is in the walls of the house with hollow streaks, greenish or reddish, and it appears to be deeper than the wall, then the priest shall go out of the house to the door of the house, and shut up the house seven days. The priest shall come again on the seventh day, and look. If the plague has spread in the walls of the house, then the priest shall command that they take out the stones in which is the plague, and cast them into an unclean place outside of the city. He shall cause the inside of the house to be scraped all over. They shall pour out the mortar that they scraped off outside of the city into an unclean place. They shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house.

"If the plague comes again, and breaks out in the house after he has taken out the stones, and after he has scraped the house, and after it was plastered, then the priest shall come in and look; and behold, if the plague has spread in the house, it is a destructive mildew in the house. It is unclean. He shall break down the house, its stones, and its timber, and all the house's mortar. He shall carry them out of the city into an unclean place.

"Moreover he who goes into the house while it is shut up shall be unclean until the evening. He who lies down in the house shall wash his clothes; and he who eats in the house shall wash his clothes.

"If the priest shall come in, and examine it, and behold, the plague hasn't spread in the house, after the house was plastered, then the priest shall pronounce the house clean, because the plague is healed. To cleanse the house he shall take two birds, cedar wood, scarlet, and hyssop. He shall kill one of the birds in an earthen vessel over running water. He shall take the cedar wood, the hyssop, the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times. He shall cleanse the house with the blood of the bird, and with the running water, with the living bird, with the cedar wood, with the hyssop, and with the scarlet; but he shall let the living bird go out of the city into the open field. So shall he make atonement for the house; and it shall be clean."

This is the law for any plague of leprosy, and for an itch, and for the destructive mildew of a garment, and for a house, and for a swelling, and for a scab, and for a bright spot; to teach when it is unclean, and when it is clean.

This is the law of leprosy.

Yahuah spoke to Moses and to Aaron, saying, "Speak to the children of Israel, and tell them, 'When any man has a discharge from his body, because of his discharge he is unclean. This shall be his uncleanness in his discharge: whether his body runs with his discharge, or his body has stopped from his discharge, it is his uncleanness.

" 'Every bed on which he who has the discharge lies shall be unclean; and everything he sits on

shall be unclean. Whoever touches his bed shall wash his clothes, and bathe himself in water, and be unclean until the evening. He who sits on anything on which the man who has the discharge sat shall wash his clothes, and bathe himself in water, and be unclean until the evening.

" 'He who touches the body of him who has the discharge shall wash his clothes, and bathe himself in water, and be unclean until the evening.

" 'If he who has the discharge spits on him who is clean, then he shall wash his clothes, and bathe himself in water, and be unclean until the evening.

" 'Whatever saddle he who has the discharge rides on shall be unclean. Whoever touches anything that was under him shall be unclean until the evening. He who carries those things shall wash his clothes, and bathe himself in water, and be unclean until the evening.

" 'Whomever he who has the discharge touches, without having rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the evening.

" 'The earthen vessel, which he who has the discharge touches, shall be broken; and every vessel of wood shall be rinsed in water.

" 'When he who has a discharge is cleansed of his discharge, then he shall count to himself seven days for his cleansing, and wash his clothes; and he shall bathe his flesh in running water, and shall be clean.

" 'On the eighth day he shall take two turtledoves, or two young pigeons, and come before **Yahuah** to the door of the Tent of Meeting, and give them to the priest. The priest shall offer them, the one for a sin offering, and the other for a burnt offering. The priest shall make atonement for him before **Yahuah** for his discharge.

" 'If any man has an emission of semen, then he shall bathe all his flesh in water, and be unclean until the evening. Every garment and every skin which the semen is on shall be washed with water, and be unclean until the evening. If a man lies with a woman and there is an emission of semen, they shall both bathe themselves in water, and be unclean until the evening.

" 'If a woman has a discharge, and her discharge in her flesh is blood, she shall be in her impurity seven days. Whoever touches her shall be unclean until the evening.

" 'Everything that she lies on in her impurity shall be unclean. Everything also that she sits on shall be unclean. Whoever touches her bed shall wash his clothes, and bathe himself in water, and be unclean until the evening. Whoever touches anything that she sits on shall wash his clothes, and bathe himself in water, and be unclean until the evening. If it is on the bed, or on anything she sits on, when he touches it, he shall be unclean until the evening.

" 'If any man lies with her, and her monthly flow is on him, he shall be unclean seven days; and every bed he lies on shall be unclean.

" 'If a woman has a discharge of her blood many days not in the time of her period, or if she has a discharge beyond the time of her period, all the days of the discharge of her uncleanness shall be as in the days of her period. She is unclean. Every bed she lies on all the days of her discharge shall be to her as the bed of her period. Everything she sits on shall be unclean, as the uncleanness of her period. Whoever touches these things shall be unclean, and shall wash his clothes and bathe himself in water, and be unclean until the evening.

" 'But if she is cleansed of her discharge, then she shall count to herself seven days, and after that she shall be clean. On the eighth day she shall take two turtledoves, or two young pigeons, and bring them to the priest, to the door of the Tent of Meeting. The priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make atonement for her before **Yahuah** for the uncleanness of her discharge.

" 'Thus you shall separate the children of Israel from their uncleanness, so they will not die in their uncleanness when they defile my tabernacle that is among them.' "

This is the law of him who has a discharge, and of him who has an emission of semen, so that he is unclean by it; and of her who has her period, and of a man or woman who has a discharge, and of him who lies with her who is unclean.

Yahuah spoke to Moses after the death of the two sons of Aaron, when they came near before **Yahuah**, and died; and **Yahuah** said to Moses, "Tell Aaron your brother not to come at just any time into the Most Holy Place within the veil, before the mercy seat which is on the ark; lest he die; for I will appear in the cloud on the mercy seat.

"Aaron shall come into the sanctuary with a young bull for a sin offering, and a ram for a burnt offering. He shall put on the holy linen tunic. He shall have the linen trousers on his body, and shall put on the linen sash, and he shall be clothed with the linen turban. They are the holy garments. He shall bathe his body in water, and put them on. He shall take from the congregation of the children of Israel two male goats for a sin offering, and one ram for a burnt offering.

"Aaron shall offer the bull of the sin offering, which is for himself, and make atonement for himself and for his house. He shall take the two goats, and set them before **Yahuah** at the door of the Tent of Meeting. Aaron shall cast lots for the two goats: one lot for **Yahuah**, and the other lot for the scapegoat. Aaron shall present the goat on which the lot fell for **Yahuah**, and offer him for a sin offering. But the goat on which the lot fell for the scapegoat shall be presented alive before **Yahuah**, to make atonement for him, to send him away as the scapegoat into the wilderness.

"Aaron shall present the bull of the sin offering, which is for himself, and shall make atonement for himself and for his house, and shall kill the bull of the sin offering which is for himself. He shall take a censer full of coals of fire from off the altar before **Yahuah**, and two handfuls of sweet incense beaten small, and bring it within the veil. He shall put the incense on the fire before **Yahuah**, that the cloud of the incense may cover the mercy seat that is on the covenant, so that he will not die. He shall take some of the blood of the bull, and sprinkle it with his finger on the mercy seat on the east; and before the mercy seat he shall sprinkle some of the blood with his finger seven times.

"Then he shall kill the goat of the sin offering that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat. He shall make atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions, even all their sins; and so he shall do for the Tent of Meeting that dwells with them in the middle of their uncleanness. No one shall be in the Tent of Meeting when he enters to make atonement in the Holy Place, until he comes out, and has made atonement for himself and for his household, and for all the assembly of Israel.

"He shall go out to the altar that is before **Yahuah** and make atonement for it, and shall take some of the bull's blood, and some of the goat's blood, and put it around on the horns of the altar. He shall sprinkle some of the blood on it with his finger seven times, and cleanse it, and make it holy from the

uncleanness of the children of Israel.

"When he has finished atoning for the Holy Place, the Tent of Meeting, and the altar, he shall present the live goat. Aaron shall lay both his hands on the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them on the head of the goat, and shall send him away into the wilderness by the hand of a man who is ready. The goat shall carry all their iniquities on himself to a solitary land, and he shall release the goat in the wilderness.

"Aaron shall come into the Tent of Meeting, and shall take off the linen garments which he put on when he went into the Holy Place, and shall leave them there. Then he shall bathe himself in water in a holy place, put on his garments, and come out and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people. The fat of the sin offering he shall burn on the altar.

"He who lets the goat go as the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. 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, shall be carried outside the camp; and they shall burn their skins, their flesh, and their dung with fire. He who burns them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

"It shall be a statute to you forever: in the seventh month, on the tenth day of the month, you shall afflict your souls, and shall do no kind of work, whether native-born or a stranger who lives as a foreigner among you; for on this day shall atonement be made for you, to cleanse you. You shall be clean from all your sins before **Yahuah**. It is a Sabbath of solemn rest to you, and you shall afflict your souls. It is a statute forever. The priest, who is anointed and who is consecrated to be priest in his father's place, shall make the atonement, and shall put on the linen garments, even the holy garments. Then he shall make atonement for the Holy Sanctuary; and he shall make atonement for the Tent of Meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly.

"This shall be an everlasting statute for you, to make atonement for the children of Israel once in the year because of all their sins."

It was done as **Yahuah** commanded Moses.

Yahuah spoke to Moses, saying, "Speak to Aaron, and to his sons, and to all the children of Israel, and say to them, 'This is the thing which **Yahuah** has commanded: Whatever man there is of the house of Israel who kills a bull, or lamb, or goat in the camp, or who kills it outside the camp, and hasn't brought it to the door of the Tent of Meeting to offer it as an offering to **Yahuah** before **Yahuah**'s tabernacle: blood shall be imputed to that man. He has shed blood. That man shall be cut off from among his people. This is to the end that the children of Israel may bring their sacrifices, which they sacrifice in the open field, that they may bring them to **Yahuah**, to the door of the Tent of Meeting, to the priest, and sacrifice them for sacrifices of peace offerings to **Yahuah**. The priest shall sprinkle the blood on **Yahuah**'s altar at the door of the Tent of Meeting, and burn the fat for a pleasant aroma to **Yahuah**. They shall no more sacrifice their sacrifices to the goat idols, after which they play the prostitute. This shall be a statute forever to them throughout their generations.'

"You shall say to them, 'Any man there is of the house of Israel, or of the strangers who live as foreigners among them, who offers a burnt offering or sacrifice, and doesn't bring it to the door of

the Tent of Meeting to sacrifice it to **Yahuah**, that man shall be cut off from his people.

" 'Any man of the house of Israel, or of the strangers who live as foreigners among them, who eats any kind of blood, I will set my face against that soul who eats blood, and will cut him off from among his people. For the life of the flesh is in the blood. I have given it to you on the altar to make atonement for your souls; for it is the blood that makes atonement by reason of the life. Therefore I have said to the children of Israel, "No person among you may eat blood, nor may any stranger who lives as a foreigner among you eat blood."

" 'Whatever man there is of the children of Israel, or of the strangers who live as foreigners among them, who takes in hunting any animal or bird that may be eaten, he shall pour out its blood, and cover it with dust. For as to the life of all flesh, its blood is with its life. Therefore I said to the children of Israel, "You shall not eat the blood of any kind of flesh; for the life of all flesh is its blood. Whoever eats it shall be cut off."

" 'Every person that eats what dies of itself, or that which is torn by animals, whether he is native-born or a foreigner, shall wash his clothes, and bathe himself in water, and be unclean until the evening. Then he shall be clean. But if he doesn't wash them, or bathe his flesh, then he shall bear his iniquity.' "

Yahuah said to Moses, "Speak to the children of Israel, and say to them, 'I am **Yahuah** your **Elohim**. You shall not do as they do in the land of Egypt, where you lived. You shall not do as they do in the land of Canaan, where I am bringing you. You shall not follow their statutes. You shall do my ordinances. You shall keep my statutes and walk in them. I am **Yahuah** your **Elohim**. You shall therefore keep my statutes and my ordinances, which if a man does, he shall live in them. I am **Yahuah**."

" 'None of you shall approach any close relatives, to uncover their nakedness: I am **Yahuah**."

" 'You shall not uncover the nakedness of your father, nor the nakedness of your mother: she is your mother. You shall not uncover her nakedness.

" 'You shall not uncover the nakedness of your father's wife. It is your father's nakedness.

" 'You shall not uncover the nakedness of your sister, the daughter of your father, or the daughter of your mother, whether born at home or born abroad.

" 'You shall not uncover the nakedness of your son's daughter, or of your daughter's daughter, even their nakedness; for theirs is your own nakedness.

" 'You shall not uncover the nakedness of your father's wife's daughter, conceived by your father, since she is your sister.

" 'You shall not uncover the nakedness of your father's sister. She is your father's near kinswoman.

" 'You shall not uncover the nakedness of your mother's sister, for she is your mother's near kinswoman.

" 'You shall not uncover the nakedness of your father's brother. You shall not approach his wife. She is your aunt.

" 'You shall not uncover the nakedness of your daughter-in-law. She is your son's wife. You shall not uncover her nakedness.

" 'You shall not uncover the nakedness of your brother's wife. It is your brother's nakedness.

" 'You shall not uncover the nakedness of a woman and her daughter. You shall not take her son's daughter, or her daughter's daughter, to uncover her nakedness. They are near kinswomen. It is wickedness.

" 'You shall not take a wife in addition to her sister, to be a rival, to uncover her nakedness, while her sister is still alive.

" 'You shall not approach a woman to uncover her nakedness, as long as she is impure by her uncleanness.

" 'You shall not lie carnally with your neighbor's wife, and defile yourself with her.

" 'You shall not give any of your children as a sacrifice to Molech. You shall not profane the name of your **Elohim**. I am **Yahuah**.

" 'You shall not lie with a man as with a woman. That is detestable.

" 'You shall not lie with any animal to defile yourself with it. No woman may give herself to an animal, to lie down with it: it is a perversion.

" 'Don't defile yourselves in any of these things; for in all these the nations which I am casting out before you were defiled. The land was defiled. Therefore I punished its iniquity, and the land vomited out her inhabitants. You therefore shall keep my statutes and my ordinances, and shall not do any of these abominations; neither the native-born, nor the stranger who lives as a foreigner among you (for the men of the land that were before you had done all these abominations, and the land became defiled), that the land not vomit you out also, when you defile it, as it vomited out the nation that was before you.

" 'For whoever shall do any of these abominations, even the souls that do them shall be cut off from among their people. Therefore you shall keep my requirements, that you do not practice any of these abominable customs which were practiced before you, and that you do not defile yourselves with them. I am **Yahuah** your **Elohim**.' "

Yahuah spoke to Moses, saying, "Speak to all the congregation of the children of Israel, and tell them, 'You shall be holy; for I, **Yahuah** your **Elohim**, am holy.

" 'Each one of you shall respect his mother and his father. You shall keep my Sabbaths. I am **Yahuah** your **Elohim**.

" 'Don't turn to idols, nor make molten gods for yourselves. I am **Yahuah** your **Elohim**.

" 'When you offer a sacrifice of peace offerings to **Yahuah**, you shall offer it so that you may be accepted. It shall be eaten the same day you offer it, and on the next day. If anything remains until the third day, it shall be burned with fire. If it is eaten at all on the third day, it is an abomination. It will not be accepted; but everyone who eats it shall bear his iniquity, because he has profaned the holy thing of **Yahuah**, and that soul shall be cut off from his people.

" 'When you reap the harvest of your land, you shall not wholly reap the corners of your field, neither shall you gather the gleanings of your harvest. You shall not glean your vineyard, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the foreigner. I am **Yahuah** your **Elohim**.

" 'You shall not steal.

" 'You shall not lie.

" 'You shall not deceive one another.

" 'You shall not swear by my name falsely, and profane the name of your **Elohim**. I am **Yahuah**.

" 'You shall not oppress your neighbor, nor rob him.

" 'The wages of a hired servant shall not remain with you all night until the morning.

" 'You shall not curse the deaf, nor put a stumbling block before the blind; but you shall fear your **Elohim**. I am **Yahuah**.

" 'You shall do no injustice in judgment. You shall not be partial to the poor, nor show favoritism to the great; but you shall judge your neighbor in righteousness.

" 'You shall not go around as a slanderer among your people.

" 'You shall not endanger the life of your neighbor. I am **Yahuah**.

" 'You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him.

" 'You shall not take vengeance, nor bear any grudge against the children of your people; but you shall love your neighbor as yourself. I am **Yahuah**.

" 'You shall keep my statutes.

" 'You shall not cross-breed different kinds of animals.

" 'You shall not sow your field with two kinds of seed;

" 'Don't wear a garment made of two kinds of material.

" 'If a man lies carnally with a woman who is a slave girl, pledged to be married to another man, and not ransomed or given her freedom; they shall be punished. They shall not be put to death, because she was not free. He shall bring his trespass offering to **Yahuah**, to the door of the Tent of Meeting, even a ram for a trespass offering. The priest shall make atonement for him with the ram of the trespass offering before **Yahuah** for his sin which he has committed; and the sin which he has committed shall be forgiven him.

" 'When you come into the land, and have planted all kinds of trees for food, then you shall count their fruit as forbidden. For three years it shall be forbidden to you. It shall not be eaten. But in the fourth year all its fruit shall be holy, for giving praise to **Yahuah**. In the fifth year you shall eat its fruit, that it may yield its increase to you. I am **Yahuah** your **Elohim**.

" 'You shall not eat any meat with the blood still in it. You shall not use enchantments, nor practice sorcery.

" 'You shall not cut the hair on the sides of your head or clip off the edge of your beard.

" 'You shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you. I am **Yahuah**.

" 'Don't profane your daughter, to make her a prostitute; lest the land fall to prostitution, and the

land become full of wickedness.

" 'You shall keep my Sabbaths, and reverence my sanctuary; I am **Yahuah**.

" 'Don't turn to those who are mediums, nor to the wizards. Don't seek them out, to be defiled by them. I am **Yahuah** your **Elohim**.

" 'You shall rise up before the gray head and honor the face of the elderly; and you shall fear your **Elohim**. I am **Yahuah**.

" 'If a stranger lives as a foreigner with you in your land, you shall not do him wrong. The stranger who lives as a foreigner with you shall be to you as the native-born among you, and you shall love him as yourself; for you lived as foreigners in the land of Egypt. I am **Yahuah** your **Elohim**.

" 'You shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity. You shall have just balances, just weights, a just ephah, and a just hin. I am **Yahuah** your **Elohim**, who brought you out of the land of Egypt.

" 'You shall observe all my statutes and all my ordinances, and do them. I am **Yahuah**.' "

Yahuah spoke to Moses, saying, "Moreover, you shall tell the children of Israel, 'Anyone of the children of Israel, or of the strangers who live as foreigners in Israel, who gives any of his offspring to Molech shall surely be put to death. The people of the land shall stone that person with stones. I also will set my face against that person, and will cut him off from among his people, because he has given of his offspring to Molech, to defile my sanctuary, and to profane my holy name. If the people of the land all hide their eyes from that person when he gives of his offspring to Molech, and don't put him to death, then I will set my face against that man and against his family, and will cut him off, and all who play the prostitute after him to play the prostitute with Molech, from among their people.

" 'The person that turns to those who are mediums and wizards, to play the prostitute after them, I will even set my face against that person, and will cut him off from among his people.

" 'Sanctify yourselves therefore, and be holy; for I am **Yahuah** your **Elohim**. You shall keep my statutes, and do them. I am **Yahuah** who sanctifies you.

" 'For everyone who curses his father or his mother shall surely be put to death. He has cursed his father or his mother. His blood shall be upon himself.

" 'The man who commits adultery with another man's wife, even he who commits adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death.

" 'The man who lies with his father's wife has uncovered his father's nakedness. Both of them shall surely be put to death. Their blood shall be upon themselves.

" 'If a man lies with his daughter-in-law, both of them shall surely be put to death. They have committed a perversion. Their blood shall be upon themselves.

" 'If a man lies with a male, as with a woman, both of them have committed an abomination. They shall surely be put to death. Their blood shall be upon themselves.

" 'If a man takes a wife and her mother, it is wickedness. They shall be burned with fire, both he and they, that there may be no wickedness among you.

" 'If a man lies with an animal, he shall surely be put to death; and you shall kill the animal.

" 'If a woman approaches any animal and lies with it, you shall kill the woman and the animal. They shall surely be put to death. Their blood shall be upon them.

" 'If a man takes his sister--his father's daughter, or his mother's daughter--and sees her nakedness, and she sees his nakedness, it is a shameful thing. They shall be cut off in the sight of the children of their people. He has uncovered his sister's nakedness. He shall bear his iniquity.

" 'If a man lies with a woman having her monthly period, and uncovers her nakedness, he has made her fountain naked, and she has uncovered the fountain of her blood. Both of them shall be cut off from among their people.

" 'You shall not uncover the nakedness of your mother's sister, nor of your father's sister, for he has made his close relative naked. They shall bear their iniquity. If a man lies with his uncle's wife, he has uncovered his uncle's nakedness. They shall bear their sin. They shall die childless.

" 'If a man takes his brother's wife, it is an impurity. He has uncovered his brother's nakedness. They shall be childless.

" 'You shall therefore keep all my statutes and all my ordinances, and do them, that the land where I am bringing you to dwell may not vomit you out. You shall not walk in the customs of the nation which I am casting out before you; for they did all these things, and therefore I abhorred them. But I have said to you, "You shall inherit their land, and I will give it to you to possess it, a land flowing with milk and honey." I am **Yahuah** your **Elohim**, who has separated you from the peoples.

" 'You shall therefore make a distinction between the clean animal and the unclean, and between the unclean fowl and the clean. You shall not make yourselves abominable by animal, or by bird, or by anything with which the ground teems, which I have separated from you as unclean for you. You shall be holy to me, for I, **Yahuah**, am holy, and have set you apart from the peoples, that you should be mine.

" 'A man or a woman that is a medium or is a wizard shall surely be put to death. They shall be stoned with stones. Their blood shall be upon themselves.' "

Yahuah said to Moses, "Speak to the priests, the sons of Aaron, and say to them, 'A priest shall not defile himself for the dead among his people, except for his relatives that are near to him: for his mother, for his father, for his son, for his daughter, for his brother, and for his virgin sister who is near to him, who has had no husband; for her he may defile himself. He shall not defile himself, being a chief man among his people, to profane himself.

" 'They shall not shave their heads or shave off the corners of their beards or make any cuttings in their flesh. They shall be holy to their **Elohim**, and not profane the name of their **Elohim**, for they offer the offerings of **Yahuah** made by fire, the bread of their **Elohim**. Therefore they shall be holy.

" 'They shall not marry a woman who is a prostitute, or profane. A priest shall not marry a woman divorced from her husband; for he is holy to his **Elohim**. Therefore you shall sanctify him, for he offers the bread of your **Elohim**. He shall be holy to you, for I **Yahuah**, who sanctify you, am holy.

" 'The daughter of any priest, if she profanes herself by playing the prostitute, she profanes her father. She shall be burned with fire.

" 'He who is the high priest among his brothers, upon whose head the anointing oil is poured, and who is consecrated to put on the garments, shall not let the hair of his head hang loose, or tear his

clothes. He must not go in to any dead body, or defile himself for his father or for his mother. He shall not go out of the sanctuary, nor profane the sanctuary of his **Elohim**; for the crown of the anointing oil of his **Elohim** is upon him. I am **Yahuah**.

" 'He shall take a wife in her virginity. He shall not marry a widow, or one divorced, or a woman who has been defiled, or a prostitute. He shall take a virgin of his own people as a wife. He shall not profane his offspring among his people, for I am **Yahuah** who sanctifies him.' "

Yahuah spoke to Moses, saying, "Say to Aaron, 'None of your offspring throughout their generations who has a defect may approach to offer the bread of his **Elohim**. For whatever man he is that has a defect, he shall not draw near: a blind man, or a lame, or he who has a flat nose, or any deformity, or a man who has an injured foot, or an injured hand, or hunchbacked, or a dwarf, or one who has a defect in his eye, or an itching disease, or scabs, or who has damaged testicles. No man of the offspring of Aaron the priest who has a defect shall come near to offer the offerings of **Yahuah** made by fire. Since he has a defect, he shall not come near to offer the bread of his **Elohim**. He shall eat the bread of his **Elohim**, both of the most holy, and of the holy. He shall not come near to the veil, nor come near to the altar, because he has a defect; that he may not profane my sanctuaries, for I am **Yahuah** who sanctifies them.' "

So Moses spoke to Aaron, and to his sons, and to all the children of Israel.

Yahuah spoke to Moses, saying, "Tell Aaron and his sons to separate themselves from the holy things of the children of Israel, which they make holy to me, and that they not profane my holy name. I am **Yahuah**.

"Tell them, 'If anyone of all your offspring throughout your generations approaches the holy things which the children of Israel make holy to **Yahuah**, having his uncleanness on him, that soul shall be cut off from before me. I am **Yahuah**.

" 'Whoever of the offspring of Aaron is a leper or has a discharge shall not eat of the holy things until he is clean. Whoever touches anything that is unclean by the dead, or a man who has a seminal emission, or whoever touches any creeping thing whereby he may be made unclean, or a man from whom he may become unclean, whatever uncleanness he has-- the person that touches any such shall be unclean until the evening, and shall not eat of the holy things unless he bathes his body in water. When the sun is down, he shall be clean; and afterward he shall eat of the holy things, because it is his bread. He shall not eat that which dies of itself or is torn by animals, defiling himself by it. I am **Yahuah**.

" 'They shall therefore follow my commandment, lest they bear sin for it and die in it, if they profane it. I am **Yahuah** who sanctifies them.

" 'No stranger shall eat of the holy thing: a foreigner living with the priests, or a hired servant, shall not eat of the holy thing. But if a priest buys a slave, purchased by his money, he shall eat of it; and those who are born in his house shall eat of his bread. If a priest's daughter is married to an outsider, she shall not eat of the heave offering of the holy things. But if a priest's daughter is a widow, or divorced, and has no child, and has returned to her father's house as in her youth, she may eat of her father's bread; but no stranger shall eat any of it.

" 'If a man eats something holy unwittingly, then he shall add the fifth part of its value to it, and shall give the holy thing to the priest. The priests shall not profane the holy things of the children of Israel, which they offer to **Yahuah**, and so cause them to bear the iniquity that brings guilt when they

eat their holy things; for I am **Yahuah** who sanctifies them.' "

Yahuah spoke to Moses, saying, "Speak to Aaron, and to his sons, and to all the children of Israel, and say to them, 'Whoever is of the house of Israel, or of the foreigners in Israel, who offers his offering, whether it is any of their vows or any of their free will offerings, which they offer to **Yahuah** for a burnt offering: that you may be accepted, you shall offer a male without defect, of the bulls, of the sheep, or of the goats. But you shall not offer whatever has a defect, for it shall not be acceptable for you. Whoever offers a sacrifice of peace offerings to **Yahuah** to accomplish a vow, or for a free will offering of the herd or of the flock, it shall be perfect to be accepted. It shall have no defect. You shall not offer what is blind, is injured, is maimed, has a wart, is festering, or has a running sore to **Yahuah**, nor make an offering by fire of them on the altar to **Yahuah**. Either a bull or a lamb that has any deformity or lacking in his parts, that you may offer for a free will offering; but for a vow it shall not be accepted. You must not offer to **Yahuah** that which has its testicles bruised, crushed, broken, or cut. You must not do this in your land. You must not offer any of these as the bread of your **Elohim** from the hand of a foreigner, because their corruption is in them. There is a defect in them. They shall not be accepted for you.' "

Yahuah spoke to Moses, saying, "When a bull, a sheep, or a goat is born, it shall remain seven days with its mother. From the eighth day on it shall be accepted for the offering of an offering made by fire to **Yahuah**. Whether it is a cow or ewe, you shall not kill it and its young both in one day.

"When you sacrifice a sacrifice of thanksgiving to **Yahuah**, you shall sacrifice it so that you may be accepted. It shall be eaten on the same day; you shall leave none of it until the morning. I am **Yahuah**.

"Therefore you shall keep my commandments, and do them. I am **Yahuah**. You shall not profane my holy name, but I will be made holy among the children of Israel. I am **Yahuah** who makes you holy, who brought you out of the land of Egypt, to be your **Elohim**. I am **Yahuah**."

Yahuah spoke to Moses, saying, "Speak to the children of Israel, and tell them, 'The set feasts of **Yahuah**, which you shall proclaim to be holy convocations, even these are my set feasts.

" 'Six days shall work be done, but on the seventh day is a Sabbath of solemn rest, a holy convocation; you shall do no kind of work. It is a Sabbath to **Yahuah** in all your dwellings.

" 'These are the set feasts of **Yahuah**, even holy convocations, which you shall proclaim in their appointed season. In the first month, on the fourteenth day of the month in the evening, is **Yahuah**'s Passover. On the fifteenth day of the same month is the feast of unleavened bread to **Yahuah**. Seven days you shall eat unleavened bread. In the first day you shall have a holy convocation. You shall do no regular work. But you shall offer an offering made by fire to **Yahuah** seven days. In the seventh day is a holy convocation. You shall do no regular work.' "

Yahuah spoke to Moses, saying, "Speak to the children of Israel, and tell them, 'When you have come into the land which I give to you, and shall reap its harvest, then you shall bring the sheaf of the first fruits of your harvest to the priest. He shall wave the sheaf before **Yahuah**, to be accepted for you. On the next day after the Sabbath the priest shall wave it. On the day when you wave the sheaf, you shall offer a male lamb without defect a year old for a burnt offering to **Yahuah**. The meal offering with it shall be two tenths of an ephah of fine flour mixed with oil, an offering made by fire to **Yahuah** for a pleasant aroma; and the drink offering with it shall be of wine, the fourth part of a hin. You must not eat bread, or roasted grain, or fresh grain, until this same day, until you have brought

the offering of your **Elohim**. This is a statute forever throughout your generations in all your dwellings.

" 'You shall count from the next day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. The next day after the seventh Sabbath you shall count fifty days; and you shall offer a new meal offering to **Yahuah**. You shall bring out of your habitations two loaves of bread for a wave offering made of two tenths of an ephah of fine flour. They shall be baked with yeast, for first fruits to **Yahuah**. You shall present with the bread seven lambs without defect a year old, one young bull, and two rams. They shall be a burnt offering to **Yahuah**, with their meal offering and their drink offerings, even an offering made by fire, of a sweet aroma to **Yahuah**. You shall offer one male goat for a sin offering, and two male lambs a year old for a sacrifice of peace offerings. The priest shall wave them with the bread of the first fruits for a wave offering before **Yahuah**, with the two lambs. They shall be holy to **Yahuah** for the priest. You shall make proclamation on the same day that there shall be a holy convocation to you. You shall do no regular work. This is a statute forever in all your dwellings throughout your generations.

" 'When you reap the harvest of your land, you must not wholly reap into the corners of your field, and you must not gather the gleanings of your harvest. You must leave them for the poor, and for the foreigner. I am **Yahuah** your **Elohim**.' "

Yahuah spoke to Moses, saying, "Speak to the children of Israel, saying, 'In the seventh month, on the first day of the month, there shall be a solemn rest for you, a memorial of blowing of trumpets, a holy convocation. You shall do no regular work. You shall offer an offering made by fire to **Yahuah**.' "

Yahuah spoke to Moses, saying, "However on the tenth day of this seventh month is the day of atonement. It shall be a holy convocation to you. You shall afflict yourselves and you shall offer an offering made by fire to **Yahuah**. You shall do no kind of work in that same day, for it is a day of atonement, to make atonement for you before **Yahuah** your **Elohim**. For whoever it is who shall not deny himself in that same day shall be cut off from his people. Whoever does any kind of work in that same day, I will destroy that person from among his people. You shall do no kind of work: it is a statute forever throughout your generations in all your dwellings. It shall be a Sabbath of solemn rest for you, and you shall deny yourselves. In the ninth day of the month at evening, from evening to evening, you shall keep your Sabbath."

Yahuah spoke to Moses, saying, "Speak to the children of Israel, and say, 'On the fifteenth day of this seventh month is the feast of booths for seven days to **Yahuah**. On the first day shall be a holy convocation. You shall do no regular work. Seven days you shall offer an offering made by fire to **Yahuah**. On the eighth day shall be a holy convocation to you. You shall offer an offering made by fire to **Yahuah**. It is a solemn assembly; you shall do no regular work.

" 'These are the appointed feasts of **Yahuah** which you shall proclaim to be holy convocations, to offer an offering made by fire to **Yahuah**, a burnt offering, a meal offering, a sacrifice, and drink offerings, each on its own day-- in addition to the Sabbaths of **Yahuah**, and in addition to your gifts, and in addition to all your vows, and in addition to all your free will offerings, which you give to **Yahuah**.

" 'So on the fifteenth day of the seventh month, when you have gathered in the fruits of the land, you shall keep the feast of **Yahuah** seven days. On the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. You shall take on the first day the fruit of majestic trees, branches of palm trees, and boughs of thick trees, and willows of the brook; and you shall rejoice before

Yahuah your **Elohim** seven days. You shall keep it as a feast to **Yahuah** seven days in the year. It is a statute forever throughout your generations. You shall keep it in the seventh month. You shall dwell in temporary shelters for seven days. All who are native-born in Israel shall dwell in temporary shelters, that your generations may know that I made the children of Israel to dwell in temporary shelters when I brought them out of the land of Egypt. I am **Yahuah** your **Elohim**.' "

So Moses declared to the children of Israel the appointed feasts of **Yahuah**.

Yahuah spoke to Moses, saying, "Command the children of Israel, that they bring to you pure olive oil beaten for the light, to cause a lamp to burn continually. Outside of the veil of the Testimony, in the Tent of Meeting, Aaron shall keep it in order from evening to morning before **Yahuah** continually. It shall be a statute forever throughout your generations. He shall keep in order the lamps on the pure gold lamp stand before **Yahuah** continually.

"You shall take fine flour, and bake twelve cakes of it: two tenths of an ephah shall be in one cake. You shall set them in two rows, six on a row, on the pure gold table before **Yahuah**. You shall put pure frankincense on each row, that it may be to the bread for a memorial, even an offering made by fire to **Yahuah**. Every Sabbath day he shall set it in order before **Yahuah** continually. It is an everlasting covenant on the behalf of the children of Israel. It shall be for Aaron and his sons. They shall eat it in a holy place; for it is most holy to him of the offerings of **Yahuah** made by fire by a perpetual statute."

The son of an Israelite woman, whose father was an Egyptian, went out among the children of Israel; and the son of the Israelite woman and a man of Israel strove together in the camp. The son of the Israelite woman blasphemed the Name, and cursed; and they brought him to Moses. His mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan. They put him in custody until **Yahuah's** will should be declared to them. **Yahuah** spoke to Moses, saying, "Bring him who cursed out of the camp; and let all who heard him lay their hands on his head, and let all the congregation stone him. You shall speak to the children of Israel, saying, 'Whoever curses his **Elohim** shall bear his sin. He who blasphemes **Yahuah's** name, he shall surely be put to death. All the congregation shall certainly stone him. The foreigner as well as the native-born shall be put to death when he blasphemes the Name.

" 'He who strikes any man mortally shall surely be put to death. He who strikes an animal mortally shall make it good, life for life. If anyone injures his neighbor, it shall be done to him as he has done: fracture for fracture, eye for eye, tooth for tooth. It shall be done to him as he has injured someone. He who kills an animal shall make it good; and he who kills a man shall be put to death. You shall have one kind of law for the foreigner as well as the native-born; for I am **Yahuah** your **Elohim**.' "

Moses spoke to the children of Israel; and they brought him who had cursed out of the camp, and stoned him with stones. The children of Israel did as **Yahuah** commanded Moses.

Yahuah said to Moses in Mount Sinai, "Speak to the children of Israel, and tell them, 'When you come into the land which I give you, then the land shall keep a Sabbath to **Yahuah**. You shall sow your field six years, and you shall prune your vineyard six years, and gather in its fruits; but in the seventh year there shall be a Sabbath of solemn rest for the land, a Sabbath to **Yahuah**. You shall not sow your field or prune your vineyard. What grows of itself in your harvest you shall not reap, and you shall not gather the grapes of your undressed vine. It shall be a year of solemn rest for the land. The Sabbath of the land shall be for food for you; for yourself, for your servant, for your maid, for your hired servant, and for your stranger, who lives as a foreigner with you. For your livestock also,

and for the animals that are in your land, shall all its increase be for food.

" 'You shall count off seven Sabbaths of years, seven times seven years; and there shall be to you the days of seven Sabbaths of years, even forty-nine years. Then you shall sound the loud trumpet on the tenth day of the seventh month. On the Day of Atonement you shall sound the trumpet throughout all your land. You shall make the fiftieth year holy, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee to you; and each of you shall return to his own property, and each of you shall return to his family. That fiftieth year shall be a jubilee to you. In it you shall not sow, neither reap that which grows of itself, nor gather from the undressed vines. For it is a jubilee; it shall be holy to you. You shall eat of its increase out of the field.

" 'In this Year of Jubilee each of you shall return to his property.

" 'If you sell anything to your neighbor, or buy from your neighbor, you shall not wrong one another. According to the number of years after the Jubilee you shall buy from your neighbor. According to the number of years of the crops he shall sell to you. According to the length of the years you shall increase its price, and according to the shortness of the years you shall diminish its price; for he is selling the number of the crops to you. You shall not wrong one another, but you shall fear your **Elohim**; for I am **Yahuah** your **Elohim**.

" 'Therefore you shall do my statutes, and keep my ordinances and do them; and you shall dwell in the land in safety. The land shall yield its fruit, and you shall eat your fill, and dwell therein in safety. If you said, "What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase;" then I will command my blessing on you in the sixth year, and it shall bear fruit for the three years. You shall sow the eighth year, and eat of the fruits from the old store until the ninth year. Until its fruits come in, you shall eat the old store.

" 'The land shall not be sold in perpetuity, for the land is mine; for you are strangers and live as foreigners with me. In all the land of your possession you shall grant a redemption for the land.

" 'If your brother becomes poor, and sells some of his possessions, then his kinsman who is next to him shall come, and redeem that which his brother has sold. If a man has no one to redeem it, and he becomes prosperous and finds sufficient means to redeem it, then let him reckon the years since its sale, and restore the surplus to the man to whom he sold it; and he shall return to his property. But if he isn't able to get it back for himself, then what he has sold shall remain in the hand of him who has bought it until the Year of Jubilee. In the Jubilee it shall be released, and he shall return to his property.

" 'If a man sells a dwelling house in a walled city, then he may redeem it within a whole year after it has been sold. For a full year he shall have the right of redemption. If it isn't redeemed within the space of a full year, then the house that is in the walled city shall be made sure in perpetuity to him who bought it, throughout his generations. It shall not be released in the Jubilee. But the houses of the villages which have no wall around them shall be accounted for with the fields of the country: they may be redeemed, and they shall be released in the Jubilee.

" 'Nevertheless, in the cities of the Levites, the Levites may redeem the houses in the cities of their possession at any time. The Levites may redeem the house that was sold, and the city of his possession, and it shall be released in the Jubilee; for the houses of the cities of the Levites are their possession among the children of Israel. But the field of the pasture lands of their cities may not be sold, for it is their perpetual possession.

" 'If your brother has become poor, and his hand can't support himself among you, then you shall uphold him. He shall live with you like an alien and a temporary resident. Take no interest from him or profit; but fear your **Elohim**, that your brother may live among you. You shall not lend him your money at interest, nor give him your food for profit. I am **Yahuah** your **Elohim**, who brought you out of the land of Egypt, to give you the land of Canaan, and to be your **Elohim**.

" 'If your brother has grown poor among you, and sells himself to you, you shall not make him to serve as a slave. As a hired servant, and as a temporary resident, he shall be with you; he shall serve with you until the Year of Jubilee. Then he shall go out from you, he and his children with him, and shall return to his own family, and to the possession of his fathers. For they are my servants, whom I brought out of the land of Egypt. They shall not be sold as slaves. You shall not rule over him with harshness, but shall fear your **Elohim**.

" 'As for your male and your female slaves, whom you may have from the nations that are around you, from them you may buy male and female slaves. Moreover, of the children of the aliens who live among you, of them you may buy, and of their families who are with you, which they have conceived in your land; and they will be your property. You may make them an inheritance for your children after you, to hold for a possession. Of them you may take your slaves forever, but over your brothers the children of Israel you shall not rule, one over another, with harshness.

" 'If an alien or temporary resident with you becomes rich, and your brother beside him has grown poor, and sells himself to the stranger or foreigner living among you, or to a member of the stranger's family, after he is sold he may be redeemed. One of his brothers may redeem him; or his uncle, or his uncle's son, may redeem him, or any who is a close relative to him of his family may redeem him; or if he has grown rich, he may redeem himself. He shall reckon with him who bought him from the year that he sold himself to him to the Year of Jubilee. The price of his sale shall be according to the number of years; he shall be with him according to the time of a hired servant. If there are yet many years, according to them he shall give back the price of his redemption out of the money that he was bought for. If there remain but a few years to the year of jubilee, then he shall reckon with him; according to his years of service he shall give back the price of his redemption. As a servant hired year by year shall he be with him. He shall not rule with harshness over him in your sight. If he isn't redeemed by these means, then he shall be released in the Year of Jubilee: he and his children with him. For to me the children of Israel are servants; they are my servants whom I brought out of the land of Egypt. I am **Yahuah** your **Elohim**.

" 'You shall make for yourselves no idols, and you shall not raise up a carved image or a pillar, and you shall not place any figured stone in your land, to bow down to it; for I am **Yahuah** your **Elohim**.

" 'You shall keep my Sabbaths, and have reverence for my sanctuary. I am **Yahuah**.

" 'If you walk in my statutes and keep my commandments, and do them, then I will give you your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit. Your threshing shall continue until the vintage, and the vintage shall continue until the sowing time. You shall eat your bread to the full, and dwell in your land safely.

" 'I will give peace in the land, and you shall lie down, and no one will make you afraid. I will remove evil animals out of the land, neither shall the sword go through your land. You shall chase your enemies, and they shall fall before you by the sword. Five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword.

" 'I will have respect for you, make you fruitful, multiply you, and will establish my covenant with you. You shall eat old supplies long kept, and you shall move out the old because of the new. I will set my tent among you, and my soul won't abhor you. I will walk among you, and will be your **Elohim**, and you will be my people. I am **Yahuah** your **Elohim**, who brought you out of the land of Egypt, that you should not be their slaves. I have broken the bars of your yoke, and made you walk upright.

" 'But if you will not listen to me, and will not do all these commandments, and if you shall reject my statutes, and if your soul abhors my ordinances, so that you will not do all my commandments, but break my covenant, I also will do this to you: I will appoint terror over you, even consumption and fever, that shall consume the eyes, and make the soul to pine away. You will sow your seed in vain, for your enemies will eat it. I will set my face against you, and you will be struck before your enemies. Those who hate you will rule over you; and you will flee when no one pursues you.

" 'If you in spite of these things will not listen to me, then I will chastise you seven times more for your sins. I will break the pride of your power, and I will make your sky like iron, and your soil like bronze. Your strength will be spent in vain; for your land won't yield its increase, neither will the trees of the land yield their fruit.

" 'If you walk contrary to me, and won't listen to me, then I will bring seven times more plagues on you according to your sins. I will send the wild animals among you, which will rob you of your children, destroy your livestock, and make you few in number. Your roads will become desolate.

" 'If by these things you won't be turned back to me, but will walk contrary to me, then I will also walk contrary to you; and I will strike you, even I, seven times for your sins. I will bring a sword upon you that will execute the vengeance of the covenant. You will be gathered together within your cities, and I will send the pestilence among you. You will be delivered into the hand of the enemy. When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight. You shall eat, and not be satisfied.

" 'If you in spite of this won't listen to me, but walk contrary to me, then I will walk contrary to you in wrath. I will also chastise you seven times for your sins. You will eat the flesh of your sons, and you will eat the flesh of your daughters. I will destroy your high places, and cut down your incense altars, and cast your dead bodies upon the bodies of your idols; and my soul will abhor you. I will lay your cities waste, and will bring your sanctuaries to desolation. I will not take delight in the sweet fragrance of your offerings. I will bring the land into desolation, and your enemies that dwell in it will be astonished at it. I will scatter you among the nations, and I will draw out the sword after you. Your land will be a desolation, and your cities shall be a waste. Then the land will enjoy its Sabbaths as long as it lies desolate and you are in your enemies' land. Even then the land will rest and enjoy its Sabbaths. As long as it lies desolate it shall have rest, even the rest which it didn't have in your Sabbaths when you lived on it.

" 'As for those of you who are left, I will send a faintness into their hearts in the lands of their enemies. The sound of a driven leaf will put them to flight; and they shall flee, as one flees from the sword. They will fall when no one pursues. They will stumble over one another, as it were before the sword, when no one pursues. You will have no power to stand before your enemies. You will perish among the nations. The land of your enemies will eat you up. Those of you who are left will pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers they shall pine away with them.

" 'If they confess their iniquity and the iniquity of their fathers, in their trespass which they

trespassed against me; and also that because they walked contrary to me, I also walked contrary to them, and brought them into the land of their enemies; if then their uncircumcised heart is humbled, and they then accept the punishment of their iniquity, then I will remember my covenant with Jacob, my covenant with Isaac, and also my covenant with Abraham; and I will remember the land. The land also will be left by them, and will enjoy its Sabbaths while it lies desolate without them; and they will accept the punishment of their iniquity because they rejected my ordinances, and their soul abhorred my statutes. Yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly and to break my covenant with them; for I am **Yahuah** their **Elohim**. But I will for their sake remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their **Elohim**. I am **Yahuah**.' "

These are the statutes, ordinances, and laws, which **Yahuah** made between him and the children of Israel in Mount Sinai by Moses.

Yahuah spoke to Moses, saying, "Speak to the children of Israel, and say to them, 'When a man consecrates a person to **Yahuah** in a vow, according to your valuation, your valuation of a male from twenty years old to sixty years old shall be fifty shekels of silver, according to the shekel of the sanctuary. If she is a female, then your valuation shall be thirty shekels. If the person is from five years old to twenty years old, then your valuation shall be for a male twenty shekels, and for a female ten shekels. If the person is from a month old to five years old, then your valuation shall be for a male five shekels of silver, and for a female your valuation shall be three shekels of silver. If the person is from sixty years old and upward; if he is a male, then your valuation shall be fifteen shekels, and for a female ten shekels. But if he is poorer than your valuation, then he shall be set before the priest, and the priest shall assign a value to him. The priest shall assign a value according to his ability to pay.

" 'If it is an animal of which men offer an offering to **Yahuah**, all that any man gives of such to **Yahuah** becomes holy. He shall not alter it, nor exchange it, a good for a bad, or a bad for a good. If he shall at all exchange animal for animal, then both it and that for which it is exchanged shall be holy. If it is any unclean animal, of which they do not offer as an offering to **Yahuah**, then he shall set the animal before the priest; and the priest shall evaluate it, whether it is good or bad. As the priest evaluates it, so it shall be. But if he will indeed redeem it, then he shall add the fifth part of it to its valuation.

" 'When a man dedicates his house to be holy to **Yahuah**, then the priest shall evaluate it, whether it is good or bad. As the priest evaluates it, so it shall stand. If he who dedicates it will redeem his house, then he shall add the fifth part of the money of your valuation to it, and it shall be his.

" 'If a man dedicates to **Yahuah** part of the field of his possession, then your valuation shall be according to the seed for it. The sowing of a homer of barley shall be valued at fifty shekels of silver. If he dedicates his field from the Year of Jubilee, according to your valuation it shall stand. But if he dedicates his field after the Jubilee, then the priest shall reckon to him the money according to the years that remain to the Year of Jubilee; and an abatement shall be made from your valuation. If he who dedicated the field will indeed redeem it, then he shall add the fifth part of the money of your valuation to it, and it shall remain his. If he will not redeem the field, or if he has sold the field to another man, it shall not be redeemed any more; but the field, when it goes out in the Jubilee, shall be holy to **Yahuah**, as a devoted field. It shall be owned by the priests.

" 'If he dedicates a field to **Yahuah** which he has bought, which is not of the field of his possession, then the priest shall reckon to him the worth of your valuation up to the Year of Jubilee; and he shall

give your valuation on that day, as a holy thing to **Yahuah**. In the Year of Jubilee the field shall return to him from whom it was bought, even to him to whom the possession of the land belongs. All your valuations shall be according to the shekel of the sanctuary: twenty gerahs to the shekel.

" 'However the firstborn among animals, which belongs to **Yahuah** as a firstborn, no man may dedicate, whether an ox or a sheep. It is **Yahuah**'s. If it is an unclean animal, then he shall buy it back according to your valuation, and shall add to it the fifth part of it; or if it isn't redeemed, then it shall be sold according to your valuation.

" 'Notwithstanding, no devoted thing that a man devotes to **Yahuah** of all that he has, whether of man or animal, or of the field of his possession, shall be sold or redeemed. Everything that is permanently devoted is most holy to **Yahuah**.

" 'No one devoted to destruction, who shall be devoted from among men, shall be ransomed. He shall surely be put to death.

" 'All the tithe of the land, whether of the seed of the land or of the fruit of the trees, is **Yahuah**'s. It is holy to **Yahuah**. If a man redeems anything of his tithe, he shall add a fifth part to it. All the tithe of the herds or the flocks, whatever passes under the rod, the tenth shall be holy to **Yahuah**. He shall not examine whether it is good or bad, neither shall he exchange it. If he exchanges it at all, then both it and that for which it is exchanged shall be holy. It shall not be redeemed.' "

These are the commandments which **Yahuah** commanded Moses for the children of Israel on Mount Sinai.

NUMBERS

Yahuah spoke to Moses in the wilderness of Sinai, in the Tent of Meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying, "Take a census of all the congregation of the children of Israel, by their families, by their fathers' houses, according to the number of the names, every male, one by one, from twenty years old and upward, all who are able to go out to war in Israel. You and Aaron shall count them by their divisions. With you there shall be a man of every tribe, each one head of his fathers' house. These are the names of the men who shall stand with you:

Of Reuben: Elizur the son of Shedeur.

Of Simeon: Shelumiel the son of Zurishaddai.

Of Judah: Nahshon the son of Amminadab.

Of Issachar: Nethanel the son of Zuar.

Of Zebulun: Eliab the son of Helon.

Of the children of Joseph: of Ephraim: Elishama the son of Ammihud; of Manasseh: Gamaliel the son of Pedahzur.

Of Benjamin: Abidan the son of Gideoni.

Of Dan: Ahiezer the son of Ammishaddai.

Of Asher: Pagiel the son of Ochran.

Of Gad: Eliasaph the son of Deuel.

Of Naphtali: Ahira the son of Enan."

These are those who were called of the congregation, the princes of the tribes of their fathers; they were the heads of the thousands of Israel. Moses and Aaron took these men who are mentioned by name. They assembled all the congregation together on the first day of the second month; and they declared their ancestry by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, one by one. As **Yahuah** commanded Moses, so he counted them in the wilderness of Sinai.

The children of Reuben, Israel's firstborn, their generations, by their families, by their fathers' houses, according to the number of the names, one by one, every male from twenty years old and upward, all who were able to go out to war: those who were counted of them, of the tribe of Reuben, were forty-six thousand five hundred.

Of the children of Simeon, their generations, by their families, by their fathers' houses, those who were counted of it, according to the number of the names, one by one, every male from twenty years old and upward, all who were able to go out to war: those who were counted of them, of the tribe of Simeon, were fifty-nine thousand three hundred.

Of the children of Gad, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war: those who were counted of them, of the tribe of Gad, were forty-five thousand six hundred fifty.

Of the children of Judah, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war: those who were counted of them, of the tribe of Judah, were seventy-four thousand six hundred.

Of the children of Issachar, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war: those who were counted of them, of the tribe of Issachar, were fifty-four thousand four hundred.

Of the children of Zebulun, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war: those who were counted of them, of the tribe of Zebulun, were fifty-seven thousand four hundred.

Of the children of Joseph: of the children of Ephraim, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war: those who were counted of them, of the tribe of Ephraim, were forty thousand five hundred.

Of the children of Manasseh, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war: those who were counted of them, of the tribe of Manasseh, were thirty-two thousand two hundred.

Of the children of Benjamin, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war: those who were counted of them, of the tribe of Benjamin, were thirty-five thousand four hundred.

Of the children of Dan, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war: those who were counted of them, of the tribe of Dan, were sixty-two thousand seven hundred.

Of the children of Asher, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war: those who were counted of them, of the tribe of Asher, were forty-one thousand five hundred.

Of the children of Naphtali, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war: those who were counted of them, of the tribe of Naphtali, were fifty-three thousand four hundred.

These are those who were counted, whom Moses and Aaron counted, and the twelve men who were princes of Israel, each one for his fathers' house. So all those who were counted of the children of Israel by their fathers' houses, from twenty years old and upward, all who were able to go out to war in Israel-- all those who were counted were six hundred three thousand five hundred fifty. But the Levites after the tribe of their fathers were not counted among them. For **Yahuah** spoke to Moses, saying, "Only the tribe of Levi you shall not count, neither shall you take a census of them among the children of Israel; but appoint the Levites over the Tabernacle of the Testimony, and over all its furnishings, and over all that belongs to it. They shall carry the tabernacle and all its furnishings; and they shall take care of it, and shall encamp around it. When the tabernacle is to move, the Levites shall take it down; and when the tabernacle is to be set up, the Levites shall set it up. The stranger who comes near shall be put to death. The children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, according to their divisions. But the

Levites shall encamp around the Tabernacle of the Testimony, that there may be no wrath on the congregation of the children of Israel. The Levites shall be responsible for the Tabernacle of the Testimony."

Thus the children of Israel did. According to all that **Yahuah** commanded Moses, so they did.

Yahuah spoke to Moses and to Aaron, saying, "The children of Israel shall encamp every man by his own standard, with the banners of their fathers' houses. They shall encamp around the Tent of Meeting at a distance from it."

Those who encamp on the east side toward the sunrise shall be of the standard of the camp of Judah, according to their divisions. The prince of the children of Judah shall be Nahshon the son of Amminadab. His division, and those who were counted of them, were seventy-four thousand six hundred.

Those who encamp next to him shall be the tribe of Issachar. The prince of the children of Issachar shall be Nethanel the son of Zuar. His division, and those who were counted of it, were fifty-four thousand four hundred.

The tribe of Zebulun: the prince of the children of Zebulun shall be Eliab the son of Helon. His division, and those who were counted of it, were fifty-seven thousand four hundred.

All who were counted of the camp of Judah were one hundred eighty-six thousand four hundred, according to their divisions. They shall set out first.

"On the south side shall be the standard of the camp of Reuben according to their divisions. The prince of the children of Reuben shall be Elizur the son of Shedeur. His division, and those who were counted of it, were forty-six thousand five hundred.

"Those who encamp next to him shall be the tribe of Simeon. The prince of the children of Simeon shall be Shelumiel the son of Zurishaddai. His division, and those who were counted of them, were fifty-nine thousand three hundred.

"The tribe of Gad: the prince of the children of Gad shall be Eliasaph the son of Reuel. His division, and those who were counted of them, were forty-five thousand six hundred fifty.

"All who were counted of the camp of Reuben were one hundred fifty-one thousand four hundred fifty, according to their armies. They shall set out second.

"Then the Tent of Meeting shall set out, with the camp of the Levites in the middle of the camps. As they encamp, so shall they set out, every man in his place, by their standards.

"On the west side shall be the standard of the camp of Ephraim according to their divisions. The prince of the children of Ephraim shall be Elishama the son of Ammihud. His division, and those who were counted of them, were forty thousand five hundred.

"Next to him shall be the tribe of Manasseh. The prince of the children of Manasseh shall be Gamaliel the son of Pedahzur. His division, and those who were counted of them, were thirty-two thousand two hundred.

"The tribe of Benjamin: the prince of the children of Benjamin shall be Abidan the son of Gideoni. His army, and those who were counted of them, were thirty-five thousand four hundred.

"All who were counted of the camp of Ephraim were one hundred eight thousand one hundred,

according to their divisions. They shall set out third.

"On the north side shall be the standard of the camp of Dan according to their divisions. The prince of the children of Dan shall be Ahiezer the son of Ammishaddai. His division, and those who were counted of them, were sixty-two thousand seven hundred.

"Those who encamp next to him shall be the tribe of Asher. The prince of the children of Asher shall be Pagiel the son of Ochran. His division, and those who were counted of them, were forty-one thousand and five hundred.

"The tribe of Naphtali: the prince of the children of Naphtali shall be Ahira the son of Enan. His division, and those who were counted of them, were fifty-three thousand four hundred.

"All who were counted of the camp of Dan were one hundred fifty-seven thousand six hundred. They shall set out last by their standards."

These are those who were counted of the children of Israel by their fathers' houses. All who were counted of the camps according to their armies were six hundred three thousand five hundred fifty. But the Levites were not counted among the children of Israel, as **Yahuah** commanded Moses.

Thus the children of Israel did. According to all that **Yahuah** commanded Moses, so they encamped by their standards, and so they set out, everyone by their families, according to their fathers' houses.

Now this is the history of the generations of Aaron and Moses in the day that **Yahuah** spoke with Moses in Mount Sinai. These are the names of the sons of Aaron: Nadab the firstborn, and Abihu, Eleazar, and Ithamar.

These are the names of the sons of Aaron, the priests who were anointed, whom he consecrated to minister in the priest's office. Nadab and Abihu died before **Yahuah** when they offered strange fire before **Yahuah** in the wilderness of Sinai, and they had no children. Eleazar and Ithamar ministered in the priest's office in the presence of Aaron their father.

Yahuah spoke to Moses, saying, "Bring the tribe of Levi near, and set them before Aaron the priest, that they may minister to him. They shall keep his requirements, and the requirements of the whole congregation before the Tent of Meeting, to do the service of the tabernacle. They shall keep all the furnishings of the Tent of Meeting, and the obligations of the children of Israel, to do the service of the tabernacle. You shall give the Levites to Aaron and to his sons. They are wholly given to him on the behalf of the children of Israel. You shall appoint Aaron and his sons, and they shall keep their priesthood, but the stranger who comes near shall be put to death."

Yahuah spoke to Moses, saying, "Behold, I have taken the Levites from among the children of Israel instead of all the firstborn who open the womb among the children of Israel; and the Levites shall be mine, for all the firstborn are mine. On the day that I struck down all the firstborn in the land of Egypt I made holy to me all the firstborn in Israel, both man and animal. They shall be mine. I am **Yahuah**."

Yahuah spoke to Moses in the wilderness of Sinai, saying, "Count the children of Levi by their fathers' houses, by their families. You shall count every male from a month old and upward."

Moses counted them according to **Yahuah**'s word, as he was commanded.

These were the sons of Levi by their names: Gershon, Kohath, and Merari.

These are the names of the sons of Gershon by their families: Libni and Shimei.

The sons of Kohath by their families: Amram, Izhar, Hebron, and Uzziel.

The sons of Merari by their families: Mahli and Mushi.

These are the families of the Levites according to their fathers' houses.

Of Gershon was the family of the Libnites, and the family of the Shimeites. These are the families of the Gershonites.

Those who were counted of them, according to the number of all the males from a month old and upward, even those who were counted of them were seven thousand five hundred.

The families of the Gershonites shall encamp behind the tabernacle westward.

Eliasaph the son of Lael shall be the prince of the fathers' house of the Gershonites. The duty of the sons of Gershon in the Tent of Meeting shall be the tabernacle, the tent, its covering, the screen for the door of the Tent of Meeting, the hangings of the court, the screen for the door of the court which is by the tabernacle and around the altar, and its cords for all of its service.

Of Kohath was the family of the Amramites, the family of the Izharites, the family of the Hebronites, and the family of the Uzzielites. These are the families of the Kohathites. According to the number of all the males from a month old and upward, there were eight thousand six hundred keeping the requirements of the sanctuary.

The families of the sons of Kohath shall encamp on the south side of the tabernacle. The prince of the fathers' house of the families of the Kohathites shall be Elizaphan the son of Uzziel. Their duty shall be the ark, the table, the lamp stand, the altars, the vessels of the sanctuary with which they minister, the screen, and all its service. Eleazar the son of Aaron the priest shall be prince of the princes of the Levites, with the oversight of those who keep the requirements of the sanctuary.

Of Merari was the family of the Mahlites and the family of the Mushites. These are the families of Merari. Those who were counted of them, according to the number of all the males from a month old and upward, were six thousand two hundred.

The prince of the fathers' house of the families of Merari was Zuriel the son of Abihail. They shall encamp on the north side of the tabernacle. The appointed duty of the sons of Merari shall be the tabernacle's boards, its bars, its pillars, its sockets, all its instruments, all its service, the pillars of the court around it, their sockets, their pins, and their cords. Those who encamp before the tabernacle eastward, in front of the Tent of Meeting toward the sunrise, shall be Moses, and Aaron and his sons, keeping the requirements of the sanctuary for the duty of the children of Israel. The outsider who comes near shall be put to death. All who were counted of the Levites, whom Moses and Aaron counted at the commandment of **Yahuah**, by their families, all the males from a month old and upward, were twenty-two thousand.

Yahuah said to Moses, "Count all the firstborn males of the children of Israel from a month old and upward, and take the number of their names. You shall take the Levites for me--I am **Yahuah**--instead of all the firstborn among the children of Israel; and the livestock of the Levites instead of all the firstborn among the livestock of the children of Israel."

Moses counted, as **Yahuah** commanded him, all the firstborn among the children of Israel. All the firstborn males according to the number of names from a month old and upward, of those who were

counted of them, were twenty-two thousand two hundred seventy-three.

Yahuah spoke to Moses, saying, "Take the Levites instead of all the firstborn among the children of Israel, and the livestock of the Levites instead of their livestock; and the Levites shall be mine. I am **Yahuah**. For the redemption of the two hundred seventy-three of the firstborn of the children of Israel who exceed the number of the Levites, you shall take five shekels apiece for each one; according to the shekel of the sanctuary you shall take them (the shekel is twenty gerahs); and you shall give the money, with which their remainder is redeemed, to Aaron and to his sons."

Moses took the redemption money from those who exceeded the number of those who were redeemed by the Levites; from the firstborn of the children of Israel he took the money, one thousand three hundred sixty-five shekels, according to the shekel of the sanctuary; and Moses gave the redemption money to Aaron and to his sons, according to **Yahuah's** word, as **Yahuah** commanded Moses.

Yahuah spoke to Moses and to Aaron, saying, "Take a census of the sons of Kohath from among the sons of Levi, by their families, by their fathers' houses, from thirty years old and upward even until fifty years old, all who enter into the service to do the work in the Tent of Meeting.

"This is the service of the sons of Kohath in the Tent of Meeting, regarding the most holy things. When the camp moves forward, Aaron shall go in with his sons; and they shall take down the veil of the screen, cover the ark of the Testimony with it, put a covering of sealskin on it, spread a blue cloth over it, and put in its poles.

"On the table of show bread they shall spread a blue cloth, and put on it the dishes, the spoons, the bowls, and the cups with which to pour out; and the continual bread shall be on it. They shall spread on them a scarlet cloth, and cover it with a covering of sealskin, and shall put in its poles.

"They shall take a blue cloth and cover the lamp stand of the light, its lamps, its snuffers, its snuff dishes, and all its oil vessels, with which they minister to it. They shall put it and all its vessels within a covering of sealskin, and shall put it on the frame.

"On the golden altar they shall spread a blue cloth, and cover it with a covering of sealskin, and shall put in its poles.

"They shall take all the vessels of ministry with which they minister in the sanctuary, and put them in a blue cloth, cover them with a covering of sealskin, and shall put them on the frame.

"They shall take away the ashes from the altar, and spread a purple cloth on it. They shall put on it all its vessels with which they minister about it, the fire pans, the meat hooks, the shovels, and the basins--all the vessels of the altar; and they shall spread on it a covering of sealskin, and put in its poles.

"When Aaron and his sons have finished covering the sanctuary and all the furniture of the sanctuary, as the camp moves forward; after that, the sons of Kohath shall come to carry it; but they shall not touch the sanctuary, lest they die. The sons of Kohath shall carry these things belonging to the Tent of Meeting.

"The duty of Eleazar the son of Aaron the priest shall be the oil for the light, the sweet incense, the continual meal offering, and the anointing oil, the requirements of all the tabernacle, and of all that is in it, the sanctuary, and its furnishings."

Yahuah spoke to Moses and to Aaron, saying, "Don't cut off the tribe of the families of the Kohathites from among the Levites; but thus do to them, that they may live, and not die, when they approach the most holy things: Aaron and his sons shall go in and appoint everyone to his service and to his burden; but they shall not go in to see the sanctuary even for a moment, lest they die."

Yahuah spoke to Moses, saying, "Take a census of the sons of Gershon also, by their fathers' houses, by their families; you shall count them from thirty years old and upward until fifty years old: all who enter in to wait on the service, to do the work in the Tent of Meeting.

"This is the service of the families of the Gershonites, in serving and in bearing burdens: they shall carry the curtains of the tabernacle and the Tent of Meeting, its covering, the covering of sealskin that is on it, the screen for the door of the Tent of Meeting, the hangings of the court, the screen for the door of the gate of the court which is by the tabernacle and around the altar, their cords, and all the instruments of their service, and whatever shall be done with them. They shall serve in there. At the commandment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burden and in all their service; and you shall appoint their duty to them in all their responsibilities. This is the service of the families of the sons of the Gershonites in the Tent of Meeting. Their duty shall be under the hand of Ithamar the son of Aaron the priest.

"As for the sons of Merari, you shall count them by their families, by their fathers' houses; you shall count them from thirty years old and upward even to fifty years old--everyone who enters on the service, to do the work of the Tent of Meeting. This is the duty of their burden, according to all their service in the Tent of Meeting: the tabernacle's boards, its bars, its pillars, its sockets, the pillars of the court around it, their sockets, their pins, their cords, with all their instruments, and with all their service. You shall appoint the instruments of the duty of their burden to them by name. This is the service of the families of the sons of Merari, according to all their service in the Tent of Meeting, under the hand of Ithamar the son of Aaron the priest."

Moses and Aaron and the princes of the congregation counted the sons of the Kohathites by their families, and by their fathers' houses, from thirty years old and upward even to fifty years old, everyone who entered into the service for work in the Tent of Meeting. Those who were counted of them by their families were two thousand seven hundred fifty. These are those who were counted of the families of the Kohathites, all who served in the Tent of Meeting, whom Moses and Aaron counted according to the commandment of **Yahuah** by Moses.

Those who were counted of the sons of Gershon, by their families, and by their fathers' houses, from thirty years old and upward even to fifty years old--everyone who entered into the service for work in the Tent of Meeting, even those who were counted of them, by their families, by their fathers' houses, were two thousand six hundred thirty. These are those who were counted of the families of the sons of Gershon, all who served in the Tent of Meeting, whom Moses and Aaron counted according to the commandment of **Yahuah**.

Those who were counted of the families of the sons of Merari, by their families, by their fathers' houses, from thirty years old and upward even to fifty years old--everyone who entered into the service for work in the Tent of Meeting, even those who were counted of them by their families, were three thousand two hundred. These are those who were counted of the families of the sons of Merari, whom Moses and Aaron counted according to the commandment of **Yahuah** by Moses.

All those who were counted of the Levites whom Moses and Aaron and the princes of Israel counted, by their families and by their fathers' houses, from thirty years old and upward even to fifty

years old, everyone who entered in to do the work of service and the work of bearing burdens in the Tent of Meeting, even those who were counted of them, were eight thousand five hundred eighty. According to the commandment of **Yahuah** they were counted by Moses, everyone according to his service and according to his burden. Thus they were counted by him, as **Yahuah** commanded Moses.

Yahuah spoke to Moses, saying, "Command the children of Israel that they put out of the camp every leper, everyone who has a discharge, and whoever is unclean by a corpse. You shall put both male and female outside of the camp so that they don't defile their camp, in the midst of which I dwell."

The children of Israel did so, and put them outside of the camp; as **Yahuah** spoke to Moses, so the children of Israel did.

Yahuah spoke to Moses, saying, "Speak to the children of Israel: 'When a man or woman commits any sin that men commit, so as to trespass against **Yahuah**, and that soul is guilty, then he shall confess his sin which he has done; and he shall make restitution for his guilt in full, add to it the fifth part of it, and give it to him in respect of whom he has been guilty. But if the man has no kinsman to whom restitution may be made for the guilt, the restitution for guilt which is made to **Yahuah** shall be the priest's, in addition to the ram of the atonement, by which atonement shall be made for him. Every heave offering of all the holy things of the children of Israel, which they present to the priest, shall be his. Every man's holy things shall be his; whatever any man gives the priest, it shall be his.' "

Yahuah spoke to Moses, saying, "Speak to the children of Israel, and tell them: 'If any man's wife goes astray and is unfaithful to him, and a man lies with her carnally, and it is hidden from the eyes of her husband and this is kept concealed, and she is defiled, there is no witness against her, and she isn't taken in the act; and the spirit of jealousy comes on him, and he is jealous of his wife and she is defiled; or if the spirit of jealousy comes on him, and he is jealous of his wife and she isn't defiled; then the man shall bring his wife to the priest, and shall bring her offering for her: one tenth of an ephah of barley meal. He shall pour no oil on it, nor put frankincense on it, for it is a meal offering of jealousy, a meal offering of memorial, bringing iniquity to memory. The priest shall bring her near, and set her before **Yahuah**. The priest shall take holy water in an earthen vessel; and the priest shall take some of the dust that is on the floor of the tabernacle and put it into the water. The priest shall set the woman before **Yahuah**, and let the hair of the woman's head go loose, and put the meal offering of memorial in her hands, which is the meal offering of jealousy. The priest shall have in his hand the water of bitterness that brings a curse. The priest shall cause her to take an oath and shall tell the woman, "If no man has lain with you, and if you haven't gone aside to uncleanness, being under your husband's authority, be free from this water of bitterness that brings a curse. But if you have gone astray, being under your husband's authority, and if you are defiled, and some man has lain with you besides your husband--" then the priest shall cause the woman to swear with the oath of cursing, and the priest shall tell the woman, "May **Yahuah** make you a curse and an oath among your people, when **Yahuah** allows your thigh to fall away, and your body to swell; and this water that brings a curse will go into your bowels, and make your body swell, and your thigh fall away." The woman shall say, "Amen, Amen."

" 'The priest shall write these curses in a book, and he shall wipe them into the water of bitterness. He shall make the woman drink the water of bitterness that causes the curse; and the water that causes the curse shall enter into her and become bitter. The priest shall take the meal offering of jealousy out of the woman's hand, and shall wave the meal offering before **Yahuah**, and bring it to the altar. The priest shall take a handful of the meal offering, as its memorial portion, and burn it on

the altar, and afterward shall make the woman drink the water. When he has made her drink the water, then it shall happen, if she is defiled and has committed a trespass against her husband, that the water that causes the curse will enter into her and become bitter, and her body will swell, and her thigh will fall away; and the woman will be a curse among her people. If the woman isn't defiled, but is clean; then she shall be free, and shall conceive offspring.

" 'This is the law of jealousy, when a wife, being under her husband, goes astray, and is defiled, or when the spirit of jealousy comes on a man, and he is jealous of his wife; then he shall set the woman before **Yahuah**, and the priest shall execute on her all this law. The man shall be free from iniquity, and that woman shall bear her iniquity.' "

Yahuah spoke to Moses, saying, "Speak to the children of Israel, and tell them: 'When either man or woman shall make a special vow, the vow of a Nazirite, to separate himself to **Yahuah**, he shall separate himself from wine and strong drink. He shall drink no vinegar of wine, or vinegar of fermented drink, neither shall he drink any juice of grapes, nor eat fresh grapes or dried. All the days of his separation he shall eat nothing that is made of the grapevine, from the seeds even to the skins.

" 'All the days of his vow of separation no razor shall come on his head, until the days are fulfilled in which he separates himself to **Yahuah**. He shall be holy. He shall let the locks of the hair of his head grow long.

" 'All the days that he separates himself to **Yahuah** he shall not go near a dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die, because his separation to **Elohim** is on his head. All the days of his separation he is holy to **Yahuah**.

" 'If any man dies very suddenly beside him, and he defiles the head of his separation, then he shall shave his head in the day of his cleansing. On the seventh day he shall shave it. On the eighth day he shall bring two turtledoves or two young pigeons to the priest, to the door of the Tent of Meeting. The priest shall offer one for a sin offering, and the other for a burnt offering, and make atonement for him, because he sinned by reason of the dead, and shall make his head holy that same day. He shall separate to **Yahuah** the days of his separation, and shall bring a male lamb a year old for a trespass offering; but the former days shall be void, because his separation was defiled.

" 'This is the law of the Nazirite: when the days of his separation are fulfilled, he shall be brought to the door of the Tent of Meeting, and he shall offer his offering to **Yahuah**: one male lamb a year old without defect for a burnt offering, one ewe lamb a year old without defect for a sin offering, one ram without defect for peace offerings, a basket of unleavened bread, cakes of fine flour mixed with oil, and unleavened wafers anointed with oil with their meal offering and their drink offerings. The priest shall present them before **Yahuah**, and shall offer his sin offering and his burnt offering. He shall offer the ram for a sacrifice of peace offerings to **Yahuah**, with the basket of unleavened bread. The priest shall offer also its meal offering and its drink offering. The Nazirite shall shave the head of his separation at the door of the Tent of Meeting, take the hair of the head of his separation, and put it on the fire which is under the sacrifice of peace offerings. The priest shall take the boiled shoulder of the ram, one unleavened cake out of the basket, and one unleavened wafer, and shall put them on the hands of the Nazirite after he has shaved the head of his separation; and the priest shall wave them for a wave offering before **Yahuah**. They are holy for the priest, together with the breast that is waved and the thigh that is offered. After that the Nazirite may drink wine.

" 'This is the law of the Nazirite who vows and of his offering to **Yahuah** for his separation, in addition to that which he is able to afford. According to his vow which he vows, so he must do after

the law of his separation.' "

Yahuah spoke to Moses, saying, "Speak to Aaron and to his sons, saying, 'This is how you shall bless the children of Israel.' You shall tell them,

"So they shall put my name on the children of Israel; and I will bless them."

On the day that Moses had finished setting up the tabernacle, and had anointed it and sanctified it with all its furniture, and the altar with all its vessels, and had anointed and sanctified them; the princes of Israel, the heads of their fathers' houses, offered. These were the princes of the tribes. These are they who were over those who were counted; and they brought their offering before **Yahuah**, six covered wagons and twelve oxen; a wagon for every two of the princes, and for each one an ox. They presented them before the tabernacle. **Yahuah** spoke to Moses, saying, "Accept these from them, that they may be used in doing the service of the Tent of Meeting; and you shall give them to the Levites, to every man according to his service."

Moses took the wagons and the oxen, and gave them to the Levites. He gave two wagons and four oxen to the sons of Gershon, according to their service. He gave four wagons and eight oxen to the sons of Merari, according to their service, under the direction of Ithamar the son of Aaron the priest. But to the sons of Kohath he gave none, because the service of the sanctuary belonged to them; they carried it on their shoulders.

The princes gave offerings for the dedication of the altar in the day that it was anointed. The princes gave their offerings before the altar.

Yahuah said to Moses, "They shall offer their offering, each prince on his day, for the dedication of the altar."

He who offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah, and his offering was:

one silver platter, the weight of which was one hundred thirty shekels,

one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

one golden ladle of ten shekels, full of incense;

one young bull,

one ram,

one male lamb a year old, for a burnt offering;

one male goat for a sin offering;

and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Nahshon the son of Amminadab.

On the second day Nethanel the son of Zuar, prince of Issachar, gave his offering. He offered for his offering:

one silver platter, the weight of which was one hundred thirty shekels,

one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of

fine flour mixed with oil for a meal offering;

one golden ladle of ten shekels, full of incense;

one young bull,

one ram,

one male lamb a year old, for a burnt offering;

one male goat for a sin offering;

and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, five male lambs a year old. This was the offering of Nethanel the son of Zuar.

On the third day Eliab the son of Helon, prince of the children of Zebulun, gave his offering:

one silver platter, the weight of which was a hundred and thirty shekels,

one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

one golden ladle of ten shekels, full of incense;

one young bull,

one ram,

one male lamb a year old, for a burnt offering;

one male goat for a sin offering;

and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Eliab the son of Helon.

On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, gave his offering:

one silver platter, the weight of which was one hundred thirty shekels,

one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

one golden ladle of ten shekels, full of incense;

one young bull,

one ram,

one male lamb a year old, for a burnt offering;

one male goat for a sin offering;

and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Elizur the son of Shedeur.

On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, gave his offering:

one silver platter, the weight of which was one hundred thirty shekels,

one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

one golden ladle of ten shekels, full of incense;

one young bull,

one ram,

one male lamb a year old, for a burnt offering;

one male goat for a sin offering;

and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old: this was the offering of Shelumiel the son of Zurishaddai.

On the sixth day, Eliasaph the son of Deuel, prince of the children of Gad, gave his offering:

one silver platter, the weight of which was one hundred thirty shekels,

one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

one golden ladle of ten shekels, full of incense;

one young bull,

one ram,

one male lamb a year old, for a burnt offering;

one male goat for a sin offering;

and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Eliasaph the son of Deuel.

On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, gave his offering:

one silver platter, the weight of which was one hundred thirty shekels,

one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

one golden ladle of ten shekels, full of incense;

one young bull,

one ram,

one male lamb a year old, for a burnt offering;

one male goat for a sin offering;

and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Elishama the son of Ammihud.

On the eighth day Gamaliel the son of Pedahzur, prince of the children of Manasseh, gave his offering:

one silver platter, the weight of which was one hundred thirty shekels,

one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

one golden ladle of ten shekels, full of incense;

one young bull,

one ram,

one male lamb a year old, for a burnt offering;

one male goat for a sin offering;

and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Gamaliel the son of Pedahzur.

On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, gave his offering:

one silver platter, the weight of which was one hundred thirty shekels,

one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

one golden ladle of ten shekels, full of incense;

one young bull,

one ram,

one male lamb a year old, for a burnt offering;

one male goat for a sin offering;

and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Abidan the son of Gideoni.

On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, gave his offering:

one silver platter, the weight of which was one hundred thirty shekels,

one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

one golden ladle of ten shekels, full of incense;

one young bull,

one ram,

one male lamb a year old, for a burnt offering;

one male goat for a sin offering;

and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Ahiezer the son of Ammishaddai.

On the eleventh day Pagiel the son of Ochan, prince of the children of Asher, gave his offering:

one silver platter, the weight of which was one hundred thirty shekels,

one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

one golden ladle of ten shekels, full of incense;

one young bull,

one ram,

one male lamb a year old, for a burnt offering;

one male goat for a sin offering;

and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Pagiel the son of Ochrán.

On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, gave his offering:

one silver platter, the weight of which was one hundred thirty shekels,

one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

one golden spoon of ten shekels, full of incense;

one young bull,

one ram,

one male lamb a year old, for a burnt offering;

one male goat for a sin offering;

and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Ahira the son of Enan.

This was the dedication offering of the altar, on the day when it was anointed, by the princes of Israel: twelve silver platters, twelve silver bowls, twelve golden ladles; each silver platter weighing one hundred thirty shekels, and each bowl seventy; all the silver of the vessels two thousand four hundred shekels, according to the shekel of the sanctuary; the twelve golden ladles, full of incense, weighing ten shekels apiece, according to the shekel of the sanctuary; all the gold of the ladles weighed one hundred twenty shekels; all the cattle for the burnt offering twelve bulls, the rams twelve, the male lambs a year old twelve, and their meal offering; and twelve male goats for a sin offering; and all the cattle for the sacrifice of peace offerings: twenty-four bulls, sixty rams, sixty male goats, and sixty male lambs a year old. This was the dedication offering of the altar, after it was anointed.

When Moses went into the Tent of Meeting to speak with **Yahuah**, he heard his voice speaking to him from above the mercy seat that was on the ark of the Testimony, from between the two cherubim; and he spoke to him.

Yahuah spoke to Moses, saying, "Speak to Aaron, and tell him, 'When you light the lamps, the seven lamps shall give light in front of the lamp stand.' "

Aaron did so. He lit its lamps to light the area in front of the lamp stand, as **Yahuah** commanded Moses. This was the workmanship of the lamp stand, beaten work of gold. From its base to its flowers, it was beaten work. He made the lamp stand according to the pattern which **Yahuah** had shown Moses.

Yahuah spoke to Moses, saying, "Take the Levites from among the children of Israel, and cleanse them. You shall do this to them, to cleanse them: sprinkle the water of cleansing on them, let them shave their whole bodies with a razor, let them wash their clothes, and cleanse themselves. Then let them take a young bull and its meal offering, fine flour mixed with oil; and another young bull you shall take for a sin offering. You shall present the Levites before the Tent of Meeting. You shall assemble the whole congregation of the children of Israel. You shall present the Levites before **Yahuah**. The children of Israel shall lay their hands on the Levites, and Aaron shall offer the Levites before **Yahuah** for a wave offering on the behalf of the children of Israel, that it may be theirs to do the service of **Yahuah**.

"The Levites shall lay their hands on the heads of the bulls, and you shall offer the one for a sin offering and the other for a burnt offering to **Yahuah**, to make atonement for the Levites. You shall set the Levites before Aaron and before his sons, and offer them as a wave offering to **Yahuah**. Thus you shall separate the Levites from among the children of Israel, and the Levites shall be mine.

"After that, the Levites shall go in to do the service of the Tent of Meeting. You shall cleanse them, and offer them as a wave offering. For they are wholly given to me from among the children of Israel; instead of all who open the womb, even the firstborn of all the children of Israel, I have taken them to me. For all the firstborn among the children of Israel are mine, both man and animal. On the day that I struck all the firstborn in the land of Egypt, I sanctified them for myself. I have taken the Levites instead of all the firstborn among the children of Israel. I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the Tent of Meeting, and to make atonement for the children of Israel, so that there will be no plague among the children of Israel when the children of Israel come near to the sanctuary."

Moses, and Aaron, and all the congregation of the children of Israel did so to the Levites. According to all that **Yahuah** commanded Moses concerning the Levites, so the children of Israel did to them. The Levites purified themselves from sin, and they washed their clothes; and Aaron offered them for a wave offering before **Yahuah** and Aaron made atonement for them to cleanse them. After that, the Levites went in to do their service in the Tent of Meeting before Aaron and before his sons: as **Yahuah** had commanded Moses concerning the Levites, so they did to them.

Yahuah spoke to Moses, saying, "This is what is assigned to the Levites: from twenty-five years old and upward they shall go in to wait on the service in the work of the Tent of Meeting; and from the age of fifty years they shall retire from doing the work, and shall serve no more, but shall assist their brothers in the Tent of Meeting, to perform the duty, and shall perform no service. This is how you shall have the Levites do their duties."

Yahuah spoke to Moses in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying, "Let the children of Israel keep the Passover in its appointed season. On the fourteenth day of this month, at evening, you shall keep it in its appointed season. You shall keep it according to all its statutes and according to all its ordinances."

Moses told the children of Israel that they should keep the Passover. They kept the Passover in the first month, on the fourteenth day of the month at evening, in the wilderness of Sinai. According to all

that **Yahuah** commanded Moses, so the children of Israel did. There were certain men, who were unclean because of the dead body of a man, so that they could not keep the Passover on that day, and they came before Moses and Aaron on that day. Those men said to him, "We are unclean because of the dead body of a man. Why are we kept back, that we may not offer the offering of **Yahuah** in its appointed season among the children of Israel?"

Moses answered them, "Wait, that I may hear what **Yahuah** will command concerning you."

Yahuah spoke to Moses, saying, "Say to the children of Israel, 'If any man of you or of your generations is unclean by reason of a dead body, or is on a journey far away, he shall still keep the Passover to **Yahuah**. In the second month, on the fourteenth day at evening they shall keep it; they shall eat it with unleavened bread and bitter herbs. They shall leave none of it until the morning, nor break a bone of it. According to all the statute of the Passover they shall keep it. But the man who is clean, and is not on a journey, and fails to keep the Passover, that soul shall be cut off from his people. Because he didn't offer the offering of **Yahuah** in its appointed season, that man shall bear his sin.

" 'If a foreigner lives among you, and desires to keep the Passover to **Yahuah**, then he shall do so according to the statute of the Passover, and according to its ordinance. You shall have one statute, both for the foreigner, and for him who is born in the land.' "

On the day that the tabernacle was raised up, the cloud covered the tabernacle, even the Tent of the Testimony. At evening it was over the tabernacle, as it were the appearance of fire, until morning. So it was continually. The cloud covered it, and the appearance of fire by night. Whenever the cloud was taken up from over the Tent, then after that the children of Israel traveled; and in the place where the cloud remained, there the children of Israel encamped. At the commandment of **Yahuah**, the children of Israel traveled, and at the commandment of **Yahuah** they encamped. As long as the cloud remained on the tabernacle they remained encamped. When the cloud stayed on the tabernacle many days, then the children of Israel kept **Yahuah**'s command, and didn't travel. Sometimes the cloud was a few days on the tabernacle; then according to the commandment of **Yahuah** they remained encamped, and according to the commandment of **Yahuah** they traveled. Sometimes the cloud was from evening until morning; and when the cloud was taken up in the morning, they traveled; or by day and by night, when the cloud was taken up, they traveled. Whether it was two days, or a month, or a year that the cloud stayed on the tabernacle, remaining on it, the children of Israel remained encamped, and didn't travel; but when it was taken up, they traveled. At the commandment of **Yahuah** they encamped, and at the commandment of **Yahuah** they traveled. They kept **Yahuah**'s command, at the commandment of **Yahuah** by Moses.

Yahuah spoke to Moses, saying, "Make two trumpets of silver. You shall make them of beaten work. You shall use them for the calling of the congregation, and for the journeying of the camps. When they blow them, all the congregation shall gather themselves to you at the door of the Tent of Meeting. If they blow just one, then the princes, the heads of the thousands of Israel, shall gather themselves to you. When you blow an alarm, the camps that lie on the east side shall go forward. When you blow an alarm the second time, the camps that lie on the south side shall go forward. They shall blow an alarm for their journeys. But when the assembly is to be gathered together, you shall blow, but you shall not sound an alarm.

"The sons of Aaron, the priests, shall blow the trumpets. This shall be to you for a statute forever throughout your generations. When you go to war in your land against the adversary who oppresses

you, then you shall sound an alarm with the trumpets. Then you will be remembered before **Yahuah** your **Elohim**, and you will be saved from your enemies.

"Also in the day of your gladness, and in your set feasts, and in the beginnings of your months, you shall blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be to you for a memorial before your **Elohim**. I am **Yahuah** your **Elohim**."

In the second year, in the second month, on the twentieth day of the month, the cloud was taken up from over the tabernacle of the covenant. The children of Israel went forward on their journeys out of the wilderness of Sinai; and the cloud stayed in the wilderness of Paran. They first went forward according to the commandment of **Yahuah** by Moses.

First, the standard of the camp of the children of Judah went forward according to their armies. Nahshon the son of Amminadab was over his army. Nethanel the son of Zuar was over the army of the tribe of the children of Issachar. Eliab the son of Helon was over the army of the tribe of the children of Zebulun. The tabernacle was taken down; and the sons of Gershon and the sons of Merari, who bore the tabernacle, went forward. The standard of the camp of Reuben went forward according to their armies. Elizur the son of Shedeur was over his army. Shelumiel the son of Zurishaddai was over the army of the tribe of the children of Simeon. Eliasaph the son of Deuel was over the army of the tribe of the children of Gad.

The Kohathites set forward, bearing the sanctuary. The others set up the tabernacle before they arrived.

The standard of the camp of the children of Ephraim set forward according to their armies. Elishama the son of Ammihud was over his army. Gamaliel the son of Pedahzur was over the army of the tribe of the children of Manasseh. Abidan the son of Gideon was over the army of the tribe of the children of Benjamin.

The standard of the camp of the children of Dan, which was the rear guard of all the camps, set forward according to their armies. Ahiezer the son of Ammishaddai was over his army. Pagiel the son of Ochran was over the army of the tribe of the children of Asher. Ahira the son of Enan was over the army of the tribe of the children of Naphtali. Thus were the travels of the children of Israel according to their armies; and they went forward.

Moses said to Hobab, the son of Reuel the Midianite, Moses' father-in-law, "We are journeying to the place of which **Yahuah** said, 'I will give it to you.' Come with us, and we will treat you well; for **Yahuah** has spoken good concerning Israel."

He said to him, "I will not go; but I will depart to my own land, and to my relatives."

Moses said, "Don't leave us, please; because you know how we are to encamp in the wilderness, and you can be our eyes. It shall be, if you go with us--yes, it shall be--that whatever good **Yahuah** does to us, we will do the same to you."

They set forward from the Mount of **Yahuah** three days' journey. The ark of **Yahuah**'s covenant went before them three days' journey, to seek out a resting place for them. The cloud of **Yahuah** was over them by day, when they set forward from the camp. When the ark went forward, Moses said, "Rise up, **Yahuah**, and let your enemies be scattered! Let those who hate you flee before you!" When it rested, he said, "Return, **Yahuah**, to the ten thousands of the thousands of Israel."

The people were complaining in the ears of **Yahuah**. When **Yahuah** heard it, his anger burned;

and **Yahuah**'s fire burned among them, and consumed some of the outskirts of the camp. The people cried to Moses; and Moses prayed to **Yahuah**, and the fire abated. The name of that place was called Taberah, because **Yahuah**'s fire burned among them.

The mixed multitude that was among them lusted exceedingly; and the children of Israel also wept again, and said, "Who will give us meat to eat? We remember the fish, which we ate in Egypt for nothing; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now we have lost our appetite. There is nothing at all except this manna to look at." The manna was like coriander seed, and it looked like bdellium. The people went around, gathered it, and ground it in mills, or beat it in mortars, and boiled it in pots, and made cakes of it. Its taste was like the taste of fresh oil. When the dew fell on the camp in the night, the manna fell on it.

Moses heard the people weeping throughout their families, every man at the door of his tent; and **Yahuah**'s anger burned greatly; and Moses was displeased. Moses said to **Yahuah**, "Why have you treated your servant so badly? Why haven't I found favor in your sight, that you lay the burden of all this people on me? Have I conceived all this people? Have I brought them out, that you should tell me, 'Carry them in your bosom, as a nurse carries a nursing infant, to the land which you swore to their fathers?' Where could I get meat to give all these people? For they weep before me, saying, 'Give us meat, that we may eat.' I am not able to bear all this people alone, because it is too heavy for me. If you treat me this way, please kill me right now, if I have found favor in your sight; and don't let me see my wretchedness."

Yahuah said to Moses, "Gather to me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; and bring them to the Tent of Meeting, that they may stand there with you. I will come down and talk with you there. I will take of the Spirit which is on you, and will put it on them; and they shall bear the burden of the people with you, that you don't bear it yourself alone.

"Say to the people, 'Sanctify yourselves in preparation for tomorrow, and you will eat meat; for you have wept in the ears of **Yahuah**, saying, "Who will give us meat to eat? For it was well with us in Egypt." Therefore **Yahuah** will give you meat, and you will eat. You will not eat just one day, or two days, or five days, or ten days, or twenty days, but a whole month, until it comes out at your nostrils, and it is loathsome to you; because you have rejected **Yahuah** who is among you, and have wept before him, saying, "Why did we come out of Egypt?" ' "

Moses said, "The people, among whom I am, are six hundred thousand men on foot; and you have said, 'I will give them meat, that they may eat a whole month.' Shall flocks and herds be slaughtered for them, to be sufficient for them? Shall all the fish of the sea be gathered together for them, to be sufficient for them?"

Yahuah said to Moses, "Has **Yahuah**'s hand grown short? Now you will see whether my word will happen to you or not."

Moses went out, and told the people **Yahuah**'s words; and he gathered seventy men of the elders of the people, and set them around the Tent. **Yahuah** came down in the cloud, and spoke to him, and took of the Spirit that was on him, and put it on the seventy elders. When the Spirit rested on them, they prophesied, but they did so no more. But two men remained in the camp. The name of one was Eldad, and the name of the other Medad; and the Spirit rested on them. They were of those who were written, but had not gone out to the Tent; and they prophesied in the camp. A young man ran, and told Moses, and said, "Eldad and Medad are prophesying in the camp!"

Joshua the son of Nun, the servant of Moses, one of his chosen men, answered, "my master Moses, forbid them!"

Moses said to him, "Are you jealous for my sake? I wish that all **Yahuah's** people were prophets, that **Yahuah** would put his Spirit on them!"

Moses went into the camp, he and the elders of Israel. A wind from **Yahuah** went out and brought quails from the sea, and let them fall by the camp, about a day's journey on this side, and a day's journey on the other side, around the camp, and about two cubits above the surface of the earth. The people rose up all that day, and all of that night, and all the next day, and gathered the quails. He who gathered least gathered ten homers; and they spread them all out for themselves around the camp. While the meat was still between their teeth, before it was chewed, **Yahuah's** anger burned against the people, and **Yahuah** struck the people with a very great plague. The name of that place was called Kibroth Hattaavah, because there they buried the people who lusted.

From Kibroth Hattaavah the people traveled to Hazeroth; and they stayed at Hazeroth.

Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married; for he had married a Cushite woman. They said, "Has **Yahuah** indeed spoken only with Moses? Hasn't he spoken also with us?" And **Yahuah** heard it.

Now the man Moses was very humble, more than all the men who were on the surface of the earth. **Yahuah** spoke suddenly to Moses, to Aaron, and to Miriam, "You three come out to the Tent of Meeting!"

The three of them came out. **Yahuah** came down in a pillar of cloud, and stood at the door of the Tent, and called Aaron and Miriam; and they both came forward. He said, "Now hear my words. If there is a prophet among you, I, **Yahuah**, will make myself known to him in a vision. I will speak with him in a dream. My servant Moses is not so. He is faithful in all my house. With him, I will speak mouth to mouth, even plainly, and not in riddles; and he shall see **Yahuah's** form. Why then were you not afraid to speak against my servant, against Moses?" **Yahuah's** anger burned against them; and he departed.

The cloud departed from over the Tent; and behold, Miriam was leprous, as white as snow. Aaron looked at Miriam, and behold, she was leprous.

Aaron said to Moses, "Oh, my master, please don't count this sin against us, in which we have done foolishly, and in which we have sinned. Let her not, I pray, be as one dead, of whom the flesh is half consumed when he comes out of his mother's womb."

Moses cried to **Yahuah**, saying, "Heal her, **Elohim**, I beg you!"

Yahuah said to Moses, "If her father had but spit in her face, shouldn't she be ashamed seven days? Let her be shut up outside of the camp seven days, and after that she shall be brought in again."

Miriam was shut up outside of the camp seven days, and the people didn't travel until Miriam was brought in again. Afterward the people traveled from Hazeroth, and encamped in the wilderness of Paran.

Yahuah spoke to Moses, saying, "Send men, that they may spy out the land of Canaan, which I give to the children of Israel. Of every tribe of their fathers, you shall send a man, every one a prince

among them."

Moses sent them from the wilderness of Paran according to the commandment of **Yahuah**. All of them were men who were heads of the children of Israel. These were their names:

So they went up, and spied out the land from the wilderness of Zin to Rehob, to the entrance of Hamath. They went up by the South, and came to Hebron; and Ahiman, Sheshai, and Talmi, the children of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt.) They came to the valley of Eshcol, and cut down from there a branch with one cluster of grapes, and they bore it on a staff between two. They also brought some of the pomegranates and figs. That place was called the valley of Eshcol, because of the cluster which the children of Israel cut down from there. They returned from spying out the land at the end of forty days. They went and came to Moses, to Aaron, and to all the congregation of the children of Israel, to the wilderness of Paran, to Kadesh; and brought back word to them and to all the congregation. They showed them the fruit of the land. They told him, and said, "We came to the land where you sent us. Surely it flows with milk and honey, and this is its fruit. However, the people who dwell in the land are strong, and the cities are fortified and very large. Moreover, we saw the children of Anak there. Amalek dwells in the land of the South. The Hittite, the Jebusite, and the Amorite dwell in the hill country. The Canaanite dwells by the sea, and along the side of the Jordan."

Caleb stilled the people before Moses, and said, "Let's go up at once, and possess it; for we are well able to overcome it!"

But the men who went up with him said, "We aren't able to go up against the people; for they are stronger than we." They brought up an evil report of the land which they had spied out to the children of Israel, saying, "The land, through which we have gone to spy it out, is a land that eats up its inhabitants; and all the people who we saw in it are men of great stature. There we saw the Nephilim, the sons of Anak, who come from the Nephilim. We were in our own sight as grasshoppers, and so we were in their sight."

All the congregation lifted up their voice, and cried; and the people wept that night. All the children of Israel murmured against Moses and against Aaron. The whole congregation said to them, "We wish that we had died in the land of Egypt, or that we had died in this wilderness! Why does **Yahuah** bring us to this land, to fall by the sword? Our wives and our little ones will be captured or killed! Wouldn't it be better for us to return into Egypt?" They said to one another, "Let's choose a leader, and let's return into Egypt."

Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

Joshua the son of Nun and Caleb the son of Jephunneh, who were of those who spied out the land, tore their clothes. They spoke to all the congregation of the children of Israel, saying, "The land, which we passed through to spy it out, is an exceedingly good land. If **Yahuah** delights in us, then he will bring us into this land, and give it to us: a land which flows with milk and honey. Only don't rebel against **Yahuah**, neither fear the people of the land; for they are bread for us. Their defense is removed from over them, and **Yahuah** is with us. Don't fear them."

But all the congregation threatened to stone them with stones.

Yahuah's glory appeared in the Tent of Meeting to all the children of Israel. **Yahuah** said to Moses, "How long will this people despise me? and how long will they not believe in me, for all the

signs which I have worked among them? I will strike them with the pestilence, and disinherit them, and will make of you a nation greater and mightier than they."

Moses said to **Yahuah**, "Then the Egyptians will hear it; for you brought up this people in your might from among them. They will tell it to the inhabitants of this land. They have heard that you **Yahuah** are among this people; for you **Yahuah** are seen face to face, and your cloud stands over them, and you go before them, in a pillar of cloud by day, and in a pillar of fire by night. Now if you killed this people as one man, then the nations which have heard the fame of you will speak, saying, 'Because **Yahuah** was not able to bring this people into the land which he swore to them, therefore he has slain them in the wilderness.' Now please let the power of **Yahuah** be great, according as you have spoken, saying, '**Yahuah** is slow to anger, and abundant in loving kindness, forgiving iniquity and disobedience; and he will by no means clear the guilty, visiting the iniquity of the fathers on the children, on the third and on the fourth generation.' Please pardon the iniquity of this people according to the greatness of your loving kindness, and just as you have forgiven this people, from Egypt even until now."

Yahuah said, "I have pardoned according to your word; but in very deed--as I live, and as all the earth shall be filled with **Yahuah's** glory-- because all those men who have seen my glory, and my signs, which I worked in Egypt and in the wilderness, yet have tempted me these ten times, and have not listened to my voice; surely they shall not see the land which I swore to their fathers, neither shall any of those who despised me see it. But my servant Caleb, because he had another spirit with him, and has followed me fully, him I will bring into the land into which he went. His offspring shall possess it. Since the Amalekite and the Canaanite dwell in the valley, tomorrow turn and go into the wilderness by the way to the Red Sea." **Yahuah** spoke to Moses and to Aaron, saying, "How long shall I bear with this evil congregation that complain against me? I have heard the complaints of the children of Israel, which they complain against me. Tell them, 'As I live, says **Yahuah**, surely as you have spoken in my ears, so I will do to you. Your dead bodies shall fall in this wilderness; and all who were counted of you, according to your whole number, from twenty years old and upward, who have complained against me, surely you shall not come into the land concerning which I swore that I would make you dwell therein, except Caleb the son of Jephunneh, and Joshua the son of Nun. But I will bring your little ones that you said should be captured or killed in, and they shall know the land which you have rejected. But as for you, your dead bodies shall fall in this wilderness. Your children shall be wanderers in the wilderness forty years, and shall bear your prostitution, until your dead bodies are consumed in the wilderness. After the number of the days in which you spied out the land, even forty days, for every day a year, you will bear your iniquities, even forty years, and you will know my alienation.' I, **Yahuah**, have spoken. I will surely do this to all this evil congregation who are gathered together against me. In this wilderness they shall be consumed, and there they shall die."

The men whom Moses sent to spy out the land, who returned and made all the congregation to murmur against him by bringing up an evil report against the land, even those men who brought up an evil report of the land, died by the plague before **Yahuah**. But Joshua the son of Nun and Caleb the son of Jephunneh remained alive of those men who went to spy out the land.

Moses told these words to all the children of Israel, and the people mourned greatly. They rose up early in the morning and went up to the top of the mountain, saying, "Behold, we are here, and will go up to the place which **Yahuah** has promised; for we have sinned."

Moses said, "Why now do you disobey the commandment of **Yahuah**, since it shall not prosper? Don't go up, for **Yahuah** isn't among you; that way you won't be struck down before your enemies."

For there the Amalekite and the Canaanite are before you, and you will fall by the sword because you turned back from following **Yahuah**; therefore **Yahuah** will not be with you."

But they presumed to go up to the top of the mountain. Nevertheless, the ark of **Yahuah**'s covenant and Moses didn't depart out of the camp. Then the Amalekites came down, and the Canaanites who lived in that mountain, and struck them and beat them down, even to Hormah.

Yahuah spoke to Moses, saying, "Speak to the children of Israel, and tell them, 'When you have come into the land of your habitations, which I give to you, and will make an offering by fire to **Yahuah**--a burnt offering, or a sacrifice, to accomplish a vow, or as a free will offering, or in your set feasts, to make a pleasant aroma to **Yahuah**, of the herd, or of the flock-- then he who offers his offering shall offer to **Yahuah** a meal offering of one tenth of an ephah of fine flour mixed with one fourth of a hin of oil. You shall prepare wine for the drink offering, one fourth of a hin, with the burnt offering or for the sacrifice, for each lamb.

" 'For a ram, you shall prepare for a meal offering two tenths of an ephah of fine flour mixed with the third part of a hin of oil; and for the drink offering you shall offer the third part of a hin of wine, of a pleasant aroma to **Yahuah**. When you prepare a bull for a burnt offering or for a sacrifice, to accomplish a vow, or for peace offerings to **Yahuah**, then he shall offer with the bull a meal offering of three tenths of an ephah of fine flour mixed with half a hin of oil; and you shall offer for the drink offering half a hin of wine, for an offering made by fire, of a pleasant aroma to **Yahuah**. Thus it shall be done for each bull, for each ram, for each of the male lambs, or of the young goats. According to the number that you shall prepare, so you shall do to everyone according to their number.

" 'All who are native-born shall do these things in this way, in offering an offering made by fire, of a pleasant aroma to **Yahuah**. If a stranger lives as a foreigner with you, or whoever may be among you throughout your generations, and will offer an offering made by fire, of a pleasant aroma to **Yahuah**, as you do, so he shall do. For the assembly, there shall be one statute for you and for the stranger who lives as a foreigner, a statute forever throughout your generations. As you are, so the foreigner shall be before **Yahuah**. One law and one ordinance shall be for you and for the stranger who lives as a foreigner with you.' "

Yahuah spoke to Moses, saying, "Speak to the children of Israel, and tell them, 'When you come into the land where I bring you, then it shall be that when you eat of the bread of the land, you shall offer up a wave offering to **Yahuah**. Of the first of your dough you shall offer up a cake for a wave offering. As the wave offering of the threshing floor, so you shall heave it. Of the first of your dough, you shall give to **Yahuah** a wave offering throughout your generations.

" 'When you err, and don't observe all these commandments which **Yahuah** has spoken to Moses-- even all that **Yahuah** has commanded you by Moses, from the day that **Yahuah** gave commandment and onward throughout your generations-- then it shall be, if it was done unwittingly, without the knowledge of the congregation, that all the congregation shall offer one young bull for a burnt offering, for a pleasant aroma to **Yahuah**, with its meal offering and its drink offering, according to the ordinance, and one male goat for a sin offering. The priest shall make atonement for all the congregation of the children of Israel, and they shall be forgiven; for it was an error, and they have brought their offering, an offering made by fire to **Yahuah**, and their sin offering before **Yahuah**, for their error. All the congregation of the children of Israel shall be forgiven, as well as the stranger who lives as a foreigner among them; for with regard to all the people, it was done unwittingly.

" 'If a person sins unwittingly, then he shall offer a female goat a year old for a sin offering. The

priest shall make atonement for the soul who errs when he sins unwittingly before **Yahuah**. He shall make atonement for him; and he shall be forgiven. You shall have one law for him who does anything unwittingly, for him who is native-born among the children of Israel, and for the stranger who lives as a foreigner among them.

" 'But the soul who does anything with a high hand, whether he is native-born or a foreigner, blasphemes **Yahuah**. That soul shall be cut off from among his people. Because he has despised **Yahuah**'s word, and has broken his commandment, that soul shall be utterly cut off. His iniquity shall be on him.' "

While the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day. Those who found him gathering sticks brought him to Moses and Aaron, and to all the congregation. They put him in custody, because it had not been declared what should be done to him.

Yahuah said to Moses, "The man shall surely be put to death. All the congregation shall stone him with stones outside of the camp." All the congregation brought him outside of the camp, and stoned him to death with stones, as **Yahuah** commanded Moses.

Yahuah spoke to Moses, saying, "Speak to the children of Israel, and tell them that they should make themselves fringes on the borders of their garments throughout their generations, and that they put on the fringe of each border a cord of blue. It shall be to you for a fringe, that you may see it, and remember all **Yahuah**'s commandments, and do them; and that you don't follow your own heart and your own eyes, after which you used to play the prostitute; so that you may remember and do all my commandments, and be holy to your **Elohim**. I am **Yahuah** your **Elohim**, who brought you out of the land of Egypt, to be your **Elohim**: I am **Yahuah** your **Elohim**."

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took some men. They rose up before Moses, with some of the children of Israel, two hundred fifty princes of the congregation, called to the assembly, men of renown. They assembled themselves together against Moses and against Aaron, and said to them, "You take too much on yourself, since all the congregation are holy, everyone of them, and **Yahuah** is among them! Why do you lift yourselves up above **Yahuah**'s assembly?"

When Moses heard it, he fell on his face. He said to Korah and to all his company, "In the morning, **Yahuah** will show who are his, and who is holy, and will cause him to come near to him. Even him whom he shall choose, he will cause to come near to him. Do this: have Korah and all his company take censers, put fire in them, and put incense on them before **Yahuah** tomorrow. It shall be that the man whom **Yahuah** chooses, he shall be holy. You have gone too far, you sons of Levi!"

Moses said to Korah, "Hear now, you sons of Levi! Is it a small thing to you that the **Elohim** of Israel has separated you from the congregation of Israel, to bring you near to himself, to do the service of **Yahuah**'s tabernacle, and to stand before the congregation to minister to them; and that he has brought you near, and all your brothers the sons of Levi with you? Do you seek the priesthood also? Therefore you and all your company have gathered together against **Yahuah**! What is Aaron that you complain against him?"

Moses sent to call Dathan and Abiram, the sons of Eliab; and they said, "We won't come up! Is it a small thing that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but you must also make yourself a prince over us? Moreover you haven't brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards. Will you put out

the eyes of these men? We won't come up."

Moses was very angry, and said to **Yahuah**, "Don't respect their offering. I have not taken one donkey from them, neither have I hurt one of them."

Moses said to Korah, "You and all your company go before **Yahuah**, you, and they, and Aaron, tomorrow. Each man take his censer and put incense on it, and each man bring before **Yahuah** his censer, two hundred fifty censers; you also, and Aaron, each with his censer."

They each took his censer, and put fire in it, and laid incense on it, and stood at the door of the Tent of Meeting with Moses and Aaron. Korah assembled all the congregation opposite them to the door of the Tent of Meeting.

Yahuah's glory appeared to all the congregation. **Yahuah** spoke to Moses and to Aaron, saying, "Separate yourselves from among this congregation, that I may consume them in a moment!"

They fell on their faces, and said, "**Elohim**, the **Elohim** of the spirits of all flesh, shall one man sin, and will you be angry with all the congregation?"

Yahuah spoke to Moses, saying, "Speak to the congregation, saying, 'Get away from around the tent of Korah, Dathan, and Abiram!' "

Moses rose up and went to Dathan and Abiram; and the elders of Israel followed him. He spoke to the congregation, saying, "Depart, please, from the tents of these wicked men, and touch nothing of theirs, lest you be consumed in all their sins!"

So they went away from the tent of Korah, Dathan, and Abiram, on every side. Dathan and Abiram came out, and stood at the door of their tents with their wives, their sons, and their little ones.

Moses said, "Hereby you shall know that **Yahuah** has sent me to do all these works; for they are not from my own mind. If these men die the common death of all men, or if they experience what all men experience, then **Yahuah** hasn't sent me. But if **Yahuah** makes a new thing, and the ground opens its mouth, and swallows them up with all that belong to them, and they go down alive into Sheol, then you shall understand that these men have despised **Yahuah**."

As he finished speaking all these words, the ground that was under them split apart. The earth opened its mouth and swallowed them up with their households, all of Korah's men, and all their goods. So they, and all that belonged to them went down alive into Sheol. The earth closed on them, and they perished from among the assembly. All Israel that were around them fled at their cry; for they said, "Lest the earth swallow us up!" Fire came out from **Yahuah**, and devoured the two hundred fifty men who offered the incense.

Yahuah spoke to Moses, saying, "Speak to Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter the fire away from the camp; for they are holy, even the censers of those who sinned against their own lives. Let them be beaten into plates for a covering of the altar, for they offered them before **Yahuah**. Therefore they are holy. They shall be a sign to the children of Israel."

Eleazar the priest took the bronze censers which those who were burned had offered; and they beat them out for a covering of the altar, to be a memorial to the children of Israel, to the end that no stranger who isn't of the offspring of Aaron, would come near to burn incense before **Yahuah**, that he not be as Korah, and as his company; as **Yahuah** spoke to him by Moses.

But on the next day all the congregation of the children of Israel complained against Moses and against Aaron, saying, "You have killed **Yahuah**'s people!"

When the congregation was assembled against Moses and against Aaron, they looked toward the Tent of Meeting. Behold, the cloud covered it, and **Yahuah**'s glory appeared. Moses and Aaron came to the front of the Tent of Meeting. **Yahuah** spoke to Moses, saying, "Get away from among this congregation, that I may consume them in a moment!" They fell on their faces.

Moses said to Aaron, "Take your censer, put fire from the altar in it, lay incense on it, carry it quickly to the congregation, and make atonement for them; for wrath has gone out from **Yahuah**! The plague has begun."

Aaron did as Moses said, and ran into the middle of the assembly. The plague had already begun among the people. He put on the incense, and made atonement for the people. He stood between the dead and the living; and the plague was stayed. Now those who died by the plague were fourteen thousand and seven hundred, in addition to those who died about the matter of Korah. Aaron returned to Moses to the door of the Tent of Meeting, and the plague was stopped.

Yahuah spoke to Moses, saying, "Speak to the children of Israel, and take rods from them, one for each fathers' house, of all their princes according to their fathers' houses, twelve rods. Write each man's name on his rod. You shall write Aaron's name on Levi's rod. There shall be one rod for each head of their fathers' houses. You shall lay them up in the Tent of Meeting before the covenant, where I meet with you. It shall happen that the rod of the man whom I shall choose shall bud. I will make the murmurings of the children of Israel, which they murmur against you, cease from me."

Moses spoke to the children of Israel; and all their princes gave him rods, for each prince one, according to their fathers' houses, a total of twelve rods. Aaron's rod was among their rods. Moses laid up the rods before **Yahuah** in the Tent of the Testimony.

On the next day, Moses went into the Tent of the Testimony; and behold, Aaron's rod for the house of Levi had sprouted, budded, produced blossoms, and bore ripe almonds. Moses brought out all the rods from before **Yahuah** to all the children of Israel. They looked, and each man took his rod.

Yahuah said to Moses, "Put back the rod of Aaron before the covenant, to be kept for a token against the children of rebellion; that you may make an end of their complaining against me, that they not die." Moses did so. As **Yahuah** commanded him, so he did.

The children of Israel spoke to Moses, saying, "Behold, we perish! We are undone! We are all undone! Everyone who keeps approaching **Yahuah**'s tabernacle, dies! Will we all perish?"

Yahuah said to Aaron, "You and your sons and your fathers' house with you shall bear the iniquity of the sanctuary; and you and your sons with you shall bear the iniquity of your priesthood. Bring your brothers also, the tribe of Levi, the tribe of your father, near with you, that they may be joined to you, and minister to you; but you and your sons with you shall be before the Tent of the Testimony. They shall keep your commands and the duty of the whole Tent; only they shall not come near to the vessels of the sanctuary and to the altar, that they not die, neither they nor you. They shall be joined to you and keep the responsibility of the Tent of Meeting, for all the service of the Tent. A stranger shall not come near to you.

"You shall perform the duty of the sanctuary and the duty of the altar, that there be no more wrath on the children of Israel. Behold, I myself have taken your brothers the Levites from among the

children of Israel. They are a gift to you, dedicated to **Yahuah**, to do the service of the Tent of Meeting. You and your sons with you shall keep your priesthood for everything of the altar, and for that within the veil. You shall serve. I give you the service of the priesthood as a gift. The stranger who comes near shall be put to death."

Yahuah spoke to Aaron, "Behold, I myself have given you the command of my wave offerings, even all the holy things of the children of Israel. I have given them to you by reason of the anointing, and to your sons, as a portion forever. This shall be yours of the most holy things from the fire: every offering of theirs, even every meal offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render to me, shall be most holy for you and for your sons. You shall eat of it like the most holy things. Every male shall eat of it. It shall be holy to you.

"This is yours, too: the wave offering of their gift, even all the wave offerings of the children of Israel. I have given them to you, and to your sons and to your daughters with you, as a portion forever. Everyone who is clean in your house shall eat of it.

"I have given to you all the best of the oil, all the best of the vintage, and of the grain, the first fruits of them which they give to **Yahuah**. The first-ripe fruits of all that is in their land, which they bring to **Yahuah**, shall be yours. Everyone who is clean in your house shall eat of it.

"Everything devoted in Israel shall be yours. Everything that opens the womb, of all flesh which they offer to **Yahuah**, both of man and animal, shall be yours. Nevertheless, you shall surely redeem the firstborn of man, and you shall redeem the firstborn of unclean animals. You shall redeem those who are to be redeemed of them from a month old, according to your estimation, for five shekels of money, according to the shekel of the sanctuary, which weighs twenty gerahs.

"But you shall not redeem the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat. They are holy. You shall sprinkle their blood on the altar, and shall burn their fat for an offering made by fire, for a pleasant aroma to **Yahuah**. Their meat shall be yours, as the wave offering breast and as the right thigh, it shall be yours. All the wave offerings of the holy things which the children of Israel offer to **Yahuah**, I have given you and your sons and your daughters with you, as a portion forever. It is a covenant of salt forever before **Yahuah** to you and to your offspring with you."

Yahuah said to Aaron, "You shall have no inheritance in their land, neither shall you have any portion among them. I am your portion and your inheritance among the children of Israel.

"To the children of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they serve, even the service of the Tent of Meeting. Henceforth the children of Israel shall not come near the Tent of Meeting, lest they bear sin, and die. But the Levites shall do the service of the Tent of Meeting, and they shall bear their iniquity. It shall be a statute forever throughout your generations. Among the children of Israel, they shall have no inheritance. For the tithe of the children of Israel, which they offer as a wave offering to **Yahuah**, I have given to the Levites for an inheritance. Therefore I have said to them, 'Among the children of Israel they shall have no inheritance.' "

Yahuah spoke to Moses, saying, "Moreover you shall speak to the Levites, and tell them, 'When you take of the children of Israel the tithe which I have given you from them for your inheritance, then you shall offer up a wave offering of it for **Yahuah**, a tithe of the tithe. Your wave offering shall be credited to you, as though it were the grain of the threshing floor, and as the fullness of the wine press. Thus you also shall offer a wave offering to **Yahuah** of all your tithes, which you receive of the

children of Israel; and of it you shall give **Yahuah**'s wave offering to Aaron the priest. Out of all your gifts, you shall offer every wave offering to **Yahuah**, of all its best parts, even the holy part of it.'

"Therefore you shall tell them, 'When you have its best from it, then it shall be credited to the Levites as the increase of the threshing floor, and as the increase of the wine press. You may eat it anywhere, you and your households, for it is your reward in return for your service in the Tent of Meeting. You shall bear no sin by reason of it, when you have heaved from it its best. You shall not profane the holy things of the children of Israel, that you not die.' "

Yahuah spoke to Moses and to Aaron, saying, "This is the statute of the law which **Yahuah** has commanded. Tell the children of Israel to bring you a red heifer without spot, in which is no defect, and which was never yoked. You shall give her to Eleazar the priest, and he shall bring her outside of the camp, and one shall kill her before his face. Eleazar the priest shall take some of her blood with his finger, and sprinkle her blood toward the front of the Tent of Meeting seven times. One shall burn the heifer in his sight; her skin, and her meat, and her blood, with her dung, shall he burn. The priest shall take cedar wood, hyssop, and scarlet, and cast it into the middle of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the evening. He who burns her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the evening.

"A man who is clean shall gather up the ashes of the heifer, and lay them up outside of the camp in a clean place; and it shall be kept for the congregation of the children of Israel for use in water for cleansing impurity. It is a sin offering. He who gathers the ashes of the heifer shall wash his clothes, and be unclean until the evening. It shall be to the children of Israel, and to the stranger who lives as a foreigner among them, for a statute forever.

"He who touches the dead body of any man shall be unclean seven days. He shall purify himself with water on the third day, and on the seventh day he shall be clean; but if he doesn't purify himself the third day, then the seventh day he shall not be clean. Whoever touches a dead person, the body of a man who has died, and doesn't purify himself, defiles **Yahuah**'s tabernacle; and that soul shall be cut off from Israel; because the water for impurity was not sprinkled on him, he shall be unclean. His uncleanness is yet on him.

"This is the law when a man dies in a tent: everyone who comes into the tent, and everyone who is in the tent, shall be unclean seven days. Every open vessel, which has no covering bound on it, is unclean.

"Whoever in the open field touches one who is slain with a sword, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

"For the unclean, they shall take of the ashes of the burning of the sin offering; and running water shall be poured on them in a vessel. A clean person shall take hyssop, dip it in the water, and sprinkle it on the tent, on all the vessels, on the persons who were there, and on him who touched the bone, or the slain, or the dead, or the grave. The clean person shall sprinkle on the unclean on the third day, and on the seventh day. On the seventh day, he shall purify him. He shall wash his clothes and bathe himself in water, and shall be clean at evening. But the man who shall be unclean, and shall not purify himself, that soul shall be cut off from among the assembly, because he has defiled the sanctuary of **Yahuah**. The water for impurity has not been sprinkled on him. He is unclean. It shall be a perpetual statute to them. He who sprinkles the water for impurity shall wash his clothes, and he who touches the water for impurity shall be unclean until evening.

"Whatever the unclean person touches shall be unclean; and the soul that touches it shall be unclean until evening."

The children of Israel, even the whole congregation, came into the wilderness of Zin in the first month. The people stayed in Kadesh. Miriam died there, and was buried there. There was no water for the congregation; and they assembled themselves together against Moses and against Aaron. The people quarreled with Moses, and spoke, saying, "We wish that we had died when our brothers died before **Yahuah**! Why have you brought **Yahuah**'s assembly into this wilderness, that we should die there, we and our animals? Why have you made us to come up out of Egypt, to bring us in to this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink."

Moses and Aaron went from the presence of the assembly to the door of the Tent of Meeting, and fell on their faces. **Yahuah**'s glory appeared to them. **Yahuah** spoke to Moses, saying, "Take the rod, and assemble the congregation, you, and Aaron your brother, and speak to the rock before their eyes, that it pour out its water. You shall bring water to them out of the rock; so you shall give the congregation and their livestock drink."

Moses took the rod from before **Yahuah**, as he commanded him. Moses and Aaron gathered the assembly together before the rock, and he said to them, "Hear now, you rebels! Shall we bring water out of this rock for you?" Moses lifted up his hand, and struck the rock with his rod twice, and water came out abundantly. The congregation and their livestock drank.

Yahuah said to Moses and Aaron, "Because you didn't believe in me, to sanctify me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them."

These are the waters of Meribah; because the children of Israel strove with **Yahuah**, and he was sanctified in them.

Moses sent messengers from Kadesh to the king of Edom, saying:

"Your brother Israel says: You know all the travail that has happened to us; how our fathers went down into Egypt, and we lived in Egypt a long time. The Egyptians mistreated us and our fathers. When we cried to **Yahuah**, he heard our voice, sent an angel, and brought us out of Egypt. Behold, we are in Kadesh, a city in the edge of your border.

"Please let us pass through your land. We will not pass through field or through vineyard, neither will we drink from the water of the wells. We will go along the king's highway. We will not turn away to the right hand nor to the left, until we have passed your border."

Edom said to him, "You shall not pass through me, lest I come out with the sword against you."

The children of Israel said to him, "We will go up by the highway; and if we drink your water, I and my livestock, then I will give its price. Only let me, without doing anything else, pass through on my feet."

He said, "You shall not pass through." Edom came out against him with many people, and with a strong hand. Thus Edom refused to give Israel passage through his border, so Israel turned away from him.

They traveled from Kadesh, and the children of Israel, even the whole congregation, came to

Mount Hor. **Yahuah** spoke to Moses and Aaron in Mount Hor, by the border of the land of Edom, saying, "Aaron shall be gathered to his people; for he shall not enter into the land which I have given to the children of Israel, because you rebelled against my word at the waters of Meribah. Take Aaron and Eleazar his son, and bring them up to Mount Hor; and strip Aaron of his garments, and put them on Eleazar his son. Aaron shall be gathered, and shall die there."

Moses did as **Yahuah** commanded. They went up onto Mount Hor in the sight of all the congregation. Moses stripped Aaron of his garments, and put them on Eleazar his son. Aaron died there on the top of the mountain, and Moses and Eleazar came down from the mountain. When all the congregation saw that Aaron was dead, they wept for Aaron thirty days, even all the house of Israel.

The Canaanite, the king of Arad, who lived in the South, heard that Israel came by the way of Atharim. He fought against Israel, and took some of them captive. Israel vowed a vow to **Yahuah**, and said, "If you will indeed deliver this people into my hand, then I will utterly destroy their cities." **Yahuah** listened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities. The name of the place was called Hormah.

They traveled from Mount Hor by the way to the Red Sea, to go around the land of Edom. The soul of the people was very discouraged because of the journey. The people spoke against **Elohim** and against Moses: "Why have you brought us up out of Egypt to die in the wilderness? For there is no bread, there is no water, and our soul loathes this disgusting food!"

Yahuah sent venomous snakes among the people, and they bit the people. Many people of Israel died. The people came to Moses, and said, "We have sinned, because we have spoken against **Yahuah** and against you. Pray to **Yahuah**, that he take away the serpents from us." Moses prayed for the people.

Yahuah said to Moses, "Make a venomous snake, and set it on a pole. It shall happen that everyone who is bitten, when he sees it, shall live." Moses made a serpent of bronze, and set it on the pole. If a serpent had bitten any man, when he looked at the serpent of bronze, he lived.

The children of Israel traveled, and encamped in Oboth. They traveled from Oboth, and encamped at Iyeabarim, in the wilderness which is before Moab, toward the sunrise. From there they traveled, and encamped in the valley of Zered. From there they traveled, and encamped on the other side of the Arnon, which is in the wilderness that comes out of the border of the Amorites; for the Arnon is the border of Moab, between Moab and the Amorites. Therefore it is said in the book of the Wars of **Yahuah**, "Vaheb in Suphah, the valleys of the Arnon, the slope of the valleys that incline toward the dwelling of Ar, leans on the border of Moab."

From there they traveled to Beer; that is the well of which **Yahuah** said to Moses, "Gather the people together, and I will give them water."

Then Israel sang this song:

From the wilderness they traveled to Mattanah; and from Mattanah to Nahaliel; and from Nahaliel to Bamoth; and from Bamoth to the valley that is in the field of Moab, to the top of Pisgah, which looks down on the desert. Israel sent messengers to Sihon king of the Amorites, saying, "Let me pass through your land. We will not turn away into field or vineyard. We will not drink of the water of the wells. We will go by the king's highway, until we have passed your border."

Sihon would not allow Israel to pass through his border, but Sihon gathered all his people

together, and went out against Israel into the wilderness, and came to Jahaz. He fought against Israel. Israel struck him with the edge of the sword, and possessed his land from the Arnon to the Jabbok, even to the children of Ammon; for the border of the children of Ammon was fortified. Israel took all these cities. Israel lived in all the cities of the Amorites, in Heshbon, and in all its villages. For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even to the Arnon. Therefore those who speak in proverbs say,

Thus Israel lived in the land of the Amorites. Moses sent to spy out Jazer. They took its villages, and drove out the Amorites who were there. They turned and went up by the way of Bashan. Og the king of Bashan went out against them, he and all his people, to battle at Edrei.

Yahuah said to Moses, "Don't fear him, for I have delivered him into your hand, with all his people, and his land. You shall do to him as you did to Sihon king of the Amorites, who lived at Heshbon."

So they struck him, with his sons and all his people, until there were no survivors; and they possessed his land.

The children of Israel traveled, and encamped in the plains of Moab beyond the Jordan at Jericho. Balak the son of Zippor saw all that Israel had done to the Amorites. Moab was very afraid of the people, because they were many. Moab was distressed because of the children of Israel. Moab said to the elders of Midian, "Now this multitude will lick up all that is around us, as the ox licks up the grass of the field."

Balak the son of Zippor was king of Moab at that time. He sent messengers to Balaam the son of Beor, to Pethor, which is by the River, to the land of the children of his people, to call him, saying, "Behold, there is a people who came out of Egypt. Behold, they cover the surface of the earth, and they are staying opposite me. Please come now therefore, and curse this people for me; for they are too mighty for me. Perhaps I shall prevail, that we may strike them, and that I may drive them out of the land; for I know that he whom you bless is blessed, and he whom you curse is cursed."

The elders of Moab and the elders of Midian departed with the rewards of divination in their hand. They came to Balaam, and spoke to him the words of Balak.

He said to them, "Lodge here this night, and I will bring you word again, as **Yahuah** shall speak to me." The princes of Moab stayed with Balaam.

Elohim came to Balaam, and said, "Who are these men with you?"

Balaam said to **Elohim**, "Balak the son of Zippor, king of Moab, has said to me, 'Behold, the people that has come out of Egypt covers the surface of the earth. Now, come curse me them. Perhaps I shall be able to fight against them, and shall drive them out.' "

Elohim said to Balaam, "You shall not go with them. You shall not curse the people, for they are blessed."

Balaam rose up in the morning, and said to the princes of Balak, "Go to your land; for **Yahuah** refuses to permit me to go with you."

The princes of Moab rose up, and they went to Balak, and said, "Balaam refuses to come with us."

Balak again sent princes, more, and more honorable than they. They came to Balaam, and said to

him, "Balak the son of Zippor says, 'Please let nothing hinder you from coming to me, for I will promote you to very great honor, and whatever you say to me I will do. Please come therefore, and curse this people for me.' "

Balaam answered the servants of Balak, "If Balak would give me his house full of silver and gold, I can't go beyond the word of **Yahuah** my **Elohim**, to do less or more. Now therefore please stay here tonight as well, that I may know what else **Yahuah** will speak to me."

Elohim came to Balaam at night, and said to him, "If the men have come to call you, rise up, go with them; but only the word which I speak to you, that you shall do."

Balaam rose up in the morning, and saddled his donkey, and went with the princes of Moab. **Elohim**'s anger burned because he went; and **Yahuah**'s angel placed himself in the way as an adversary against him. Now he was riding on his donkey, and his two servants were with him. The donkey saw **Yahuah**'s angel standing in the way, with his sword drawn in his hand; and the donkey turned out of the path, and went into the field. Balaam struck the donkey, to turn her into the path. Then **Yahuah**'s angel stood in a narrow path between the vineyards, a wall being on this side, and a wall on that side. The donkey saw **Yahuah**'s angel, and she thrust herself to the wall, and crushed Balaam's foot against the wall. He struck her again.

Yahuah's angel went further, and stood in a narrow place, where there was no way to turn either to the right hand or to the left. The donkey saw **Yahuah**'s angel, and she lay down under Balaam. Balaam's anger burned, and he struck the donkey with his staff.

Yahuah opened the mouth of the donkey, and she said to Balaam, "What have I done to you, that you have struck me these three times?"

Balaam said to the donkey, "Because you have mocked me, I wish there were a sword in my hand, for now I would have killed you."

The donkey said to Balaam, "Am I not your donkey, on which you have ridden all your life long until today? Was I ever in the habit of doing so to you?"

He said, "No."

Then **Yahuah** opened the eyes of Balaam, and he saw **Yahuah**'s angel standing in the way, with his sword drawn in his hand; and he bowed his head, and fell on his face. **Yahuah**'s angel said to him, "Why have you struck your donkey these three times? Behold, I have come out as an adversary, because your way is perverse before me. The donkey saw me, and turned away before me these three times. Unless she had turned away from me, surely now I would have killed you, and saved her alive."

Balaam said to **Yahuah**'s angel, "I have sinned; for I didn't know that you stood in the way against me. Now therefore, if it displeases you, I will go back again."

Yahuah's angel said to Balaam, "Go with the men; but only the word that I shall speak to you, that you shall speak."

So Balaam went with the princes of Balak. When Balak heard that Balaam had come, he went out to meet him to the City of Moab, which is on the border of the Arnon, which is in the utmost part of the border. Balak said to Balaam, "Didn't I earnestly send for you to summon you? Why didn't you come to me? Am I not able indeed to promote you to honor?"

Balaam said to Balak, "Behold, I have come to you. Have I now any power at all to speak anything?

The word that **Elohim** puts in my mouth, that shall I speak."

Balaam went with Balak, and they came to Kiriath Huzoth. Balak sacrificed cattle and sheep, and sent to Balaam, and to the princes who were with him. In the morning, Balak took Balaam, and brought him up into the high places of Baal; and he saw from there part of the people.

Balaam said to Balak, "Build here seven altars for me, and prepare here seven bulls and seven rams for me."

Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bull and a ram. Balaam said to Balak, "Stand by your burnt offering, and I will go. Perhaps **Yahuah** will come to meet me. Whatever he shows me I will tell you."

He went to a bare height. **Elohim** met Balaam, and he said to him, "I have prepared the seven altars, and I have offered up a bull and a ram on every altar."

Yahuah put a word in Balaam's mouth, and said, "Return to Balak, and thus you shall speak."

He returned to him, and behold, he was standing by his burnt offering, he, and all the princes of Moab. He took up his parable, and said,

Balak said to Balaam, "What have you done to me? I took you to curse my enemies, and behold, you have blessed them altogether."

He answered and said, "Must I not take heed to speak that which **Yahuah** puts in my mouth?"

Balak said to him, "Please come with me to another place, where you may see them. You shall see just part of them, and shall not see them all. Curse them from there for me."

He took him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered up a bull and a ram on every altar. He said to Balak, "Stand here by your burnt offering, while I meet **Elohim** over there."

Yahuah met Balaam, and put a word in his mouth, and said, "Return to Balak, and say this."

He came to him, and behold, he was standing by his burnt offering, and the princes of Moab with him. Balak said to him, "What has **Yahuah** spoken?"

He took up his parable, and said,

Balak said to Balaam, "Neither curse them at all, nor bless them at all."

But Balaam answered Balak, "Didn't I tell you, saying, 'All that **Yahuah** speaks, that I must do?' "

Balak said to Balaam, "Come now, I will take you to another place; perhaps it will please **Elohim** that you may curse them for me from there."

Balak took Balaam to the top of Peor, that looks down on the desert. Balaam said to Balak, "Build seven altars for me here, and prepare seven bulls and seven rams for me here."

Balak did as Balaam had said, and offered up a bull and a ram on every altar.

When Balaam saw that it pleased **Yahuah** to bless Israel, he didn't go, as at the other times, to use divination, but he set his face toward the wilderness. Balaam lifted up his eyes, and he saw Israel dwelling according to their tribes; and the Spirit of **Yahuah** came on him. He took up his parable, and said,

Balak's anger burned against Balaam, and he struck his hands together. Balak said to Balaam, "I called you to curse my enemies, and, behold, you have altogether blessed them these three times. Therefore, flee to your place, now! I thought to promote you to great honor; but, behold, **Yahuah** has kept you back from honor."

Balaam said to Balak, "Didn't I also tell your messengers whom you sent to me, saying, 'If Balak would give me his house full of silver and gold, I can't go beyond **Yahuah**'s word, to do either good or bad from my own mind. I will say what **Yahuah** says'? Now, behold, I go to my people. Come, I will inform you what this people shall do to your people in the latter days."

He took up his parable, and said,

He looked at Amalek, and took up his parable, and said,

He looked at the Kenite, and took up his parable, and said,

He took up his parable, and said,

Balaam rose up, and went and returned to his place; and Balak also went his way.

Israel stayed in Shittim; and the people began to play the prostitute with the daughters of Moab; for they called the people to the sacrifices of their gods. The people ate and bowed down to their gods. Israel joined himself to Baal Peor, and **Yahuah**'s anger burned against Israel. **Yahuah** said to Moses, "Take all the chiefs of the people, and hang them up to **Yahuah** before the sun, that the fierce anger of **Yahuah** may turn away from Israel."

Moses said to the judges of Israel, "Everyone kill his men who have joined themselves to Baal Peor."

Behold, one of the children of Israel came and brought to his brothers a Midianite woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, while they were weeping at the door of the Tent of Meeting. When Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from the middle of the congregation, and took a spear in his hand. He went after the man of Israel into the pavilion, and thrust both of them through, the man of Israel, and the woman through her body. So the plague was stopped among the children of Israel. Those who died by the plague were twenty-four thousand.

Yahuah spoke to Moses, saying, "Phinehas, the son of Eleazar, the son of Aaron the priest, has turned my wrath away from the children of Israel, in that he was jealous with my jealousy among them, so that I didn't consume the children of Israel in my jealousy. Therefore say, 'Behold, I give to him my covenant of peace. It shall be to him, and to his offspring after him, the covenant of an everlasting priesthood, because he was jealous for his **Elohim**, and made atonement for the children of Israel.' "

Now the name of the man of Israel that was slain, who was slain with the Midianite woman, was Zimri, the son of Salu, a prince of a fathers' house among the Simeonites. The name of the Midianite woman who was slain was Cozbi, the daughter of Zur. He was head of the people of a fathers' house in Midian.

Yahuah spoke to Moses, saying, "Harass the Midianites, and strike them; for they harassed you with their wives, wherein they have deceived you in the matter of Peor, and in the incident regarding Cozbi, the daughter of the prince of Midian, their sister, who was slain on the day of the plague in the

matter of Peor."

After the plague, **Yahuah** spoke to Moses and to Eleazar the son of Aaron the priest, saying, "Take a census of all the congregation of the children of Israel, from twenty years old and upward, by their fathers' houses, all who are able to go out to war in Israel." Moses and Eleazar the priest spoke with them in the plains of Moab by the Jordan at Jericho, saying, "Take a census, from twenty years old and upward, as **Yahuah** commanded Moses and the children of Israel."

These are those that came out of the land of Egypt. Reuben, the firstborn of Israel; the sons of Reuben: of Hanoch, the family of the Hanochites; of Pallu, the family of the Palluites; of Hezron, the family of the Hezronites; of Carmi, the family of the Carmites. These are the families of the Reubenites; and those who were counted of them were forty-three thousand seven hundred thirty. The son of Pallu: Eliab. The sons of Eliab: Nemuel, Dathan, and Abiram. These are that Dathan and Abiram who were called by the congregation, who rebelled against Moses and against Aaron in the company of Korah when they rebelled against **Yahuah**; and the earth opened its mouth, and swallowed them up together with Korah when that company died; at the time the fire devoured two hundred fifty men, and they became a sign. Notwithstanding, the sons of Korah didn't die. The sons of Simeon after their families: of Nemuel, the family of the Nemuelites; of Jamin, the family of the Jaminites; of Jachin, the family of the Jachinites; of Zerah, the family of the Zerahites; of Shaul, the family of the Shaulites. These are the families of the Simeonites, twenty-two thousand two hundred. The sons of Gad after their families: of Zephon, the family of the Zephonites; of Haggi, the family of the Haggites; of Shuni, the family of the Shunites; of Ozni, the family of the Oznites; of Eri, the family of the Erites; of Arod, the family of the Arodites; of Areli, the family of the Arelites. These are the families of the sons of Gad according to those who were counted of them, forty thousand and five hundred. The sons of Judah: Er and Onan. Er and Onan died in the land of Canaan. The sons of Judah after their families were: of Shelah, the family of the Shelanites; of Perez, the family of the Perezites; of Zerah, the family of the Zerahites. The sons of Perez were: of Hezron, the family of the Hezronites; of Hamul, the family of the Hamulites. These are the families of Judah according to those who were counted of them, seventy-six thousand five hundred. The sons of Issachar after their families: of Tola, the family of the Tolaites; of Puvah, the family of the Punites; of Jashub, the family of the Jashubites; of Shimron, the family of the Shimronites. These are the families of Issachar according to those who were counted of them, sixty-four thousand three hundred. The sons of Zebulun after their families: of Sered, the family of the Seredites; of Elon, the family of the Elonites; of Jahleel, the family of the Jahleelites. These are the families of the Zebulunites according to those who were counted of them, sixty thousand five hundred. The sons of Joseph after their families: Manasseh and Ephraim. The sons of Manasseh: of Machir, the family of the Machirites; and Machir became the father of Gilead; of Gilead, the family of the Gileadites. These are the sons of Gilead: of Iezer, the family of the Iezerites; of Helek, the family of the Helekites; and Asriel, the family of the Asrielites; and Shechem, the family of the Shechemites; and Shemida, the family of the Shemidaïtes; and Hephher, the family of the Hephherites. Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, Noah, Hoglah, Milcah, and Tirzah. These are the families of Manasseh. Those who were counted of them were fifty-two thousand seven hundred. These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthelahites; of Becher, the family of the Becherites; of Tahan, the family of the Tahanites. These are the sons of Shuthelah: of Eran, the family of the Eranites. These are the families of the sons of Ephraim according to those who were counted of them, thirty-two thousand five hundred. These are the sons of Joseph after their families. The sons of Benjamin after their families: of Bela, the family of the Belaites; of Ashbel, the

family of the Ashbelites; of Ahiham, the family of the Ahihamites; of Shephupham, the family of the Shuphamites; of Hupham, the family of the Huphamites. The sons of Bela were Ard and Naaman: the family of the Ardites; and of Naaman, the family of the Naamites. These are the sons of Benjamin after their families; and those who were counted of them were forty-five thousand six hundred. These are the sons of Dan after their families: of Shuham, the family of the Shuhamites. These are the families of Dan after their families. All the families of the Shuhamites, according to those who were counted of them, were sixty-four thousand four hundred. The sons of Asher after their families: of Imnah, the family of the Imnites; of Ishvi, the family of the Ishvites; of Beriah, the family of the Berites. Of the sons of Beriah: of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites. The name of the daughter of Asher was Serah. These are the families of the sons of Asher according to those who were counted of them, fifty-three thousand and four hundred. The sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites; of Guni, the family of the Gunites; of Jezer, the family of the Jezerites; of Shillem, the family of the Shillemites. These are the families of Naphtali according to their families; and those who were counted of them were forty-five thousand four hundred. These are those who were counted of the children of Israel, six hundred one thousand seven hundred thirty.

Yahuah spoke to Moses, saying, "To these the land shall be divided for an inheritance according to the number of names. To the more you shall give the more inheritance, and to the fewer you shall give the less inheritance. To everyone according to those who were counted of him shall his inheritance be given. Notwithstanding, the land shall be divided by lot. According to the names of the tribes of their fathers they shall inherit. According to the lot shall their inheritance be divided between the more and the fewer."

These are those who were counted of the Levites after their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites. These are the families of Levi: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, and the family of the Korahites. Kohath became the father of Amram. The name of Amram's wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt. She bore to Amram Aaron and Moses, and Miriam their sister. To Aaron were born Nadab and Abihu, Eleazar and Ithamar. Nadab and Abihu died when they offered strange fire before **Yahuah**. Those who were counted of them were twenty-three thousand, every male from a month old and upward; for they were not counted among the children of Israel, because there was no inheritance given them among the children of Israel. These are those who were counted by Moses and Eleazar the priest, who counted the children of Israel in the plains of Moab by the Jordan at Jericho. But among these there was not a man of them who were counted by Moses and Aaron the priest, who counted the children of Israel in the wilderness of Sinai. For **Yahuah** had said of them, "They shall surely die in the wilderness." There was not a man left of them, except Caleb the son of Jephunneh, and Joshua the son of Nun.

Then the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph came near. These are the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah. They stood before Moses, before Eleazar the priest, and before the princes and all the congregation, at the door of the Tent of Meeting, saying, "Our father died in the wilderness. He was not among the company of those who gathered themselves together against **Yahuah** in the company of Korah, but he died in his own sin. He had no sons. Why should the name of our father be taken away from among his family, because he had no son? Give to us a possession among the brothers of our father."

Moses brought their cause before **Yahuah**. **Yahuah** spoke to Moses, saying, "The daughters of Zelophehad speak right. You shall surely give them a possession of an inheritance among their father's brothers. You shall cause the inheritance of their father to pass to them. You shall speak to the children of Israel, saying, 'If a man dies, and has no son, then you shall cause his inheritance to pass to his daughter. If he has no daughter, then you shall give his inheritance to his brothers. If he has no brothers, then you shall give his inheritance to his father's brothers. If his father has no brothers, then you shall give his inheritance to his kinsman who is next to him of his family, and he shall possess it. This shall be a statute and ordinance for the children of Israel, as **Yahuah** commanded Moses.' "

Yahuah said to Moses, "Go up into this mountain of Abarim, and see the land which I have given to the children of Israel. When you have seen it, you also shall be gathered to your people, as Aaron your brother was gathered; because in the strife of the congregation, you rebelled against my word in the wilderness of Zin, to honor me as holy at the waters before their eyes." (These are the waters of Meribah of Kadesh in the wilderness of Zin.)

Moses spoke to **Yahuah**, saying, "Let **Yahuah**, the **Elohim** of the spirits of all flesh, appoint a man over the congregation, who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in, that the congregation of **Yahuah** may not be as sheep which have no shepherd."

Yahuah said to Moses, "Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him. Set him before Eleazar the priest, and before all the congregation; and commission him in their sight. You shall give authority to him, that all the congregation of the children of Israel may obey. He shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before **Yahuah**. At his word they shall go out, and at his word they shall come in, both he and all the children of Israel with him, even all the congregation."

Moses did as **Yahuah** commanded him. He took Joshua, and set him before Eleazar the priest and before all the congregation. He laid his hands on him and commissioned him, as **Yahuah** spoke by Moses.

Yahuah spoke to Moses, saying, "Command the children of Israel, and tell them, 'See that you present my offering, my food for my offerings made by fire, as a pleasant aroma to me, in their due season.' You shall tell them, 'This is the offering made by fire which you shall offer to **Yahuah**: male lambs a year old without defect, two day by day, for a continual burnt offering. You shall offer the one lamb in the morning, and you shall offer the other lamb at evening, with one tenth of an ephah of fine flour for a meal offering, mixed with the fourth part of a hin of beaten oil. It is a continual burnt offering which was ordained in Mount Sinai for a pleasant aroma, an offering made by fire to **Yahuah**. Its drink offering shall be the fourth part of a hin for each lamb. You shall pour out a drink offering of strong drink to **Yahuah** in the holy place. The other lamb you shall offer at evening. As the meal offering of the morning, and as its drink offering, you shall offer it, an offering made by fire, for a pleasant aroma to **Yahuah**."

" 'On the Sabbath day, you shall offer two male lambs a year old without defect, and two tenths of an ephah of fine flour for a meal offering mixed with oil, and its drink offering: this is the burnt offering of every Sabbath, in addition to the continual burnt offering and its drink offering.

" 'In the beginnings of your months, you shall offer a burnt offering to **Yahuah**: two young bulls, one ram, seven male lambs a year old without defect, and three tenths of an ephah of fine flour for a

meal offering mixed with oil, for each bull; and two tenth parts of fine flour for a meal offering mixed with oil, for the one ram; and one tenth part of fine flour mixed with oil for a meal offering to every lamb, as a burnt offering of a pleasant aroma, an offering made by fire to **Yahuah**. Their drink offerings shall be half a hin of wine for a bull, the third part of a hin for the ram, and the fourth part of a hin for a lamb. This is the burnt offering of every month throughout the months of the year. Also, one male goat for a sin offering to **Yahuah** shall be offered in addition to the continual burnt offering and its drink offering.

" 'In the first month, on the fourteenth day of the month, is **Yahuah**'s Passover. On the fifteenth day of this month shall be a feast. Unleavened bread shall be eaten for seven days. In the first day shall be a holy convocation. You shall do no regular work, but you shall offer an offering made by fire, a burnt offering to **Yahuah**: two young bulls, one ram, and seven male lambs a year old. They shall be without defect, with their meal offering, fine flour mixed with oil. You shall offer three tenths for a bull, and two tenths for the ram. You shall offer one tenth for every lamb of the seven lambs; and one male goat for a sin offering, to make atonement for you. You shall offer these in addition to the burnt offering of the morning, which is for a continual burnt offering. In this way you shall offer daily, for seven days, the food of the offering made by fire, of a pleasant aroma to **Yahuah**. It shall be offered in addition to the continual burnt offering and its drink offering. On the seventh day you shall have a holy convocation. You shall do no regular work.

" 'Also in the day of the first fruits, when you offer a new meal offering to **Yahuah** in your feast of weeks, you shall have a holy convocation. You shall do no regular work; but you shall offer a burnt offering for a pleasant aroma to **Yahuah**: two young bulls, one ram, seven male lambs a year old; and their meal offering, fine flour mixed with oil, three tenths for each bull, two tenths for the one ram, one tenth for every lamb of the seven lambs; and one male goat, to make atonement for you. Besides the continual burnt offering and its meal offering, you shall offer them and their drink offerings. See that they are without defect.

" 'In the seventh month, on the first day of the month, you shall have a holy convocation; you shall do no regular work. It is a day of blowing of trumpets to you. You shall offer a burnt offering for a pleasant aroma to **Yahuah**: one young bull, one ram, seven male lambs a year old without defect; and their meal offering, fine flour mixed with oil: three tenths for the bull, two tenths for the ram, and one tenth for every lamb of the seven lambs; and one male goat for a sin offering, to make atonement for you; in addition to the burnt offering of the new moon with its meal offering, and the continual burnt offering with its meal offering, and their drink offerings, according to their ordinance, for a pleasant aroma, an offering made by fire to **Yahuah**.

" 'On the tenth day of this seventh month you shall have a holy convocation. You shall afflict your souls. You shall do no kind of work; but you shall offer a burnt offering to **Yahuah** for a pleasant aroma: one young bull, one ram, seven male lambs a year old, all without defect; and their meal offering, fine flour mixed with oil: three tenths for the bull, two tenths for the one ram, one tenth for every lamb of the seven lambs; one male goat for a sin offering, in addition to the sin offering of atonement, and the continual burnt offering, and its meal offering, and their drink offerings.

" 'On the fifteenth day of the seventh month you shall have a holy convocation. You shall do no regular work. You shall keep a feast to **Yahuah** seven days. You shall offer a burnt offering, an offering made by fire, of a pleasant aroma to **Yahuah**: thirteen young bulls, two rams, fourteen male lambs a year old, all without defect; and their meal offering, fine flour mixed with oil: three tenths for every bull of the thirteen bulls, two tenths for each ram of the two rams, and one tenth for every lamb

of the fourteen lambs; and one male goat for a sin offering, in addition to the continual burnt offering, its meal offering, and its drink offering.

" 'On the second day you shall offer twelve young bulls, two rams, and fourteen male lambs a year old without defect; and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the ordinance; and one male goat for a sin offering, in addition to the continual burnt offering, with its meal offering and their drink offerings.

" 'On the third day: eleven bulls, two rams, fourteen male lambs a year old without defect; and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the ordinance; and one male goat for a sin offering, in addition to the continual burnt offering, and its meal offering, and its drink offering.

" 'On the fourth day ten bulls, two rams, fourteen male lambs a year old without defect; their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the ordinance; and one male goat for a sin offering; in addition to the continual burnt offering, its meal offering, and its drink offering.

" 'On the fifth day: nine bulls, two rams, fourteen male lambs a year old without defect; and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the ordinance, and one male goat for a sin offering, in addition to the continual burnt offering, and its meal offering, and its drink offering.

" 'On the sixth day: eight bulls, two rams, fourteen male lambs a year old without defect; and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the ordinance, and one male goat for a sin offering; in addition to the continual burnt offering, its meal offering, and the drink offerings of it.

" 'On the seventh day: seven bulls, two rams, fourteen male lambs a year old without defect; and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the ordinance, and one male goat for a sin offering; in addition to the continual burnt offering, its meal offering, and its drink offering.

" 'On the eighth day you shall have a solemn assembly. You shall do no regular work; but you shall offer a burnt offering, an offering made by fire, a pleasant aroma to **Yahuah**: one bull, one ram, seven male lambs a year old without defect; their meal offering and their drink offerings for the bull, for the ram, and for the lambs, shall be according to their number, after the ordinance, and one male goat for a sin offering, in addition to the continual burnt offering, with its meal offering, and its drink offering.

" 'You shall offer these to **Yahuah** in your set feasts--in addition to your vows and your free will offerings--for your burnt offerings, your meal offerings, your drink offerings, and your peace offerings.' "

Moses told the children of Israel according to all that **Yahuah** commanded Moses.

Moses spoke to the heads of the tribes of the children of Israel, saying, "This is the thing which **Yahuah** has commanded. When a man vows a vow to **Yahuah**, or swears an oath to bind his soul with a bond, he shall not break his word. He shall do according to all that proceeds out of his mouth.

"Also, when a woman vows a vow to **Yahuah** and binds herself by a pledge, being in her father's house, in her youth, and her father hears her vow and her pledge with which she has bound her soul,

and her father says nothing to her, then all her vows shall stand, and every pledge with which she has bound her soul shall stand. But if her father forbids her in the day that he hears, none of her vows or of her pledges with which she has bound her soul, shall stand. **Yahuah** will forgive her, because her father has forbidden her.

"If she has a husband, while her vows are on her, or the rash utterance of her lips with which she has bound her soul, and her husband hears it, and says nothing to her in the day that he hears it; then her vows shall stand, and her pledges with which she has bound her soul shall stand. But if her husband forbids her in the day that he hears it, then he makes void her vow which is on her and the rash utterance of her lips, with which she has bound her soul. **Yahuah** will forgive her.

"But the vow of a widow, or of her who is divorced, everything with which she has bound her soul shall stand against her.

"If she vowed in her husband's house or bound her soul by a bond with an oath, and her husband heard it, and held his peace at her and didn't disallow her, then all her vows shall stand, and every pledge with which she bound her soul shall stand. But if her husband made them null and void in the day that he heard them, then whatever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand. Her husband has made them void. **Yahuah** will forgive her. Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. But if her husband says nothing to her from day to day, then he establishes all her vows or all her pledges which are on her. He has established them, because he said nothing to her in the day that he heard them. But if he makes them null and void after he has heard them, then he shall bear her iniquity."

These are the statutes which **Yahuah** commanded Moses, between a man and his wife, between a father and his daughter, being in her youth, in her father's house.

Yahuah spoke to Moses, saying, "Avenge the children of Israel on the Midianites. Afterward you shall be gathered to your people."

Moses spoke to the people, saying, "Arm men from among you for war, that they may go against Midian, to execute **Yahuah**'s vengeance on Midian. You shall send one thousand out of every tribe, throughout all the tribes of Israel, to the war." So there were delivered, out of the thousands of Israel, a thousand from every tribe, twelve thousand armed for war. Moses sent them, one thousand of every tribe, to the war with Phinehas the son of Eleazar the priest, to the war, with the vessels of the sanctuary and the trumpets for the alarm in his hand. They fought against Midian, as **Yahuah** commanded Moses. They killed every male. They killed the kings of Midian with the rest of their slain: Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian. They also killed Balaam the son of Beor with the sword. The children of Israel took the women of Midian captive with their little ones; and all their livestock, all their flocks, and all their goods, they took as plunder. All their cities in the places in which they lived, and all their encampments, they burned with fire. They took all the captives, and all the plunder, both of man and of animal. They brought the captives with the prey and the plunder, to Moses, and to Eleazar the priest, and to the congregation of the children of Israel, to the camp at the plains of Moab, which are by the Jordan at Jericho. Moses and Eleazar the priest, with all the princes of the congregation, went out to meet them outside of the camp. Moses was angry with the officers of the army, the captains of thousands and the captains of hundreds, who came from the service of the war. Moses said to them, "Have you saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against

Yahuah in the matter of Peor, and so the plague was among the congregation of **Yahuah**. Now therefore kill every male among the little ones, and kill every woman who has known man by lying with him. But all the girls, who have not known man by lying with him, keep alive for yourselves.

"Encamp outside of the camp for seven days. Whoever has killed any person, and whoever has touched any slain, purify yourselves on the third day and on the seventh day, you and your captives. You shall purify every garment, and all that is made of skin, and all work of goats' hair, and all things made of wood."

Eleazar the priest said to the men of war who went to the battle, "This is the statute of the law which **Yahuah** has commanded Moses: however the gold, and the silver, the bronze, the iron, the tin, and the lead, everything that may withstand the fire, you shall make to go through the fire, and it shall be clean; nevertheless it shall be purified with the water for impurity. All that doesn't withstand the fire you shall make to go through the water. You shall wash your clothes on the seventh day, and you shall be clean. Afterward you shall come into the camp."

Yahuah spoke to Moses, saying, "Count the plunder that was taken, both of man and of animal, you, and Eleazar the priest, and the heads of the fathers' households of the congregation; and divide the plunder into two parts: between the men skilled in war, who went out to battle, and all the congregation. Levy a tribute to **Yahuah** of the men of war who went out to battle: one soul of five hundred; of the persons, of the cattle, of the donkeys, and of the flocks. Take it from their half, and give it to Eleazar the priest, for **Yahuah**'s wave offering. Of the children of Israel's half, you shall take one drawn out of every fifty, of the persons, of the cattle, of the donkeys, and of the flocks, of all the livestock, and give them to the Levites, who perform the duty of **Yahuah**'s tabernacle."

Moses and Eleazar the priest did as **Yahuah** commanded Moses.

Now the plunder, over and above the booty which the men of war took, was six hundred seventy-five thousand sheep, seventy-two thousand head of cattle, sixty-one thousand donkeys, and thirty-two thousand persons in all, of the women who had not known man by lying with him. The half, which was the portion of those who went out to war, was in number three hundred thirty-seven thousand five hundred sheep; and **Yahuah**'s tribute of the sheep was six hundred seventy-five. The cattle were thirty-six thousand, of which **Yahuah**'s tribute was seventy-two. The donkeys were thirty thousand five hundred, of which **Yahuah**'s tribute was sixty-one. The persons were sixteen thousand, of whom **Yahuah**'s tribute was thirty-two persons. Moses gave the tribute, which was **Yahuah**'s wave offering, to Eleazar the priest, as **Yahuah** commanded Moses. Of the children of Israel's half, which Moses divided off from the men who fought (now the congregation's half was three hundred thirty-seven thousand five hundred sheep, thirty-six thousand head of cattle, thirty thousand five hundred donkeys, and sixteen thousand persons), even of the children of Israel's half, Moses took one drawn out of every fifty, both of man and of animal, and gave them to the Levites, who performed the duty of **Yahuah**'s tabernacle, as **Yahuah** commanded Moses.

The officers who were over the thousands of the army, the captains of thousands, and the captains of hundreds, came near to Moses. They said to Moses, "Your servants have taken the sum of the men of war who are under our command, and there lacks not one man of us. We have brought **Yahuah**'s offering, what every man found: gold ornaments, armlets, bracelets, signet rings, earrings, and necklaces, to make atonement for our souls before **Yahuah**."

Moses and Eleazar the priest took their gold, even all worked jewels. All the gold of the wave offering that they offered up to **Yahuah**, of the captains of thousands, and of the captains of

hundreds, was sixteen thousand seven hundred fifty shekels. The men of war had taken booty, every man for himself. Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the Tent of Meeting for a memorial for the children of Israel before **Yahuah**.

Now the children of Reuben and the children of Gad had a very great multitude of livestock. They saw the land of Jazer, and the land of Gilead. Behold, the place was a place for livestock. Then the children of Gad and the children of Reuben came and spoke to Moses, and to Eleazar the priest, and to the princes of the congregation, saying, "Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon, the land which **Yahuah** struck before the congregation of Israel, is a land for livestock; and your servants have livestock." They said, "If we have found favor in your sight, let this land be given to your servants for a possession. Don't bring us over the Jordan."

Moses said to the children of Gad, and to the children of Reuben, "Shall your brothers go to war while you sit here? Why do you discourage the heart of the children of Israel from going over into the land which **Yahuah** has given them? Your fathers did so when I sent them from Kadesh Barnea to see the land. For when they went up to the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which **Yahuah** had given them. **Yahuah**'s anger burned in that day, and he swore, saying, 'Surely none of the men who came up out of Egypt, from twenty years old and upward, shall see the land which I swore to Abraham, to Isaac, and to Jacob; because they have not wholly followed me, except Caleb the son of Jephunneh the Kenizzite, and Joshua the son of Nun, because they have followed **Yahuah** completely.' **Yahuah**'s anger burned against Israel, and he made them wander back and forth in the wilderness forty years, until all the generation who had done evil in **Yahuah**'s sight was consumed.

"Behold, you have risen up in your fathers' place, an increase of sinful men, to increase the fierce anger of **Yahuah** toward Israel. For if you turn away from after him, he will yet again leave them in the wilderness; and you will destroy all these people."

They came near to him, and said, "We will build sheepfolds here for our livestock, and cities for our little ones; but we ourselves will be ready armed to go before the children of Israel, until we have brought them to their place. Our little ones shall dwell in the fortified cities because of the inhabitants of the land. We will not return to our houses until the children of Israel have all received their inheritance. For we will not inherit with them on the other side of the Jordan and beyond, because our inheritance has come to us on this side of the Jordan eastward."

Moses said to them: "If you will do this thing, if you will arm yourselves to go before **Yahuah** to the war, and every one of your armed men will pass over the Jordan before **Yahuah** until he has driven out his enemies from before him, and the land is subdued before **Yahuah**; then afterward you shall return, and be clear of obligation to **Yahuah** and to Israel. Then this land shall be your possession before **Yahuah**.

"But if you will not do so, behold, you have sinned against **Yahuah**; and be sure your sin will find you out. Build cities for your little ones, and folds for your sheep; and do that which has proceeded out of your mouth."

The children of Gad and the children of Reuben spoke to Moses, saying, "Your servants will do as my master commands. Our little ones, our wives, our flocks, and all our livestock shall be there in the cities of Gilead; but your servants will pass over, every man who is armed for war, before **Yahuah** to battle, as my master says."

So Moses commanded concerning them to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers' households of the tribes of the children of Israel. Moses said to them, "If the children of Gad and the children of Reuben will pass with you over the Jordan, every man who is armed to battle before **Yahuah**, and the land is subdued before you, then you shall give them the land of Gilead for a possession; but if they will not pass over with you armed, they shall have possessions among you in the land of Canaan."

The children of Gad and the children of Reuben answered, saying, "As **Yahuah** has said to your servants, so will we do. We will pass over armed before **Yahuah** into the land of Canaan, and the possession of our inheritance shall remain with us beyond the Jordan."

Moses gave to them, even to the children of Gad, and to the children of Reuben, and to the half-tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan; the land, according to its cities and borders, even the cities of the surrounding land. The children of Gad built Dibon, Ataroth, Aroer, Atroth-shophan, Jazer, Jogbehah, Beth Nimrah, and Beth Haran: fortified cities and folds for sheep. The children of Reuben built Heshbon, Elealeh, Kiriathaim, Nebo, and Baal Meon, (their names being changed), and Sibmah. They gave other names to the cities which they built. The children of Machir the son of Manasseh went to Gilead, took it, and dispossessed the Amorites who were therein. Moses gave Gilead to Machir the son of Manasseh; and he lived therein. Jair the son of Manasseh went and took its villages, and called them Havvoth Jair. Nobah went and took Kenath and its villages, and called it Nobah, after his own name.

These are the journeys of the children of Israel, when they went out of the land of Egypt by their armies under the hand of Moses and Aaron. Moses wrote the starting points of their journeys by the commandment of **Yahuah**. These are their journeys according to their starting points. They traveled from Rameses in the first month, on the fifteenth day of the first month; on the next day after the Passover, the children of Israel went out with a high hand in the sight of all the Egyptians, while the Egyptians were burying all their firstborn, whom **Yahuah** had struck among them. **Yahuah** also executed judgments on their gods. The children of Israel traveled from Rameses, and encamped in Succoth. They traveled from Succoth, and encamped in Etham, which is in the edge of the wilderness. They traveled from Etham, and turned back to Pihahiroth, which is before Baal Zephon, and they encamped before Migdol. They traveled from before Hahiroth, and crossed through the middle of the sea into the wilderness. They went three days' journey in the wilderness of Etham, and encamped in Marah. They traveled from Marah, and came to Elim. In Elim, there were twelve springs of water and seventy palm trees, and they encamped there. They traveled from Elim, and encamped by the Red Sea. They traveled from the Red Sea, and encamped in the wilderness of Sin. They traveled from the wilderness of Sin, and encamped in Dophkah. They traveled from Dophkah, and encamped in Alush. They traveled from Alush, and encamped in Rephidim, where there was no water for the people to drink. They traveled from Rephidim, and encamped in the wilderness of Sinai. They traveled from the wilderness of Sinai, and encamped in Kibroth Hattaavah. They traveled from Kibroth Hattaavah, and encamped in Hazeroth. They traveled from Hazeroth, and encamped in Rithmah. They traveled from Rithmah, and encamped in Rimmon Perez. They traveled from Rimmon Perez, and encamped in Libnah. They traveled from Libnah, and encamped in Rissah. They traveled from Rissah, and encamped in Kehelathah. They traveled from Kehelathah, and encamped in Mount Shepherd. They traveled from Mount Shepherd, and encamped in Haradah. They traveled from Haradah, and encamped in Makheloth. They traveled from Makheloth, and encamped in Tahath. They traveled from Tahath, and encamped in Terah. They traveled from Terah, and encamped in Mithkah. They traveled from Mithkah, and encamped in Hashmonah. They traveled from Hashmonah, and

encamped in Moseroth. They traveled from Moseroth, and encamped in Bene Jaakan. They traveled from Bene Jaakan, and encamped in Hor Haggidgad. They traveled from Hor Haggidgad, and encamped in Jotbathah. They traveled from Jotbathah, and encamped in Abronah. They traveled from Abronah, and encamped in Ezion Geber. They traveled from Ezion Geber, and encamped at Kadesh in the wilderness of Zin. They traveled from Kadesh, and encamped in Mount Hor, in the edge of the land of Edom. Aaron the priest went up into Mount Hor at the commandment of **Yahuah** and died there, in the fortieth year after the children of Israel had come out of the land of Egypt, in the fifth month, on the first day of the month. Aaron was one hundred twenty-three years old when he died in Mount Hor. The Canaanite king of Arad, who lived in the South in the land of Canaan, heard of the coming of the children of Israel. They traveled from Mount Hor, and encamped in Zalmonah. They traveled from Zalmonah, and encamped in Punon. They traveled from Punon, and encamped in Oboth. They traveled from Oboth, and encamped in Iye Abarim, in the border of Moab. They traveled from Iyim, and encamped in Dibon Gad. They traveled from Dibon Gad, and encamped in Almon Diblathaim. They traveled from Almon Diblathaim, and encamped in the mountains of Abarim, before Nebo. They traveled from the mountains of Abarim, and encamped in the plains of Moab by the Jordan at Jericho. They encamped by the Jordan, from Beth Jeshimoth even to Abel Shittim in the plains of Moab. **Yahuah** spoke to Moses in the plains of Moab by the Jordan at Jericho, saying, Speak to the children of Israel, and tell them, "When you pass over the Jordan into the land of Canaan, then you shall drive out all the inhabitants of the land from before you, destroy all their stone idols, destroy all their molten images, and demolish all their high places. You shall take possession of the land, and dwell therein; for I have given the land to you to possess it. You shall inherit the land by lot according to your families; to the more you shall give the more inheritance, and to the fewer you shall give the less inheritance. Wherever the lot falls to any man, that shall be his. You shall inherit according to the tribes of your fathers.

"But if you do not drive out the inhabitants of the land from before you, then those you let remain of them will be like pricks in your eyes and thorns in your sides. They will harass you in the land in which you dwell. It shall happen that as I thought to do to them, so I will do to you."

Yahuah spoke to Moses, saying, "Command the children of Israel, and tell them, 'When you come into the land of Canaan (this is the land that shall fall to you for an inheritance, even the land of Canaan according to its borders), then your south quarter shall be from the wilderness of Zin along by the side of Edom, and your south border shall be from the end of the Salt Sea eastward. Your border shall turn about southward of the ascent of Akrabbim, and pass along to Zin; and it shall pass southward of Kadesh Barnea; and it shall go from there to Hazar Addar, and pass along to Azmon. The border shall turn about from Azmon to the brook of Egypt, and it shall end at the sea.

" 'For the western border, you shall have the great sea and its border. This shall be your west border.

" 'This shall be your north border: from the great sea you shall mark out for yourselves Mount Hor. From Mount Hor you shall mark out to the entrance of Hamath; and the border shall pass by Zedad. Then the border shall go to Ziphron, and it shall end at Hazar Enan. This shall be your north border.

" 'You shall mark out your east border from Hazar Enan to Shepham. The border shall go down from Shepham to Riblah, on the east side of Ain. The border shall go down, and shall reach to the side of the sea of Chinnereth eastward. The border shall go down to the Jordan, and end at the Salt Sea. This shall be your land according to its borders around it.' "

Moses commanded the children of Israel, saying, "This is the land which you shall inherit by lot, which **Yahuah** has commanded to give to the nine tribes, and to the half-tribe; for the tribe of the children of Reuben according to their fathers' houses, the tribe of the children of Gad according to their fathers' houses, and the half-tribe of Manasseh have received their inheritance. The two tribes and the half-tribe have received their inheritance beyond the Jordan at Jericho eastward, toward the sunrise."

Yahuah spoke to Moses, saying, "These are the names of the men who shall divide the land to you for inheritance: Eleazar the priest, and Joshua the son of Nun. You shall take one prince of every tribe, to divide the land for inheritance. These are the names of the men: Of the tribe of Judah, Caleb the son of Jephunneh. Of the tribe of the children of Simeon, Shemuel the son of Ammihud. Of the tribe of Benjamin, Elidad the son of Chislon. Of the tribe of the children of Dan a prince, Bukki the son of Jogli. Of the children of Joseph: of the tribe of the children of Manasseh a prince, Hanniel the son of Ephod. Of the tribe of the children of Ephraim a prince, Kemuel the son of Shiphtan. Of the tribe of the children of Zebulun a prince, Elizaphan the son of Parnach. Of the tribe of the children of Issachar a prince, Paltiel the son of Azzan. Of the tribe of the children of Asher a prince, Ahihud the son of Shelomi. Of the tribe of the children of Naphtali a prince, Pedahel the son of Ammihud." These are they whom **Yahuah** commanded to divide the inheritance to the children of Israel in the land of Canaan.

Yahuah spoke to Moses in the plains of Moab by the Jordan at Jericho, saying, "Command the children of Israel to give to the Levites cities to dwell in out of their inheritance. You shall give pasture lands for the cities around them to the Levites. They shall have the cities to dwell in. Their pasture lands shall be for their livestock, and for their possessions, and for all their animals.

"The pasture lands of the cities, which you shall give to the Levites, shall be from the wall of the city and outward one thousand cubits around it. You shall measure outside of the city for the east side two thousand cubits, and for the south side two thousand cubits, and for the west side two thousand cubits, and for the north side two thousand cubits, the city being in the middle. This shall be the pasture lands of their cities.

"The cities which you shall give to the Levites, they shall be the six cities of refuge, which you shall give for the man slayer to flee to. Besides them you shall give forty-two cities. All the cities which you shall give to the Levites shall be forty-eight cities together with their pasture lands. Concerning the cities which you shall give of the possession of the children of Israel, from the many you shall take many, and from the few you shall take few. Everyone according to his inheritance which he inherits shall give some of his cities to the Levites." **Yahuah** spoke to Moses, saying, "Speak to the children of Israel, and tell them, 'When you pass over the Jordan into the land of Canaan, then you shall appoint for yourselves cities to be cities of refuge for you, that the man slayer who kills any person unwittingly may flee there. The cities shall be for your refuge from the avenger, that the man slayer not die until he stands before the congregation for judgment. The cities which you shall give shall be for you six cities of refuge. You shall give three cities beyond the Jordan, and you shall give three cities in the land of Canaan. They shall be cities of refuge. For the children of Israel, and for the stranger and for the foreigner living among them, shall these six cities be for refuge, that everyone who kills any person unwittingly may flee there.

" 'But if he struck him with an instrument of iron, so that he died, he is a murderer. The murderer shall surely be put to death. If he struck him with a stone in the hand, by which a man may die, and he died, he is a murderer. The murderer shall surely be put to death. Or if he struck him with a

weapon of wood in the hand, by which a man may die, and he died, he is a murderer. The murderer shall surely be put to death. The avenger of blood shall himself put the murderer to death. When he meets him, he shall put him to death. If he shoved him out of hatred, or hurled something at him while lying in wait, so that he died, or in hostility struck him with his hand, so that he died, he who struck him shall surely be put to death. He is a murderer. The avenger of blood shall put the murderer to death when he meets him.

" 'But if he shoved him suddenly without hostility, or hurled on him anything without lying in wait, or with any stone, by which a man may die, not seeing him, and cast it on him so that he died, and he was not his enemy and not seeking his harm, then the congregation shall judge between the striker and the avenger of blood according to these ordinances. The congregation shall deliver the man slayer out of the hand of the avenger of blood, and the congregation shall restore him to his city of refuge, where he had fled. He shall dwell therein until the death of the high priest, who was anointed with the holy oil.

" 'But if the man slayer shall at any time go beyond the border of his city of refuge where he flees, and the avenger of blood finds him outside of the border of his city of refuge, and the avenger of blood kills the man slayer, he shall not be guilty of blood, because he should have remained in his city of refuge until the death of the high priest. But after the death of the high priest, the man slayer shall return into the land of his possession.

" 'These things shall be for a statute and ordinance to you throughout your generations in all your dwellings.

" 'Whoever kills any person, the murderer shall be slain based on the testimony of witnesses; but one witness shall not testify alone against any person so that he dies.

" 'Moreover you shall take no ransom for the life of a murderer who is guilty of death. He shall surely be put to death.

" 'You shall take no ransom for him who has fled to his city of refuge, that he may come again to dwell in the land before the death of the priest.

" 'So you shall not pollute the land where you live; for blood pollutes the land. No atonement can be made for the land, for the blood that is shed in it, but by the blood of him who shed it. You shall not defile the land which you inhabit, where I dwell; for I, **Yahuah**, dwell among the children of Israel.' "

The heads of the fathers' households of the family of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spoke before Moses and before the princes, the heads of the fathers' households of the children of Israel. They said, "**Yahuah** commanded my master to give the land for inheritance by lot to the children of Israel. my master was commanded by **Yahuah** to give the inheritance of Zelophehad our brother to his daughters. If they are married to any of the sons of the other tribes of the children of Israel, then their inheritance will be taken away from the inheritance of our fathers, and will be added to the inheritance of the tribe to which they shall belong. So it will be taken away from the lot of our inheritance. When the jubilee of the children of Israel comes, then their inheritance will be added to the inheritance of the tribe to which they shall belong. So their inheritance will be taken away from the inheritance of the tribe of our fathers."

Moses commanded the children of Israel according to **Yahuah's** word, saying, "The tribe of the

sons of Joseph speak what is right. This is the thing which **Yahuah** commands concerning the daughters of Zelophehad, saying, 'Let them be married to whom they think best, only they shall marry into the family of the tribe of their father. So shall no inheritance of the children of Israel move from tribe to tribe; for the children of Israel shall all keep the inheritance of the tribe of his fathers. Every daughter who possesses an inheritance in any tribe of the children of Israel shall be wife to one of the family of the tribe of her father, that the children of Israel may each possess the inheritance of his fathers. So shall no inheritance move from one tribe to another tribe; for the tribes of the children of Israel shall each keep his own inheritance.' "

The daughters of Zelophehad did as **Yahuah** commanded Moses: for Mahlah, Tirzah, Hoglah, Milcah, and Noah, the daughters of Zelophehad, were married to their father's brothers' sons. They were married into the families of the sons of Manasseh the son of Joseph. Their inheritance remained in the tribe of the family of their father.

These are the commandments and the ordinances which **Yahuah** commanded by Moses to the children of Israel in the plains of Moab by the Jordan at Jericho.

DEUTERONOMY

These are the words which Moses spoke to all Israel beyond the Jordan in the wilderness, in the Arabah opposite Suf, between Paran, Tophel, Laban, Hazeroth, and Dizahab. It is eleven days' journey from Horeb by the way of Mount Seir to Kadesh Barnea. In the fortieth year, in the eleventh month, on the first day of the month, Moses spoke to the children of Israel according to all that **Yahuah** had given him in commandment to them, after he had struck Sihon the king of the Amorites who lived in Heshbon, and Og the king of Bashan who lived in Ashtaroth, at Edrei. Beyond the Jordan, in the land of Moab, Moses began to declare this law, saying, "**Yahuah** our **Elohim** spoke to us in Horeb, saying, 'You have lived long enough at this mountain. Turn, and take your journey, and go to the hill country of the Amorites and to all the places near there: in the Arabah, in the hill country, in the lowland, in the South, by the seashore, in the land of the Canaanites, and in Lebanon as far as the great river, the river Euphrates. Behold, I have set the land before you. Go in and possess the land which **Yahuah** swore to your fathers--to Abraham, to Isaac, and to Jacob--to give to them and to their offspring after them.' "

I spoke to you at that time, saying, "I am not able to bear you myself alone. **Yahuah** your **Elohim** has multiplied you, and behold, you are today as the stars of the sky for multitude. **Yahuah**, the **Elohim** of your fathers, make you a thousand times as many as you are and bless you, as he has promised you! How can I myself alone bear your problems, your burdens, and your strife? Take wise men of understanding who are respected among your tribes, and I will make them heads over you."

You answered me, and said, "The thing which you have spoken is good to do." So I took the heads of your tribes, wise and respected men, and made them heads over you, captains of thousands, captains of hundreds, captains of fifties, captains of tens, and officers, according to your tribes. I commanded your judges at that time, saying, "Hear cases between your brothers and judge righteously between a man and his brother, and the foreigner who is living with him. You shall not show partiality in judgment; you shall hear the small and the great alike. You shall not be afraid of the face of man, for the judgment is **Elohim**'s. The case that is too hard for you, you shall bring to me, and I will hear it." I commanded you at that time all the things which you should do. We traveled from Horeb and went through all that great and terrible wilderness which you saw, by the way to the hill country of the Amorites, as **Yahuah** our **Elohim** commanded us; and we came to Kadesh Barnea. I said to you, "You have come to the hill country of the Amorites, which **Yahuah** our **Elohim** gives to us. Behold, **Yahuah** your **Elohim** has set the land before you. Go up, take possession, as **Yahuah** the **Elohim** of your fathers has spoken to you. Don't be afraid, neither be dismayed."

You came near to me, everyone of you, and said, "Let's send men before us, that they may search the land for us, and bring back to us word of the way by which we must go up, and the cities to which we shall come."

The thing pleased me well. I took twelve of your men, one man for every tribe. They turned and went up into the hill country, and came to the valley of Eshcol, and spied it out. They took some of the fruit of the land in their hands and brought it down to us, and brought us word again, and said, "It is a good land which **Yahuah** our **Elohim** gives to us."

Yet you wouldn't go up, but rebelled against the commandment of **Yahuah** your **Elohim**. You murmured in your tents, and said, "Because **Yahuah** hated us, he has brought us out of the land of Egypt, to deliver us into the hand of the Amorites to destroy us. Where are we going up? Our

brothers have made our heart melt, saying, 'The people are greater and taller than we. The cities are great and fortified up to the sky. Moreover we have seen the sons of the Anakim there!' "

Then I said to you, "Don't be terrified. Don't be afraid of them. **Yahuah** your **Elohim**, who goes before you, he will fight for you, according to all that he did for you in Egypt before your eyes, and in the wilderness where you have seen how that **Yahuah** your **Elohim** carried you, as a man carries his son, in all the way that you went, until you came to this place."

Yet in this thing you didn't believe **Yahuah** your **Elohim**, who went before you on the way, to seek out a place for you to pitch your tents in: in fire by night, to show you by what way you should go, and in the cloud by day. **Yahuah** heard the voice of your words and was angry, and swore, saying, "Surely not one of these men of this evil generation shall see the good land which I swore to give to your fathers, except Caleb the son of Jephunneh. He shall see it. I will give the land that he has trodden on to him and to his children, because he has wholly followed **Yahuah**."

Also **Yahuah** was angry with me for your sakes, saying, "You also shall not go in there. Joshua the son of Nun, who stands before you, shall go in there. Encourage him, for he shall cause Israel to inherit it. Moreover your little ones, whom you said would be captured or killed, your children, who today have no knowledge of good or evil, shall go in there. I will give it to them, and they shall possess it. But as for you, turn, and take your journey into the wilderness by the way to the Red Sea."

Then you answered and said to me, "We have sinned against **Yahuah**. We will go up and fight, according to all that **Yahuah** our **Elohim** commanded us." Every man of you put on his weapons of war, and presumed to go up into the hill country.

Yahuah said to me, "Tell them, 'Don't go up and don't fight; for I am not among you, lest you be struck before your enemies.' "

So I spoke to you, and you didn't listen; but you rebelled against the commandment of **Yahuah**, and were presumptuous, and went up into the hill country. The Amorites, who lived in that hill country, came out against you and chased you as bees do, and beat you down in Seir, even to Hormah. You returned and wept before **Yahuah**; but **Yahuah** didn't listen to your voice, nor turn his ear to you. So you stayed in Kadesh many days, according to the days that you remained.

Then we turned, and took our journey into the wilderness by the way to the Red Sea, as **Yahuah** spoke to me; and we encircled Mount Seir many days.

Yahuah spoke to me, saying, "You have encircled this mountain long enough. Turn northward. Command the people, saying, 'You are to pass through the border of your brothers, the children of Esau, who dwell in Seir; and they will be afraid of you. Therefore be careful. Don't contend with them; for I will not give you any of their land, no, not so much as for the sole of the foot to tread on, because I have given Mount Seir to Esau for a possession. You shall purchase food from them for money, that you may eat. You shall also buy water from them for money, that you may drink.' "

For **Yahuah** your **Elohim** has blessed you in all the work of your hands. He has known your walking through this great wilderness. These forty years, **Yahuah** your **Elohim** has been with you. You have lacked nothing.

So we passed by from our brothers, the children of Esau, who dwell in Seir, from the way of the Arabah from Elath and from Ezion Geber. We turned and passed by the way of the wilderness of Moab.

Yahuah said to me, "Don't bother Moab, neither contend with them in battle; for I will not give you any of his land for a possession, because I have given Ar to the children of Lot for a possession."

(The Emim lived there before, a great and numerous people, and tall as the Anakim. These also are considered to be Rephaim, as the Anakim; but the Moabites call them Emim. The Horites also lived in Seir in the past, but the children of Esau succeeded them. They destroyed them from before them, and lived in their place, as Israel did to the land of his possession, which **Yahuah** gave to them.)

"Now rise up, and cross over the brook Zered." We went over the brook Zered.

The days in which we came from Kadesh Barnea until we had come over the brook Zered were thirty-eight years: until all the generation of the men of war were consumed from the middle of the camp, as **Yahuah** swore to them. Moreover **Yahuah**'s hand was against them, to destroy them from the middle of the camp, until they were consumed. So, when all the men of war were consumed and dead from among the people, **Yahuah** spoke to me, saying, "You are to pass over Ar, the border of Moab, today. When you come near the border of the children of Ammon, don't bother them, nor contend with them; for I will not give you any of the land of the children of Ammon for a possession, because I have given it to the children of Lot for a possession."

(That also is considered a land of Rephaim. Rephaim lived there in the past, but the Ammonites call them Zamzummim, a great people, many, and tall, as the Anakim; but **Yahuah** destroyed them from before Israel, and they succeeded them, and lived in their place; as he did for the children of Esau who dwell in Seir, when he destroyed the Horites from before them; and they succeeded them, and lived in their place even to this day. Then the Avvim, who lived in villages as far as Gaza: the Caphtorim, who came out of Caphtor, destroyed them and lived in their place.)

"Rise up, take your journey, and pass over the valley of the Arnon. Behold, I have given into your hand Sihon the Amorite, king of Heshbon, and his land; begin to possess it, and contend with him in battle. Today I will begin to put the dread of you and the fear of you on the peoples who are under the whole sky, who shall hear the report of you, and shall tremble and be in anguish because of you."

I sent messengers out of the wilderness of Kedemoth to Sihon king of Heshbon with words of peace, saying, "Let me pass through your land. I will go along by the highway. I will turn neither to the right hand nor to the left. You shall sell me food for money, that I may eat; and give me water for money, that I may drink. Just let me pass through on my feet, as the children of Esau who dwell in Seir, and the Moabites who dwell in Ar, did to me; until I pass over the Jordan into the land which **Yahuah** our **Elohim** gives us." But Sihon king of Heshbon would not let us pass by him; for **Yahuah** your **Elohim** hardened his spirit and made his heart obstinate, that he might deliver him into your hand, as it is today.

Yahuah said to me, "Behold, I have begun to deliver up Sihon and his land before you. Begin to possess, that you may inherit his land." Then Sihon came out against us, he and all his people, to battle at Jahaz. **Yahuah** our **Elohim** delivered him up before us; and we struck him, his sons, and all his people. We took all his cities at that time, and utterly destroyed every inhabited city, with the women and the little ones. We left no one remaining. Only the livestock we took for plunder for ourselves, with the plunder of the cities which we had taken. From Aroer, which is on the edge of the valley of the Arnon, and the city that is in the valley, even to Gilead, there was not a city too high for us. **Yahuah** our **Elohim** delivered up all before us. Only to the land of the children of Ammon you didn't come near: all the banks of the river Jabbok, and the cities of the hill country, and wherever **Yahuah** our **Elohim** forbade us.

Then we turned, and went up the way to Bashan. Og the king of Bashan came out against us, he and all his people, to battle at Edrei. **Yahuah** said to me, "Don't fear him; for I have delivered him, with all his people, and his land, into your hand. You shall do to him as you did to Sihon king of the Amorites, who lived at Heshbon."

So **Yahuah** our **Elohim** delivered into our hand Og also, the king of Bashan, and all his people. We struck him until no one was left to him remaining. We took all his cities at that time. There was not a city which we didn't take from them: sixty cities, all the region of Argob, the kingdom of Og in Bashan. All these were cities fortified with high walls, gates, and bars, in addition to a great many villages without walls. We utterly destroyed them, as we did to Sihon king of Heshbon, utterly destroying every inhabited city, with the women and the little ones. But all the livestock, and the plunder of the cities, we took for plunder for ourselves. We took the land at that time 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. (The Sidonians call Hermon Sirion, and the Amorites call it Senir.) We took all the cities of the plain, and all Gilead, and all Bashan, to Salecah and Edrei, cities of the kingdom of Og in Bashan. (For only Og king of Bashan remained of the remnant of the Rephaim. Behold, his bedstead was a bedstead of iron. Isn't it in Rabbah of the children of Ammon? Nine cubits was its length, and four cubits its width, after the cubit of a man.) This land we took in possession at that time: from Aroer, which is by the valley of the Arnon, and half the hill country of Gilead with its cities, I gave to the Reubenites and to the Gadites; and the rest of Gilead, and all Bashan, the kingdom of Og, I gave to the half-tribe of Manasseh--all the region of Argob, even all Bashan. (The same is called the land of Rephaim. Jair the son of Manasseh took all the region of Argob, to the border of the Geshurites and the Maacathites, and called them, even Bashan, after his own name, Havvoth Jair, to this day.) I gave Gilead to Machir. To the Reubenites and to the Gadites I gave from Gilead even to the valley of the Arnon, the middle of the valley, and its border, even to the river Jabbok, which is the border of the children of Ammon; the Arabah also, and the Jordan and its border, from Chinnereth even to the sea of the Arabah, the Salt Sea, under the slopes of Pisgah eastward.

I commanded you at that time, saying, "**Yahuah** your **Elohim** has given you this land to possess it. All of you men of valor shall pass over armed before your brothers, the children of Israel. But your wives, and your little ones, and your livestock, (I know that you have much livestock), shall live in your cities which I have given you, until **Yahuah** gives rest to your brothers, as to you, and they also possess the land which **Yahuah** your **Elohim** gives them beyond the Jordan. Then you shall each return to his own possession, which I have given you."

I commanded Joshua at that time, saying, "Your eyes have seen all that **Yahuah** your **Elohim** has done to these two kings. So shall **Yahuah** do to all the kingdoms where you go over. You shall not fear them; for **Yahuah** your **Elohim** himself fights for you."

I begged **Yahuah** at that time, saying, "**Yahuah**, 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 works like yours, and mighty acts like yours? Please let me go over and see the good land that is beyond the Jordan, that fine mountain, and Lebanon."

But **Yahuah** was angry with me because of you, and didn't listen to me. **Yahuah** said to me, "That is enough! Speak no more to me of this matter. Go up to the top of Pisgah, and lift up your eyes westward, and northward, and southward, and eastward, and see with your eyes; for you shall not go over this Jordan. But commission Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which you shall see." So we

stayed in the valley near Beth Peor.

Now, Israel, listen to the statutes and to the ordinances which I teach you, to do them; that you may live, and go in and possess the land which **Yahuah**, the **Elohim** of your fathers, gives you. You shall not add to the word which I command you, neither shall you take away from it, that you may keep the commandments of **Yahuah** your **Elohim** which I command you. Your eyes have seen what **Yahuah** did because of Baal Peor; for **Yahuah** your **Elohim** has destroyed all the men who followed Baal Peor from among you. But you who were faithful to **Yahuah** your **Elohim** are all alive today. Behold, I have taught you statutes and ordinances, even as **Yahuah** my **Elohim** commanded me, that you should do so in the middle of the land where you go in to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the peoples who shall hear all these statutes and say, "Surely this great nation is a wise and understanding people." For what great nation is there that has a god so near to them as **Yahuah** our **Elohim** is whenever we call on him? What great nation is there that has statutes and ordinances so righteous as all this law which I set before you today?

Only be careful, and keep your soul diligently, lest you forget the things which your eyes saw, and lest they depart from your heart all the days of your life; but make them known to your children and your children's children-- the day that you stood before **Yahuah** your **Elohim** in Horeb, when **Yahuah** said to me, "Assemble the people to me, 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." You came near and stood under the mountain. The mountain burned with fire to the heart of the sky, with darkness, cloud, and thick darkness. **Yahuah** spoke to you out of the middle of the fire: you heard the voice of words, but you saw no form; you only heard a voice. He declared to you his covenant, which he commanded you to perform, even the ten commandments. He wrote them on two stone tablets. **Yahuah** commanded me at that time to teach you statutes and ordinances, that you might do them in the land where you go over to possess it. Be very careful, for you saw no kind of form on the day that **Yahuah** spoke to you in Horeb out of the middle of the fire, lest you corrupt yourselves, and make yourself a carved image in the form of any figure, the likeness of male or female, the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the sky, the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth; and lest you lift up your eyes to the sky, and when you see the sun and the moon and the stars, even all the army of the sky, you are drawn away and worship them, and serve them, which **Yahuah** your **Elohim** has allotted to all the peoples under the whole sky. But **Yahuah** has taken you, and brought you out of the iron furnace, out of Egypt, to be to him a people of inheritance, as it is today. Furthermore **Yahuah** was angry with me for your sakes, and swore that I should not go over the Jordan, and that I should not go in to that good land which **Yahuah** your **Elohim** gives you for an inheritance; but I must die in this land. I must not go over the Jordan, but you shall go over and possess that good land. Be careful, lest you forget the covenant of **Yahuah** your **Elohim**, which he made with you, and make yourselves a carved image in the form of anything which **Yahuah** your **Elohim** has forbidden you. For **Yahuah** your **Elohim** is a devouring fire, a jealous **Elohim**. When you shall father children and children's children, and you shall have been long in the land, and shall corrupt yourselves, and make a carved image in the form of anything, and shall do that which is evil in **Yahuah** your **Elohim**'s sight to provoke him to anger, I call heaven and earth to witness against you today, that you will soon utterly perish from off the land which you go over the Jordan to possess it. You will not prolong your days on it, but will utterly be destroyed. **Yahuah** will scatter you among the peoples, and you will be left few in number among the nations where **Yahuah** will lead you away.

There you shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But from there you shall seek **Yahuah** your **Elohim**, and you shall find him when you search after him with all your heart and with all your soul. When you are in oppression, and all these things have come on you, in the latter days you shall return to **Yahuah** your **Elohim** and listen to his voice. For **Yahuah** your **Elohim** is a merciful **Elohim**. He will not fail you nor destroy you, nor forget the covenant of your fathers which he swore to them. For ask now of the days that are past, which were before you, since the day that **Elohim** created man on the earth, and from the one end of the sky to the other, whether there has been anything as great as this thing is, or has been heard like it? Did a people ever hear the voice of **Elohim** speaking out of the middle of the fire, as you have heard, and live? Or has **Elohim** tried to go and take a nation for himself from among another nation, by trials, by signs, by wonders, by war, by a mighty hand, by an outstretched arm, and by great terrors, according to all that **Yahuah** your **Elohim** did for you in Egypt before your eyes? It was shown to you so that you might know that **Yahuah** is **Elohim**. There is no one else besides him. Out of heaven he made you to hear his voice, that he might instruct you. On earth he made you to see his great fire; and you heard his words out of the middle of the fire. Because he loved your fathers, therefore he chose their offspring after them, and brought you out with his presence, with his great power, out of Egypt; to drive out nations from before you greater and mightier than you, to bring you in, to give you their land for an inheritance, as it is today. Know therefore today, and take it to heart, that **Yahuah** himself is **Elohim** in heaven above and on the earth beneath. There is no one else. You shall keep his statutes and his commandments which I command you today, that it may go well with you and with your children after you, and that you may prolong your days in the land which **Yahuah** your **Elohim** gives you for all time.

Then Moses set apart three cities beyond the Jordan toward the sunrise, that the man slayer might flee there, who kills his neighbor unintentionally and didn't hate him in time past, and that fleeing to one of these cities he might live: Bezer in the wilderness, in the plain country, for the Reubenites; and Ramoth in Gilead for the Gadites; and Golan in Bashan for the Manassites.

This is the law which Moses set before the children of Israel. These are the testimonies, and the statutes, and the ordinances which Moses spoke to the children of Israel when they came out of Egypt, beyond the Jordan, in the valley opposite Beth Peor, in the land of Sihon king of the Amorites, who lived at Heshbon, whom Moses and the children of Israel struck when they came out of Egypt. They took possession of his land and the land of Og king of Bashan, the two kings of the Amorites, who were beyond the Jordan toward the sunrise; from Aroer, which is on the edge of the valley of the Arnon, even to Mount Sion (also called Hermon), and all the Arabah beyond the Jordan eastward, even to the sea of the Arabah, under the slopes of Pisgah.

Moses called to all Israel, and said to them, "Hear, Israel, the statutes and the ordinances which I speak in your ears today, that you may learn them, and observe to do them." **Yahuah** our **Elohim** made a covenant with us in Horeb. **Yahuah** didn't make this covenant with our fathers, but with us, even us, who are all of us here alive today. **Yahuah** spoke with you face to face on the mountain out of the middle of the fire, (I stood between **Yahuah** and you at that time, to show you **Yahuah**'s word; for you were afraid because of the fire, and didn't go up onto the mountain) saying,

"You shall have no other gods before me.

"You shall not make a carved image for yourself--any likeness of what is in heaven above, or what is in the earth beneath, or that is in the water under the earth. You shall not bow yourself down to them, nor serve them; for I, **Yahuah** your **Elohim**, am a jealous **Elohim**, visiting the iniquity of the

fathers on the children and on the third and on the fourth generation of those who hate me; and showing loving kindness to thousands of those who love me and keep my commandments.

"You shall not misuse the name of **Yahuah** your **Elohim**; for **Yahuah** will not hold him guiltless who misuses his name.

"Observe the Sabbath day, to keep it holy, as **Yahuah** your **Elohim** commanded you. You shall labor six days, and do all your work; but the seventh day is a Sabbath to **Yahuah** your **Elohim**, in which you shall not do any work-- neither you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your livestock, nor your stranger who is within your gates; that your male servant and your female servant may rest as well as you. You shall remember that you were a servant in the land of Egypt, and **Yahuah** your **Elohim** brought you out of there by a mighty hand and by an outstretched arm. Therefore **Yahuah** your **Elohim** commanded you to keep the Sabbath day.

"Honor your father and your mother, as **Yahuah** your **Elohim** commanded you; that your days may be long, and that it may go well with you in the land which **Yahuah** your **Elohim** gives you.

"You shall not murder.

"You shall not commit adultery.

"You shall not steal.

"You shall not give false testimony against your neighbor.

"You shall not covet your neighbor's wife. Neither shall you desire your neighbor's house, his field, or his male servant, or his female servant, his ox, or his donkey, or anything that is your neighbor's."

Yahuah spoke these words to all your assembly on the mountain out of the middle of the fire, of the cloud, and of the thick darkness, with a great voice. He added no more. He wrote them on two stone tablets, and gave them to me. When you heard the voice out of the middle of the darkness, while the mountain was burning with fire, you came near to me, even all the heads of your tribes, and your elders; and you said, "Behold, **Yahuah** our **Elohim** 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 **Elohim** does speak with man, and he lives. Now therefore, why should we die? For this great fire will consume us. If we hear **Yahuah** our **Elohim**'s voice any more, then we shall die. For who is there of all flesh, that has heard the voice of the living **Elohim** speaking out of the middle of the fire, as we have, and lived? Go near, and hear all that **Yahuah** our **Elohim** shall say, and tell us all that **Yahuah** our **Elohim** tells you; and we will hear it, and do it."

Yahuah heard the voice of your words when you spoke to me; and **Yahuah** said to me, "I have heard the voice of the words of this people which they have spoken to you. They have well said all that they have spoken. Oh that there were such a heart in them that they would fear me and keep all my commandments always, that it might be well with them and with their children forever!

"Go tell them, 'Return to your tents.' But as for you, stand here by me, and I will tell you all the commandments, and the statutes, and the ordinances, which you shall teach them, that they may do them in the land which I give them to possess."

You shall observe to do therefore as **Yahuah** your **Elohim** has commanded you. You shall not turn away to the right hand or to the left. You shall walk in all the way which **Yahuah** your **Elohim** has

commanded you, that you may live and that it may be well with you, and that you may prolong your days in the land which you shall possess.

Now these are the commandments, the statutes, and the ordinances, which **Yahuah** your **Elohim** commanded to teach you, that you might do them in the land that you go over to possess; that you might fear **Yahuah** your **Elohim**, to keep all his statutes and his commandments, which I command you--you, your son, and your son's son, all the days of your life; and that your days may be prolonged. Hear therefore, Israel, and observe to do it, that it may be well with you, and that you may increase mightily, as **Yahuah**, the **Elohim** of your fathers, has promised to you, in a land flowing with milk and honey.

Hear, Israel: **Yahuah** is our **Elohim**. **Yahuah** is one. You shall love **Yahuah** your **Elohim** with all your heart, with all your soul, and with all your might. These words, which I command you today, shall be on your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall write them on the door posts of your house and on your gates.

It shall be, when **Yahuah** your **Elohim** brings you into the land which he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you, great and goodly cities which you didn't build, and houses full of all good things which you didn't fill, and cisterns dug out which you didn't dig, vineyards and olive trees which you didn't plant, and you shall eat and be full; then beware lest you forget **Yahuah**, who brought you out of the land of Egypt, out of the house of bondage. You shall fear **Yahuah** your **Elohim**; and you shall serve him, and shall swear by his name. You shall not go after other gods, of the gods of the peoples who are around you, for **Yahuah** your **Elohim** among you is a jealous **Elohim**, lest the anger of **Yahuah** your **Elohim** be kindled against you, and he destroy you from off the face of the earth. You shall not tempt **Yahuah** your **Elohim**, as you tempted him in Massah. You shall diligently keep the commandments of **Yahuah** your **Elohim**, and his testimonies, and his statutes, which he has commanded you. You shall do that which is right and good in **Yahuah's** sight, that it may be well with you and that you may go in and possess the good land which **Yahuah** swore to your fathers, to thrust out all your enemies from before you, as **Yahuah** has spoken.

When your son asks you in time to come, saying, "What do the testimonies, the statutes, and the ordinances, which **Yahuah** our **Elohim** has commanded you mean?" then you shall tell your son, "We were Pharaoh's slaves in Egypt. **Yahuah** brought us out of Egypt with a mighty hand; and **Yahuah** showed great and awesome signs and wonders on Egypt, on Pharaoh, and on all his house, before our eyes; and he brought us out from there, that he might bring us in, to give us the land which he swore to our fathers. **Yahuah** commanded us to do all these statutes, to fear **Yahuah** our **Elohim**, for our good always, that he might preserve us alive, as we are today. It shall be righteousness to us, if we observe to do all these commandments before **Yahuah** our **Elohim**, as he has commanded us."

When **Yahuah** your **Elohim** brings you into the land where you go to possess it, and casts out many nations before you--the Hittite, the Girgashite, the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite--seven nations greater and mightier than you; and when **Yahuah** your **Elohim** delivers them up before you, and you strike them, then you shall utterly destroy them. You shall make no covenant with them, nor show mercy to them. You shall not make marriages with them. You shall not give your daughter to his son, nor shall you take his daughter for your son. For that would turn away your sons from following me, that they may serve other gods. So **Yahuah's** anger

would be kindled against you, and he would destroy you quickly. But you shall deal with them like this: you shall break down their altars, dash their pillars in pieces, cut down their Asherah poles, and burn their engraved images with fire. For you are a holy people to **Yahuah** your **Elohim**. **Yahuah** your **Elohim** has chosen you to be a people for his own possession, above all peoples who are on the face of the earth. **Yahuah** didn't set his love on you nor choose you, because you were more in number than any people; for you were the fewest of all peoples; but because **Yahuah** loves you, and because he desires to keep the oath which he swore to your fathers, **Yahuah** 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. Know therefore that **Yahuah** your **Elohim** himself is **Elohim**, the faithful **Elohim**, who keeps covenant and loving kindness with them who love him and keep his commandments to a thousand generations, and repays those who hate him to their face, to destroy them. He will not be slack to him who hates him. He will repay him to his face. You shall therefore keep the commandments, the statutes, and the ordinances which I command you today, to do them. It shall happen, because you listen to these ordinances and keep and do them, that **Yahuah** your **Elohim** will keep with you the covenant and the loving kindness which he swore to your fathers. He will love you, bless you, and multiply you. He will also bless the fruit of your body and the fruit of your ground, your grain and your new wine and your oil, the increase of your livestock and the young of your flock, in the land which he swore to your fathers to give you. You will be blessed above all peoples. There won't be male or female barren among you, or among your livestock. **Yahuah** will take away from you all sickness; and he will put none of the evil diseases of Egypt, which you know, on you, but will lay them on all those who hate you. You shall consume all the peoples whom **Yahuah** your **Elohim** shall deliver to you. Your eye shall not pity them. You shall not serve their gods; for that would be a snare to you. If you shall say in your heart, "These nations are more than I; how can I dispossess them?" you shall not be afraid of them. You shall remember well what **Yahuah** your **Elohim** did to Pharaoh and to all Egypt: the great trials which your eyes saw, the signs, the wonders, the mighty hand, and the outstretched arm, by which **Yahuah** your **Elohim** brought you out. So shall **Yahuah** your **Elohim** do to all the peoples of whom you are afraid. Moreover **Yahuah** your **Elohim** will send the hornet among them, until those who are left, and hide themselves, perish from before you. You shall not be scared of them; for **Yahuah** your **Elohim** is among you, a great and awesome **Elohim**. **Yahuah** your **Elohim** will cast out those nations before you little by little. You may not consume them at once, lest the animals of the field increase on you. But **Yahuah** your **Elohim** will deliver them up before you, and will confuse them with a great confusion, until they are destroyed. He will deliver their kings into your hand, and you shall make their name perish from under the sky. No one will be able to stand before you until you have destroyed them. You shall burn the engraved images of their gods with fire. You shall not covet the silver or the gold that is on them, nor take it for yourself, lest you be snared in it; for it is an abomination to **Yahuah** your **Elohim**. You shall not bring an abomination into your house and become a devoted thing like it. You shall utterly detest it. You shall utterly abhor it; for it is a devoted thing.

You shall observe to do all the commandments which I command you today, that you may live, and multiply, and go in and possess the land which **Yahuah** swore to your fathers. You shall remember all the way which **Yahuah** your **Elohim** has led you these forty years in the wilderness, that he might humble you, to test you, to know what was in your heart, whether you would keep his commandments or not. He humbled you, allowed you to be hungry, and fed you with manna, which you didn't know, neither did your fathers know, that he might teach you that man does not live by bread only, but man lives by every word that proceeds out of **Yahuah's** mouth. Your clothing didn't grow old on you, neither did your foot swell, these forty years. You shall consider in your heart that as a man

disciplines his son, so **Yahuah** your **Elohim** disciplines you. You shall keep the commandments of **Yahuah** your **Elohim**, to walk in his ways, and to fear him. For **Yahuah** your **Elohim** brings you into a good land, a land of brooks of water, of springs, and underground water flowing into valleys and hills; a land of wheat, barley, vines, fig trees, and pomegranates; a land of olive trees and honey; a land in which you shall eat bread without scarcity, you shall not lack anything in it; a land whose stones are iron, and out of whose hills you may dig copper. You shall eat and be full, and you shall bless **Yahuah** your **Elohim** for the good land which he has given you.

Beware lest you forget **Yahuah** your **Elohim**, in not keeping his commandments, his ordinances, and his statutes, which I command you today; lest, when you have eaten and are full, and have built fine houses and lived in them; and when your herds and your flocks multiply, and your silver and your gold is multiplied, and all that you have is multiplied; then your heart might be lifted up, and you forget **Yahuah** your **Elohim**, who brought you out of the land of Egypt, out of the house of bondage; who led you through the great and terrible wilderness, with venomous snakes and scorpions, and thirsty ground where there was no water; who poured water for you out of the rock of flint; who fed you in the wilderness with manna, which your fathers didn't know, that he might humble you, and that he might prove you, to do you good at your latter end; and lest you say in your heart, "My power and the might of my hand has gotten me this wealth." But you shall remember **Yahuah** your **Elohim**, for it is he who gives you power to get wealth, that he may establish his covenant which he swore to your fathers, as it is today.

It shall be, if you shall forget **Yahuah** your **Elohim**, and walk after other gods, and serve them and worship them, I testify against you today that you shall surely perish. As the nations that **Yahuah** makes to perish before you, so you shall perish, because you wouldn't listen to **Yahuah** your **Elohim**'s voice.

Hear, Israel! You are to pass over the Jordan today, to go in to dispossess nations greater and mightier than yourself, cities great and fortified up to the sky, a people great and tall, the sons of the Anakim, whom you know, and of whom you have heard say, "Who can stand before the sons of Anak?" Know therefore today that **Yahuah** your **Elohim** is he who goes over before you as a devouring fire. He will destroy them and he will bring them down before you. So you shall drive them out and make them perish quickly, as **Yahuah** has spoken to you.

Don't say in your heart, after **Yahuah** your **Elohim** has thrust them out from before you, "For my righteousness **Yahuah** has brought me in to possess this land;" because **Yahuah** drives them out before you because of the wickedness of these nations. Not for your righteousness or for the uprightness of your heart do you go in to possess their land; but for the wickedness of these nations **Yahuah** your **Elohim** does drive them out from before you, and that he may establish the word which **Yahuah** swore to your fathers, to Abraham, to Isaac, and to Jacob. Know therefore that **Yahuah** your **Elohim** doesn't give you this good land to possess for your righteousness, for you are a stiff-necked people. Remember, and don't forget, how you provoked **Yahuah** your **Elohim** to wrath in the wilderness. From the day that you left the land of Egypt until you came to this place, you have been rebellious against **Yahuah**. Also in Horeb you provoked **Yahuah** to wrath, and **Yahuah** was angry with you to destroy you. When I had gone up onto the mountain to receive the stone tablets, even the tablets of the covenant which **Yahuah** made with you, then I stayed on the mountain forty days and forty nights. I neither ate bread nor drank water. **Yahuah** delivered to me the two stone tablets written with **Elohim**'s finger. On them were all the words which **Yahuah** spoke with you on the mountain out of the middle of the fire in the day of the assembly.

It came to pass at the end of forty days and forty nights that **Yahuah** gave me the two stone tablets, even the tablets of the covenant. **Yahuah** said to me, "Arise, get down quickly from here; for your people whom you have brought out of Egypt have corrupted themselves. They have quickly turned away from the way which I commanded them. They have made a molten image for themselves!"

Furthermore **Yahuah** spoke to me, saying, "I have seen this people, and behold, it is a stiff-necked people. Leave me alone, that I may destroy them, and blot out their name from under the sky; and I will make of you a nation mightier and greater than they."

So I turned and came down from the mountain, and the mountain was burning with fire. The two tablets of the covenant were in my two hands. I looked, and behold, you had sinned against **Yahuah** your **Elohim**. You had made yourselves a molded calf. You had quickly turned away from the way which **Yahuah** had commanded you. I took hold of the two tablets, and threw them out of my two hands, and broke them before your eyes. I fell down before **Yahuah**, as at the first, forty days and forty nights. I neither ate bread nor drank water, because of all your sin which you sinned, in doing that which was evil in **Yahuah**'s sight, to provoke him to anger. For I was afraid of the anger and hot displeasure with which **Yahuah** was angry against you to destroy you. But **Yahuah** listened to me that time also. **Yahuah** was angry enough with Aaron to destroy him. I prayed for Aaron also at the same time. I took your sin, the calf which you had made, and burned it with fire, and crushed it, grinding it very small, until it was as fine as dust. I threw its dust into the brook that descended out of the mountain. At Taberah, at Massah, and at Kibroth Hattaavah you provoked **Yahuah** to wrath. When **Yahuah** sent you from Kadesh Barnea, saying, "Go up and possess the land which I have given you," you rebelled against the commandment of **Yahuah** your **Elohim**, and you didn't believe him or listen to his voice. You have been rebellious against **Yahuah** from the day that I knew you. So I fell down before **Yahuah** the forty days and forty nights that I fell down, because **Yahuah** had said he would destroy you. I prayed to **Yahuah**, and said, "**Yahuah**, don't destroy your people and your inheritance that you have redeemed through your greatness, that you have brought out of Egypt with a mighty hand. Remember your servants, Abraham, Isaac, and Jacob. Don't look at the stubbornness of this people, nor at their wickedness, nor at their sin, lest the land you brought us out from say, 'Because **Yahuah** was not able to bring them into the land which he promised to them, and because he hated them, he has brought them out to kill them in the wilderness.' Yet they are your people and your inheritance, which you brought out by your great power and by your outstretched arm."

At that time **Yahuah** said to me, "Cut two stone tablets like the first, and come up to me onto the mountain, and make an ark of wood. I will write on the tablets the words that were on the first tablets which you broke, and you shall put them in the ark." So I made an ark of acacia wood, and cut two stone tablets like the first, and went up onto the mountain, having the two tablets in my hand. He wrote on the tablets, according to the first writing, the ten commandments, which **Yahuah** spoke to you on the mountain out of the middle of the fire in the day of the assembly; and **Yahuah** gave them to me. I turned and came down from the mountain, and put the tablets in the ark which I had made; and there they are as **Yahuah** commanded me.

(The children of Israel traveled from Beeroth Bene Jaakan to Moserah. There Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his place. From there they traveled to Gudgodah; and from Gudgodah to Jotbathah, a land of brooks of water. At that time **Yahuah** set apart the tribe of Levi to bear the ark of **Yahuah**'s covenant, to stand before **Yahuah** to minister to him, and to bless in his name, to this day. Therefore Levi has no portion nor inheritance

with his brothers; **Yahuah** is his inheritance, according as **Yahuah** your **Elohim** spoke to him.)

I stayed on the mountain, as at the first time, forty days and forty nights; and **Yahuah** listened to me that time also. **Yahuah** would not destroy you. **Yahuah** said to me, "Arise, take your journey before the people; and they shall go in and possess the land which I swore to their fathers to give to them."

Now, Israel, what does **Yahuah** your **Elohim** require of you, but to fear **Yahuah** your **Elohim**, to walk in all his ways, to love him, and to serve **Yahuah** your **Elohim** with all your heart and with all your soul, to keep **Yahuah**'s commandments and statutes, which I command you today for your good? Behold, to **Yahuah** your **Elohim** belongs heaven, the heaven of heavens, and the earth, with all that is therein. Only **Yahuah** had a delight in your fathers to love them, and he chose their offspring after them, even you above all peoples, as it is today. Circumcise therefore the foreskin of your heart, and be no more stiff-necked. For **Yahuah** your **Elohim**, he is **Elohim** of gods and Sovereign of sovereigns, the great **Elohim**, the mighty, and the awesome, who doesn't respect persons or take bribes. He executes justice for the fatherless and widow and loves the foreigner in giving him food and clothing. Therefore love the foreigner, for you were foreigners in the land of Egypt. You shall fear **Yahuah** your **Elohim**. You shall serve him. You shall cling to him, and you shall swear by his name. He is your praise, and he is your **Elohim**, who has done for you these great and awesome things which your eyes have seen. Your fathers went down into Egypt with seventy persons; and now **Yahuah** your **Elohim** has made you as the stars of the sky for multitude.

Therefore you shall love **Yahuah** your **Elohim**, and keep his instructions, his statutes, his ordinances, and his commandments, always. Know this day--for I don't speak with your children who have not known, and who have not seen the chastisement of **Yahuah** your **Elohim**, his greatness, his mighty hand, his outstretched arm, his signs, and his works, which he did in the middle of Egypt to Pharaoh the king of Egypt, and to all his land; and what he did to the army of Egypt, to their horses, and to their chariots; how he made the water of the Red Sea to overflow them as they pursued you, and how **Yahuah** has destroyed them to this day; and what he did to you in the wilderness until you came to this place; and what he did to Dathan and Abiram, the sons of Eliab, the son of Reuben--how the earth opened its mouth and swallowed them up, with their households, their tents, and every living thing that followed them, in the middle of all Israel; but your eyes have seen all of **Yahuah**'s great work which he did.

Therefore you shall keep the entire commandment which I command you today, that you may be strong, and go in and possess the land that you go over to possess; and that you may prolong your days in the land which **Yahuah** swore to your fathers to give to them and to their offspring, a land flowing with milk and honey. For the land, where you go in to possess isn't like the land of Egypt that you came out of, where you sowed your seed and watered it with your foot, as a garden of herbs; but the land that you go over to possess is a land of hills and valleys which drinks water from the rain of the sky, a land which **Yahuah** your **Elohim** cares for. **Yahuah** your **Elohim**'s eyes are always on it, from the beginning of the year even to the end of the year. It shall happen, if you shall listen diligently to my commandments which I command you today, to love **Yahuah** your **Elohim**, and to serve him with all your heart and with all your soul, that I will give the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil. I will give grass in your fields for your livestock, and you shall eat and be full. Be careful, lest your heart be deceived, and you turn away to serve other gods and worship them; and **Yahuah**'s anger be kindled against you, and he shut up the sky so that there is no rain, and the land doesn't yield its

fruit; and you perish quickly from off the good land which **Yahuah** gives you. Therefore you shall lay up these words of mine in your heart and in your soul. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, talking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall write them on the door posts of your house and on your gates; that your days and your children's days may be multiplied in the land which **Yahuah** swore to your fathers to give them, as the days of the heavens above the earth. For if you shall diligently keep all these commandments which I command you--to do them, to love **Yahuah** your **Elohim**, to walk in all his ways, and to cling to him-- then **Yahuah** will drive out all these nations from before you, and you shall dispossess nations greater and mightier than yourselves. Every place on which the sole of your foot treads shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even to the western sea shall be your border. No man will be able to stand before you. **Yahuah** your **Elohim** will lay the fear of you and the dread of you on all the land that you tread on, as he has spoken to you. Behold, I set before you today a blessing and a curse: the blessing, if you listen to the commandments of **Yahuah** your **Elohim**, which I command you today; and the curse, if you do not listen to the commandments of **Yahuah** your **Elohim**, but turn away out of the way which I command you today, to go after other gods which you have not known. It shall happen, when **Yahuah** your **Elohim** brings you into the land that you go to possess, that you shall set the blessing on Mount Gerizim, and the curse on Mount Ebal. Aren't they beyond the Jordan, behind the way of the going down of the sun, in the land of the Canaanites who dwell in the Arabah near Gilgal, beside the oaks of Moreh? For you are to pass over the Jordan to go in to possess the land which **Yahuah** your **Elohim** gives you, and you shall possess it and dwell in it. You shall observe to do all the statutes and the ordinances which I set before you today.

These are the statutes and the ordinances which you shall observe to do in the land which **Yahuah**, the **Elohim** of your fathers, has given you to possess all the days that you live on the earth. You shall surely destroy all the places in which the nations that you shall dispossess served their gods: on the high mountains, and on the hills, and under every green tree. You shall break down their altars, dash their pillars in pieces, and burn their Asherah poles with fire. You shall cut down the engraved images of their gods. You shall destroy their name out of that place. You shall not do so to **Yahuah** your **Elohim**. But to the place which **Yahuah** your **Elohim** shall choose out of all your tribes, to put his name there, you shall seek his habitation, and you shall come there. You shall bring your burnt offerings, your sacrifices, your tithes, the wave offering of your hand, your vows, your free will offerings, and the firstborn of your herd and of your flock there. There you shall eat before **Yahuah** your **Elohim**, and you shall rejoice in all that you put your hand to, you and your households, in which **Yahuah** your **Elohim** has blessed you. You shall not do all the things that we do here today, every man whatever is right in his own eyes; for you haven't yet come to the rest and to the inheritance which **Yahuah** your **Elohim** gives you. But when you go over the Jordan and dwell in the land which **Yahuah** your **Elohim** causes you to inherit, and he gives you rest from all your enemies around you, so that you dwell in safety, then it shall happen that to the place which **Yahuah** your **Elohim** shall choose, to cause his name to dwell there, there you shall bring all that I command you: your burnt offerings, your sacrifices, your tithes, the wave offering of your hand, and all your choice vows which you vow to **Yahuah**. You shall rejoice before **Yahuah** your **Elohim**--you, and your sons, your daughters, your male servants, your female servants, and the Levite who is within your gates, because he has no portion nor inheritance with you. Be careful that you don't offer your burnt offerings in every place that you see; but in the place which **Yahuah** chooses in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you.

Yet you may kill and eat meat within all your gates, after all the desire of your soul, according to **Yahuah** your **Elohim**'s blessing which he has given you. The unclean and the clean may eat of it, as of the gazelle and the deer. Only you shall not eat the blood. You shall pour it out on the earth like water. You may not eat within your gates the tithe of your grain, or of your new wine, or of your oil, or the firstborn of your herd or of your flock, nor any of your vows which you vow, nor your free will offerings, nor the wave offering of your hand; but you shall eat them before **Yahuah** your **Elohim** in the place which **Yahuah** your **Elohim** shall choose: you, your son, your daughter, your male servant, your female servant, and the Levite who is within your gates. You shall rejoice before **Yahuah** your **Elohim** in all that you put your hand to. Be careful that you don't forsake the Levite as long as you live in your land.

When **Yahuah** your **Elohim** enlarges your border, as he has promised you, and you say, "I want to eat meat," because your soul desires to eat meat, you may eat meat, after all the desire of your soul. If the place which **Yahuah** your **Elohim** shall choose to put his name is too far from you, then you shall kill of your herd and of your flock, which **Yahuah** has given you, as I have commanded you; and you may eat within your gates, after all the desire of your soul. Even as the gazelle and as the deer is eaten, so you shall eat of it. The unclean and the clean may eat of it alike. Only be sure that you don't eat the blood; for the blood is the life. You shall not eat the life with the meat. You shall not eat it. You shall pour it out on the earth like water. You shall not eat it, that it may go well with you and with your children after you, when you do that which is right in **Yahuah**'s eyes. Only your holy things which you have, and your vows, you shall take and go to the place which **Yahuah** shall choose. You shall offer your burnt offerings, the meat and the blood, on **Yahuah** your **Elohim**'s altar. The blood of your sacrifices shall be poured out on **Yahuah** your **Elohim**'s altar, and you shall eat the meat. Observe and hear all these words which I command you, that it may go well with you and with your children after you forever, when you do that which is good and right in **Yahuah** your **Elohim**'s eyes.

When **Yahuah** your **Elohim** cuts off the nations from before you where you go in to dispossess them, and you dispossess them and dwell in their land, be careful that you are not ensnared to follow them after they are destroyed from before you, and that you not inquire after their gods, saying, "How do these nations serve their gods? I will do likewise." You shall not do so to **Yahuah** your **Elohim**; for every abomination to **Yahuah**, which he hates, they have done to their gods; for they even burn their sons and their daughters in the fire to their gods. Whatever thing I command you, that you shall observe to do. You shall not add to it, nor take away from it.

If a prophet or a dreamer of dreams arises among you, and he gives you a sign or a wonder, and the sign or the wonder comes to pass, of which he spoke to you, saying, "Let's go after other gods" (which you have not known) "and let's serve them," you shall not listen to the words of that prophet, or to that dreamer of dreams; for **Yahuah** your **Elohim** is testing you, to know whether you love **Yahuah** your **Elohim** with all your heart and with all your soul. You shall walk after **Yahuah** your **Elohim**, fear him, keep his commandments, and obey his voice. You shall serve him, and cling to him. That prophet, or that dreamer of dreams, shall be put to death, because he has spoken rebellion against **Yahuah** your **Elohim**, who brought you out of the land of Egypt and redeemed you out of the house of bondage, to draw you aside out of the way which **Yahuah** your **Elohim** commanded you to walk in. So you shall remove the evil from among you.

If your brother, the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend who is as your own soul, entices you secretly, saying, "Let's go and serve other gods"--which you have not known, you, nor your fathers; of the gods of the peoples who are around you,

near to you, or far off from you, from the one end of the earth even to the other end of the earth-- you shall not consent to him nor listen to him; neither shall your eye pity him, neither shall you spare, neither shall you conceal him; but you shall surely kill him. Your hand shall be first on him to put him to death, and afterwards the hands of all the people. You shall stone him to death with stones, because he has sought to draw you away from **Yahuah** your **Elohim**, who brought you out of the land of Egypt, out of the house of bondage. All Israel shall hear, and fear, and shall not do any more wickedness like this among you.

If you hear about one of your cities, which **Yahuah** your **Elohim** gives you to dwell there, that certain wicked fellows have gone out from among you and have drawn away the inhabitants of their city, saying, "Let's go and serve other gods," which you have not known, then you shall inquire, investigate, and ask diligently. Behold, if it is true, and the thing certain, that such abomination was done among you, you shall surely strike the inhabitants of that city with the edge of the sword, destroying it utterly, with all that is therein and its livestock, with the edge of the sword. You shall gather all its plunder into the middle of its street, and shall burn with fire the city, with all of its plunder, to **Yahuah** your **Elohim**. It shall be a heap forever. It shall not be built again. Nothing of the devoted thing shall cling to your hand, that **Yahuah** may turn from the fierceness of his anger and show you mercy, and have compassion on you and multiply you, as he has sworn to your fathers, when you listen to **Yahuah** your **Elohim**'s voice, to keep all his commandments which I command you today, to do that which is right in **Yahuah** your **Elohim**'s eyes.

You are the children of **Yahuah** your **Elohim**. You shall not cut yourselves, nor make any baldness between your eyes for the dead. For you are a holy people to **Yahuah** your **Elohim**, and **Yahuah** has chosen you to be a people for his own possession, above all peoples who are on the face of the earth.

You shall not eat any abominable thing. These are the animals which you may eat: the ox, the sheep, the goat, the deer, the gazelle, the roebuck, the wild goat, the ibex, the antelope, and the chamois. Every animal that parts the hoof, and has the hoof split in two and chews the cud, among the animals, you may eat. Nevertheless these you shall not eat of them that chew the cud, or of those who have the hoof split: the camel, the hare, and the rabbit. Because they chew the cud but don't part the hoof, they are unclean to you. The pig, because it has a split hoof but doesn't chew the cud, is unclean to you. You shall not eat their meat. You shall not touch their carcasses. These you may eat of all that are in the waters: you may eat whatever has fins and scales. You shall not eat whatever doesn't have fins and scales. It is unclean to you. Of all clean birds you may eat. But these are they of which you shall not eat: the eagle, the vulture, the osprey, the red kite, the falcon, the kite after its kind, every raven after its kind, the ostrich, the owl, the seagull, the hawk after its kind, the little owl, the great owl, the horned owl, the pelican, the vulture, the cormorant, the stork, the heron after its kind, the hoopoe, and the bat. All winged creeping things are unclean to you. They shall not be eaten. Of all clean birds you may eat.

You shall not eat of anything that dies of itself. You may give it to the foreigner living among you who is within your gates, that he may eat it; or you may sell it to a foreigner; for you are a holy people to **Yahuah** your **Elohim**.

You shall not boil a young goat in its mother's milk.

You shall surely tithe all the increase of your seed, that which comes out of the field year by year. You shall eat before **Yahuah** your **Elohim**, in the place which he chooses to cause his name to dwell, the tithe of your grain, of your new wine, and of your oil, and the firstborn of your herd and of your

flock; that you may learn to fear **Yahuah** your **Elohim** always. If the way is too long for you, so that you are not able to carry it because the place which **Yahuah** your **Elohim** shall choose to set his name there is too far from you, when **Yahuah** your **Elohim** blesses you, then you shall turn it into money, bind up the money in your hand, and shall go to the place which **Yahuah** your **Elohim** shall choose. You shall trade the money for whatever your soul desires: for cattle, or for sheep, or for wine, or for strong drink, or for whatever your soul asks of you. You shall eat there before **Yahuah** your **Elohim**, and you shall rejoice, you and your household. You shall not forsake the Levite who is within your gates, for he has no portion nor inheritance with you. At the end of every three years you shall bring all the tithe of your increase in the same year, and shall store it within your gates. The Levite, because he has no portion nor inheritance with you, as well as the foreigner living among you, the fatherless, and the widow who are within your gates shall come, and shall eat and be satisfied; that **Yahuah** your **Elohim** may bless you in all the work of your hand which you do.

At the end of every seven years, you shall cancel debts. This is the way it shall be done: every creditor shall release that which he has lent to his neighbor. He shall not require payment from his neighbor and his brother, because **Yahuah's** release has been proclaimed. Of a foreigner you may require it; but whatever of yours is with your brother, your hand shall release. However there will be no poor with you (for **Yahuah** will surely bless you in the land which **Yahuah** your **Elohim** gives you for an inheritance to possess) if only you diligently listen to **Yahuah** your **Elohim's** voice, to observe to do all this commandment which I command you today. For **Yahuah** your **Elohim** 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. If a poor man, one of your brothers, is with you within any of your gates in your land which **Yahuah** your **Elohim** gives you, you shall not harden your heart, nor shut your hand from your poor brother; but you shall surely open your hand to him, and shall surely lend him sufficient for his need, which he lacks. Beware that there not be a wicked thought in your heart, saying, "The seventh year, the year of release, is at hand," and your eye be evil against your poor brother and you give him nothing; and he cry to **Yahuah** against you, and it be sin to you. You shall surely give, and your heart shall not be grieved when you give to him, because it is for this thing **Yahuah** your **Elohim** will bless you in all your work and in all that you put your hand to. For the poor will never cease out of the land. Therefore I command you to surely open your hand to your brother, to your needy, and to your poor, in your land. If your brother, a Hebrew man, or a Hebrew woman, is sold to you and serves you six years, then in the seventh year you shall let him go free from you. When you let him go free from you, you shall not let him go empty. You shall furnish him liberally out of your flock, out of your threshing floor, and out of your wine press. As **Yahuah** your **Elohim** has blessed you, you shall give to him. You shall remember that you were a slave in the land of Egypt, and **Yahuah** your **Elohim** redeemed you. Therefore I command you this thing today. It shall be, if he tells you, "I will not go out from you," because he loves you and your house, because he is well with you, then you shall take an awl, and thrust it through his ear to the door, and he shall be your servant forever. Also to your female servant you shall do likewise. It shall not seem hard to you when you let him go free from you; for he has been double the value of a hired hand as he served you six years. **Yahuah** your **Elohim** will bless you in all that you do. You shall dedicate all the firstborn males that are born of your herd and of your flock to **Yahuah** your **Elohim**. You shall do no work with the firstborn of your herd, nor shear the firstborn of your flock. You shall eat it before **Yahuah** your **Elohim** year by year in the place which **Yahuah** shall choose, you and your household. If it has any defect--is lame or blind, or has any defect whatever, you shall not sacrifice it to **Yahuah** your **Elohim**. You shall eat it within your gates. The unclean and the clean shall eat it alike, as the gazelle and as the deer. Only you shall not eat its blood. You shall pour it out on the ground like water.

Observe the month of Abib, and keep the Passover to **Yahuah** your **Elohim**; for in the month of Abib **Yahuah** your **Elohim** brought you out of Egypt by night. You shall sacrifice the Passover to **Yahuah** your **Elohim**, of the flock and the herd, in the place which **Yahuah** shall choose to cause his name to dwell there. You shall eat no leavened bread with it. You shall eat unleavened bread with it seven days, even the bread of affliction (for you came out of the land of Egypt in haste) that you may remember the day when you came out of the land of Egypt all the days of your life. No yeast shall be seen with you in all your borders seven days; neither shall any of the meat, which you sacrifice the first day at evening, remain all night until the morning. You may not sacrifice the Passover within any of your gates which **Yahuah** your **Elohim** gives you; but at the place which **Yahuah** your **Elohim** shall choose to cause his name to dwell in, there you shall sacrifice the Passover at evening, at the going down of the sun, at the season that you came out of Egypt. You shall roast and eat it in the place which **Yahuah** your **Elohim** chooses. In the morning you shall return to your tents. Six days you shall eat unleavened bread. On the seventh day shall be a solemn assembly to **Yahuah** your **Elohim**. You shall do no work. You shall count for yourselves seven weeks. From the time you begin to put the sickle to the standing grain you shall begin to count seven weeks. You shall keep the feast of weeks to **Yahuah** your **Elohim** with a tribute of a free will offering of your hand, which you shall give according to how **Yahuah** your **Elohim** blesses you. You shall rejoice before **Yahuah** your **Elohim**: you, your son, your daughter, your male servant, your female servant, the Levite who is within your gates, the foreigner, the fatherless, and the widow who are among you, in the place which **Yahuah** your **Elohim** shall choose to cause his name to dwell there. You shall remember that you were a slave in Egypt. You shall observe and do these statutes. You shall keep the feast of booths seven days, after you have gathered in from your threshing floor and from your wine press. You shall rejoice in your feast, you, your son, your daughter, your male servant, your female servant, the Levite, the foreigner, the fatherless, and the widow who are within your gates. You shall keep a feast to **Yahuah** your **Elohim** seven days in the place which **Yahuah** chooses, because **Yahuah** your **Elohim** will bless you in all your increase and in all the work of your hands, and you shall be altogether joyful. Three times in a year all of your males shall appear before **Yahuah** your **Elohim** in the place which he chooses: in the feast of unleavened bread, in the feast of weeks, and in the feast of booths. They shall not appear before **Yahuah** empty. Every man shall give as he is able, according to **Yahuah** your **Elohim**'s blessing which he has given you. You shall make judges and officers in all your gates, which **Yahuah** your **Elohim** gives you, according to your tribes; and they shall judge the people with righteous judgment. You shall not pervert justice. You shall not show partiality. You shall not take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous. You shall follow that which is altogether just, that you may live and inherit the land which **Yahuah** your **Elohim** gives you. You shall not plant for yourselves an Asherah of any kind of tree beside **Yahuah** your **Elohim**'s altar, which you shall make for yourselves. Neither shall you set yourself up a sacred stone which **Yahuah** your **Elohim** hates.

You shall not sacrifice to **Yahuah** your **Elohim** an ox or a sheep in which is a defect or anything evil; for that is an abomination to **Yahuah** your **Elohim**.

If there is found among you, within any of your gates which **Yahuah** your **Elohim** gives you, a man or woman who does that which is evil in **Yahuah** your **Elohim**'s sight in transgressing his covenant, and has gone and served other gods and worshiped them, or the sun, or the moon, or any of the stars of the sky, which I have not commanded, and you are told, and you have heard of it, then you shall inquire diligently. Behold, if it is true, and the thing certain, that such abomination is done in Israel, then you shall bring out that man or that woman who has done this evil thing to your gates,

even that same man or woman; and you shall stone them to death with stones. At the mouth of two witnesses, or three witnesses, he who is to die shall be put to death. At the mouth of one witness he shall not be put to death. The hands of the witnesses shall be first on him to put him to death, and afterward the hands of all the people. So you shall remove the evil from among you.

If there arises a matter too hard for you in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within your gates, then you shall arise, and go up to the place which **Yahuah** your **Elohim** chooses. You shall come to the priests who are Levites and to the judge who shall be in those days. You shall inquire, and they shall give you the verdict. You shall do according to the decisions of the verdict which they shall give you from that place which **Yahuah** chooses. You shall observe to do according to all that they shall teach you. According to the decisions of the law which they shall teach you, and according to the judgment which they shall tell you, you shall do. You shall not turn away from the sentence which they announce to you, to the right hand, nor to the left. The man who does presumptuously in not listening to the priest who stands to minister there before **Yahuah** your **Elohim**, or to the judge, even that man shall die. You shall put away the evil from Israel. All the people shall hear and fear, and do no more presumptuously.

When you have come to the land which **Yahuah** your **Elohim** gives you, and possess it and dwell in it, and say, "I will set a king over me, like all the nations that are around me," you shall surely set him whom **Yahuah** your **Elohim** chooses as king over yourselves. You shall set as king over you one from among your brothers. You may not put a foreigner over you, who is not your brother. Only he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he may multiply horses; because **Yahuah** has said to you, "You shall not go back that way again." He shall not multiply wives to himself, that his heart not turn away. He shall not greatly multiply to himself silver and gold.

It shall be, when he sits on the throne of his kingdom, that he shall write himself a copy of this law in a book, out of that which is before the Levitical priests. It shall be with him, and he shall read from it all the days of his life, that he may learn to fear **Yahuah** his **Elohim**, to keep all the words of this law and these statutes, to do them; that his heart not be lifted up above his brothers, and that he not turn away from the commandment to the right hand, or to the left, to the end that he may prolong his days in his kingdom, he and his children, in the middle of Israel.

The priests and the Levites--all the tribe of Levi--shall have no portion nor inheritance with Israel. They shall eat the offerings of **Yahuah** made by fire and his portion. They shall have no inheritance among their brothers. **Yahuah** is their inheritance, as he has spoken to them. This shall be the priests' due from the people, from those who offer a sacrifice, whether it be ox or sheep, that they shall give to the priest: the shoulder, the two cheeks, and the inner parts. You shall give him the first fruits of your grain, of your new wine, and of your oil, and the first of the fleece of your sheep. For **Yahuah** your **Elohim** has chosen him out of all your tribes to stand to minister in **Yahuah**'s name, him and his sons forever.

If a Levite comes from any of your gates out of all Israel where he lives, and comes with all the desire of his soul to the place which **Yahuah** shall choose, then he shall minister in the name of **Yahuah** his **Elohim**, as all his brothers the Levites do, who stand there before **Yahuah**. They shall have like portions to eat, in addition to that which comes from the sale of his family possessions.

When you have come into the land which **Yahuah** your **Elohim** gives you, you shall not learn to

imitate the abominations of those nations. There shall not be found with you anyone who makes his son or his daughter to pass through the fire, one who uses divination, one who tells fortunes, or an enchanter, or a sorcerer, or a charmer, or someone who consults with a familiar spirit, or a wizard, or a necromancer. For whoever does these things is an abomination to **Yahuah**. Because of these abominations, **Yahuah** your **Elohim** drives them out from before you. You shall be blameless with **Yahuah** your **Elohim**. For these nations that you shall dispossess listen to those who practice sorcery and to diviners; but as for you, **Yahuah** your **Elohim** has not allowed you so to do. **Yahuah** your **Elohim** will raise up to you a prophet from among you, of your brothers, like me. You shall listen to him. This is according to all that you desired of **Yahuah** your **Elohim** in Horeb in the day of the assembly, saying, "Let me not hear again **Yahuah** my **Elohim**'s voice, neither let me see this great fire any more, that I not die."

Yahuah said to me, "They have well said that which they have spoken. I will raise them up a prophet from among their brothers, like you. I will put my words in his mouth, and he shall speak to them all that I shall command him. It shall happen, that whoever will not listen to my words which he shall speak in my name, I will require it of him. But the prophet who speaks a word presumptuously in my name, which I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die."

You may say in your heart, "How shall we know the word which **Yahuah** has not spoken?" When a prophet speaks in **Yahuah**'s name, if the thing doesn't follow, nor happen, that is the thing which **Yahuah** has not spoken. The prophet has spoken it presumptuously. You shall not be afraid of him.

When **Yahuah** your **Elohim** cuts off the nations whose land **Yahuah** your **Elohim** gives you, and you succeed them and dwell in their cities and in their houses, you shall set apart three cities for yourselves in the middle of your land, which **Yahuah** your **Elohim** gives you to possess. You shall prepare the way, and divide the borders of your land which **Yahuah** your **Elohim** causes you to inherit into three parts, that every man slayer may flee there. This is the case of the man slayer who shall flee there and live: Whoever kills his neighbor unintentionally, and didn't hate him in time past--as when a man goes into the forest with his neighbor to chop wood and his hand swings the ax to cut down the tree, and the head slips from the handle and hits his neighbor so that he dies--he shall flee to one of these cities and live. Otherwise, the avenger of blood might pursue the man slayer while hot anger is in his heart and overtake him, because the way is long, and strike him mortally, even though he was not worthy of death, because he didn't hate him in time past. Therefore I command you to set apart three cities for yourselves. If **Yahuah** your **Elohim** enlarges your border, as he has sworn to your fathers, and gives you all the land which he promised to give to your fathers; and if you keep all this commandment to do it, which I command you today, to love **Yahuah** your **Elohim**, and to walk ever in his ways, then you shall add three cities more for yourselves, in addition to these three. This is so that innocent blood will not be shed in the middle of your land which **Yahuah** your **Elohim** gives you for an inheritance, leaving blood guilt on you. But if any man hates his neighbor, lies in wait for him, rises up against him, strikes him mortally so that he dies, and he flees into one of these cities; then the elders of his city shall send and bring him there, and deliver him into the hand of the avenger of blood, that he may die. Your eye shall not pity him, but you shall purge the innocent blood from Israel that it may go well with you.

You shall not remove your neighbor's landmark, which they of old time have set, in your inheritance which you shall inherit, in the land that **Yahuah** your **Elohim** gives you to possess.

One witness shall not rise up against a man for any iniquity, or for any sin that he sins. At the

mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established. If an unrighteous witness rises up against any man to testify against him of wrongdoing, then both the men, between whom the controversy is, shall stand before **Yahuah**, before the priests and the judges who shall be in those days; and the judges shall make diligent inquisition; and behold, if the witness is a false witness, and has testified falsely against his brother, then you shall do to him as he had thought to do to his brother. So you shall remove the evil from among you. Those who remain shall hear, and fear, and will never again commit any such evil among you. Your eyes shall not pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

When you go out to battle against your enemies, and see horses, chariots, and a people more numerous than you, you shall not be afraid of them; for **Yahuah** your **Elohim** is with you, who brought you up out of the land of Egypt. It shall be, when you draw near to the battle, that the priest shall approach and speak to the people, and shall tell them, "Hear, Israel, you draw near today to battle against your enemies. Don't let your heart faint! Don't be afraid, nor tremble, neither be scared of them; for **Yahuah** your **Elohim** is he who goes with you, to fight for you against your enemies, to save you."

The officers shall speak to the people, saying, "What man is there who has built a new house, and has not dedicated it? Let him go and return to his house, lest he die in the battle, and another man dedicate it. What man is there who has planted a vineyard, and has not used its fruit? Let him go and return to his house, lest he die in the battle, and another man use its fruit. What man is there who has pledged to be married to a wife, and has not taken her? Let him go and return to his house, lest he die in the battle, and another man take her." The officers shall speak further to the people, and they shall say, "What man is there who is fearful and faint-hearted? Let him go and return to his house, lest his brother's heart melt as his heart." It shall be, when the officers have finished speaking to the people, that they shall appoint captains of armies at the head of the people.

When you draw near to a city to fight against it, then proclaim peace to it. It shall be, if it gives you answer of peace and opens to you, then it shall be that all the people who are found therein shall become forced laborers to you, and shall serve you. If it will make no peace with you, but will make war against you, then you shall besiege it. When **Yahuah** your **Elohim** delivers it into your hand, you shall strike every male of it with the edge of the sword; but the women, the little ones, the livestock, and all that is in the city, even all its plunder, you shall take for plunder for yourself. You may use the plunder of your enemies, which **Yahuah** your **Elohim** has given you. Thus you shall do to all the cities which are very far off from you, which are not of the cities of these nations. But of the cities of these peoples that **Yahuah** your **Elohim** gives you for an inheritance, you shall save alive nothing that breathes; but you shall utterly destroy them: the Hittite, the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, as **Yahuah** your **Elohim** has commanded you; that they not teach you to follow all their abominations, which they have done for their gods; so would you sin against **Yahuah** your **Elohim**. When you shall besiege a city a long time, in making war against it to take it, you shall not destroy its trees by wielding an ax against them; for you may eat of them. You shall not cut them down, for is the tree of the field man, that it should be besieged by you? Only the trees that you know are not trees for food, you shall destroy and cut them down. You shall build bulwarks against the city that makes war with you, until it falls.

If someone is found slain in the land which **Yahuah** your **Elohim** gives you to possess, lying in the field, and it isn't known who has struck him, then your elders and your judges shall come out, and they shall measure to the cities which are around him who is slain. It shall be that the elders of the

city which is nearest to the slain man shall take a heifer of the herd, which hasn't been worked with and which has not drawn in the yoke. The elders of that city shall bring the heifer down to a valley with running water, which is neither plowed nor sown, and shall break the heifer's neck there in the valley. The priests the sons of Levi shall come near, for them **Yahuah** your **Elohim** has chosen to minister to him, and to bless in **Yahuah's** name; and according to their word shall every controversy and every assault be decided. All the elders of that city which is nearest to the slain man shall wash their hands over the heifer whose neck was broken in the valley. They shall answer and say, "Our hands have not shed this blood, neither have our eyes seen it. Forgive, **Yahuah**, your people Israel, whom you have redeemed, and don't allow innocent blood among your people Israel." The blood shall be forgiven them. So you shall put away the innocent blood from among you, when you shall do that which is right in **Yahuah's** eyes.

When you go out to battle against your enemies, and **Yahuah** your **Elohim** delivers them into your hands and you carry them away captive, and see among the captives a beautiful woman, and you are attracted to her, and desire to take her as your wife, then you shall bring her home to your house. She shall shave her head and trim her nails. She shall take off the clothing of her captivity, and shall remain in your house, and bewail her father and her mother a full month. After that you shall go in to her and be her husband, and she shall be your wife. It shall be, if you have no delight in her, then you shall let her go where she desires; but you shall not sell her at all for money. You shall not deal with her as a slave, because you have humbled her.

If a man has two wives, the one beloved and the other hated, and they have borne him children, both the beloved and the hated, and if the firstborn son is hers who was hated, then it shall be, in the day that he causes his sons to inherit that which he has, that he may not give the son of the beloved the rights of the firstborn before the son of the hated, who is the firstborn; but he shall acknowledge the firstborn, the son of the hated, by giving him a double portion of all that he has; for he is the beginning of his strength. The right of the firstborn is his.

If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and though they chasten him, will not listen to them, then his father and his mother shall take hold of him and bring him out to the elders of his city and to the gate of his place. They shall tell the elders of his city, "This our son is stubborn and rebellious. He will not obey our voice. He is a glutton and a drunkard." All the men of his city shall stone him to death with stones. So you shall remove the evil from among you. All Israel shall hear, and fear.

If a man has committed a sin worthy of death, and he is put to death, and you hang him on a tree, his body shall not remain all night on the tree, but you shall surely bury him the same day; for he who is hanged is accursed of **Elohim**. Don't defile your land which **Yahuah** your **Elohim** gives you for an inheritance.

You shall not see your brother's ox or his sheep go astray and hide yourself from them. You shall surely bring them again to your brother. If your brother isn't near to you, or if you don't know him, then you shall bring it home to your house, and it shall be with you until your brother comes looking for it, and you shall restore it to him. So you shall do with his donkey. So you shall do with his garment. So you shall do with every lost thing of your brother's, which he has lost and you have found. You may not hide yourself. You shall not see your brother's donkey or his ox fallen down by the way, and hide yourself from them. You shall surely help him to lift them up again.

A woman shall not wear men's clothing, neither shall a man put on women's clothing; for whoever

does these things is an abomination to **Yahuah** your **Elohim**.

If you come across a bird's nest on the way, in any tree or on the ground, with young ones or eggs, and the hen sitting on the young, or on the eggs, you shall not take the hen with the young. You shall surely let the hen go, but the young you may take for yourself, that it may be well with you, and that you may prolong your days.

When you build a new house, then you shall make a railing around your roof, so that you don't bring blood on your house if anyone falls from there.

You shall not sow your vineyard with two kinds of seed, lest all the fruit be defiled, the seed which you have sown, and the increase of the vineyard. You shall not plow with an ox and a donkey together. You shall not wear clothes of wool and linen woven together.

You shall make yourselves fringes on the four corners of your cloak with which you cover yourself.

If any man takes a wife, and goes in to her, hates her, accuses her of shameful things, gives her a bad name, and says, "I took this woman, and when I came near to her, I didn't find in her the tokens of virginity;" then the young lady's father and mother shall take and bring the tokens of the young lady's virginity to the elders of the city in the gate. The young lady's father shall tell the elders, "I gave my daughter to this man as his wife, and he hates her. Behold, he has accused her of shameful things, saying, 'I didn't find in your daughter the tokens of virginity;' and yet these are the tokens of my daughter's virginity." They shall spread the cloth before the elders of the city. The elders of that city shall take the man and chastise him. They shall fine him one hundred shekels of silver, and give them to the father of the young lady, because he has given a bad name to a virgin of Israel. She shall be his wife. He may not put her away all his days.

But if this thing is true, that the tokens of virginity were not found in the young lady, then they shall bring out the young lady to the door of her father's house, and the men of her city shall stone her to death with stones, because she has done folly in Israel, to play the prostitute in her father's house. So you shall remove the evil from among you.

If a man is found lying with a woman married to a husband, then they shall both die, the man who lay with the woman and the woman. So you shall remove the evil from Israel. If there is a young lady who is a virgin pledged to be married to a husband, and a man finds her in the city, and lies with her, then you shall bring them both out to the gate of that city, and you shall stone them to death with stones; the lady, because she didn't cry, being in the city; and the man, because he has humbled his neighbor's wife. So you shall remove the evil from among you. But if the man finds the lady who is pledged to be married in the field, and the man forces her and lies with her, then only the man who lay with her shall die; but to the lady you shall do nothing. There is in the lady no sin worthy of death; for as when a man rises against his neighbor and kills him, even so is this matter; for he found her in the field, the pledged to be married lady cried, and there was no one to save her. If a man finds a lady who is a virgin, who is not pledged to be married, grabs her and lies with her, and they are found, then the man who lay with her shall give to the lady's father fifty shekels of silver. She shall be his wife, because he has humbled her. He may not put her away all his days. A man shall not take his father's wife, and shall not uncover his father's skirt.

He who is emasculated by crushing or cutting shall not enter into **Yahuah's** assembly. A person born of a forbidden union shall not enter into **Yahuah's** assembly; even to the tenth generation shall no one of his enter into **Yahuah's** assembly. An Ammonite or a Moabite shall not enter into **Yahuah's**

assembly; even to the tenth generation shall no one belonging to them enter into **Yahuah**'s assembly forever, because they didn't meet you with bread and with water on the way when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you. Nevertheless **Yahuah** your **Elohim** wouldn't listen to Balaam, but **Yahuah** your **Elohim** turned the curse into a blessing to you, because **Yahuah** your **Elohim** loved you. You shall not seek their peace nor their prosperity all your days forever. You shall not abhor an Edomite, for he is your brother. You shall not abhor an Egyptian, because you lived as a foreigner in his land. The children of the third generation who are born to them may enter into **Yahuah**'s assembly.

When you go out and camp against your enemies, then you shall keep yourselves from every evil thing. If there is among you any man who is not clean by reason of that which happens to him by night, then shall he go outside of the camp. He shall not come within the camp; but it shall be, when evening comes, he shall bathe himself in water. When the sun is down, he shall come within the camp. You shall have a place also outside of the camp where you go relieve yourself. You shall have a trowel among your weapons. It shall be, when you relieve yourself, you shall dig with it, and shall turn back and cover your excrement; for **Yahuah** your **Elohim** walks in the middle of your camp, to deliver you, and to give up your enemies before you. Therefore your camp shall be holy, that he may not see an unclean thing in you, and turn away from you.

You shall not deliver to his master a servant who has escaped from his master to you. He shall dwell with you, among you, in the place which he shall choose within one of your gates, where it pleases him best. You shall not oppress him.

There shall be no prostitute of the daughters of Israel, neither shall there be a sodomite of the sons of Israel. You shall not bring the hire of a prostitute, or the wages of a male prostitute, into the house of **Yahuah** your **Elohim** for any vow; for both of these are an abomination to **Yahuah** your **Elohim**.

You shall not lend on interest to your brother: interest of money, interest of food, interest of anything that is lent on interest. You may charge a foreigner interest; but you shall not your brother interest, that **Yahuah** your **Elohim** may bless you in all that you put your hand to, in the land where you go in to possess it.

When you vow a vow to **Yahuah** your **Elohim**, you shall not be slack to pay it, for **Yahuah** your **Elohim** will surely require it of you; and it would be sin in you. But if you refrain from making a vow, it shall be no sin in you. You shall observe and do that which has gone out of your lips. Whatever you have vowed to **Yahuah** your **Elohim** as a free will offering, which you have promised with your mouth, you must do. When you come into your neighbor's vineyard, then you may eat your fill of grapes at your own pleasure; but you shall not put any in your container. When you come into your neighbor's standing grain, then you may pluck the ears with your hand; but you shall not use a sickle on your neighbor's standing grain.

When a man takes a wife and marries her, then it shall be, if she finds no favor in his eyes because he has found some unseemly thing in her, that he shall write her a certificate of divorce, put it in her hand, and send her out of his house. When she has departed out of his house, she may go and be another man's wife. If the latter husband hates her, and write her a certificate of divorce, puts it in her hand, and sends her out of his house; or if the latter husband dies, who took her to be his wife; her former husband, who sent her away, may not take her again to be his wife after she is defiled; for that would be an abomination to **Yahuah**. You shall not cause the land to sin, which **Yahuah** your

Elohim gives you for an inheritance. When a man takes a new wife, he shall not go out in the army, neither shall he be assigned any business. He shall be free at home one year, and shall cheer his wife whom he has taken.

No man shall take the mill or the upper millstone as a pledge, for he takes a life in pledge. If a man is found stealing any of his brothers of the children of Israel, and he deals with him as a slave, or sells him, then that thief shall die. So you shall remove the evil from among you. Be careful in the plague of leprosy, that you observe diligently and do according to all that the Levitical priests teach you. As I commanded them, so you shall observe to do. Remember what **Yahuah** your **Elohim** did to Miriam, by the way as you came out of Egypt.

When you lend your neighbor any kind of loan, you shall not go into his house to get his pledge. You shall stand outside, and the man to whom you lend shall bring the pledge outside to you. If he is a poor man, you shall not sleep with his pledge. You shall surely restore to him the pledge when the sun goes down, that he may sleep in his garment and bless you. It shall be righteousness to you before **Yahuah** your **Elohim**.

You shall not oppress a hired servant who is poor and needy, whether he is one of your brothers or one of the foreigners who are in your land within your gates. In his day you shall give him his wages, neither shall the sun go down on it; for he is poor and sets his heart on it; lest he cry against you to **Yahuah**, and it be sin to you.

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers. Every man shall be put to death for his own sin.

You shall not deprive the foreigner or the fatherless of justice, nor take a widow's clothing in pledge; but you shall remember that you were a slave in Egypt, and **Yahuah** your **Elohim** redeemed you there. Therefore I command you to do this thing.

When you reap your harvest in your field, and have forgotten a sheaf in the field, you shall not go again to get it. It shall be for the foreigner, for the fatherless, and for the widow, that **Yahuah** your **Elohim** may bless you in all the work of your hands. When you beat your olive tree, you shall not go over the boughs again. It shall be for the foreigner, for the fatherless, and for the widow.

When you harvest your vineyard, you shall not glean it after yourselves. It shall be for the foreigner, for the fatherless, and for the widow. You shall remember that you were a slave in the land of Egypt. Therefore I command you to do this thing.

If there is a controversy between men, and they come to judgment and the judges judge them, then they shall justify the righteous and condemn the wicked. It shall be, if the wicked man is worthy to be beaten, that the judge shall cause him to lie down and to be beaten before his face, according to his wickedness, by number. He may sentence him to no more than forty stripes. He shall not give more, lest if he should give more and beat him more than that many stripes, then your brother will be degraded in your sight.

You shall not muzzle the ox when he treads out the grain.

If brothers dwell together, and one of them dies and has no son, the wife of the dead shall not be married outside to a stranger. Her husband's brother shall go in to her, and take her as his wife, and perform the duty of a husband's brother to her. It shall be that the firstborn whom she bears shall succeed in the name of his brother who is dead, that his name not be blotted out of Israel.

If the man doesn't want to take his brother's wife, then his brother's wife shall go up to the gate to the elders, and say, "My husband's brother refuses to raise up to his brother a name in Israel. He will not perform the duty of a husband's brother to me." Then the elders of his city shall call him, and speak to him. If he stands and says, "I don't want to take her," then his brother's wife shall come to him in the presence of the elders, and loose his sandal from off his foot, and spit in his face. She shall answer and say, "So shall it be done to the man who does not build up his brother's house." His name shall be called in Israel, "The house of him who had his sandal removed."

When men strive against each other, and the wife of one draws near to deliver her husband out of the hand of him who strikes him, and puts out her hand, and grabs him by his private parts, then you shall cut off her hand. Your eye shall have no pity.

You shall not have in your bag diverse weights, one heavy and one light. You shall not have in your house diverse measures, one large and one small. You shall have a perfect and just weight. You shall have a perfect and just measure, that your days may be long in the land which **Yahuah** your **Elohim** gives you. For all who do such things, all who do unrighteously, are an abomination to **Yahuah** your **Elohim**.

Remember what Amalek did to you by the way as you came out of Egypt; how he met you by the way, and struck the rearmost of you, all who were feeble behind you, when you were faint and weary; and he didn't fear **Elohim**. Therefore it shall be, when **Yahuah** your **Elohim** has given you rest from all your enemies all around, in the land which **Yahuah** your **Elohim** gives you for an inheritance to possess it, that you shall blot out the memory of Amalek from under the sky. You shall not forget.

It shall be, when you have come in to the land which **Yahuah** your **Elohim** gives you for an inheritance, possess it, and dwell in it, that you shall take some of the first of all the fruit of the ground, which you shall bring in from your land that **Yahuah** your **Elohim** gives you. You shall put it in a basket, and shall go to the place which **Yahuah** your **Elohim** shall choose to cause his name to dwell there. You shall come to the priest who shall be in those days, and tell him, "I profess today to **Yahuah** your **Elohim**, that I have come to the land which **Yahuah** swore to our fathers to give us." The priest shall take the basket out of your hand, and set it down before **Yahuah** your **Elohim**'s altar. You shall answer and say before **Yahuah** your **Elohim**, "My father was a Syrian ready to perish. He went down into Egypt, and lived there, few in number. There he became a great, mighty, and populous nation. The Egyptians mistreated us, afflicted us, and imposed hard labor on us. Then we cried to **Yahuah**, the **Elohim** of our fathers. **Yahuah** heard our voice, and saw our affliction, our toil, and our oppression. **Yahuah** brought us out of Egypt with a mighty hand, with an outstretched arm, with great terror, with signs, and with wonders; and he has brought us into this place, and has given us this land, a land flowing with milk and honey. Now, behold, I have brought the first of the fruit of the ground, which you, **Yahuah**, have given me." You shall set it down before **Yahuah** your **Elohim**, and worship before **Yahuah** your **Elohim**. You shall rejoice in all the good which **Yahuah** your **Elohim** has given to you, and to your house, you, and the Levite, and the foreigner who is among you.

When you have finished tithing all the tithe of your increase in the third year, which is the year of tithing, then you shall give it to the Levite, to the foreigner, to the fatherless, and to the widow, that they may eat within your gates and be filled. You shall say before **Yahuah** your **Elohim**, "I have put away the holy things out of my house, and also have given them to the Levite, to the foreigner, to the fatherless, and to the widow, according to all your commandment which you have commanded me. I have not transgressed any of your commandments, neither have I forgotten them. I have not eaten of it in my mourning, neither have I removed any of it while I was unclean, nor given of it for the dead. I

have listened to **Yahuah** my **Elohim**'s voice. I have done according to all that you have commanded me. Look down from your holy habitation, from heaven, and bless your people Israel, and the ground which you have given us, as you swore to our fathers, a land flowing with milk and honey."

Today **Yahuah** your **Elohim** commands you to do these statutes and ordinances. You shall therefore keep and do them with all your heart and with all your soul. You have declared today that **Yahuah** is your **Elohim**, and that you would walk in his ways, keep his statutes, his commandments, and his ordinances, and listen to his voice. **Yahuah** has declared today that you are a people for his own possession, as he has promised you, and that you should keep all his commandments. He will make you high above all nations that he has made, in praise, in name, and in honor; and that you may be a holy people to **Yahuah** your **Elohim**, as he has spoken.

Moses and the elders of Israel commanded the people, saying, "Keep all the commandment which I command you today. It shall be on the day when you shall pass over the Jordan to the land which **Yahuah** your **Elohim** gives you, that you shall set yourself up great stones, and coat them with plaster. You shall write on them all the words of this law, when you have passed over, that you may go in to the land which **Yahuah** your **Elohim** gives you, a land flowing with milk and honey, as **Yahuah**, the **Elohim** of your fathers, has promised you. It shall be, when you have crossed over the Jordan, that you shall set up these stones, which I command you today, on Mount Ebal, and you shall coat them with plaster. There you shall build an altar to **Yahuah** your **Elohim**, an altar of stones. You shall not use any iron tool on them. You shall build **Yahuah** your **Elohim**'s altar of uncut stones. You shall offer burnt offerings on it to **Yahuah** your **Elohim**. You shall sacrifice peace offerings, and shall eat there. You shall rejoice before **Yahuah** your **Elohim**. You shall write on the stones all the words of this law very plainly."

Moses and the Levitical priests spoke to all Israel, saying, "Be silent and listen, Israel! Today you have become the people of **Yahuah** your **Elohim**. You shall therefore obey **Yahuah** your **Elohim**'s voice, and do his commandments and his statutes, which I command you today."

Moses commanded the people the same day, saying, "These shall stand on Mount Gerizim to bless the people, when you have crossed over the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. These shall stand on Mount Ebal for the curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. With a loud voice, the Levites shall say to all the men of Israel, 'Cursed is the man who makes an engraved or molten image, an abomination to **Yahuah**, the work of the hands of the craftsman, and sets it up in secret.'

All the people shall answer and say, 'Amen.'

'Cursed is he who dishonors his father or his mother.'

All the people shall say, 'Amen.'

'Cursed is he who removes his neighbor's landmark.'

All the people shall say, 'Amen.'

'Cursed is he who leads the blind astray on the road.'

All the people shall say, 'Amen.'

'Cursed is he who withholds justice from the foreigner, fatherless, and widow.'

All the people shall say, 'Amen.'

'Cursed is he who lies with his father's wife, because he dishonors his father's bed.'

All the people shall say, 'Amen.'

'Cursed is he who lies with any kind of animal.'

All the people shall say, 'Amen.'

'Cursed is he who lies with his sister, his father's daughter or his mother's daughter.'

All the people shall say, 'Amen.'

'Cursed is he who lies with his mother-in-law.'

All the people shall say, 'Amen.'

'Cursed is he who secretly kills his neighbor.'

All the people shall say, 'Amen.'

'Cursed is he who takes a bribe to kill an innocent person.'

All the people shall say, 'Amen.'

'Cursed is he who doesn't uphold the words of this law by doing them.'

All the people shall say, 'Amen.' "

It shall happen, if you shall listen diligently to **Yahuah** your **Elohim**'s voice, to observe to do all his commandments which I command you today, that **Yahuah** your **Elohim** will set you high above all the nations of the earth. All these blessings will come upon you, and overtake you, if you listen to **Yahuah** your **Elohim**'s voice. You shall be blessed in the city, and you shall be blessed in the field. You shall be blessed in the fruit of your body, the fruit of your ground, the fruit of your animals, the increase of your livestock, and the young of your flock. Your basket and your kneading trough shall be blessed. You shall be blessed when you come in, and you shall be blessed when you go out. **Yahuah** will cause your enemies who rise up against you to be struck before you. They will come out against you one way, and will flee before you seven ways. **Yahuah** will command the blessing on you in your barns, and in all that you put your hand to. He will bless you in the land which **Yahuah** your **Elohim** gives you. **Yahuah** will establish you for a holy people to himself, as he has sworn to you, if you shall keep the commandments of **Yahuah** your **Elohim**, and walk in his ways. All the peoples of the earth shall see that you are called by **Yahuah**'s name, and they will be afraid of you. **Yahuah** will grant you abundant prosperity in the fruit of your body, in the fruit of your livestock, and in the fruit of your ground, in the land which **Yahuah** swore to your fathers to give you. **Yahuah** will open to you his good treasure in the sky, to give the rain of your land in its season, and to bless all the work of your hand. You will lend to many nations, and you will not borrow. **Yahuah** will make you the head, and not the tail. You will be above only, and you will not be beneath, if you listen to the commandments of **Yahuah** your **Elohim** which I command you today, to observe and to do, and shall not turn away from any of the words which I command you today, to the right hand or to the left, to go after other gods to serve them.

But it shall come to pass, if you will not listen to **Yahuah** your **Elohim**'s voice, to observe to do all his commandments and his statutes which I command you today, that all these curses will come on you and overtake you. You will be cursed in the city, and you will be cursed in the field. Your basket and your kneading trough will be cursed. The fruit of your body, the fruit of your ground, the increase

of your livestock, and the young of your flock will be cursed. You will be cursed when you come in, and you will be cursed when you go out. **Yahuah** will send on you cursing, confusion, and rebuke in all that you put your hand to do, until you are destroyed and until you perish quickly, because of the evil of your doings, by which you have forsaken me. **Yahuah** will make the pestilence cling to you, until he has consumed you from off the land where you go in to possess it. **Yahuah** will strike you with consumption, with fever, with inflammation, with fiery heat, with the sword, with blight, and with mildew. They will pursue you until you perish. Your sky that is over your head will be bronze, and the earth that is under you will be iron. **Yahuah** will make the rain of your land powder and dust. It will come down on you from the sky, until you are destroyed. **Yahuah** will cause you to be struck before your enemies. You will go out one way against them, and will flee seven ways before them. You will be tossed back and forth among all the kingdoms of the earth. Your dead bodies will be food to all birds of the sky, and to the animals of the earth; and there will be no one to frighten them away. **Yahuah** will strike you with the boils of Egypt, with the tumors, with the scurvy, and with the itch, of which you can not be healed. **Yahuah** will strike you with madness, with blindness, and with astonishment of heart. You will grope at noonday, as the blind gropes in darkness, and you shall not prosper in your ways. You will only be oppressed and robbed always, and there will be no one to save you. You will betroth a wife, and another man shall lie with her. You will build a house, and you won't dwell in it. You will plant a vineyard, and not use its fruit. Your ox will be slain before your eyes, and you will not eat any of it. Your donkey will be violently taken away from before your face, and will not be restored to you. Your sheep will be given to your enemies, and you will have no one to save you. Your sons and your daughters will be given to another people. Your eyes will look, and fail with longing for them all day long. There will be no power in your hand. A nation which you don't know will eat the fruit of your ground and all of your work. You will only be oppressed and crushed always, so that the sights that you see with your eyes will drive you mad. **Yahuah** will strike you in the knees and in the legs with a sore boil, of which you cannot be healed, from the sole of your foot to the crown of your head. **Yahuah** will bring you, and your king whom you will set over yourselves, to a nation that you have not known, you nor your fathers. There you will serve other gods of wood and stone. You will become an astonishment, a proverb, and a byword among all the peoples where **Yahuah** will lead you away. You will carry much seed out into the field, and will gather little in, for the locust will consume it. You will plant vineyards and dress them, but you will neither drink of the wine, nor harvest, because worms will eat them. You will have olive trees throughout all your borders, but you won't anoint yourself with the oil, for your olives will drop off. You will father sons and daughters, but they will not be yours, for they will go into captivity. Locusts will consume all of your trees and the fruit of your ground. The foreigner who is among you will mount up above you higher and higher, and you will come down lower and lower. He will lend to you, and you won't lend to him. He will be the head, and you will be the tail.

All these curses will come on you, and will pursue you and overtake you, until you are destroyed, because you didn't listen to **Yahuah** your **Elohim's** voice, to keep his commandments and his statutes which he commanded you. They will be for a sign and for a wonder to you and to your offspring forever. Because you didn't serve **Yahuah** your **Elohim** with joyfulness and with gladness of heart, by reason of the abundance of all things; therefore you will serve your enemies whom **Yahuah** sends against you, in hunger, in thirst, in nakedness, and in lack of all things. He will put an iron yoke on your neck until he has destroyed you. **Yahuah** will bring a nation against you from far, from the end of the earth, as the eagle flies: a nation whose language you will not understand, a nation of fierce facial expressions, that doesn't respect the elderly, nor show favor to the young. They will eat the fruit of your livestock and the fruit of your ground, until you are destroyed. They also

won't leave you grain, new wine, oil, the increase of your livestock, or the young of your flock, until they have caused you to perish. They will besiege you in all your gates until your high and fortified walls in which you trusted come down throughout all your land. They will besiege you in all your gates throughout all your land which **Yahuah** your **Elohim** has given you. You will eat the fruit of your own body, the flesh of your sons and of your daughters, whom **Yahuah** your **Elohim** has given you, in the siege and in the distress with which your enemies will distress you. The man who is tender among you, and very delicate, his eye will be evil toward his brother, toward the wife whom he loves, and toward the remnant of his children whom he has remaining, so that he will not give to any of them of the flesh of his children whom he will eat, because he has nothing left to him, in the siege and in the distress with which your enemy will distress you in all your gates. The tender and delicate woman among you, who would not venture to set the sole of her foot on the ground for delicateness and tenderness, her eye will be evil toward the husband that she loves, toward her son, toward her daughter, toward her young one who comes out from between her feet, and toward her children whom she bears; for she will eat them secretly for lack of all things in the siege and in the distress with which your enemy will distress you in your gates. If you will not observe to do all the words of this law that are written in this book, that you may fear this glorious and fearful name, YAHUAH your **Elohim**, then **Yahuah** will make your plagues and the plagues of your offspring fearful, even great plagues, and of long duration, and severe sicknesses, and of long duration. He will bring on you again all the diseases of Egypt, which you were afraid of; and they will cling to you. Also every sickness and every plague which is not written in the book of this law, **Yahuah** will bring them on you until you are destroyed. You will be left few in number, even though you were as the stars of the sky for multitude, because you didn't listen to **Yahuah** your **Elohim**'s voice. It will happen that as **Yahuah** rejoiced over you to do you good, and to multiply you, so **Yahuah** will rejoice over you to cause you to perish and to destroy you. You will be plucked from the land that you are going in to possess. **Yahuah** will scatter you among all peoples, from one end of the earth to the other end of the earth. There you will serve other gods which you have not known, you nor your fathers, even wood and stone. Among these nations you will find no ease, and there will be no rest for the sole of your foot; but **Yahuah** will give you there a trembling heart, failing of eyes, and pining of soul. Your life will hang in doubt before you. You will be afraid night and day, and will have no assurance of your life. In the morning you will say, "I wish it were evening!" and at evening you will say, "I wish it were morning!" for the fear of your heart which you will fear, and for the sights which your eyes will see. **Yahuah** will bring you into Egypt again with ships, by the way of which I told to you that you would never see it again. There you will offer yourselves to your enemies for male and female slaves, and nobody will buy you.

These are the words of the covenant which **Yahuah** commanded Moses to make with the children of Israel in the land of Moab, in addition to the covenant which he made with them in Horeb. Moses called to all Israel, and said to them:

Your eyes have seen all that **Yahuah** did in the land of Egypt to Pharaoh, and to all his servants, and to all his land; the great trials which your eyes saw, the signs, and those great wonders. But **Yahuah** has not given you a heart to know, eyes to see, and ears to hear, to this day. I have led you forty years in the wilderness. Your clothes have not grown old on you, and your sandals have not grown old on your feet. You have not eaten bread, neither have you drunk wine or strong drink, that you may know that I am **Yahuah** your **Elohim**. When you came to this place, Sihon the king of Heshbon and Og the king of Bashan came out against us to battle, and we struck them. We took their land, and gave it for an inheritance to the Reubenites, and to the Gadites, and to the half-tribe of the Manassites. Therefore keep the words of this covenant and do them, that you may prosper in all that

you do. All of you stand today in the presence of **Yahuah** your **Elohim**: your heads, your tribes, your elders, and your officers, even all the men of Israel, your little ones, your wives, and the foreigners who are in the middle of your camps, from the one who cuts your wood to the one who draws your water, that you may enter into the covenant of **Yahuah** your **Elohim**, and into his oath, which **Yahuah** your **Elohim** makes with you today, that he may establish you today as his people, and that he may be your **Elohim**, as he spoke to you and as he swore to your fathers, to Abraham, to Isaac, and to Jacob. Neither do I make this covenant and this oath with you only, but with those who stand here with us today before **Yahuah** our **Elohim**, and also with those who are not here with us today (for you know how we lived in the land of Egypt, and how we came through the middle of the nations through which you passed; and you have seen their abominations and their idols of wood, stone, silver, and gold, which were among them); lest there should be among you man, woman, family, or tribe whose heart turns away today from **Yahuah** our **Elohim**, to go to serve the gods of those nations; lest there should be among you a root that produces bitter poison; and it happen, when he hears the words of this curse, that he bless himself in his heart, saying, "I shall have peace, though I walk in the stubbornness of my heart," to destroy the moist with the dry. **Yahuah** will not pardon him, but then **Yahuah**'s anger and his jealousy will smoke against that man, and all the curse that is written in this book will fall on him, and **Yahuah** will blot out his name from under the sky. **Yahuah** will set him apart for evil out of all the tribes of Israel, according to all the curses of the covenant written in this book of the law.

The generation to come--your children who will rise up after you, and the foreigner who will come from a far land--will say, when they see the plagues of that land, and the sicknesses with which **Yahuah** has made it sick, that all of its land is sulfur, salt, and burning, that it is not sown, doesn't produce, nor does any grass grow in it, like the overthrow of Sodom, Gomorrah, Admah, and Zeboiim, which **Yahuah** overthrew in his anger, and in his wrath. Even all the nations will say, "Why has **Yahuah** done this to this land? What does the heat of this great anger mean?"

Then men will say, "Because they abandoned the covenant of **Yahuah**, the **Elohim** of their fathers, which he made with them when he brought them out of the land of Egypt, and went and served other gods and worshiped them, gods that they didn't know and that he had not given to them. Therefore **Yahuah**'s anger burned against this land, to bring on it all the curses that are written in this book. **Yahuah** rooted them out of their land in anger, in wrath, and in great indignation, and thrust them into another land, as it is today."

The secret things belong to **Yahuah** our **Elohim**; but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.

It shall happen, when all these things have come on you, the blessing and the curse, which I have set before you, and you shall call them to mind among all the nations where **Yahuah** your **Elohim** has driven you, and return to **Yahuah** your **Elohim** and obey his voice according to all that I command you today, you and your children, with all your heart and with all your soul, that then **Yahuah** your **Elohim** will release you from captivity, have compassion on you, and will return and gather you from all the peoples where **Yahuah** your **Elohim** has scattered you. If your outcasts are in the uttermost parts of the heavens, from there **Yahuah** your **Elohim** will gather you, and from there he will bring you back. **Yahuah** your **Elohim** will bring you into the land which your fathers possessed, and you will possess it. He will do you good, and increase your numbers more than your fathers. **Yahuah** your **Elohim** will circumcise your heart, and the heart of your offspring, to love **Yahuah** your **Elohim** with all your heart and with all your soul, that you may live. **Yahuah** your

Elohim will put all these curses on your enemies and on those who hate you, who persecuted you. You shall return and obey **Yahuah**'s voice, and do all his commandments which I command you today. **Yahuah** your **Elohim** will make you prosperous in all the work of your hand, in the fruit of your body, in the fruit of your livestock, and in the fruit of your ground, for good; for **Yahuah** will again rejoice over you for good, as he rejoiced over your fathers, if you will obey **Yahuah** your **Elohim**'s voice, to keep his commandments and his statutes which are written in this book of the law; if you turn to **Yahuah** your **Elohim** with all your heart and with all your soul.

For this commandment which I command you today is not too hard for you or too distant. It is not in heaven, that you should say, "Who will go up for us to heaven, bring it to us, and proclaim it to us, that we may do it?" Neither is it beyond the sea, that you should say, "Who will go over the sea for us, bring it to us, and proclaim it to us, that we may do it?" But the word is very near to you, in your mouth and in your heart, that you may do it. Behold, I have set before you today life and prosperity, and death and evil. For I command you today to love **Yahuah** your **Elohim**, to walk in his ways and to keep his commandments, his statutes, and his ordinances, that you may live and multiply, and that **Yahuah** your **Elohim** may bless you in the land where you go in to possess it. But if your heart turns away, and you will not hear, but are drawn away and worship other gods, and serve them, I declare to you today that you will surely perish. You will not prolong your days in the land where you pass over the Jordan to go in to possess it. I call heaven and earth to witness against you today that I have set before you life and death, the blessing and the curse. Therefore choose life, that you may live, you and your descendants, to love **Yahuah** your **Elohim**, to obey his voice, and to cling to him; for he is your life, and the length of your days, that you may dwell in the land which **Yahuah** swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.

Moses went and spoke these words to all Israel. He said to them, "I am one hundred twenty years old today. I can no more go out and come in. **Yahuah** has said to me, 'You shall not go over this Jordan.' **Yahuah** your **Elohim** himself will go over before you. He will destroy these nations from before you, and you shall dispossess them. Joshua will go over before you, as **Yahuah** has spoken. **Yahuah** will do to them as he did to Sihon and to Og, the kings of the Amorites, and to their land, when he destroyed them. **Yahuah** will deliver them up before you, and you shall do to them according to all the commandment which I have commanded you. Be strong and courageous. Don't be afraid or scared of them; for **Yahuah** your **Elohim** himself is who goes with you. He will not fail you nor forsake you."

Moses called to Joshua, and said to him in the sight of all Israel, "Be strong and courageous, for you shall go with this people into the land which **Yahuah** has sworn to their fathers to give them; and you shall cause them to inherit it. **Yahuah** himself is who goes before you. He will be with you. He will not fail you nor forsake you. Don't be afraid. Don't be discouraged."

Moses wrote this law and delivered it to the priests the sons of Levi, who bore the ark of **Yahuah**'s covenant, and to all the elders of Israel. Moses commanded them, saying, "At the end of every seven years, in the set time of the year of release, in the feast of booths, when all Israel has come to appear before **Yahuah** your **Elohim** in the place which he will choose, you shall read this law before all Israel in their hearing. Assemble the people, the men and the women and the little ones, and the foreigners who are within your gates, that they may hear, learn, fear **Yahuah** your **Elohim**, and observe to do all the words of this law, and that their children, who have not known, may hear and learn to fear **Yahuah** your **Elohim**, as long as you live in the land where you go over the Jordan to possess it."

Yahuah said to Moses, "Behold, your days approach that you must die. Call Joshua, and present yourselves in the Tent of Meeting, that I may commission him."

Moses and Joshua went, and presented themselves in the Tent of Meeting.

Yahuah appeared in the Tent in a pillar of cloud, and the pillar of cloud stood over the Tent's door. **Yahuah** said to Moses, "Behold, you shall sleep with your fathers. This people will rise up and play the prostitute after the strange gods of the land where they go to be among them, and will forsake me and break my covenant which I have made with them. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall come on them; so that they will say in that day, 'Haven't these evils come on us because our **Elohim** is not among us?' I will surely hide my face in that day for all the evil which they have done, in that they have turned to other gods.

"Now therefore write this song for yourselves, and teach it to the children of Israel. Put it in their mouths, that this song may be a witness for me against the children of Israel. For when I have brought them into the land which I swore to their fathers, flowing with milk and honey, and they have eaten and filled themselves, and grown fat, then they will turn to other gods, and serve them, and despise me, and break my covenant. It will happen, when many evils and troubles have come on them, that this song will testify before them as a witness; for it will not be forgotten out of the mouths of their descendants; for I know their ways and what they are doing today, before I have brought them into the land which I promised them."

So Moses wrote this song the same day, and taught it to the children of Israel.

He commissioned Joshua the son of Nun, and said, "Be strong and courageous; for you shall bring the children of Israel into the land which I swore to them. I will be with you."

When Moses had finished writing the words of this law in a book, until they were finished, Moses commanded the Levites, who bore the ark of **Yahuah**'s covenant, saying, "Take this book of the law, and put it by the side of the ark of **Yahuah** your **Elohim**'s covenant, that it may be there for a witness against you. For I know your rebellion and your stiff neck. Behold, while I am yet alive with you today, you have been rebellious against **Yahuah**. How much more after my death? Assemble to me all the elders of your tribes and your officers, that I may speak these words in their ears, and call heaven and earth to witness against them. For I know that after my death you will utterly corrupt yourselves, and turn away from the way which I have commanded you; and evil will happen to you in the latter days, because you will do that which is evil in **Yahuah**'s sight, to provoke him to anger through the work of your hands."

Moses spoke in the ears of all the assembly of Israel the words of this song, until they were finished.

Moses came and spoke all the words of this song in the ears of the people, he and Joshua the son of Nun. Moses finished reciting all these words to all Israel. He said to them, "Set your heart to all the words which I testify to you today, which you shall command your children to observe to do, all the words of this law. For it is no vain thing for you, because it is your life, and through this thing you shall prolong your days in the land, where you go over the Jordan to possess it."

Yahuah spoke to Moses that same day, saying, "Go up into this mountain of Abarim, to Mount Nebo, which is in the land of Moab, that is across from Jericho; and see the land of Canaan, which I give to the children of Israel for a possession. Die on the mountain where you go up, and be gathered

to your people, as Aaron your brother died on Mount Hor, and was gathered to his people; because you trespassed against me among the children of Israel at the waters of Meribah of Kadesh, in the wilderness of Zin; because you didn't uphold my holiness among the children of Israel. For you shall see the land from a distance; but you shall not go there into the land which I give the children of Israel."

This is the blessing with which Moses the man of **Elohim** blessed the children of Israel before his death. He said,

This is for Judah. He said,

About Levi he said,

About Benjamin he said,

About Joseph he said,

About Zebulun he said,

About Gad he said,

About Dan he said,

About Naphtali he said,

About Asher he said,

Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, that is opposite Jericho. **Yahuah** showed him all the land of Gilead to Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, to the Western Sea, and the south, and the Plain of the valley of Jericho the city of palm trees, to Zoar. **Yahuah** said to him, "This is the land which I swore to Abraham, to Isaac, and to Jacob, saying, 'I will give it to your offspring.' I have caused you to see it with your eyes, but you shall not go over there."

So Moses the servant of **Yahuah** died there in the land of Moab, according to **Yahuah**'s word. He buried him in the valley in the land of Moab opposite Beth Peor, but no man knows where his tomb is to this day. Moses was one hundred twenty years old when he died. His eye was not dim, nor his strength gone. The children of Israel wept for Moses in the plains of Moab thirty days, until the days of weeping in the mourning for Moses were ended. Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him. The children of Israel listened to him, and did as **Yahuah** commanded Moses. Since then, there has not arisen a prophet in Israel like Moses, whom **Yahuah** knew face to face, in all the signs and the wonders which **Yahuah** sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and in all the mighty hand, and in all the awesome deeds, which Moses did in the sight of all Israel.

JOSHUA

Now after the death of Moses the servant of **Yahuah**, **Yahuah** spoke to Joshua the son of Nun, Moses' servant, saying, "Moses my servant is dead. Now therefore arise, go across this Jordan, you and all these people, to the land which I am giving to them, even to the children of Israel. I have given you every place that the sole of your foot will tread on, as I told Moses. From the wilderness and this Lebanon even to the great river, the river Euphrates, all the land of the Hittites, and to the great sea toward the going down of the sun, shall be your border. No man will be able to stand before you all the days of your life. As I was with Moses, so I will be with you. I will not fail you nor forsake you.

"Be strong and courageous; for you shall cause this people to inherit the land which I swore to their fathers to give them. Only be strong and very courageous. Be careful to observe to do according to all the law which Moses my servant commanded you. Don't turn from it to the right hand or to the left, that you may have good success wherever you go. This book of the law shall not depart from your mouth, but you shall meditate on it day and night, that you may observe to do according to all that is written in it; for then you shall make your way prosperous, and then you shall have good success. Haven't I commanded you? Be strong and courageous. Don't be afraid. Don't be dismayed, for **Yahuah** your **Elohim** is with you wherever you go."

Then Joshua commanded the officers of the people, saying, "Pass through the middle of the camp, and command the people, saying, 'Prepare food; for within three days you are to pass over this Jordan, to go in to possess the land which **Yahuah** your **Elohim** gives you to possess.' "

Joshua spoke to the Reubenites, and to the Gadites, and to the half-tribe of Manasseh, saying, "Remember the word which Moses the servant of **Yahuah** commanded you, saying, '**Yahuah** your **Elohim** gives you rest, and will give you this land. Your wives, your little ones, and your livestock shall live in the land which Moses gave you beyond the Jordan; but you shall pass over before your brothers armed, all the mighty men of valor, and shall help them until **Yahuah** has given your brothers rest, as he has given you, and they have also possessed the land which **Yahuah** your **Elohim** gives them. Then you shall return to the land of your possession and possess it, which Moses the servant of **Yahuah** gave you beyond the Jordan toward the sunrise.' "

They answered Joshua, saying, "All that you have commanded us we will do, and wherever you send us we will go. Just as we listened to Moses in all things, so will we listen to you. Only may **Yahuah** your **Elohim** be with you, as he was with Moses. Whoever rebels against your commandment, and doesn't listen to your words in all that you command him shall himself be put to death. Only be strong and courageous."

Joshua the son of Nun secretly sent two men out of Shittim as spies, saying, "Go, view the land, including Jericho." They went and came into the house of a prostitute whose name was Rahab, and slept there.

The king of Jericho was told, "Behold, men of the children of Israel came in here tonight to spy out the land."

Jericho's king sent to Rahab, saying, "Bring out the men who have come to you, who have entered into your house; for they have come to spy out all the land."

The woman took the two men and hid them. Then she said, "Yes, the men came to me, but I didn't

know where they came from. About the time of the shutting of the gate, when it was dark, the men went out. Where the men went, I don't know. Pursue them quickly. You may catch up with them." But she had brought them up to the roof, and hidden them under the stalks of flax which she had laid in order on the roof. The men pursued them along the way to the fords of the Jordan River. As soon as those who pursued them had gone out, they shut the gate. Before they had lain down, she came up to them on the roof. She said to the men, "I know that **Yahuah** has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you. For we have heard how **Yahuah** dried up the water of the Red Sea before you, when you came out of Egypt; and what you did to the two kings of the Amorites, who were beyond the Jordan, to Sihon and to Og, whom you utterly destroyed. As soon as we had heard it, our hearts melted, and there wasn't any more spirit in any man, because of you: for **Yahuah** your **Elohim**, he is **Elohim** in heaven above, and on earth beneath. Now therefore, please swear to me by **Yahuah**, since I have dealt kindly with you, that you also will deal kindly with my father's house, and give me a true sign; and that you will save alive my father, my mother, my brothers, and my sisters, and all that they have, and will deliver our lives from death."

The men said to her, "Our life for yours, if you don't talk about this business of ours; and it shall be, when **Yahuah** gives us the land, that we will deal kindly and truly with you."

Then she let them down by a cord through the window; for her house was on the side of the wall, and she lived on the wall. She said to them, "Go to the mountain, lest the pursuers find you. Hide yourselves there three days, until the pursuers have returned. Afterward, you may go your way."

The men said to her, "We will be guiltless of this your oath which you've made us to swear. Behold, when we come into the land, tie this line of scarlet thread in the window which you used to let us down. Gather to yourself into the house your father, your mother, your brothers, and all your father's household. It shall be that whoever goes out of the doors of your house into the street, his blood will be on his head, and we will be guiltless. Whoever is with you in the house, his blood shall be on our head, if any hand is on him. But if you talk about this business of ours, then we shall be guiltless of your oath which you've made us to swear."

She said, "Let it be as you have said." She sent them away, and they departed. Then she tied the scarlet line in the window.

They went and came to the mountain, and stayed there three days, until the pursuers had returned. The pursuers sought them all along the way, but didn't find them. Then the two men returned, descended from the mountain, crossed the river, and came to Joshua the son of Nun. They told him all that had happened to them. They said to Joshua, "Truly **Yahuah** has delivered all the land into our hands. Moreover, all the inhabitants of the land melt away before us."

Joshua got up early in the morning; and they moved from Shittim and came to the Jordan, he and all the children of Israel. They camped there before they crossed over. After three days, the officers went through the middle of the camp; and they commanded the people, saying, "When you see the ark of **Yahuah** your **Elohim's** covenant, and the Levitical priests bearing it, then leave your place and follow it. Yet there shall be a space between you and it of about two thousand cubits by measure--don't come closer to it--that you may know the way by which you must go; for you have not passed this way before."

Joshua said to the people, "Sanctify yourselves; for tomorrow **Yahuah** will do wonders among you."

Joshua spoke to the priests, saying, "Take up the ark of the covenant, and cross over before the people." They took up the ark of the covenant, and went before the people.

Yahuah said to Joshua, "Today I will begin to magnify you in the sight of all Israel, that they may know that as I was with Moses, so I will be with you. You shall command the priests who bear the ark of the covenant, saying, 'When you come to the brink of the waters of the Jordan, you shall stand still in the Jordan.' "

Joshua said to the children of Israel, "Come here, and hear the words of **Yahuah** your **Elohim**." Joshua said, "By this you shall know that the living **Elohim** is among you, and that he will without fail drive the Canaanite, the Hittite, the Hivite, the Perizzite, the Girgashite, the Amorite, and the Jebusite out from before you. Behold, the ark of the covenant of **Yahuah** of all the earth passes over before you into the Jordan. Now therefore take twelve men out of the tribes of Israel, for every tribe a man. It shall be that when the soles of the feet of the priests who bear the ark of **Yahuah**, **Yahuah** of all the earth, rest in the waters of the Jordan, that the waters of the Jordan will be cut off. The waters that come down from above shall stand in one heap."

When the people moved from their tents to pass over the Jordan, the priests who bore the ark of the covenant being before the people, and when those who bore the ark had come to the Jordan, and the feet of the priests who bore the ark had dipped in the edge of the water (for the Jordan overflows all its banks all the time of harvest), the waters which came down from above stood, and rose up in one heap a great way off, at Adam, the city that is beside Zarethan; and those that went down toward the sea of the Arabah, even the Salt Sea, were wholly cut off. Then the people passed over near Jericho. The priests who bore the ark of **Yahuah**'s covenant stood firm on dry ground in the middle of the Jordan; and all Israel crossed over on dry ground, until all the nation had passed completely over the Jordan.

When all the nation had completely crossed over the Jordan, **Yahuah** spoke to Joshua, saying, "Take twelve men out of the people, a man out of every tribe, and command them, saying, 'Take from out of the middle of the Jordan, out of the place where the priests' feet stood firm, twelve stones, carry them over with you, and lay them down in the place where you'll camp tonight.' "

Then Joshua called the twelve men whom he had prepared of the children of Israel, a man out of every tribe. Joshua said to them, "Cross before the ark of **Yahuah** your **Elohim** into the middle of the Jordan, and each of you pick up a stone and put it on your shoulder, according to the number of the tribes of the children of Israel; that this may be a sign among you, that when your children ask in the future, saying, 'What do you mean by these stones?' then you shall tell them, 'Because the waters of the Jordan were cut off before the ark of **Yahuah**'s covenant. When it crossed over the Jordan, the waters of the Jordan were cut off. These stones shall be for a memorial to the children of Israel forever.' "

The children of Israel did as Joshua commanded, and took up twelve stones out of the middle of the Jordan, as **Yahuah** spoke to Joshua, according to the number of the tribes of the children of Israel. They carried them over with them to the place where they camped, and laid them down there. Joshua set up twelve stones in the middle of the Jordan, in the place where the feet of the priests who bore the ark of the covenant stood; and they are there to this day. For the priests who bore the ark stood in the middle of the Jordan until everything was finished that **Yahuah** commanded Joshua to speak to the people, according to all that Moses commanded Joshua; and the people hurried and passed over. When all the people had completely crossed over, **Yahuah**'s ark crossed over with the

priests in the presence of the people.

The children of Reuben, and the children of Gad, and the half-tribe of Manasseh crossed over armed before the children of Israel, as Moses spoke to them. About forty thousand men, ready and armed for war, passed over before **Yahuah** to battle, to the plains of Jericho. On that day, **Yahuah** magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

Yahuah spoke to Joshua, saying, "Command the priests who bear the ark of the covenant, that they come up out of the Jordan."

Joshua therefore commanded the priests, saying, "Come up out of the Jordan!" When the priests who bore the ark of **Yahuah**'s covenant had come up out of the middle of the Jordan, and the soles of the priests' feet had been lifted up to the dry ground, the waters of the Jordan returned to their place, and went over all its banks, as before. The people came up out of the Jordan on the tenth day of the first month, and encamped in Gilgal, on the east border of Jericho.

Joshua set up those twelve stones, which they took out of the Jordan, in Gilgal. He spoke to the children of Israel, saying, "When your children ask their fathers in time to come, saying, 'What do these stones mean?' Then you shall let your children know, saying, 'Israel came over this Jordan on dry land. For **Yahuah** your **Elohim** dried up the waters of the Jordan from before you until you had crossed over, as **Yahuah** your **Elohim** did to the Red Sea, which he dried up from before us, until we had crossed over, that all the peoples of the earth may know that **Yahuah**'s hand is mighty, and that you may fear **Yahuah** your **Elohim** forever.' "

When all the kings of the Amorites, who were beyond the Jordan westward, and all the kings of the Canaanites, who were by the sea, heard how **Yahuah** had dried up the waters of the Jordan from before the children of Israel until we had crossed over, their heart melted, and there was no more spirit in them, because of the children of Israel. At that time, **Yahuah** said to Joshua, "Make flint knives, and circumcise again the sons of Israel the second time." Joshua made himself flint knives, and circumcised the sons of Israel at the hill of the foreskins. This is the reason Joshua circumcised them: all the people who came out of Egypt, who were males, even all the men of war, died in the wilderness along the way, after they came out of Egypt. For all the people who came out were circumcised; but all the people who were born in the wilderness along the way as they came out of Egypt had not been circumcised. For the children of Israel walked forty years in the wilderness until all the nation, even the men of war who came out of Egypt, were consumed, because they didn't listen to **Yahuah**'s voice. **Yahuah** swore to them that he wouldn't let them see the land which **Yahuah** swore to their fathers that he would give us, a land flowing with milk and honey. Their children, whom he raised up in their place, were circumcised by Joshua, for they were uncircumcised, because they had not circumcised them on the way. When they were done circumcising the whole nation, they stayed in their places in the camp until they were healed.

Yahuah said to Joshua, "Today I have rolled away the reproach of Egypt from you." Therefore the name of that place was called Gilgal to this day. The children of Israel encamped in Gilgal. They kept the Passover on the fourteenth day of the month at evening in the plains of Jericho. They ate unleavened cakes and parched grain of the produce of the land on the next day after the Passover, in the same day. The manna ceased on the next day, after they had eaten of the produce of the land. The children of Israel didn't have manna any more, but they ate of the fruit of the land of Canaan that year.

When Joshua was by Jericho, he lifted up his eyes and looked, and behold, a man stood in front of him with his sword drawn in his hand. Joshua went to him and said to him, "Are you for us, or for our enemies?"

He said, "No; but I have come now as commander of **Yahuah's** army."

Joshua fell on his face to the earth, and worshiped, and asked him, "What does my master say to his servant?"

The prince of **Yahuah's** army said to Joshua, "Take off your sandals, for the place on which you stand is holy." Joshua did so.

Now Jericho was tightly shut up because of the children of Israel. No one went out, and no one came in. **Yahuah** said to Joshua, "Behold, I have given Jericho into your hand, with its king and the mighty men of valor. All of your men of war shall march around the city, going around the city once. You shall do this six days. Seven priests shall bear seven trumpets of rams' horns before the ark. On the seventh day, you shall march around the city seven times, and the priests shall blow the trumpets. It shall be that when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, all the people shall shout with a great shout; and the city wall shall fall down flat, and the people shall go up, every man straight in front of him."

Joshua the son of Nun called the priests, and said to them, "Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before **Yahuah's** ark."

They said to the people, "Advance! March around the city, and let the armed men pass on before **Yahuah's** ark."

It was so, that when Joshua had spoken to the people, the seven priests bearing the seven trumpets of rams' horns before **Yahuah** advanced and blew the trumpets, and the ark of **Yahuah's** covenant followed them. The armed men went before the priests who blew the trumpets, and the ark went after them. The trumpets sounded as they went.

Joshua commanded the people, saying, "You shall not shout nor let your voice be heard, neither shall any word proceed out of your mouth until the day I tell you to shout. Then you shall shout." So he caused **Yahuah's** ark to go around the city, circling it once. Then they came into the camp, and stayed in the camp. Joshua rose early in the morning, and the priests took up **Yahuah's** ark. The seven priests bearing the seven trumpets of rams' horns in front of **Yahuah's** ark went on continually, and blew the trumpets. The armed men went in front of them. The rear guard came after **Yahuah's** ark. The trumpets sounded as they went. The second day they marched around the city once, and returned into the camp. They did this six days.

On the seventh day, they rose early at the dawning of the day, and marched around the city in the same way seven times. On this day only they marched around the city seven times. At the seventh time, when the priests blew the trumpets, Joshua said to the people, "Shout, for **Yahuah** has given you the city! The city shall be devoted, even it and all that is in it, to **Yahuah**. Only Rahab the prostitute shall live, she and all who are with her in the house, because she hid the messengers that we sent. But as for you, only keep yourselves from what is devoted to destruction, lest when you have devoted it, you take of the devoted thing; so you would make the camp of Israel accursed and trouble it. But all the silver, gold, and vessels of bronze and iron are holy to **Yahuah**. They shall come into **Yahuah's** treasury."

So the people shouted and the priests blew the trumpets. When the people heard the sound of the trumpet, the people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight in front of him, and they took the city. They utterly destroyed all that was in the city, both man and woman, both young and old, and ox, sheep, and donkey, with the edge of the sword. Joshua said to the two men who had spied out the land, "Go into the prostitute's house, and bring the woman and all that she has out from there, as you swore to her." The young men who were spies went in, and brought out Rahab with her father, her mother, her brothers, and all that she had. They also brought out all of her relatives, and they set them outside of the camp of Israel. They burned the city with fire, and all that was in it. Only they put the silver, the gold, and the vessels of bronze and of iron into the treasury of **Yahuah's** house. But Rahab the prostitute, her father's household, and all that she had, Joshua saved alive. She lives in the middle of Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho.

Joshua commanded them with an oath at that time, saying, "Cursed is the man before **Yahuah** who rises up and builds this city Jericho. With the loss of his firstborn he will lay its foundation, and with the loss of his youngest son he will set up its gates." So **Yahuah** was with Joshua; and his fame was in all the land.

But the children of Israel committed a trespass in the devoted things; for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took some of the devoted things. Therefore **Yahuah's** anger burned against the children of Israel. Joshua sent men from Jericho to Ai, which is beside Beth Aven, on the east side of Bethel, and spoke to them, saying, "Go up and spy out the land."

The men went up and spied out Ai. They returned to Joshua, and said to him, "Don't let all the people go up, but let about two or three thousand men go up and strike Ai. Don't make all the people to toil there, for there are only a few of them." So about three thousand men of the people went up there, and they fled before the men of Ai. The men of Ai struck about thirty-six men of them. They chased them from before the gate even to Shebarim, and struck them at the descent. The hearts of the people melted, and became like water. Joshua tore his clothes, and fell to the earth on his face before **Yahuah's** ark until the evening, he and the elders of Israel; and they put dust on their heads. Joshua said, "Alas, **Yahuah**, why have you brought this people over the Jordan at all, to deliver us into the hand of the Amorites, to cause us to perish? I wish that we had been content and lived beyond the Jordan! Oh, **Yahuah**, what shall I say, after Israel has turned their backs before their enemies? For the Canaanites and all the inhabitants of the land will hear of it, and will surround us, and cut off our name from the earth. What will you do for your great name?"

Yahuah said to Joshua, "Get up! Why have you fallen on your face like that? Israel has sinned. Yes, they have even transgressed my covenant which I commanded them. Yes, they have even taken some of the devoted things, and have also stolen, and also deceived. They have even put it among their own stuff. Therefore the children of Israel can't stand before their enemies. They turn their backs before their enemies, because they have become devoted for destruction. I will not be with you any more, unless you destroy the devoted things from among you. Get up! Sanctify the people, and say, 'Sanctify yourselves for tomorrow, for **Yahuah**, the **Elohim** of Israel, says, "There is a devoted thing among you, Israel. You cannot stand before your enemies until you take away the devoted thing from among you." In the morning therefore you shall be brought near by your tribes. It shall be that the tribe which **Yahuah** selects shall come near by families. The family which **Yahuah** selects shall come near by households. The household which **Yahuah** selects shall come near man by man. It shall be, that he who is taken with the devoted thing shall be burned with fire, he and all that he has, because he has

transgressed **Yahuah**'s covenant, and because he has done a disgraceful thing in Israel.' "

So Joshua rose up early in the morning and brought Israel near by their tribes. The tribe of Judah was selected. He brought near the family of Judah, and he selected the family of the Zerahites. He brought near the family of the Zerahites man by man, and Zabdi was selected. He brought near his household man by man, and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was selected. Joshua said to Achan, "My son, please give glory to **Yahuah**, the **Elohim** of Israel, and make confession to him. Tell me now what you have done! Don't hide it from me!"

Achan answered Joshua, and said, "I have truly sinned against **Yahuah**, the **Elohim** of Israel, and this is what I have done. When I saw among the plunder a beautiful Babylonian robe, two hundred shekels of silver, and a wedge of gold weighing fifty shekels, then I coveted them and took them. Behold, they are hidden in the ground in the middle of my tent, with the silver under it."

So Joshua sent messengers, and they ran to the tent. Behold, it was hidden in his tent, with the silver under it. They took them from the middle of the tent, and brought them to Joshua and to all the children of Israel. They laid them down before **Yahuah**. Joshua, and all Israel with him, took Achan the son of Zerah, the silver, the robe, the wedge of gold, his sons, his daughters, his cattle, his donkeys, his sheep, his tent, and all that he had; and they brought them up to the valley of Achor. Joshua said, "Why have you troubled us? **Yahuah** will trouble you today." All Israel stoned him with stones, and they burned them with fire and stoned them with stones. They raised over him a great heap of stones that remains to this day. **Yahuah** turned from the fierceness of his anger. Therefore the name of that place was called "The valley of Achor" to this day.

Yahuah said to Joshua, "Don't be afraid, and don't be dismayed. Take all the warriors with you, and arise, go up to Ai. Behold, I have given into your hand the king of Ai, with his people, his city, and his land. You shall do to Ai and her king as you did to Jericho and her king, except you shall take its goods and its livestock for yourselves. Set an ambush for the city behind it."

So Joshua arose, with all the warriors, to go up to Ai. Joshua chose thirty thousand men, the mighty men of valor, and sent them out by night. He commanded them, saying, "Behold, you shall lie in ambush against the city, behind the city. Don't go very far from the city, but all of you be ready. I and all the people who are with me will approach the city. It shall happen, when they come out against us, as at the first, that we will flee before them. They will come out after us until we have drawn them away from the city; for they will say, 'They flee before us, like the first time.' So we will flee before them, and you shall rise up from the ambush, and take possession of the city; for **Yahuah** your **Elohim** will deliver it into your hand. It shall be, when you have seized the city, that you shall set the city on fire. You shall do this according to **Yahuah**'s word. Behold, I have commanded you."

Joshua sent them out; and they went to set up the ambush, and stayed between Bethel and Ai on the west side of Ai; but Joshua stayed among the people that night. Joshua rose up early in the morning, mustered the people, and went up, he and the elders of Israel, before the people to Ai. All the people, even the men of war who were with him, went up and came near, and came before the city and encamped on the north side of Ai. Now there was a valley between him and Ai. He took about five thousand men, and set them in ambush between Bethel and Ai, on the west side of the city. So they set the people, even all the army who was on the north of the city, and their ambush on the west of the city; and Joshua went that night into the middle of the valley. When the king of Ai saw it, they hurried and rose up early, and the men of the city went out against Israel to battle, he and all his people, at the time appointed, before the Arabah; but he didn't know that there was an ambush

against him behind the city. Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. All the people who were in the city were called together to pursue after them. They pursued Joshua, and were drawn away from the city. There was not a man left in Ai or Bethel who didn't go out after Israel. They left the city open, and pursued Israel.

Yahuah said to Joshua, "Stretch out the javelin that is in your hand toward Ai, for I will give it into your hand."

Joshua stretched out the javelin that was in his hand toward the city. The ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand and entered into the city and took it. They hurried and set the city on fire. When the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way. The people who fled to the wilderness turned back on the pursuers. When Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned back and killed the men of Ai. The others came out of the city against them, so they were in the middle of Israel, some on this side, and some on that side. They struck them, so that they let none of them remain or escape. They captured the king of Ai alive, and brought him to Joshua.

When Israel had finished killing all the inhabitants of Ai in the field, in the wilderness in which they pursued them, and they had all fallen by the edge of the sword until they were consumed, all Israel returned to Ai and struck it with the edge of the sword. All that fell that day, both of men and women, were twelve thousand, even all the people of Ai. For Joshua didn't draw back his hand, with which he stretched out the javelin, until he had utterly destroyed all the inhabitants of Ai. Israel took for themselves only the livestock and the goods of that city, according to **Yahuah's** word which he commanded Joshua. So Joshua burned Ai and made it a heap forever, even a desolation, to this day. He hanged the king of Ai on a tree until the evening. At sundown, Joshua commanded, and they took his body down from the tree and threw it at the entrance of the gate of the city, and raised a great heap of stones on it that remains to this day.

Then Joshua built an altar to **Yahuah**, the **Elohim** of Israel, on Mount Ebal, as Moses the servant of **Yahuah** commanded the children of Israel, as it is written in the book of the law of Moses: an altar of uncut stones, on which no one had lifted up any iron. They offered burnt offerings on it to **Yahuah** and sacrificed peace offerings. He wrote there on the stones a copy of Moses' law, which he wrote in the presence of the children of Israel. All Israel, with their elders, officers, and judges, stood on both sides of the ark before the Levitical priests, who carried the ark of **Yahuah's** covenant, the foreigner as well as the native; half of them in front of Mount Gerizim, and half of them in front of Mount Ebal, as Moses the servant of **Yahuah** had commanded at the first, that they should bless the people of Israel. Afterward he read all the words of the law, the blessing and the curse, according to all that is written in the book of the law. There was not a word of all that Moses commanded which Joshua didn't read before all the assembly of Israel, with the women, the little ones, and the foreigners who were among them.

When all the kings who were beyond the Jordan, in the hill country, and in the lowland, and on all the shore of the great sea in front of Lebanon, the Hittite, the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard of it they gathered themselves together to fight with Joshua and with Israel, with one accord. But when the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, they also resorted to a ruse, and went and made as if they had been ambassadors, and took old sacks on their donkeys, and old, torn-up and bound up wine skins, and old and patched sandals on their feet, and wore old garments. All the bread of their food supply was dry and moldy.

They went to Joshua at the camp at Gilgal, and said to him and to the men of Israel, "We have come from a far country. Now therefore make a covenant with us."

The men of Israel said to the Hivites, "What if you live among us? How could we make a covenant with you?"

They said to Joshua, "We are your servants."

Joshua said to them, "Who are you? Where do you come from?"

They said to him, "Your servants have come from a very far country because of the name of **Yahuah** your **Elohim**; for we have heard of his fame, all that he did in Egypt, and all that he did to the two kings of the Amorites who were beyond the Jordan, to Sihon king of Heshbon and to Og king of Bashan, who was at Ashtaroth. Our elders and all the inhabitants of our country spoke to us, saying, 'Take supplies in your hand for the journey, and go to meet them. Tell them, "We are your servants. Now make a covenant with us." ' This our bread we took hot for our supplies out of our houses on the day we went out to go to you; but now, behold, it is dry, and has become moldy. These wine skins, which we filled, were new; and behold, they are torn. These our garments and our sandals have become old because of the very long journey."

The men sampled their provisions, and didn't ask counsel from **Yahuah's** mouth. Joshua made peace with them, and made a covenant with them, to let them live. The princes of the congregation swore to them. At the end of three days after they had made a covenant with them, they heard that they were their neighbors, and that they lived among them. The children of Israel traveled and came to their cities on the third day. Now their cities were Gibeon, Chephirah, Beeroth, and Kiriath Jearim. The children of Israel didn't strike them, because the princes of the congregation had sworn to them by **Yahuah**, the **Elohim** of Israel. All the congregation murmured against the princes. But all the princes said to all the congregation, "We have sworn to them by **Yahuah**, the **Elohim** of Israel. Now therefore we may not touch them. We will do this to them, and let them live; lest wrath be on us, because of the oath which we swore to them." The princes said to them, "Let them live." So they became wood cutters and drawers of water for all the congregation, as the princes had spoken to them.

Joshua called for them, and he spoke to them, saying, "Why have you deceived us, saying, 'We are very far from you,' when you live among us? Now therefore you are cursed, and some of you will never fail to be slaves, both wood cutters and drawers of water for the house of my **Elohim**."

They answered Joshua, and said, "Because your servants were certainly told how **Yahuah** your **Elohim** commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you. Therefore we were very afraid for our lives because of you, and have done this thing. Now, behold, we are in your hand. Do to us as it seems good and right to you to do."

He did so to them, and delivered them out of the hand of the children of Israel, so that they didn't kill them. That day Joshua made them wood cutters and drawers of water for the congregation and for **Yahuah's** altar to this day, in the place which he should choose.

Now when Adoni-Zedek king of Jerusalem heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them, they were very afraid, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all its men were mighty. Therefore Adoni-Zedek king of Jerusalem sent to Hoham king of Hebron, Piram

king of Jarmuth, Japhia king of Lachish, and Debir king of Eglon, saying, "Come up to me and help me. Let's strike Gibeon; for they have made peace with Joshua and with the children of Israel." Therefore 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, gathered themselves together and went up, they and all their armies, and encamped against Gibeon, and made war against it. The men of Gibeon sent to Joshua at the camp at Gilgal, saying, "Don't abandon your servants! Come up to us quickly and save us! Help us; for all the kings of the Amorites that dwell in the hill country have gathered together against us."

So Joshua went up from Gilgal, he, and the whole army with him, including all the mighty men of valor. **Yahuah** said to Joshua, "Don't fear them, for I have delivered them into your hands. Not a man of them will stand before you."

Joshua therefore came to them suddenly. He marched from Gilgal all night. **Yahuah** confused them before Israel. He killed them with a great slaughter at Gibeon, and chased them by the way of the ascent of Beth Horon, and struck them to Azekah and to Makkedah. As they fled from before Israel, while they were at the descent of Beth Horon, **Yahuah** hurled down great stones from the sky on them to Azekah, and they died. There were more who died from the hailstones than those whom the children of Israel killed with the sword.

Then Joshua spoke to **Yahuah** in the day when **Yahuah** delivered up the Amorites before the children of Israel. He said in the sight of Israel, "Sun, stand still on Gibeon! You, moon, stop in the valley of Aijalon!"

The sun stood still, and the moon stayed, until the nation had avenged themselves of their enemies. Isn't this written in the book of Jashar? The sun stayed in the middle of the sky, and didn't hurry to go down about a whole day. There was no day like that before it or after it, that **Yahuah** listened to the voice of a man; for **Yahuah** fought for Israel.

Joshua returned, and all Israel with him, to the camp to Gilgal. These five kings fled, and hid themselves in the cave at Makkedah. Joshua was told, saying, "The five kings have been found, hidden in the cave at Makkedah."

Joshua said, "Roll large stones to cover the cave's entrance, and set men by it to guard them; but don't stay there. Pursue your enemies, and attack them from the rear. Don't allow them to enter into their cities; for **Yahuah** your **Elohim** has delivered them into your hand."

When Joshua and the children of Israel had finished killing them with a very great slaughter until they were consumed, and the remnant which remained of them had entered into the fortified cities, all the people returned to the camp to Joshua at Makkedah in peace. None moved his tongue against any of the children of Israel. Then Joshua said, "Open the cave entrance, and bring those five kings out of the cave to me."

They did so, and brought those five kings out of the cave to him: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. When they brought those kings out to Joshua, Joshua called for all the men of Israel, and said to the chiefs of the men of war who went with him, "Come near. Put your feet on the necks of these kings."

They came near, and put their feet on their necks.

Joshua said to them, "Don't be afraid, nor be dismayed. Be strong and courageous, for **Yahuah** will

do this to all your enemies against whom you fight."

Afterward Joshua struck them, put them to death, and hanged them on five trees. They were hanging on the trees until the evening. At the time of the going down of the sun, Joshua commanded, and they took them down off the trees, and threw them into the cave in which they had hidden themselves, and laid great stones on the mouth of the cave, which remain to this very day.

Joshua took Makkedah on that day, and struck it with the edge of the sword, with its king. He utterly destroyed it and all the souls who were in it. He left no one remaining. He did to the king of Makkedah as he had done to the king of Jericho.

Joshua passed from Makkedah, and all Israel with him, to Libnah, and fought against Libnah. **Yahuah** delivered it also, with its king, into the hand of Israel. He struck it with the edge of the sword, and all the souls who were in it. He left no one remaining in it. He did to its king as he had done to the king of Jericho.

Joshua passed from Libnah, and all Israel with him, to Lachish, and encamped against it, and fought against it. **Yahuah** delivered Lachish into the hand of Israel. He took it on the second day, and struck it with the edge of the sword, with all the souls who were in it, according to all that he had done to Libnah. Then Horam king of Gezer came up to help Lachish; and Joshua struck him and his people, until he had left him no one remaining.

Joshua passed from Lachish, and all Israel with him, to Eglon; and they encamped against it and fought against it. They took it on that day, and struck it with the edge of the sword. He utterly destroyed all the souls who were in it that day, according to all that he had done to Lachish.

Joshua went up from Eglon, and all Israel with him, to Hebron; and they fought against it. They took it, and struck it with the edge of the sword, with its king and all its cities, and all the souls who were in it. He left no one remaining, according to all that he had done to Eglon; but he utterly destroyed it, and all the souls who were in it.

Joshua returned, and all Israel with him, to Debir, and fought against it. He took it, with its king and all its cities. They struck them with the edge of the sword, and utterly destroyed all the souls who were in it. He left no one remaining. As he had done to Hebron, so he did to Debir, and to its king; as he had done also to Libnah, and to its king. So Joshua struck all the land, the hill country, the South, the lowland, the slopes, and all their kings. He left no one remaining, but he utterly destroyed all that breathed, as **Yahuah**, the **Elohim** of Israel, commanded. Joshua struck them from Kadesh Barnea even to Gaza, and all the country of Goshen, even to Gibeon. Joshua took all these kings and their land at one time because **Yahuah**, the **Elohim** of Israel, fought for Israel. Joshua returned, and all Israel with him, to the camp to Gilgal.

When Jabin king of Hazor heard of it, he sent to Jobab king of Madon, to the king of Shimron, to the king of Achshaph, and to the kings who were on the north, in the hill country, in the Arabah south of Chinneroth, in the lowland, and in the heights of Dor on the west, to the Canaanite on the east and on the west, the Amorite, the Hittite, the Perizzite, the Jebusite in the hill country, and the Hivite under Hermon in the land of Mizpah. They went out, they and all their armies with them, many people, even as the sand that is on the seashore in multitude, with very many horses and chariots. All these kings met together; and they came and encamped together at the waters of Merom, to fight with Israel.

Yahuah said to Joshua, "Don't be afraid because of them; for tomorrow at this time, I will deliver

them up all slain before Israel. You shall hamstring their horses and burn their chariots with fire."

So Joshua came suddenly, with all the warriors, against them by the waters of Merom, and attacked them. **Yahuah** delivered them into the hand of Israel, and they struck them, and chased them to great Sidon, and to Misrephoth Maim, and to the valley of Mizpah eastward. They struck them until they left them no one remaining. Joshua did to them as **Yahuah** told him. He hamstrung their horses and burned their chariots with fire. Joshua turned back at that time, and took Hazor, and struck its king with the sword: for Hazor used to be the head of all those kingdoms. They struck all the souls who were in it with the edge of the sword, utterly destroying them. There was no one left who breathed. He burned Hazor with fire. Joshua captured all the cities of those kings, with their kings, and he struck them with the edge of the sword, and utterly destroyed them; as Moses the servant of **Yahuah** commanded. But as for the cities that stood on their mounds, Israel burned none of them, except Hazor only. Joshua burned that. The children of Israel took all the plunder of these cities, with the livestock, as plunder for themselves; but every man they struck with the edge of the sword, until they had destroyed them. They didn't leave any who breathed.

As **Yahuah** commanded Moses his servant, so Moses commanded Joshua. Joshua did so. He left nothing undone of all that **Yahuah** commanded Moses. So Joshua captured all that land, the hill country, all the South, all the land of Goshen, the lowland, the Arabah, the hill country of Israel, and the lowland of the same; from Mount Halak, that goes up to Seir, even to Baal Gad in the valley of Lebanon under Mount Hermon. He took all their kings, struck them, and put them to death. Joshua made war a long time with all those kings. There was not a city that made peace with the children of Israel, except the Hivites, the inhabitants of Gibeon. They took all in battle. For it was of **Yahuah** to harden their hearts, to come against Israel in battle, that he might utterly destroy them, that they might have no favor, but that he might destroy them, as **Yahuah** commanded Moses. Joshua came at that time, and cut off the Anakim from the hill country, from Hebron, from Debir, from Anab, and from all the hill country of Judah, and from all the hill country of Israel: Joshua utterly destroyed them with their cities. There were none of the Anakim left in the land of the children of Israel. Only in Gaza, in Gath, and in Ashdod, did some remain. So Joshua took the whole land, according to all that **Yahuah** spoke to Moses; and Joshua gave it for an inheritance to Israel according to their divisions by their tribes. Then the land had rest from war.

Now these are the kings of the land, whom the children of Israel struck, and possessed their land beyond the Jordan toward the sunrise, from the valley of the Arnon to Mount Hermon, and all the Arabah eastward: Sihon king of the Amorites, who lived in Heshbon, and ruled from Aroer, which is on the edge of the valley of the Arnon, and the middle of the valley, and half Gilead, even to the river Jabbok, the border of the children of Ammon; and the Arabah to the sea of Chinneroth, eastward, and to the sea of the Arabah, even the Salt Sea, eastward, the way to Beth Jeshimoth; and on the south, under the slopes of Pisgah: and the border of Og king of Bashan, of the remnant of the Rephaim, who lived at Ashtaroth and at Edrei, and ruled in Mount Hermon, and in Salecah, and in all Bashan, to the border of the Geshurites and the Maacathites, and half Gilead, the border of Sihon king of Heshbon.

Moses the servant of **Yahuah** and the children of Israel struck them. Moses the servant of **Yahuah** gave it for a possession to the Reubenites, and the Gadites, and the half-tribe of Manasseh. These are the kings of the land whom Joshua and the children of Israel struck beyond the Jordan westward, from Baal Gad in the valley of Lebanon even to Mount Halak, that goes up to Seir. Joshua gave it to the tribes of Israel for a possession according to their divisions; in the hill country, and in the lowland, and in the Arabah, and in the slopes, and in the wilderness, and in the South; the Hittite, the

Amorite, and the Canaanite, the Perizzite, the Hivite, and the Jebusite:

Now Joshua was old and well advanced in years. **Yahuah** said to him, "You are old and advanced in years, and there remains yet very much land to be possessed.

"This is the land that still remains: all the regions of the Philistines, and all the Geshurites; from the Shihor, which is before Egypt, even to the border of Ekron northward, which is counted as Canaanite; the five lords of the Philistines; the Gazites, and the Ashdodites, the Ashkelonites, the Gittites, and the Ekronites; also the Avvim, on the south; all the land of the Canaanites, and Mearah that belongs to the Sidonians, to Aphek, to the border of the Amorites; and the land of the Gebalites, and all Lebanon, toward the sunrise, from Baal Gad under Mount Hermon to the entrance of Hamath; all the inhabitants of the hill country from Lebanon to Misrephoth Maim, even all the Sidonians. I will drive them out from before the children of Israel. Just allocate it to Israel for an inheritance, as I have commanded you. Now therefore divide this land for an inheritance to the nine tribes and the half-tribe of Manasseh." With him the Reubenites and the Gadites received their inheritance, which Moses gave them, beyond the Jordan eastward, even as Moses the servant of **Yahuah** gave them: from Aroer, that is on the edge of the valley of the Arnon, and the city that is in the middle of the valley, and all the plain of Medeba to Dibon; and all the cities of Sihon king of the Amorites, who reigned in Heshbon, to the border of the children of Ammon; and Gilead, and the border of the Geshurites and Maacathites, and all Mount Hermon, and all Bashan to Salecah; all the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei (who was left of the remnant of the Rephaim); for Moses attacked these, and drove them out. Nevertheless the children of Israel didn't drive out the Geshurites, nor the Maacathites: but Geshur and Maacath live within Israel to this day. Only he gave no inheritance to the tribe of Levi. The offerings of **Yahuah**, the **Elohim** of Israel, made by fire are his inheritance, as he spoke to him. Moses gave to the tribe of the children of Reuben according to their families. Their border was from Aroer, that is on the edge of the valley of the Arnon, and the city that is in the middle of the valley, and all the plain by Medeba; Heshbon, and all its cities that are in the plain; Dibon, Bamoth Baal, Beth Baal Meon, Jahaz, Kedemoth, Mephaath, Kiriathaim, Sibmah, Zereth Shagar in the mount of the valley, Beth Peor, the slopes of Pisgah, Beth Jeshimoth, all the cities of the plain, and all the kingdom of Sihon king of the Amorites, who reigned in Heshbon, whom Moses struck with the chiefs of Midian, Evi, Rekem, Zur, Hur, and Reba, the princes of Sihon, who lived in the land. The children of Israel also killed Balaam the son of Beor, the soothsayer, with the sword, among the rest of their slain.

The border of the children of Reuben was the bank of the Jordan. This was the inheritance of the children of Reuben according to their families, the cities and its villages.

Moses gave to the tribe of Gad, to the children of Gad, according to their families. Their border was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, to Aroer that is near Rabbah; and from Heshbon to Ramath Mizpeh, and Betonim; and from Mahanaim to the border of Debir; and in the valley, Beth Haram, Beth Nimrah, Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, the Jordan's bank, to the uttermost part of the sea of Chinnereth beyond the Jordan eastward. This is the inheritance of the children of Gad according to their families, the cities and its villages.

Moses gave an inheritance to the half-tribe of Manasseh. It was for the half-tribe of the children of Manasseh according to their families. Their border was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the villages of Jair, which are in Bashan, sixty cities. Half Gilead, Ashtaroth, and Edrei, the cities of the kingdom of Og in Bashan, were for the children of Machir the

son of Manasseh, even for the half of the children of Machir according to their families.

These are the inheritances which Moses distributed in the plains of Moab, beyond the Jordan at Jericho, eastward. But Moses gave no inheritance to the tribe of Levi. **Yahuah**, the **Elohim** of Israel, is their inheritance, as he spoke to them.

These are the inheritances which the children of Israel took in the land of Canaan, which Eleazar the priest, Joshua the son of Nun, and the heads of the fathers' houses of the tribes of the children of Israel, distributed to them, by the lot of their inheritance, as **Yahuah** commanded by Moses, for the nine tribes, and for the half-tribe. For Moses had given the inheritance of the two tribes and the half-tribe beyond the Jordan; but to the Levites he gave no inheritance among them. For the children of Joseph were two tribes, Manasseh and Ephraim. They gave no portion to the Levites in the land, except cities to dwell in, with their pasture lands for their livestock and for their property. The children of Israel did as **Yahuah** commanded Moses, and they divided the land.

Then the children of Judah came near to Joshua in Gilgal. Caleb the son of Jephunneh the Kenizzite said to him, "You know the thing that **Yahuah** spoke to Moses the man of **Elohim** concerning me and concerning you in Kadesh Barnea. I was forty years old when Moses the servant of **Yahuah** sent me from Kadesh Barnea to spy out the land. I brought him word again as it was in my heart. Nevertheless, my brothers who went up with me made the heart of the people melt; but I wholly followed **Yahuah** my **Elohim**. Moses swore on that day, saying, 'Surely the land where you walked shall be an inheritance to you and to your children forever, because you have wholly followed **Yahuah** my **Elohim**.'

"Now, behold, **Yahuah** has kept me alive, as he spoke, these forty-five years, from the time that **Yahuah** spoke this word to Moses, while Israel walked in the wilderness. Now, behold, I am eighty-five years old, today. As yet I am as strong today as I was in the day that Moses sent me. As my strength was then, even so is my strength now for war, to go out and to come in. Now therefore give me this hill country, of which **Yahuah** spoke in that day; for you heard in that day how the Anakim were there, and great and fortified cities. It may be that **Yahuah** will be with me, and I shall drive them out, as **Yahuah** said."

Joshua blessed him; and he gave Hebron to Caleb the son of Jephunneh for an inheritance. Therefore Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite to this day, because he followed **Yahuah**, the **Elohim** of Israel wholeheartedly. Now the name of Hebron before was Kiriath Arba, after the greatest man among the Anakim. Then the land had rest from war.

The lot for the tribe of the children of Judah according to their families was to the border of Edom, even to the wilderness of Zin southward, at the uttermost part of the south. Their south border was from the uttermost part of the Salt Sea, from the bay that looks southward; and it went out southward of the ascent of Akrabbim, and passed along to Zin, and went up by the south of Kadesh Barnea, and passed along by Hezron, went up to Addar, and turned toward Karka; and it passed along to Azmon, went out at the brook of Egypt; and the border ended at the sea. This shall be your south border. The east border was the Salt Sea, even to the end of the Jordan. The border of the north quarter was from the bay of the sea at the end of the Jordan. The border went up to Beth Hoglah, and passed along by the north of Beth Arabah; and the border went up to the stone of Bohan the son of Reuben. The border went up to Debir from the valley of Achor, and so northward, looking toward Gilgal, that faces the ascent of Adummim, which is on the south side of the river. The border passed along to the waters of En Shemesh, and ended at En Rogel. The border went up by the valley

of the son of Hinnom to the side of the Jebusite (also called Jerusalem) southward; and the border went up to the top of the mountain that lies before the valley of Hinnom westward, which is at the farthest part of the valley of Rephaim northward. The border extended from the top of the mountain to the spring of the waters of Nephtoah, and went out to the cities of Mount Ephron; and the border extended to Baalah (also called Kiriath Jearim); and the border turned about from Baalah westward to Mount Seir, and passed along to the side of Mount Jearim (also called Chesalon) on the north, and went down to Beth Shemesh, and passed along by Timnah; and the border went out to the side of Ekron northward; and the border extended to Shikkeron, and passed along to Mount Baalah, and went out at Jabneel; and the goings out of the border were at the sea. The west border was to the shore of the great sea. This is the border of the children of Judah according to their families.

He gave to Caleb the son of Jephunneh a portion among the children of Judah, according to the commandment of **Yahuah** to Joshua, even Kiriath Arba, named after the father of Anak (also called Hebron). Caleb drove out the three sons of Anak: Sheshai, and Ahiman, and Talmai, the children of Anak. He went up against the inhabitants of Debir: now the name of Debir before was Kiriath Sepher. Caleb said, "He who strikes Kiriath Sepher, and takes it, to him I will give Achsah my daughter as wife." Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter as wife. When she came, she had him ask her father for a field. She got off her donkey, and Caleb said, "What do you want?"

She said, "Give me a blessing. Because you have set me in the land of the South, give me also springs of water."

So he gave her the upper springs and the lower springs.

This is the inheritance of the tribe of the children of Judah according to their families. The farthest cities of the tribe of the children of Judah toward the border of Edom in the South were Kabzeel, Eder, Jagur, Kinah, Dimonah, Adadah, Kedesh, Hazor, Ithnan, Ziph, Telem, Bealoth, Hazor Hadattah, Kerioth Hezron (also called Hazor), Amam, Shema, Moladah, Hazar Gaddah, Heshmon, Beth Pelet, Hazar Shual, Beersheba, Biziothiah, Baalah, Iim, Ezem, Eltolad, Chesil, Hormah, Ziklag, Madmannah, Sansannah, Lebaoth, Shilhim, Ain, and Rimmon. All the cities are twenty-nine, with their villages.

As for the Jebusites, the inhabitants of Jerusalem, the children of Judah couldn't drive them out; but the Jebusites live with the children of Judah at Jerusalem to this day.

The lot came out for the children of Joseph from the Jordan at Jericho, at the waters of Jericho on the east, even the wilderness, going up from Jericho through the hill country to Bethel. It went out from Bethel to Luz, and passed along to the border of the Archites to Ataroth; and it went down westward to the border of the Japhletites, to the border of Beth Horon the lower, and on to Gezer; and ended at the sea.

The children of Joseph, Manasseh and Ephraim, took their inheritance. This was the border of the children of Ephraim according to their families. The border of their inheritance eastward was Ataroth Addar, to Beth Horon the upper. The border went out westward at Michmethath on the north. The border turned about eastward to Taanath Shiloh, and passed along it on the east of Janoah. It went down from Janoah to Ataroth, to Naarah, reached to Jericho, and went out at the Jordan. From Tappuah the border went along westward to the brook of Kanah; and ended at the sea. This is the inheritance of the tribe of the children of Ephraim according to their families; together with the cities which were set apart for the children of Ephraim in the middle of the inheritance of the children of Manasseh, all the cities with their villages. They didn't drive out the Canaanites who lived in Gezer;

but the Canaanites dwell in the territory of Ephraim to this day, and have become servants to do forced labor.

This was the lot for the tribe of Manasseh, for he was the firstborn of Joseph. As for Machir the firstborn of Manasseh, the father of Gilead, because he was a man of war, therefore he had Gilead and Bashan. So this was for the rest of the children of Manasseh according to their families: for the children of Abiezer, for the children of Helek, for the children of Asriel, for the children of Shechem, for the children of Hephher, and for the children of Shemida. These were the male children of Manasseh the son of Joseph according to their families. But Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters. These are the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah. They came to Eleazar the priest, and to Joshua the son of Nun, and to the princes, saying, "**Yahuah** commanded Moses to give us an inheritance among our brothers." Therefore according to the commandment of **Yahuah** he gave them an inheritance among the brothers of their father. Ten parts fell to Manasseh, in addition to the land of Gilead and Bashan, which is beyond the Jordan; because the daughters of Manasseh had an inheritance among his sons. The land of Gilead belonged to the rest of the sons of Manasseh. The border of Manasseh was from Asher to Michmethath, which is before Shechem. The border went along to the right hand, to the inhabitants of En Tappuah. The land of Tappuah belonged to Manasseh; but Tappuah on the border of Manasseh belonged to the children of Ephraim. The border went down to the brook of Kanah, southward of the brook. These cities belonged to Ephraim among the cities of Manasseh. The border of Manasseh was on the north side of the brook, and ended at the sea. Southward it was Ephraim's, and northward it was Manasseh's, and the sea was his border. They reached to Asher on the north, and to Issachar on the east. Manasseh had three heights in Issachar, in Asher Beth Shean and its towns, and Ibleam and its towns, and the inhabitants of Dor and its towns, and the inhabitants of Endor and its towns, and the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns. Yet the children of Manasseh couldn't drive out the inhabitants of those cities; but the Canaanites would dwell in that land.

When the children of Israel had grown strong, they put the Canaanites to forced labor, and didn't utterly drive them out. The children of Joseph spoke to Joshua, saying, "Why have you given me just one lot and one part for an inheritance, since we are a numerous people, because **Yahuah** has blessed us so far?"

Joshua said to them, "If you are a numerous people, go up to the forest, and clear land for yourself there in the land of the Perizzites and of the Rephaim; since the hill country of Ephraim is too narrow for you."

The children of Joseph said, "The hill country is not enough for us. All the Canaanites who dwell in the land of the valley have chariots of iron, both those who are in Beth Shean and its towns, and those who are in the valley of Jezreel."

Joshua spoke to the house of Joseph, that is, to Ephraim and to Manasseh, saying, "You are a numerous people, and have great power. You shall not have one lot only; but the hill country shall be yours. Although it is a forest, you shall cut it down, and it's farthest extent shall be yours; for you shall drive out the Canaanites, though they have chariots of iron, and though they are strong."

The whole congregation of the children of Israel assembled themselves together at Shiloh, and set up the Tent of Meeting there. The land was subdued before them. Seven tribes remained among the children of Israel, which had not yet divided their inheritance. Joshua said to the children of Israel,

"How long will you neglect to go in to possess the land, which **Yahuah**, the **Elohim** of your fathers, has given you? Appoint for yourselves three men from each tribe. I will send them, and they shall arise, walk through the land, and describe it according to their inheritance; then they shall come to me. They shall divide it into seven portions. Judah shall live in his borders on the south, and the house of Joseph shall live in their borders on the north. You shall survey the land into seven parts, and bring the description here to me; and I will cast lots for you here before **Yahuah** our **Elohim**. However, the Levites have no portion among you; for the priesthood of **Yahuah** is their inheritance. Gad, Reuben, and the half-tribe of Manasseh have received their inheritance east of the Jordan, which Moses the servant of **Yahuah** gave them."

The men arose and went. Joshua commanded those who went to survey the land, saying, "Go walk through the land, survey it, and come again to me. I will cast lots for you here before **Yahuah** in Shiloh."

The men went and passed through the land, and surveyed it by cities into seven portions in a book. They came to Joshua to the camp at Shiloh. Joshua cast lots for them in Shiloh before **Yahuah**. There Joshua divided the land to the children of Israel according to their divisions.

The lot of the tribe of the children of Benjamin came up according to their families. The border of their lot went out between the children of Judah and the children of Joseph. Their border on the north quarter was from the Jordan. The border went up to the side of Jericho on the north, and went up through the hill country westward. It ended at the wilderness of Beth Aven. The border passed along from there to Luz, to the side of Luz (also called Bethel), southward. The border went down to Ataroth Addar, by the mountain that lies on the south of Beth Horon the lower. The border extended, and turned around on the west quarter southward, from the mountain that lies before Beth Horon southward; and ended at Kiriath Baal (also called Kiriath Jearim), a city of the children of Judah. This was the west quarter. The south quarter was from the farthest part of Kiriath Jearim. The border went out westward, and went out to the spring of the waters of Nephtoah. The border went down to the farthest part of the mountain that lies before the valley of the son of Hinnom, which is in the valley of Rephaim northward. It went down to the valley of Hinnom, to the side of the Jebusite southward, and went down to En Rogel. It extended northward, went out at En Shemesh, and went out to Geliloth, which is opposite the ascent of Adummim. It went down to the stone of Bohan the son of Reuben. It passed along to the side opposite the Arabah northward, and went down to the Arabah. The border passed along to the side of Beth Hoglah northward; and the border ended at the north bay of the Salt Sea, at the south end of the Jordan. This was the south border. The Jordan was its border on the east quarter. This was the inheritance of the children of Benjamin, by the borders around it, according to their families. Now the cities of the tribe of the children of Benjamin according to their families were Jericho, Beth Hoglah, Emek Keziz, Beth Arabah, Zemaraim, Bethel, Avvim, Parah, Ophrah, Chephar Ammoni, Ophni, and Geba; twelve cities with their villages. Gibeon, Ramah, Beeroth, Mizpeh, Chephirah, Mozah, Rekem, Irpeel, Taralah, Zelah, Eleph, the Jebusite (also called Jerusalem), Gibeath, and Kiriath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

The second lot came out for Simeon, even for the tribe of the children of Simeon according to their families. Their inheritance was in the middle of the inheritance of the children of Judah. They had for their inheritance Beersheba (or Sheba), Moladah, Hazar Shual, Balah, Ezem, Eltolad, Bethul, Hormah, Ziklag, Beth Marcaboth, Hazar Susah, Beth Lebaoth, and Sharuhem; thirteen cities with their villages; Ain, Rimmon, Ether, and Ashan; four cities with their villages; and all the villages that

were around these cities to Baalath Beer, Ramah of the South. This is the inheritance of the tribe of the children of Simeon according to their families. Out of the part of the children of Judah was the inheritance of the children of Simeon; for the portion of the children of Judah was too much for them. Therefore the children of Simeon had inheritance in the middle of their inheritance.

The third lot came up for the children of Zebulun according to their families. The border of their inheritance was to Sarid. Their border went up westward, even to Maralah, and reached to Dabbesheth. It reached to the brook that is before Jokneam. It turned from Sarid eastward toward the sunrise to the border of Chisloth Tabor. It went out to Daberath, and went up to Japhia. From there it passed along eastward to Gath Hepher, to Ethkazin; and it went out at Rimmon which stretches to Neah. The border turned around it on the north to Hannathon; and it ended at the valley of Iphtah El; Kattath, Nahalal, Shimron, Idalah, and Bethlehem: twelve cities with their villages. This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

The fourth lot came out for Issachar, even for the children of Issachar according to their families. Their border was to Jezreel, Chesulloth, Shunem, Hapharaim, Shion, Anaharath, Rabbith, Kishion, Ebez, Remeth, Engannim, En Haddah, and Beth Pазzez. The border reached to Tabor, Shahazumah, and Beth Shemesh. Their border ended at the Jordan: sixteen cities with their villages. This is the inheritance of the tribe of the children of Issachar according to their families, the cities with their villages.

The fifth lot came out for the tribe of the children of Asher according to their families. Their border was Helkath, Hali, Beten, Achshaph, Allammelech, Amad, Mishal. It reached to Carmel westward, and to Shihorlibnath. It turned toward the sunrise to Beth Dagon, and reached to Zebulun, and to the valley of Iphtah El northward to Beth Emek and Neiel. It went out to Cabul on the left hand, and Ebron, Rehob, Hammon, and Kanah, even to great Sidon. The border turned to Ramah, to the fortified city of Tyre; and the border turned to Hosah. It ended at the sea by the region of Achzib; Ummah also, and Aphek, and Rehob: twenty-two cities with their villages. This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

The sixth lot came out for the children of Naphtali, even for the children of Naphtali according to their families. Their border was from Heleph, from the oak in Zaanannim, Adami-nekeb, and Jabneel, to Lakkum. It ended at the Jordan. The border turned westward to Aznoth Tabor, and went out from there to Hukkok. It reached to Zebulun on the south, and reached to Asher on the west, and to Judah at the Jordan toward the sunrise. The fortified cities were Ziddim, Zer, Hammath, Rakkath, Chinnereth, Adamah, Ramah, Hazor, Kedesh, Edrei, En Hazor, Iron, Migdal El, Horem, Beth Anath, and Beth Shemesh; nineteen cities with their villages. This is the inheritance of the tribe of the children of Naphtali according to their families, the cities with their villages.

The seventh lot came out for the tribe of the children of Dan according to their families. The border of their inheritance was Zorah, Eshtaol, Irshemesh, Shaalabbin, Aijalon, Ithlah, Elon, Timnah, Ekron, Eltekeh, Gibbethon, Baalath, Jehud, Bene Berak, Gath Rimmon, Me Jarkon, and Rakkon, with the border opposite Joppa. The border of the children of Dan went out beyond them; for the children of Dan went up and fought against Leshem, and took it, and struck it with the edge of the sword, and possessed it, and lived therein, and called Leshem, Dan, after the name of Dan their forefather. This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

So they finished distributing the land for inheritance by its borders. The children of Israel gave an inheritance to Joshua the son of Nun among them. According to **Yahuah**'s commandment, they gave him the city which he asked, even Timnathserah in the hill country of Ephraim; and he built the city, and lived there. These are the inheritances, which Eleazar the priest, Joshua the son of Nun, and the heads of the fathers' houses of the tribes of the children of Israel, distributed for inheritance by lot in Shiloh before **Yahuah**, at the door of the Tent of Meeting. So they finished dividing the land.

Yahuah spoke to Joshua, saying, "Speak to the children of Israel, saying, 'Assign the cities of refuge, of which I spoke to you by Moses, that the man slayer who kills any person accidentally or unintentionally may flee there. They shall be to you for a refuge from the avenger of blood. He shall flee to one of those cities, and shall stand at the entrance of the gate of the city, and declare his case in the ears of the elders of that city. They shall take him into the city with them, and give him a place, that he may live among them. If the avenger of blood pursues him, then they shall not deliver up the man slayer into his hand; because he struck his neighbor unintentionally, and didn't hate him before. He shall dwell in that city until he stands before the congregation for judgment, until the death of the high priest that shall be in those days. Then the man slayer shall return, and come to his own city, and to his own house, to the city he fled from.' "

They set apart Kedesh in Galilee in the hill country of Naphtali, Shechem in the hill country of Ephraim, and Kiriath Arba (also called Hebron) in the hill country of Judah. Beyond the Jordan at Jericho eastward, they assigned Bezer in the wilderness in the plain out of the tribe of Reuben, Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. These were the appointed cities for all the children of Israel, and for the alien who lives among them, that whoever kills any person unintentionally might flee there, and not die by the hand of the avenger of blood, until he stands trial before the congregation.

Then the heads of fathers' houses of the Levites came near to Eleazar the priest, and to Joshua the son of Nun, and to the heads of fathers' houses of the tribes of the children of Israel. They spoke to them at Shiloh in the land of Canaan, saying, "**Yahuah** commanded through Moses to give us cities to dwell in, with their pasture lands for our livestock."

The children of Israel gave to the Levites out of their inheritance, according to the commandment of **Yahuah**, these cities with their pasture lands. The lot came out for the families of the Kohathites. The children of Aaron the priest, who were of the Levites, had thirteen cities by lot out of the tribe of Judah, out of the tribe of the Simeonites, and out of the tribe of Benjamin. The rest of the children of Kohath had ten cities by lot out of the families of the tribe of Ephraim, out of the tribe of Dan, and out of the half-tribe of Manasseh. The children of Gershon had thirteen cities by lot out of the families of the tribe of Issachar, out of the tribe of Asher, out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan. The children of Merari according to their families had twelve cities out of the tribe of Reuben, out of the tribe of Gad, and out of the tribe of Zebulun. The children of Israel gave these cities with their pasture lands by lot to the Levites, as **Yahuah** commanded by Moses. They gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are mentioned by name: and they were for the children of Aaron, of the families of the Kohathites, who were of the children of Levi; for theirs was the first lot. They gave them Kiriath Arba, named after the father of Anak (also called Hebron), in the hill country of Judah, with its pasture lands around it. But they gave the fields of the city and its villages to Caleb the son of Jephunneh for his possession. To the children of Aaron the priest they gave Hebron with its pasture lands, the city of refuge for the man slayer, Libnah with its pasture lands, Jattir with its pasture lands, Eshtemoa with

its pasture lands, Holon with its pasture lands, Debir with its pasture lands, Ain with its pasture lands, Juttah with its pasture lands, and Beth Shemesh with its pasture lands: nine cities out of those two tribes. Out of the tribe of Benjamin, Gibeon with its pasture lands, Geba with its pasture lands, Anathoth with its pasture lands, and Almon with its pasture lands: four cities. All the cities of the children of Aaron, the priests, were thirteen cities with their pasture lands.

The families of the children of Kohath, the Levites, even the rest of the children of Kohath, had the cities of their lot out of the tribe of Ephraim. They gave them Shechem with its pasture lands in the hill country of Ephraim, the city of refuge for the man slayer, and Gezer with its pasture lands, Kibzaim with its pasture lands, and Beth Horon with its pasture lands: four cities. Out of the tribe of Dan, Elteke with its pasture lands, Gibbethon with its pasture lands, Aijalon with its pasture lands, Gath Rimmon with its pasture lands: four cities. Out of the half-tribe of Manasseh, Taanach with its pasture lands, and Gath Rimmon with its pasture lands: two cities. All the cities of the families of the rest of the children of Kohath were ten with their pasture lands.

They gave to the children of Gershon, of the families of the Levites, out of the half-tribe of Manasseh Golan in Bashan with its pasture lands, the city of refuge for the man slayer, and Be Eshterah with its pasture lands: two cities. Out of the tribe of Issachar, Kishion with its pasture lands, Daberath with its pasture lands, Jarmuth with its pasture lands, En Gannim with its pasture lands: four cities. Out of the tribe of Asher, Mishal with its pasture lands, Abdon with its pasture lands, Helkath with its pasture lands, and Rehob with its pasture lands: four cities. Out of the tribe of Naphtali, Kedesh in Galilee with its pasture lands, the city of refuge for the man slayer, Hammothdor with its pasture lands, and Kartan with its pasture lands: three cities. All the cities of the Gershonites according to their families were thirteen cities with their pasture lands.

To the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with its pasture lands, Kartah with its pasture lands, Dimnah with its pasture lands, and Nahalal with its pasture lands: four cities. Out of the tribe of Reuben, Bezer with its pasture lands, Jahaz with its pasture lands, Kedemoth with its pasture lands, and Mephaath with its pasture lands: four cities. Out of the tribe of Gad, Ramoth in Gilead with its pasture lands, the city of refuge for the man slayer, and Mahanaim with its pasture lands, Heshbon with its pasture lands, Jazer with its pasture lands: four cities in all. All these were the cities of the children of Merari according to their families, even the rest of the families of the Levites. Their lot was twelve cities.

All the cities of the Levites among the possessions of the children of Israel were forty-eight cities with their pasture lands. Each of these cities included their pasture lands around them. It was this way with all these cities.

So **Yahuah** gave to Israel all the land which he swore to give to their fathers. They possessed it, and lived in it. **Yahuah** gave them rest all around, according to all that he swore to their fathers. Not a man of all their enemies stood before them. **Yahuah** delivered all their enemies into their hand. Nothing failed of any good thing which **Yahuah** had spoken to the house of Israel. All came to pass.

Then Joshua called the Reubenites, the Gadites, and the half-tribe of Manasseh, and said to them, "You have kept all that Moses the servant of **Yahuah** commanded you, and have listened to my voice in all that I commanded you. You have not left your brothers these many days to this day, but have performed the duty of the commandment of **Yahuah** your **Elohim**. Now **Yahuah** your **Elohim** has given rest to your brothers, as he spoke to them. Therefore now return and go to your tents, to the land of your possession, which Moses the servant of **Yahuah** gave you beyond the Jordan. Only take

diligent heed to do the commandment and the law which Moses the servant of **Yahuah** commanded you, to love **Yahuah** your **Elohim**, to walk in all his ways, to keep his commandments, to hold fast to him, and to serve him with all your heart and with all your soul."

So Joshua blessed them, and sent them away; and they went to their tents. Now to the one half-tribe of Manasseh Moses had given inheritance in Bashan; but Joshua gave to the other half among their brothers beyond the Jordan westward. Moreover when Joshua sent them away to their tents, he blessed them, and spoke to them, saying, "Return with much wealth to your tents, with very much livestock, with silver, with gold, with bronze, with iron, and with very much clothing. Divide the plunder of your enemies with your brothers."

The children of Reuben and the children of Gad and the half-tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go to the land of Gilead, to the land of their possession, which they owned, according to the commandment of **Yahuah** by Moses. When they came to the region near the Jordan, that is in the land of Canaan, the children of Reuben and the children of Gad and the half-tribe of Manasseh built an altar there by the Jordan, a great altar to look at. The children of Israel heard this, "Behold, the children of Reuben and the children of Gad and the half-tribe of Manasseh have built an altar along the border of the land of Canaan, in the region around the Jordan, on the side that belongs to the children of Israel." When the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up against them to war. The children of Israel sent to the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest. With him were ten princes, one prince of a fathers' house for each of the tribes of Israel; and they were each head of their fathers' houses among the thousands of Israel. They came to the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, to the land of Gilead, and they spoke with them, saying, "The whole congregation of **Yahuah** says, 'What trespass is this that you have committed against the **Elohim** of Israel, to turn away today from following **Yahuah**, in that you have built yourselves an altar, to rebel today against **Yahuah**? Is the iniquity of Peor too little for us, from which we have not cleansed ourselves to this day, although there came a plague on the congregation of **Yahuah**, that you must turn away today from following **Yahuah**? It will be, since you rebel today against **Yahuah**, that tomorrow he will be angry with the whole congregation of Israel. However, if the land of your possession is unclean, then pass over to the land of the possession of **Yahuah**, in which **Yahuah**'s tabernacle dwells, and take possession among us; but don't rebel against **Yahuah**, nor rebel against us, in building an altar other than **Yahuah** our **Elohim**'s altar. Didn't Achan the son of Zerah commit a trespass in the devoted thing, and wrath fell on all the congregation of Israel? That man didn't perish alone in his iniquity.' "

Then the children of Reuben and the children of Gad and the half-tribe of Manasseh answered, and spoke to the heads of the thousands of Israel, "The Mighty One, **Elohim**, **Yahuah**, the Mighty One, **Elohim**, **Yahuah**, he knows; and Israel shall know: if it was in rebellion, or if in trespass against **Yahuah** (don't save us today), that we have built us an altar to turn away from following **Yahuah**; or if to offer burnt offering or meal offering, or if to offer sacrifices of peace offerings, let **Yahuah** himself require it.

"If we have not out of concern done this, and for a reason, saying, 'In time to come your children might speak to our children, saying, "What have you to do with **Yahuah**, the **Elohim** of Israel? For **Yahuah** has made the Jordan a border between us and you, you children of Reuben and children of Gad. You have no portion in **Yahuah**.'" ' So your children might make our children cease from fearing

Yahuah.

"Therefore we said, 'Let's now prepare to build ourselves an altar, not for burnt offering, nor for sacrifice; but it will be a witness between us and you, and between our generations after us, that we may perform the service of **Yahuah** before him with our burnt offerings, with our sacrifices, and with our peace offerings;' that your children may not tell our children in time to come, 'You have no portion in **Yahuah**.'

"Therefore we said, 'It shall be, when they tell us or our generations this in time to come, that we shall say, "Behold the pattern of **Yahuah**'s altar, which our fathers made, not for burnt offering, nor for sacrifice; but it is a witness between us and you." ' "

"Far be it from us that we should rebel against **Yahuah**, and turn away today from following **Yahuah**, to build an altar for burnt offering, for meal offering, or for sacrifice, besides **Yahuah** our **Elohim**'s altar that is before his tabernacle!"

When Phinehas the priest, and the princes of the congregation, even the heads of the thousands of Israel that were with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spoke, it pleased them well. Phinehas the son of Eleazar the priest said to the children of Reuben, to the children of Gad, and to the children of Manasseh, "Today we know that **Yahuah** is among us, because you have not committed this trespass against **Yahuah**. Now you have delivered the children of Israel out of **Yahuah**'s hand." Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, to the land of Canaan, to the children of Israel, and brought them word again. The thing pleased the children of Israel; and the children of Israel blessed **Elohim**, and spoke no more of going up against them to war, to destroy the land in which the children of Reuben and the children of Gad lived. The children of Reuben and the children of Gad named the altar "A Witness Between Us that **Yahuah** is **Elohim**."

After many days, when **Yahuah** had given rest to Israel from their enemies all around, and Joshua was old and well advanced in years, Joshua called for all Israel, for their elders and for their heads, and for their judges and for their officers, and said to them, "I am old and well advanced in years. You have seen all that **Yahuah** your **Elohim** has done to all these nations because of you; for it is **Yahuah** your **Elohim** who has fought for you. Behold, I have allotted to you these nations that remain, to be an inheritance for your tribes, from the Jordan, with all the nations that I have cut off, even to the great sea toward the going down of the sun. **Yahuah** your **Elohim** will thrust them out from before you, and drive them from out of your sight. You shall possess their land, as **Yahuah** your **Elohim** spoke to you.

"Therefore be very courageous to keep and to do all that is written in the book of the law of Moses, that you not turn away from it to the right hand or to the left; that you not come among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow down yourselves to them; but hold fast to **Yahuah** your **Elohim**, as you have done to this day.

"For **Yahuah** has driven great and strong nations out from before you. But as for you, no man has stood before you to this day. One man of you shall chase a thousand; for it is **Yahuah** your **Elohim** who fights for you, as he spoke to you. Take good heed therefore to yourselves, that you love **Yahuah** your **Elohim**.

"But if you do at all go back, and hold fast to the remnant of these nations, even these who remain among you, and make marriages with them, and go in to them, and they to you; know for a certainty that **Yahuah** your **Elohim** will no longer drive these nations from out of your sight; but they shall be a snare and a trap to you, a scourge in your sides, and thorns in your eyes, until you perish from off this good land which **Yahuah** your **Elohim** has given you.

"Behold, today I am going the way of all the earth. You know in all your hearts and in all your souls that not one thing has failed of all the good things which **Yahuah** your **Elohim** spoke concerning you. All have happened to you. Not one thing has failed of it. It shall happen that as all the good things have come on you of which **Yahuah** your **Elohim** spoke to you, so **Yahuah** will bring on you all the evil things, until he has destroyed you from off this good land which **Yahuah** your **Elohim** has given you, when you disobey the covenant of **Yahuah** your **Elohim**, which he commanded you, and go and serve other gods, and bow down yourselves to them. Then **Yahuah**'s anger will be kindled against you, and you will perish quickly from off the good land which he has given to you."

Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, for their heads, for their judges, and for their officers; and they presented themselves before **Elohim**. Joshua said to all the people, "**Yahuah**, the **Elohim** of Israel, says, 'Your fathers lived of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor. They served other gods. I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his offspring, and gave him Isaac. I gave to Isaac Jacob and Esau: and I gave to Esau Mount Seir, to possess it. Jacob and his children went down into Egypt.

" 'I sent Moses and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out. I brought your fathers out of Egypt: and you came to the sea. The Egyptians pursued your fathers with chariots and with horsemen to the Red Sea. When they cried out to **Yahuah**, he put darkness between you and the Egyptians, and brought the sea on them, and covered them; and your eyes saw what I did in Egypt. You lived in the wilderness many days.

" 'I brought you into the land of the Amorites, that lived beyond the Jordan. They fought with you, and I gave them into your hand. You possessed their land, and I destroyed them from before you. Then Balak the son of Zippor, king of Moab, arose and fought against Israel. He sent and called Balaam the son of Beor to curse you, but I would not listen to Balaam; therefore he blessed you still. So I delivered you out of his hand.

" 'You went over the Jordan, and came to Jericho. The men of Jericho fought against you, the Amorite, the Perizzite, the Canaanite, the Hittite, the Girgashite, the Hivite, and the Jebusite; and I delivered them into your hand. I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; not with your sword, nor with your bow. I gave you a land on which you had not labored, and cities which you didn't build, and you live in them. You eat of vineyards and olive groves which you didn't plant.'

"Now therefore fear **Yahuah**, and serve him in sincerity and in truth. Put away the gods which your fathers served beyond the River, in Egypt; and serve **Yahuah**. If it seems evil to you to serve **Yahuah**, choose today whom you will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land you dwell; but as for me and my house, we will serve **Yahuah**."

The people answered, "Far be it from us that we should forsake **Yahuah**, to serve other gods; for it is **Yahuah** our **Elohim** who brought us and our fathers up out of the land of Egypt, from the house of

bondage, and who did those great signs in our sight, and preserved us in all the way in which we went, and among all the peoples through the middle of whom we passed. **Yahuah** drove out from before us all the peoples, even the Amorites who lived in the land. Therefore we also will serve **Yahuah**; for he is our **Elohim**."

Joshua said to the people, "You can't serve **Yahuah**, for he is a holy **Elohim**. He is a jealous **Elohim**. He will not forgive your disobedience nor your sins. If you forsake **Yahuah**, and serve foreign gods, then he will turn and do you evil, and consume you, after he has done you good."

The people said to Joshua, "No, but we will serve **Yahuah**." Joshua said to the people, "You are witnesses against yourselves that you have chosen **Yahuah** yourselves, to serve him."

They said, "We are witnesses."

"Now therefore put away the foreign gods which are among you, and incline your heart to **Yahuah**, the **Elohim** of Israel."

The people said to Joshua, "We will serve **Yahuah** our **Elohim**, and we will listen to his voice."

So Joshua made a covenant with the people that day, and made for them a statute and an ordinance in Shechem. Joshua wrote these words in the book of the law of **Elohim**; and he took a great stone, and set it up there under the oak that was by the sanctuary of **Yahuah**. Joshua said to all the people, "Behold, this stone shall be a witness against us, for it has heard all **Yahuah**'s words which he spoke to us. It shall be therefore a witness against you, lest you deny your **Elohim**." So Joshua sent the people away, each to his own inheritance.

After these things, Joshua the son of Nun, the servant of **Yahuah**, died, being one hundred ten years old. They buried him in the border of his inheritance in Timnathserah, which is in the hill country of Ephraim, on the north of the mountain of Gaash. Israel served **Yahuah** all the days of Joshua, and all the days of the elders who outlived Joshua, and had known all the work of **Yahuah**, that he had worked for Israel. They buried the bones of Joseph, which the children of Israel brought up out of Egypt, in Shechem, in the parcel of ground which Jacob bought from the sons of Hamor the father of Shechem for a hundred pieces of silver. They became the inheritance of the children of Joseph. Eleazar the son of Aaron died. They buried him in the hill of Phinehas his son, which was given him in the hill country of Ephraim.

JUDGES

After the death of Joshua, the children of Israel asked of **Yahuah**, saying, "Who should go up for us first against the Canaanites, to fight against them?"

Yahuah said, "Judah shall go up. Behold, I have delivered the land into his hand."

Judah said to Simeon his brother, "Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with you into your lot." So Simeon went with him. Judah went up, and **Yahuah** delivered the Canaanites and the Perizzites into their hand. They struck ten thousand men in Bezek. They found Adoni-Bezek in Bezek, and they fought against him. They struck the Canaanites and the Perizzites. But Adoni-Bezek fled. They pursued him, caught him, and cut off his thumbs and his big toes. Adoni-Bezek said, "Seventy kings, having their thumbs and their big toes cut off, scavenged under my table. As I have done, so **Elohim** has done to me." They brought him to Jerusalem, and he died there. The children of Judah fought against Jerusalem, took it, struck it with the edge of the sword, and set the city on fire.

After that, the children of Judah went down to fight against the Canaanites who lived in the hill country, and in the South, and in the lowland. Judah went against the Canaanites who lived in Hebron. (The name of Hebron before that was Kiriath Arba.) They struck Sheshai, Ahiman, and Talmi.

From there he went against the inhabitants of Debir. (The name of Debir before that was Kiriath Sepher.) Caleb said, "I will give Achsah my daughter as wife to the man who strikes Kiriath Sepher, and takes it." Othniel the son of Kenaz, Caleb's younger brother, took it, so he gave him Achsah his daughter as his wife.

When she came, she got him to ask her father for a field. She got off her donkey; and Caleb said to her, "What would you like?"

She said to him, "Give me a blessing; because you have set me in the land of the South, give me also springs of water." Then Caleb gave her the upper springs and the lower springs. The children of the Kenite, Moses' brother-in-law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which is in the south of Arad; and they went and lived with the people. Judah went with Simeon his brother, and they struck the Canaanites who inhabited Zephath, and utterly destroyed it. The name of the city was called Hormah. Also Judah took Gaza with its border, and Ashkelon with its border, and Ekron with its border. **Yahuah** was with Judah, and drove out the inhabitants of the hill country; for he could not drive out the inhabitants of the valley, because they had chariots of iron. They gave Hebron to Caleb, as Moses had said, and he drove the three sons of Anak out of there. The children of Benjamin didn't drive out the Jebusites who inhabited Jerusalem, but the Jebusites dwell with the children of Benjamin in Jerusalem to this day.

The house of Joseph also went up against Bethel, and **Yahuah** was with them. The house of Joseph sent to spy out Bethel. (The name of the city before that was Luz.) The watchers saw a man come out of the city, and they said to him, "Please show us the entrance into the city, and we will deal kindly with you." He showed them the entrance into the city, and they struck the city with the edge of the sword; but they let the man and all his family go. The man went into the land of the Hittites, built a city, and called its name Luz, which is its name to this day.

Manasseh didn't drive out the inhabitants of Beth Shean and its towns, nor Taanach and its towns,

nor the inhabitants of Dor and its towns, nor the inhabitants of Ibleam and its towns, nor the inhabitants of Megiddo and its towns; but the Canaanites would dwell in that land. When Israel had grown strong, they put the Canaanites to forced labor, and didn't utterly drive them out. Ephraim didn't drive out the Canaanites who lived in Gezer, but the Canaanites lived in Gezer among them. Zebulun didn't drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites lived among them, and became subject to forced labor. Asher didn't drive out the inhabitants of Acco, nor the inhabitants of Sidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob; but the Asherites lived among the Canaanites, the inhabitants of the land, for they didn't drive them out. Naphtali didn't drive out the inhabitants of Beth Shemesh, nor the inhabitants of Beth Anath; but he lived among the Canaanites, the inhabitants of the land. Nevertheless the inhabitants of Beth Shemesh and of Beth Anath became subject to forced labor. The Amorites forced the children of Dan into the hill country, for they would not allow them to come down to the valley; but the Amorites would dwell in Mount Heres, in Aijalon, and in Shaalbim. Yet the hand of the house of Joseph prevailed, so that they became subject to forced labor. The border of the Amorites was from the ascent of Akrabbim, from the rock, and upward.

Yahuah's angel came up from Gilgal to Bochim. He said, "I brought you out of Egypt, and have brought you to the land which I swore to give your fathers. I said, 'I will never break my covenant with you. You shall make no covenant with the inhabitants of this land. You shall break down their altars.' But you have not listened to my voice. Why have you done this? Therefore I also said, 'I will not drive them out from before you; but they shall be in your sides, and their gods will be a snare to you.' "

When **Yahuah's** angel spoke these words to all the children of Israel, the people lifted up their voice and wept. They called the name of that place Bochim, and they sacrificed there to **Yahuah**. Now when Joshua had sent the people away, the children of Israel each went to his inheritance to possess the land. The people served **Yahuah** all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great work of **Yahuah** that he had worked for Israel. Joshua the son of Nun, the servant of **Yahuah**, died, being one hundred ten years old. They buried him in the border of his inheritance in Timnath Heres, in the hill country of Ephraim, on the north of the mountain of Gaash. After all that generation were gathered to their fathers, another generation arose after them who didn't know **Yahuah**, nor the work which he had done for Israel. The children of Israel did that which was evil in **Yahuah's** sight, and served the Baals. They abandoned **Yahuah**, the **Elohim** of their fathers, who brought them out of the land of Egypt, and followed other gods, of the gods of the peoples who were around them, and bowed themselves down to them; and they provoked **Yahuah** to anger. They abandoned **Yahuah**, and served Baal and the Ashtaroth. **Yahuah's** anger burned against Israel, and he delivered them into the hands of raiders who plundered them. He sold them into the hands of their enemies all around, so that they could no longer stand before their enemies. Wherever they went out, **Yahuah's** hand was against them for evil, as **Yahuah** had spoken, and as **Yahuah** had sworn to them; and they were very distressed. **Yahuah** raised up judges, who saved them out of the hand of those who plundered them. Yet they didn't listen to their judges; for they prostituted themselves to other gods, and bowed themselves down to them. They quickly turned away from the way in which their fathers walked, obeying **Yahuah's** commandments. They didn't do so. When **Yahuah** raised up judges for them, then **Yahuah** was with the judge, and saved them out of the hand of their enemies all the days of the judge; for it grieved **Yahuah** because of their groaning by reason of those who oppressed them and troubled them. But when the judge was dead, they turned back, and dealt more corruptly than their fathers in following other gods to serve them and to

bow down to them. They didn't cease what they were doing, or give up their stubborn ways. **Yahuah**'s anger burned against Israel; and he said, "Because this nation transgressed my covenant which I commanded their fathers, and has not listened to my voice, I also will no longer drive out any of the nations that Joshua left when he died from before them; that by them I may test Israel, to see if they will keep **Yahuah**'s way to walk therein, as their fathers kept it, or not." So **Yahuah** left those nations, without driving them out hastily. He didn't deliver them into Joshua's hand.

Now these are the nations which **Yahuah** left, to test Israel by them, even as many as had not known all the wars of Canaan; only that the generations of the children of Israel might know, to teach them war, at least those who knew nothing of it before: the five lords of the Philistines, all the Canaanites, the Sidonians, and the Hivites who lived on Mount Lebanon, from Mount Baal Hermon to the entrance of Hamath. They were left to test Israel by them, to know whether they would listen to **Yahuah**'s commandments, which he commanded their fathers by Moses. The children of Israel lived among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. They took their daughters to be their wives, and gave their own daughters to their sons and served their gods. The children of Israel did that which was evil in **Yahuah**'s sight, and forgot **Yahuah** their **Elohim**, and served the Baals and the Asheroth. Therefore **Yahuah**'s anger burned against Israel, and he sold them into the hand of Cushan Rishathaim king of Mesopotamia; and the children of Israel served Cushan Rishathaim eight years. When the children of Israel cried to **Yahuah**, **Yahuah** raised up a savior to the children of Israel, who saved them, even Othniel the son of Kenaz, Caleb's younger brother. **Yahuah**'s Spirit came on him, and he judged Israel; and he went out to war, and **Yahuah** delivered Cushan Rishathaim king of Mesopotamia into his hand. His hand prevailed against Cushan Rishathaim. The land had rest forty years, then Othniel the son of Kenaz died.

The children of Israel again did that which was evil in **Yahuah**'s sight, and **Yahuah** strengthened Eglon the king of Moab against Israel, because they had done that which was evil in **Yahuah**'s sight. He gathered the children of Ammon and Amalek to himself; and he went and struck Israel, and they possessed the city of palm trees. The children of Israel served Eglon the king of Moab eighteen years. But when the children of Israel cried to **Yahuah**, **Yahuah** raised up a savior for them: Ehud the son of Gera, the Benjamite, a left-handed man. The children of Israel sent tribute by him to Eglon the king of Moab. Ehud made himself a sword which had two edges, a cubit in length; and he wore it under his clothing on his right thigh. He offered the tribute to Eglon king of Moab. Now Eglon was a very fat man. When Ehud had finished offering the tribute, he sent away the people who carried the tribute. But he himself turned back from the stone idols that were by Gilgal, and said, "I have a secret message for you, O king."

The king said, "Keep silence!" All who stood by him left him.

Ehud came to him; and he was sitting by himself alone in the cool upper room. Ehud said, "I have a message from **Elohim** to you." He arose out of his seat. Ehud put out his left hand, and took the sword from his right thigh, and thrust it into his body. The handle also went in after the blade; and the fat closed on the blade, for he didn't draw the sword out of his body; and it came out behind. Then Ehud went out onto the porch, and shut the doors of the upper room on him, and locked them.

After he had gone, his servants came and saw that the doors of the upper room were locked. They said, "Surely he is covering his feet in the upper room." They waited until they were ashamed; and behold, he didn't open the doors of the upper room. Therefore they took the key and opened them, and behold, their master had fallen down dead on the floor.

Ehud escaped while they waited, passed beyond the stone idols, and escaped to Seirah. When he had come, he blew a trumpet in the hill country of Ephraim; and the children of Israel went down with him from the hill country, and he led them.

He said to them, "Follow me; for **Yahuah** has delivered your enemies the Moabites into your hand." They followed him, and took the fords of the Jordan against the Moabites, and didn't allow any man to pass over. They struck at that time about ten thousand men of Moab, every strong man and every man of valor. No man escaped. So Moab was subdued that day under the hand of Israel. Then the land had rest eighty years.

After him was Shamgar the son of Anath, who struck six hundred men of the Philistines with an ox goad. He also saved Israel.

The children of Israel again did that which was evil in **Yahuah's** sight, when Ehud was dead. **Yahuah** sold them into the hand of Jabin king of Canaan, who reigned in Hazor; the captain of whose army was Sisera, who lived in Harosheth of the Gentiles. The children of Israel cried to **Yahuah**, for he had nine hundred chariots of iron; and he mightily oppressed the children of Israel for twenty years. Now Deborah, a prophetess, the wife of Lappidoth, judged Israel at that time. She lived under Deborah's palm tree between Ramah and Bethel in the hill country of Ephraim; and the children of Israel came up to her for judgment. She sent and called Barak the son of Abinoam out of Kedesh Naphtali, and said to him, "Hasn't **Yahuah**, the **Elohim** of Israel, commanded, 'Go and lead the way to Mount Tabor, and take with you ten thousand men of the children of Naphtali and of the children of Zebulun? I will draw to you, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into your hand.' "

Barak said to her, "If you will go with me, then I will go; but if you will not go with me, I will not go."

She said, "I will surely go with you. Nevertheless, the journey that you take won't be for your honor; for **Yahuah** will sell Sisera into a woman's hand." Deborah arose, and went with Barak to Kedesh.

Barak called Zebulun and Naphtali together to Kedesh. Ten thousand men followed him; and Deborah went up with him. Now Heber the Kenite had separated himself from the Kenites, even from the children of Hobab, Moses' brother-in-law, and had pitched his tent as far as the oak in Zaanannim, which is by Kedesh. They told Sisera that Barak the son of Abinoam was gone up to Mount Tabor. Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people who were with him, from Harosheth of the Gentiles, to the river Kishon.

Deborah said to Barak, "Go; for this is the day in which **Yahuah** has delivered Sisera into your hand. Hasn't **Yahuah** gone out before you?" So Barak went down from Mount Tabor, and ten thousand men after him. **Yahuah** confused Sisera, all his chariots, and all his army, with the edge of the sword before Barak. Sisera abandoned his chariot and fled away on his feet. But Barak pursued the chariots and the army to Harosheth of the Gentiles; and all the army of Sisera fell by the edge of the sword. There was not a man left.

However Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite; for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. Jael went out to meet Sisera, and said to him, "Turn in, my master, turn in to me; don't be afraid." He came in to her into the tent, and she covered him with a rug.

He said to her, "Please give me a little water to drink; for I am thirsty."

She opened a container of milk, and gave him a drink, and covered him.

He said to her, "Stand in the door of the tent, and if any man comes and inquires of you, and says, 'Is there any man here?' you shall say, 'No.' "

Then Jael Heber's wife took a tent peg, and took a hammer in her hand, and went softly to him, and struck the pin into his temples, and it pierced through into the ground, for he was in a deep sleep; so he fainted and died. Behold, as Barak pursued Sisera, Jael came out to meet him, and said to him, "Come, and I will show you the man whom you seek." He came to her; and behold, Sisera lay dead, and the tent peg was in his temples. So **Elohim** subdued Jabin the king of Canaan before the children of Israel on that day. The hand of the children of Israel prevailed more and more against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

Then Deborah and Barak the son of Abinoam sang on that day, saying,

Then the land had rest forty years.

The children of Israel did that which was evil in **Yahuah's** sight, so **Yahuah** delivered them into the hand of Midian seven years. The hand of Midian prevailed against Israel; and because of Midian the children of Israel made themselves the dens which are in the mountains, the caves, and the strongholds. So it was, when Israel had sown, that the Midianites, the Amalekites, and the children of the east came up against them. They encamped against them, and destroyed the increase of the earth, until you come to Gaza. They left no sustenance in Israel, and no sheep, ox, or donkey. For they came up with their livestock and their tents. They came in as locusts for multitude. Both they and their camels were without number; and they came into the land to destroy it. Israel was brought very low because of Midian; and the children of Israel cried to **Yahuah**.

When the children of Israel cried to **Yahuah** because of Midian, **Yahuah** sent a prophet to the children of Israel; and he said to them, "**Yahuah**, the **Elohim** of Israel, says, 'I brought you up from Egypt, and brought you out of the house of bondage. I delivered you out of the hand of the Egyptians and out of the hand of all who oppressed you, and drove them out from before you, and gave you their land. I said to you, "I am **Yahuah** your **Elohim**. You shall not fear the gods of the Amorites, in whose land you dwell." But you have not listened to my voice.' "

Yahuah's angel came and sat under the oak which was in Ophrah, that belonged to Joash the Abiezrite. His son Gideon was beating out wheat in the wine press, to hide it from the Midianites. **Yahuah's** angel appeared to him, and said to him, "**Yahuah** is with you, you mighty man of valor!"

Gideon said to him, "Oh, my master, if **Yahuah** is with us, why then has all this happened to us? Where are all his wondrous works which our fathers told us of, saying, 'Didn't **Yahuah** bring us up from Egypt?' But now **Yahuah** has cast us off, and delivered us into the hand of Midian."

Yahuah looked at him, and said, "Go in this your might, and save Israel from the hand of Midian. Haven't I sent you?"

He said to him, "O **Yahuah**, how shall I save Israel? Behold, my family is the poorest in Manasseh, and I am the least in my father's house."

Yahuah said to him, "Surely I will be with you, and you shall strike the Midianites as one man."

He said to him, "If now I have found favor in your sight, then show me a sign that it is you who talk

with me. Please don't go away until I come to you, and bring out my present, and lay it before you."

He said, "I will wait until you come back."

Gideon went in and prepared a young goat and unleavened cakes of an ephah of meal. He put the meat in a basket and he put the broth in a pot, and brought it out to him under the oak, and presented it.

The angel of **Elohim** said to him, "Take the meat and the unleavened cakes, and lay them on this rock, and pour out the broth."

He did so. Then **Yahuah**'s angel stretched out the end of the staff that was in his hand, and touched the meat and the unleavened cakes; and fire went up out of the rock and consumed the meat and the unleavened cakes. Then **Yahuah**'s angel departed out of his sight.

Gideon saw that he was **Yahuah**'s angel; and Gideon said, "Alas, **Yahuah**! Because I have seen **Yahuah**'s angel face to face!"

Yahuah said to him, "Peace be to you! Don't be afraid. You shall not die."

Then Gideon built an altar there to **Yahuah**, and called it "**Yahuah** is Peace." To this day it is still in Ophrah of the Abiezrites.

That same night, **Yahuah** said to him, "Take your father's bull, even the second bull seven years old, and throw down the altar of Baal that your father has, and cut down the Asherah that is by it. Then build an altar to **Yahuah** your **Elohim** on the top of this stronghold, in an orderly way, and take the second bull, and offer a burnt offering with the wood of the Asherah which you shall cut down."

Then Gideon took ten men of his servants, and did as **Yahuah** had spoken to him. Because he feared his father's household and the men of the city, he could not do it by day, but he did it by night.

When the men of the city arose early in the morning, behold, the altar of Baal was broken down, and the Asherah was cut down that was by it, and the second bull was offered on the altar that was built. They said to one another, "Who has done this thing?"

When they inquired and asked, they said, "Gideon the son of Joash has done this thing."

Then the men of the city said to Joash, "Bring out your son, that he may die, because he has broken down the altar of Baal, and because he has cut down the Asherah that was by it." Joash said to all who stood against him, "Will you contend for Baal? Or will you save him? He who will contend for him, let him be put to death by morning! If he is a god, let him contend for himself, because someone has broken down his altar!" Therefore on that day he named him Jerub-Baal, saying, "Let Baal contend against him, because he has broken down his altar."

Then all the Midianites and the Amalekites and the children of the east assembled themselves together; and they passed over, and encamped in the valley of Jezreel. But **Yahuah**'s Spirit came on Gideon, and he blew a trumpet; and Abiezer was gathered together to follow him. He sent messengers throughout all Manasseh, and they also were gathered together to follow him. He sent messengers to Asher, and to Zebulun, and to Naphtali; and they came up to meet them.

Gideon said to **Elohim**, "If you will save Israel by my hand, as you have spoken, behold, I will put a fleece of wool on the threshing floor. If there is dew on the fleece only, and it is dry on all the ground, then I'll know that you will save Israel by my hand, as you have spoken."

It was so; for he rose up early on the next day, and pressed the fleece together, and wrung the dew out of the fleece, a bowl full of water.

Gideon said to **Elohim**, "Don't let your anger be kindled against me, and I will speak but this once. Please let me make a trial just this once with the fleece. Let it now be dry only on the fleece, and on all the ground let there be dew."

Elohim did so that night; for it was dry on the fleece only, and there was dew on all the ground.

Then Jerubbaal, who is Gideon, and all the people who were with him, rose up early and encamped beside the spring of Harod. Midian's camp was on the north side of them, by the hill of Moreh, in the valley. **Yahuah** said to Gideon, "The people who are with you are too many for me to give the Midianites into their hand, lest Israel brag against me, saying, 'My own hand has saved me.' Now therefore proclaim in the ears of the people, saying, 'Whoever is fearful and trembling, let him return and depart from Mount Gilead.' " So twenty-two thousand of the people returned, and ten thousand remained.

Yahuah said to Gideon, "There are still too many people. Bring them down to the water, and I will test them for you there. It shall be, that those whom I tell you, 'This shall go with you,' shall go with you; and whoever I tell you, 'This shall not go with you,' shall not go." So he brought down the people to the water; and **Yahuah** said to Gideon, "Everyone who laps of the water with his tongue, like a dog laps, you shall set him by himself; likewise everyone who bows down on his knees to drink." The number of those who lapped, putting their hand to their mouth, was three hundred men; but all the rest of the people bowed down on their knees to drink water. **Yahuah** said to Gideon, "I will save you by the three hundred men who lapped, and deliver the Midianites into your hand. Let all the other people go, each to his own place."

So the people took food in their hand, and their trumpets; and he sent all the rest of the men of Israel to their own tents, but retained the three hundred men; and the camp of Midian was beneath him in the valley. That same night, **Yahuah** said to him, "Arise, go down into the camp, for I have delivered it into your hand. But if you are afraid to go down, go with Purah your servant down to the camp. You will hear what they say; and afterward your hands will be strengthened to go down into the camp." Then went he down with Purah his servant to the outermost part of the armed men who were in the camp.

The Midianites and the Amalekites and all the children of the east lay along in the valley like locusts for multitude; and their camels were without number, as the sand which is on the seashore for multitude.

When Gideon had come, behold, there was a man telling a dream to his fellow. He said, "Behold, I dreamed a dream; and behold, a cake of barley bread tumbled into the camp of Midian, came to the tent, and struck it so that it fell, and turned it upside down, so that the tent lay flat."

His fellow answered, "This is nothing other than the sword of Gideon the son of Joash, a man of Israel. **Elohim** has delivered Midian into his hand, with all the army."

It was so, when Gideon heard the telling of the dream and its interpretation, that he worshiped. Then he returned into the camp of Israel and said, "Arise, for **Yahuah** has delivered the army of Midian into your hand!"

He divided the three hundred men into three companies, and he put into the hands of all them

trumpets and empty pitchers, with torches within the pitchers.

He said to them, "Watch me, and do likewise. Behold, when I come to the outermost part of the camp, it shall be that, as I do, so you shall do. When I blow the trumpet, I and all who are with me, then blow the trumpets also on every side of all the camp, and shout, 'For **Yahuah** and for Gideon!' "

So Gideon and the hundred men who were with him came to the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch. Then they blew the trumpets and broke in pieces the pitchers that were in their hands. The three companies blew the trumpets, broke the pitchers, and held the torches in their left hands and the trumpets in their right hands with which to blow; and they shouted, "The sword of **Yahuah** and of Gideon!" They each stood in his place around the camp, and all the army ran; and they shouted, and put them to flight. They blew the three hundred trumpets, and **Yahuah** set every man's sword against his fellow and against all the army; and the army fled as far as Beth Shittah toward Zererah, as far as the border of Abel Meholah, by Tabbath. The men of Israel were gathered together out of Naphtali, out of Asher, and out of all Manasseh, and pursued Midian. Gideon sent messengers throughout all the hill country of Ephraim, saying, "Come down against Midian and take the waters before them as far as Beth Barah, even the Jordan!" So all the men of Ephraim were gathered together and took the waters as far as Beth Barah, even the Jordan. They took the two princes of Midian, Oreb and Zeeb. They killed Oreb at Oreb's rock, and Zeeb they killed at Zeeb's wine press, as they pursued Midian. Then they brought the heads of Oreb and Zeeb to Gideon beyond the Jordan.

The men of Ephraim said to him, "Why have you treated us this way, that you didn't call us when you went to fight with Midian?" They rebuked him sharply. He said to them, "What have I now done in comparison with you? Isn't the gleaning of the grapes of Ephraim better than the vintage of Abiezer? **Elohim** has delivered into your hand the princes of Midian, Oreb and Zeeb! What was I able to do in comparison with you?" Then their anger was abated toward him when he had said that.

Gideon came to the Jordan and passed over, he and the three hundred men who were with him, faint, yet pursuing. He said to the men of Succoth, "Please give loaves of bread to the people who follow me; for they are faint, and I am pursuing after Zebah and Zalmunna, the kings of Midian."

The princes of Succoth said, "Are the hands of Zebah and Zalmunna now in your hand, that we should give bread to your army?"

Gideon said, "Therefore when **Yahuah** has delivered Zebah and Zalmunna into my hand, then I will tear your flesh with the thorns of the wilderness and with briers."

He went up there to Penuel, and spoke to them in the same way; and the men of Penuel answered him as the men of Succoth had answered. He spoke also to the men of Penuel, saying, "When I come again in peace, I will break down this tower."

Now Zebah and Zalmunna were in Karkor, and their armies with them, about fifteen thousand men, all who were left of all the army of the children of the east; for there fell one hundred twenty thousand men who drew sword. Gideon went up by the way of those who lived in tents on the east of Nobah and Jogbehah, and struck the army; for the army felt secure. Zebah and Zalmunna fled and he pursued them. He took the two kings of Midian, Zebah and Zalmunna, and confused all the army. Gideon the son of Joash returned from the battle from the ascent of Heres. He caught a young man of the men of Succoth, and inquired of him; and he described for him the princes of Succoth, and its elders, seventy-seven men. He came to the men of Succoth, and said, "See Zebah and Zalmunna,

concerning whom you taunted me, saying, 'Are the hands of Zebah and Zalmunna now in your hand, that we should give bread to your men who are weary?' " He took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth. He broke down the tower of Penuel, and killed the men of the city.

Then he said to Zebah and Zalmunna, "What kind of men were they whom you killed at Tabor?"

They answered, "They were like you. They all resembled the children of a king."

He said, "They were my brothers, the sons of my mother. As **Yahuah** lives, if you had saved them alive, I would not kill you."

He said to Jether his firstborn, "Get up and kill them!" But the youth didn't draw his sword; for he was afraid, because he was yet a youth.

Then Zebah and Zalmunna said, "You rise and fall on us; for as the man is, so is his strength." Gideon arose, and killed Zebah and Zalmunna, and took the crescents that were on their camels' necks.

Then the men of Israel said to Gideon, "Rule over us, both you, your son, and your son's son also; for you have saved us out of the hand of Midian."

Gideon said to them, "I will not rule over you, neither shall my son rule over you. **Yahuah** shall rule over you." Gideon said to them, "I do have a request: that you would each give me the earrings of his plunder." (For they had golden earrings, because they were Ishmaelites.)

They answered, "We will willingly give them." They spread a garment, and every man threw the earrings of his plunder into it. The weight of the golden earrings that he requested was one thousand and seven hundred shekels of gold, in addition to the crescents, and the pendants, and the purple clothing that was on the kings of Midian, and in addition to the chains that were about their camels' necks. Gideon made an ephod out of it, and put it in Ophrah, his city. Then all Israel played the prostitute with it there; and it became a snare to Gideon and to his house. So Midian was subdued before the children of Israel, and they lifted up their heads no more. The land had rest forty years in the days of Gideon.

Jerubbaal the son of Joash went and lived in his own house. Gideon had seventy sons conceived from his body, for he had many wives. His concubine who was in Shechem also bore him a son, and he named him Abimelech. Gideon the son of Joash died in a good old age, and was buried in the tomb of Joash his father, in Ophrah of the Abiezrites.

As soon as Gideon was dead, the children of Israel turned again and played the prostitute following the Baals, and made Baal Berith their god. The children of Israel didn't remember **Yahuah** their **Elohim**, who had delivered them out of the hand of all their enemies on every side; neither did they show kindness to the house of Jerubbaal, that is, Gideon, according to all the goodness which he had shown to Israel.

Abimelech the son of Jerubbaal went to Shechem to his mother's brothers, and spoke with them and with all the family of the house of his mother's father, saying, "Please speak in the ears of all the men of Shechem, 'Is it better for you that all the sons of Jerubbaal, who are seventy persons, rule over you, or that one rule over you?' Remember also that I am your bone and your flesh."

His mother's brothers spoke of him in the ears of all the men of Shechem all these words. Their

hearts inclined to follow Abimelech; for they said, "He is our brother." They gave him seventy pieces of silver out of the house of Baal Berith, with which Abimelech hired vain and reckless fellows who followed him. He went to his father's house at Ophrah, and killed his brothers the sons of Jerubbaal, being seventy persons, on one stone; but Jotham the youngest son of Jerubbaal was left, for he hid himself. All the men of Shechem assembled themselves together with all the house of Millo, and went and made Abimelech king by the oak of the pillar that was in Shechem. When they told it to Jotham, he went and stood on the top of Mount Gerizim and lifted up his voice, cried out, and said to them, "Listen to me, you men of Shechem, that **Elohim** may listen to you. The trees set out to anoint a king over themselves. They said to the olive tree, 'Reign over us.'

"But the olive tree said to them, 'Should I stop producing my oil, with which they honor **Elohim** and man by me, and go to wave back and forth over the trees?'

"The trees said to the fig tree, 'Come and reign over us.'

"But the fig tree said to them, 'Should I leave my sweetness, and my good fruit, and go to wave back and forth over the trees?'

"The trees said to the vine, 'Come and reign over us.'

"The vine said to them, 'Should I leave my new wine, which cheers **Elohim** and man, and go to wave back and forth over the trees?'

"Then all the trees said to the bramble, 'Come and reign over us.'

"The bramble said to the trees, 'If in truth you anoint me king over you, then come and take refuge in my shade; and if not, let fire come out of the bramble, and devour the cedars of Lebanon.'

"Now therefore, if you have dealt truly and righteously, in that you have made Abimelech king, and if you have dealt well with Jerubbaal and his house, and have done to him according to the deserving of his hands (for my father fought for you, risked his life, and delivered you out of the hand of Midian; and you have risen up against my father's house today and have slain his sons, seventy persons, on one stone, and have made Abimelech, the son of his female servant, king over the men of Shechem, because he is your brother); if you then have dealt truly and righteously with Jerubbaal and with his house today, then rejoice in Abimelech, and let him also rejoice in you; but if not, let fire come out from Abimelech and devour the men of Shechem and the house of Millo; and let fire come out from the men of Shechem and from the house of Millo and devour Abimelech."

Jotham ran away and fled, and went to Beer and lived there, for fear of Abimelech his brother.

Abimelech was prince over Israel three years. Then **Elohim** sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech, that the violence done to the seventy sons of Jerubbaal might come, and that their blood might be laid on Abimelech their brother who killed them, and on the men of Shechem who strengthened his hands to kill his brothers. The men of Shechem set an ambush for him on the tops of the mountains, and they robbed all who came along that way by them; and Abimelech was told about it.

Gaal the son of Ebed came with his brothers and went over to Shechem; and the men of Shechem put their trust in him. They went out into the field, harvested their vineyards, trod the grapes, celebrated, and went into the house of their god and ate and drank, and cursed Abimelech. Gaal the son of Ebed said, "Who is Abimelech, and who is Shechem, that we should serve him? Isn't he the son of Jerubbaal? Isn't Zebul his officer? Serve the men of Hamor the father of Shechem, but why should

we serve him? I wish that this people were under my hand! Then I would remove Abimelech." He said to Abimelech, "Increase your army and come out!"

When Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger burned. He sent messengers to Abimelech craftily, saying, "Behold, Gaal the son of Ebed and his brothers have come to Shechem; and behold, they incite the city against you. Now therefore, go up by night, you and the people who are with you, and lie in wait in the field. It shall be that in the morning, as soon as the sun is up, you shall rise early and rush on the city. Behold, when he and the people who are with him come out against you, then may you do to them as you shall find occasion."

Abimelech rose up, and all the people who were with him, by night, and they laid wait against Shechem in four companies. Gaal the son of Ebed went out, and stood in the entrance of the gate of the city. Abimelech rose up, and the people who were with him, from the ambush.

When Gaal saw the people, he said to Zebul, "Behold, people are coming down from the tops of the mountains."

Zebul said to him, "You see the shadows of the mountains as if they were men."

Gaal spoke again and said, "Behold, people are coming down by the middle of the land, and one company comes by the way of the oak of Meonenim."

Then Zebul said to him, "Now where is your mouth, that you said, 'Who is Abimelech, that we should serve him?' Isn't this the people that you have despised? Please go out now and fight with them."

Gaal went out before the men of Shechem, and fought with Abimelech. Abimelech chased him, and he fled before him, and many fell wounded, even to the entrance of the gate. Abimelech lived at Arumah; and Zebul drove out Gaal and his brothers, that they should not dwell in Shechem. On the next day, the people went out into the field; and they told Abimelech. He took the people and divided them into three companies, and laid wait in the field; and he looked, and behold, the people came out of the city. So, he rose up against them and struck them. Abimelech and the companies that were with him rushed forward and stood in the entrance of the gate of the city; and the two companies rushed on all who were in the field and struck them. Abimelech fought against the city all that day; and he took the city and killed the people in it. He beat down the city and sowed it with salt.

When all the men of the tower of Shechem heard of it, they entered into the stronghold of the house of Elberith. Abimelech was told that all the men of the tower of Shechem were gathered together. Abimelech went up to Mount Zalmon, he and all the people who were with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it up, and laid it on his shoulder. Then he said to the people who were with him, "What you have seen me do, make haste, and do as I have done!" All the people likewise each cut down his bough, followed Abimelech, and put them at the base of the stronghold, and set the stronghold on fire over them, so that all the people of the tower of Shechem died also, about a thousand men and women. Then Abimelech went to Thebez and encamped against Thebez, and took it. But there was a strong tower within the city, and all the men and women of the city fled there, and shut themselves in, and went up to the roof of the tower. Abimelech came to the tower and fought against it, and came near to the door of the tower to burn it with fire. A certain woman cast an upper millstone on Abimelech's head, and broke his skull.

Then he called hastily to the young man, his armor bearer, and said to him, "Draw your sword and kill me, that men not say of me, 'A woman killed him.'" His young man thrust him through, and he

died."

When the men of Israel saw that Abimelech was dead, they each departed to his place. Thus **Elohim** repaid the wickedness of Abimelech, which he did to his father in killing his seventy brothers; and **Elohim** repaid all the wickedness of the men of Shechem on their heads; and the curse of Jotham the son of Jerubbaal came on them.

After Abimelech, Tola the son of Puah, the son of Dodo, a man of Issachar, arose to save Israel. He lived in Shamir in the hill country of Ephraim. He judged Israel twenty-three years, and died, and was buried in Shamir.

After him Jair, the Gileadite, arose. He judged Israel twenty-two years. He had thirty sons who rode on thirty donkey colts. They had thirty cities, which are called Havvoth Jair to this day, which are in the land of Gilead. Jair died, and was buried in Kamon.

The children of Israel again did that which was evil in **Yahuah's** sight, and served the Baals, the Ashtaroth, the gods of Syria, the gods of Sidon, the gods of Moab, the gods of the children of Ammon, and the gods of the Philistines. They abandoned **Yahuah**, and didn't serve him. **Yahuah's** anger burned against Israel, and he sold them into the hand of the Philistines and into the hand of the children of Ammon. They troubled and oppressed the children of Israel that year. For eighteen years they oppressed all the children of Israel that were beyond the Jordan in the land of the Amorites, which is in Gilead. The children of Ammon passed over the Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim, so that Israel was very distressed. The children of Israel cried to **Yahuah**, saying, "We have sinned against you, even because we have forsaken our **Elohim**, and have served the Baals."

Yahuah said to the children of Israel, "Didn't I save you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? The Sidonians also, and the Amalekites, and the Maonites, oppressed you; and you cried to me, and I saved you out of their hand. Yet you have forsaken me and served other gods. Therefore I will save you no more. Go and cry to the gods which you have chosen. Let them save you in the time of your distress!"

The children of Israel said to **Yahuah**, "We have sinned! Do to us whatever seems good to you; only deliver us, please, today." They put away the foreign gods from among them and served **Yahuah**; and his soul was grieved for the misery of Israel.

Then the children of Ammon were gathered together and encamped in Gilead. The children of Israel assembled themselves together and encamped in Mizpah. The people, the princes of Gilead, said to one another, "Who is the man who will begin to fight against the children of Ammon? He shall be head over all the inhabitants of Gilead."

Now Jephthah the Gileadite was a mighty man of valor. He was the son of a prostitute. Gilead became the father of Jephthah. Gilead's wife bore him sons. When his wife's sons grew up, they drove Jephthah out and said to him, "You will not inherit in our father's house, for you are the son of another woman." Then Jephthah fled from his brothers and lived in the land of Tob. Outlaws joined up with Jephthah, and they went out with him.

After a while, the children of Ammon made war against Israel. When the children of Ammon made war against Israel, the elders of Gilead went to get Jephthah out of the land of Tob. They said to Jephthah, "Come and be our chief, that we may fight with the children of Ammon."

Jephthah said to the elders of Gilead, "Didn't you hate me, and drive me out of my father's house? Why have you come to me now when you are in distress?"

The elders of Gilead said to Jephthah, "Therefore we have turned again to you now, that you may go with us and fight with the children of Ammon. You will be our head over all the inhabitants of Gilead."

Jephthah said to the elders of Gilead, "If you bring me home again to fight with the children of Ammon, and **Yahuah** delivers them before me, will I be your head?"

The elders of Gilead said to Jephthah, "**Yahuah** will be witness between us. Surely we will do what you say."

Then Jephthah went with the elders of Gilead, and the people made him head and chief over them. Jephthah spoke all his words before **Yahuah** in Mizpah.

Jephthah sent messengers to the king of the children of Ammon, saying, "What do you have to do with me, that you have come to me to fight against my land?"

The king of the children of Ammon answered the messengers of Jephthah, "Because Israel took away my land when he came up out of Egypt, from the Arnon even to the Jabbok, and to the Jordan. Now therefore restore that territory again peaceably."

Jephthah sent messengers again to the king of the children of Ammon; and he said to him, "Jephthah says: Israel didn't take away the land of Moab, nor the land of the children of Ammon; but when they came up from Egypt, and Israel went through the wilderness to the Red Sea, and came to Kadesh, then Israel sent messengers to the king of Edom, saying, 'Please let me pass through your land;' but the king of Edom didn't listen. In the same way, he sent to the king of Moab, but he refused; so Israel stayed in Kadesh. Then they went through the wilderness, and went around the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and they encamped on the other side of the Arnon; but they didn't come within the border of Moab, for the Arnon was the border of Moab. Israel sent messengers to Sihon king of the Amorites, the king of Heshbon; and Israel said to him, 'Please let us pass through your land to my place.' But Sihon didn't trust Israel to pass through his border; but Sihon gathered all his people together, and encamped in Jahaz, and fought against Israel. **Yahuah**, the **Elohim** of Israel, delivered Sihon and all his people into the hand of Israel, and they struck them. So Israel possessed all the land of the Amorites, the inhabitants of that country. They possessed all the border of the Amorites, from the Arnon even to the Jabbok, and from the wilderness even to the Jordan. So now **Yahuah**, the **Elohim** of Israel, has dispossessed the Amorites from before his people Israel, and should you possess them? Won't you possess that which Chemosh your god gives you to possess? So whoever **Yahuah** our **Elohim** has dispossessed from before us, them will we possess. Now are you anything better than Balak the son of Zippor, king of Moab? Did he ever strive against Israel, or did he ever fight against them? Israel lived in Heshbon and its towns, and in Aroer and its towns, and in all the cities that are along the side of the Arnon for three hundred years! Why didn't you recover them within that time? Therefore I have not sinned against you, but you do me wrong to war against me. May **Yahuah** the Judge be judge today between the children of Israel and the children of Ammon."

However, the king of the children of Ammon didn't listen to the words of Jephthah which he sent him. Then **Yahuah**'s Spirit came on Jephthah, and he passed over Gilead and Manasseh, and passed over Mizpah of Gilead, and from Mizpah of Gilead he passed over to the children of Ammon.

Jephthah vowed a vow to **Yahuah**, and said, "If you will indeed deliver the children of Ammon into my hand, then it shall be, that whatever comes out of the doors of my house to meet me when I return in peace from the children of Ammon, it shall be **Yahuah**'s, and I will offer it up for a burnt offering."

So Jephthah passed over to the children of Ammon to fight against them; and **Yahuah** delivered them into his hand. He struck them from Aroer until you come to Minnith, even twenty cities, and to Abelcheramim, with a very great slaughter. So the children of Ammon were subdued before the children of Israel.

Jephthah came to Mizpah to his house; and behold, his daughter came out to meet him with tambourines and with dances. She was his only child. Besides her he had neither son nor daughter. When he saw her, he tore his clothes, and said, "Alas, my daughter! You have brought me very low, and you are one of those who trouble me; for I have opened my mouth to **Yahuah**, and I can't go back."

She said to him, "My father, you have opened your mouth to **Yahuah**; do to me according to that which has proceeded out of your mouth, because **Yahuah** has taken vengeance for you on your enemies, even on the children of Ammon." Then she said to her father, "Let this thing be done for me. Leave me alone two months, that I may depart and go down on the mountains, and bewail my virginity, I and my companions."

He said, "Go." He sent her away for two months; and she departed, she and her companions, and mourned her virginity on the mountains. At the end of two months, she returned to her father, who did with her according to his vow which he had vowed. She was a virgin. It became a custom in Israel that the daughters of Israel went yearly to celebrate the daughter of Jephthah the Gileadite four days in a year.

The men of Ephraim were gathered together, and passed northward; and they said to Jephthah, "Why did you pass over to fight against the children of Ammon, and didn't call us to go with you? We will burn your house around you with fire!"

Jephthah said to them, "I and my people were at great strife with the children of Ammon; and when I called you, you didn't save me out of their hand. When I saw that you didn't save me, I put my life in my hand, and passed over against the children of Ammon, and **Yahuah** delivered them into my hand. Why then have you come up to me today, to fight against me?"

Then Jephthah gathered together all the men of Gilead, and fought with Ephraim. The men of Gilead struck Ephraim, because they said, "You are fugitives of Ephraim, you Gileadites, in the middle of Ephraim, and in the middle of Manasseh." The Gileadites took the fords of the Jordan against the Ephraimites. Whenever a fugitive of Ephraim said, "Let me go over," the men of Gilead said to him, "Are you an Ephraimite?" If he said, "No;" then they said to him, "Now say 'Shibboleth;' " and he said "Sibboleth"; for he couldn't manage to pronounce it correctly, then they seized him and killed him at the fords of the Jordan. At that time, forty-two thousand of Ephraim fell.

Jephthah judged Israel six years. Then Jephthah the Gileadite died, and was buried in the cities of Gilead.

After him Ibzan of Bethlehem judged Israel. He had thirty sons. He sent his thirty daughters outside his clan, and he brought in thirty daughters from outside his clan for his sons. He judged Israel seven years. Ibzan died, and was buried at Bethlehem.

After him, Elon the Zebulunite judged Israel; and he judged Israel ten years. Elon the Zebulunite died, and was buried in Aijalon in the land of Zebulun.

After him, Abdon the son of Hillel the Pirathonite judged Israel. He had forty sons and thirty sons' sons who rode on seventy donkey colts. He judged Israel eight years. Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the hill country of the Amalekites.

The children of Israel again did that which was evil in **Yahuah's** sight; and **Yahuah** delivered them into the hand of the Philistines forty years.

There was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and childless. **Yahuah's** angel appeared to the woman, and said to her, "See now, you are barren and childless; but you shall conceive and bear a son. Now therefore please beware and drink no wine nor strong drink, and don't eat any unclean thing; for, behold, you shall conceive and give birth to a son. No razor shall come on his head, for the child shall be a Nazirite to **Elohim** from the womb. He shall begin to save Israel out of the hand of the Philistines."

Then the woman came and told her husband, saying, "A man of **Elohim** came to me, and his face was like the face of the angel of **Elohim**, very awesome. I didn't ask him where he was from, neither did he tell me his name; but he said to me, 'Behold, you shall conceive and bear a son; and now drink no wine nor strong drink. Don't eat any unclean thing, for the child shall be a Nazirite to **Elohim** from the womb to the day of his death.' "

Then Manoah entreated **Yahuah**, and said, "Oh, **Yahuah**, please let the man of **Elohim** whom you sent come again to us, and teach us what we should do to the child who shall be born."

Elohim listened to the voice of Manoah, and the angel of **Elohim** came again to the woman as she sat in the field; but Manoah, her husband, wasn't with her. The woman hurried and ran, and told her husband, saying to him, "Behold, the man who came to me that day has appeared to me,"

Manoah arose and followed his wife, and came to the man, and said to him, "Are you the man who spoke to my wife?"

He said, "I am."

Manoah said, "Now let your words happen. What shall the child's way of life and mission be?"

Yahuah's angel said to Manoah, "Of all that I said to the woman let her beware. She may not eat of anything that comes of the vine, neither let her drink wine or strong drink, nor eat any unclean thing. Let her observe all that I commanded her."

Manoah said to **Yahuah's** angel, "Please stay with us, that we may make a young goat ready for you."

Yahuah's angel said to Manoah, "Though you detain me, I won't eat your bread. If you will prepare a burnt offering, you must offer it to **Yahuah**." For Manoah didn't know that he was **Yahuah's** angel.

Manoah said to **Yahuah's** angel, "What is your name, that when your words happen, we may honor you?"

Yahuah's angel said to him, "Why do you ask about my name, since it is incomprehensible?"

So Manoah took the young goat with the meal offering, and offered it on the rock to **Yahuah**. Then the angel did an amazing thing as Manoah and his wife watched. For when the flame went up toward the sky from off the altar, **Yahuah's** angel ascended in the flame of the altar. Manoah and his wife watched; and they fell on their faces to the ground. But **Yahuah's** angel didn't appear to Manoah or to his wife any more. Then Manoah knew that he was **Yahuah's** angel. Manoah said to his wife, "We shall surely die, because we have seen **Elohim**."

But his wife said to him, "If **Yahuah** were pleased to kill us, he wouldn't have received a burnt offering and a meal offering at our hand, and he wouldn't have shown us all these things, nor would he have told us such things as these at this time." The woman bore a son and named him Samson. The child grew, and **Yahuah** blessed him. **Yahuah's** Spirit began to move him in Mahaneh Dan, between Zorah and Eshtaol.

Samson went down to Timnah, and saw a woman in Timnah of the daughters of the Philistines. He came up, and told his father and his mother, saying, "I have seen a woman in Timnah of the daughters of the Philistines. Now therefore get her for me as my wife."

Then his father and his mother said to him, "Isn't there a woman among your brothers' daughters, or among all my people, that you go to take a wife of the uncircumcised Philistines?"

Samson said to his father, "Get her for me, for she pleases me well."

But his father and his mother didn't know that it was of **Yahuah**; for he sought an occasion against the Philistines. Now at that time the Philistines ruled over Israel.

Then Samson went down to Timnah with his father and his mother, and came to the vineyards of Timnah; and behold, a young lion roared at him. **Yahuah's** Spirit came mightily on him, and he tore him as he would have torn a young goat with his bare hands, but he didn't tell his father or his mother what he had done. He went down and talked with the woman, and she pleased Samson well. After a while he returned to take her, and he went over to see the carcass of the lion; and behold, there was a swarm of bees in the body of the lion, and honey. He took it into his hands, and went on, eating as he went. He came to his father and mother and gave to them, and they ate, but he didn't tell them that he had taken the honey out of the lion's body. His father went down to the woman; and Samson made a feast there, for the young men used to do so. When they saw him, they brought thirty companions to be with him.

Samson said to them, "Let me tell you a riddle now. If you can tell me the answer within the seven days of the feast, and find it out, then I will give you thirty linen garments and thirty changes of clothing; but if you can't tell me the answer, then you shall give me thirty linen garments and thirty changes of clothing."

They said to him, "Tell us your riddle, that we may hear it."

He said to them,

They couldn't in three days declare the riddle. On the seventh day, they said to Samson's wife, "Entice your husband, that he may declare to us the riddle, lest we burn you and your father's house with fire. Have you called us to impoverish us? Isn't that so?"

Samson's wife wept before him, and said, "You just hate me, and don't love me. You've told a riddle to the children of my people, and haven't told it to me."

He said to her, "Behold, I haven't told my father or my mother, so why should I tell you?"

She wept before him the seven days, while their feast lasted; and on the seventh day, he told her, because she pressed him severely; and she told the riddle to the children of her people. The men of the city said to him on the seventh day before the sun went down, "What is sweeter than honey? What is stronger than a lion?"

He said to them,

Yahuah's Spirit came mightily on him, and he went down to Ashkelon and struck thirty men of them. He took their plunder, then gave the changes of clothing to those who declared the riddle. His anger burned, and he went up to his father's house. But Samson's wife was given to his companion, who had been his friend.

But after a while, in the time of wheat harvest, Samson visited his wife with a young goat. He said, "I will go in to my wife's room."

But her father wouldn't allow him to go in. Her father said, "I most certainly thought that you utterly hated her; therefore I gave her to your companion. Isn't her younger sister more beautiful than she? Please, take her instead."

Samson said to them, "This time I will be blameless in the case of the Philistines when I harm them." Samson went and caught three hundred foxes, and took torches, and turned tail to tail, and put a torch in the middle between every two tails. When he had set the torches on fire, he let them go into the standing grain of the Philistines, and burned up both the shocks and the standing grain, and also the olive groves.

Then the Philistines said, "Who has done this?"

They said, "Samson, the son-in-law of the Timnite, because he has taken his wife and given her to his companion." The Philistines came up, and burned her and her father with fire.

Samson said to them, "If you behave like this, surely I will take revenge on you, and after that I will cease." He struck them hip and thigh with a great slaughter; and he went down and lived in the cave in Etam's rock. Then the Philistines went up, encamped in Judah, and spread themselves in Lehi.

The men of Judah said, "Why have you come up against us?"

They said, "We have come up to bind Samson, to do to him as he has done to us."

Then three thousand men of Judah went down to the cave in Etam's rock, and said to Samson, "Don't you know that the Philistines are rulers over us? What then is this that you have done to us?"

He said to them, "As they did to me, so I have done to them."

They said to him, "We have come down to bind you, that we may deliver you into the hand of the Philistines."

Samson said to them, "Swear to me that you will not attack me yourselves."

They spoke to him, saying, "No, but we will bind you securely and deliver you into their hands; but surely we will not kill you." They bound him with two new ropes, and brought him up from the rock.

When he came to Lehi, the Philistines shouted as they met him. Then **Yahuah's** Spirit came mightily on him, and the ropes that were on his arms became as flax that was burned with fire; and

his bands dropped from off his hands. He found a fresh jawbone of a donkey, put out his hand, took it, and struck a thousand men with it. Samson said, "With the jawbone of a donkey, heaps on heaps; with the jawbone of a donkey I have struck a thousand men." When he had finished speaking, he threw the jawbone out of his hand; and that place was called Ramath Lehi.

He was very thirsty, and called on **Yahuah** and said, "You have given this great deliverance by the hand of your servant; and now shall I die of thirst, and fall into the hands of the uncircumcised?"

But **Elohim** split the hollow place that is in Lehi, and water came out of it. When he had drunk, his spirit came again, and he revived. Therefore its name was called En Hakkore, which is in Lehi, to this day. He judged Israel twenty years in the days of the Philistines.

Samson went to Gaza, and saw there a prostitute, and went in to her. The Gazites were told, "Samson is here!" They surrounded him and laid wait for him all night in the gate of the city, and were quiet all the night, saying, "Wait until morning light; then we will kill him." Samson lay until midnight, then arose at midnight and took hold of the doors of the gate of the city, with the two posts, and plucked them up, bar and all, and put them on his shoulders and carried them up to the top of the mountain that is before Hebron.

It came to pass afterward that he loved a woman in the valley of Sorek, whose name was Delilah. The lords of the Philistines came up to her and said to her, "Entice him, and see in which his great strength lies, and by what means we may prevail against him, that we may bind him to afflict him; and we will each give you eleven hundred pieces of silver."

Delilah said to Samson, "Please tell me where your great strength lies, and what you might be bound to afflict you."

Samson said to her, "If they bind me with seven green cords that were never dried, then shall I become weak, and be as another man."

Then the lords of the Philistines brought up to her seven green cords which had not been dried, and she bound him with them. Now she had an ambush waiting in the inner room. She said to him, "The Philistines are on you, Samson!" He broke the cords as a flax thread is broken when it touches the fire. So his strength was not known.

Delilah said to Samson, "Behold, you have mocked me, and told me lies. Now please tell me how you might be bound."

He said to her, "If they only bind me with new ropes with which no work has been done, then shall I become weak, and be as another man."

So Delilah took new ropes and bound him with them, then said to him, "The Philistines are on you, Samson!" The ambush was waiting in the inner room. He broke them off his arms like a thread.

Delilah said to Samson, "Until now, you have mocked me and told me lies. Tell me with what you might be bound."

He said to her, "If you weave the seven locks of my head with the fabric on the loom."

She fastened it with the pin, and said to him, "The Philistines are on you, Samson!" He awakened out of his sleep, and plucked away the pin of the beam and the fabric.

She said to him, "How can you say, 'I love you,' when your heart is not with me? You have mocked

me these three times, and have not told me where your great strength lies."

When she pressed him daily with her words and urged him, his soul was troubled to death. He told her all his heart and said to her, "No razor has ever come on my head; for I have been a Nazirite to **Elohim** from my mother's womb. If I am shaved, then my strength will go from me and I will become weak, and be like any other man."

When Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, "Come up this once, for he has told me all his heart." Then the lords of the Philistines came up to her and brought the money in their hand. She made him sleep on her knees; and she called for a man and shaved off the seven locks of his head; and she began to afflict him, and his strength went from him. She said, "The Philistines are upon you, Samson!"

He awoke out of his sleep, and said, "I will go out as at other times, and shake myself free." But he didn't know that **Yahuah** had departed from him. The Philistines laid hold on him and put out his eyes; and they brought him down to Gaza and bound him with fetters of bronze; and he ground at the mill in the prison. However, the hair of his head began to grow again after he was shaved.

The lords of the Philistines gathered together to offer a great sacrifice to Dagon their god, and to rejoice; for they said, "Our god has delivered Samson our enemy into our hand." When the people saw him, they praised their god; for they said, "Our god has delivered our enemy and the destroyer of our country, who has slain many of us, into our hand."

When their hearts were merry, they said, "Call for Samson, that he may entertain us." They called for Samson out of the prison; and he performed before them. They set him between the pillars; and Samson said to the boy who held him by the hand, "Allow me to feel the pillars on which the house rests, that I may lean on them." Now the house was full of men and women; and all the lords of the Philistines were there; and there were on the roof about three thousand men and women, who saw while Samson performed. Samson called to **Yahuah**, and said, "**Yahuah**, remember me, please, and strengthen me, please, only this once, **Elohim**, that I may be at once avenged of the Philistines for my two eyes." Samson took hold of the two middle pillars on which the house rested and leaned on them, the one with his right hand and the other with his left. Samson said, "Let me die with the Philistines!" He bowed himself with all his might; and the house fell on the lords, and on all the people who were in it. So the dead that he killed at his death were more than those who he killed in his life.

Then his brothers and all the house of his father came down and took him, and brought him up and buried him between Zorah and Eshtaol in the burial site of Manoah his father. He judged Israel twenty years.

There was a man of the hill country of Ephraim, whose name was Micah. He said to his mother, "The eleven hundred pieces of silver that were taken from you, about which you uttered a curse, and also spoke it in my ears--behold, the silver is with me. I took it."

His mother said, "May **Yahuah** bless my son!"

He restored the eleven hundred pieces of silver to his mother, then his mother said, "I most certainly dedicate the silver to **Yahuah** from my hand for my son, to make a carved image and a molten image. Now therefore I will restore it to you."

When he restored the money to his mother, his mother took two hundred pieces of silver, and gave

them to a silversmith, who made a carved image and a molten image out of it. It was in the house of Micah.

The man Micah had a house of gods, and he made an ephod, and teraphim, and consecrated one of his sons, who became his priest. In those days there was no king in Israel. Everyone did that which was right in his own eyes. There was a young man out of Bethlehem Judah, of the family of Judah, who was a Levite; and he lived there. The man departed out of the city, out of Bethlehem Judah, to live where he could find a place, and he came to the hill country of Ephraim, to the house of Micah, as he traveled. Micah said to him, "Where did you come from?"

He said to him, "I am a Levite of Bethlehem Judah, and I am looking for a place to live."

Micah said to him, "Dwell with me, and be to me a father and a priest, and I will give you ten pieces of silver per year, a suit of clothing, and your food." So the Levite went in. The Levite was content to dwell with the man; and the young man was to him as one of his sons. Micah consecrated the Levite, and the young man became his priest, and was in the house of Micah. Then Micah said, "Now I know that **Yahuah** will do good to me, since I have a Levite as my priest."

In those days there was no king in Israel. In those days the tribe of the Danites sought an inheritance to dwell in; for to that day, their inheritance had not fallen to them among the tribes of Israel. The children of Dan sent five men of their family from their whole number, men of valor, from Zorah and from Eshtaol, to spy out the land and to search it. They said to them, "Go, explore the land!"

They came to the hill country of Ephraim, to the house of Micah, and lodged there. When they were by the house of Micah, they knew the voice of the young man the Levite; so they went over there and said to him, "Who brought you here? What do you do in this place? What do you have here?"

He said to them, "Thus and thus has Micah dealt with me, and he has hired me, and I have become his priest."

They said to him, "Please ask counsel of **Elohim**, that we may know whether our way which we go shall be prosperous."

The priest said to them, "Go in peace. Your way in which you go is before **Yahuah**."

Then the five men departed and came to Laish and saw the people who were there, how they lived in safety, in the way of the Sidonians, quiet and secure; for there was no one in the land possessing authority, that might put them to shame in anything, and they were far from the Sidonians, and had no dealings with anyone else. They came to their brothers at Zorah and Eshtaol; and their brothers asked them, "What do you say?"

They said, "Arise, and let's go up against them; for we have seen the land, and behold, it is very good. Do you stand still? Don't be slothful to go and to enter in to possess the land. When you go, you will come to an unsuspecting people, and the land is large; for **Elohim** has given it into your hand, a place where there is no lack of anything that is in the earth."

The family of the Danites set out from Zorah and Eshtaol with six hundred men armed with weapons of war. They went up and encamped in Kiriath Jearim in Judah. Therefore they call that place Mahaneh Dan to this day. Behold, it is behind Kiriath Jearim. They passed from there to the hill country of Ephraim, and came to the house of Micah.

Then the five men who went to spy out the country of Laish answered and said to their brothers, "Do you know that there is in these houses an ephod, and teraphim, and a carved image, and a molten image? Now therefore consider what you have to do." They went over there and came to the house of the young Levite man, even to the house of Micah, and asked him how he was doing. The six hundred men armed with their weapons of war, who were of the children of Dan, stood by the entrance of the gate. The five men who went to spy out the land went up, and came in there, and took the engraved image, the ephod, the teraphim, and the molten image; and the priest stood by the entrance of the gate with the six hundred men armed with weapons of war.

When these went into Micah's house, and took the engraved image, the ephod, the teraphim, and the molten image, the priest said to them, "What are you doing?"

They said to him, "Hold your peace, put your hand on your mouth, and go with us. Be a father and a priest to us. Is it better for you to be priest to the house of one man, or to be priest to a tribe and a family in Israel?"

The priest's heart was glad, and he took the ephod, the teraphim, and the engraved image, and went with the people. So they turned and departed, and put the little ones, the livestock, and the goods before them. When they were a good way from the house of Micah, the men who were in the houses near Micah's house gathered together and overtook the children of Dan. As they called to the children of Dan, they turned their faces, and said to Micah, "What ails you, that you come with such a company?"

He said, "You have taken away my gods which I made, and the priest, and have gone away! What more do I have? How can you ask me, 'What ails you?' "

The children of Dan said to him, "Don't let your voice be heard among us, lest angry fellows fall on you, and you lose your life, with the lives of your household."

The children of Dan went their way; and when Micah saw that they were too strong for him, he turned and went back to his house. They took that which Micah had made, and the priest whom he had, and came to Laish, to a people quiet and unsuspecting, and struck them with the edge of the sword; then they burned the city with fire. There was no deliverer, because it was far from Sidon, and they had no dealings with anyone else; and it was in the valley that lies by Beth Rehob. They built the city and lived in it. They called the name of the city Dan, after the name of Dan their father, who was born to Israel; however the name of the city used to be Laish. The children of Dan set up for themselves the engraved image; and Jonathan, the son of Gershom, the son of Moses, and his sons were priests to the tribe of the Danites until the day of the captivity of the land. So they set up for themselves Micah's engraved image which he made, and it remained all the time that **Elohim's** house was in Shiloh.

In those days, when there was no king in Israel, there was a certain Levite living on the farther side of the hill country of Ephraim, who took for himself a concubine out of Bethlehem Judah. His concubine played the prostitute against him, and went away from him to her father's house to Bethlehem Judah, and was there for four months. Her husband arose and went after her to speak kindly to her, to bring her again, having his servant with him and a couple of donkeys. She brought him into her father's house; and when the father of the young lady saw him, he rejoiced to meet him. His father-in-law, the young lady's father, kept him there; and he stayed with him three days. So they ate and drank, and stayed there.

On the fourth day, they got up early in the morning, and he rose up to depart. The young lady's father said to his son-in-law, "Strengthen your heart with a morsel of bread, and afterward you shall go your way." So they sat down, ate, and drank, both of them together. Then the young lady's father said to the man, "Please be pleased to stay all night, and let your heart be merry." The man rose up to depart; but his father-in-law urged him, and he stayed there again. He arose early in the morning on the fifth day to depart; and the young lady's father said, "Please strengthen your heart and stay until the day declines;" and they both ate.

When the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the young lady's father, said to him, "Behold, now the day draws toward evening, please stay all night. Behold, the day is ending. Stay here, that your heart may be merry; and tomorrow go on your way early, that you may go home." But the man wouldn't stay that night, but he rose up and went near Jebus (also called Jerusalem). With him were a couple of saddled donkeys. His concubine also was with him.

When they were by Jebus, the day was far spent; and the servant said to his master, "Please come and let's enter into this city of the Jebusites, and stay in it."

His master said to him, "We won't enter into the city of a foreigner that is not of the children of Israel; but we will pass over to Gibeah." He said to his servant, "Come and let's draw near to one of these places; and we will lodge in Gibeah, or in Ramah." So they passed on and went their way; and the sun went down on them near Gibeah, which belongs to Benjamin. They went over there, to go in to stay in Gibeah. He went in, and sat down in the street of the city; for there was no one who took them into his house to stay.

Behold, an old man came from his work out of the field at evening. Now the man was from the hill country of Ephraim, and he lived in Gibeah; but the men of the place were Benjamites. He lifted up his eyes, and saw the wayfaring man in the street of the city; and the old man said, "Where are you going? Where did you come from?"

He said to him, "We are passing from Bethlehem Judah to the farther side of the hill country of Ephraim. I am from there, and I went to Bethlehem Judah. I am going to **Yahuah**'s house; and there is no one who has taken me into his house. Yet there is both straw and feed for our donkeys; and there is bread and wine also for me, and for your servant, and for the young man who is with your servants. There is no lack of anything."

The old man said, "Peace be to you! Just let me supply all your needs, but don't sleep in the street." So he brought him into his house, and gave the donkeys fodder. Then they washed their feet, and ate and drank. As they were making their hearts merry, behold, the men of the city, certain wicked fellows, surrounded the house, beating at the door; and they spoke to the master of the house, the old man, saying, "Bring out the man who came into your house, that we can have sex with him!"

The man, the master of the house, went out to them, and said to them, "No, my brothers, please don't act so wickedly; since this man has come into my house, don't do this folly. Behold, here is my virgin daughter and his concubine. I will bring them out now. Humble them, and do with them what seems good to you; but to this man don't do any such folly."

But the men wouldn't listen to him; so the man grabbed his concubine, and brought her out to them; and they had sex with her, and abused her all night until the morning. When the day began to dawn, they let her go. Then the woman came in the dawning of the day, and fell down at the door of

the man's house where her master was, until it was light. her master rose up in the morning and opened the doors of the house, and went out to go his way; and behold, the woman his concubine had fallen down at the door of the house, with her hands on the threshold.

He said to her, "Get up, and let's get going!" but no one answered. Then he took her up on the donkey; and the man rose up, and went to his place.

When he had come into his house, he took a knife and cut up his concubine, and divided her, limb by limb, into twelve pieces, and sent her throughout all the borders of Israel. It was so, that all who saw it said, "Such a deed has not been done or seen from the day that the children of Israel came up out of the land of Egypt to this day! Consider it, take counsel, and speak."

Then all the children of Israel went out, and the congregation was assembled as one man, from Dan even to Beersheba, with the land of Gilead, to **Yahuah** at Mizpah. The chiefs of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of **Elohim**, four hundred thousand footmen who drew sword. (Now the children of Benjamin heard that the children of Israel had gone up to Mizpah.) The children of Israel said, "Tell us, how did this wickedness happen?"

The Levite, the husband of the woman who was murdered, answered, "I came into Gibeah that belongs to Benjamin, I and my concubine, to spend the night. The men of Gibeah rose against me, and surrounded the house by night. They intended to kill me and they raped my concubine, and she is dead. I took my concubine and cut her in pieces, and sent her throughout all the country of the inheritance of Israel; for they have committed lewdness and folly in Israel. Behold, you children of Israel, all of you, give here your advice and counsel."

All the people arose as one man, saying, "None of us will go to his tent, neither will any of us turn to his house. But now this is the thing which we will do to Gibeah: we will go up against it by lot; and we will take ten men of one hundred throughout all the tribes of Israel, and one hundred of one thousand, and a thousand out of ten thousand to get food for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that the men of Gibeah have done in Israel." So all the men of Israel were gathered against the city, knit together as one man.

The tribes of Israel sent men through all the tribe of Benjamin, saying, "What wickedness is this that has happened among you? Now therefore deliver up the men, the wicked fellows who are in Gibeah, that we may put them to death and put away evil from Israel."

But Benjamin would not listen to the voice of their brothers, the children of Israel. The children of Benjamin gathered themselves together out of the cities to Gibeah, to go out to battle against the children of Israel. The children of Benjamin were counted on that day out of the cities twenty-six thousand men who drew the sword, in addition to the inhabitants of Gibeah, who were counted seven hundred chosen men. Among all these soldiers there were seven hundred chosen men who were left-handed. Every one of them could sling a stone at a hair and not miss. The men of Israel, besides Benjamin, were counted four hundred thousand men who drew sword. All these were men of war.

The children of Israel arose, went up to Bethel, and asked counsel of **Elohim**. They asked, "Who shall go up for us first to battle against the children of Benjamin?"

Yahuah said, "Judah first."

The children of Israel rose up in the morning and encamped against Gibeah. The men of Israel

went out to battle against Benjamin; and the men of Israel set the battle in array against them at Gibeah. The children of Benjamin came out of Gibeah, and on that day destroyed twenty-two thousand of the Israelite men down to the ground. The people, the men of Israel, encouraged themselves, and set the battle again in array in the place where they set themselves in array the first day. The children of Israel went up and wept before **Yahuah** until evening; and they asked of **Yahuah**, saying, "Shall I again draw near to battle against the children of Benjamin my brother?"

Yahuah said, "Go up against him."

The children of Israel came near against the children of Benjamin the second day. Benjamin went out against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men. All these drew the sword.

Then all the children of Israel and all the people went up, and came to Bethel, and wept, and sat there before **Yahuah**, and fasted that day until evening; then they offered burnt offerings and peace offerings before **Yahuah**. The children of Israel asked **Yahuah** (for the ark of the covenant of **Elohim** was there in those days, and Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days), saying, "Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease?"

Yahuah said, "Go up; for tomorrow I will deliver him into your hand."

Israel set ambushes all around Gibeah. The children of Israel went up against the children of Benjamin on the third day, and set themselves in array against Gibeah, as at other times. The children of Benjamin went out against the people, and were drawn away from the city; and they began to strike and kill of the people as at other times, in the highways, of which one goes up to Bethel and the other to Gibeah, in the field, about thirty men of Israel.

The children of Benjamin said, "They are struck down before us, as at the first." But the children of Israel said, "Let's flee, and draw them away from the city to the highways."

All the men of Israel rose up out of their place and set themselves in array at Baal Tamar. Then the ambushers of Israel broke out of their place, even out of Maareh Geba. Ten thousand chosen men out of all Israel came over against Gibeah, and the battle was severe; but they didn't know that disaster was close to them. **Yahuah** struck Benjamin before Israel; and the children of Israel destroyed of Benjamin that day twenty-five thousand one hundred men. All these drew the sword. So the children of Benjamin saw that they were struck, for the men of Israel yielded to Benjamin because they trusted the ambushers whom they had set against Gibeah. The ambushers hurried, and rushed on Gibeah; then the ambushers spread out, and struck all the city with the edge of the sword. Now the appointed sign between the men of Israel and the ambushers was that they should make a great cloud of smoke rise up out of the city. The men of Israel turned in the battle, and Benjamin began to strike and kill of the men of Israel about thirty persons; for they said, "Surely they are struck down before us, as in the first battle." But when the cloud began to arise up out of the city in a pillar of smoke, the Benjamites looked behind them; and behold, the whole city went up in smoke to the sky. The men of Israel turned, and the men of Benjamin were dismayed; for they saw that disaster had come on them. Therefore they turned their backs before the men of Israel to the way of the wilderness, but the battle followed hard after them; and those who came out of the cities destroyed them in the middle of it. They surrounded the Benjamites, chased them, and trod them down at their resting place, as far as near Gibeah toward the sunrise. Eighteen thousand men of Benjamin fell; all these were men of valor. They turned and fled toward the wilderness to the rock of Rimmon. They

gleaned five thousand men of them in the highways, and followed hard after them to Gidom, and struck two thousand men of them. So that all who fell that day of Benjamin were twenty-five thousand men who drew the sword. All these were men of valor. But six hundred men turned and fled toward the wilderness to the rock of Rimmon, and stayed in the rock of Rimmon four months. The men of Israel turned again on the children of Benjamin, and struck them with the edge of the sword--including the entire city, the livestock, and all that they found. Moreover they set all the cities which they found on fire.

Now the men of Israel had sworn in Mizpah, saying, "None of us will give his daughter to Benjamin as a wife." The people came to Bethel and sat there until evening before **Elohim**, and lifted up their voices, and wept severely. They said, "**Yahuah**, the **Elohim** of Israel, why has this happened in Israel, that there should be one tribe lacking in Israel today?"

On the next day, the people rose early and built an altar there, and offered burnt offerings and peace offerings. The children of Israel said, "Who is there among all the tribes of Israel who didn't come up in the assembly to **Yahuah**?" For they had made a great oath concerning him who didn't come up to **Yahuah** to Mizpah, saying, "He shall surely be put to death." The children of Israel grieved for Benjamin their brother, and said, "There is one tribe cut off from Israel today. How shall we provide wives for those who remain, since we have sworn by **Yahuah** that we will not give them of our daughters to wives?" They said, "What one is there of the tribes of Israel who didn't come up to **Yahuah** to Mizpah?" Behold, no one came from Jabesh Gilead to the camp to the assembly. For when the people were counted, behold, there were none of the inhabitants of Jabesh Gilead there. The congregation sent twelve thousand of the most valiant men there, and commanded them, saying, "Go and strike the inhabitants of Jabesh Gilead with the edge of the sword, with the women and the little ones. This is the thing that you shall do: you shall utterly destroy every male, and every woman who has lain with a man." They found among the inhabitants of Jabesh Gilead four hundred young virgins who had not known man by lying with him; and they brought them to the camp to Shiloh, which is in the land of Canaan.

The whole congregation sent and spoke to the children of Benjamin who were in the rock of Rimmon, and proclaimed peace to them. Benjamin returned at that time; and they gave them the women whom they had saved alive of the women of Jabesh Gilead. There still weren't enough for them. The people grieved for Benjamin, because **Yahuah** had made a breach in the tribes of Israel. Then the elders of the congregation said, "How shall we provide wives for those who remain, since the women are destroyed out of Benjamin?" They said, "There must be an inheritance for those who are escaped of Benjamin, that a tribe not be blotted out from Israel. However, we may not give them wives of our daughters, for the children of Israel had sworn, saying, 'Cursed is he who gives a wife to Benjamin.' " They said, "Behold, there is a feast of **Yahuah** from year to year in Shiloh, which is on the north of Bethel, on the east side of the highway that goes up from Bethel to Shechem, and on the south of Lebonah." They commanded the children of Benjamin, saying, "Go and lie in wait in the vineyards, and see, and behold, if the daughters of Shiloh come out to dance in the dances, then come out of the vineyards, and each man catch his wife of the daughters of Shiloh, and go to the land of Benjamin. It shall be, when their fathers or their brothers come to complain to us, that we will say to them, 'Grant them graciously to us, because we didn't take for each man his wife in battle, neither did you give them to them; otherwise you would now be guilty.' "

The children of Benjamin did so, and took wives for themselves according to their number, of those who danced, whom they carried off. They went and returned to their inheritance, built the

cities, and lived in them. The children of Israel departed from there at that time, every man to his tribe and to his family, and they each went out from there to his own inheritance. In those days there was no king in Israel. Everyone did that which was right in his own eyes.

RUTH

In the days when the judges judged, there was a famine in the land. A certain man of Bethlehem Judah went to live in the country of Moab with his wife and his two sons. The name of the man was Elimelech, and the name of his wife Naomi. The names of his two sons were Mahlon and Chilion, Ephrathites of Bethlehem Judah. They came into the country of Moab and lived there. Elimelech, Naomi's husband, died; and she was left with her two sons. They took for themselves wives of the women of Moab. The name of the one was Orpah, and the name of the other was Ruth. They lived there about ten years. Mahlon and Chilion both died, and the woman was bereaved of her two children and of her husband. Then she arose with her daughters-in-law, that she might return from the country of Moab; for she had heard in the country of Moab how **Yahuah** had visited his people in giving them bread. She went out of the place where she was, and her two daughters-in-law with her. They went on the way to return to the land of Judah. Naomi said to her two daughters-in-law, "Go, return each of you to her mother's house. May **Yahuah** deal kindly with you, as you have dealt with the dead and with me. May **Yahuah** grant you that you may find rest, each of you in the house of her husband."

Then she kissed them, and they lifted up their voices, and wept. They said to her, "No, but we will return with you to your people."

Naomi said, "Go back, my daughters. Why do you want to go with me? Do I still have sons in my womb, that they may be your husbands? Go back, my daughters, go your way; for I am too old to have a husband. If I should say, 'I have hope,' if I should even have a husband tonight, and should also bear sons, would you then wait until they were grown? Would you then refrain from having husbands? No, my daughters, for it grieves me seriously for your sakes, for **Yahuah**'s hand has gone out against me."

They lifted up their voices and wept again; then Orpah kissed her mother-in-law, but Ruth stayed with her. She said, "Behold, your sister-in-law has gone back to her people and to her god. Follow your sister-in-law."

Ruth said, "Don't urge me to leave you, and to return from following you, for where you go, I will go; and where you stay, I will stay. Your people will be my people, and your **Elohim** my **Elohim**. Where you die, I will die, and there I will be buried. May **Yahuah** do so to me, and more also, if anything but death parts you and me."

When Naomi saw that she was determined to go with her, she stopped urging her.

So they both went until they came to Bethlehem. When they had come to Bethlehem, all the city was excited about them, and they asked, "Is this Naomi?"

She said to them, "Don't call me Naomi. Call me Mara, for the Almighty has dealt very bitterly with me. I went out full, and **Yahuah** has brought me home again empty. Why do you call me Naomi, since **Yahuah** has testified against me, and the Almighty has afflicted me?" So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab. They came to Bethlehem in the beginning of barley harvest.

Naomi had a relative of her husband's, a mighty man of wealth, of the family of Elimelech, and his name was Boaz. Ruth the Moabitess said to Naomi, "Let me now go to the field, and glean among the ears of grain after him in whose sight I find favor."

She said to her, "Go, my daughter." She went, and came and gleaned in the field after the reapers; and she happened to come to the portion of the field belonging to Boaz, who was of the family of Elimelech.

Behold, Boaz came from Bethlehem, and said to the reapers, "May **Yahuah** be with you."

They answered him, "May **Yahuah** bless you."

Then Boaz said to his servant who was set over the reapers, "Whose young lady is this?"

The servant who was set over the reapers answered, "It is the Moabite lady who came back with Naomi out of the country of Moab. She said, 'Please let me glean and gather after the reapers among the sheaves.' So she came, and has continued even from the morning until now, except that she rested a little in the house."

Then Boaz said to Ruth, "Listen, my daughter. Don't go to glean in another field, and don't go from here, but stay here close to my maidens. Let your eyes be on the field that they reap, and go after them. Haven't I commanded the young men not to touch you? When you are thirsty, go to the vessels, and drink from that which the young men have drawn."

Then she fell on her face and bowed herself to the ground, and said to him, "Why have I found favor in your sight, that you should take knowledge of me, since I am a foreigner?"

Boaz answered her, "I have been told all about what you have done for your mother-in-law since the death of your husband, and how you have left your father, your mother, and the land of your birth, and have come to a people that you didn't know before. May **Yahuah** repay your work, and a full reward be given to you from **Yahuah**, the **Elohim** of Israel, under whose wings you have come to take refuge."

Then she said, "Let me find favor in your sight, my master, because you have comforted me, and because you have spoken kindly to your servant, though I am not as one of your servants."

At meal time Boaz said to her, "Come here, and eat some bread, and dip your morsel in the vinegar."

She sat beside the reapers, and they passed her parched grain. She ate, was satisfied, and left some of it. When she had risen up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and don't reproach her. Also pull out some for her from the bundles, and leave it. Let her glean, and don't rebuke her."

So she gleaned in the field until evening; and she beat out that which she had gleaned, and it was about an ephah of barley. She took it up, and went into the city. Then her mother-in-law saw what she had gleaned; and she brought out and gave to her that which she had left after she had enough.

Her mother-in-law said to her, "Where have you gleaned today? Where have you worked? Blessed be he who noticed you."

She told her mother-in-law with whom she had worked, "The man's name with whom I worked today is Boaz." Naomi said to her daughter-in-law, "May he be blessed by **Yahuah**, who has not abandoned his kindness to the living and to the dead." Naomi said to her, "The man is a close relative to us, one of our near kinsmen."

Ruth the Moabite said, "Yes, he said to me, 'You shall stay close to my young men until they have

finished all my harvest.' "

Naomi said to Ruth her daughter-in-law, "It is good, my daughter, that you go out with his maidens, and that they not meet you in any other field." So she stayed close to the maidens of Boaz, to glean to the end of barley harvest and of wheat harvest; and she lived with her mother-in-law.

Naomi her mother-in-law said to her, "My daughter, shall I not seek rest for you, that it may be well with you? Now isn't Boaz our kinsman, with whose maidens you were? Behold, he will be winnowing barley tonight on the threshing floor. Therefore wash yourself, anoint yourself, get dressed, and go down to the threshing floor; but don't make yourself known to the man until he has finished eating and drinking. It shall be, when he lies down, that you shall note the place where he is lying. Then you shall go in, uncover his feet, and lay down. Then he will tell you what to do."

She said to her, "All that you say, I will do." She went down to the threshing floor, and did everything that her mother-in-law told her. When Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of grain. She came softly, uncovered his feet, and laid down. At midnight, the man was startled and turned himself; and behold, a woman lay at his feet. He said, "Who are you?"

She answered, "I am Ruth your servant. Therefore spread the corner of your garment over your servant; for you are a near kinsman."

He said, "You are blessed by **Yahuah**, my daughter. You have shown more kindness in the latter end than at the beginning, because you didn't follow young men, whether poor or rich. Now, my daughter, don't be afraid. I will do to you all that you say; for all the city of my people knows that you are a worthy woman. Now it is true that I am a near kinsman. However, there is a kinsman nearer than I. Stay this night, and in the morning, if he will perform for you the part 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 the duty of a kinsman for you, as **Yahuah** lives. Lie down until the morning."

She lay at his feet until the morning, then she rose up before one could discern another. For he said, "Let it not be known that the woman came to the threshing floor." He said, "Bring the mantle that is on you, and hold it." She held it; and he measured six measures of barley, and laid it on her; then he went into the city.

When she came to her mother-in-law, she said, "How did it go, my daughter?"

She told her all that the man had done for her. She said, "He gave me these six measures of barley; for he said, 'Don't go empty to your mother-in-law.' "

Then she said, "Wait, my daughter, until you know what will happen; for the man will not rest until he has settled this today."

Now Boaz went up to the gate and sat down there. Behold, the near kinsman of whom Boaz spoke came by. Boaz said to him, "Come over here, friend, and sit down!" He came over, and sat down. Boaz took ten men of the elders of the city, and said, "Sit down here," and they sat down. He said to the near kinsman, "Naomi, who has come back out of the country of Moab, is selling the parcel of land, which was our brother Elimelech's. I thought I should tell you, saying, 'Buy it before those who sit here, and before the elders of my people.' If you will redeem it, redeem it; but if you will not redeem it, then tell me, that I may know. For there is no one to redeem it besides you; and I am after you."

He said, "I will redeem it."

Then Boaz said, "On the day you buy the field from the hand of Naomi, you must buy it also from Ruth the Moabitess, the wife of the dead, to raise up the name of the dead on his inheritance."

The near kinsman said, "I can't redeem it for myself, lest I endanger my own inheritance. Take my right of redemption for yourself; for I can't redeem it."

Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things: a man took off his sandal, and gave it to his neighbor; and this was the way of formalizing transactions in Israel. So the near kinsman said to Boaz, "Buy it for yourself," then he took off his sandal.

Boaz said to the elders and to all the people, "You are witnesses today, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, from the hand of Naomi. Moreover, Ruth the Moabitess, the wife of Mahlon, I have purchased to be my wife, to raise up the name of the dead on his inheritance, that the name of the dead may not be cut off from among his brothers and from the gate of his place. You are witnesses today."

All the people who were in the gate, and the elders, said, "We are witnesses. May **Yahuah** make the woman who has come into your house like Rachel and like Leah, which both built the house of Israel; and treat you worthily in Ephrathah, and be famous in Bethlehem. Let your house be like the house of Perez, whom Tamar bore to Judah, of the offspring which **Yahuah** will give you by this young woman."

So Boaz took Ruth and she became his wife; and he went in to her, and **Yahuah** enabled her to conceive, and she bore a son. The women said to Naomi, "Blessed be **Yahuah**, who has not left you today without a near kinsman. Let his name be famous in Israel. He shall be to you a restorer of life and sustain you in your old age; for your daughter-in-law, who loves you, who is better to you than seven sons, has given birth to him." Naomi took the child, laid him in her bosom, and became nurse to him. The women, her neighbors, gave him a name, saying, "A son is born to Naomi". They named him Obed. He is the father of Jesse, the father of David.

Now this is the history of the generations of Perez: Perez became the father of Hezron, and Hezron became the father of Ram, and Ram became the father of Amminadab, and Amminadab became the father of Nahshon, and Nahshon became the father of Salmon, and Salmon became the father of Boaz, and Boaz became the father of Obed, and Obed became the father of Jesse, and Jesse became the father of David.

1 SAMUEL

Now there was a certain man of Ramathaim Zophim, of the hill country of Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite. He had two wives. The name of one was Hannah, and the name of the other Peninnah. Peninnah had children, but Hannah had no children. This man went up out of his city from year to year to worship and to sacrifice to **Yahuah** of Armies in Shiloh. The two sons of Eli, Hophni and Phinehas, priests to **Yahuah**, were there. When the day came that Elkanah sacrificed, he gave to Peninnah his wife, and to all her sons and her daughters, portions; but to Hannah he gave a double portion, for he loved Hannah, but **Yahuah** had shut up her womb. Her rival provoked her severely, to irritate her, because **Yahuah** had shut up her womb. So year by year, when she went up to **Yahuah**'s house, her rival provoked her. Therefore she wept, and didn't eat. Elkanah her husband said to her, "Hannah, why do you weep? Why don't you eat? Why is your heart grieved? Am I not better to you than ten sons?"

So Hannah rose up after they had finished eating and drinking in Shiloh. Now Eli the priest was sitting on his seat by the doorpost of **Yahuah**'s temple. She was in bitterness of soul, and prayed to **Yahuah**, weeping bitterly. She vowed a vow, and said, "**Yahuah** of Armies, if you will indeed look at the affliction of your servant and remember me, and not forget your servant, but will give to your servant a boy, then I will give him to **Yahuah** all the days of his life, and no razor shall come on his head."

As she continued praying before **Yahuah**, Eli saw her mouth. Now Hannah spoke in her heart. Only her lips moved, but her voice was not heard. Therefore Eli thought she was drunk. Eli said to her, "How long will you be drunk? Get rid of your wine!"

Hannah answered, "No, my master, I am a woman of a sorrowful spirit. I have not been drinking wine or strong drink, but I poured out my soul before **Yahuah**. Don't consider your servant a wicked woman; for I have been speaking out of the abundance of my complaint and my provocation."

Then Eli answered, "Go in peace; and may the **Elohim** of Israel grant your petition that you have asked of him."

She said, "Let your servant find favor in your sight." So the woman went her way and ate; and her facial expression wasn't sad any more.

They rose up in the morning early and worshiped **Yahuah**, then returned and came to their house to Ramah. Then Elkanah knew Hannah his wife; and **Yahuah** remembered her.

When the time had come, Hannah conceived, and bore a son; and she named him Samuel, saying, "Because I have asked him of **Yahuah**."

The man Elkanah, and all his house, went up to offer to **Yahuah** the yearly sacrifice and his vow. But Hannah didn't go up, for she said to her husband, "Not until the child is weaned; then I will bring him, that he may appear before **Yahuah**, and stay there forever."

Elkanah her husband said to her, "Do what seems good to you. Wait until you have weaned him; only may **Yahuah** establish his word."

So the woman waited and nursed her son until she weaned him. When she had weaned him, she took him up with her, with three bulls, and one ephah of meal, and a container of wine, and brought him to **Yahuah**'s house in Shiloh. The child was young. They killed the bull, and brought the child to

Eli. She said, "Oh, my master, as your soul lives, my master, I am the woman who stood by you here, praying to **Yahuah**. I prayed for this child, and **Yahuah** has given me my petition which I asked of him. Therefore I have also given him to **Yahuah**. As long as he lives he is given to **Yahuah**." He worshiped **Yahuah** there.

Hannah prayed, and said:

Elkanah went to Ramah to his house. The child served **Yahuah** before Eli the priest.

Now the sons of Eli were wicked men. They didn't know **Yahuah**. The custom of the priests with the people was that when anyone offered a sacrifice, the priest's servant came while the meat was boiling, with a fork of three teeth in his hand; and he stabbed it into the pan, or kettle, or cauldron, or pot. The priest took all that the fork brought up for himself. They did this to all the Israelites who came there to Shiloh. Yes, before they burned the fat, the priest's servant came, and said to the man who sacrificed, "Give meat to roast for the priest; for he will not accept boiled meat from you, but raw."

If the man said to him, "Let the fat be burned first, and then take as much as your soul desires;" then he would say, "No, but you shall give it to me now; and if not, I will take it by force." The sin of the young men was very great before **Yahuah**; for the men despised **Yahuah**'s offering. But Samuel ministered before **Yahuah**, being a child, clothed with a linen ephod. Moreover his mother made him a little robe, and brought it to him from year to year when she came up with her husband to offer the yearly sacrifice. Eli blessed Elkanah and his wife, and said, "May **Yahuah** give you offspring from this woman for the petition which was asked of **Yahuah**." Then they went to their own home. **Yahuah** visited Hannah, and she conceived and bore three sons and two daughters. The child Samuel grew before **Yahuah**.

Now Eli was very old; and he heard all that his sons did to all Israel, and how that they slept with the women who served at the door of the Tent of Meeting. He said to them, "Why do you do such things? For I hear of your evil dealings from all these people. No, my sons; for it is not a good report that I hear! You make **Yahuah**'s people disobey. If one man sins against another, **Elohim** will judge him; but if a man sins against **Yahuah**, who will intercede for him?" Notwithstanding, they didn't listen to the voice of their father, because **Yahuah** intended to kill them.

The child Samuel grew on, and increased in favor both with **Yahuah** and also with men.

A man of **Elohim** came to Eli and said to him, "**Yahuah** says, 'Did I reveal myself to the house of your father when they were in Egypt in bondage to Pharaoh's house? Didn't I choose him out of all the tribes of Israel to be my priest, to go up to my altar, to burn incense, to wear an ephod before me? Didn't I give to the house of your father all the offerings of the children of Israel made by fire? Why do you kick at my sacrifice and at my offering, which I have commanded in my habitation, and honor your sons above me, to make yourselves fat with the best of all the offerings of Israel my people?' "Therefore **Yahuah**, the **Elohim** of Israel, says, 'I said indeed that your house and the house of your father should walk before me forever.' But now **Yahuah** says, 'Far be it from me; for those who honor me I will honor, and those who despise me will be cursed. Behold, the days come that I will cut off your arm and the arm of your father's house, that there will not be an old man in your house. You will see the affliction of my habitation, in all the wealth which I will give Israel. There shall not be an old man in your house forever. The man of yours whom I don't cut off from my altar will consume your eyes and grieve your heart. All the increase of your house will die in the flower of their age. This will be the sign to you that will come on your two sons, on Hophni and Phinehas: in

one day they will both die. I will raise up a faithful priest for myself who will do according to that which is in my heart and in my mind. I will build him a sure house. He will walk before my anointed forever. It will happen that everyone who is left in your house will come and bow down to him for a piece of silver and a loaf of bread, and will say, "Please put me into one of the priests' offices, that I may eat a morsel of bread." ' ' "

The child Samuel ministered to **Yahuah** before Eli. **Yahuah**'s word was rare in those days. There were not many visions, then. At that time, when Eli was laid down in his place (now his eyes had begun to grow dim, so that he could not see), and **Elohim**'s lamp hadn't yet gone out, and Samuel had laid down in **Yahuah**'s temple where **Elohim**'s ark was, **Yahuah** called Samuel. He said, "Here I am."

He ran to Eli and said, "Here I am; for you called me."

He said, "I didn't call. Lie down again."

He went and lay down. **Yahuah** called yet again, "Samuel!"

Samuel arose and went to Eli and said, "Here I am; for you called me."

He answered, "I didn't call, my son. Lie down again." Now Samuel didn't yet know **Yahuah**, neither was **Yahuah**'s word yet revealed to him. **Yahuah** called Samuel again the third time. He arose and went to Eli and said, "Here I am; for you called me."

Eli perceived that **Yahuah** had called the child. Therefore Eli said to Samuel, "Go, lie down. It shall be, if he calls you, that you shall say, 'Speak, **Yahuah**; for your servant hears.' " So Samuel went and lay down in his place. **Yahuah** came, and stood, and called as at other times, "Samuel! Samuel!"

Then Samuel said, "Speak; for your servant hears."

Yahuah said to Samuel, "Behold, I will do a thing in Israel at which both the ears of everyone who hears it will tingle. In that day I will perform against Eli all that I have spoken concerning his house, from the beginning even to the end. For I have told him that I will judge his house forever for the iniquity which he knew, because his sons brought a curse on themselves, and he didn't restrain them. Therefore I have sworn to the house of Eli that the iniquity of Eli's house shall not be removed with sacrifice or offering forever."

Samuel lay until the morning, and opened the doors of **Yahuah**'s house. Samuel was afraid to show Eli the vision. Then Eli called Samuel and said, "Samuel, my son!"

He said, "Here I am."

He said, "What is the thing that he has spoken to you? Please don't hide it from me. **Elohim** do so to you, and more also, if you hide anything from me of all the things that he spoke to you."

Samuel told him every bit, and hid nothing from him.

He said, "It is **Yahuah**. Let him do what seems good to him."

Samuel grew, and **Yahuah** was with him and let none of his words fall to the ground. All Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of **Yahuah**. **Yahuah** appeared again in Shiloh; for **Yahuah** revealed himself to Samuel in Shiloh by **Yahuah**'s word. The word of Samuel came to all Israel.

Now Israel went out against the Philistines to battle, and encamped beside Ebenezer; and the Philistines encamped in Aphek. The Philistines put themselves in array against Israel. When they joined battle, Israel was defeated by the Philistines, who killed about four thousand men of the army in the field. When the people had come into the camp, the elders of Israel said, "Why has **Yahuah** defeated us today before the Philistines? Let's get the ark of **Yahuah's** covenant out of Shiloh and bring it to us, that it may come among us and save us out of the hand of our enemies."

So the people sent to Shiloh, and they brought from there the ark of the covenant of **Yahuah** of Armies, who sits above the cherubim; and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of **Elohim**. When the ark of **Yahuah's** covenant came into the camp, all Israel shouted with a great shout, so that the earth resounded. When the Philistines heard the noise of the shout, they said, "What does the noise of this great shout in the camp of the Hebrews mean?" They understood that **Yahuah's** ark had come into the camp. The Philistines were afraid, for they said, "**Elohim** has come into the camp." They said, "Woe to us! For there has not been such a thing before. Woe to us! Who shall deliver us out of the hand of these mighty gods? These are the gods that struck the Egyptians with all kinds of plagues in the wilderness. Be strong and behave like men, O you Philistines, that you not be servants to the Hebrews, as they have been to you. Strengthen yourselves like men, and fight!" The Philistines fought, and Israel was defeated, and each man fled to his tent. There was a very great slaughter; for thirty thousand footmen of Israel fell. **Elohim's** ark was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

A man of Benjamin ran out of the army and came to Shiloh the same day, with his clothes torn and with dirt on his head. When he came, behold, Eli was sitting on his seat by the road watching, for his heart trembled for **Elohim's** ark. When the man came into the city and told about it, all the city cried out. When Eli heard the noise of the crying, he said, "What does the noise of this tumult mean?"

The man hurried, and came and told Eli. Now Eli was ninety-eight years old. His eyes were set, so that he could not see. The man said to Eli, "I am he who came out of the army, and I fled today out of the army."

He said, "How did the matter go, my son?"

He who brought the news answered, "Israel has fled before the Philistines, and there has been also a great slaughter among the people. Your two sons also, Hophni and Phinehas, are dead, and **Elohim's** ark has been captured."

When he made mention of **Elohim's** ark, Eli fell from off his seat backward by the side of the gate; and his neck broke, and he died, for he was an old man and heavy. He had judged Israel forty years.

His daughter-in-law, Phinehas' wife, was with child, near to giving birth. When she heard the news that **Elohim's** ark was taken and that her father-in-law and her husband were dead, she bowed herself and gave birth; for her pains came on her. About the time of her death the women who stood by her said to her, "Don't be afraid, for you have given birth to a son." But she didn't answer, neither did she regard it. She named the child Ichabod, saying, "The glory has departed from Israel!" because **Elohim's** ark was taken, and because of her father-in-law and her husband. She said, "The glory has departed from Israel; for **Elohim's** ark has been taken."

Now the Philistines had taken **Elohim's** ark, and they brought it from Ebenezer to Ashdod. The Philistines took **Elohim's** ark, and brought it into the house of Dagon and set it by Dagon. When the people of Ashdod arose early on the next day, behold, Dagon had fallen on his face to the ground

before **Yahuah**'s ark. They took Dagon and set him in his place again. When they arose early on the following morning, behold, Dagon had fallen on his face to the ground before **Yahuah**'s ark; and the head of Dagon and both the palms of his hands were cut off on the threshold. Only Dagon's torso was intact. Therefore neither the priests of Dagon nor any who come into Dagon's house step on the threshold of Dagon in Ashdod to this day. But **Yahuah**'s hand was heavy on the people of Ashdod, and he destroyed them and struck them with tumors, even Ashdod and its borders.

When the men of Ashdod saw that it was so, they said, "The ark of the **Elohim** of Israel shall not stay with us, for his hand is severe on us and on Dagon our god." They sent therefore and gathered together all the lords of the Philistines, and said, "What shall we do with the ark of the **Elohim** of Israel?"

They answered, "Let the ark of the **Elohim** of Israel be carried over to Gath." They carried the ark of the **Elohim** of Israel there. It was so, that after they had carried it there, **Yahuah**'s hand was against the city with a very great confusion; and he struck the men of the city, both small and great, so that tumors broke out on them. So they sent **Elohim**'s ark to Ekron.

As **Elohim**'s ark came to Ekron, the Ekronites cried out, saying, "They have brought the ark of the **Elohim** of Israel here to us, to kill us and our people." They sent therefore and gathered together all the lords of the Philistines, and they said, "Send the ark of the **Elohim** of Israel away, and let it go again to its own place, that it not kill us and our people." For there was a deadly panic throughout all the city. The hand of **Elohim** was very heavy there. The men who didn't die were struck with the tumors; and the cry of the city went up to heaven.

Yahuah's ark was in the country of the Philistines seven months. The Philistines called for the priests and the diviners, saying, "What shall we do with **Yahuah**'s ark? Show us how we should send it to its place."

They said, "If you send away the ark of the **Elohim** of Israel, don't send it empty; but by all means return a trespass offering to him. Then you will be healed, and it will be known to you why his hand is not removed from you."

Then they said, "What should the trespass offering be which we shall return to him?"

They said, "Five golden tumors and five golden mice, for the number of the lords of the Philistines; for one plague was on you all, and on your lords. Therefore you shall make images of your tumors and images of your mice that mar the land; and you shall give glory to the **Elohim** of Israel. Perhaps he will release his hand from you, from your gods, and from your land. Why then do you harden your hearts as the Egyptians and Pharaoh hardened their hearts? When he had worked wonderfully among them, didn't they let the people go, and they departed?"

"Now therefore take and prepare yourselves a new cart and two milk cows on which there has come no yoke; and tie the cows to the cart, and bring their calves home from them; and take **Yahuah**'s ark and lay it on the cart. Put the jewels of gold, which you return him for a trespass offering, in a box by its side; and send it away, that it may go. Behold, if it goes up by the way of its own border to Beth Shemesh, then he has done us this great evil; but if not, then we shall know that it is not his hand that struck us. It was a chance that happened to us."

The men did so, and took two milk cows and tied them to the cart, and shut up their calves at home. They put **Yahuah**'s ark on the cart, and the box with the golden mice and the images of their tumors. The cows took the straight way by the way to Beth Shemesh. They went along the highway,

lowing as they went, and didn't turn away to the right hand or to the left; and the lords of the Philistines went after them to the border of Beth Shemesh. The people of Beth Shemesh were reaping their wheat harvest in the valley; and they lifted up their eyes and saw the ark, and rejoiced to see it. The cart came into the field of Joshua of Beth Shemesh, and stood there, where there was a great stone. Then they split the wood of the cart and offered up the cows for a burnt offering to **Yahuah**. The Levites took down **Yahuah**'s ark and the box that was with it, in which the jewels of gold were, and put them on the great stone; and the men of Beth Shemesh offered burnt offerings and sacrificed sacrifices the same day to **Yahuah**. When the five lords of the Philistines had seen it, they returned to Ekron the same day. These are the golden tumors which the Philistines returned for a trespass offering to **Yahuah**: for Ashdod one, for Gaza one, for Ashkelon one, for Gath one, for Ekron one; and the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fortified cities and of country villages, even to the great stone on which they set down **Yahuah**'s ark. That stone remains to this day in the field of Joshua of Beth Shemesh. He struck of the men of Beth Shemesh, because they had looked into **Yahuah**'s ark, he struck fifty thousand seventy of the men. Then the people mourned, because **Yahuah** had struck the people with a great slaughter. The men of Beth Shemesh said, "Who is able to stand before **Yahuah**, this holy **Elohim**? To whom shall he go up from us?"

They sent messengers to the inhabitants of Kiriath Jearim, saying, "The Philistines have brought back **Yahuah**'s ark. Come down and bring it up to yourselves."

The men of Kiriath Jearim came and took **Yahuah**'s ark, and brought it into Abinadab's house on the hill, and consecrated Eleazar his son to keep **Yahuah**'s ark. From the day that the ark stayed in Kiriath Jearim, the time was long; for it was twenty years; and all the house of Israel lamented after **Yahuah**. Samuel spoke to all the house of Israel, saying, "If you are returning to **Yahuah** with all your heart, then put away the foreign gods and the Ashtaroth from among you, and direct your hearts to **Yahuah**, and serve him only; and he will deliver you out of the hand of the Philistines." Then the children of Israel removed the Baals and the Ashtaroth, and served **Yahuah** only. Samuel said, "Gather all Israel to Mizpah, and I will pray to **Yahuah** for you." They gathered together to Mizpah, and drew water, and poured it out before **Yahuah**, and fasted on that day, and said there, "We have sinned against **Yahuah**." Samuel judged the children of Israel in Mizpah. When the Philistines heard that the children of Israel were gathered together at Mizpah, the lords of the Philistines went up against Israel. When the children of Israel heard it, they were afraid of the Philistines. The children of Israel said to Samuel, "Don't stop crying to **Yahuah** our **Elohim** for us, that he will save us out of the hand of the Philistines." Samuel took a suckling lamb, and offered it for a whole burnt offering to **Yahuah**. Samuel cried to **Yahuah** for Israel; and **Yahuah** answered him. As Samuel was offering up the burnt offering, the Philistines came near to battle against Israel; but **Yahuah** thundered with a great thunder on that day on the Philistines, and confused them; and they were struck down before Israel. The men of Israel went out of Mizpah, and pursued the Philistines, and struck them, until they came under Beth Kar.

Then Samuel took a stone, and set it between Mizpah and Shen, and called its name Ebenezer, saying, "**Yahuah** helped us until now." So the Philistines were subdued, and they stopped coming within the border of Israel. **Yahuah**'s hand was against the Philistines all the days of Samuel.

The cities which the Philistines had taken from Israel were restored to Israel, from Ekron even to Gath; and Israel recovered its border out of the hand of the Philistines. There was peace between Israel and the Amorites.

Samuel judged Israel all the days of his life. He went from year to year in a circuit to Bethel, Gilgal, and Mizpah; and he judged Israel in all those places. His return was to Ramah, for his house was there; and he judged Israel there; and he built an altar to **Yahuah** there.

When Samuel was old, he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abijah. They were judges in Beersheba. His sons didn't walk in his ways, but turned away after dishonest gain, took bribes, and perverted justice. Then all the elders of Israel gathered themselves together and came to Samuel to Ramah. They said to him, "Behold, you are old, and your sons don't walk in your ways. Now make us a king to judge us like all the nations." But the thing displeased Samuel, when they said, "Give us a king to judge us."

Samuel prayed to **Yahuah**. **Yahuah** said to Samuel, "Listen to the voice of the people in all that they tell you; for they have not rejected you, but they have rejected me as the king over them. According to all the works which they have done since the day that I brought them up out of Egypt even to this day, in that they have forsaken me, and served other gods, so they also do to you. Now therefore listen to their voice. However you shall protest solemnly to them, and shall show them the way of the king who will reign over them."

Samuel told all **Yahuah's** words to the people who asked him for a king. He said, "This will be the way of the king who shall reign over you: he will take your sons, and appoint them as his servants, for his chariots, and to be his horsemen; and they will run before his chariots. He will appoint them to him for captains of thousands, and captains of fifties; and he will assign some to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots. He will take your daughters to be perfumers, to be cooks, and to be bakers. He will take your fields, your vineyards, and your olive groves, even their best, and give them to his servants. He will take one tenth of your seed, and of your vineyards, and give it to his officers, and to his servants. He will take your male servants, your female servants, your best young men, and your donkeys, and assign them to his own work. He will take one tenth of your flocks; and you will be his servants. You will cry out in that day because of your king whom you will have chosen for yourselves; and **Yahuah** will not answer you in that day."

But the people refused to listen to the voice of Samuel; and they said, "No; but we will have a king over us, that we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles."

Samuel heard all the words of the people, and he rehearsed them in the ears of **Yahuah**. **Yahuah** said to Samuel, "Listen to their voice, and make them a king."

Samuel said to the men of Israel, "Everyone go to your own city."

Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, the son of a Benjamite, a mighty man of valor. He had a son, whose name was Saul, an impressive young man; and there was not among the children of Israel a better person than he. From his shoulders and upward he was taller than any of the people.

The donkeys of Kish, Saul's father, were lost. Kish said to Saul his son, "Now take one of the servants with you, and arise, go look for the donkeys." He passed through the hill country of Ephraim, and passed through the land of Shalishah, but they didn't find them. Then they passed through the land of Shaalim, and they weren't there. Then he passed through the land of the Benjamites, but they didn't find them.

When they had come to the land of Zuph, Saul said to his servant who was with him, "Come! Let's return, lest my father stop caring about the donkeys, and be anxious for us."

The servant said to him, "Behold now, there is a man of **Elohim** in this city, and he is a man who is held in honor. All that he says surely happens. Now let's go there. Perhaps he can tell us which way to go."

Then Saul said to his servant, "But, behold, if we go, what should we bring the man? For the bread is spent in our sacks, and there is not a present to bring to the man of **Elohim**. What do we have?"

The servant answered Saul again, and said, "Behold, I have in my hand the fourth part of a shekel of silver. I will give that to the man of **Elohim**, to tell us our way." (In earlier times in Israel, when a man went to inquire of **Elohim**, he said, "Come! Let's go to the seer;" for he who is now called a prophet was before called a seer.)

Then Saul said to his servant, "Well said. Come! Let's go." So they went to the city where the man of **Elohim** was. As they went up the ascent to the city, they found young maidens going out to draw water, and said to them, "Is the seer here?"

They answered them, and said, "He is. Behold, he is before you. Hurry now, for he has come today into the city; for the people have a sacrifice today in the high place. As soon as you have come into the city, you will immediately find him, before he goes up to the high place to eat; for the people will not eat until he comes, because he blesses the sacrifice. Afterwards those who are invited eat. Now therefore go up; for at this time you will find him."

They went up to the city. As they came within the city, behold, Samuel came out toward them, to go up to the high place.

Now **Yahuah** had revealed to Samuel a day before Saul came, saying, "Tomorrow about this time I will send you a man out of the land of Benjamin, and you shall anoint him to be prince over my people Israel. He will save my people out of the hand of the Philistines; for I have looked upon my people, because their cry has come to me."

When Samuel saw Saul, **Yahuah** said to him, "Behold, the man of whom I spoke to you! He will have authority over my people."

Then Saul approached Samuel in the gateway, and said, "Please tell me where the seer's house is."

Samuel answered Saul, and said, "I am the seer. Go up before me to the high place, for you are to eat with me today. In the morning I will let you go, and will tell you all that is in your heart. As for your donkeys who were lost three days ago, don't set your mind on them; for they have been found. For whom is all that is desirable in Israel? Is it not for you, and for all your father's house?"

Saul answered, "Am I not a Benjamite, of the smallest of the tribes of Israel? And my family the least of all the families of the tribe of Benjamin? Why then do you speak to me like this?"

Samuel took Saul and his servant, and brought them into the guest room, and made them sit in the best place among those who were invited, who were about thirty persons. Samuel said to the cook, "Bring the portion which I gave you, of which I said to you, 'Set it aside.' " The cook took up the thigh, and that which was on it, and set it before Saul. Samuel said, "Behold, that which has been reserved! Set it before yourself and eat; because it has been kept for you for the appointed time, for I said, 'I have invited the people.' " So Saul ate with Samuel that day.

When they had come down from the high place into the city, he talked with Saul on the housetop. They arose early; and about daybreak, Samuel called to Saul on the housetop, saying, "Get up, that I may send you away." Saul arose, and they both went outside, he and Samuel, together. As they were going down at the end of the city, Samuel said to Saul, "Tell the servant to go on ahead of us." He went ahead, then Samuel said, "But stand still first, that I may cause you to hear **Elohim**'s message."

Then Samuel took the vial of oil, and poured it on his head, and kissed him, and said, "Hasn't **Yahuah** anointed you to be prince over his inheritance? When you have departed from me today, then you will find two men by Rachel's tomb, on the border of Benjamin at Zelzah. They will tell you, 'The donkeys which you went to look for have been found; and behold, your father has stopped caring about the donkeys, and is anxious for you, saying, "What shall I do for my son?" ' "

"Then you will go on forward from there, and you will come to the oak of Tabor. Three men will meet you there going up to **Elohim** to Bethel, one carrying three young goats, and another carrying three loaves of bread, and another carrying a container of wine. They will greet you, and give you two loaves of bread, which you shall receive from their hand.

"After that you will come to the hill of **Elohim**, where the garrison of the Philistines is; and it will happen, when you have come there to the city, that you will meet a band of prophets coming down from the high place with a lute, a tambourine, a pipe, and a harp before them; and they will be prophesying. Then **Yahuah**'s Spirit will come mightily on you, and you will prophesy with them, and will be turned into another man. Let it be, when these signs have come to you, that you do what is appropriate for the occasion; for **Elohim** is with you.

"Go down ahead of me to Gilgal; and behold, I will come down to you, to offer burnt offerings, and to sacrifice sacrifices of peace offerings. Wait seven days, until I come to you, and show you what you are to do." It was so, that when he had turned his back to go from Samuel, **Elohim** gave him another heart; and all those signs happened that day. When they came there to the hill, behold, a band of prophets met him; and the Spirit of **Yahuah** came mightily on him, and he prophesied among them. When all who knew him before saw that, behold, he prophesied with the prophets, then the people said to one another, "What is this that has come to the son of Kish? Is Saul also among the prophets?"

One of the same place answered, "Who is their father?" Therefore it became a proverb, "Is Saul also among the prophets?" When he had finished prophesying, he came to the high place.

Saul's uncle said to him and to his servant, "Where did you go?"

He said, "To seek the donkeys. When we saw that they were not found, we came to Samuel."

Saul's uncle said, "Please tell me what Samuel said to you."

Saul said to his uncle, "He told us plainly that the donkeys were found." But concerning the matter of the kingdom, of which Samuel spoke, he didn't tell him.

Samuel called the people together to **Yahuah** to Mizpah; and he said to the children of Israel, "**Yahuah**, the **Elohim** of Israel, says 'I brought Israel up out of Egypt, and I delivered you out of the hand of the Egyptians, and out of the hand of all the kingdoms that oppressed you.' But you have today rejected your **Elohim**, who himself saves you out of all your calamities and your distresses; and you have said to him, 'No! Set a king over us.' Now therefore present yourselves before **Yahuah** by your tribes, and by your thousands."

So Samuel brought all the tribes of Israel near, and the tribe of Benjamin was chosen. He brought

the tribe of Benjamin near by their families; and the family of the Matrites was chosen. Then Saul the son of Kish was chosen; but when they looked for him, he could not be found. Therefore they asked of **Yahuah** further, "Is there yet a man to come here?"

Yahuah answered, "Behold, he has hidden himself among the baggage."

They ran and got him there. When he stood among the people, he was higher than any of the people from his shoulders and upward. Samuel said to all the people, "Do you see him whom **Yahuah** has chosen, that there is no one like him among all the people?"

All the people shouted, and said, "Long live the king!"

Then Samuel told the people the regulations of the kingdom, and wrote it in a book, and laid it up before **Yahuah**. Samuel sent all the people away, every man to his house. Saul also went to his house to Gibeah; and the army went with him, whose hearts **Elohim** had touched. But certain worthless fellows said, "How could this man save us?" They despised him, and brought him no present. But he held his peace.

Then Nahash the Ammonite came up, and encamped against Jabesh Gilead: and all the men of Jabesh said to Nahash, "Make a covenant with us, and we will serve you." Nahash the Ammonite said to them, "On this condition I will make it with you, that all your right eyes be gouged out. I will make this dishonor all Israel."

The elders of Jabesh said to him, "Give us seven days, that we may send messengers to all the borders of Israel; and then, if there is no one to save us, we will come out to you." Then the messengers came to Gibeah of Saul, and spoke these words in the ears of the people, then all the people lifted up their voice, and wept.

Behold, Saul came following the oxen out of the field; and Saul said, "What ails the people that they weep?" They told him the words of the men of Jabesh. the Spirit of **Yahuah** came mightily on Saul when he heard those words, and his anger burned hot. He took a yoke of oxen, and cut them in pieces, and sent them throughout all the borders of Israel by the hand of messengers, saying, "Whoever doesn't come out after Saul and after Samuel, so shall it be done to his oxen." The dread of **Yahuah** fell on the people, and they came out as one man. He counted them in Bezek; and the children of Israel were three hundred thousand, and the men of Judah thirty thousand. They said to the messengers who came, "Tell the men of Jabesh Gilead, 'Tomorrow, by the time the sun is hot, you will be rescued.' " The messengers came and told the men of Jabesh; and they were glad. Therefore the men of Jabesh said, "Tomorrow we will come out to you, and you shall do with us all that seems good to you." On the next day, Saul put the people in three companies; and they came into the middle of the camp in the morning watch, and struck the Ammonites until the heat of the day. Those who remained were scattered, so that no two of them were left together. The people said to Samuel, "Who is he who said, 'Shall Saul reign over us?' Bring those men, that we may put them to death!"

Saul said, "No man shall be put to death today; for today **Yahuah** has rescued Israel." Then Samuel said to the people, "Come! Let's go to Gilgal, and renew the kingdom there." All the people went to Gilgal; and there they made Saul king before **Yahuah** in Gilgal. There they offered sacrifices of peace offerings before **Yahuah**; and there Saul and all the men of Israel rejoiced greatly.

Samuel said to all Israel, "Behold, I have listened to your voice in all that you said to me, and have made a king over you. Now, behold, the king walks before you. I am old and gray-headed. Behold, my sons are with you. I have walked before you from my youth to this day. Here I am. Witness against me

before **Yahuah**, and before his anointed. Whose ox have I taken? Whose donkey have I taken? Whom have I defrauded? Whom have I oppressed? Of whose hand have I taken a bribe to make me blind my eyes? I will restore it to you."

They said, "You have not defrauded us, nor oppressed us, neither have you taken anything from anyone's hand."

He said to them, "**Yahuah** is witness against you, and his anointed is witness today, that you have not found anything in my hand."

They said, "He is witness." Samuel said to the people, "It is **Yahuah** who appointed Moses and Aaron, and that brought your fathers up out of the land of Egypt. Now therefore stand still, that I may plead with you before **Yahuah** concerning all the righteous acts of **Yahuah**, which he did to you and to your fathers.

"When Jacob had come into Egypt, and your fathers cried to **Yahuah**, then **Yahuah** sent Moses and Aaron, who brought your fathers out of Egypt, and made them to dwell in this place.

"But they forgot **Yahuah** their **Elohim**; and he sold them into the hand of Sisera, captain of the army of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them. They cried to **Yahuah**, and said, 'We have sinned, because we have forsaken **Yahuah**, and have served the Baals and the Ashtaroht: but now deliver us out of the hand of our enemies, and we will serve you.' **Yahuah** sent Jerubbaal, Bedan, Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side; and you lived in safety.

"When you saw that Nahash the king of the children of Ammon came against you, you said to me, 'No, but a king shall reign over us;' when **Yahuah** your **Elohim** was your king. Now therefore see the king whom you have chosen, and whom you have asked for. Behold, **Yahuah** has set a king over you. If you will fear **Yahuah**, and serve him, and listen to his voice, and not rebel against the commandment of **Yahuah**, then both you and also the king who reigns over you are followers of **Yahuah** your **Elohim**. But if you will not listen to **Yahuah**'s voice, but rebel against the commandment of **Yahuah**, then **Yahuah**'s hand will be against you, as it was against your fathers.

"Now therefore stand still and see this great thing, which **Yahuah** will do before your eyes. Isn't it wheat harvest today? I will call to **Yahuah**, that he may send thunder and rain; and you will know and see that your wickedness is great, which you have done in **Yahuah**'s sight, in asking for a king."

So Samuel called to **Yahuah**; and **Yahuah** sent thunder and rain that day. Then all the people greatly feared **Yahuah** and Samuel.

All the people said to Samuel, "Pray for your servants to **Yahuah** your **Elohim**, that we not die; for we have added to all our sins this evil, to ask for a king."

Samuel said to the people, "Don't be afraid. You have indeed done all this evil; yet don't turn away from following **Yahuah**, but serve **Yahuah** with all your heart. Don't turn away to go after vain things which can't profit or deliver, for they are vain. For **Yahuah** will not forsake his people for his great name's sake, because it has pleased **Yahuah** to make you a people for himself. Moreover as for me, far be it from me that I should sin against **Yahuah** in ceasing to pray for you: but I will instruct you in the good and the right way. Only fear **Yahuah**, and serve him in truth with all your heart; for consider what great things he has done for you. But if you keep doing evil, you will be consumed, both you and your king."

Saul was thirty years old when he became king, and he reigned over Israel forty-two years. Saul chose for himself three thousand men of Israel, of which two thousand were with Saul in Michmash and in the Mount of Bethel, and one thousand were with Jonathan in Gibeah of Benjamin. He sent the rest of the people to their own tents. Jonathan struck the garrison of the Philistines that was in Geba, and the Philistines heard of it. Saul blew the trumpet throughout all the land, saying, "Let the Hebrews hear!" All Israel heard that Saul had struck the garrison of the Philistines, and also that Israel was considered an abomination to the Philistines. The people were gathered together after Saul to Gilgal. The Philistines assembled themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the seashore in multitude. They came up and encamped in Michmash, eastward of Beth Aven. When the men of Israel saw that they were in trouble (for the people were distressed), then the people hid themselves in caves, in thickets, in rocks, in tombs, and in pits. Now some of the Hebrews had gone over the Jordan to the land of Gad and Gilead; but as for Saul, he was yet in Gilgal, and all the people followed him trembling. He stayed seven days, according to the time set by Samuel; but Samuel didn't come to Gilgal, and the people were scattering from him. Saul said, "Bring the burnt offering to me here, and the peace offerings." He offered the burnt offering.

It came to pass that as soon as he had finished offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might greet him. Samuel said, "What have you done?"

Saul said, "Because I saw that the people were scattered from me, and that you didn't come within the days appointed, and that the Philistines assembled themselves together at Michmash; therefore I said, 'Now the Philistines will come down on me to Gilgal, and I haven't entreated the favor of **Yahuah**.' I forced myself therefore, and offered the burnt offering."

Samuel said to Saul, "You have done foolishly. You have not kept the commandment of **Yahuah** your **Elohim**, which he commanded you; for now **Yahuah** would have established your kingdom on Israel forever. But now your kingdom will not continue. **Yahuah** has sought for himself a man after his own heart, and **Yahuah** has appointed him to be prince over his people, because you have not kept that which **Yahuah** commanded you."

Samuel arose, and went from Gilgal to Gibeah of Benjamin. Saul counted the people who were present with him, about six hundred men. Saul, and Jonathan his son, and the people who were present with them, stayed in Geba of Benjamin; but the Philistines encamped in Michmash. The raiders came out of the camp of the Philistines in three companies: one company turned to the way that leads to Ophrah, to the land of Shual; another company turned the way to Beth Horon; and another company turned the way of the border that looks down on the valley of Zeboim toward the wilderness. Now there was no blacksmith found throughout all the land of Israel; for the Philistines said, "Lest the Hebrews make themselves swords or spears"; but all the Israelites went down to the Philistines, each man to sharpen his own plowshare, mattock, ax, and sickle. The price was one payim each to sharpen mattocks, plowshares, pitchforks, axes, and goads. So it came to pass in the day of battle, that neither sword nor spear was found in the hand of any of the people who were with Saul and Jonathan; but Saul and Jonathan his son had them. The garrison of the Philistines went out to the pass of Michmash.

Now it fell on a day, that Jonathan the son of Saul said to the young man who bore his armor, "Come! Let's go over to the Philistines' garrison that is on the other side." But he didn't tell his father. Saul stayed in the uttermost part of Gibeah under the pomegranate tree which is in Migron: and the people who were with him were about six hundred men; including Ahijah, the son of Ahitub,

Ichabod's brother, the son of Phinehas, the son of Eli, the priest of **Yahuah** in Shiloh, wearing an ephod. The people didn't know that Jonathan was gone. Between the passes, by which Jonathan sought to go over to the Philistines' garrison, there was a rocky crag on the one side, and a rocky crag on the other side: and the name of the one was Bozez, and the name of the other Seneh. The one crag rose up on the north in front of Michmash, and the other on the south in front of Geba. Jonathan said to the young man who bore his armor, "Come! Let's go over to the garrison of these uncircumcised. It may be that **Yahuah** will work for us; for there is no restraint on **Yahuah** to save by many or by few." His armor bearer said to him, "Do all that is in your heart. Turn and, behold, I am with you according to your heart." Then Jonathan said, "Behold, we will pass over to the men, and we will reveal ourselves to them. If they say this to us, 'Wait until we come to you!' then we will stand still in our place, and will not go up to them. But if they say this, 'Come up to us!' then we will go up; for **Yahuah** has delivered them into our hand. This shall be the sign to us."

Both of them revealed themselves to the garrison of the Philistines: and the Philistines said, "Behold, the Hebrews are coming out of the holes where they had hidden themselves!" The men of the garrison answered Jonathan and his armor bearer, and said, "Come up to us, and we will show you something!"

Jonathan said to his armor bearer, "Come up after me; for **Yahuah** has delivered them into the hand of Israel." Jonathan climbed up on his hands and on his feet, and his armor bearer after him: and they fell before Jonathan; and his armor bearer killed them after him. That first slaughter, which Jonathan and his armor bearer made, was about twenty men, within as it were half a furrow's length in an acre of land. There was a trembling in the camp, in the field, and among all the people; the garrison, and the raiders, also trembled; and the earth quaked, so there was an exceedingly great trembling. The watchmen of Saul in Gibeah of Benjamin looked; and behold, the multitude melted away and scattered. Then Saul said to the people who were with him, "Count now, and see who is missing from us." When they had counted, behold, Jonathan and his armor bearer were not there.

Saul said to Ahijah, "Bring **Elohim**'s ark here." For **Elohim**'s ark was with the children of Israel at that time. While Saul talked to the priest, the tumult that was in the camp of the Philistines went on and increased; and Saul said to the priest, "Withdraw your hand!"

Saul and all the people who were with him were gathered together, and came to the battle; and behold, they were all striking each other with their swords in very great confusion. Now the Hebrews who were with the Philistines before, and who went up with them into the camp, from all around, even they also turned to be with the Israelites who were with Saul and Jonathan. Likewise all the men of Israel who had hidden themselves in the hill country of Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle. So **Yahuah** saved Israel that day; and the battle passed over by Beth Aven.

The men of Israel were distressed that day; for Saul had adjured the people, saying, "Cursed is the man who eats any food until it is evening, and I am avenged of my enemies." So none of the people tasted food.

All the people came into the forest; and there was honey on the ground. When the people had come to the forest, behold, honey was dripping, but no one put his hand to his mouth; for the people feared the oath. But Jonathan didn't hear when his father commanded the people with the oath. Therefore he put out the end of the rod that was in his hand, and dipped it in the honeycomb, and put his hand to his mouth; and his eyes brightened. Then one of the people answered, and said, "Your

father directly commanded the people with an oath, saying, 'Cursed is the man who eats food today.' " So the people were faint.

Then Jonathan said, "My father has troubled the land. Please look how my eyes have brightened, because I tasted a little of this honey. How much more, if perhaps the people had eaten freely today of the plunder of their enemies which they found? For now there has been no great slaughter among the Philistines." They struck the Philistines that day from Michmash to Aijalon. The people were very faint; and the people pounced on the plunder, and took sheep, cattle, and calves, and killed them on the ground; and the people ate them with the blood. Then they told Saul, saying, "Behold, the people are sinning against **Yahuah**, in that they eat meat with the blood."

He said, "You have dealt treacherously. Roll a large stone to me today!" Saul said, "Disperse yourselves among the people, and tell them, 'Every man bring me here his ox, and every man his sheep, and kill them here, and eat; and don't sin against **Yahuah** in eating meat with the blood.' " All the people brought every man his ox with him that night, and killed them there.

Saul built an altar to **Yahuah**. This was the first altar that he built to **Yahuah**. Saul said, "Let's go down after the Philistines by night, and take plunder among them until the morning light, and let's not leave a man of them."

They said, "Do whatever seems good to you."

Then the priest said, "Let's draw near here to **Elohim**."

Saul asked counsel of **Elohim**, "Shall I go down after the Philistines? Will you deliver them into the hand of Israel?" But he didn't answer him that day. Saul said, "Draw near here, all you chiefs of the people; and know and see in which this sin has been today. For, as **Yahuah** lives, who saves Israel, though it is in Jonathan my son, he shall surely die." But there was not a man among all the people who answered him. Then he said to all Israel, "You be on one side, and I and Jonathan my son will be on the other side."

The people said to Saul, "Do what seems good to you."

Therefore Saul said to **Yahuah**, the **Elohim** of Israel, "Show the right."

Jonathan and Saul were chosen, but the people escaped.

Saul said, "Cast lots between me and Jonathan my son."

Jonathan was selected.

Then Saul said to Jonathan, "Tell me what you have done!"

Jonathan told him, and said, "I certainly did taste a little honey with the end of the rod that was in my hand; and behold, I must die."

Saul said, "**Elohim** do so and more also; for you shall surely die, Jonathan."

The people said to Saul, "Shall Jonathan die, who has worked this great salvation in Israel? Far from it! As **Yahuah** lives, there shall not one hair of his head fall to the ground; for he has worked with **Elohim** today!" So the people rescued Jonathan, that he didn't die. Then Saul went up from following the Philistines; and the Philistines went to their own place.

Now when Saul had taken the kingdom over Israel, he fought against all his enemies on every

side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines. Wherever he turned himself, he defeated them. He did valiantly, and struck the Amalekites, and delivered Israel out of the hands of those who plundered them. Now the sons of Saul were Jonathan, Ishvi, and Malchishua; and the names of his two daughters were these: the name of the firstborn Merab, and the name of the younger Michal. The name of Saul's wife was Ahinoam the daughter of Ahimaaz. The name of the captain of his army was Abner the son of Ner, Saul's uncle. Kish was the father of Saul; and Ner the father of Abner was the son of Abiel. There was severe war against the Philistines all the days of Saul; and when Saul saw any mighty man, or any valiant man, he took him into his service.

Samuel said to Saul, "**Yahuah** sent me to anoint you to be king over his people, over Israel. Now therefore listen to the voice of **Yahuah**'s words. **Yahuah** of Armies says, 'I remember what Amalek did to Israel, how he set himself against him on the way, when he came up out of Egypt. Now go and strike Amalek, and utterly destroy all that they have, and don't spare them; but kill both man and woman, infant and nursing baby, ox and sheep, camel and donkey.' "

Saul summoned the people, and counted them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. Saul came to the city of Amalek, and set an ambush in the valley. Saul said to the Kenites, "Go, depart, go down from among the Amalekites, lest I destroy you with them; for you showed kindness to all the children of Israel, when they came up out of Egypt." So the Kenites departed from among the Amalekites.

Saul struck the Amalekites, from Havilah as you go to Shur, that is before Egypt. He took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, of the cattle, and of the fat calves, and the lambs, and all that was good, and were not willing to utterly destroy them; but everything that was vile and refuse, that they destroyed utterly. Then **Yahuah**'s word came to Samuel, saying, "It grieves me that I have set up Saul to be king; for he has turned back from following me, and has not performed my commandments." Samuel was angry; and he cried to **Yahuah** all night.

Samuel rose early to meet Saul in the morning; and Samuel was told, saying, "Saul came to Carmel, and behold, he set up a monument for himself, and turned, and passed on, and went down to Gilgal."

Samuel came to Saul; and Saul said to him, "You are blessed by **Yahuah**! I have performed the commandment of **Yahuah**."

Samuel said, "Then what does this bleating of the sheep in my ears, and the lowing of the cattle which I hear mean?"

Saul said, "They have brought them from the Amalekites; for the people spared the best of the sheep and of the cattle, to sacrifice to **Yahuah** your **Elohim**. We have utterly destroyed the rest."

Then Samuel said to Saul, "Stay, and I will tell you what **Yahuah** said to me last night."

He said to him, "Say on."

Samuel said, "Though you were little in your own sight, weren't you made the head of the tribes of Israel? **Yahuah** anointed you king over Israel; and **Yahuah** sent you on a journey, and said, 'Go, and utterly destroy the sinners the Amalekites, and fight against them until they are consumed.' Why then didn't you obey **Yahuah**'s voice, but took the plunder, and did that which was evil in **Yahuah**'s

sight?"

Saul said to Samuel, "But I have obeyed **Yahuah**'s voice, and have gone the way which **Yahuah** sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the plunder, sheep and cattle, the chief of the devoted things, to sacrifice to **Yahuah** your **Elohim** in Gilgal."

Samuel said, "Has **Yahuah** as great delight in burnt offerings and sacrifices, as in obeying **Yahuah**'s voice? Behold, to obey is better than sacrifice, and to listen than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because you have rejected **Yahuah**'s word, he has also rejected you from being king."

Saul said to Samuel, "I have sinned; for I have transgressed the commandment of **Yahuah**, and your words, because I feared the people, and obeyed their voice. Now therefore, please pardon my sin, and turn again with me, that I may worship **Yahuah**."

Samuel said to Saul, "I will not return with you; for you have rejected **Yahuah**'s word, and **Yahuah** has rejected you from being king over Israel." As Samuel turned around to go away, Saul grabbed the skirt of his robe, and it tore. Samuel said to him, "**Yahuah** has torn the kingdom of Israel from you today, and has given it to a neighbor of yours who is better than you. Also the Strength of Israel will not lie nor repent; for he is not a man, that he should repent."

Then he said, "I have sinned; yet please honor me now before the elders of my people, and before Israel, and come back with me, that I may worship **Yahuah** your **Elohim**."

So Samuel went back with Saul; and Saul worshiped **Yahuah**. Then Samuel said, "Bring Agag the king of the Amalekites here to me!"

Agag came to him cheerfully. Agag said, "Surely the bitterness of death is past."

Samuel said, "As your sword has made women childless, so your mother will be childless among women!" Then Samuel cut Agag in pieces before **Yahuah** in Gilgal.

Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. Samuel came no more to see Saul until the day of his death; for Samuel mourned for Saul: and **Yahuah** grieved that he had made Saul king over Israel.

Yahuah 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 the Bethlehemite; for I have provided a king for myself among his sons."

Samuel said, "How can I go? If Saul hears it, he will kill me."

Yahuah said, "Take a heifer with you, and say, I have come to sacrifice to **Yahuah**. Call Jesse to the sacrifice, and I will show you what you shall do. You shall anoint to me him whom I name to you."

Samuel did that which **Yahuah** spoke, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?"

He said, "Peaceably; I have come to sacrifice to **Yahuah**. Sanctify yourselves, and come with me to the sacrifice." He sanctified Jesse and his sons, and called them to the sacrifice. When they had come, he looked at Eliab, and said, "Surely **Yahuah**'s anointed is before him."

But **Yahuah** said to Samuel, "Don't look on his face, or on the height of his stature, because I have

rejected him; for I don't see as man sees. For man looks at the outward appearance, but **Yahuah** looks at the heart." Then Jesse called Abinadab, and made him pass before Samuel. He said, "**Yahuah** has not chosen this one, either." Then Jesse made Shammah to pass by. He said, "**Yahuah** has not chosen this one, either." Jesse made seven of his sons to pass before Samuel. Samuel said to Jesse, "**Yahuah** has not chosen these." Samuel said to Jesse, "Are all your children here?"

He said, "There remains yet the youngest. Behold, he is keeping the sheep."

Samuel said to Jesse, "Send and get him, for we will not sit down until he comes here."

He sent, and brought him in. Now he was ruddy, with a handsome face and good appearance. **Yahuah** said, "Arise! Anoint him, for this is he."

Then Samuel took the horn of oil, and anointed him in the middle of his brothers. Then **Yahuah's** Spirit came mightily on David from that day forward. So Samuel rose up and went to Ramah. Now **Yahuah's** Spirit departed from Saul, and an evil spirit from **Yahuah** troubled him. Saul's servants said to him, "See now, an evil spirit from **Elohim** troubles you. Let our master now command your servants who are in front of you to seek out a man who is a skillful player on the harp. Then when the evil spirit from **Elohim** is on you, he will play with his hand, and you will be well."

Saul said to his servants, "Provide me now a man who can play well, and bring him to me."

Then one of the young men answered, and said, "Behold, I have seen a son of Jesse the Bethlehemite who is skillful in playing, a mighty man of valor, a man of war, prudent in speech, and a handsome person; and **Yahuah** is with him."

Therefore Saul sent messengers to Jesse, and said, "Send me David your son, who is with the sheep."

Jesse took a donkey loaded with bread, and a container of wine, and a young goat, and sent them by David his son to Saul. David came to Saul, and stood before him. He loved him greatly; and he became his armor bearer. Saul sent to Jesse, saying, "Please let David stand before me; for he has found favor in my sight." When the spirit from **Elohim** was on Saul, David took the harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him.

Now the Philistines gathered together their armies to battle; and they were gathered together at Socoh, which belongs to Judah, and encamped between Socoh and Azekah, in Ephesdammim. Saul and the men of Israel were gathered together, and encamped in the valley of Elah, and set the battle in array against the Philistines. The Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side: and there was a valley between them. A champion out of the camp of the Philistines named Goliath, of Gath, whose height was six cubits and a span went out. He had a helmet of bronze on his head, and he wore a coat of mail; and the weight of the coat was five thousand shekels of bronze. He had bronze shin armor on his legs, and a bronze javelin between his shoulders. The staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron. His shield bearer went before him. He stood and cried to the armies of Israel, and said to them, "Why have you come out to set your battle in array? Am I not a Philistine, and you servants to Saul? Choose a man for yourselves, and let him come down to me. If he is able to fight with me and kill me, then will we be your servants; but if I prevail against him and kill him, then you will be our servants and serve us." The Philistine said, "I defy the armies of Israel today! Give me a man, that we may fight together!"

When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid. Now David was the son of that Ephrathite of Bethlehem Judah, whose name was Jesse; and he had eight sons. The man was an elderly old man in the days of Saul. The three oldest sons of Jesse had gone after Saul to the battle: and the names of his three sons who went to the battle were Eliab the firstborn, and next to him Abinadab, and the third Shammah. David was the youngest; and the three oldest followed Saul. Now David went back and forth from Saul to feed his father's sheep at Bethlehem. The Philistine came near morning and evening, and presented himself forty days. Jesse said to David his son, "Now take for your brothers an ephah of this parched grain, and these ten loaves, and carry them quickly to the camp to your brothers; and bring these ten cheeses to the captain of their thousand, and see how your brothers are doing, and bring back news." Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines. David rose up early in the morning, and left the sheep with a keeper, and took and went, as Jesse had commanded him. He came to the place of the wagons, as the army which was going out to the fight shouted for the battle. Israel and the Philistines put the battle in array, army against army. David left his baggage in the hand of the keeper of the baggage, and ran to the army, and came and greeted his brothers. As he talked with them, behold, the champion, the Philistine of Gath, Goliath by name, came up out of the ranks of the Philistines, and said the same words; and David heard them. All the men of Israel, when they saw the man, fled from him, and were terrified. The men of Israel said, "Have you seen this man who has come up? He has surely come up to defy Israel. The king will give great riches to the man who kills him, and will give him his daughter, and make his father's house free in Israel."

David spoke to the men who stood by him, saying, "What shall be done to the man who kills this Philistine, and takes away the reproach from Israel? For who is this uncircumcised Philistine, that he should defy the armies of the living **Elohim**?"

The people answered him in this way, saying, "So shall it be done to the man who kills him."

Eliab his oldest brother heard when he spoke to the men; and Eliab's anger burned against David, and he said, "Why have you come down? With whom have you left those few sheep in the wilderness? I know your pride, and the naughtiness of your heart; for you have come down that you might see the battle."

David said, "What have I now done? Is there not a cause?" He turned away from him toward another, and spoke like that again; and the people answered him again the same way. When the words were heard which David spoke, they rehearsed them before Saul; and he sent for him. David said to Saul, "Let no man's heart fail because of him. Your servant will go and fight with this Philistine."

Saul said to David, "You are not able to go against this Philistine to fight with him; for you are but a youth, and he a man of war from his youth."

David said to Saul, "Your servant was keeping his father's sheep; and when a lion or a bear came, and took a lamb out of the flock, I went out after him, and struck him, and rescued it out of his mouth. When he arose against me, I caught him by his beard, and struck him, and killed him. Your servant struck both the lion and the bear. This uncircumcised Philistine shall be as one of them, since he has defied the armies of the living **Elohim**." David said, "**Yahuah** who delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine."

Saul said to David, "Go! **Yahuah** will be with you." Saul dressed David with his clothing. He put a helmet of bronze on his head, and he clad him with a coat of mail. David strapped his sword on his

clothing, and he tried to move; for he had not tested it. David said to Saul, "I can't go with these; for I have not tested them." Then David took them off.

He took his staff in his hand, and chose for himself five smooth stones out of the brook, and put them in the pouch of his shepherd's bag which he had. His sling was in his hand; and he came near to the Philistine. The Philistine walked and came near to David; and the man who bore the shield went before him. When the Philistine looked around, and saw David, he disdained him; for he was but a youth, and ruddy, and had a good looking face. The Philistine said to David, "Am I a dog, that you come to me with sticks?" The Philistine cursed David by his gods. The Philistine said to David, "Come to me, and I will give your flesh to the birds of the sky, and to the animals of the field."

Then David said to the Philistine, "You come to me with a sword, with a spear, and with a javelin; but I come to you in the name of **Yahuah** of Armies, the **Elohim** of the armies of Israel, whom you have defied. Today, **Yahuah** will deliver you into my hand. I will strike you, and take your head from off you. I will give the dead bodies of the army of the Philistines today to the birds of the sky, and to the wild animals of the earth; that all the earth may know that there is an **Elohim** in Israel, and that all this assembly may know that **Yahuah** doesn't save with sword and spear; for the battle is **Yahuah's**, and he will give you into our hand."

When the Philistine arose, and walked and came near to meet David, David hurried, and ran toward the army to meet the Philistine. David put his hand in his bag, took a stone, and slung it, and struck the Philistine in his forehead. The stone sank into his forehead, and he fell on his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and struck the Philistine, and killed him; but there was no sword in the hand of David. Then David ran, stood over the Philistine, took his sword, drew it out of its sheath, killed him, and cut off his head with it. When the Philistines saw that their champion was dead, they fled. The men of Israel and of Judah arose and shouted, and pursued the Philistines as far as Gai and to the gates of Ekron. The wounded of the Philistines fell down by the way to Shaaraim, even to Gath and to Ekron. The children of Israel returned from chasing after the Philistines and they plundered their camp. David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent. 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 your soul lives, O king, I can't tell."

The king said, "Inquire whose son the young man is!"

As David returned from the slaughter of the Philistine, Abner took him and brought him before Saul with the head of the Philistine in his hand. Saul said to him, "Whose son are you, you young man?"

David answered, "I am the son of your servant Jesse the Bethlehemite."

When he had finished speaking to Saul, the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. Saul took him that day, and wouldn't let him go home to his father's house any more. Then Jonathan and David made a covenant, because he loved him as his own soul. Jonathan stripped himself of the robe that was on him, and gave it to David, and his clothing, even including his sword, his bow, and his sash. David went out wherever Saul sent him, and behaved himself wisely; and Saul set him over the men of war. It was good in the sight of all the people, and also in the sight of Saul's servants.

As they came, when David returned from the slaughter of the Philistine, the women came out of all

the cities of Israel, singing and dancing, to meet king Saul, with tambourines, with joy, and with instruments of music. The women sang to one another as they played, and said,

Saul was very angry, and this saying displeased him. He said, "They have credited David with ten thousands, and they have only credited me with thousands. What can he have more but the kingdom?" Saul watched David from that day and forward. On the next day, an evil spirit from **Elohim** came mightily on Saul, and he prophesied in the middle of the house. David played with his hand, as he did day by day. Saul had his spear in his hand; and Saul threw the spear, for he said, "I will pin David to the wall!" David escaped from his presence twice. Saul was afraid of David, because **Yahuah** was with him, and had departed from Saul. Therefore Saul removed him from his presence, and made him his captain over a thousand; and he went out and came in before the people.

David behaved himself wisely in all his ways; and **Yahuah** was with him. When Saul saw that he behaved himself very wisely, he stood in awe of him. But all Israel and Judah loved David; for he went out and came in before them. Saul said to David, "Behold, my elder daughter Merab, I will give her to you as wife. Only be valiant for me, and fight **Yahuah's** battles." For Saul said, "Don't let my hand be on him, but let the hand of the Philistines be on him." David said to Saul, "Who am I, and what is my life, or my father's family in Israel, that I should be son-in-law to the king?"

But at the time when Merab, Saul's daughter, should have been given to David, she was given to Adriel the Meholathite as wife. Michal, Saul's daughter, loved David; and they told Saul, and the thing pleased him. Saul said, I will give her to him, that she may be a snare to him, and that the hand of the Philistines may be against him. Therefore Saul said to David, "You shall today be my son-in-law a second time." Saul commanded his servants, "Talk with David secretly, and say, 'Behold, the king has delight in you, and all his servants love you. Now therefore be the king's son-in-law.' "

Saul's servants spoke those words in the ears of David. David said, "Does it seem to you a light thing to be the king's son-in-law, since I am a poor man, and little known?"

The servants of Saul told him, saying, "David spoke like this."

Saul said, "Tell David, 'The king desires no dowry except one hundred foreskins of the Philistines, to be avenged of the king's enemies.' " Now Saul thought he would make David fall by the hand of the Philistines. When his servants told David these words, it pleased David well to be the king's son-in-law. Before the deadline, David arose and went, he and his men, and killed two hundred men of the Philistines. Then David brought their foreskins, and they gave them in full number to the king, that he might be the king's son-in-law. Then Saul gave him Michal his daughter as wife. Saul saw and knew that **Yahuah** was with David; and Michal, Saul's daughter, loved him. Saul was even more afraid of David; and Saul was David's enemy continually. Then the princes of the Philistines went out; and as often as they went out, David behaved himself more wisely than all the servants of Saul, so that his name was highly esteemed.

Saul spoke to Jonathan his son, and to all his servants, that they should kill David. But Jonathan, Saul's son, greatly delighted in David. Jonathan told David, saying, "Saul my father seeks to kill you. Now therefore, please take care of yourself in the morning, and live in a secret place, and hide yourself. I will go out and stand beside my father in the field where you are, and I will talk with my father about you; and if I see anything, I will tell you."

Jonathan spoke good of David to Saul his father, and said to him, "Don't let the king sin against his servant, against David; because he has not sinned against you, and because his works have been very

good toward you; for he put his life in his hand, and struck the Philistine, and **Yahuah** worked a great victory for all Israel. You saw it, and rejoiced. Why then will you sin against innocent blood, to kill David without a cause?"

Saul listened to the voice of Jonathan: and Saul swore, "As **Yahuah** lives, he shall not be put to death."

Jonathan called David, and Jonathan showed him all those things. Then Jonathan brought David to Saul, and he was in his presence, as before. There was war again. David went out, and fought with the Philistines, and killed them with a great slaughter; and they fled before him.

An evil spirit from **Yahuah** was on Saul, as he sat in his house with his spear in his hand; and David was playing with his hand. Saul sought to pin David to the wall with the spear; but he slipped away out of Saul's presence, and he stuck the spear into the wall. David fled, and escaped that night. Saul sent messengers to David's house, to watch him, and to kill him in the morning. Michal, David's wife, told him, saying, "If you don't save your life tonight, tomorrow you will be killed." So Michal let David down through the window. He went away, fled, and escaped. Michal took the teraphim, and laid it in the bed, and put a pillow of goats' hair at its head, and covered it with clothes. When Saul sent messengers to take David, she said, "He is sick."

Saul sent the messengers to see David, saying, "Bring him up to me in the bed, that I may kill him." When the messengers came in, behold, the teraphim was in the bed, with the pillow of goats' hair at its head.

Saul said to Michal, "Why have you deceived me like this 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?' "

Now David fled and escaped, and came to Samuel at Ramah, and told him all that Saul had done to him. He and Samuel went and lived in Naioth. Saul was told, saying, "Behold, David is at Naioth in Ramah."

Saul sent messengers to seize David: and when they saw the company of the prophets prophesying, and Samuel standing as head over them, the Spirit of **Yahuah** came on Saul's messengers, and they also prophesied. When Saul was told, he sent other messengers, and they also prophesied. Saul sent messengers again the third time, and they also prophesied. Then he also went to Ramah, and came to the great well that is in Secu: and he asked, "Where are Samuel and David?"

One said, "Behold, they are at Naioth in Ramah."

He went there to Naioth in Ramah. Then the Spirit of **Yahuah** came on him also, and he went on, and prophesied, until he came to Naioth in Ramah. He also stripped off his clothes, and he also prophesied before Samuel, and lay down naked all that day and all that night. Therefore they say, "Is Saul also among the prophets?"

David fled from Naioth in Ramah, and came and said before Jonathan, "What have I done? What is my iniquity? What is my sin before your father, that he seeks my life?"

He said to him, "Far from it; you will not die. Behold, my father does nothing either great or small, but that he discloses it to me. Why would my father hide this thing from me? It is not so."

David swore moreover, and said, "Your father knows well that I have found favor in your eyes; and

he says, 'Don't let Jonathan know this, lest he be grieved;' but truly as **Yahuah** lives, and as your soul lives, there is but a step between me and death."

Then Jonathan said to David, "Whatever your soul desires, I will even do it for you."

David said to Jonathan, "Behold, tomorrow is the new moon, and I should not fail to dine with the king; but let me go, that I may hide myself in the field to the third day at evening. If your father misses me at all, then say, 'David earnestly asked leave of me that he might run to Bethlehem his city; for it is the yearly sacrifice there for all the family.' If he says, 'It is well,' your servant shall have peace; but if he is angry, then know that evil is determined by him. Therefore deal kindly with your servant; for you have brought your servant into a covenant of **Yahuah** with you; but if there is iniquity in me, kill me yourself; for why should you bring me to your father?"

Jonathan said, "Far be it from you; for if I should at all know that evil were determined by my father to come on you, then wouldn't I tell you that?"

Then David said to Jonathan, "Who will tell me if your father answers you roughly?"

Jonathan said to David, "Come! Let's go out into the field." They both went out into the field. Jonathan said to David, "By **Yahuah**, the **Elohim** of Israel, when I have sounded my father about this time tomorrow, or the third day, behold, if there is good toward David, won't I then send to you, and disclose it to you? **Yahuah** do so to Jonathan, and more also, should it please my father to do you evil, if I don't disclose it to you, and send you away, that you may go in peace. May **Yahuah** be with you, as he has been with my father. You shall not only show me the loving kindness of **Yahuah** while I still live, that I not die; but you shall also not cut off your kindness from my house forever; no, not when **Yahuah** has cut off every one of the enemies of David from the surface of the earth." So Jonathan made a covenant with David's house, saying, "**Yahuah** will require it at the hand of David's enemies." Jonathan caused David to swear again, for the love that he had to him; for he loved him as he loved his own soul. Then Jonathan said to him, "Tomorrow is the new moon, and you will be missed, because your seat will be empty. When you have stayed three days, go down quickly, and come to the place where you hid yourself when this started, and remain by the stone Ezel. I will shoot three arrows on its side, as though I shot at a mark. Behold, I will send the boy, saying, 'Go, find the arrows!' If I tell the boy, 'Behold, the arrows are on this side of you. Take them;' then come; for there is peace to you and no danger, as **Yahuah** lives. But if I say this to the boy, 'Behold, the arrows are beyond you;' then go your way; for **Yahuah** has sent you away. Concerning the matter which you and I have spoken of, behold, **Yahuah** is between you and me forever."

So David hid himself in the field. When the new moon had come, the king sat himself down to eat food. The king sat on his seat, as at other times, even on the seat by the wall; and Jonathan stood up, and Abner sat by Saul's side, but David's place was empty. Nevertheless Saul didn't say anything that day, for he thought, "Something has happened to him. He is not clean. Surely he is not clean."

On the next day after the new moon, the second day, David's place was empty. Saul said to Jonathan his son, "Why doesn't the son of Jesse come to eat, either yesterday, or today?"

Jonathan answered Saul, "David earnestly asked permission of me to go to Bethlehem. He said, 'Please let me go, for our family has a sacrifice in the city. My brother has commanded me to be there. Now, if I have found favor in your eyes, please let me go away and see my brothers.' Therefore he has not come to the king's table."

Then Saul's anger burned against Jonathan, and he said to him, "You son of a perverse rebellious

woman, don't I know that you have chosen the son of Jesse to your own shame, and to the shame of your mother's nakedness? For as long as the son of Jesse lives on the earth, you will not be established, nor will your kingdom. Therefore now send and bring him to me, for he shall surely die!"

Jonathan answered Saul his father, and said to him, "Why should he be put to death? What has he done?"

Saul cast his spear at him to strike him. By this Jonathan knew that his father was determined to put David to death. So Jonathan arose from the table in fierce anger, and ate no food the second day of the month; for he was grieved for David, because his father had treated him shamefully. In the morning, Jonathan went out into the field at the time appointed with David, and a little boy with him. He said to his boy, "Run, find now the arrows which I shoot." As the boy ran, he shot an arrow beyond him. When the boy had come to the place of the arrow which Jonathan had shot, Jonathan cried after the boy, and said, "Isn't the arrow beyond you?" Jonathan cried after the boy, "Go fast! Hurry! Don't delay!" Jonathan's boy gathered up the arrows, and came to his master. But the boy didn't know anything. Only Jonathan and David knew the matter. Jonathan gave his weapons to his boy, and said to him, "Go, carry them to the city."

As soon as the boy was gone, David arose out of the south, and fell on his face to the ground, and bowed himself three times. They kissed one another, and wept one with another, and David wept the most. Jonathan said to David, "Go in peace, because we have both sworn in **Yahuah**'s name, saying, '**Yahuah** is between me and you, and between my offspring and your offspring, forever.' " He arose and departed; and Jonathan went into the city.

Then David came to Nob to Ahimelech the priest. Ahimelech came to meet David trembling, and said to him, "Why are you alone, and no man with you?" David said to Ahimelech the priest, "The king has commanded me to do something, and has said to me, 'Let no one know anything about the business about which I send you, and what I have commanded you. I have sent the young men to a certain place.' Now therefore what is under your hand? Please give me five loaves of bread in my hand, or whatever is available."

The priest answered David, and said, "I have no common bread, but there is holy bread; if only the young men have kept themselves from women."

David answered the priest, and said to him, "Truly, women have been kept from us as usual these three days. When I came out, the vessels of the young men were holy, though it was only a common journey. How much more then today shall their vessels be holy?" So the priest gave him holy bread; for there was no bread there but the show bread that was taken from before **Yahuah**, to put hot bread in the day when it was taken away.

Now a certain man of the servants of Saul was there that day, detained before **Yahuah**; and his name was Doeg the Edomite, the best of the herdsmen who belonged to Saul. David said to Ahimelech, "Isn't there here under your hand spear or sword? For I have neither brought my sword nor my weapons with me, because the king's business required haste."

The priest said, "Behold, 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 would like to take that, take it; for there is no other except that here."

David said, "There is none like that. Give it to me."

David arose, and fled that day for fear of Saul, and went to Achish the king of Gath. The servants of Achish said to him, "Isn't this David the king of the land? Didn't they sing to one another about him in dances, saying,

David laid up these words in his heart, and was very afraid of Achish the king of Gath. He changed his behavior before them, and pretended to be insane in their hands, and scribbled on the doors of the gate, and let his spittle fall down on his beard. Then Achish said to his servants, "Look, you see the man is insane. Why then have you brought him to me? Do I lack madmen, that you have brought this fellow to play the madman in my presence? Should this fellow come into my house?"

David therefore departed from there, and escaped to Adullam's cave. When his brothers and all his father's house heard it, they went down there to him. Everyone who was in distress, everyone who was in debt, and everyone who was discontented, gathered themselves to him; and he became captain over them. There were with him about four hundred men. David went from there to Mizpeh of Moab, and he said to the king of Moab, "Please let my father and my mother come out with you, until I know what **Elohim** will do for me." He brought them before the king of Moab; and they lived with him all the time that David was in the stronghold. The prophet Gad said to David, "Don't stay in the stronghold. Depart, and go into the land of Judah."

Then David departed, and came into the forest of Hereth. Saul heard that David was discovered, with the men who were with him. Now Saul was sitting in Gibeah, under the tamarisk tree in Ramah, with his spear in his hand, and all his servants were standing around him. Saul said to his servants who stood around him, "Hear now, you Benjamites! Will the son of Jesse give everyone of you fields and vineyards? Will he make you all captains of thousands and captains of hundreds, that all of you have conspired against me, and there is no one who discloses to me when my son makes a treaty with the son of Jesse, and there is none of you who is sorry for me, or discloses to me that my son has stirred up my servant against me, to lie in wait, as it is today?"

Then Doeg the Edomite, who stood by the servants of Saul, answered and said, "I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. He inquired of **Yahuah** for him, gave him food, and gave him the sword of Goliath the Philistine."

Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests who were in Nob; and they all came to the king. Saul said, "Hear now, you son of Ahitub."

He answered, "Here I am, my master."

Saul said to him, "Why have you conspired against me, you and the son of Jesse, in that you have given him bread, and a sword, and have inquired of **Elohim** for him, that he should rise against me, to lie in wait, as it is today?"

Then Ahimelech answered the king, and said, "Who among all your servants is so faithful as David, who is the king's son-in-law, captain of your body guard, and honored in your house? Have I today begun to inquire of **Elohim** for him? Be it far from me! Don't let the king impute anything to his servant, nor to all the house of my father; for your servant knows nothing of all this, less or more."

The king said, "You shall surely die, Ahimelech, you, and all your father's house." The king said to the guard who stood about him, "Turn, and kill the priests of **Yahuah**; because their hand also is with David, and because they knew that he fled, and didn't disclose it to me." But the servants of the king wouldn't put out their hand to fall on the priests of **Yahuah**.

The king said to Doeg, "Turn and attack the priests!"

Doeg the Edomite turned, and he attacked the priests, and he killed on that day eighty-five people who wore a linen ephod. He struck Nob, the city of the priests, with the edge of the sword, both men and women, children and nursing babies, and cattle and donkeys and sheep, with the edge of the sword. One of the sons of Ahimelech, the son of Ahitub, named Abiathar, escaped, and fled after David. Abiathar told David that Saul had slain **Yahuah**'s priests.

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 the death of all the persons of your father's house. Stay with me. Don't be afraid, for he who seeks my life seeks your life. For you will be safe with me."

David was told, "Behold, the Philistines are fighting against Keilah, and are robbing the threshing floors."

Therefore David inquired of **Yahuah**, saying, "Shall I go and strike these Philistines?"

Yahuah said to David, "Go strike the Philistines, and save Keilah."

David's men said to him, "Behold, we are afraid here in Judah. How much more then if we go to Keilah against the armies of the Philistines?"

Then David inquired of **Yahuah** yet again. **Yahuah** answered him, and said, "Arise, go down to Keilah; for I will deliver the Philistines into your hand."

David and his men went to Keilah, and fought with the Philistines, and brought away their livestock, and killed them with a great slaughter. So David saved the inhabitants of Keilah. When Abiathar the son of Ahimelech fled to David to Keilah, he came down with an ephod in his hand.

Saul was told that David had come to Keilah. Saul said, "**Elohim** has delivered him into my hand; for he is shut in by entering into a town that has gates and bars." Saul summoned all the people to war, to go down to Keilah, to besiege David and his men. David knew that Saul was devising mischief against him; and he said to Abiathar the priest, "Bring the ephod here." Then David said, "O **Yahuah**, the **Elohim** of Israel, your servant has surely heard that Saul seeks to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? Will Saul come down, as your servant has heard? **Yahuah**, the **Elohim** of Israel, I beg you, tell your servant."

Yahuah said, "He will come down."

Then David said, "Will the men of Keilah deliver me and my men into the hand of Saul?"

Yahuah said, "They will deliver you up."

Then David and his men, who were about six hundred, arose and departed out of Keilah, and went wherever they could go. Saul was told that David was escaped from Keilah; and he gave up going there. David stayed in the wilderness in the strongholds, and remained in the hill country in the wilderness of Ziph. Saul sought him every day, but **Elohim** didn't deliver him into his hand. David saw that Saul had come out to seek his life. David was in the wilderness of Ziph in the wood.

Jonathan, Saul's son, arose, and went to David into the woods, and strengthened his hand in **Elohim**. He said to him, "Don't be afraid; for the hand of Saul my father won't find you; and you will be king over Israel, and I will be next to you; and Saul my father knows that also." They both made a covenant before **Yahuah**. Then David stayed in the woods, and Jonathan went to his house.

Then the Ziphites came up to Saul to Gibeah, saying, "Doesn't David hide himself with us in the strongholds in the woods, in the hill of Hachilah, which is on the south of the desert? Now therefore, O king, come down. According to all the desire of your soul to come down; and our part will be to deliver him up into the king's hand."

Saul said, "You are blessed by **Yahuah**; for you have had compassion on me. Please go make yet more sure, and know and see his place where his haunt is, and who has seen him there; for I have been told that he is very cunning. See therefore, and take knowledge of all the lurking places where he hides himself, and come again to me with certainty, and I will go with you. It shall happen, if he is in the land, that I will search him out among all the thousands of Judah."

They arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the Arabah on the south of the desert. Saul and his men went to seek him. When David was told, he went down to the rock, and stayed in the wilderness of Maon. When Saul heard that, he pursued David in the wilderness of Maon. Saul went on this side of the mountain, and David and his men on that side of the mountain; and David hurried to get away for fear of Saul; for Saul and his men surrounded David and his men to take them. But a messenger came to Saul, saying, "Hurry and come; for the Philistines have made a raid on the land!" So Saul returned from pursuing David, and went against the Philistines. Therefore they called that place Sela Hammahlekoth.

David went up from there, and lived in the strongholds of En Gedi.

When Saul had returned from following the Philistines, he was told, "Behold, David is in the wilderness of En Gedi." Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men on the rocks of the wild goats. He came to the sheep pens by the way, where there was a cave; and Saul went in to relieve himself. Now David and his men were staying in the innermost parts of the cave. David's men said to him, "Behold, the day of which **Yahuah** said to you, 'Behold, I will deliver your enemy into your hand, and you shall do to him as it shall seem good to you.' " Then David arose, and cut off the skirt of Saul's robe secretly. Afterward, David's heart struck him, because he had cut off Saul's skirt. He said to his men, "**Yahuah** forbid that I should do this thing to my master, **Yahuah**'s anointed, to stretch out my hand against him, since he is **Yahuah**'s anointed." So David checked his men with these words, and didn't allow them to rise against Saul. Saul rose up out of the cave, and went on his way. David also arose afterward, and went out of the cave, and cried after Saul, saying, "my master the king!"

When Saul looked behind him, David bowed with his face to the earth, and showed respect. David said to Saul, "Why do you listen to men's words, saying, 'Behold, David seeks to harm you?' Behold, today your eyes have seen how **Yahuah** had delivered you today into my hand in the cave. Some urged me to kill you; but I spared you; and I said, I will not stretch out my hand against my master; for he is **Yahuah**'s anointed. Moreover, my father, behold, yes, see the skirt of your robe in my hand; for in that I cut off the skirt of your robe, and didn't kill you, know and see that there is neither evil nor disobedience in my hand, and I have not sinned against you, though you hunt for my life to take it. May **Yahuah** judge between me and you, and may **Yahuah** avenge me of you; but my hand will not be on you. As the proverb of the ancients says, 'Out of the wicked comes wickedness;' but my hand will not be on you. Against whom has the king of Israel come out? Whom do you pursue? A dead dog? A flea? May **Yahuah** therefore be judge, and give sentence between me and you, and see, and plead my cause, and deliver me out of your hand."

It came to pass, when David had finished speaking these words to Saul, that Saul said, "Is that

your voice, my son David?" Saul lifted up his voice, and wept. He said to David, "You are more righteous than I; for you have done good to me, whereas I have done evil to you. You have declared today how you have dealt well with me, because when **Yahuah** had delivered me up into your hand, you didn't kill me. For if a man finds his enemy, will he let him go away unharmed? Therefore may **Yahuah** reward you good for that which you have done to me today. Now, behold, I know that you will surely be king, and that the kingdom of Israel will be established in your hand. Swear now therefore to me by **Yahuah**, that you will not cut off my offspring after me, and that you will not destroy my name out of my father's house."

David swore to Saul. Saul went home, but David and his men went up to the stronghold.

Samuel died; and all Israel gathered themselves together, and mourned for him, and buried him at his house at Ramah.

Then David arose, and went down to the wilderness of Paran. There was a man in Maon, whose possessions were in Carmel; and the man was very great. He had three thousand sheep and a thousand goats; and he was shearing his sheep in Carmel. Now the name of the man was Nabal; and the name of his wife Abigail. This woman was intelligent and had a beautiful face; but the man was surly and evil in his doings. He was of the house of Caleb. David heard in the wilderness that Nabal was shearing his sheep. David sent ten young men, and David said to the young men, "Go up to Carmel, and go to Nabal, and greet him in my name. Tell him, 'Long life to you! Peace be to you! Peace be to your house! Peace be to all that you have! Now I have heard that you have shearers. Your shepherds have now been with us, and we didn't harm them. Nothing was missing from them all the time they were in Carmel. Ask your young men, and they will tell you. Therefore let the young men find favor in your eyes; for we come on a good day. Please give whatever comes to your hand, to your servants, and to your son David.' "

When David's young men came, they spoke to Nabal all those words in the name of David, and waited.

Nabal answered David's servants, and said, "Who is David? Who is the son of Jesse? There are many servants who break away from their masters these days. Shall I then take my bread, my water, and my meat that I have killed for my shearers, and give it to men who I don't know where they come from?"

So David's young men turned on their way, and went back, and came and told him all these words.

David said to his men, "Every man put on his sword!"

Every man put on his sword. David also put on his sword. About four hundred men followed David, and two hundred stayed by the baggage. But one of the young men told Abigail, Nabal's wife, saying, "Behold, David sent messengers out of the wilderness to Greet our master; and he insulted them. But the men were very good to us, and we were not harmed, and we didn't miss anything, as long as we went with them, when we were in the fields. They were a wall to us both by night and by day, all the while we were with them keeping the sheep. Now therefore know and consider what you will do; for evil is determined against our master, and against all his house; for he is such a worthless fellow that one can't speak to him."

Then Abigail hurried and took two hundred loaves of bread, two containers of wine, five sheep ready dressed, five seahs of parched grain, one hundred clusters of raisins, and two hundred cakes of figs, and laid them on donkeys. She said to her young men, "Go on before me. Behold, I am coming

after you." But she didn't tell her husband, Nabal. As she rode on her donkey, and came down by the covert of the mountain, that behold, David and his men came down toward her, and she met them.

Now David had said, "Surely in vain I have kept all that this fellow has in the wilderness, so that nothing was missed of all that pertained to him. He has returned me evil for good. **Elohim** do so to the enemies of David, and more also, if I leave of all that belongs to him by the morning light so much as one who urinates on a wall."

When Abigail saw David, she hurried and got off her donkey, and fell before David on her face, and bowed herself to the ground. She fell at his feet, and said, "On me, my master, on me be the blame! Please let your servant speak in your ears. Hear the words of your servant. Please don't let my master pay attention to 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, didn't see my master's young men, whom you sent. Now therefore, my master, as **Yahuah** lives, and as your soul lives, since **Yahuah** has withheld you from blood guiltiness, and from avenging yourself with your own hand, now therefore let your enemies, and those who seek evil to my master, be as Nabal. Now this present which your servant has brought to my master, let it be given to the young men who follow my master. Please forgive the trespass of your servant. For **Yahuah** will certainly make my master a sure house, because my master fights **Yahuah's** battles. Evil will not be found in you all your days. Though men may rise up to pursue you, and to seek your soul, yet the soul of my master will be bound in the bundle of life with **Yahuah** your **Elohim**. He will sling out the souls of your enemies, as from the hollow of a sling. It will come to pass, when **Yahuah** has done to my master according to all the good that he has spoken concerning you, and has appointed you prince over Israel, that this shall be no grief to you, nor offense of heart to my master, either that you have shed blood without cause, or that my master has avenged himself. When **Yahuah** has dealt well with my master, then remember your servant."

David said to Abigail, "Blessed is **Yahuah**, the **Elohim** of Israel, who sent you today to meet me! Blessed is your discretion, and blessed are you, who have kept me today from blood guiltiness, and from avenging myself with my own hand. For indeed, as **Yahuah**, the **Elohim** of Israel, lives, who has withheld me from harming you, unless you had hurried and come to meet me, surely there wouldn't have been left to Nabal by the morning light so much as one who urinates on a wall."

So David received from her hand that which she had brought him. Then he said to her, "Go up in peace to your house. Behold, I have listened to your voice, and have granted your request."

Abigail came to Nabal; and behold, he held a feast in his house, like the feast of a king. Nabal's heart was merry within him, for he was very drunk. Therefore she told him nothing until the morning light. In the morning, when the wine had gone out of Nabal, his wife told him these things, and his heart died within him, and he became as a stone. About ten days later, **Yahuah** struck Nabal, so that he died. When David heard that Nabal was dead, he said, "Blessed is **Yahuah**, who has pleaded the cause of my reproach from the hand of Nabal, and has kept back his servant from evil. **Yahuah** has returned the evildoing of Nabal on his own head." David sent and spoke concerning Abigail, to take her to himself as wife. When David's servants had come to Abigail to Carmel, they spoke to her, saying, "David has sent us to you, to take you to him as wife."

She arose, and bowed herself with her face to the earth, and said, "Behold, your servant is a servant to wash the feet of the servants of my master." Abigail hurried, and arose, and rode on a donkey, with five ladies of hers who followed her; and she went after the messengers of David, and became his wife. David also took Ahinoam of Jezreel; and they both became his wives. Now Saul had

given Michal his daughter, David's wife, to Palti the son of Laish, who was of Gallim.

The Ziphites came to Saul to Gibeah, saying, "Doesn't David hide himself in the hill of Hachilah, which is before the desert?" 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. Saul encamped in the hill of Hachilah, which is before the desert, by the way. But David stayed in the wilderness, and he saw that Saul came after him into the wilderness. David therefore sent out spies, and understood that Saul had certainly come. Then David arose, and came to the place where Saul had encamped; and David saw the place where Saul lay, with Abner the son of Ner, the captain of his army. Saul lay within the place of the wagons, and the people were encamped around him.

Then David answered and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother of Joab, saying, "Who will go down with me to Saul to the camp?"

Abishai said, "I will go down with you." So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the place of the wagons, with his spear stuck in the ground at his head; and Abner and the people lay around him. Then Abishai said to David, "**Elohim** has delivered up your enemy into your hand today. Now therefore please let me strike him with the spear to the earth at one stroke, and I will not strike him the second time."

David said to Abishai, "Don't destroy him; for who can stretch out his hand against **Yahuah's** anointed, and be guiltless?" David said, "As **Yahuah** lives, **Yahuah** will strike him; or his day shall come to die; or he shall go down into battle and perish. **Yahuah** forbid that I should stretch out my hand against **Yahuah's** anointed; but now please take the spear that is at his head, and the jar of water, and let's go."

So David took the spear and the jar of water from Saul's head; and they went away: and no man saw it, or knew it, nor did any awake; for they were all asleep, because a deep sleep from **Yahuah** had fallen on them. Then David went over to the other side, and stood on the top of the mountain afar off; a great space being between them; and David cried to the people, and to Abner the son of Ner, saying, "Don't you answer, Abner?"

Then Abner answered, "Who are you who cries to the king?"

David said to Abner, "Aren't you a man? Who is like you in Israel? Why then have you not kept watch over your master, the king? For one of the people came in to destroy the king your master. This thing isn't good that you have done. As **Yahuah** lives, you are worthy to die, because you have not kept watch over your master, **Yahuah's** anointed. Now see where the king's spear is, and the jar of water that was at his head."

Saul knew David's voice, and said, "Is this your voice, my son David?"

David said, "It is my voice, my master, O king." He said, "Why does my master pursue his servant? For what have I done? What evil is in my hand? Now therefore, please let my master the king hear the words of his servant. If it is so that **Yahuah** has stirred you up against me, let him accept an offering. But if it is the children of men, they are cursed before **Yahuah**; for they have driven me out today that I shouldn't cling to **Yahuah's** inheritance, saying, 'Go, serve other gods!' Now therefore, don't let my blood fall to the earth away from the presence of **Yahuah**; for the king of Israel has come out to seek a flea, as when one hunts a partridge in the mountains."

Then Saul said, "I have sinned. Return, my son David; for I will no more do you harm, because my

life was precious in your eyes today. Behold, I have played the fool, and have erred exceedingly."

David answered, "Behold the spear, O king! Then let one of the young men come over and get it. **Yahuah** will render to every man his righteousness and his faithfulness; because **Yahuah** delivered you into my hand today, and I wouldn't stretch out my hand against **Yahuah**'s anointed. Behold, as your life was respected today in my eyes, so let my life be respected in **Yahuah**'s eyes, and let him deliver me out of all oppression."

Then Saul said to David, "You are blessed, my son David. You will both do mightily, and will surely prevail." So David went his way, and Saul returned to his place.

David said in his heart, "I will now perish one day by the hand of Saul. There is nothing better for me than that I should escape into the land of the Philistines; and Saul will despair of me, to seek me any more in all the borders of Israel. So shall I escape out of his hand." David arose, and passed over, he and the six hundred men who were with him, to Achish the son of Maach, king of Gath. David lived with Achish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife. Saul was told that David had fled to Gath: and he sought no more again for him. David said to Achish, "If now I have found favor in your eyes, let them give me a place in one of the cities in the country, that I may dwell there. For why should your servant dwell in the royal city with you?" Then Achish gave him Ziklag that day: therefore Ziklag belongs to the kings of Judah to this day. The number of the days that David lived in the country of the Philistines was a full year and four months. David and his men went up and raided the Geshurites, the Gittites, and the Amalekites; for those were the inhabitants of the land, who were of old, on the way to Shur, even to the land of Egypt. David struck the land, and saved no man or woman alive, and took away the sheep, the cattle, the donkeys, the camels, and the clothing. Then he returned, and came to Achish.

Achish said, "Against whom have you made a raid today?"

David said, "Against the South of Judah, against the South of the Jerahmeelites, and against the South of the Kenites." David saved neither man nor woman alive, to bring them to Gath, saying, "Lest they should tell about us, saying, 'David did this, and this has been his way all the time he has lived in the country of the Philistines.' "

Achish believed David, saying, "He has made his people Israel utterly to abhor him. Therefore he will be my servant forever."

In those days, the Philistines gathered their armies together for warfare, to fight with Israel. Achish said to David, "Know assuredly that you will go out with me in the army, you and your men."

David said to Achish, "Therefore you will know what your servant can do."

Achish said to David, "Therefore I will make you my bodyguard forever."

Now Samuel was dead, and all Israel had mourned for him, and buried him in Ramah, even in his own city. Saul had sent away those who had familiar spirits and the wizards out of the land. The Philistines gathered themselves together, and came and encamped in Shunem; and Saul gathered all Israel together, and they encamped in Gilboa. When Saul saw the army of the Philistines, he was afraid, and his heart trembled greatly. When Saul inquired of **Yahuah**, **Yahuah** didn't answer him by dreams, by Urim, or by prophets. Then Saul said to his servants, "Seek for me a woman who has a familiar spirit, that I may go to her, and inquire of her."

His servants said to him, "Behold, there is a woman who has a familiar spirit at Endor."

Saul disguised himself and put on other clothing, and went, he and two men with him, and they came to the woman by night. Then he said, "Please consult for me by the familiar spirit, and bring me up whomever I shall name to you."

The woman said to him, "Behold, you know what Saul has done, how he has cut off those who have familiar spirits, and the wizards, out of the land. Why then do you lay a snare for my life, to cause me to die?"

Saul swore to her by **Yahuah**, saying, "As **Yahuah** lives, no punishment will happen to you for this thing."

Then the woman said, "Whom shall I bring up to you?"

He said, "Bring Samuel up for me."

When the woman saw Samuel, she cried with a loud voice; and the woman spoke to Saul, saying, "Why have you deceived me? For you are Saul!"

The king said to her, "Don't be afraid! What do you see?"

The woman said to Saul, "I see a god coming up out of the earth."

He said to her, "What does he look like?"

She said, "An old man comes up. He is covered with a robe." Saul perceived that it was Samuel, and he bowed with his face to the ground, and showed respect.

Samuel said to Saul, "Why have you disturbed me, to bring me up?"

Saul answered, "I am very distressed; for the Philistines make war against me, and **Elohim** has departed from me, and answers me no more, by prophets, or by dreams. Therefore I have called you, that you may make known to me what I shall do."

Samuel said, "Why then do you ask me, since **Yahuah** has departed from you and has become your adversary? **Yahuah** has done to you as he spoke by me. **Yahuah** has torn the kingdom out of your hand, and given it to your neighbor, even to David. Because you didn't obey **Yahuah**'s voice, and didn't execute his fierce wrath on Amalek, therefore **Yahuah** has done this thing to you today. Moreover **Yahuah** will deliver Israel also with you into the hand of the Philistines; and tomorrow you and your sons will be with me. **Yahuah** will deliver the army of Israel also into the hand of the Philistines."

Then Saul fell immediately his full length on the earth, and was terrified, because of Samuel's words. There was no strength in him; for he had eaten no bread all day long or all night long.

The woman came to Saul, and saw that he was very troubled, and said to him, "Behold, your servant has listened to your voice, and I have put my life in my hand, and have listened to your words which you spoke to me. Now therefore, please listen also to the voice of your servant, and let me set a morsel of bread before you. Eat, that you may have strength, when you go on your way."

But he refused, and said, "I will not eat." But his servants, together with the woman, constrained him; and he listened to their voice. So he arose from the earth and sat on the bed. The woman had a fattened calf in the house. She hurried and killed it; and she took flour, and kneaded it, and baked

unleavened bread of it. She brought it before Saul, and before his servants; and they ate. Then they rose up, and went away that night.

Now the Philistines gathered together all their armies to Aphek; and the Israelites encamped by the spring which is in Jezreel. The lords of the Philistines passed on by hundreds and by thousands; and David and his men passed on in the rear with Achish.

Then the princes of the Philistines said, "What about these Hebrews?"

Achish said to the princes of the Philistines, "Isn't this David, the servant of Saul the king of Israel, who has been with me these days, or rather these years? I have found no fault in him since he fell away until today."

But the princes of the Philistines were angry with him; and the princes of the Philistines said to him, "Make the man return, that he may go back to his place where you have appointed him, and let him not go down with us to battle, lest in the battle he become an adversary to us. For with what should this fellow reconcile himself to his master? Should it not be with the heads of these men? Isn't this David, of whom people sang to one another in dances, saying,

Then Achish called David, and said to him, "As **Yahuah** lives, you have been upright, and your going out and your coming in with me in the army is good in my sight; for I have not found evil in you since the day of your coming to me to this day. Nevertheless, the lords don't favor you. Therefore now return, and go in peace, that you not displease the lords of the Philistines."

David said to Achish, "But what have I done? What have you found in your servant so long as I have been before you to this day, that I may not go and fight against the enemies of my master the king?"

Achish answered David, "I know that you are good in my sight, as an angel of **Elohim**. Notwithstanding the princes of the Philistines have said, 'He shall not go up with us to the battle.' Therefore now rise up early in the morning with the servants of your master who have come with you; and as soon as you are up early in the morning, and have light, depart."

So David rose up early, he and his men, to depart in the morning, to return into the land of the Philistines, and the Philistines went up to Jezreel.

When David and his men had come to Ziklag on the third day, the Amalekites had made a raid on the South, and on Ziklag, and had struck Ziklag, and burned it with fire, and had taken captive the women and all who were in it, both small and great. They didn't kill any, but carried them off, and went their way. When David and his men came to the city, behold, it was burned with fire; and their wives, their sons, and their daughters were taken captive. Then David and the people who were with him lifted up their voice and wept until they had no more power to weep. David's two wives were taken captive, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. David was greatly distressed; for the people spoke of stoning him, because the souls of all the people were grieved, every man for his sons and for his daughters; but David strengthened himself in **Yahuah** his **Elohim**. David said to Abiathar the priest, the son of Ahimelech, "Please bring the ephod here to me."

Abiathar brought the ephod to David. David inquired of **Yahuah**, saying, "If I pursue after this troop, will I overtake them?"

He answered him, "Pursue; for you will surely overtake them, and will without fail recover all."

So David went, he and the six hundred men who were with him, and came to the brook Besor, where those who were left behind stayed. But David pursued, he and four hundred men; for two hundred stayed behind, who were so faint that they couldn't go over the brook Besor. They found an Egyptian in the field, and brought him to David, and gave him bread, and he ate; and they gave him water to drink. They gave him a piece of a cake of figs, and two clusters of raisins. When he had eaten, his spirit came again to him; for he had eaten no bread, and drank no water for three days and three nights. David asked him, "To whom do you belong? Where are you from?"

He said, "I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I got sick. We made a raid on the South of the Cherethites, and on that which belongs to Judah, and on the South of Caleb; and we burned Ziklag with fire."

David said to him, "Will you bring me down to this troop?"

He said, "Swear to me by **Elohim** that you will not kill me and not deliver me up into the hands of my master, and I will bring you down to this troop."

When he had brought him down, behold, they were spread around over all the ground, eating, drinking, and dancing, because of all the great plunder that they had taken out of the land of the Philistines, and out of the land of Judah. David struck them from the twilight even to the evening of the next day. Not a man of them escaped from there, except four hundred young men, who rode on camels and fled. David recovered all that the Amalekites had taken, and David rescued his two wives. There was nothing lacking to them, neither small nor great, neither sons nor daughters, neither plunder, nor anything that they had taken to them. David brought back all. David took all the flocks and the herds, which they drove before those other livestock, and said, "This is David's plunder."

David came to the two hundred men, who were so faint that they could not follow David, whom also they had made to stay at the brook Besor; and they went out to meet David, and to meet the people who were with him. When David came near to the people, he greeted them. Then all the wicked men and worthless fellows, of those who went with David, answered and said, "Because they didn't go with us, we will not give them anything of the plunder that we have recovered, except to every man his wife and his children, that he may lead them away, and depart."

Then David said, "Do not do so, my brothers, with that which **Yahuah** has given to us, who has preserved us, and delivered the troop that came against us into our hand. Who will listen to you in this matter? For as his share is who goes down to the battle, so shall his share be who stays with the baggage. They shall share alike." It was so from that day forward, that he made it a statute and an ordinance for Israel to this day. When David came to Ziklag, he sent some of the plunder to the elders of Judah, even to his friends, saying, "Behold, a present for you from the plunder of **Yahuah's** enemies." He sent it to those who were in Bethel, to those who were in Ramoth of the South, to those who were in Jattir, to those who were in Aroer, to those who were in Siphmoth, to those who were in Eshtemoa, to those who were in Racal, to those who were in the cities of the Jerahmeelites, to those who were in the cities of the Kenites, to those who were in Hormah, to those who were in Borashan, to those who were in Athach, to those who were in Hebron, and to all the places where David himself and his men used to stay.

Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain on Mount Gilboa. The Philistines overtook Saul and on his sons; and the Philistines killed Jonathan, Abinadab, and Malchishua, the sons of Saul. The battle went hard against Saul, and the archers overtook him; and he was greatly distressed by reason of the archers. Then

Saul said to his armor bearer, "Draw your sword, and thrust me through with it, lest these uncircumcised come and thrust me through, and abuse me!" But his armor bearer would not; for he was terrified. Therefore Saul took his sword, and fell on it. When his armor bearer saw that Saul was dead, he likewise fell on his sword, and died with him. So Saul died, and his three sons, and his armor bearer, and all his men, that same day together.

When the men of Israel who were on the other side of the valley, and those who were beyond the Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they abandoned the cities and fled; and the Philistines came and lived in them. On the next day, when the Philistines came to strip the slain, they found Saul and his three sons fallen on Mount Gilboa. They cut off his head, stripped off his armor, and sent into the land of the Philistines all around, to carry the news to the house of their idols, and to the people. They put his armor in the house of the Ashtaroath, and they fastened his body to the wall of Beth Shan. When the inhabitants of Jabesh Gilead heard what the Philistines had done to Saul, all the valiant men arose, went all night, and took the body of Saul and the bodies of his sons from the wall of Beth Shan; and they came to Jabesh, and burned them there. They took their bones and buried them under the tamarisk tree in Jabesh, and fasted seven days.

2 SAMUEL

After the death of Saul, when David had returned from the slaughter of the Amalekites, and David had stayed two days in Ziklag; on the third day, behold, a man came out of the camp from Saul, with his clothes torn, and earth on his head. When he came to David, he fell to the earth, and showed respect.

David said to him, "Where do you come from?"

He said to him, "I have escaped out of the camp of Israel."

David said to him, "How did it go? Please tell me."

He answered, "The people have fled from the battle, and many of the people also have fallen and are dead. Saul and Jonathan his son are dead also."

David said to the young man who told him, "How do you know that Saul and Jonathan his son are dead?"

The young man who told him said, "As I happened by chance on Mount Gilboa, behold, Saul was leaning on his spear; and behold, the chariots and the horsemen followed close behind him. When he looked behind him, he saw me, and called to me. I answered, 'Here I am.' He said to me, 'Who are you?' I answered him, 'I am an Amalekite.' He said to me, 'Please stand beside me, and kill me; for anguish has taken hold of me, because my life lingers in me.' So I stood beside him and killed him, because I was sure that he could not live after he had fallen. I took the crown that was on his head and the bracelet that was on his arm, and have brought them here to my master."

Then David took hold on his clothes, and tore them; and all the men who were with him did likewise. They mourned, wept, and fasted until evening, for Saul, and for Jonathan his son, and for the people of **Yahuah**, and for the house of Israel; because they had fallen by the sword. David said to the young man who told him, "Where are you from?"

He answered, "I am the son of a foreigner, an Amalekite."

David said to him, "Why were you not afraid to stretch out your hand to destroy **Yahuah's** anointed?" David called one of the young men, and said, "Go near, and cut him down!" He struck him so that he died. David said to him, "Your blood be on your head; for your mouth has testified against you, saying, 'I have slain **Yahuah's** anointed.' "

David lamented with this lamentation over Saul and over Jonathan his son (and he commanded them to teach the children of Judah the song of the bow; behold, it is written in the book of Jashar):

After this, David inquired of **Yahuah**, saying, "Shall I go up into any of the cities of Judah?"

Yahuah said to him, "Go up."

David said, "Where shall I go up?"

He said, "To Hebron."

So David went up there with his two wives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. David brought up his men who were with him, every man with his household. They lived in the cities of Hebron. The men of Judah came, and there they anointed David king over the

house of Judah. They told David, "The men of Jabesh Gilead were those who buried Saul." David sent messengers to the men of Jabesh Gilead, and said to them, "Blessed are you by **Yahuah**, that you have shown this kindness to your master, even to Saul, and have buried him. Now may **Yahuah** show loving kindness and truth to you. I also will reward you for this kindness, because you have done this thing. Now therefore let your hands be strong, and be valiant; for Saul your master is dead, and also the house of Judah have anointed me king over them."

Now Abner the son of Ner, captain of Saul's army, had taken Ishbosheth the son of Saul, and brought him over to Mahanaim; and he made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. Ishbosheth, Saul's son, was forty years old when he began to reign over Israel, and he reigned two years. But the house of Judah followed David. The time that David was king in Hebron over the house of Judah was seven years and six months. Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon. Joab the son of Zeruiah and David's servants went out, and met them by the pool of Gibeon; and they sat down, the one on the one side of the pool, and the other on the other side of the pool. Abner said to Joab, "Please let the young men arise and play before us!"

Joab said, "Let them arise!" Then they arose and went over by number: twelve for Benjamin and for Ishbosheth the son of Saul, and twelve of David's servants. They each caught his opponent by the head, and thrust his sword in his fellow's side; so they fell down together: therefore that place in Gibeon was called Helkath Hazzurim. The battle was very severe that day; and Abner was beaten, and the men of Israel, before David's servants. The three sons of Zeruiah were there, Joab, and Abishai, and Asahel: and Asahel was as light of foot as a wild gazelle. Asahel pursued Abner; and in going he didn't turn to the right hand or to the left from following Abner. Then Abner looked behind him, and said, "Is that you, Asahel?"

He answered, "It is."

Abner said to him, "Turn away to your right hand or to your left, and grab one of the young men, and take his armor." But Asahel would not turn away from following him. Abner said again to Asahel, "Turn away from following me. Why should I strike you to the ground? How then could I look Joab your brother in the face?" However he refused to turn away. Therefore Abner with the back end of the spear struck him in the body, so that the spear came out behind him; and he fell down there, and died in the same place. As many as came to the place where Asahel fell down and died stood still. But Joab and Abishai pursued Abner. The sun went down when they had come to the hill of Ammah, that lies before Giah by the way of the wilderness of Gibeon. The children of Benjamin gathered themselves together after Abner, and became one band, and stood on the top of a hill. Then Abner called to Joab, and said, "Shall the sword devour forever? Don't you know that it will be bitterness in the latter end? How long will it be then, before you ask the people to return from following their brothers?"

Joab said, "As **Elohim** lives, if you had not spoken, surely then in the morning the people would have gone away, and not each followed his brother." So Joab blew the trumpet; and all the people stood still, and pursued Israel no more, and they fought no more. Abner and his men went all that night through the Arabah; and they passed over the Jordan, and went through all Bithron, and came to Mahanaim. Joab returned from following Abner; and when he had gathered all the people together, nineteen men of David's and Asahel were missing. But David's servants had struck Benjamin and of Abner's men so that three hundred sixty men died. They took up Asahel, and buried him in the tomb of his father, which was in Bethlehem. Joab and his men went all night, and the day broke on them at

Hebron.

Now there was long war between Saul's house and David's house. David grew stronger and stronger, but Saul's house grew weaker and weaker. Sons were born to David in Hebron. His firstborn was Amnon, of Ahinoam the Jezreelitess; and his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmi king of Geshur; and the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; and the sixth, Ithream, of Eglah, David's wife. These were born to David in Hebron.

While there was war between Saul's house and David's house, Abner made himself strong in Saul's house. Now Saul had a concubine, whose name was Rizpah, the daughter of Aiah; and Ishbosheth said to Abner, "Why have you gone in to my father's concubine?"

Then Abner was very angry about Ishbosheth's words, and said, "Am I a dog's head that belongs to Judah? Today I show kindness to Saul's house your father, to his brothers, and to his friends, and have not delivered you into the hand of David; and yet you charge me today with a fault concerning this woman! **Elohim** do so to Abner, and more also, if, as **Yahuah** has sworn to David, I don't do even so to him; to transfer the kingdom from Saul's house, and to set up David's throne over Israel and over Judah, from Dan even to Beersheba."

He could not answer Abner another word, because he was afraid of him.

Abner sent messengers to David on his behalf, saying, "Whose is the land?" and saying, "Make your alliance with me, and behold, my hand will be with you, to bring all Israel around to you."

He said, "Good. I will make a treaty with you, but one thing I require of you. That is, you will not see my face unless you first bring Michal, Saul's daughter, when you come to see my face."

David sent messengers to Ishbosheth, Saul's son, saying, "Deliver me my wife Michal, whom I was given to marry for one hundred foreskins of the Philistines."

Ishbosheth sent and took her from her husband, even from Paltiel the son of Laish. Her husband went with her, weeping as he went, and followed her to Bahurim. Then Abner said to him, "Go! Return!" and he returned. Abner had communication with the elders of Israel, saying, "In times past, you sought for David to be king over you. Now then do it; for **Yahuah** has spoken of David, saying, 'By the hand of my servant David, I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.' "

Abner also spoke in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and to the whole house of Benjamin. So Abner came to David to Hebron, and twenty men with him. David made Abner and the men who were with him a feast. Abner said to David, "I will arise and go, and will gather all Israel to my master the king, that they may make a covenant with you, and that you may reign over all that your soul desires." David sent Abner away; and he went in peace.

Behold, David's servants and Joab came from a raid, and brought in a great plunder with them; but Abner was not with David in Hebron; for he had sent him away, and he had gone in peace. When Joab and all the army who was with him had come, they told Joab, "Abner the son of Ner came to the king, and he has sent him away, and he has gone in peace."

Then Joab came to the king, and said, "What have you done? Behold, Abner came to you. Why is it that you have sent him away, and he is already gone? You know Abner the son of Ner. He came to

deceive you, and to know your going out and your coming in, and to know all that you do."

When Joab had come out from David, he sent messengers after Abner, and they brought him back from the well of Sirah; but David didn't know it. When Abner was returned to Hebron, Joab took him aside into the middle of the gate to speak with him quietly, and struck him there in the body, so that he died, for the blood of Asahel his brother. Afterward, when David heard it, he said, "I and my kingdom are guiltless before **Yahuah** forever of the blood of Abner the son of Ner. Let it fall on the head of Joab, and on all his father's house. Let there not fail from the house of Joab one who has a discharge, or who is a leper, or who leans on a staff, or who falls by the sword, or who lacks bread." So Joab and Abishai his brother killed Abner, because he had killed their brother Asahel at Gibeon in the battle. David said to Joab, and to all the people who were with him, "Tear your clothes, and clothe yourselves with sackcloth, and mourn in front of Abner." King David followed the bier. They buried Abner in Hebron; and the king lifted up his voice, and wept at Abner's grave; and all the people wept. The king lamented for Abner, and said, "Should Abner die as a fool dies? Your hands weren't bound, and your feet weren't put into fetters. As a man falls before the children of iniquity, so you fell."

All the people wept again over him. All the people came to urge David to eat bread while it was yet day; but David swore, saying, "**Elohim** do so to me, and more also, if I taste bread, or anything else, until the sun goes down."

All the people took notice of it, and it pleased them; as whatever the king did pleased all the people. So all the people and all Israel understood that day that it was not of the king to kill Abner the son of Ner. The king said to his servants, "Don't you know that a prince and a great man has fallen today in Israel? I am weak today, though anointed king. These men, the sons of Zeruiah are too hard for me. May **Yahuah** reward the evildoer according to his wickedness."

When Saul's son heard that Abner was dead in Hebron, his hands became feeble, and all the Israelites were troubled. Saul's son had two men who were captains of raiding bands. The name of one was Baanah, and the name of the other Rechab, the sons of Rimmon the Beerothite, of the children of Benjamin (for Beeroth also is considered a part of Benjamin: and the Beerothites fled to Gittaim, and have lived as foreigners there until today). Now Jonathan, Saul's son, had a son who was lame in his feet. He was five years old when the news came about Saul and Jonathan out of Jezreel; and his nurse picked him up and fled. As she hurried to flee, he fell and became lame. His name was Mephibosheth. The sons of Rimmon the Beerothite, Rechab and Baanah, went and came at about the heat of the day to the house of Ishbosheth, as he took his rest at noon. They came there into the middle of the house, as though they would have fetched wheat; and they struck him in the body: and Rechab and Baanah his brother escaped. Now when they came into the house, as he lay on his bed in his bedroom, they struck him, killed him, beheaded him, and took his head, and went by the way of the Arabah all night. They brought the head of Ishbosheth to David to Hebron, and said to the king, "Behold, the head of Ishbosheth, the son of Saul, your enemy, who sought your life! **Yahuah** has avenged my master the king today of Saul, and of his offspring."

David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said to them, "As **Yahuah** lives, who has redeemed my soul out of all adversity, when someone told me, 'Behold, Saul is dead,' thinking that he brought good news, I seized him and killed him in Ziklag, which was the reward I gave him for his news. How much more, when wicked men have slain a righteous person in his own house on his bed, should I not now require his blood from your hand, and rid the earth of you?" David commanded his young men, and they killed them, cut off their hands and their feet, and hanged them up beside the pool in Hebron. But they took the head of Ishbosheth, and

buried it in Abner's grave in Hebron.

Then all the tribes of Israel came to David at Hebron, and spoke, saying, "Behold, we are your bone and your flesh. In times past, when Saul was king over us, it was you who led Israel out and in. **Yahuah** said to you, 'You will be shepherd of my people Israel, and you will be prince over Israel.' " So all the elders of Israel came to the king to Hebron, and king David made a covenant with them in Hebron before **Yahuah**; and they anointed David king over Israel.

David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty-three years over all Israel and Judah. The king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who spoke to David, saying, "The blind and the lame will keep you out of here;" thinking, "David can't come in here." Nevertheless David took the stronghold of Zion. This is David's city. David said on that day, "Whoever strikes the Jebusites, let him go up to the watercourse and strike those lame and blind, who are hated by David's soul." Therefore they say, "The blind and the lame can't come into the house."

David lived in the stronghold, and called it David's city. David built around from Millo and inward. David grew greater and greater; for **Yahuah**, the **Elohim** of Armies, was with him. Hiram king of Tyre sent messengers to David, with cedar trees, carpenters, and masons; and they built David a house. David perceived that **Yahuah** had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake. David took more concubines and wives for himself out of Jerusalem, after he had come from Hebron; and more sons and daughters were born to David. These are the names of those who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, Ibhar, Elishua, Nepheg, Japhia, Elishama, Eliada, and Eliphelet.

When the Philistines heard that they had anointed David king over Israel, all the Philistines went up to seek David, but David heard about it and went down to the stronghold. Now the Philistines had come and spread themselves in the valley of Rephaim. David inquired of **Yahuah**, saying, "Shall I go up against the Philistines? Will you deliver them into my hand?"

Yahuah said to David, "Go up; for I will certainly deliver the Philistines into your hand."

David came to Baal Perazim, and David struck them there. Then he said, "**Yahuah** has broken my enemies before me, like the breach of waters." Therefore he called the name of that place Baal Perazim. They left their images there; and David and his men took them away.

The Philistines came up yet again, and spread themselves in the valley of Rephaim. When David inquired of **Yahuah**, he said, "You shall not go up. Circle around behind them, and attack them in front of the mulberry trees. When you hear the sound of marching in the tops of the mulberry trees, then stir yourself up; for then **Yahuah** has gone out before you to strike the army of the Philistines."

David did so, as **Yahuah** commanded him, and struck the Philistines all the way from Geba to Gezer.

David again gathered together all the chosen men of Israel, thirty thousand. David arose, and went with all the people who were with him, from Baale Judah, to bring up from there **Elohim's** ark, which is called by the Name, even the name of **Yahuah** of Armies who sits above the cherubim. They set **Elohim's** ark on a new cart, and brought it out of Abinadab's house that was on the hill; and Uzzah and Ahio, the sons of Abinadab, drove the new cart. They brought it out of Abinadab's house, which was in the hill, with **Elohim's** ark; and Ahio went before the ark. David and all the house of Israel

played before **Yahuah** with all kinds of instruments made of cypress wood, with harps, with stringed instruments, with tambourines, with castanets, and with cymbals. When they came to the threshing floor of Nacon, Uzzah reached for **Elohim**'s ark, and took hold of it; for the cattle stumbled. **Yahuah**'s anger burned against Uzzah; and **Elohim** struck him there for his error; and he died there by **Elohim**'s ark. David was displeased, because **Yahuah** had broken out against Uzzah; and he called that place Perez Uzzah, to this day. David was afraid of **Yahuah** that day; and he said, "How could **Yahuah**'s ark come to me?" So David would not move **Yahuah**'s ark to be with him in David's city; but David carried it aside into Obed-Edom the Gittite's house. **Yahuah**'s ark remained in Obed-Edom the Gittite's house three months; and **Yahuah** blessed Obed-Edom and all his house. King David was told, "**Yahuah** has blessed the house of Obed-Edom, and all that belongs to him, because of **Elohim**'s ark."

So David went and brought up **Elohim**'s ark from the house of Obed-Edom into David's city with joy. When those who bore **Yahuah**'s ark had gone six paces, he sacrificed an ox and a fattened calf. David danced before **Yahuah** with all his might; and David was clothed in a linen ephod. So David and all the house of Israel brought up **Yahuah**'s ark with shouting, and with the sound of the trumpet.

As **Yahuah**'s ark came into David's city, Michal the daughter of Saul looked out through the window, and saw king David leaping and dancing before **Yahuah**; and she despised him in her heart. They brought in **Yahuah**'s ark, and set it in its place, in the middle of the tent that David had pitched for it; and David offered burnt offerings and peace offerings before **Yahuah**. When David had finished offering the burnt offering and the peace offerings, he blessed the people in the name of **Yahuah** of Armies. He gave to all the people, even among the whole multitude of Israel, both to men and women, to everyone a portion of bread, dates, and raisins. So all the people departed, each to his own house. Then David returned to bless his household. Michal the daughter of Saul came out to meet David, and said, "How glorious the king of Israel was today, who uncovered himself today in the eyes of his servants' maids, as one of the vain fellows shamelessly uncovers himself!"

David said to Michal, "It was before **Yahuah**, who chose me above your father, and above all his house, to appoint me prince over the people of **Yahuah**, over Israel. Therefore I will celebrate before **Yahuah**. I will be yet more vile than this, and will be worthless in my own sight. But the maids of whom you have spoken will honor me."

Michal the daughter of Saul had no child to the day of her death.

When the king lived in his house, and **Yahuah** had given him rest from all his enemies all around, the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but **Elohim**'s ark dwells within curtains."

Nathan said to the king, "Go, do all that is in your heart; for **Yahuah** is with you."

That same night, **Yahuah**'s word came to Nathan, saying, "Go and tell my servant David, '**Yahuah** says, "Should you build me a house for me to dwell in? For I have not lived in a house since the day that I brought the children of Israel up out of Egypt, even to this day, but have moved around in a tent and in a tabernacle. In all places in which I have walked with all the children of Israel, did I say a word to any of the tribes of Israel, whom I commanded to be shepherd of my people Israel, saying, 'Why have you not built me a house of cedar?' " ' Now therefore tell my servant David this, '**Yahuah** of Armies says, "I took you from the sheep pen, from following the sheep, to be prince over my people, over Israel. I have been with you wherever you went, and have cut off all your enemies from

before you. I will make you a great name, like the name of the great ones who are in the earth. I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more. The children of wickedness will not afflict them any more, as at the first, and as from the day that I commanded judges to be over my people Israel. I will cause you to rest from all your enemies. Moreover **Yahuah** tells you that **Yahuah** will make you a house. When your days are fulfilled, and you sleep with your fathers, I will set up your offspring after you, who will proceed out of your body, and I will establish his kingdom. He will build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he will be my son. If he commits iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my loving kindness will not depart from him, as I took it from Saul, whom I put away before you. Your house and your kingdom will be made sure forever before you. Your throne will be established forever." ' ' "Nathan spoke to David all these words, and according to all this vision.

Then David the king went in, and sat before **Yahuah**; and he said, "Who am I, **Yahuah**, and what is my house, that you have brought me this far? This was yet a small thing in your eyes, **Yahuah**; but you have spoken also of your servant's house for a great while to come; and this among men, **Yahuah**! What more can David say to you? For you know your servant, **Yahuah**. For your word's sake, and according to your own heart, you have worked all this greatness, to make your servant know it. Therefore you are great, **Yahuah Elohim**. For there is no one like you, neither is there any **Elohim** besides you, according to all that we have heard with our ears. What one nation in the earth is like your people, even like Israel, whom **Elohim** went to redeem to himself for a people, and to make himself a name, and to do great things for you, and awesome things for your land, before your people, whom you redeemed to yourself out of Egypt, from the nations and their gods? You established for yourself your people Israel to be your people forever; and you, **Yahuah**, became their **Elohim**. Now, **Yahuah Elohim**, the word that you have spoken concerning your servant, and concerning his house, confirm it forever, and do as you have spoken. Let your name be magnified forever, saying, '**Yahuah** of Armies is **Elohim** over Israel; and the house of your servant David will be established before you.' For you, **Yahuah** of Armies, the **Elohim** of Israel, have revealed to your servant, saying, 'I will build you a house.' Therefore your servant has found in his heart to pray this prayer to you.

"Now, O **Yahuah**, you are **Elohim**, and your words are truth, and you have promised this good thing to your servant. Now therefore let it please you to bless the house of your servant, that it may continue forever before you; for you, **Yahuah**, have spoken it. Let the house of your servant be blessed forever with your blessing."

After this, David struck the Philistines and subdued them; and David took the bridle of the mother city out of the hand of the Philistines. He struck Moab, and measured them with the line, making them to lie down on the ground; and he measured two lines to put to death, and one full line to keep alive. The Moabites became servants to David, and brought tribute. David struck also Hadadezer the son of Rehob, king of Zobah, as he went to recover his dominion at the River. David took from him one thousand seven hundred horsemen and twenty thousand footmen. David hamstringed all the chariot horses, but reserved of them for one hundred chariots. When the Syrians of Damascus came to help Hadadezer king of Zobah, David struck twenty two thousand men of the Syrians. Then David put garrisons in Syria of Damascus; and the Syrians became servants to David, and brought tribute. **Yahuah** gave victory to David wherever he went. David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. From Betah and from Berothai, cities of Hadadezer, king David took a great quantity of bronze. When Toi king of Hamath heard that David

had struck all the army of Hadadezer, then Toi sent Joram his son to king David, to greet him, and to bless him, because he had fought against Hadadezer and struck him; for Hadadezer had wars with Toi. Joram brought with him vessels of silver, vessels of gold, and vessels of bronze. King David also dedicated these to **Yahuah**, with the silver and gold that he dedicated of all the nations which he subdued; of Syria, of Moab, of the children of Ammon, of the Philistines, of Amalek, and of the plunder of Hadadezer, son of Rehob, king of Zobah.

David earned a reputation when he returned from striking down eighteen thousand men of the Syrians in the Valley of Salt. He put garrisons in Edom. Throughout all Edom, he put garrisons, and all the Edomites became servants to David. **Yahuah** gave victory to David wherever he went. David reigned over all Israel; and David executed justice and righteousness for all his people. Joab the son of Zeruiah was over the army, Jehoshaphat the son of Ahilud was recorder, Zadok the son of Ahitub and Ahimelech the son of Abiathar were priests, Seraiah was scribe, Benaiah the son of Jehoiada was over the Cherethites and the Pelethites, and David's sons were chief ministers.

David said, "Is there yet any who is left of Saul's house, that I may show him kindness for Jonathan's sake?" There was of Saul's house a servant whose name was Ziba, and they called him to David; and the king said to him, "Are you Ziba?"

He said, "I am your servant."

The king said, "Is there not yet any of Saul's house, that I may show the kindness of **Elohim** to him?"

Ziba said to the king, "Jonathan still has a son, who is lame in his feet."

The king said to him, "Where is he?"

Ziba said to the king, "Behold, he is in the house of Machir the son of Ammiel, in Lo Debar."

Then king David sent, and brought him out of the house of Machir the son of Ammiel, from Lo Debar. Mephibosheth, the son of Jonathan, the son of Saul, came to David, and fell on his face, and showed respect. David said, "Mephibosheth."

He answered, "Behold, your servant!"

David said to him, "Don't be afraid; for I will surely show you kindness for Jonathan your father's sake, and will restore to you all the land of Saul your father. You will eat bread at my table continually."

He bowed down, and said, "What is your servant, that you should look at such a dead dog as I am?" Then the king called to Ziba, Saul's servant, and said to him, "All that belonged to Saul and to all his house I have given to your master's son. Till the land for him, you, your sons, and your servants. Bring in the harvest, that your master's son may have bread to eat; but Mephibosheth your master's son will always eat bread at my table."

Now Ziba had fifteen sons and twenty servants. Then Ziba said to the king, "According to all that my master the king commands his servant, so your servant will do." So Mephibosheth ate at the king's table, like one of the king's sons. Mephibosheth had a young son, whose name was Mica. All that lived in Ziba's house were servants to Mephibosheth. So Mephibosheth lived in Jerusalem; for he ate continually at the king's table. He was lame in both his feet.

After this, the king of the children of Ammon died, and Hanun his son reigned in his place. David

said, "I will show kindness to Hanun the son of Nahash, as his father showed kindness to me." So David sent by his servants to comfort him concerning his father. David's servants came into the land of the children of Ammon.

But the princes of the children of Ammon said to Hanun their master, "Do you think that David honors your father, in that he has sent comforters to you? Hasn't David sent his servants to you to search the city, to spy it out, and to overthrow it?"

So Hanun took David's servants, shaved off one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away. When they told David this, he sent to meet them, for the men were greatly ashamed. The king said, "Wait at Jericho until your beards have grown, and then return."

When the children of Ammon saw that they had become odious to David, the children of Ammon sent and hired the Syrians of Beth Rehob, and the Syrians of Zobah, twenty thousand footmen, and the king of Maacah with one thousand men, and the men of Tob twelve thousand men. When David heard of it, he sent Joab, and all the army of the mighty men. The children of Ammon came out, and put the battle in array at the entrance of the gate. The Syrians of Zobah and of Rehob, and the men of Tob and Maacah, were by themselves in the field. Now when Joab saw that the battle was set against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians. The rest of the people he committed into the hand of Abishai his brother; and he put them in array against the children of Ammon. He said, "If the Syrians are too strong for me, then you shall help me; but if the children of Ammon are too strong for you, then I will come and help you. Be courageous, and let's be strong for our people, and for the cities of our **Elohim**; and may **Yahuah** do what seems good to him." So Joab and the people who were with him came near to the battle against the Syrians, and they fled before him. When the children of Ammon saw that the Syrians had fled, they likewise fled before Abishai, and entered into the city. Then Joab returned from the children of Ammon, and came to Jerusalem. When the Syrians saw that they were defeated by Israel, they gathered themselves together. Hadadezer sent, and brought out the Syrians who were beyond the River: and they came to Helam, with Shobach the captain of the army of Hadadezer at their head. David was told that; and he gathered all Israel together, passed over the Jordan, and came to Helam. The Syrians set themselves in array against David, and fought with him. The Syrians fled before Israel; and David killed seven hundred charioteers of the Syrians, and forty thousand horsemen, and struck Shobach the captain of their army, so that he died there. When all the kings who were servants to Hadadezer saw that they were defeated before Israel, they made peace with Israel, and served them. So the Syrians were afraid to help the children of Ammon any more.

At the return of the year, at the time when kings go out, David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David stayed at Jerusalem. At evening, David arose from his bed and walked on the roof of the king's house. From the roof, he saw a woman bathing, and the woman was very beautiful to look at. David sent and inquired after the woman. One said, "Isn't this Bathsheba, the daughter of Eliam, Uriah the Hittite's wife?"

David sent messengers, and took her; and she came in to him, and he lay with her (for she was purified from her uncleanness); and she returned to her house. The woman conceived; and she sent and told David, and said, "I am with child."

David sent to Joab, "Send me Uriah the Hittite." Joab sent Uriah to David. When Uriah had come to

him, David asked him how Joab did, and how the people fared, and how the war prospered. David said to Uriah, "Go down to your house and wash your feet." Uriah departed out of the king's house, and a gift from the king was sent after him. But Uriah slept at the door of the king's house with all the servants of his master, and didn't go down to his house. When they had told David, saying, "Uriah didn't go down to his house," David said to Uriah, "Haven't you come from a journey? Why didn't you go down to your house?"

Uriah said to David, "The ark, Israel, and Judah, are staying in tents; and my master Joab and the servants of my master, are encamped in the open field. Shall I then go into my house to eat and to drink, and to lie with my wife? As you live, and as your soul lives, I will not do this thing!"

David said to Uriah, "Stay here today also, and tomorrow I will let you depart." So Uriah stayed in Jerusalem that day, and the next day. When David had called him, he ate and drank before him; and he made him drunk. At evening, he went out to lie on his bed with the servants of his master, but didn't go down to his house. In the morning, David wrote a letter to Joab, and sent it by the hand of Uriah. He wrote in the letter, saying, "Send Uriah to the forefront of the hottest battle, and retreat from him, that he may be struck, and die."

When Joab kept watch on the city, he assigned Uriah to the place where he knew that valiant men were. The men of the city went out, and fought with Joab. Some of the people fell, even of David's servants; and Uriah the Hittite died also. Then Joab sent and told David all the things concerning the war; and he commanded the messenger, saying, "When you have finished telling all the things concerning the war to the king, it shall be that, if the king's wrath arise, and he asks you, 'Why did you go so near to the city to fight? Didn't you know that they would shoot from the wall? Who struck Abimelech the son of Jerubbesheth? Didn't 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 shall say, 'Your servant Uriah the Hittite is also dead.' "

So the messenger went, and came and showed David all that Joab had sent him for. The messenger said to David, "The men prevailed against us, and came out to us into the field, and we were on them even to the entrance of the gate. The shooters shot at your servants from off the wall; and some of the king's servants are dead, and your servant Uriah the Hittite is also dead."

Then David said to the messenger, "Tell Joab, 'Don't let this thing displease you, for the sword devours one as well as another. Make your battle stronger against the city, and overthrow it.' Encourage him."

When Uriah's wife heard that Uriah her husband was dead, she mourned for her husband. When the mourning was past, David sent and took her home to his house, and she became his wife, and bore him a son. But the thing that David had done displeased **Yahuah**.

Yahuah sent Nathan to David. He came to him, and said to him, "There were two men in one city; the one rich, and the other poor. The rich man had very many flocks and herds, but the poor man had nothing, except one little ewe lamb, which he had bought and raised. It grew up together with him, and with his children. It ate of his own food, drank of his own cup, and lay in his bosom, and was like a daughter to him. A traveler came to the rich man, and he spared to take of his own flock and of his own herd, to prepare for the wayfaring man who had come to him, but took the poor man's lamb, and prepared it for the man who had come to him."

David's anger burned hot against the man, and he said to Nathan, "As **Yahuah** lives, the man who

has done this deserves to die! He must restore the lamb fourfold, because he did this thing, and because he had no pity!"

Nathan said to David, "You are the man. This is what **Yahuah**, the **Elohim** of Israel, says: 'I anointed you king over Israel, and I delivered you out of the hand of Saul. I gave you your master's house, and your master's wives into your bosom, and gave you the house of Israel and of Judah; and if that would have been too little, I would have added to you many more such things. Why have you despised **Yahuah's** word, to do that which is evil in his sight? You have struck Uriah the Hittite with the sword, and have taken his wife to be your wife, and have slain him with the sword of the children of Ammon. Now therefore the sword will never depart from your house, because you have despised me, and have taken Uriah the Hittite's wife to be your wife.'

"This is what **Yahuah** says: 'Behold, I will raise up evil against you out of your own house; and I will take your wives before your eyes, and give them to your neighbor, and he will lie with your wives in the sight of this sun. For you did this secretly, but I will do this thing before all Israel, and before the sun.' "

David said to Nathan, "I have sinned against **Yahuah**."

Nathan said to David, "**Yahuah** also has put away your sin. You will not die. However, because by this deed you have given great occasion to **Yahuah's** enemies to blaspheme, the child also who is born to you will surely die." Nathan departed to his house.

Yahuah struck the child that Uriah's wife bore to David, and it was very sick. David therefore begged **Elohim** for the child; and David fasted, and went in, and lay all night on the ground. The elders of his house arose beside him, to raise him up from the earth: but he would not, and he didn't eat bread with them. On the seventh day, the child died. David's servants were afraid to tell him that the child was dead, for they said, "Behold, while the child was yet alive, we spoke to him, and he didn't listen to our voice. How will he then harm himself, if we tell him that the child is dead?"

But when David saw that his servants were whispering together, David perceived that the child was dead; and David said to his servants, "Is the child dead?"

They said, "He is dead."

Then David arose from the earth, and washed, and anointed himself, and changed his clothing; and he came into **Yahuah's** house, and worshiped. Then he came to his own house; and when he requested, they set bread before him, and he ate. Then his servants said to him, "What is this that you have done? You fasted and wept for the child while he was alive, but when the child was dead, you rose up and ate bread."

He said, "While the child was yet alive, I fasted and wept; for I said, 'Who knows whether **Yahuah** will not be gracious to me, that the child may live?' But now he is dead, why should I fast? Can I bring him back again? I will go to him, but he will not return to me."

David comforted Bathsheba his wife, and went in to her, and lay with her. She bore a son, and he called his name Solomon. **Yahuah** loved him; and he sent by the hand of Nathan the prophet, and he named him Jedidiah, for **Yahuah's** sake.

Now Joab fought against Rabbah of the children of Ammon, and took the royal city. Joab sent messengers to David, and said, "I have fought against Rabbah. Yes, I have taken the city of waters. Now therefore gather the rest of the people together, and encamp against the city, and take it; lest I

take the city, and it be called by my name."

David gathered all the people together, and went to Rabbah, and fought against it, and took it. He took the crown of their king from off his head; and its weight was a talent of gold, and in it were precious stones; and it was set on David's head. He brought a great quantity of plunder out of the city. He brought out the people who were in it, and put them under saws, under iron picks, under axes of iron, and made them pass through the brick kiln; and he did so to all the cities of the children of Ammon. Then David and all the people returned to Jerusalem.

After this, Absalom the son of David had a beautiful sister, whose name was Tamar; and Amnon the son of David loved her. Amnon was so troubled that he became sick because of his sister Tamar; for she was a virgin; and it seemed hard to Amnon to do anything to her. But Amnon had a friend, whose name was Jonadab, the son of Shimeah, David's brother; and Jonadab was a very subtle man. He said to him, "Why, son of the king, are you so sad from day to day? Won't you tell me?"

Amnon said to him, "I love Tamar, my brother Absalom's sister."

Jonadab said to him, "Lay down on your bed, and pretend to be sick. When your father comes to see you, tell him, 'Please let my sister Tamar come and give me bread to eat, and prepare the food in my sight, that I may see it, and eat it from her hand.' "

So Amnon lay down and faked being sick. When the king came to see him, Amnon said to the king, "Please let my sister Tamar come, and make me a couple of cakes in my sight, that I may eat from her hand."

Then David sent home to Tamar, saying, "Go now to your brother Amnon's house, and prepare food for him." So Tamar went to her brother Amnon's house; and he was lying down. She took dough, and kneaded it, made cakes in his sight, and baked the cakes. She took the pan, and poured them out before him; but he refused to eat. Amnon said, "Have all men leave me." Then every man went out from him. Amnon said to Tamar, "Bring the food into the room, that I may eat from your hand." Tamar took the cakes which she had made, and brought them into the room to Amnon her brother. When she had brought them near to him to eat, he took hold of her, and said to her, "Come, lie with me, my sister!"

She answered him, "No, my brother, do not force me! For no such thing ought to be done in Israel. Don't you do this folly. As for me, where would I carry my shame? And as for you, you will be as one of the fools in Israel. Now therefore, please speak to the king; for he will not withhold me from you."

However he would not listen to her voice; but being stronger than she, he forced her, and lay with her. Then Amnon hated her with exceedingly great hatred; for the hatred with which he hated her was greater than the love with which he had loved her. Amnon said to her, "Arise, be gone!"

She said to him, "Not so, because this great wrong in sending me away is worse than the other that you did to me!"

But he would not listen to her. Then he called his servant who ministered to him, and said, "Now put this woman out from me, and bolt the door after her."

She had a garment of various colors on her; for the king's daughters who were virgins dressed in such robes. Then his servant brought her out and bolted the door after her. Tamar put ashes on her head, and tore her garment of various colors that was on her; and she laid her hand on her head, and went her way, crying aloud as she went. Absalom her brother said to her, "Has Amnon your brother

been with you? But now hold your peace, my sister. He is your brother. Don't take this thing to heart."

So Tamar remained desolate in her brother Absalom's house. But when king David heard of all these things, he was very angry. Absalom spoke to Amnon neither good nor bad; for Absalom hated Amnon, because he had forced his sister Tamar. After two full years, Absalom had sheep shearers in Baal Hazor, which is beside Ephraim; and Absalom invited all the king's sons. Absalom came to the king, and said, "See now, your servant has sheep shearers. Please let the king and his servants go with your servant."

The king said to Absalom, "No, my son, let's not all go, lest we be burdensome to you." He pressed him; however he would not go, but blessed him.

Then Absalom said, "If not, please let my brother Amnon go with us."

The king said to him, "Why should he go with you?"

But Absalom pressed him, and he let Amnon and all the king's sons go with him. Absalom commanded his servants, saying, "Mark now, when Amnon's heart is merry with wine; and when I tell you, 'Strike Amnon,' then kill him. Don't be afraid. Haven't I commanded you? Be courageous, and be valiant!"

The servants of Absalom did to Amnon as Absalom had commanded. Then all the king's sons arose, and every man got up on his mule, and fled. While they were on the way, the news came to David, saying, "Absalom has slain all the king's sons, and there is not one of them left!"

Then the king arose, and tore his garments, and lay on the earth; and all his servants stood by with their clothes torn. Jonadab, the son of Shimeah, David's brother, answered, "Don't let my master suppose that they have killed all the young men the king's sons; for Amnon only is dead; for by the appointment of Absalom this has been determined from the day that he forced his sister Tamar. Now therefore don't let my master the king take the thing to his heart, to think that all the king's sons are dead; for only Amnon is dead." But Absalom fled. The young man who kept the watch lifted up his eyes, and looked, and behold, many people were coming by way of the hillside behind him. Jonadab said to the king, "Behold, the king's sons are coming! It is as your servant said." As soon as he had finished speaking, behold, the king's sons came, and lifted up their voice, and wept. The king also and all his servants wept bitterly. But Absalom fled, and went to Talmai the son of Ammihur, king of Geshur. David mourned for his son every day. So Absalom fled, and went to Geshur, and was there three years. King David longed to go out to Absalom; for he was comforted concerning Amnon, since he was dead.

Now Joab the son of Zeruiah perceived that the king's heart was toward Absalom. Joab sent to Tekoa, and brought a wise woman from there, and said to her, "Please act like a mourner, and put on mourning clothing, please, and don't anoint yourself with oil, but be as a woman who has mourned a long time for the dead. Go in to the king, and speak like this to him." So Joab put the words in her mouth.

When the woman of Tekoa spoke to the king, she fell on her face to the ground, showed respect, and said, "Help, O king!"

The king said to her, "What ails you?"

She answered, "Truly I am a widow, and my husband is dead. Your servant had two sons, and they

both fought together in the field, and there was no one to part them, but the one struck the other, and killed him. Behold, the whole family has risen against your servant, and they say, 'Deliver him who struck his brother, that we may kill him for the life of his brother whom he killed, and so destroy the heir also.' Thus they would quench my coal which is left, and would leave to my husband neither name nor remainder on the surface of the earth."

The king said to the woman, "Go to your house, and I will give a command concerning you."

The woman of Tekoa said to the king, "my master, O king, may the iniquity be on me, and on my father's house; and may the king and his throne be guiltless."

The king said, "Whoever says anything to you, bring him to me, and he will not bother you any more."

Then she said, "Please let the king remember **Yahuah** your **Elohim**, that the avenger of blood destroy not any more, lest they destroy my son."

He said, "As **Yahuah** lives, not one hair of your son shall fall to the earth."

Then the woman said, "Please let your servant speak a word to my master the king."

He said, "Say on."

The woman said, "Why then have you devised such a thing against the people of **Elohim**? For in speaking this word the king is as one who is guilty, in that the king does not bring home again his banished one. For we must die, and are like water spilled on the ground, which can't be gathered up again; neither does **Elohim** take away life, but devises means, that he who is banished not be an outcast from him. Now therefore seeing that I have come to speak this word to my master the king, it is because the people have made me afraid. Your servant said, 'I will now speak to the king; it may be that the king will perform the request of his servant.' For the king will hear, to deliver his servant out of the hand of the man who would destroy me and my son together out of the inheritance of **Elohim**. Then your servant said, 'Please let the word of my master the king bring rest; for as an angel of **Elohim**, so is my master the king to discern good and bad. May **Yahuah**, your **Elohim**, be with you.' "

Then the king answered the woman, "Please don't hide anything from me that I ask you."

The woman said, "Let my master the king now speak."

The king said, "Is the hand of Joab with you in all this?"

The woman answered, "As your soul lives, my master the king, no one can turn to the right hand or to the left from anything that my master the king has spoken; for your servant Joab urged me, and he put all these words in the mouth of your servant. Your servant Joab has done this thing to change the face of the matter. my master is wise, according to the wisdom of an angel of **Elohim**, to know all things that are in the earth."

The king said to Joab, "Behold now, I have done this thing. Go therefore, and bring the young man Absalom back."

Joab fell to the ground on his face, showed respect, and blessed the king. Joab said, "Today your servant knows that I have found favor in your sight, my master, king, in that the king has performed the request of his servant."

So Joab arose and went to Geshur, and brought Absalom to Jerusalem. The king said, "Let him return to his own house, but let him not see my face." So Absalom returned to his own house, and didn't see the king's face. Now in all Israel there was no one to be so much praised as Absalom for his beauty. From the sole of his foot even to the crown of his head there was no defect in him. When he cut the hair of his head (now it was at every year's end that he cut it; because it was heavy on him, therefore he cut it); he weighed the hair of his head at two hundred shekels, after the king's weight. Three sons were born to Absalom, and one daughter, whose name was Tamar. She was a woman with a beautiful face. Absalom lived two full years in Jerusalem, and he didn't see the king's face. Then Absalom sent for Joab, to send him to the king, but he would not come to him. Then he sent again a second time, but he would not come. Therefore he said to his servants, "Behold, 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.

Then Joab arose, and came to Absalom to his house, and said to him, "Why have your servants set my field on fire?"

Absalom answered Joab, "Behold, I sent to you, saying, 'Come here, that I may send you to the king, to say, "Why have I come from Geshur? It would be better for me to be there still. Now therefore let me see the king's face, and if there is iniquity in me, let him kill me." ' "

So Joab came to the king, and told him; and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king; and the king kissed Absalom.

After this, Absalom prepared a chariot and horses for himself, and fifty men to run before him. Absalom rose up early, and stood beside the way of the gate. When any man had a suit which should come to the king for judgment, then Absalom called to him, and said, "What city are you from?"

He said, "Your servant is of one of the tribes of Israel."

Absalom said to him, "Behold, your matters are good and right; but there is no man deputed by the king to hear you." Absalom said moreover, "Oh that I were made judge in the land, that every man who has any suit or cause might come to me, and I would do him justice!" It was so, that when any man came near to bow down to him, he stretched out his hand, and took hold of him, and kissed him. Absalom did this sort of thing to all Israel who came to the king for judgment. So Absalom stole the hearts of the men of Israel. At the end of forty years, Absalom said to the king, "Please let me go and pay my vow, which I have vowed to **Yahuah**, in Hebron. For your servant vowed a vow while I stayed at Geshur in Syria, saying, 'If **Yahuah** shall indeed bring me again to Jerusalem, then I will serve **Yahuah**.' "

The king said to him, "Go in peace."

So he arose, and went to Hebron. But Absalom sent spies throughout all the tribes of Israel, saying, "As soon as you hear the sound of the trumpet, then you shall say, 'Absalom is king in Hebron!' "

Two hundred men went with Absalom out of Jerusalem, who were invited, and went in their simplicity; and they didn't know anything. Absalom sent for Ahithophel the Gilonite, David's counselor, from his city, even from Giloh, while he was offering the sacrifices. The conspiracy was strong; for the people increased continually with Absalom. A messenger came to David, saying, "The hearts of the men of Israel are after Absalom."

David said to all his servants who were with him at Jerusalem, "Arise! Let's flee; or else none of us

will escape from Absalom. Hurry to depart, lest he overtake us quickly, and bring down evil on us, and strike the city with the edge of the sword."

The king's servants said to the king, "Behold, your servants are ready to do whatever my master the king chooses."

The king went out, and all his household after him. The king left ten women, who were concubines, to keep the house. The king went out, and all the people after him; and they stayed in Beth Merhak. All his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men who came after him from Gath, passed on before the king. Then the king said to Ittai the Gittite, "Why do you also go with us? Return, and stay with the king; for you are a foreigner, and also an exile. Return to your own place. Whereas you came but yesterday, should I today make you go up and down with us, since I go where I may? Return, and take back your brothers. Mercy and truth be with you."

Ittai answered the king, and said, "As **Yahuah** lives, and as my master the king lives, surely in what place my master the king is, whether for death or for life, your servant will be there also."

David said to Ittai, "Go and pass over." Ittai the Gittite passed over, and all his men, and all the little ones who were with him. All the country wept with a loud voice, and all the people passed over. The king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness. Behold, Zadok also came, and all the Levites with him, bearing the ark of the covenant of **Elohim**; and they set down **Elohim**'s ark; and Abiathar went up, until all the people finished passing out of the city. The king said to Zadok, "Carry **Elohim**'s ark back into the city. If I find favor in **Yahuah**'s eyes, he will bring me again, and show me both it, and his habitation; but if he says, 'I have no delight in you;' behold, here I am. Let him do to me as seems good to him." The king said also to Zadok the priest, "Aren't you a seer? Return into the city in peace, and your two sons with you, Ahimaaz your son, and Jonathan the son of Abiathar. Behold, I will stay at the fords of the wilderness, until word comes from you to inform me." Zadok therefore and Abiathar carried **Elohim**'s ark to Jerusalem again; and they stayed there. David went up by the ascent of the Mount of Olives, and wept as he went up; and he had his head covered, and went barefoot. All the people who were with him each covered his head, and they went up, weeping as they went up.

Someone told David, saying, "Ahithophel is among the conspirators with Absalom."

David said, "**Yahuah**, please turn the counsel of Ahithophel into foolishness."

When David had come to the top, where **Elohim** was worshiped, behold, Hushai the Archite came to meet him with his tunic torn, and earth on his head. David said to him, "If you pass on with me, then you will be a burden to me; but if you return to the city, and tell Absalom, 'I will be your servant, O king. As I have been your father's servant in time past, so I will now be your servant; then will you defeat for me the counsel of Ahithophel.' Don't you have Zadok and Abiathar the priests there with you? Therefore whatever you hear out of the king's house, tell it to Zadok and Abiathar the priests. Behold, they have there with them their two sons, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son. Send to me everything that you shall hear by them."

So Hushai, David's friend, came into the city; and Absalom came into Jerusalem.

When David was a little past the top, behold, Ziba the servant of Mephibosheth met him with a couple of donkeys saddled, and on them two hundred loaves of bread, and one hundred clusters of raisins, and one hundred summer fruits, and a container of wine. The king said to Ziba, "What do you

mean by these?"

Ziba said, "The donkeys are for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that those who are faint in the wilderness may drink."

The king said, "Where is your master's son?"

Ziba said to the king, "Behold, he is staying in Jerusalem; for he said, 'Today the house of Israel will restore me the kingdom of my father.' "

Then the king said to Ziba, "Behold, all that belongs to Mephibosheth is yours."

Ziba said, "I bow down. Let me find favor in your sight, my master, O king."

When king David came to Bahurim, behold, a man of the family of Saul's house came out, whose name was Shimei, the son of Gera. He came out and cursed as he came. He cast stones at David, and at all the servants of king David, and all the people and all the mighty men were on his right hand and on his left. Shimei said when he cursed, "Be gone, be gone, you man of blood, and wicked fellow! **Yahuah** has returned on you all the blood of Saul's house, in whose place you have reigned! **Yahuah** has delivered the kingdom into the hand of Absalom your son! Behold, you are caught by your own mischief, because you are a man of blood!"

Then Abishai the 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." The king said, "What have I to do with you, you sons of Zeruiah? Because he curses, and because **Yahuah** has said to him, 'Curse David;' who then shall say, 'Why have you done so?' "

David said to Abishai, and to all his servants, "Behold, my son, who came out of my bowels, seeks my life. How much more this Benjamite, now? Leave him alone, and let him curse; for **Yahuah** has invited him. It may be that **Yahuah** will look on the wrong done to me, and that **Yahuah** will repay me good for the cursing of me today." So David and his men went by the way; and Shimei went along on the hillside opposite him, and cursed as he went, threw stones at him, and threw dust. The king, and all the people who were with him, came weary; and he refreshed himself there.

Absalom and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him. When Hushai the Archite, David's friend, had come to Absalom, Hushai said to Absalom, "Long live the king! Long live the king!"

Absalom said to Hushai, "Is this your kindness to your friend? Why didn't you go with your friend?"

Hushai said to Absalom, "No; but whomever **Yahuah**, and this people, and all the men of Israel have chosen, I will be his, and I will stay with him. Again, whom should I serve? Shouldn't I serve in the presence of his son? As I have served in your father's presence, so I will be in your presence."

Then Absalom said to Ahithophel, "Give your counsel what we shall do."

Ahithophel said to Absalom, "Go in to your father's concubines that he has left to keep the house. Then all Israel will hear that you are abhorred by your father. Then the hands of all who are with you will be strong."

So they spread a tent for Absalom on the top of the house, and Absalom went in to his father's concubines in the sight of all Israel. The counsel of Ahithophel, which he gave in those days, was as if a man inquired at the inner sanctuary of **Elohim**. All the counsel of Ahithophel both was like this with

David and with Absalom.

Moreover Ahithophel said to Absalom, "Let me now choose twelve thousand men, and I will arise and pursue after David tonight. I will come on him while he is weary and exhausted, and will make him afraid. All the people who are with him will flee. I will strike the king only, and I will bring back all the people to you. The man whom you seek is as if all returned. All the people shall be in peace."

The saying pleased Absalom well, and all the elders of Israel. Then Absalom said, "Now call Hushai the Archite also, and let's hear likewise what he says."

When Hushai had come to Absalom, Absalom spoke to him, saying, "Ahithophel has spoken like this. Shall we do what he says? If not, speak up."

Hushai said to Absalom, "The counsel that Ahithophel has given this time is not good." Hushai said moreover, "You know your father and his men, that they are mighty men, and they are fierce in their minds, like a bear robbed of her cubs in the field. Your father is a man of war, and will not lodge with the people. Behold, he is now hidden in some pit, or in some other place. It will happen, when some of them have fallen at the first, that whoever hears it will say, 'There is a slaughter among the people who follow Absalom!' Even he who is valiant, whose heart is as the heart of a lion, will utterly melt; for all Israel knows that your father is a mighty man, and those who are with him are valiant men. But I counsel that all Israel be gathered together to you, from Dan even to Beersheba, as the sand that is by the sea for multitude; and that you go to battle in your own person. So we will come on him in some place where he will be found, and we will light on him as the dew falls on the ground, then we will not leave so much as one of him and of all the men who are with him. Moreover, if he has gone into a city, then all Israel will bring ropes to that city, and we will draw it into the river, until there isn't one small stone found there."

Absalom and all the men of Israel said, "The counsel of Hushai the Archite is better than the counsel of Ahithophel." For **Yahuah** had ordained to defeat the good counsel of Ahithophel, to the intent that **Yahuah** might bring evil on Absalom. Then Hushai said to Zadok and to Abiathar the priests, "Ahithophel counseled Absalom and the elders of Israel that way; and I have counseled this way. Now therefore send quickly, and tell David, saying, 'Don't lodge tonight at the fords of the wilderness, but by all means pass over; lest the king be swallowed up, and all the people who are with him.' "

Now Jonathan and Ahimaaz were staying by En Rogel; and a female servant used to go and tell them; and they went and told king David. For they might not be seen to come into the city. But a boy saw them, and told Absalom. Then they both went away quickly, and came to the house of a man in Bahurim, who had a well in his court; and they went down there. The woman took and spread the covering over the well's mouth, and spread out crushed grain on it; and nothing was known. Absalom's servants came to the woman to the house; and they said, "Where are Ahimaaz and Jonathan?"

The woman said to them, "They have gone over the brook of water."

When they had sought and could not find them, they returned to Jerusalem. After they had departed, they came up out of the well, and went and told king David; and they said to David, "Arise and pass quickly over the water; for thus has Ahithophel counseled against you."

Then David arose, and all the people who were with him, and they passed over the Jordan. By the morning light there lacked not one of them who had not gone over the Jordan. When Ahithophel saw

that his counsel was not followed, he saddled his donkey, arose, and went home, to his city, and set his house in order, and hanged himself; and he died, and was buried in the tomb of his father. Then David came to Mahanaim. Absalom passed over the Jordan, he and all the men of Israel with him. Absalom set Amasa over the army instead of Joab. Now Amasa was the son of a man whose name was Ithra the Israelite, who went in to Abigail the daughter of Nahash, sister to Zeruiah, Joab's mother. Israel and Absalom encamped in the land of Gilead. When David had come to Mahanaim, Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim, brought beds, basins, earthen vessels, wheat, barley, meal, parched grain, beans, lentils, roasted grain, honey, butter, sheep, and cheese of the herd, for David, and for the people who were with him, to eat; for they said, "The people are hungry, weary, and thirsty in the wilderness."

David counted the people who were with him, and set captains of thousands and captains of hundreds over them. David sent the people out, a third part under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. The king said to the people, "I will also surely go out with you myself."

But the people said, "You shall not go out; for if we flee away, they will not care for us; neither if half of us die, will they care for us. But you are worth ten thousand of us. Therefore now it is better that you are ready to help us out of the city."

The king said to them, "I will do what seems best to you."

The king stood beside the gate, and all the people went out by hundreds and by thousands. The king commanded Joab and Abishai and Ittai, saying, "Deal gently for my sake with the young man, even with Absalom." All the people heard when the king commanded all the captains concerning Absalom.

So the people went out into the field against Israel; and the battle was in the forest of Ephraim. The people of Israel were struck there before David's servants, and there was a great slaughter there that day of twenty thousand men. For the battle was there spread over the surface of all the country, and the forest devoured more people that day than the sword devoured. Absalom happened to meet David's servants. Absalom was riding on his mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the sky and earth; and the mule that was under him went on. A certain man saw it, and told Joab, and said, "Behold, I saw Absalom hanging in an oak."

Joab said to the man who told him, "Behold, you saw it, and why didn't you strike him there to the ground? I would have given you ten pieces of silver, and a sash."

The man said to Joab, "Though I should receive a thousand pieces of silver in my hand, I still wouldn't stretch out my hand against the king's son; for in our hearing the king commanded you and Abishai and Ittai, saying, 'Beware that no one touch the young man Absalom.' Otherwise if I had dealt falsely against his life (and there is no matter hidden from the king), then you yourself would have set yourself against me."

Then Joab said, "I'm not going to wait like this with you." He took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the middle of the oak. Ten young men who bore Joab's armor surrounded and struck Absalom, and killed him. Joab blew the trumpet, and the people returned from pursuing after Israel; for Joab held the people back. They took Absalom

and cast him into a great pit in the forest, and raised over him a very great heap of stones. Then all Israel fled, each to his own tent. Now Absalom in his lifetime had taken and reared up for himself the pillar which is in the king's valley, for he said, "I have no son to keep my name in memory." He called the pillar after his own name. It is called Absalom's monument, to this day.

Then Ahimaaz the son of Zadok said, "Let me now run and carry the king news, how **Yahuah** has avenged him of his enemies."

Joab said to him, "You must not be the bearer of news today, but you must carry news another day. But today you must carry no news, because the king's son is dead."

Then Joab said to the Cushite, "Go, tell the king what you have seen!" The Cushite bowed himself to Joab, and ran.

Then Ahimaaz the son of Zadok said yet again to Joab, "But come what may, please let me also run after the Cushite."

Joab said, "Why do you want to run, my son, since you will have no reward for the news?"

"But come what may," he said, "I will run."

He said to him, "Run!" Then Ahimaaz ran by the way of the Plain, and outran the Cushite.

Now David was sitting between the two gates; and the watchman went up to the roof of the gate to the wall, and lifted up his eyes, and looked, and, behold, a man running alone. The watchman cried, and told the king. The king said, "If he is alone, there is news in his mouth." He came closer and closer.

The watchman saw another man running; and the watchman called to the gatekeeper, and said, "Behold, a man running alone!"

The king said, "He also brings news."

The watchman said, "I think the running of the first one is like the running of Ahimaaz the son of Zadok."

The king said, "He is a good man, and comes with good news."

Ahimaaz called, and said to the king, "All is well." He bowed himself before the king with his face to the earth, and said, "Blessed is **Yahuah** your **Elohim**, who has delivered up the men who lifted up their hand against my master the king!"

The king said, "Is it well with the young man Absalom?"

Ahimaaz answered, "When Joab sent the king's servant, even me your servant, I saw a great tumult, but I don't know what it was."

The king said, "Come and stand here." He came, and stood still.

Behold, the Cushite came. The Cushite said, "News for my master the king, for **Yahuah** has avenged you today of all those who rose up against you."

The king said to the Cushite, "Is it well with the young man Absalom?"

The Cushite answered, "May the enemies of my master the king, and all who rise up against you to do you harm, be as that young man is."

The king was much moved, and went up to the room over the gate, and wept. As he went, he said, "My son Absalom! My son, my son Absalom! I wish I had died for you, Absalom, my son, my son!"

Joab was told, "Behold, the king weeps and mourns for Absalom." The victory that day was turned into mourning among all the people; for the people heard it said that day, "The king grieves for his son."

The people sneaked into the city that day, as people who are ashamed steal away when they flee in battle. The king covered his face, and the king cried with a loud voice, "My son Absalom, Absalom, my son, my son!"

Joab came into the house to the king, and said, "Today you have shamed the faces of all your servants, who today have saved your life, and the lives of your sons and of your daughters, and the lives of your wives, and the lives of your concubines; in that you love those who hate you, and hate those who love you. For you have declared today that princes and servants are nothing to you. For today I perceive that if Absalom had lived, and all we had died today, then it would have pleased you well. Now therefore arise, go out, and speak to comfort your servants; for I swear by **Yahuah**, if you don't go out, not a man will stay with you this night. That would be worse to you than all the evil that has happened to you from your youth until now."

Then the king arose, and sat in the gate. They told to all the people, saying, "Behold, the king is sitting in the gate." All the people came before the king. Now Israel had fled every man to his tent. All the people were at strife throughout all the tribes of Israel, saying, "The king delivered us out of the hand of our enemies, and he saved us out of the hand of the Philistines; and now he has fled out of the land from Absalom. Absalom, whom we anointed over us, is dead in battle. Now therefore why don't you speak a word of bringing the king back?"

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 house? Since the speech of all Israel has come to the king, to return him to his house. You are my brothers. You are my bone and my flesh. Why then are you the last to bring back the king?' Say to Amasa, 'Aren't you my bone and my flesh? **Elohim** do so to me, and more also, if you aren't captain of the army before me continually instead of Joab.' " He bowed the heart of all the men of Judah, even as one man; so that they sent to the king, saying, "Return, you and all your servants."

So the king returned, and came to the Jordan. Judah came to Gilgal, to go to meet the king, to bring the king over the Jordan. Shimei the son of Gera, the Benjamite, who was of Bahurim, hurried and came down with the men of Judah to meet king David. There were a thousand men of Benjamin with him, and Ziba the servant of Saul's house, and his fifteen sons and his twenty servants with him; and they went through the Jordan in the presence of the king. A ferry boat went to bring over the king's household, and to do what he thought good. Shimei the son of Gera fell down before the king, when he had come over the Jordan. He said to the king, "Don't let my master impute iniquity to me, or remember that which your servant did perversely the day that my master the king went out of Jerusalem, that the king should take it to his heart. For your servant knows that I have sinned. Therefore behold, I have come today as the first of all the house of Joseph to go down to meet my master the king."

But Abishai the son of Zeruiah answered, "Shouldn't Shimei be put to death for this, because he cursed **Yahuah**'s anointed?"

David said, "What have I to do with you, you sons of Zeruiah, that you should be adversaries to me today? Shall any man be put to death today in Israel? For don't I know that I am king over Israel today?" The king said to Shimei, "You will not die." The king swore to him.

Mephibosheth the son of Saul came down to meet the king; and he had neither groomed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came home in peace. When he had come to Jerusalem to meet the king, the king said to him, "Why didn't you go with me, Mephibosheth?"

He answered, "my master, O king, my servant deceived me. For your servant said, 'I will saddle a donkey for myself, that I may ride on it and go with the king,' because your servant is lame. He has slandered your servant to my master the king, but my master the king is as an angel of **Elohim**. Therefore do what is good in your eyes. For all my father's house were but dead men before my master the king; yet you set your servant among those who ate at your own table. What right therefore have I yet that I should cry any more to the king?"

The king said to him, "Why do you speak any more of your matters? I say, you and Ziba divide the land."

Mephibosheth said to the king, "Yes, let him take all, because my master the king has come in peace to his own house." Barzillai the Gileadite came down from Rogelim; and he went over the Jordan with the king, to conduct him over the Jordan. Now Barzillai was a very aged man, even eighty years old. He had provided the king with sustenance while he stayed at Mahanaim; for he was a very great man. The king said to Barzillai, "Come over with me, and I will sustain you with me in Jerusalem." Barzillai said to the king, "How many are the days of the years of my life, that I should go up with the king to Jerusalem? I am eighty years old, today. Can I discern between good and bad? Can your servant taste what I eat or what I drink? Can I hear the voice of singing men and singing women any more? Why then should your servant be a burden to my master the king? Your servant would but just go over the Jordan with the king. Why should the king repay me with such a reward? Please let your servant turn back again, that I may die in my own city, by the grave of my father and my mother. But behold, your servant Chimham; let him go over with my master the king; and do to him what shall seem good to you."

The king answered, "Chimham shall go over with me, and I will do to him that which shall seem good to you. Whatever you request of me, that I will do for you."

All the people went over the Jordan, and the king went over. Then the king kissed Barzillai, and blessed him; and he returned to his own place. So the king went over to Gilgal, and Chimham went over with him. All the people of Judah brought the king over, and also half the people of Israel. Behold, all the men of Israel came to the king, and said to the king, "Why have our brothers the men of Judah stolen you away, and brought the king, and his household, over the Jordan, and all David's men with him?"

All the men of Judah answered the men of Israel, "Because the king is a close relative to us. Why then are you angry about this matter? Have we eaten at all at the king's cost? Or has he given us any gift?"

The men of Israel answered the men of Judah, and said, "We have ten parts in the king, and we have also more claim to David than you. Why then did you despise us, that our advice should not be first had in bringing back our king?" The words of the men of Judah were fiercer than the words of

the men of Israel.

There happened to be there a wicked fellow, whose name was Sheba, the son of Bichri, a Benjamite; and he blew the trumpet, and said, "We have no portion in David, neither have we inheritance in the son of Jesse. Every man to his tents, Israel!"

So all the men of Israel went up from following David, and followed Sheba the son of Bichri; but the men of Judah joined with their king, from the Jordan even to Jerusalem. David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in custody, and provided them with sustenance, but didn't go in to them. So they were shut up to the day of their death, living in widowhood.

Then the king said to Amasa, "Call me the men of Judah together within three days, and be here present."

So Amasa went to call the men of Judah together; but he stayed longer than the set time which he had appointed him. David said to Abishai, "Now Sheba the son of Bichri will do us more harm than Absalom did. Take your master's servants, and pursue after him, lest he get himself fortified cities, and escape out of our sight."

Joab's men went out after him, and the Cherethites and the Pelethites, and all the mighty men; and they went out of Jerusalem, to pursue Sheba the son of Bichri. When they were at the great stone which is in Gibeon, Amasa came to meet them. Joab was clothed in his apparel of war that he had put on, and on it was a sash with a sword fastened on his waist in its sheath; and as he went along it fell out. Joab said to Amasa, "Is it well with you, my brother?" Joab took Amasa by the beard with his right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand. So he struck him with it in the body, and shed out his bowels to the ground, and didn't strike him again; and he died. Joab and Abishai his brother pursued Sheba the son of Bichri. One of Joab's young men stood by him, and said, "He who favors Joab, and he who is for David, let him follow Joab!"

Amasa lay wallowing in his blood in the middle of the highway. When the man saw that all the people stood still, he carried Amasa out of the highway into the field, and cast a garment over him, when he saw that everyone who came by him stood still. When he was removed out of the highway, all the people went on after Joab, to pursue Sheba the son of Bichri. He went through all the tribes of Israel to Abel, and to Beth Maacah, and all the Berites. They were gathered together, and went also after him. They came and besieged him in Abel of Beth Maacah, and they cast up a mound against the city, and it stood against the rampart; and all the people who were with Joab battered the wall, to throw it down. Then a wise woman cried out of the city, "Hear, hear! Please say to Joab, 'Come near here, that I may speak with you.' " He came near to her; and the woman said, "Are you Joab?"

He answered, "I am."

Then she said to him, "Hear the words of your servant."

He answered, "I'm listening."

Then she spoke, saying, "They used to say in old times, 'They shall surely ask counsel at Abel;' and so they settled a matter. I am among those who are peaceable and faithful in Israel. You seek to destroy a city and a mother in Israel. Why will you swallow up **Yahuah's** inheritance?"

Joab answered, "Far be it, far be it from me, that I should swallow up or destroy. The matter is not so. But a man of the hill country of Ephraim, Sheba the son of Bichri by name, has lifted up his hand

against the king, even against David. Just deliver him, and I will depart from the city."

The woman said to Joab, "Behold, his head will be thrown to you over the wall."

Then the woman went to all the people in her wisdom. They cut off the head of Sheba the son of Bichri, and threw it out to Joab. He blew the trumpet, and they were dispersed from the city, every man to his tent. Then Joab returned to Jerusalem to the king. Now Joab was over all the army of Israel, Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites, Adoram was over the men subject to forced labor, Jehoshaphat the son of Ahilud was the recorder, Sheva was scribe, and Zadok and Abiathar were priests, and Ira the Jairite was chief minister to David.

There was a famine in the days of David for three years, year after year; and David sought the face of **Yahuah**. **Yahuah** said, "It is for Saul, and for his bloody house, because he put the Gibeonites to death."

The king called the Gibeonites, and said to them (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites, and the children of Israel had sworn to them; and Saul sought to kill them in his zeal for the children of Israel and Judah); and David said to the Gibeonites, "What should I do for you? And with what should I make atonement, that you may bless **Yahuah's** inheritance?"

The Gibeonites said to him, "It is no matter of silver or gold between us and Saul, or his house; neither is it for us to put any man to death in Israel."

He said, "I will do for you whatever you say."

They said to the king, "The man who consumed us, and who devised against us, that we should be destroyed from remaining in any of the borders of Israel, let seven men of his sons be delivered to us, and we will hang them up to **Yahuah** in Gibeah of Saul, the chosen of **Yahuah**."

The king said, "I will give them."

But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of **Yahuah's** oath that was between them, between David and Jonathan the son of Saul. But the king took the two sons of Rizpah the daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she bore to Adriel the son of Barzillai the Meholahtite. He delivered them into the hands of the Gibeonites, and they hanged them on the mountain before **Yahuah**, and all seven of them fell together. They were put to death in the days of harvest, in the first days, at the beginning of barley harvest. Rizpah the daughter of Aiah took sackcloth, and spread it for herself on the rock, from the beginning of harvest until water poured on them from the sky. She allowed neither the birds of the sky to rest on them by day, nor the animals of the field by night. David was told what Rizpah the daughter of Aiah, the concubine of Saul, had done. 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 street of Beth Shan, where the Philistines had hanged them, in the day that the Philistines killed Saul in Gilboa; and he brought up from there the bones of Saul and the bones of Jonathan his son. They also gathered the bones of those who were hanged. They buried the bones of Saul and Jonathan his son in the country of Benjamin in Zela, in the tomb of Kish his father: and they performed all that the king commanded. After that, **Elohim** answered prayer for the land.

The Philistines had war again with Israel; and David went down, and his servants with him, and fought against the Philistines. David grew faint; and Ishbibenob, who was of the sons of the giant, the

weight of whose spear was three hundred shekels of bronze in weight, he being armed with a new sword, thought he would kill David. But Abishai the son of Zeruiah helped him, and struck the Philistine, and killed him. Then the men of David swore to him, saying, "Don't go out with us to battle any more, so that you don't quench the lamp of Israel."

After this, there was again war with the Philistines at Gob. Then Sibbecai the Hushathite killed Saph, who was of the sons of the giant. There was again war with the Philistines at Gob; and Elhanan the son of Jaare-Oregim the Bethlehemite killed Goliath the Gittite's brother, the staff of whose spear was like a weaver's beam. There was again war at Gath, where there was a man of great stature, who had six fingers on every hand, and six toes on every foot, twenty four in count; and he also was born to the giant. When he defied Israel, Jonathan the son of Shimei, David's brother, killed him. These four were born to the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

David spoke to **Yahuah** the words of this song in the day that **Yahuah** delivered him out of the hand of all his enemies, and out of the hand of Saul, and he said:

Now these are the last words of David.

These are the names of the mighty men whom David had: Josheb Basshebeth a Tahchemonite, chief of the captains; he was called Adino the Eznite, who killed eight hundred at one time. After him was Eleazar the son of Dodai the son of an Ahohite, one of the three mighty men with David, when they defied the Philistines who were there gathered together to battle, and the men of Israel had gone away. He arose and struck the Philistines until his hand was weary, and his hand froze to the sword; and **Yahuah** worked a great victory that day; and the people returned after him only to take plunder. After him was Shammah the son of Agee a Hararite. The Philistines had gathered together into a troop, where there was a plot of ground full of lentils; and the people fled from the Philistines. But he stood in the middle of the plot and defended it, and killed the Philistines; and **Yahuah** worked a great victory. Three of the thirty chief men went down, and came to David in the harvest time to the cave of Adullam; and the troop of the Philistines was encamped in the valley of Rephaim. David was then in the stronghold; and the garrison of the Philistines was then in Bethlehem. David longed, and said, "Oh that someone would give me water to drink from the well of Bethlehem, which is by the gate!"

The three mighty men broke through the army of the Philistines, and drew water out of the well of Bethlehem that was by the gate, and took it and brought it to David; but he would not drink of it, but poured it out to **Yahuah**. He said, "Be it far from me, **Yahuah**, that I should do this! Isn't this the blood of the men who risked their lives to go?" Therefore he would not drink it. The three mighty men did these things.

Abishai, the brother of Joab, the son of Zeruiah, was chief of the three. He lifted up his spear against three hundred and killed them, and had a name among the three. Wasn't he most honorable of the three? Therefore he was made their captain. However he wasn't included as one of the three. Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, killed the two sons of Ariel of Moab. He also went down and killed a lion in the middle of a pit in a time of snow. He killed a huge Egyptian, and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and killed him with his own spear. Benaiah the son of Jehoiada did these things, and had a name among the three mighty men. He was more honorable than the thirty, but he didn't attain to the three. David set him over his guard. Asahel

the brother of Joab was one of the thirty: Elhanan the son of Dodo of Bethlehem, Shammah the Harodite, Elika the Harodite, Helez the Paltite, Ira the son of Ikesh the Tekoite, Abiezer the Anathothite, Mebunnai the Hushathite, Zalmon the Ahohite, Maharai the Netophathite, Heleb the son of Baanah the Netophathite, Ittai the son of Ribai of Gibeah of the children of Benjamin, Benaiah a Pirathonite, Hiddai of the brooks of Gaash. Abialbon the Arbathite, Azmaveth the Barhumite, Eliahba the Shaalbonite, the sons of Jashen, Jonathan, Shammah the Hararite, Ahiam the son of Sharar the Ararite, Eliphelet the son of Ahasbai, the son of the Maacathite, Eliam the son of Ahithophel the Gilonite, Hezro the Carmelite, Paarai the Arbite, Igal the son of Nathan of Zobah, Bani the Gadite, Zelek the Ammonite, Naharai the Beerothite, armor bearers to Joab the son of Zeruiah, Ira the Ithrite, Gareb the Ithrite, and Uriah the Hittite: thirty-seven in all.

Again **Yahuah**'s anger burned against Israel, and he moved David against them, saying, "Go, count Israel and Judah." The king said to Joab the captain of the army, who was with him, "Now go back and forth through all the tribes of Israel, from Dan even to Beersheba, and count the people, that I may know the sum of the people."

Joab said to the king, "Now may **Yahuah** your **Elohim** add to the people, however many they may be, one hundred times; and may the eyes of my master the king see it. But why does my master the king delight in this thing?"

Notwithstanding, the king's word prevailed against Joab, and against the captains of the army. Joab and the captains of the army went out from the presence of the king to count the people of Israel. They passed over the Jordan, and encamped in Aroer, on the right side of the city that is in the middle of the valley of Gad, and to Jazer; then they came to Gilead, and to the land of Tahtim Hodshi; and they came to Dan Jaan, and around to Sidon, and came to the stronghold of Tyre, and to all the cities of the Hivites, and of the Canaanites; and they went out to the south of Judah, at Beersheba. So when they had gone back and forth through all the land, they came to Jerusalem at the end of nine months and twenty days. Joab gave up the sum of the counting of the people to the king: and there were in Israel eight hundred thousand valiant men who drew the sword; and the men of Judah were five hundred thousand men. David's heart struck him after he had counted the people. David said to **Yahuah**, "I have sinned greatly in that which I have done. But now, **Yahuah**, put away, I beg you, the iniquity of your servant; for I have done very foolishly."

When David rose up in the morning, **Yahuah**'s word came to the prophet Gad, David's seer, saying, "Go and speak to David, '**Yahuah** says, "I offer you three things. Choose one of them, that I may do it to you." ' "

So Gad came to David, and told him, and said to him, "Shall seven years of famine come to you in your land? Or will you flee three months before your foes while they pursue you? Or shall there be three days' pestilence in your land? Now answer, and consider what answer I shall return to him who sent me."

David said to Gad, "I am in distress. Let us fall now into **Yahuah**'s hand; for his mercies are great. Let me not fall into man's hand."

So **Yahuah** sent a pestilence on Israel from the morning even to the appointed time; and seventy thousand men died of the people from Dan even to Beersheba. When the angel stretched out his hand toward Jerusalem to destroy it, **Yahuah** relented of the disaster, and said to the angel who destroyed the people, "It is enough. Now withdraw your hand." **Yahuah**'s angel was by the threshing floor of Araunah the Jebusite.

David spoke to **Yahuah** when he saw the angel who struck the people, and said, "Behold, I have sinned, and I have done perversely; but these sheep, what have they done? Please let your hand be against me, and against my father's house."

Gad came that day to David, and said to him, "Go up, build an altar to **Yahuah** on the threshing floor of Araunah the Jebusite."

David went up according to the saying of Gad, as **Yahuah** commanded. Araunah looked out, and saw the king and his servants coming on toward him. Then Araunah went out, and bowed himself before the king with his face to the ground. Araunah said, "Why has my master the king come to his servant?"

David said, "To buy your threshing floor, to build an altar to **Yahuah**, that the plague may be stopped from afflicting the people."

Araunah said to David, "Let my master the king take and offer up what seems good to him. Behold, the cattle for the burnt offering, and the threshing instruments and the yokes of the oxen for the wood. All this, O king, does Araunah give to the king." Araunah said to the king, "May **Yahuah** your **Elohim** accept you."

The king said to Araunah, "No; but I will most certainly buy it from you for a price. I will not offer burnt offerings to **Yahuah** my **Elohim** which cost me nothing." So David bought the threshing floor and the oxen for fifty shekels of silver. David built an altar to **Yahuah** there, and offered burnt offerings and peace offerings. So **Yahuah** was entreated for the land, and the plague was removed from Israel.

1 KINGS

Now king David was old and advanced in years; and they covered him with clothes, but he couldn't keep warm. Therefore his servants said to him, "Let a young virgin be sought for my master the king. Let her stand before the king, and cherish him; and let her lie in your bosom, that my master the king may keep warm." So they sought for a beautiful young lady throughout all the borders of Israel, and found Abishag the Shunammite, and brought her to the king. The young lady was very beautiful; and she cherished the king, and served him; but the king didn't know her intimately.

Then Adonijah the son of Haggith exalted himself, saying, "I will be king." Then he prepared him chariots and horsemen, and fifty men to run before him. His father had not displeased him at any time in saying, "Why have you done so?" and he was also a very handsome man; and he was born after Absalom. He conferred with Joab the son of Zeruiah, and with Abiathar the priest; and they followed Adonijah and helped him. But Zadok the priest, Benaiah the son of Jehoiada, Nathan the prophet, Shimei, Rei, and the mighty men who belonged to David, were not with Adonijah. Adonijah killed sheep, cattle, and fatlings by the stone of Zohemoth, which is beside En Rogel; and he called all his brothers, the king's sons, and all the men of Judah, the king's servants; but he didn't call Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother. Then Nathan spoke to Bathsheba the mother of Solomon, saying, "Haven't you heard that Adonijah the son of Haggith reigns, and David our master doesn't know it? Now therefore come, please let me give you counsel, that you may save your own life, and your son Solomon's life. Go in to king David, and tell him, 'Didn't you, my master, king, swear to your servant, saying, "Assuredly Solomon your son shall reign after me, and he shall sit on my throne?" Why then does Adonijah reign?' Behold, while you are still talking there with the king, I will also come in after you and confirm your words."

Bathsheba went in to the king in his room. The king was very old; and Abishag the Shunammite was serving the king. Bathsheba bowed, and showed respect to the king. The king said, "What would you like?"

She said to him, "my master, you swore by **Yahuah** your **Elohim** to your servant, 'Assuredly Solomon your son shall reign after me, and he shall sit on my throne.' Now, behold, Adonijah reigns; and you, my master the king, don't know it. He has slain cattle and fatlings and sheep in abundance, and has called all the sons of the king, Abiathar the priest, and Joab the captain of the army; but he hasn't called Solomon your servant. You, my master the king, the eyes of all Israel are on you, that you should tell them who will sit on the throne of my master the king after him. Otherwise it will happen, when my master the king sleeps with his fathers, that I and my son Solomon will be considered criminals."

Behold, while she was still talking with the king, Nathan the prophet came in. They told the king, saying, "Behold, Nathan the prophet!"

When he had come in before the king, he bowed himself before the king with his face to the ground. Nathan said, "my master, king, have you said, 'Adonijah shall reign after me, and he shall sit on my throne?' For he has gone down today, and has slain cattle, fatlings, and sheep in abundance, and has called all the king's sons, the captains of the army, and Abiathar the priest. Behold, they are eating and drinking before him, and saying, 'Long live king Adonijah!' But he hasn't called me, even me your servant, Zadok the priest, Benaiah the son of Jehoiada, and your servant Solomon. Was this thing done by my master the king, and you haven't shown to your servants who should sit on the

throne of my master the king after him?"

Then king David answered, "Call Bathsheba in to me." She came into the king's presence and stood before the king. The king swore, and said, "As **Yahuah** lives, who has redeemed my soul out of all adversity, most certainly as I swore to you by **Yahuah**, the **Elohim** of Israel, saying, 'Assuredly Solomon your son shall reign after me, and he shall sit on my throne in my place;' I will most certainly do this today."

Then Bathsheba bowed with her face to the earth, and showed respect to the king, and said, "Let my master king David live forever!"

King David said, "Call to me Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada." They came before the king. The king said to them, "Take with you the servants of your master, and cause Solomon my son to ride on my own mule, and bring him down to Gihon. Let Zadok the priest and Nathan the prophet anoint him there king over Israel. Blow the trumpet, and say, 'Long live king Solomon!' Then come up after him, and he shall come and sit on my throne; for he shall be king in my place. I have appointed him to be prince over Israel and over Judah."

Benaiah the son of Jehoiada answered the king, and said, "Amen. May **Yahuah**, the **Elohim** of my master the king, say so. As **Yahuah** has been with my master the king, even so may he be with Solomon, and make his throne greater than the throne of my master king David."

So Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, and the Cherethites and the Pelethites went down and had Solomon ride on king David's mule, and brought him to Gihon. Zadok the priest took the horn of oil from the Tent, and anointed Solomon. They blew the trumpet; and all the people said, "Long live king Solomon!"

All the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth shook with their sound. Adonijah and all the guests who were with him heard it as they had finished eating. When Joab heard the sound of the trumpet, he said, "Why is this noise of the city being in an uproar?"

While he yet spoke, behold, Jonathan the son of Abiathar the priest came; and Adonijah said, "Come in; for you are a worthy man, and bring good news."

Jonathan answered Adonijah, "Most certainly our master king David has made Solomon king. The king has sent with him Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, and the Cherethites and the Pelethites; and they have caused him to ride on the king's mule. Zadok the priest and Nathan the prophet have anointed him king in Gihon. They have come up from there rejoicing, so that the city rang again. This is the noise that you have heard. Also, Solomon sits on the throne of the kingdom. Moreover the king's servants came to bless our master king David, saying, 'May your **Elohim** make the name of Solomon better than your name, and make his throne greater than your throne;' and the king bowed himself on the bed. Also thus said the king, 'Blessed be **Yahuah**, the **Elohim** of Israel, who has given one to sit on my throne today, my eyes even seeing it.' "

All the guests of Adonijah were afraid, and rose up, and each man went his way. Adonijah was afraid because of Solomon; and he arose, and went, and hung onto the horns of the altar. Solomon was told, "Behold, Adonijah fears king Solomon; for, behold, he is hanging onto the horns of the altar, saying, 'Let king Solomon swear to me first that he will not kill his servant with the sword.' "

Solomon said, "If he shows himself a worthy man, not a hair of his shall fall to the earth; but if

wickedness is found in him, he shall die."

So king Solomon sent, and they brought him down from the altar. He came and bowed down to king Solomon; and Solomon said to him, "Go to your house."

Now the days of David came near that he should die; and he commanded Solomon his son, saying, "I am going the way of all the earth. You be strong therefore, and show yourself a man; and keep the instruction of **Yahuah** your **Elohim**, to walk in his ways, to keep his statutes, his commandments, his ordinances, and his testimonies, according to that which is written in the law of Moses, that you may prosper in all that you do, and wherever you turn yourself. Then **Yahuah** may establish his word which he spoke concerning me, saying, 'If your children are careful of their way, to walk before me in truth with all their heart and with all their soul, there shall not fail you,' he said, 'a man on the throne of Israel.'

"Moreover you know also what Joab the son of Zeruiah did to me, even what he did to the two captains of the armies of Israel, to Abner the son of Ner, and to Amasa the son of Jether, whom he killed, and shed the blood of war in peace, and put the blood of war on his sash that was around his waist, and in his sandals that were on his feet. Do therefore according to your wisdom, and don't let his gray head go down to Sheol in peace. But show kindness to the sons of Barzillai the Gileadite, and let them be among those who eat at your table; for so they came to me when I fled from Absalom your brother.

"Behold, there is with you Shimei the son of Gera, the Benjamite, of Bahurim, who cursed me with a grievous curse in the day when I went to Mahanaim; but he came down to meet me at the Jordan, and I swore to him by **Yahuah**, saying, 'I will not put you to death with the sword.' Now therefore don't hold him guiltless, for you are a wise man; and you will know what you ought to do to him, and you shall bring his gray head down to Sheol with blood."

David slept with his fathers, and was buried in David's city. The days that David reigned over Israel were forty years; he reigned seven years in Hebron, and he reigned thirty-three years in Jerusalem. Solomon sat on David his father's throne; and his kingdom was firmly established.

Then Adonijah the son of Haggith came to Bathsheba the mother of Solomon. She said, "Do you come peaceably?"

He said, "Peaceably. He said moreover, I have something to tell you."

She said, "Say on."

He said, "You know that the kingdom was mine, and that all Israel set their faces on me, that I should reign. However the kingdom is turned around, and has become my brother's; for it was his from **Yahuah**. Now I ask one petition of you. Don't deny me."

She said to him, "Say on." He said, "Please speak to Solomon the king (for he will not tell you 'no'), that he give me Abishag the Shunammite as wife."

Bathsheba said, "All right. I will speak for you to the king."

Bathsheba therefore went to king Solomon, to speak to him for Adonijah. The king rose up to meet her, and bowed himself to her, and sat down on his throne, and caused a throne to be set for the king's mother; and she sat on his right hand. Then she said, "I ask one small petition of you; don't deny me."

The king said to her, "Ask on, my mother; for I will not deny you."

She said, "Let Abishag the Shunammite be given to Adonijah your brother as wife."

King Solomon answered his mother, "Why do you ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also; for he is my elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah." Then king Solomon swore by **Yahuah**, saying, "**Elohim** do so to me, and more also, if Adonijah has not spoken this word against his own life. Now therefore as **Yahuah** lives, who has established me, and set me on my father David's throne, and who has made me a house as he promised, surely Adonijah shall be put to death today."

King Solomon sent Benaiah the son of Jehoiada; and he fell on him, so that he died. To Abiathar the priest the king said, "Go to Anathoth, to your own fields; for you are worthy of death. But I will not at this time put you to death, because you bore **Yahuah**'s ark before David my father, and because you were afflicted in all in which my father was afflicted." So Solomon thrust Abiathar out from being priest to **Yahuah**, that he might fulfill **Yahuah**'s word, which he spoke concerning the house of Eli in Shiloh.

This news came to Joab; for Joab had followed Adonijah, although he didn't follow Absalom. Joab fled to **Yahuah**'s Tent, and held onto the horns of the altar. King Solomon was told, "Joab has fled to **Yahuah**'s Tent, and behold, he is by the altar." Then Solomon sent Benaiah the son of Jehoiada, saying, "Go, fall on him."

Benaiah came to **Yahuah**'s Tent, and said to him, "The king says, 'Come out!' "

He said, "No; but I will die here."

Benaiah brought the king word again, saying, "This is what Joab said, and this is how he answered me."

The king said to him, "Do as he has said, and fall on him, and bury him; that you may take away the blood, which Joab shed without cause, from me and from my father's house. **Yahuah** will return his blood on his own head, because he fell on two men more righteous and better than he, and killed them with the sword, and my father David didn't know it: Abner the son of Ner, captain of the army of Israel, and Amasa the son of Jether, captain of the army of Judah. So their blood will return on the head of Joab, and on the head of his offspring forever. But for David, for his offspring, for his house, and for his throne, there will be peace forever from **Yahuah**."

Then Benaiah the son of Jehoiada went up and fell on him, and killed him; and he was buried in his own house in the wilderness. The king put Benaiah the son of Jehoiada in his place over the army; and the king put Zadok the priest in the place of Abiathar. The king sent and called for Shimei, and said to him, "Build yourself a house in Jerusalem, and live there, and don't go anywhere else. For on the day you go out and pass over the brook Kidron, know for certain that you will surely die. Your blood will be on your own head."

Shimei said to the king, "What you say is good. As my master the king has said, so will your servant do." Shimei lived in Jerusalem many days.

At the end of three years, two of Shimei's slaves ran away to Achish, son of Maacah, king of Gath. They told Shimei, saying, "Behold, your slaves are in Gath."

Shimei arose, saddled his donkey, and went to Gath to Achish, to seek his slaves; and Shimei went,

and brought his slaves from Gath. Solomon was told that Shimei had gone from Jerusalem to Gath, and had come again.

The king sent and called for Shimei, and said to him, "Didn't I adjure you by **Yahuah**, and warn you, saying, 'Know for certain, that on the day you go out, and walk anywhere else, you shall surely die?' You said to me, 'The saying that I have heard is good.' Why then have you not kept the oath of **Yahuah**, and the commandment that I have instructed you with?" The king said moreover to Shimei, "You know in your heart all the wickedness that you did to David my father. Therefore **Yahuah** will return your wickedness on your own head. But king Solomon will be blessed, and David's throne will be established before **Yahuah** forever." So the king commanded Benaiah the son of Jehoiada; and he went out, and fell on him, so that he died. The kingdom was established in the hand of Solomon.

Solomon made an alliance with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into David's city, until he had finished building his own house, **Yahuah**'s house, and the wall around Jerusalem. However the people sacrificed in the high places, because there was not yet a house built for **Yahuah**'s name. Solomon loved **Yahuah**, walking in the statutes of David his father; except that he sacrificed and burned incense in the high places. The king went to Gibeon to sacrifice there; for that was the great high place. Solomon offered a thousand burnt offerings on that altar. In Gibeon, **Yahuah** appeared to Solomon in a dream by night; and **Elohim** said, "Ask for what I should give you."

Solomon said, "You have shown to your servant David my father great loving kindness, because he walked before you in truth, in righteousness, and in uprightness of heart with you. You have kept for him this great loving kindness, that you have given him a son to sit on his throne, as it is today. Now, **Yahuah** my **Elohim**, you have made your servant king instead of David my father. I am just a little child. I don't know how to go out or come in. Your servant is among your people which you have chosen, a great people, that can't be numbered or counted for multitude. Give your servant therefore an understanding heart to judge your people, that I may discern between good and evil; for who is able to judge this great people of yours?"

This request pleased **Yahuah**, that Solomon had asked this thing. **Elohim** said to him, "Because you have asked this thing, and have not asked for yourself long life, nor have you asked for riches for yourself, nor have you asked for the life of your enemies, but have asked for yourself understanding to discern justice; behold, I have done according to your word. Behold, I have given you a wise and understanding heart; so that there has been no one like you before you, and after you none will arise like you. I have also given you that which you have not asked, both riches and honor, so that there will not be any among the kings like you for all your days. 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."

Solomon awoke; and behold, it was a dream. Then he came to Jerusalem, and stood before the ark of **Yahuah**'s covenant, and offered up burnt offerings, offered peace offerings, and made a feast for all his servants.

Then two women who were prostitutes came to the king, and stood before him. The one woman said, "Oh, my master, I and this woman dwell in one house. I delivered a child with her in the house. The third day after I delivered, this woman delivered also. We were together. There was no stranger with us in the house, just us two in the house. This woman's child died in the night, because she lay on it. She arose at midnight, and took my son from beside me, while your servant slept, and laid it in her bosom, and laid her dead child in my bosom. When I rose in the morning to nurse my child,

behold, it was dead; but when I had looked at it in the morning, behold, it was not my son, whom I bore."

The other woman said, "No; but the living one is my son, and the dead one is your son."

The first one said, "No; but the dead one is your son, and the living one is my son." They argued like this before the king.

Then the king said, "One says, 'This is my son who lives, and your son is the dead;' and the other says, 'No; but your son is the dead one, and my son is the living one.' "

The king said, "Get me a sword." So they brought a sword before the king.

The king said, "Divide the living child in two, and give half to the one, and half to the other."

Then the woman whose the living child was spoke to the king, for her heart yearned over her son, and she said, "Oh, my master, give her the living child, and in no way kill him!"

But the other said, "He shall be neither mine nor yours. Divide him."

Then the king answered, "Give her the living child, and definitely do not kill him. She is his mother."

All Israel heard of the judgment which the king had judged; and they feared the king; for they saw that the wisdom of **Elohim** was in him, to do justice.

King Solomon was king over all Israel. These were the princes whom he had: Azariah the son of Zadok, the priest; Elihoreph and Ahijah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder; Benaiah the son of Jehoiada was over the army; Zadok and Abiathar were priests; Azariah the son of Nathan was over the officers; Zabud the son of Nathan was chief minister, the king's friend; Ahishar was over the household; and Adoniram the son of Abda was over the men subject to forced labor.

Solomon had twelve officers over all Israel, who provided food for the king and his household. Each man had to make provision for a month in the year. These are their names: Ben Hur, in the hill country of Ephraim; Ben Deker, in Makaz, in Shaalvim, Beth Shemesh, and Elon Beth Hanan; Ben Heshed, in Arubboth (Socoh and all the land of Hephher belonged to him); Ben Abinadab, in all the height of Dor (he had Taphath, Solomon's daughter, as wife); Baana the son of Ahilud, in Taanach and Megiddo, and all Beth Shean which is beside Zarethan, beneath Jezreel, from Beth Shean to Abel Meholah, as far as beyond Jokmeam; Ben Geber, in Ramoth Gilead (the towns of Jair the son of Manasseh, which are in Gilead, belonged to him; and the region of Argob, which is in Bashan, sixty great cities with walls and bronze bars, belonged to him); Ahinadab the son of Iddo, in Mahanaim; Ahimaaz, in Naphtali (he also took Basemath the daughter of Solomon as wife); Baana the son of Hushai, in Asher and Bealoth; Jehoshaphat the son of Paruah, in Issachar; Shimei the son of Ela, in Benjamin; Geber the 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 officer who was in the land.

Judah and Israel were numerous as the sand which is by the sea in multitude, eating and drinking and making merry. 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. Solomon's provision for one day was thirty cors of fine flour, sixty measures of meal, ten head of fat cattle, twenty head of cattle out of the pastures, and one hundred sheep, in addition to deer, and

gazelles, and roebucks, and fattened fowl. For he had dominion over all on this side the River, from Tiphseh even to Gaza, over all the kings on this side the River: and he had peace on all sides around him. Judah and Israel lived safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon. Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. 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. They also brought Barley and straw for the horses and swift steeds to the place where the officers were, each man according to his duty. **Elohim** gave Solomon abundant wisdom and understanding, and very great understanding, even as the sand that is on the seashore. Solomon's wisdom excelled the wisdom of all the children of the east and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, Heman, Calcol, and Darda, the sons of Mahol: and his fame was in all the nations all around. He spoke three thousand proverbs; and his songs numbered one thousand five. He spoke of trees, from the cedar that is in Lebanon even to the hyssop that grows out of the wall; he also spoke of animals, of birds, of creeping things, and of fish. People of all nations came to hear the wisdom of Solomon, sent by all kings of the earth, who had heard of his wisdom.

Hiram king of Tyre sent his servants to Solomon; for he had heard that they had anointed him king in the place of his father, and Hiram had always loved David. Solomon sent to Hiram, saying, "You know that David my father could not build a house for the name of **Yahuah** his **Elohim** because of the wars which were around him on every side, until **Yahuah** put his enemies under the soles of his feet. But now **Yahuah** my **Elohim** has given me rest on every side. There is no enemy and no evil occurrence. Behold, I intend to build a house for the name of **Yahuah** my **Elohim**, as **Yahuah** spoke to David my father, saying, 'Your son, whom I will set on your throne in your place shall build the house for my name.' Now therefore command that cedar trees be cut for me out of Lebanon. My servants will be with your servants; and I will give you wages for your servants according to all that you say. For you know that there is nobody among us who knows how to cut timber like the Sidonians."

When Hiram heard the words of Solomon, he rejoiced greatly, and said, "Blessed is **Yahuah** today, who has given to David a wise son to rule over this great people." Hiram sent to Solomon, saying, "I have heard the message which you have sent to me. I will do all your desire concerning timber of cedar, and concerning cypress timber. My servants will bring them down from Lebanon to the sea. I will make them into rafts to go by sea to the place that you specify to me, and will cause them to be broken up there, and you will receive them. You will accomplish my desire, in giving food for my household."

So Hiram gave Solomon cedar timber and cypress timber according to all his desire. Solomon gave Hiram twenty thousand cors of wheat for food to his household, and twenty cors of pure oil. Solomon gave this to Hiram year by year. **Yahuah** gave Solomon wisdom, as he promised him. There was peace between Hiram and Solomon, and the two of them made a treaty together. King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. He sent them to Lebanon, ten thousand a month by courses; for a month they were in Lebanon, and two months at home; and Adoniram was over the men subject to forced labor. Solomon had seventy thousand who bore burdens, and eighty thousand who were stone cutters in the mountains; besides Solomon's chief officers who were over the work, three thousand and three hundred, who ruled over the people who labored in the work. The king commanded, and they cut out large stones, costly stones, to lay the foundation of the house with worked stone. Solomon's builders and Hiram's builders and the Gebalites cut them, and prepared the timber and the stones to build the house.

In the four hundred and eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv, which is the second month, he began to build **Yahuah's** house. The house which king Solomon built for **Yahuah** had a length of sixty cubits, and its width twenty, and its height thirty cubits. The porch in front of the temple of the house had a length of twenty cubits, which was along the width of the house. Ten cubits was its width in front of the house. He made windows of fixed lattice work for the house. Against the wall of the house, he built floors all around, against the walls of the house all around, both of the temple and of the inner sanctuary; and he made side rooms all around. The lowest floor was five cubits wide, and 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, that the beams should not be inserted into the walls of the house. The house, when it was under construction, was built of stone prepared at the quarry; and no hammer or ax or any tool of iron was heard in the house while it was under construction. The door for the middle side rooms was in the right side of the house. They went up by winding stairs into the middle floor, and out of the middle into the third. So he built the house, and finished it; and he covered the house with beams and planks of cedar. He built the floors all along the house, each five cubits high; and they rested on the house with timber of cedar.

Yahuah's word came to Solomon, saying, "Concerning this house which you are building, if you will walk in my statutes, and execute my ordinances, and keep all my commandments to walk in them; then I will establish my word with you, which I spoke to David your father. I will dwell among the children of Israel, and will not forsake my people Israel."

So Solomon built the house, and finished it. He built the walls of the house within with boards of cedar: from the floor of the house to the walls of the ceiling, he covered them on the inside with wood; and he covered the floor of the house with cypress boards. He built twenty cubits on the back part of the house with boards of cedar from the floor to the ceiling. He built them for it within, for an inner sanctuary, even for the most holy place. In front of the temple sanctuary was forty cubits. There was cedar on the house within, carved with buds and open flowers. All was cedar. No stone was visible. He prepared an inner sanctuary in the middle of the house within, to set the ark of **Yahuah's** covenant there. Within the inner sanctuary was twenty cubits in length, and twenty cubits in width, and twenty cubits in its height; and he overlaid it with pure gold; and he covered the altar with cedar. So Solomon overlaid the house within with pure gold. He drew chains of gold across before the inner sanctuary, and he overlaid it with gold. He overlaid the whole house with gold, until all the house was finished. He also overlaid the whole altar that belonged to the inner sanctuary with gold. In the inner sanctuary he made two cherubim of olive wood, each ten cubits high. Five cubits was the one wing of the cherub, and five cubits the other wing of the cherub. From the tip of one wing to the tip of the other was ten cubits. The other cherub was ten cubits. Both the cherubim were of one measure and one form. One cherub was ten cubits high, and so was the other cherub. He set the cherubim within the inner house. The wings of the cherubim were stretched out, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the middle of the house. He overlaid the cherubim with gold. He carved all the walls of the house around with carved figures of cherubim, palm trees, and open flowers, inside and outside. He overlaid the floor of the house with gold, inside and outside. For the entrance of the inner sanctuary, he made doors of olive wood. The lintel and door posts were a fifth part of the wall. So he made two doors of olive wood; and he carved on them carvings of cherubim, palm trees, and open flowers, and overlaid them with gold. He spread the gold on the cherubim and on the palm trees. He also did so for the entrance of the temple door posts of olive wood, out of a fourth part of the wall; 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. He carved cherubim, palm trees, and open flowers; and he overlaid them with gold fitted on the engraved work. He built the inner court with three courses of cut stone and a course of cedar beams. The foundation of **Yahuah's** house was laid in the fourth year, in the month Ziv. In the eleventh year, in the month Bul, which is the eighth month, the house was finished throughout all its parts, and according to all its specifications. So he spent seven years building it.

Solomon was building his own house thirteen years, and he finished all his house. For he built the House of the Forest of Lebanon. Its length was one hundred cubits, its width fifty cubits, and its height thirty cubits, on four rows of cedar pillars, with cedar beams on the pillars. It was covered with cedar above over the forty-five beams, that were on the pillars, fifteen in a row. There were beams in three rows, and window was facing window in three ranks. All the doors and posts were made square with beams: and window was facing window in three ranks. He made the porch of pillars. Its length was fifty cubits and its width thirty cubits; with a porch before them, and pillars and a threshold before them. He made the porch of the throne where he was to judge, even the porch of judgment; and it was covered with cedar from floor to floor. His house where he was to dwell, the other court within the porch, was of the like work. He made also a house for Pharaoh's daughter (whom Solomon had taken as wife), like this porch. All these were of costly stones, even of cut stone, according to measure, sawed with saws, inside and outside, even from the foundation to the coping, and so on the outside to the great court. The foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits. Above were costly stones, even cut stone, according to measure, and cedar wood. The great court around had three courses of cut stone, and a course of cedar beams; like the inner court of **Yahuah's** house and the porch of the house. King Solomon sent and brought Hiram out of Tyre. He was the son of a widow of the tribe of Naphtali, and his father was a man of Tyre, a worker in bronze; and he was filled with wisdom and understanding and skill, to work all works in bronze. He came to king Solomon, and performed all his work. For he fashioned the two pillars of bronze, eighteen cubits high apiece; and a line of twelve cubits encircled either of them. He made two capitals of molten bronze, to set on the tops of the pillars. The height of the one capital was five cubits, and the height of the other capital was five cubits. There were nets of checker work, and wreaths of chain work, for the capitals which were on the top of the pillars; seven for the one capital, and seven for the other capital. So he made the pillars; and there were two rows around on the one network, to cover the capitals that were on the top of the pillars: and he did so for the other capital. The capitals that were on the top of the pillars in the porch were of lily work, four cubits. There were capitals above also on the two pillars, close by the belly which was beside the network. There were two hundred pomegranates in rows around the other capital. He set up the pillars at the porch of the temple. He set up the right pillar, and called its name Jachin; and he set up the left pillar, and called its name Boaz. On the top of the pillars was lily work: so the work of the pillars was finished. He made the molten sea of ten cubits from brim to brim, round in shape. Its height was five cubits; and a line of thirty cubits encircled it. Under its brim around there were buds which encircled it for ten cubits, encircling the sea. The buds were in two rows, cast when it was cast. It stood on twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set on them above, and all their hindquarters were inward. It was a hand width thick. Its brim was worked like the brim of a cup, like the flower of a lily. It held two thousand baths. He made the ten bases of bronze. The length of one base was four cubits, four cubits its width, and three cubits its height. The work of the bases was like this: they had panels; and there were panels between the ledges; and on the panels that were between the ledges were lions, oxen, and cherubim; and on the ledges there was a pedestal above;

and beneath the lions and oxen were wreaths of hanging work. Every base had four bronze wheels, and axles of bronze; and the four feet of it had supports. The supports were cast beneath the basin, with wreaths at the side of each. Its mouth within the capital and above was a cubit. Its mouth was round after the work of a pedestal, a cubit and a half; and also on its mouth were engravings, and their panels were square, not round. The four wheels were underneath the panels; and the axles of the wheels were in the base. The height of a wheel was a cubit and half a cubit. The work of the wheels was like the work of a chariot wheel. Their axles, and their rims, and their spokes, and their naves, were all of cast metal. There were four supports at the four corners of each base. Its supports were of the base itself. In the top of the base there was a round band half a cubit high; and on the top of the base its supports and its panels were the same. On the plates of its supports, and on its panels, he engraved cherubim, lions, and palm trees, each in its space, with wreaths all around. He made the ten bases in this way: all of them had one casting, one measure, and one form. He made ten basins of bronze. One basin contained forty baths; and every basin was four cubits; and on every one of the ten bases one basin. He set the bases, five on the right side of the house, and five on the left side of the house. He set the sea on the right side of the house eastward and toward the south. Hiram made the pots, the shovels, and the basins. So Hiram finished doing all the work that he worked for king Solomon in **Yahuah's** house: the two pillars; the two bowls of the capitals that were on the top of the pillars; the two networks to cover the two bowls of the capitals that were on the top of the pillars; the four hundred pomegranates for the two networks; two rows of pomegranates for each network, to cover the two bowls of the capitals that were on the pillars; the ten bases; the ten basins on the bases; the one sea; the twelve oxen under the sea; the pots; the shovels; and the basins: even all these vessels, which Hiram made for king Solomon, in **Yahuah's** house, were of burnished bronze. The king cast them in the plain of the Jordan, in the clay ground between Succoth and Zarethan. Solomon left all the vessels unweighed, because there were so many of them. The weight of the bronze could not be determined. Solomon made all the vessels that were in **Yahuah's** house: the golden altar and the table that the show bread was on, of gold; and the lamp stands, five on the right side, and five on the left, before the inner sanctuary, of pure gold; and the flowers, the lamps, and the tongs, of gold; the cups, the snuffers, the basins, the spoons, and the fire pans, of pure gold; and the hinges, both for the doors of the inner house, the most holy place, and for the doors of the house, of the temple, of gold. Thus all the work that king Solomon did in **Yahuah's** house was finished. Solomon brought in the things which David his father had dedicated, the silver, the gold, and the vessels, and put them in the treasuries of **Yahuah's** house.

Then Solomon assembled the elders of Israel, with all the heads of the tribes, the princes of the fathers' households of the children of Israel, to king Solomon in Jerusalem, to bring up the ark of **Yahuah's** covenant out of David's city, which is Zion. All the men of Israel assembled themselves to king Solomon at the feast, in the month Ethanim, which is the seventh month. All the elders of Israel came, and the priests picked up the ark. They brought up **Yahuah's** ark, the Tent of Meeting, and all the holy vessels that were in the Tent. The priests and the Levites brought these up. King Solomon and all the congregation of Israel, who were assembled to him, were with him before the ark, sacrificing sheep and cattle, that could not be counted or numbered for multitude. The priests brought in the ark of **Yahuah's** covenant to its place, into the inner sanctuary of the house, to the most holy place, even under the cherubim's wings. For the cherubim spread their wings out over the place of the ark, and the cherubim covered the ark and its poles above. The poles were so long that the ends of the poles were seen from the holy place before the inner sanctuary; but they were not seen outside. They are there to this day. There was nothing in the ark except the two stone tablets which Moses put there at Horeb, when **Yahuah** made a covenant with the children of Israel, when

they came out of the land of Egypt. It came to pass, when the priests had come out of the holy place, that the cloud filled **Yahuah**'s house, so that the priests could not stand to minister by reason of the cloud; for **Yahuah**'s glory filled **Yahuah**'s house. Then Solomon said, "**Yahuah** has said that he would dwell in the thick darkness. I have surely built you a house of habitation, a place for you to dwell in forever."

The king turned his face around, and blessed all the assembly of Israel; and all the assembly of Israel stood. He said, "Blessed is **Yahuah**, the **Elohim** of Israel, who spoke with his mouth to David your father, and has with his hand fulfilled it, saying, 'Since the day that I brought my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that my name might be there; but I chose David to be over my people Israel.'

"Now it was in the heart of David my father to build a house for the name of **Yahuah**, the **Elohim** of Israel. But **Yahuah** said to David my father, 'Whereas it was in your heart to build a house for my name, you did well that it was in your heart. Nevertheless, you shall not build the house; but your son who shall come out of your body, he shall build the house for my name.' **Yahuah** has established his word that he spoke; for I have risen up in the place of David my father, and I sit on the throne of Israel, as **Yahuah** promised, and have built the house for the name of **Yahuah**, the **Elohim** of Israel. There I have set a place for the ark, in which is **Yahuah**'s covenant, which he made with our fathers, when he brought them out of the land of Egypt."

Solomon stood before **Yahuah**'s altar in the presence of all the assembly of Israel, and spread out his hands toward heaven; and he said, "**Yahuah**, the **Elohim** of Israel, there is no **Elohim** like you, in heaven above, or on earth beneath; who keeps covenant and loving kindness with your servants, who walk before you with all their heart; who has kept with your servant David my father that which you promised him. Yes, you spoke with your mouth, and have fulfilled it with your hand, as it is today. Now therefore, may **Yahuah**, the **Elohim** of Israel, keep with your servant David my father that which you have promised him, saying, 'There shall not fail from you a man in my sight to sit on the throne of Israel, if only your children take heed to their way, to walk before me as you have walked before me.'

"Now therefore, **Elohim** of Israel, please let your word be verified, which you spoke to your servant David my father. But will **Elohim** in very deed dwell on the earth? Behold, heaven and the heaven of heavens can't contain you; how much less this house that I have built! Yet have respect for the prayer of your servant, and for his supplication, **Yahuah** my **Elohim**, to listen to the cry and to the prayer which your servant prays before you today; that your eyes may be open toward this house night and day, even toward the place of which you have said, 'My name shall be there;' to listen to the prayer which your servant prays toward this place. Listen to the supplication of your servant, and of your people Israel, when they pray toward this place. Yes, hear in heaven, your dwelling place; and when you hear, forgive.

"If a man sins against his neighbor, and an oath is laid on him to cause him to swear, and he comes and swears before your altar in this house; then hear in heaven, and act, and judge your servants, condemning the wicked, to bring his way on his own head, and justifying the righteous, to give him according to his righteousness.

"When your people Israel are struck down before the enemy, because they have sinned against you; if they turn again to you, and confess your name, and pray and make supplication to you in this house; then hear in heaven, and forgive the sin of your people Israel, and bring them again to the

land which you gave to their fathers.

"When the sky is shut up, and there is no rain, because they have sinned against you; if they pray toward this place, and confess your name, and turn from their sin, when you afflict them, then hear 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; and send rain on your land, which you have given to your people for an inheritance.

"If there is famine in the land, if there is pestilence, if there is blight, mildew, locust or caterpillar; if their enemy besieges them in the land of their cities; whatever plague, whatever sickness there is; whatever prayer and supplication is made by any man, or by all your people Israel, who shall each know the plague of his own heart, and spread out his hands toward this house, then hear in heaven, your dwelling place, and forgive, and act, and give to every man according to all his ways, whose heart you know (for you, even you only, know the hearts of all the children of men); that they may fear you all the days that they live in the land which you gave to our fathers.

"Moreover concerning the foreigner, who is not of your people Israel, when he comes out of a far country for your name's sake (for they shall hear of your great name, and of your mighty hand, and of your outstretched arm); when he comes and prays toward this house; hear in heaven, your dwelling place, and do according to all that the foreigner calls to you for; that all the peoples of the earth may know your name, to fear you, as do your people Israel, and that they may know that this house which I have built is called by your name.

"If your people go out to battle against their enemy, by whatever way you shall send them, and they pray to **Yahuah** toward the city which you have chosen, and toward the house which I have built for your name; then hear in heaven their prayer and their supplication, and maintain their cause. If they sin against you (for there is no man who doesn't sin), and you are angry with them, and deliver them to the enemy, so that they carry them away captive to the land of the enemy, far off or near; yet if they repent in the land where they are carried captive, and turn again, and make supplication to you in the land of those who carried them captive, saying, 'We have sinned, and have done perversely; we have dealt wickedly;' if they return to you with all their heart and with all their soul in the land of their enemies, who carried them captive, and pray to you toward their land, which you gave to their fathers, the city which you have chosen, and the house which I have built for your name; then hear their prayer and their supplication in heaven, your dwelling place, and maintain their cause; and forgive your people who have sinned against you, and all their transgressions in which they have transgressed against you; and give them compassion before those who carried them captive, that they may have compassion on them (for they are your people, and your inheritance, which you brought out of Egypt, from the middle of the iron furnace); that your eyes may be open to the supplication of your servant, and to the supplication of your people Israel, to listen to them whenever they cry to you. For you separated them from among all the peoples of the earth, to be your inheritance, as you spoke by Moses your servant, when you brought our fathers out of Egypt, **Yahuah**."

It was so, that when Solomon had finished praying all this prayer and supplication to **Yahuah**, he arose from before **Yahuah**'s altar, from kneeling on his knees with his hands spread out toward heaven. He stood, and blessed all the assembly of Israel with a loud voice, saying, "Blessed be **Yahuah**, who has given rest to his people Israel, according to all that he promised. There has not failed one word of all his good promise, which he promised by Moses his servant. May **Yahuah** our **Elohim** be with us, as he was with our fathers. Let him not leave us or forsake us; that he may incline

our hearts to him, to walk in all his ways, and to keep his commandments, and his statutes, and his ordinances, which he commanded our fathers. Let these my words, with which I have made supplication before **Yahuah**, be near to **Yahuah** our **Elohim** day and night, that he may maintain the cause of his servant, and the cause of his people Israel, as every day requires; that all the peoples of the earth may know that **Yahuah** himself is **Elohim**. There is no one else.

"Let your heart therefore be perfect with **Yahuah** our **Elohim**, to walk in his statutes, and to keep his commandments, as it is today."

The king, and all Israel with him, offered sacrifice before **Yahuah**. Solomon offered for the sacrifice of peace offerings, which he offered to **Yahuah**, twenty two thousand head of cattle, and one hundred twenty thousand sheep. So the king and all the children of Israel dedicated **Yahuah**'s house. The same day the king made the middle of the court holy that was before **Yahuah**'s house; for there he offered the burnt offering, and the meal offering, and the fat of the peace offerings, because the bronze altar that was before **Yahuah** was too little to receive the burnt offering, the meal offering, and the fat of the peace offerings. So Solomon held the feast at that time, and all Israel with him, a great assembly, from the entrance of Hamath to the brook of Egypt, before **Yahuah** our **Elohim**, seven days and seven more days, even fourteen days. On the eighth day he sent the people away; and they blessed the king, and went to their tents joyful and glad in their hearts for all the goodness that **Yahuah** had shown to David his servant, and to Israel his people.

When Solomon had finished the building of **Yahuah**'s house, the king's house, and all Solomon's desire which he was pleased to do, **Yahuah** appeared to Solomon the second time, as he had appeared to him at Gibeon. **Yahuah** said to him, "I have heard your prayer and your supplication, that you have made before me. I have made this house holy, which you have built, to put my name there forever; and my eyes and my heart shall be there perpetually. As for you, if you will walk before me, as David your father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded you, and will keep my statutes and my ordinances; then I will establish the throne of your kingdom over Israel forever, as I promised to David your father, saying, 'There shall not fail from you a man on the throne of Israel.' But if you turn away from following me, you or your children, and not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them; then I will cut off Israel out of the land which I have given them; and I will cast this house, which I have made holy for my name, out of my sight; and Israel will be a proverb and a byword among all peoples. Though this house is so high, yet everyone who passes by it will be astonished and hiss; and they will say, 'Why has **Yahuah** done this to this land, and to this house?' and they will answer, 'Because they abandoned **Yahuah** their **Elohim**, who brought their fathers out of the land of Egypt, and embraced other gods, and worshiped them, and served them. Therefore **Yahuah** has brought all this evil on them.' "

At the end of twenty years, in which Solomon had built the two houses, **Yahuah**'s house and the king's house (now Hiram the king of Tyre had furnished Solomon with cedar trees and cypress trees, and with gold, according to all his desire), King Solomon gave Hiram twenty cities in the land of Galilee. Hiram came out of Tyre to see the cities which Solomon had given him; and they didn't please him. He said, "What cities are these which you have given me, my brother?" He called them the land of Cabul to this day. Hiram sent to the king one hundred twenty talents of gold.

This is the reason of the levy which king Solomon raised, to build **Yahuah**'s house, his own house, Millo, Jerusalem's wall, Hazor, Megiddo, and Gezer. Pharaoh king of Egypt had gone up, taken Gezer, burned it with fire, killed the Canaanites who lived in the city, and given it for a wedding gift to his

daughter, Solomon's wife. Solomon built in the land Gezer, Beth Horon the lower, Baalath, Tamar in the wilderness, all the storage cities that Solomon had, the cities for his chariots, the cities for his horsemen, and that which Solomon desired to build for his pleasure in Jerusalem, and in Lebanon, and in all the land of his dominion. 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 children of Israel; their children who were left after them in the land, whom the children of Israel were not able utterly to destroy, of them Solomon raised a levy of bondservants to this day. But of the children of Israel Solomon made no bondservants; but they were the men of war, his servants, his princes, his captains, and rulers of his chariots and of his horsemen. These were the five hundred fifty chief officers who were over Solomon's work, who ruled over the people who labored in the work. But Pharaoh's daughter came up out of David's city to her house which Solomon had built for her. Then he built Millo. Solomon offered burnt offerings and peace offerings on the altar which he built to **Yahuah** three times per year, burning incense with them, on the altar that was before **Yahuah**. So he finished the house. King Solomon made a fleet of ships in Ezion Geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. Hiram sent in the fleet his servants, sailors who had knowledge of the sea, with the servants of Solomon. They came to Ophir, and fetched from there gold, four hundred and twenty talents, and brought it to king Solomon.

When the queen of Sheba heard of the fame of Solomon concerning **Yahuah**'s name, she came to test him with hard questions. She came to Jerusalem with a very great caravan, with camels that bore spices, very much gold, and precious stones; and when she had come to Solomon, she talked with him about all that was in her heart. Solomon answered all her questions. There wasn't anything hidden from the king which he didn't tell her. When the queen of Sheba had seen all the wisdom of Solomon, the house that he had built, the food of his table, the sitting of his servants, the attendance of his officials, their clothing, his cup bearers, and his ascent by which he went up to **Yahuah**'s house; there was no more spirit in her. She said to the king, "It was a true report that I heard in my own land of your acts, and of your wisdom. However I didn't believe the words until I came and my eyes had seen it. Behold, not even half was told me! Your wisdom and prosperity exceed the fame which I heard. Happy are your men, happy are these your servants, who stand continually before you, who hear your wisdom. Blessed is **Yahuah** your **Elohim**, who delighted in you, to set you on the throne of Israel. Because **Yahuah** loved Israel forever, therefore he made you king, to do justice and righteousness." She gave the king one hundred twenty talents of gold, and a very great quantity of spices, and precious stones. Never again was there such an abundance of spices as these which the queen of Sheba gave to king Solomon.

The fleet of Hiram that brought gold from Ophir, also brought in from Ophir great quantities of almug trees and precious stones. The king made of the almug trees pillars for **Yahuah**'s house, and for the king's house, harps also and stringed instruments for the singers; no such almug trees came or were seen, to this day. King Solomon gave to the queen of Sheba all her desire, whatever she asked, in addition to that which Solomon gave her of his royal bounty. So she turned and went to her own land, she and her servants. Now the weight of gold that came to Solomon in one year was six hundred sixty-six talents of gold, in addition to that which the traders brought, and the traffic of the merchants, and of all the kings of the mixed people, and of the governors of the country. King Solomon made two hundred bucklers of beaten gold; six hundred shekels of gold went to one buckler. he made three hundred shields of beaten gold; three minas of gold went to one shield; and the king put them in the House of the Forest of Lebanon. Moreover the king made a great throne of ivory, and overlaid it with the finest gold. There were six steps to the throne, and the top of the throne was

round behind; and there were armrests on either side by the place of the seat, and two lions standing beside the armrests. Twelve lions stood there on the one side and on the other on the six steps. Nothing like it was made in any kingdom. All king Solomon's drinking vessels were of gold, and all the vessels of the House of the Forest of Lebanon were of pure gold. None were of silver, because it was considered of little value in the days of Solomon. For the king had a fleet of Tarshish at sea with Hiram's fleet. Once every three years the fleet of Tarshish came, bringing gold, silver, ivory, apes, and peacocks. So king Solomon exceeded all the kings of the earth in riches and in wisdom. All the earth sought the presence of Solomon, to hear his wisdom, which **Elohim** had put in his heart. Year after year, every man brought his tribute, vessels of silver, vessels of gold, clothing, armor, spices, horses, and mules. Solomon gathered together chariots and horsemen. He had one thousand four hundred chariots, and twelve thousand horsemen, that he kept in the chariot cities and with the king at Jerusalem. The king made silver as common as stones in Jerusalem, and cedars as common as the sycamore trees that are in the lowland. The horses which Solomon had were brought out of Egypt. The king's merchants received them in droves, each drove at a price. A chariot came up and went out of Egypt for six hundred shekels of silver, and a horse for one hundred fifty shekels; and so they exported them to all the kings of the Hittites, and to the kings of Syria.

Now king Solomon loved many foreign women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites; of the nations concerning which **Yahuah** said to the children of Israel, "You shall not go among them, neither shall they come among you; for surely they will turn away your heart after their gods." Solomon joined to these in love. He had seven hundred wives, princesses, and three hundred concubines. His wives turned his heart away. When Solomon was old, his wives turned away his heart after other gods; and his heart was not perfect with **Yahuah** his **Elohim**, as the heart of David his father was. For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. Solomon did that which was evil in **Yahuah's** sight, and didn't go fully after **Yahuah**, as David his father did. Then Solomon built a high place for Chemosh the abomination of Moab, on the mountain that is before Jerusalem, and for Molech the abomination of the children of Ammon. So he did for all his foreign wives, who burned incense and sacrificed to their gods. **Yahuah** was angry with Solomon, because his heart was turned away from **Yahuah**, the **Elohim** of Israel, who had appeared to him twice, and had commanded him concerning this thing, that he should not go after other gods; but he didn't keep that which **Yahuah** commanded. Therefore **Yahuah** said to Solomon, "Because this is done by you, and you have not kept my covenant and my statutes, which I have commanded you, I will surely tear the kingdom from you, and will give it to your servant. Nevertheless, I will not do it in your days, for David your father's sake; but I will tear it out of your son's hand. However I will not tear away all the kingdom; but I will give one tribe to your son, for David my servant's sake, and for Jerusalem's sake which I have chosen."

Yahuah raised up an adversary to Solomon: Hadad the Edomite. He was one of the king's offspring in Edom. For when David was in Edom, and Joab the captain of the army had gone up to bury the slain, and had struck every male in Edom (for Joab and all Israel remained there six months, until he had cut off every male in Edom); Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt, when Hadad was still a little child. They arose out of Midian, and came to Paran; and they took men with them out of Paran, and they came to Egypt, to Pharaoh king of Egypt, who gave him a house, and appointed him food, and gave him land. Hadad found great favor in the sight of Pharaoh, so that he gave him as wife the sister of his own wife, the sister of Tahpenes the queen. The sister of Tahpenes bore him Genubath his son, whom Tahpenes weaned in Pharaoh's

house; and Genubath was in Pharaoh's house among the sons of Pharaoh. When Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the army was dead, Hadad said to Pharaoh, "Let me depart, that I may go to my own country."

Then Pharaoh said to him, "But what have you lacked with me, that behold, you seek to go to your own country?"

He answered, "Nothing, however only let me depart."

Elohim raised up an adversary to him, Rezon the son of Eliada, who had fled from his master Hadadezer king of Zobah. He gathered men to himself, and became captain over a troop, when David killed them of Zobah. They went to Damascus, and lived there, and reigned in Damascus. He was an adversary to Israel all the days of Solomon, in addition to the mischief of Hadad. He abhorred Israel, and reigned over Syria. Jeroboam the 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. This was the reason why he lifted up his hand against the king: Solomon built Millo, and repaired the breach of his father David's city. The man Jeroboam was a mighty man of valor; and Solomon saw the young man that he was industrious, and he put him in charge of all the labor of the house of Joseph. At that time, when Jeroboam went out of Jerusalem, the prophet Ahijah the Shilonite found him on the way. Now Ahijah had clad himself with a new garment; and the two of them were alone in the field. Ahijah took the new garment that was on him, and tore it in twelve pieces. He said to Jeroboam, "Take ten pieces; for **Yahuah**, the **Elohim** of Israel, says, 'Behold, I will tear the kingdom out of the hand of Solomon, and will give ten tribes to you (but he shall have one tribe, for my servant David's sake and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel); because that they have forsaken me, and have worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the children of Ammon. They have not walked in my ways, to do that which is right in my eyes, and to keep my statutes and my ordinances, as David his father did.

" 'However I will not take the whole kingdom out of his hand; but I will make him prince all the days of his life, for David my servant's sake whom I chose, who kept my commandments and my statutes; but I will take the kingdom out of his son's hand, and will give it to you, even ten tribes. I will give one tribe to his son, that David my servant may have a lamp always before me in Jerusalem, the city which I have chosen for myself to put my name there. I will take you, and you shall reign according to all that your soul desires, and shall be king over Israel. It shall be, if you will listen to all that I command you, and will walk in my ways, and do that which is right in my eyes, to keep my statutes and my commandments, as David my servant did; that I will be with you, and will build you a sure house, as I built for David, and will give Israel to you. I will afflict the offspring of David for this, but not forever.' "

Therefore Solomon sought to kill Jeroboam; but Jeroboam arose, and fled into Egypt, to Shishak king of Egypt, and was in Egypt until the death of Solomon. Now the rest of the acts of Solomon, and all that he did, and his wisdom, aren't they written in the book of the acts of Solomon? The time that Solomon reigned in Jerusalem over all Israel was forty years. Solomon slept with his fathers, and was buried in his father David's city; and Rehoboam his son reigned in his place.

Rehoboam went to Shechem, for all Israel had come to Shechem to make him king. When Jeroboam the son of Nebat heard of it (for he was yet in Egypt, where he had fled from the presence of king Solomon, and Jeroboam lived in Egypt, and they sent and called him), Jeroboam and all the assembly of Israel came, and spoke to Rehoboam, saying, "Your father made our yoke difficult. Now

therefore make the hard service of your father, and his heavy yoke which he put on us, lighter, and we will serve you."

He said to them, "Depart for three days, then come back to me."

So the people departed.

King Rehoboam took counsel with the old men, who had stood before Solomon his father while he yet lived, saying, "What counsel do you give me to answer these people?"

They replied, "If you will be a servant to this people today, and will serve them, and answer them with good words, then they will be your servants forever."

But he abandoned the counsel of the old men which they had given him, and took counsel with the young men who had grown up with him, who stood before him. He said to them, "What counsel do you give, that we may answer these people, who have spoken to me, saying, 'Make the yoke that your father put on us lighter?' "

The young men who had grown up with him said to him, "Tell these people who spoke to you, saying, 'Your father made our yoke heavy, but make it lighter to us;' tell them, 'My little finger is thicker than my father's waist. Now my father burdened you with a heavy yoke, but I will add to your yoke. My father chastised you with whips, but I will chastise you with scorpions.' "

So Jeroboam and all the people came to Rehoboam the third day, as the king asked, saying, "Come to me again the third day." The king answered the people roughly, and abandoned the counsel of the old men which they had given him, and spoke to them according to the counsel of the young men, saying, "My father made your yoke heavy, but I will add to your yoke. My father chastised you with whips, but I will chastise you with scorpions."

So the king didn't listen to the people; for it was a thing brought about from **Yahuah**, that he might establish his word, which **Yahuah** spoke by Ahijah the Shilonite to Jeroboam the son of Nebat. When all Israel saw that the king didn't listen to them, the people answered the king, saying, "What portion have we in David? We don't have an inheritance in the son of Jesse. To your tents, Israel! Now see to your own house, David." So Israel departed to their tents.

But as for the children of Israel who lived in the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent Adoram, who was over the men subject to forced labor; and all Israel stoned him to death with stones. King Rehoboam hurried to get himself up to his chariot, to flee to Jerusalem. So Israel rebelled against David's house to this day. When all Israel heard that Jeroboam had returned, they sent and called him to the congregation, and made him king over all Israel. There was no one who followed David's house, except for the tribe of Judah only. When Rehoboam had come to Jerusalem, he assembled all the house of Judah and the tribe of Benjamin, a hundred and eighty thousand chosen men, who were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the word of **Elohim** came to Shemaiah the man of **Elohim**, saying, "Speak to Rehoboam the son of Solomon, king of Judah, and to all the house of Judah and Benjamin, and to the rest of the people, saying, '**Yahuah** says, "You shall not go up or fight against your brothers, the children of Israel. Everyone return to his house; for this thing is from me." ' " So they listened to **Yahuah**'s word, and returned and went their way, according to **Yahuah**'s word.

Then Jeroboam built Shechem in the hill country of Ephraim, and lived in it; and he went out from

there, and built Penuel. Jeroboam said in his heart, "Now the kingdom will return to David's house. If this people goes up to offer sacrifices in **Yahuah's** house at Jerusalem, then the heart of this people will turn again to their master, even to Rehoboam king of Judah; and they will kill me, and return to Rehoboam king of Judah." So the king took counsel, and made two calves of gold; and he said to them, "It is too much for you to go up to Jerusalem. Look and behold your gods, Israel, which brought you up out of the land of Egypt!" He set the one in Bethel, and the other he put in Dan. This thing became a sin; for the people went even as far as Dan to worship before the one there. He made houses of high places, and made priests from among all the people, who were not of the sons of Levi. 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 in Bethel, sacrificing to the calves that he had made, and he placed in Bethel the priests of the high places that he had made. He went up to the altar which he had made in Bethel on the fifteenth day in the eighth month, even in the month which he had devised of his own heart; and he ordained a feast for the children of Israel, and went up to the altar, to burn incense.

Behold, a man of **Elohim** came out of Judah by **Yahuah's** word to Bethel; and Jeroboam was standing by the altar to burn incense. He cried against the altar by **Yahuah's** word, and said, "Altar! Altar! **Yahuah** says: 'Behold, a son will be born to David's house, Josiah by name. On you he will sacrifice the priests of the high places who burn incense on you, and they will burn men's bones on you.' " He gave a sign the same day, saying, "This is the sign which **Yahuah** has spoken: Behold, the altar will be split apart, and the ashes that are on it will be poured out."

When the king heard the saying of the man of **Elohim**, which he cried against the altar in Bethel, Jeroboam put out his hand from the altar, saying, "Seize him!" His hand, which he put out against him, dried up, so that he could not draw it back again to himself. The altar was also split apart, and the ashes poured out from the altar, according to the sign which the man of **Elohim** had given by **Yahuah's** word. The king answered the man of **Elohim**, "Now intercede for the favor of **Yahuah** your **Elohim**, and pray for me, that my hand may be restored me again."

The man of **Elohim** interceded with **Yahuah**, and the king's hand was restored to him again, and became as it was before.

The king said to the man of **Elohim**, "Come home with me, and refresh yourself, and I will give you a reward."

The man of **Elohim** said to the king, "Even if you gave me half of your house, I would not go in with you, neither would I eat bread nor drink water in this place; for so was it commanded me by **Yahuah's** word, saying, 'You shall eat no bread, drink no water, and don't return by the way that you came.' " So he went another way, and didn't return by the way that he came to Bethel.

Now an old prophet lived in Bethel, and one of his sons came and told him all the works that the man of **Elohim** had done that day in Bethel. They also told their father the words which he had spoken to the king.

Their father said to them, "Which way did he go?" Now his sons had seen which way the man of **Elohim** went, who came from Judah. He said to his sons, "Saddle the donkey for me." So they saddled the donkey for him; and he rode on it. He went after the man of **Elohim**, and found him sitting under an oak. He said to him, "Are you the man of **Elohim** who came from Judah?"

He said, "I am." Then he said to him, "Come home with me, and eat bread."

He said, "I may not return with you, nor go in with you. I will not eat bread or drink water with you in this place. For it was said to me by **Yahuah**'s word, 'You shall eat no bread or drink water there, and don't turn again to go by the way that you came.' "

He said to him, "I also am a prophet as you are; and an angel spoke to me by **Yahuah**'s word, saying, 'Bring him back with you into your house, that he may eat bread and drink water.' " He lied to him.

So he went back with him, ate bread in his house, and drank water. As they sat at the table, **Yahuah**'s word came to the prophet who brought him back; and he cried out to the man of **Elohim** who came from Judah, saying, "**Yahuah** says, 'Because you have been disobedient to **Yahuah**'s mouth, and have not kept the commandment which **Yahuah** your **Elohim** commanded you, but came back, and have eaten bread and drank water in the place of which he said to you, 'Eat no bread, and drink no water;' your body will not come to the tomb of your fathers.' "

After he had eaten bread, and after he drank, he saddled the donkey for the prophet whom he had brought back. When he had gone, a lion met him by the way and killed him. His body was thrown on the path, and the donkey stood by it. The lion also stood by the body. Behold, men passed by, and saw the body thrown on the path, and the lion standing by the body; and they came and told it in the city where the old prophet lived. When the prophet who brought him back from the way heard of it, he said, "It is the man of **Elohim** who was disobedient to **Yahuah**'s mouth. Therefore **Yahuah** has delivered him to the lion, which has mauled him and slain him, according to **Yahuah**'s word, which he spoke to him." He said to his sons, saying, "Saddle the donkey for me," and they saddled it. He went and found his body thrown on the path, and the donkey and the lion standing by the body. The lion had not eaten the body, nor mauled the donkey. The prophet took up the body of the man of **Elohim**, and laid it on the donkey, and brought it back. He came to the city of the old prophet to mourn, and to bury him. He laid his body in his own grave; and they mourned over him, saying, "Alas, my brother!"

After he had buried him, he spoke to his sons, saying, "When I am dead, bury me in the tomb in which the man of **Elohim** is buried. Lay my bones beside his bones. For the saying which he cried by **Yahuah**'s word against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria, will surely happen."

After this thing Jeroboam didn't return from his evil way, but again made priests of the high places from among all the people. Whoever wanted to, he consecrated him, that there might be priests of the high places. This thing became sin to the house of Jeroboam, even to cut it off, and to destroy it from off the surface of the earth.

At that time Abijah the son of Jeroboam became sick. Jeroboam said to his wife, "Please get up and disguise yourself, so that you won't be recognized as Jeroboam's wife. Go to Shiloh. Behold, Ahijah the prophet is there, who said that I would be king over this people. Take with you ten loaves of bread, some cakes, and a jar of honey, and go to him. He will tell you what will become of the child."

Jeroboam's wife did so, and arose, and went to Shiloh, and came to Ahijah's house. Now Ahijah could not see; for his eyes were set by reason of his age. **Yahuah** said to Ahijah, "Behold, Jeroboam's wife is coming to inquire of you concerning her son; for he is sick. Tell her such and such; for it will be, when she comes in, that she will pretend to be another woman."

So when Ahijah heard the sound of her feet as she came in at the door, he said, "Come in,

Jeroboam's wife! Why do you pretend to be another? For I am sent to you with heavy news. Go, tell Jeroboam, '**Yahuah**, the **Elohim** of Israel, says: "Because I exalted you from among the people, and made you prince over my people Israel, and tore the kingdom away from David's house, and gave it you; and yet you have not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in my eyes, but have done evil above all who were before you, and have gone and made for yourself other gods, molten images, to provoke me to anger, and have cast me behind your back; therefore, behold, I will bring evil on the house of Jeroboam, and will cut off from Jeroboam everyone who urinates on a wall, he who is shut up and he who is left at large in Israel, and will utterly sweep away the house of Jeroboam, as a man sweeps away dung, until it is all gone. The dogs will eat he who belongs to Jeroboam who dies in the city; and the birds of the sky will eat he who dies in the field: for **Yahuah** has spoken it." ' Arise therefore, and go to your house. When your feet enter into the city, the child will die. All Israel will mourn for him and bury him; for he only of Jeroboam will come to the grave, because in him there is found some good thing toward **Yahuah**, the **Elohim** of Israel, in the house of Jeroboam. Moreover **Yahuah** will raise up a king for himself over Israel, who will cut off the house of Jeroboam. This is the day! What? Even now. For **Yahuah** will strike Israel, as a reed is shaken in the water; and he will root up Israel out of this good land which he gave to their fathers, and will scatter them beyond the River, because they have made their Asherah poles, provoking **Yahuah** to anger. He will give Israel up because of the sins of Jeroboam, which he has sinned, and with which he has made Israel to sin."

Jeroboam's wife arose and departed, and came to Tirzah. As she came to the threshold of the house, the child died. All Israel buried him and mourned for him, according to **Yahuah's** word, which he spoke by his servant Ahijah the prophet. The rest of the acts of Jeroboam, how he fought, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel. The days which Jeroboam reigned were twenty two years, then he slept with his fathers, and Nadab his son reigned in his place.

Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which **Yahuah** had chosen out of all the tribes of Israel, to put his name there. His mother's name was Naamah the Ammonitess. Judah did that which was evil in **Yahuah's** sight, and they provoked him to jealousy with their sins which they committed, above all that their fathers had done. For they also built for themselves high places, sacred pillars, and Asherah poles on every high hill and under every green tree. There were also sodomites in the land. They did according to all the abominations of the nations which **Yahuah** drove out before the children of Israel. In the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, and he took away the treasures of **Yahuah's** house, and the treasures of the king's house. He even took away all of it, including all the gold shields which Solomon had made. King Rehoboam made shields of bronze in their place, and committed them to the hands of the captains of the guard, who kept the door of the king's house. It was so, that as often as the king went into **Yahuah's** house, the guard bore them, and brought them back into the guard room.

Now the rest of the acts of Rehoboam, and all that he did, aren't they written in the book of the chronicles of the kings of Judah? There was war between Rehoboam and Jeroboam continually. Rehoboam slept with his fathers, and was buried with his fathers in David's city. His mother's name was Naamah the Ammonitess. Abijam his son reigned in his place.

Now in the eighteenth year of king Jeroboam the son of Nebat, Abijam began to reign over Judah. He reigned three years in Jerusalem. His mother's name was Maacah the daughter of Abishalom. He

walked in all the sins of his father, which he had done before him; and his heart was not perfect with **Yahuah** his **Elohim**, as the heart of David his father. Nevertheless for David's sake, **Yahuah** his **Elohim** gave him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem; because David did that which was right in **Yahuah**'s eyes, and didn't turn away from anything that he commanded him all the days of his life, except only in the matter of Uriah the Hittite. Now there was war between Rehoboam and Jeroboam all the days of his life. The rest of the acts of Abijam, and all that he did, aren't they written in the book of the chronicles of the kings of Judah? There was war between Abijam and Jeroboam. Abijam slept with his fathers, and they buried him in David's city; and Asa his son reigned in his place.

In the twentieth year of Jeroboam king of Israel, Asa began to reign over Judah. He reigned forty-one years in Jerusalem. His mother's name was Maacah the daughter of Abishalom. Asa did that which was right in **Yahuah**'s eyes, as David his father did. He put away the sodomites out of the land, and removed all the idols that his fathers had made. He also removed Maacah his mother from being queen, because she had made an abominable image for an Asherah. Asa cut down her image and burned it at the brook Kidron. But the high places were not taken away. Nevertheless the heart of Asa was perfect with **Yahuah** all his days. He brought into **Yahuah**'s house the things that his father had dedicated, and the things that he himself had dedicated: silver, gold, and utensils. There was war between Asa and Baasha king of Israel all their days. Baasha king of Israel went up against Judah, and built Ramah, that he might not allow anyone to go out or come in to Asa king of Judah. Then Asa took all the silver and the gold that was left in the treasures of **Yahuah**'s house, and the treasures of the king's house, and delivered it into the hand of his servants. Then King Asa sent them to Ben Hadad, the son of Tabrimmon, the son of Hezion, king of Syria, who lived at Damascus, saying, "There is a treaty between me and you, between my father and your father. Behold, I have sent to you a present of silver and gold. Go, break your treaty with Baasha king of Israel, that he may depart from me."

Ben Hadad listened to king Asa, and sent the captains of his armies against the cities of Israel, and struck Ijon, and Dan, and Abel Beth Maacah, and all Chinneroth, with all the land of Naphtali. When Baasha heard of it, he stopped building Ramah, and lived in Tirzah. Then king Asa made a proclamation to all Judah. No one was exempted. They carried away the stones of Ramah, and its timber, with which Baasha had built; and king Asa used it to build Geba of Benjamin, and Mizpah. Now the rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, aren't they written in the book of the chronicles of the kings of Judah? But in the time of his old age he was diseased in his feet. Asa slept with his fathers, and was buried with his fathers in his father David's city; and Jehoshaphat his son reigned in his place.

Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah; and he reigned over Israel two years. He did that which was evil in **Yahuah**'s sight, and walked in the way of his father, and in his sin with which he made Israel to sin. Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha struck him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel were besieging Gibbethon. Even in the third year of Asa king of Judah, Baasha killed him, and reigned in his place. As soon as he was king, he struck all the house of Jeroboam. He didn't leave to Jeroboam any who breathed, until he had destroyed him; according to the saying of **Yahuah**, which he spoke by his servant Ahijah the Shilonite; for the sins of Jeroboam which he sinned, and with which he made Israel to sin, because of his provocation with which he provoked **Yahuah**, the **Elohim** of Israel, to anger. Now the rest of the acts of Nadab, and all that he did, aren't they written in the book of the chronicles of the kings of Israel? There was war between

Asa and Baasha king of Israel all their days.

In the third year of Asa king of Judah, Baasha the son of Ahijah began to reign over all Israel in Tirzah for twenty-four years. He did that which was evil in **Yahuah's** sight, and walked in the way of Jeroboam, and in his sin with which he made Israel to sin.

Yahuah's word came to Jehu the son of Hanani against Baasha, saying, "Because I exalted you out of the dust, and made you prince over my people Israel, and you have walked in the way of Jeroboam, and have made my people Israel to sin, to provoke me to anger with their sins; behold, I will utterly sweep away Baasha and his house; and I will make your house like the house of Jeroboam the son of Nebat. The dogs will eat Baasha's descendants who die in the city; and he who dies of his in the field, the birds of the sky will eat."

Now the rest of the acts of Baasha, and what he did, and his might, aren't they written in the book of the chronicles of the kings of Israel? Baasha slept with his fathers, and was buried in Tirzah; and Elah his son reigned in his place.

Moreover **Yahuah's** word came by the prophet Jehu the son of Hanani against Baasha and against his house, both because of all the evil that he did in **Yahuah's** sight, to provoke him to anger with the work of his hands, in being like the house of Jeroboam, and because he struck him.

In the twenty-sixth year of Asa king of Judah, Elah the son of Baasha began to reign over Israel in Tirzah for two years. His servant Zimri, captain of half his chariots, conspired against him. Now he was in Tirzah, drinking himself drunk in the house of Arza, who was over the household in Tirzah; and Zimri went in and struck him, and killed him, in the twenty-seventh year of Asa king of Judah, and reigned in his place.

When he began to reign, as soon as he sat on his throne, he attacked all the house of Baasha. He didn't leave him a single one who urinates on a wall among his relatives or his friends. Thus Zimri destroyed all the house of Baasha, according to **Yahuah's** word, which he spoke against Baasha by Jehu the prophet, for all the sins of Baasha, and the sins of Elah his son, which they sinned, and with which they made Israel to sin, to provoke **Yahuah**, the **Elohim** of Israel, to anger with their vanities. Now the rest of the acts of Elah, and all that he did, aren't they written in the book of the chronicles of the kings of Israel? In the twenty-seventh year of Asa king of Judah, Zimri reigned seven days in Tirzah. Now the people were encamped against Gibbethon, which belonged to the Philistines. The people who were encamped heard that Zimri had conspired, and had also killed the king. Therefore all Israel made Omri, the captain of the army, king over Israel that day in the camp. Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. When Zimri saw that the city was taken, he went into the fortified part of the king's house, and burned the king's house over him with fire, and died, for his sins which he sinned in doing that which was evil in **Yahuah's** sight, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin. Now the rest of the acts of Zimri, and his treason that he committed, aren't they written in the book of the chronicles of the kings of Israel?

Then the people of Israel were divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. But the people who followed Omri prevailed against the people who followed Tibni the son of Ginath; so Tibni died, and Omri reigned. In the thirty-first year of Asa king of Judah, Omri began to reign over Israel for twelve years. He reigned six years in Tirzah. He bought the hill Samaria of Shemer for two talents of silver; and he built on the hill, and called the name of the city which he built Samaria, after the name of Shemer, the owner of

the hill. Omri did that which was evil in **Yahuah's** sight, and dealt wickedly above all who were before him. For he walked in all the way of Jeroboam the son of Nebat, and in his sins with which he made Israel to sin, to provoke **Yahuah**, the **Elohim** of Israel, to anger with their vanities. Now the rest of the acts of Omri which he did, and his might that he showed, aren't they written in the book of the chronicles of the kings of Israel? So Omri slept with his fathers, and was buried in Samaria; and Ahab his son reigned in his place.

In the thirty-eighth year of Asa king of Judah, Ahab the son of Omri began to reign over Israel. Ahab the son of Omri reigned over Israel in Samaria twenty-two years. Ahab the son of Omri did that which was evil in **Yahuah's** sight above all that were before him. As if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, he took as wife Jezebel the daughter of Ethbaal king of the Sidonians, and went and served Baal, and worshiped him. He raised up an altar for Baal in the house of Baal, which he had built in Samaria. Ahab made the Asherah; and Ahab did more yet to provoke **Yahuah**, the **Elohim** of Israel, to anger than all the kings of Israel who were before him. In his days Hiel the Bethelite built Jericho. He laid its foundation with the loss of Abiram his firstborn, and set up its gates with the loss of his youngest son Segub, according to **Yahuah's** word, which he spoke by Joshua the son of Nun.

Elijah the Tishbite, who was one of the settlers of Gilead, said to Ahab, "As **Yahuah**, the **Elohim** of Israel, lives, before whom I stand, there shall not be dew nor rain these years, but according to my word."

Then **Yahuah's** word came to him, saying, "Go away from here, turn eastward, and hide yourself by the brook Cherith, that is before the Jordan. You shall drink from the brook. I have commanded the ravens to feed you there." So he went and did according to **Yahuah's** word; for he went and lived by the brook Cherith that is before the Jordan. The ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the brook. After a while, the brook dried up, because there was no rain in the land.

Yahuah's word came to him, saying, "Arise, go to Zarephath, which belongs to Sidon, and stay there. Behold, I have commanded a widow there to sustain you."

So he arose and went to Zarephath; and when he came to the gate of the city, behold, a widow was there gathering sticks. He called to her, and said, "Please get me a little water in a jar, that I may drink."

As she was going to get it, he called to her, and said, "Please bring me a morsel of bread in your hand."

She said, "As **Yahuah** your **Elohim** lives, I don't have a cake, but a handful of meal in a jar, and a little oil in a jar. Behold, I am gathering two sticks, that I may go in and bake it for me and my son, that we may eat it, and die."

Elijah said to her, "Don't be afraid. Go and do as you have said; but make me a little cake from it first, and bring it out to me, and afterward make some for you and for your son. For **Yahuah**, the **Elohim** of Israel says, 'The jar of meal will not run out, and the jar of oil will not fail, until the day that **Yahuah** sends rain on the earth.' "

She went and did according to the saying of Elijah; and she, and he, and her house, ate many days. The jar of meal didn't run out, and the jar of oil didn't fail, according to **Yahuah's** word, which he spoke by Elijah. After these things, the son of the woman, the mistress of the house, became sick; and

his sickness was so severe that there was no breath left in him. She said to Elijah, "What have I to do with you, you man of **Elohim**? You have come to me to bring my sin to memory, and to kill my son!"

He said to her, "Give me your son." He took him out of her bosom, and carried him up into the room where he stayed, and laid him on his own bed. He cried to **Yahuah**, and said, "**Yahuah** my **Elohim**, have you also brought evil on the widow with whom I am staying, by killing her son?"

He stretched himself on the child three times, and cried to **Yahuah**, and said, "**Yahuah** my **Elohim**, please let this child's soul come into him again."

Yahuah listened to the voice of Elijah; and the soul of the child came into him again, and he revived. Elijah took the child, and brought him down out of the room into the house, and delivered him to his mother; and Elijah said, "Behold, your son lives."

The woman said to Elijah, "Now I know that you are a man of **Elohim**, and that **Yahuah**'s word in your mouth is truth."

After many days, **Yahuah**'s word came to Elijah, in the third year, saying, "Go, show yourself to Ahab; and I will send rain on the earth."

Elijah went to show himself to Ahab. The famine was severe in Samaria. Ahab called Obadiah, who was over the household. (Now Obadiah feared **Yahuah** greatly; for when Jezebel cut off **Yahuah**'s prophets, Obadiah took one hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) Ahab said to Obadiah, "Go through the land, to all the springs of water, and to all the brooks. Perhaps we may find grass and save the horses and mules alive, that we not lose all the animals."

So they divided the land between them to pass throughout it. Ahab went one way by himself, and Obadiah went another way by himself. As Obadiah was on the way, behold, Elijah met him. He recognized him, and fell on his face, and said, "Is it you, my master Elijah?"

He answered him, "It is I. Go, tell your master, 'Behold, Elijah is here!' "

He said, "How have I sinned, that you would deliver your servant into the hand of Ahab, to kill me? As **Yahuah** your **Elohim** lives, there is no nation or kingdom where my master has not sent to seek you. When they said, 'He is not here,' he took an oath of the kingdom and nation, that they didn't find you. Now you say, 'Go, tell your master, "Behold, Elijah is here." ' It will happen, as soon as I leave you, that **Yahuah**'s Spirit will carry you I don't know where; and so when I come and tell Ahab, and he can't find you, he will kill me. But I, your servant, have feared **Yahuah** from my youth. Wasn't it told my master what I did when Jezebel killed **Yahuah**'s prophets, how I hid one hundred men of **Yahuah**'s prophets with fifty to a cave, and fed them with bread and water? Now you say, 'Go, tell your master, "Behold, Elijah is here".' He will kill me."

Elijah said, "As **Yahuah** of Armies lives, before whom I stand, I will surely show myself to him today." So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah. When Ahab saw Elijah, Ahab said to him, "Is that you, you troubler of Israel?"

He answered, "I have not troubled Israel; but you, and your father's house, in that you have forsaken **Yahuah**'s commandments, and you have followed the Baals. Now therefore send, and gather to me all Israel to Mount Carmel, and four hundred fifty of the prophets of Baal, and four hundred of the prophets of the Asherah, who eat at Jezebel's table."

So Ahab sent to all the children of Israel, and gathered the prophets together to Mount Carmel. Elijah came near to all the people, and said, "How long will you waver between the two sides? If **Yahuah** is **Elohim**, follow him; but if Baal, then follow him."

The people didn't say a word.

Then Elijah said to the people, "I, even I only, am left as a prophet of **Yahuah**; but Baal's prophets are four hundred fifty men. Let them therefore give us two bulls; and let them choose one bull for themselves, and cut it in pieces, and lay it on the wood, and put no fire under; and I will dress the other bull, and lay it on the wood, and put no fire under it. You call on the name of your god, and I will call on **Yahuah**'s name. The **Elohim** who answers by fire, let him be **Elohim**."

All the people answered, "What you say is good."

Elijah said to the prophets of Baal, "Choose one bull for yourselves, and dress it first; for you are many; and call on the name of your god, but put no fire under it."

They took the bull which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, "Baal, hear us!" But there was no voice, and nobody answered. They leaped about the altar which was made. At noon, Elijah mocked them, and said, "Cry aloud; for he is a god. Either he is deep in thought, or he has gone somewhere, or he is on a journey, or perhaps he sleeps and must be awakened."

They cried aloud, and cut themselves in their way with knives and lances, until the blood gushed out on them. When midday was past, they prophesied until the time of the evening offering; but there was no voice, no answer, and nobody paid attention.

Elijah said to all the people, "Come near to me!"; and all the people came near to him. He repaired **Yahuah**'s altar that had been thrown down. Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom **Yahuah**'s word came, saying, "Israel shall be your name." With the stones he built an altar in **Yahuah**'s name. He made a trench around the altar, large enough to contain two seahs of seed. He put the wood in order, and cut the bull in pieces, and laid it on the wood. He said, "Fill four jars with water, and pour it on the burnt offering, and on the wood." He said, "Do it a second time;" and they did it the second time. He said, "Do it a third time;" and they did it the third time. The water ran around the altar; and he also filled the trench with water.

At the time of the evening offering, Elijah the prophet came near, and said, "**Yahuah**, the **Elohim** of Abraham, of Isaac, and of Israel, let it be known today that you are **Elohim** in Israel, and that I am your servant, and that I have done all these things at your word. Hear me, **Yahuah**, hear me, that this people may know that you, **Yahuah**, are **Elohim**, and that you have turned their heart back again."

Then **Yahuah**'s fire fell, and consumed the burnt offering, the wood, the stones, and the dust, and licked up the water that was in the trench. When all the people saw it, they fell on their faces. They said, "**Yahuah**, he is **Elohim**! **Yahuah**, he is **Elohim**!"

Elijah said to them, "Seize the prophets of Baal! Don't let one of them escape!"

They seized them; and Elijah brought them down to the brook Kishon, and killed them there. Elijah said to Ahab, "Get up, eat and drink; for there is the sound of abundance of rain."

So Ahab went up to eat and to drink. Elijah went up to the top of Carmel; and he bowed himself down on the earth, and put his face between his knees. He said to his servant, "Go up now, and look

toward the sea."

He went up, and looked, and said, "There is nothing."

He said, "Go again" seven times.

On the seventh time, he said, "Behold, a small cloud, like a man's hand, is rising out of the sea."

He said, "Go up, tell Ahab, 'Get ready and go down, so that the rain doesn't stop you.' "

In a little while, the sky grew black with clouds and wind, and there was a great rain. Ahab rode, and went to Jezreel. **Yahuah**'s hand was on Elijah; and he tucked his cloak into his belt and ran before Ahab to the entrance of Jezreel.

Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, "So let the gods do to me, and more also, if I don't make your life as the life of one of them by tomorrow about this time!"

When he saw that, he arose, and ran for his life, and came to Beersheba, which belongs to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree. Then he requested for himself that he might die, and said, "It is enough. Now, O **Yahuah**, take away my life; for I am not better than my fathers."

He lay down and slept under a juniper tree; and behold, an angel touched him, and said to him, "Arise and eat!"

He looked, and behold, there was at his head a cake baked on the coals, and a jar of water. He ate and drank, and lay down again. **Yahuah**'s angel came again the second time, and touched him, and said, "Arise and eat, because the journey is too great for you."

He arose, and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, **Elohim**'s Mountain. He came to a cave there, and camped there; and behold, **Yahuah**'s word came to him, and he said to him, "What are you doing here, Elijah?"

He said, "I have been very jealous for **Yahuah**, the **Elohim** of Armies; for the children of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I, even I only, am left; and they seek my life, to take it away."

He said, "Go out, and stand on the mountain before **Yahuah**."

Behold, **Yahuah** passed by, and a great and strong wind tore the mountains, and broke in pieces the rocks before **Yahuah**; but **Yahuah** was not in the wind. After the wind there was an earthquake; but **Yahuah** was not in the earthquake. After the earthquake a fire passed; but **Yahuah** was not in the fire. After the fire, there was a still small voice. When Elijah heard it, he wrapped his face in his mantle, went out, and stood in the entrance of the cave. Behold, a voice came to him, and said, "What are you doing here, Elijah?"

He said, "I have been very jealous for **Yahuah**, the **Elohim** of Armies; for the children of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I, even I only, am left; and they seek my life, to take it away."

Yahuah said to him, "Go, return on your way to the wilderness of Damascus. When you arrive, anoint Hazael to be king over Syria. Anoint Jehu the son of Nimshi to be king over Israel; and anoint Elisha the son of Shaphat of Abel Meholah to be prophet in your place. He who escapes from the

sword of Hazael, Jehu will kill; and he who escapes from the sword of Jehu, Elisha will kill. Yet I reserved seven thousand in Israel, all the knees of which have not bowed to Baal, and every mouth which has not kissed him."

So he departed from there, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth. Elijah went over to him, and put his mantle on him. Elisha left the oxen, and ran after Elijah, and said, "Let me please kiss my father and my mother, and then I will follow you."

He said to him, "Go back again; for what have I done to you?"

He returned from following him, and took the yoke of oxen, and killed them, and boiled their meat with the instruments of the oxen, and gave to the people, and they ate. Then he arose, and went after Elijah, and served him.

Ben Hadad the king of Syria gathered all his army together; and there were thirty-two kings with him, with horses and chariots. He went up and besieged Samaria, and fought against it. He sent messengers to Ahab king of Israel, into the city, and said to him, "Ben Hadad says, 'Your silver and your gold is mine. Your wives also and your children, even the best, are mine.' "

The king of Israel answered, "It is according to your saying, my master, O king. I am yours, and all that I have."

The messengers came again, and said, "Ben Hadad says, 'I sent indeed to you, saying, "You shall deliver me your silver, and your gold, and your wives, and your children; but I will send my servants to you tomorrow about this time, and they will search your house, and the houses of your servants; whatever is pleasant in your eyes, they will put it in their hand, and take it away.' " "

Then the king of Israel called all the elders of the land, and said, "Please notice how this man seeks mischief; for he sent to me for my wives, and for my children, and for my silver, and for my gold; and I didn't deny him."

All the elders and all the people said to him, "Don't listen, and don't consent."

Therefore he said to the messengers of Ben Hadad, "Tell my master the king, 'All that you sent for to your servant at the first I will do; but this thing I cannot do.' "

The messengers departed, and brought him back the message. Ben Hadad sent to him, and said, "The gods do so to me, and more also, if the dust of Samaria will be enough for handfuls for all the people who follow me."

The king of Israel answered, "Tell him, 'Don't let him who puts on his armor brag like he who takes it off.' "

When Ben Hadad heard this message, as he was drinking, he and the kings, in the pavilions, he said to his servants, "Prepare to attack!" They prepared to attack the city.

Behold, a prophet came near to Ahab king of Israel, and said, "**Yahuah** says, 'Have you seen all this great multitude? Behold, I will deliver it into your hand today. Then you will know that I am **Yahuah**.' "

Ahab said, "By whom?"

He said, "**Yahuah** says, 'By the young men of the princes of the provinces.' "

Then he said, "Who shall begin the battle?"

He answered, "You."

Then he mustered the young men of the princes of the provinces, and they were two hundred and thirty-two. After them, he mustered all the people, even all the children of Israel, being seven thousand. They went out at noon. But Ben Hadad was drinking himself drunk in the pavilions, he and the kings, the thirty-two kings who helped him. The young men of the princes of the provinces went out first; and Ben Hadad sent out, and they told him, saying, "Men are coming out from Samaria."

He said, "If they have come out for peace, take them alive; or if they have come out for war, take them alive."

So these went out of the city, the young men of the princes of the provinces, and the army which followed them. They each killed his man. The Syrians fled, and Israel pursued them. Ben Hadad the king of Syria escaped on a horse with horsemen. The king of Israel went out, and struck the horses and chariots, and killed the Syrians with a great slaughter. The prophet came near to the king of Israel, and said to him, "Go, strengthen yourself, and mark, and see what you do; for at the return of the year the king of Syria will come up against you."

The servants of the king of Syria said to him, "Their god is a god of the hills; therefore they were stronger than we. But let's fight against them in the plain, and surely we will be stronger than they. Do this thing: take the kings away, every man out of his place, and put captains in their place. Muster an army, like the army that you have lost, horse for horse, and chariot for chariot. We will fight against them in the plain, and surely we will be stronger than they are."

He listened to their voice, and did so. At the return of the year, Ben Hadad mustered the Syrians, and went up to Aphek, to fight against Israel. The children of Israel were mustered and given provisions, and went against them. The children of Israel encamped before them like two little flocks of young goats; but the Syrians filled the country. A man of **Elohim** came near and spoke to the king of Israel, and said, "**Yahuah** says, 'Because the Syrians have said, "**Yahuah** is a god of the hills, but he is not a god of the valleys;" therefore I will deliver all this great multitude into your hand, and you shall know that I am **Yahuah**.' "

They encamped opposite each other for seven days. So it was, that in the seventh day the battle was joined; and the children of Israel killed one hundred thousand footmen of the Syrians in one day. But the rest fled to Aphek, into the city; and the wall fell on twenty-seven thousand men who were left. Ben Hadad fled, and came into the city, into an inner room. His 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 on our bodies, and ropes on our heads, and go out to the king of Israel. Maybe he will save your life."

So they put sackcloth on their bodies and ropes on their heads, and came to the king of Israel, and said, "Your servant Ben Hadad says, 'Please let me live.' "

He said, "Is he still alive? He is my brother."

Now the men observed diligently, and hurried to take this phrase; and they said, "Your brother Ben Hadad."

Then he said, "Go, bring him."

Then Ben Hadad came out to him; and he caused him to come up into the chariot. Ben Hadad said

to him, "The cities which my father took from your father I will restore. You shall make streets for yourself in Damascus, as my father made in Samaria."

"I", said Ahab, "will let you go with this covenant." So he made a covenant with him, and let him go.

A certain man of the sons of the prophets said to his fellow by **Yahuah's** word, "Please strike me!"

The man refused to strike him. Then he said to him, "Because you have not obeyed **Yahuah's** voice, behold, as soon as you have departed from me, a lion will kill you." As soon as he had departed from him, a lion found him and killed him.

Then he found another man, and said, "Please strike me."

The man struck him and wounded him. So the prophet departed, and waited for the king by the way, and disguised himself with his headband over his eyes. As the king passed by, he cried to the king; and he said, "Your servant went out into the middle of the battle; and behold, a man came over, and brought a man to me, and said, 'Guard this man! If by any means he is missing, then your life shall be for his life, or else you shall pay a talent of silver.' As your servant was busy here and there, he was gone."

The king of Israel said to him, "So shall your judgment be. You yourself have decided it."

He hurried, and took the headband away from his eyes; and the king of Israel recognized that he was one of the prophets. He said to him, "**Yahuah** says, 'Because you have let go out of your hand the man whom I had devoted to destruction, therefore your life will take the place of his life, and your people take the place of his people.' "

The king of Israel went to his house sullen and angry, and came to Samaria.

After these things, Naboth the Jezreelite had a vineyard, which was in Jezreel, next to the palace of Ahab king of Samaria. Ahab spoke to Naboth, saying, "Give me your vineyard, that I may have it for a garden of herbs, because it is near my house; and I will give you for it a better vineyard than it. Or, if it seems good to you, I will give you its worth in money."

Naboth said to Ahab, "May **Yahuah** forbid me, that I should give the inheritance of my fathers to you!"

Ahab came into his house sullen and angry because of the word which Naboth the Jezreelite had spoken to him; for he had said, "I will not give you the inheritance of my fathers." He laid himself down on his bed, and turned away his face, and would eat no bread. But Jezebel his wife came to him, and said to him, "Why is your spirit so sad, that you eat no bread?"

He said to her, "Because I spoke to Naboth the Jezreelite, and said to him, 'Give me your vineyard for money; or else, if it pleases you, I will give you another vineyard for it.' He answered, 'I will not give you my vineyard.' "

Jezebel his wife said to him, "Do you now govern the kingdom of Israel? Arise, and eat bread, and let your heart be merry. I will give you the vineyard of Naboth the Jezreelite." So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters to the elders and to the nobles who were in his city, who lived with Naboth. She wrote in the letters, saying, "Proclaim a fast, and set Naboth on high among the people. Set two men, wicked fellows, before him, and let them testify against him, saying, 'You cursed **Elohim** and the king!' Then carry him out, and stone him to death."

The men of his city, even the elders and the nobles who lived in his city, did as Jezebel had instructed them in the letters which she had written and sent to them. They proclaimed a fast, and set Naboth on high among the people. The two men, the wicked fellows, came in and sat before him. The wicked fellows testified against him, even against Naboth, in the presence of the people, saying, "Naboth cursed **Elohim** and the king!" Then they carried him out of the city and stoned him to death with stones. Then they sent to Jezebel, saying, "Naboth has been stoned, and is dead."

When Jezebel heard that Naboth had been stoned, and was dead, Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give you for money; for Naboth is not alive, but dead."

When Ahab heard that Naboth was dead, Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

Yahuah's word came to Elijah the Tishbite, saying, "Arise, go down to meet Ahab king of Israel, who dwells in Samaria. Behold, he is in the vineyard of Naboth, where he has gone down to take possession of it. You shall speak to him, saying, '**Yahuah** says, "Have you killed and also taken possession?" ' You shall speak to him, saying, '**Yahuah** says, "In the place where dogs licked the blood of Naboth, dogs will lick your blood, even yours." ' "

Ahab said to Elijah, "Have you found me, my enemy?"

He answered, "I have found you, because you have sold yourself to do that which is evil in **Yahuah's** sight. Behold, I will bring evil on you, and will utterly sweep you away and will cut off from Ahab everyone who urinates against a wall, and him who is shut up and him who is left at large in Israel. I will make your house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah for the provocation with which you have provoked me to anger, and have made Israel to sin." **Yahuah** also spoke of Jezebel, saying, "The dogs will eat Jezebel by the rampart of Jezreel. The dogs will eat he who dies of Ahab in the city; and the birds of the sky will eat he who dies in the field."

But there was no one like Ahab, who sold himself to do that which was evil in **Yahuah's** sight, whom Jezebel his wife stirred up. He did very abominably in following idols, according to all that the Amorites did, whom **Yahuah** cast out before the children of Israel. When Ahab heard those words, he tore his clothes, and put sackcloth on his flesh, and fasted, and lay in sackcloth, and went softly.

Yahuah's word came to Elijah the Tishbite, saying, "See how Ahab humbles himself before me? Because he humbles himself before me, I will not bring the evil in his days; but I will bring the evil on his house in his son's day."

They continued three years without war between Syria and Israel. In the third year, Jehoshaphat the king of Judah came down to the king of Israel. The king of Israel said to his servants, "You know that Ramoth Gilead is ours, and we do nothing, and don't take it out of the hand of the king of Syria?" He said to Jehoshaphat, "Will you go with me to battle to Ramoth Gilead?"

Jehoshaphat said to the king of Israel, "I am as you are, my people as your people, my horses as your horses." Jehoshaphat said to the king of Israel, "Please inquire first for **Yahuah's** word."

Then the king of Israel gathered the prophets together, about four hundred men, and said to them, "Should I go against Ramoth Gilead to battle, or should I refrain?"

They said, "Go up; for **Yahuah** will deliver it into the hand of the king."

But Jehoshaphat said, "Isn't there here a prophet of **Yahuah**, that we may inquire of him?"

The king of Israel said to Jehoshaphat, "There is yet one man by whom we may inquire of **Yahuah**, Micaiah the son of Imlah; but I hate him, for he does not prophesy good concerning me, but evil."

Jehoshaphat said, "Don't let the king say so."

Then the king of Israel called an officer, and said, "Quickly get Micaiah the son of Imlah."

Now the king of Israel and Jehoshaphat the king of Judah were sitting each on his throne, arrayed in their robes, in an open place at the entrance of the gate of Samaria; and all the prophets were prophesying before them. Zedekiah the son of Chenaanah made himself horns of iron, and said, "**Yahuah** says, 'With these you will push the Syrians, until they are consumed.' " All the prophets prophesied so, saying, "Go up to Ramoth Gilead, and prosper; for **Yahuah** will deliver it into the hand of the king."

The messenger who went to call Micaiah spoke to him, saying, "See now, the prophets declare good to the king with one mouth. Please let your word be like the word of one of them, and speak good."

Micaiah said, "As **Yahuah** lives, what **Yahuah** says to me, that I will speak."

When he had come to the king, the king said to him, "Micaiah, shall we go to Ramoth Gilead to battle, or shall we forbear?"

He answered him, "Go up and prosper; and **Yahuah** will deliver it into the hand of the king." The king said to him, "How many times do I have to adjure you that you speak to me nothing but the truth in **Yahuah**'s name?"

He said, "I saw all Israel scattered on the mountains, as sheep that have no shepherd. **Yahuah** said, 'These have no master. Let them each return to his house in peace.' "

The king of Israel said to Jehoshaphat, "Didn't I tell you that he would not prophesy good concerning me, but evil?"

Micaiah said, "Therefore hear **Yahuah**'s word. I saw **Yahuah** sitting on his throne, and all the army of heaven standing by him on his right hand and on his left. **Yahuah** said, 'Who will entice Ahab, that he may go up and fall at Ramoth Gilead?' One said one thing; and another said another.

A spirit came out and stood before **Yahuah**, and said, 'I will entice him.'

Yahuah said to him, 'How?'

He said, 'I will go out and will be a lying spirit in the mouth of all his prophets.'

He said, 'You will entice him, and will also prevail. Go out and do so.' Now therefore, behold, **Yahuah** has put a lying spirit in the mouth of all these your prophets; and **Yahuah** has spoken evil concerning you."

Then Zedekiah the son of Chenaanah came near, and struck Micaiah on the cheek, and said, "Which way did **Yahuah**'s Spirit go from me to speak to you?"

Micaiah said, "Behold, you will see on that day, when you go into an inner room to hide yourself."

The king of Israel said, "Take Micaiah, and carry him back to Amon the governor of the city, and to

Joash the king's son. Say, 'The king says, "Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace." ' ' "

Micaiah said, "If you return at all in peace, **Yahuah** has not spoken by me." He said, "Listen, all you people!"

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead. The king of Israel said to Jehoshaphat, "I will disguise myself, and go into the battle; but you put on your robes." The king of Israel disguised himself, and went into the battle.

Now the king of Syria had commanded the thirty-two captains of his chariots, saying, "Don't fight with small nor great, except only with the king of Israel."

When the captains of the chariots saw Jehoshaphat, they said, "Surely that is the king of Israel!" and they came over to fight against him. Jehoshaphat cried out. When the captains of the chariots saw that it was not the king of Israel, they turned back from pursuing him. A certain man drew his bow at random, and struck the king of Israel between the joints of the armor. Therefore he said to the driver of his chariot, "Turn your hand, and carry me out of the battle; for I am severely wounded." The battle increased that day. The king was propped up in his chariot facing the Syrians, and died at evening. The blood ran out of the wound into the bottom of the chariot. A cry went throughout the army about the going down of the sun, saying, "Every man to his city, and every man to his country!"

So the king died, and was brought to Samaria; and they buried the king in Samaria. They washed the chariot by the pool of Samaria; and the dogs licked up his blood where the prostitutes washed themselves; according to **Yahuah's** word which he spoke.

Now the rest of the acts of Ahab, and all that he did, and the ivory house which he built, and all the cities that he built, aren't they written in the book of the chronicles of the kings of Israel? So Ahab slept with his fathers; and Ahaziah his son reigned in his place.

Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. Jehoshaphat was thirty-five years old when he began to reign; and he reigned twenty-five years in Jerusalem. His mother's name was Azubah the daughter of Shilhi. He walked in all the way of Asa his father. He didn't turn away from it, doing that which was right in **Yahuah's** eyes. However the high places were not taken away. The people still sacrificed and burned incense on the high places. Jehoshaphat made peace with the king of Israel. Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he fought, aren't they written in the book of the chronicles of the kings of Judah? The remnant of the sodomites, that remained in the days of his father Asa, he put away out of the land. There was no king in Edom. A deputy ruled. Jehoshaphat made ships of Tarshish to go to Ophir for gold, but they didn't go; for the ships wrecked at Ezion Geber. Then Ahaziah the son of Ahab said to Jehoshaphat, "Let my servants go with your servants in the ships." But Jehoshaphat would not. Jehoshaphat slept with his fathers, and was buried with his fathers in his father David's city. Jehoram his son reigned in his place.

Ahaziah the 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. He did that which was evil in **Yahuah's** sight, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, in which he made Israel to sin. He served Baal and worshiped him, and provoked **Yahuah**, the **Elohim** of Israel, to anger in all the ways that his father had done so.

2 KINGS

Moab rebelled against Israel after the death of Ahab. Ahaziah fell down through the lattice in his upper room that was in Samaria, and was sick. So he sent messengers, and said to them, "Go, inquire of Baal Zebub, the god of Ekron, whether I will recover of this sickness."

But **Yahuah**'s angel said to Elijah the Tishbite, "Arise, go up to meet the messengers of the king of Samaria, and tell them, 'Is it because there is no **Elohim** in Israel, that you go to inquire of Baal Zebub, the god of Ekron? Now therefore **Yahuah** says, "You will not come down from the bed where you have gone up, but you will surely die." ' ' " Then Elijah departed.

The messengers returned to him, and he said to them, "Why is it that you have returned?"

They said to him, "A man came up to meet us, and said to us, 'Go, return to the king who sent you, and tell him, "**Yahuah** says, 'Is it because there is no **Elohim** in Israel, that you send to inquire of Baal Zebub, the god of Ekron? Therefore you will not come down from the bed where you have gone up, but you will surely die.' " ' "

He said to them, "What kind of man was he who came up to meet you, and told you these words?"

They answered him, "He was a hairy man, and wearing a leather belt around his waist."

He said, "It's Elijah the Tishbite."

Then the king sent a captain of fifty with his fifty to him. He went up to him; and behold, he was sitting on the top of the hill. He said to him, "Man of **Elohim**, the king has said, 'Come down!' " "

Elijah answered to the captain of fifty, "If I am a man of **Elohim**, then let fire come down from the sky, and consume you and your fifty!" Then fire came down from the sky, and consumed him and his fifty.

Again he sent to him another captain of fifty with his fifty. He answered him, "Man of **Elohim**, the king has said, 'Come down quickly!' " "

Elijah answered them, "If I am a man of **Elohim**, then let fire come down from the sky, and consume you and your fifty!" Then **Elohim**'s fire came down from the sky, and consumed him and his fifty.

Again he sent the captain of a third fifty with his fifty. The third captain of fifty went up, and came and fell on his knees before Elijah, and begged him, and said to him, "Man of **Elohim**, please let my life, and the life of these fifty of your servants, be precious in your sight. Behold, fire came down from the sky, and consumed the last two captains of fifty with their fifties. But now let my life be precious in your sight."

Yahuah's angel said to Elijah, "Go down with him. Don't be afraid of him."

Then he arose, and went down with him to the king. He said to him, "**Yahuah** says, 'Because you have sent messengers to inquire of Baal Zebub, the god of Ekron, is it because there is no **Elohim** in Israel to inquire of his word? Therefore you will not come down from the bed where you have gone up, but you will surely die.' " "

So he died according to **Yahuah**'s word which Elijah had spoken. Jehoram began to reign in his place in the second year of Jehoram the son of Jehoshaphat king of Judah, because he had no son.

Now the rest of the acts of Ahaziah which he did, aren't they written in the book of the chronicles of the kings of Israel?

When **Yahuah** was about to take Elijah up by a whirlwind into heaven, Elijah went with Elisha from Gilgal. Elijah said to Elisha, "Please wait here, for **Yahuah** has sent me as far as Bethel."

Elisha said, "As **Yahuah** lives, and as your soul lives, I will not leave you." So they went down to Bethel.

The sons of the prophets who were at Bethel came out to Elisha, and said to him, "Do you know that **Yahuah** will take away your master from your head today?"

He said, "Yes, I know it. Hold your peace."

Elijah said to him, "Elisha, please wait here, for **Yahuah** has sent me to Jericho."

He said, "As **Yahuah** lives, and as your soul lives, I will not leave you." So they came to Jericho.

The sons of the prophets who were at Jericho came near to Elisha, and said to him, "Do you know that **Yahuah** will take away your master from your head today?"

He answered, "Yes, I know it. Hold your peace."

Elijah said to him, "Please wait here, for **Yahuah** has sent me to the Jordan."

He said, "As **Yahuah** lives, and as your soul lives, I will not leave you." Then they both went on. Fifty men of the sons of the prophets went, and stood opposite them at a distance; and they both stood by the Jordan. Elijah took his mantle, and rolled it up, and struck the waters, and they were divided here and there, so that they both went over on dry ground. When they had gone over, Elijah said to Elisha, "Ask what I shall do for you, before I am taken from you."

Elisha said, "Please let a double portion of your spirit be on me."

He said, "You have asked a hard thing. If you see me when I am taken from you, it will be so for you; but if not, it will not be so."

As they continued on and talked, behold, a chariot of fire and horses of fire separated them, and Elijah went up by a whirlwind into heaven. Elisha saw it, and he cried, "My father, my father, the chariots of Israel and its horsemen!"

He saw him no more. Then he took hold of his own clothes, and tore them in two pieces. He also took up Elijah's mantle that fell from him, and went back, and stood by the bank of the Jordan. He took Elijah's mantle that fell from him, and struck the waters, and said, "Where is **Yahuah**, the **Elohim** of Elijah?" When he also had struck the waters, they were divided apart, and Elisha went over. When the sons of the prophets who were at Jericho facing him saw him, they said, "The spirit of Elijah rests on Elisha." They came to meet him, and bowed themselves to the ground before him. They said to him, "See now, there are with your servants fifty strong men. Please let them go and seek your master. Perhaps **Yahuah**'s Spirit has taken him up, and put him on some mountain, or into some valley."

He said, "Don't send them."

When they urged him until he was ashamed, he said, "Send them."

Therefore they sent fifty men; and they searched for three days, but didn't find him. They came

back to him, while he stayed at Jericho; and he said to them, "Didn't I tell you, 'Don't go?' "

The men of the city said to Elisha, "Behold, please, the situation of this city is pleasant, as my master sees; but the water is bad, and the land is barren."

He said, "Bring me a new jar, and put salt in it." Then they brought it to him. He went out to the spring of the waters, and threw salt into it, and said, "**Yahuah** says, 'I have healed these waters. There shall not be from there any more death or barren wasteland.' " So the waters were healed to this day, according to Elisha's word which he spoke.

He went up from there to Bethel. As he was going up by the way, some youths came out of the city and mocked him, and said to him, "Go up, you baldy! Go up, you baldy!" He looked behind him and saw them, and cursed them in **Yahuah's** name. Then two female bears came out of the woods, and mauled forty-two of those youths. He went from there to Mount Carmel, and from there he returned to Samaria.

Now Jehoram the son of Ahab began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. He did that which was evil in **Yahuah's** sight, but not like his father, and like his mother, for he put away the pillar of Baal that his father had made. Nevertheless he held to the sins of Jeroboam the son of Nebat, with which he made Israel to sin. He didn't depart from them. Now Mesha king of Moab was a sheep breeder; and he supplied the king of Israel with the wool of one hundred thousand lambs, and of one hundred thousand rams. But when Ahab was dead, the king of Moab rebelled against the king of Israel. King Jehoram went out of Samaria at that time, and mustered all Israel. He went and sent to Jehoshaphat the king of Judah, saying, "The king of Moab has rebelled against me. Will you go with me against Moab to battle?"

He said, "I will go up. I am as you are, my people as your people, my horses as your horses." He said, "Which way shall we go up?"

He answered, "The way of the wilderness of Edom." So the king of Israel went with the king of Judah and the king of Edom, and they marched for seven days along a circuitous route. There was no water for the army or for the animals that followed them. The king of Israel said, "Alas! For **Yahuah** has called these three kings together to deliver them into the hand of Moab."

But Jehoshaphat said, "Isn't there a prophet of **Yahuah** here, that we may inquire of **Yahuah** by him?"

One of the king of Israel's servants answered, "Elisha the son of Shaphat, who poured water on the hands of Elijah, is here."

Jehoshaphat said, "**Yahuah's** word is with him." So the king of Israel and Jehoshaphat and the king of Edom went down to him.

Elisha said to the king of Israel, "What have I to do with you? Go to the prophets of your father, and to the prophets of your mother."

The king of Israel said to him, "No, for **Yahuah** has called these three kings together to deliver them into the hand of Moab." Elisha said, "As **Yahuah** of Armies lives, before whom I stand, surely, were it not that I respect the presence of Jehoshaphat the king of Judah, I would not look toward you, nor see you. But now bring me a musician." When the musician played, **Yahuah's** hand came on him. He said, "**Yahuah** says, 'Make this valley full of trenches.' For **Yahuah** says, 'You will not see wind, neither will you see rain, yet that valley will be filled with water, and you will drink, both you and

your livestock and your other animals. This is an easy thing in **Yahuah's** sight. He will also deliver the Moabites into your hand. You shall strike every fortified city, and every choice city, and shall fell every good tree, and stop all springs of water, and mar every good piece of land with stones.' "

In the morning, about the time of offering the sacrifice, behold, water came by the way of Edom, and the country was filled with water.

Now when all the Moabites heard that the kings had come up to fight against them, they gathered themselves together, all who were able to put on armor, young and old, and stood on the border. They rose up early in the morning, and the sun shone on the water, and the Moabites saw the water opposite them as red as blood. They said, "This is blood. The kings are surely destroyed, and they have struck each other. Now therefore, Moab, to the plunder!"

When they came to the camp of Israel, the Israelites rose up and struck the Moabites, so that they fled before them; and they went forward into the land attacking the Moabites. They beat down the cities; and on every good piece of land each man cast his stone, and filled it. They also stopped all the springs of water, and cut down all the good trees, until in Kir Hareseth all they left was its stones; however the men armed with slings went around it, and attacked it. When the king of Moab saw that the battle was too severe for him, he took with him seven hundred men who drew a sword, to break through to the king of Edom; but they could not. Then he took his oldest son who would have reigned in his place, and offered him for a burnt offering on the wall. There was great wrath against Israel; and they departed from him, and returned to their own land.

Now a certain woman of the wives of the sons of the prophets cried out to Elisha, saying, "Your servant my husband is dead. You know that your servant feared **Yahuah**. Now the creditor has come to take for himself my two children to be slaves."

Elisha said to her, "What should 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."

Then he said, "Go, borrow empty containers from all your neighbors. Don't borrow just a few containers. Go in and shut the door on you and on your sons, and pour oil into all those containers; and set aside those which are full."

So she went from him, and shut the door on herself and on her sons. They brought the containers to her, and she poured oil. When the containers were full, she said to her son, "Bring me another container."

He said to her, "There isn't another container." Then the oil stopped flowing.

Then she came and told the man of **Elohim**. He said, "Go, sell the oil, and pay your debt; and you and your sons live on the rest."

One day Elisha went to Shunem, where there was a prominent woman; and she persuaded him to eat bread. So it was, that as often as he passed by, he turned in there to eat bread. She said to her husband, "See now, I perceive that this is a holy man of **Elohim** who passes by us continually. Please let's make a little room on the roof. Let's set a bed, a table, a chair, and a lamp stand for him there. When he comes to us, he can stay there."

One day he came there, and he went to the room and lay there. He said to Gehazi his servant, "Call this Shunammite." When he had called her, she stood before him. He said to him, "Say now to

her, 'Behold, you have cared for us with all this care. What is to be done for you? Would you like to be spoken for to the king, or to the captain of the army?' "

She answered, "I dwell among my own people."

He said, "What then is to be done for her?"

Gehazi answered, "Most certainly she has no son, and her husband is old."

He said, "Call her." When he had called her, she stood in the door. He said, "At this season, when the time comes around, you will embrace a son."

She said, "No, my master, you man of **Elohim**, do not lie to your servant."

The woman conceived, and bore a son at that season, when the time came around, as Elisha had said to her. When the child was grown, one day he went out to his father to the reapers. He said to his father, "My head! My head!"

He said to his servant, "Carry him to his mother."

When he had taken him, and brought him to his mother, he sat on her knees until noon, and then died. She went up and laid him on the man of **Elohim**'s bed, and shut the door on him, and went out. She called to her husband, and said, "Please send me one of the servants, and one of the donkeys, that I may run to the man of **Elohim**, and come again."

He said, "Why would you want go to him today? It is not a new moon or a Sabbath."

She said, "It's all right."

Then she saddled a donkey, and said to her servant, "Drive, and go forward! Don't slow down for me, unless I ask you to."

So she went, and came to the man of **Elohim** to Mount Carmel. When the man of **Elohim** saw her afar off, he said to Gehazi his servant, "Behold, there is the Shunammite. Please run now to meet her, and ask her, 'Is it well with you? Is it well with your husband? Is it well with your child?' "

She answered, "It is well."

When she came to the man of **Elohim** to the hill, she caught hold of his feet. Gehazi came near to thrust her away; but the man of **Elohim** said, "Leave her alone; for her soul is troubled within her; and **Yahuah** has hidden it from me, and has not told me."

Then she said, "Did I ask you for a son, my master? Didn't I say, 'Do not deceive me'?"

Then he said to Gehazi, "Tuck your cloak into your belt, take my staff in your hand, and go your way. If you meet any man, don't greet him; and if anyone greets you, don't answer him again. Then lay my staff on the child's face."

The child's mother said, "As **Yahuah** lives, and as your soul lives, I will not leave you."

So he arose, and followed her.

Gehazi went ahead of them, and laid the staff on the child's face; but there was no voice and no hearing. Therefore he returned to meet him, and told him, "The child has not awakened."

When Elisha had come into the house, behold, the child was dead, and lying on his bed. He went in

therefore, and shut the door on them both, and prayed to **Yahuah**. He went up, and lay on the child, and put his mouth on his mouth, and his eyes on his eyes, and his hands on his hands. He stretched himself on him; and the child's flesh grew warm. Then he returned, and walked in the house once back and forth; and went up, and stretched himself out on him. Then the child sneezed seven times, and the child opened his eyes. He called Gehazi, and said, "Call this Shunammite!" So he called her.

When she had come in to him, he said, "Take up your son."

Then she went in, fell at his feet, and bowed herself to the ground; then she picked up her son, and went out.

Elisha came again to Gilgal. There was a famine in the land; and the sons of the prophets were sitting before him; and he said to his servant, "Get the large pot, and boil stew for the sons of the prophets."

One went out into the field to gather herbs, and found a wild vine, and gathered a lap full of wild gourds from it, and came and cut them up into the pot of stew; for they didn't recognize them. So they poured out for the men to eat. As they were eating some of the stew, they cried out, and said, "Man of **Elohim**, there is death in the pot!" And they could not eat it.

But he said, "Then bring meal." He threw it into the pot; and he said, "Serve it to the people, that they may eat." And there was nothing harmful in the pot.

A man from Baal Shalishah came, and brought the man of **Elohim** some bread of the first fruits: twenty loaves of barley and fresh ears of grain in his sack. He said, "Give to the people, that they may eat."

His servant said, "What, should I set this before a hundred men?"

But he said, "Give the people, that they may eat; for **Yahuah** says, 'They will eat, and will have some left over.' "

So he set it before them, and they ate, and had some left over, according to **Yahuah**'s word.

Now Naaman, captain of the army of the king of Syria, was a great man with his master, and honorable, because by him **Yahuah** had given victory to Syria: he was also a mighty man of valor, but he was a leper. The Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife. She said to her mistress, "I wish that my master were with the prophet who is in Samaria! Then he would heal him of his leprosy."

Someone went in, and told his master, saying, "The maiden who is from the land of Israel said this."

The king of Syria said, "Go now, and I will send a letter to the king of Israel."

He departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of clothing. He brought the letter to the king of Israel, saying, "Now when this letter has come to you, behold, I have sent Naaman my servant to you, that you may heal him of his leprosy."

When the king of Israel had read the letter, he tore his clothes, and said, "Am I **Elohim**, to kill and to make alive, that this man sends to me to heal a man of his leprosy? But please consider and see how he seeks a quarrel against me."

It was so, when Elisha the man of **Elohim** heard that the king of Israel had torn his clothes, that

he sent to the king, saying, "Why have you torn your clothes? Let him come now to me, and he shall know that there is a prophet in Israel."

So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. Elisha sent a messenger to him, saying, "Go and wash in the Jordan seven times, and your flesh shall come again to you, and you shall be clean."

But Naaman was angry, and went away, and said, "Behold, I thought, 'He will surely come out to me, and stand, and call on the name of **Yahuah** his **Elohim**, and wave his hand over the place, and heal the leper.' Aren't Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? Couldn't I wash in them, and be clean?" So he turned and went away in a rage.

His servants came near, and spoke to him, and said, "My father, if the prophet had asked you do some great thing, wouldn't you have done it? How much rather then, when he says to you, 'Wash, and be clean?' "

Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of **Elohim**; and his flesh was restored like the flesh of a little child, and he was clean. He returned to the man of **Elohim**, he and all his company, and came, and stood before him; and he said, "See now, I know that there is no **Elohim** in all the earth, but in Israel. Now therefore, please take a gift from your servant."

But he said, "As **Yahuah** lives, before whom I stand, I will receive none."

He urged him to take it; but he refused. Naaman said, "If not, then, please let two mules' burden of earth be given to your servant; for your servant will from now on offer neither burnt offering nor sacrifice to other gods, but to **Yahuah**. In this thing may **Yahuah** pardon your servant: when my master 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 **Yahuah** pardon your servant in this thing."

He said to him, "Go in peace."

So he departed from him a little way. But Gehazi the servant of Elisha the man of **Elohim**, said, "Behold, my master has spared this Naaman the Syrian, in not receiving at his hands that which he brought. As **Yahuah** lives, I will run after him, and take something from him."

So Gehazi followed after Naaman. When Naaman saw one running after him, he came down from the chariot to meet him, and said, "Is all well?"

He said, "All is well. My master has sent me, saying, 'Behold, even now two young men of the sons of the prophets have come to me from the hill country of Ephraim. Please give them a talent of silver and two changes of clothing.' "

Naaman said, "Be pleased to take two talents." He urged him, and bound two talents of silver in two bags, with two changes of clothing, and laid them on two of his servants; and they carried them before him. When he came to the hill, he took them from their hand, and stored them in the house. Then he let the men go, and they departed. But he went in, and stood before his master. Elisha said to him, "Where did you come from, Gehazi?"

He said, "Your servant went nowhere."

He said to him, "Didn't my heart go with you, when the man turned from his chariot to meet you?"

Is it a time to receive money, and to receive garments, and olive groves and vineyards, and sheep and cattle, and male servants and female servants? Therefore the leprosy of Naaman will cling to you and to your offspring forever."

He went out from his presence a leper, as white as snow.

The sons of the prophets said to Elisha, "See now, the place where we live and meet with you is too small for us. Please let us go to the Jordan, and each man take a beam from there, and let's make us a place there, where we may live."

He answered, "Go!"

One said, "Please be pleased to go with your servants."

He answered, "I will go." So he went with them. When they came to the Jordan, they cut down wood. But as one was cutting down a tree, the ax head fell into the water. Then he cried, and said, "Alas, my master! For it was borrowed."

The man of **Elohim** asked, "Where did it fall?" He showed him the place. He cut down a stick, threw it in there, and made the iron float. He said, "Take it." So he put out his hand and took it.

Now the king of Syria was at war against Israel; and he took counsel with his servants, saying, "My camp will be in such and such a place."

The man of **Elohim** sent to the king of Israel, saying, "Beware that you not pass this place; for the Syrians are coming down there." The king of Israel sent to the place which the man of **Elohim** told him and warned him of; and he saved himself there, not once or twice. The king of Syria's heart was very troubled about this. He called his servants, and said to them, "Won't you show me which of us is for the king of Israel?"

One of his servants said, "No, my master, O king; but Elisha, the prophet who is in Israel, tells the king of Israel the words that you speak in your bedroom."

He said, "Go and see where he is, that I may send and get him."

He was told, "Behold, he is in Dothan."

Therefore he sent horses, chariots, and a great army there. They came by night, and surrounded the city. When the servant of the man of **Elohim** had risen early, and gone out, behold, an army with horses and chariots was around the city. His servant said to him, "Alas, my master! What shall we do?"

He answered, "Don't be afraid; for those who are with us are more than those who are with them." Elisha prayed, and said, "**Yahuah**, please open his eyes, that he may see." **Yahuah** opened the young man's eyes; and he saw: and behold, the mountain was full of horses and chariots of fire around Elisha. When they came down to him, Elisha prayed to **Yahuah**, and said, "Please strike this people with blindness."

He struck them with blindness according to Elishah's word. Elisha said to them, "This is not the way, neither is this the city. Follow me, and I will bring you to the man whom you seek." He led them to Samaria. When they had come into Samaria, Elisha said, "**Yahuah**, open these men's eyes, that they may see."

Yahuah opened their eyes, and they saw; and behold, they were in the middle of Samaria. The

king of Israel said to Elisha, when he saw them, "My father, shall I strike them? Shall I strike them?"

He answered, "You shall not strike them. Would you strike those whom you have taken captive with your sword and with your bow? Set bread and water before them, that they may eat and drink, and go to their master."

He prepared a great feast for them. When they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria stopped raiding the land of Israel.

After this, Benhadad king of Syria gathered all his army, and went up and besieged Samaria. 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. As the king of Israel was passing by on the wall, a woman cried to him, saying, "Help, my master, O king!"

He said, "If **Yahuah** doesn't help you, where could I get help for you? From of the threshing floor, or from the wine press?" The king said to her, "What is your problem?"

She answered, "This woman said to me, 'Give your son, that we may eat him today, and we will eat my son tomorrow.' 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;' and she has hidden her son."

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 behold, he had sackcloth underneath on his body. Then he said, "**Elohim** do so to me, and more also, if the head of Elisha the son of Shaphat stays on him today."

But Elisha was sitting in his house, and the elders were sitting with him. Then the king sent a man from before him; but before the messenger came to him, he said to the elders, "Do you see how this son of a murderer has sent to take away my head? Behold, when the messenger comes, shut the door, and hold the door shut against him. Isn't the sound of his master's feet behind him?"

While he was still talking with them, behold, the messenger came down to him. Then he said, "Behold, this evil is from **Yahuah**. Why should I wait for **Yahuah** any longer?"

Elisha said, "Hear **Yahuah**'s word. **Yahuah** says, 'Tomorrow about this time a seah of fine flour will be sold for a shekel, and two seahs of barley for a shekel, in the gate of Samaria.' "

Then the captain on whose hand the king leaned answered the man of **Elohim**, and said, "Behold, if **Yahuah** made windows in heaven, could this thing be?"

He said, "Behold, you will see it with your eyes, but will not eat of it."

Now there were four leprous men at the entrance of the gate. They said to one another, "Why do we sit here until we die? If we say, 'We will enter into the city,' then the famine is in the city, and we will die there. If we sit still here, we also die. Now therefore come, and let's surrender to the army of the Syrians. If they save us alive, we will live; and if they kill us, we will only die."

They rose up in the twilight, to go to the camp of the Syrians. When they had come to the outermost part of the camp of the Syrians, behold, no man was there. For **Yahuah** had made the army of the Syrians to hear the sound of chariots, and the sound of horses, even the noise of a great army; and they said to one another, "Behold, the king of Israel has hired against us the kings of the Hittites and the kings of the Egyptians to attack us." Therefore they arose and fled in the twilight, and left their tents, and their horses, and their donkeys, even the camp as it was, and fled for their life. When these lepers came to the outermost part of the camp, they went into one tent, and ate and

drank, and carried away silver, gold, and clothing, and went and hid it. Then they came back, and entered into another tent, and carried things from there also, and went and hid them. Then they said to one another, "We aren't doing right. Today is a day of good news, and we keep silent. If we wait until the morning light, punishment will overtake us. Now therefore come, let's go and tell the king's household."

So they came and called to the city gatekeepers; and they told them, "We came to the camp of the Syrians, and, behold, there was no man there, not even a man's voice, but the horses tied, and the donkeys tied, and the tents as they were."

He called the gatekeepers; and they told it to the king's household within. The king arose in the night, and said to his servants, "I will now show you what the Syrians have done to us. They know that we are hungry. Therefore are they gone out of the camp to hide themselves in the field, saying, 'When they come out of the city, we shall take them alive, and get into the city.' "

One of his servants answered, "Please let some people take five of the horses that remain, which are left in the city. Behold, they are like all the multitude of Israel who are left in it. Behold, they are like all the multitude of Israel who are consumed. Let's send and see."

Therefore they took two chariots with horses; and the king sent them out to the Syrian army, saying, "Go and see."

They went after them to the Jordan; and behold, all the path was full of garments and equipment which the Syrians had cast away in their haste. The messengers returned, and told the king. The people went out and plundered the camp of the Syrians. So a seah of fine flour was sold for a shekel, and two measures of barley for a shekel, according to **Yahuah's** word. The king appointed the captain on whose hand he leaned to be in charge of the gate; and the people trampled over him in the gate, and he died as the man of **Elohim** had said, who spoke when the king came down to him. It happened as the man of **Elohim** had spoken to the king, saying, "Two seahs of barley for a shekel, and a seah of fine flour for a shekel, shall be tomorrow about this time in the gate of Samaria;" and that captain answered the man of **Elohim**, and said, "Now, behold, if **Yahuah** made windows in heaven, might such a thing be?" and he said, "Behold, you will see it with your eyes, but will not eat of it." It happened like that to him; for the people trampled over him in the gate, and he died.

Now Elisha had spoken to the woman whose son he had restored to life, saying, "Arise, and go, you and your household, and stay for a while wherever you can; for **Yahuah** has called for a famine. It will also come on the land for seven years."

The woman arose, and did according to the man of **Elohim's** word. She went with her household, and lived in the land of the Philistines for seven years. At the end of seven years, the woman returned from the land of the Philistines. Then she went out to beg the king for her house and for her land. Now the king was talking with Gehazi the servant of the man of **Elohim**, saying, "Please tell me all the great things that Elisha has done." As he was telling the king how he had restored to life him who was dead, behold, the woman, whose son he had restored to life, begged the king for her house and for her land. Gehazi said, "my master, O king, this is the woman, and this is her son, whom Elisha restored to life."

When the king asked the woman, she told him. So the king appointed to her a certain officer, saying, "Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now."

Elisha came to Damascus; and Benhadad the king of Syria was sick. He was told, "The man of **Elohim** has come here."

The king said to Hazael, "Take a present in your hand, and go, meet the man of **Elohim**, and inquire of **Yahuah** by him, saying, 'Will I recover from this sickness?' "

So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, "Your son Benhadad king of Syria has sent me to you, saying, 'Will I recover from this sickness?' "

Elisha said to him, "Go, tell him, 'You will surely recover;' however **Yahuah** has shown me that he will surely die." He settled his gaze steadfastly on him, until he was ashamed. Then the man of **Elohim** wept.

Hazael said, "Why do you weep, my master?"

He answered, "Because I know the evil that you will do to the children of Israel. You will set their strongholds on fire, and you will kill their young men with the sword, and will dash their little ones in pieces, and rip up their pregnant women."

Hazael said, "But what is your servant, who is but a dog, that he could do this great thing?"

Elisha answered, "**Yahuah** has shown me that you will be king over Syria."

Then he departed from Elisha, and came to his master, who said to him, "What did Elisha say to you?"

He answered, "He told me that you would surely recover."

On the next day, he took a thick cloth, dipped it in water, and spread it on his face, so that he died. Then Hazael reigned in his place.

In the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being king of Judah then, Jehoram the son of Jehoshaphat king of Judah began to reign. He was thirty-two years old when he began to reign. He reigned eight years in Jerusalem. He walked in the way of the kings of Israel, as did Ahab's house; for he married Ahab's daughter. He did that which was evil in **Yahuah**'s sight. However **Yahuah** would not destroy Judah, for David his servant's sake, as he promised him to give to him a lamp for his children always.

In his days Edom revolted from under the hand of Judah, and made a king over themselves. Then Joram passed over to Zair, and all his chariots with him: and he rose up by night, and struck the Edomites who surrounded him, and the captains of the chariots; and the people fled to their tents. So Edom revolted from under the hand of Judah to this day. Then Libnah revolted at the same time. The rest of the acts of Joram, and all that he did, aren't they written in the book of the chronicles of the kings of Judah? Joram slept with his fathers, and was buried with his fathers in David's city; and Ahaziah his son reigned in his place. In the twelfth year of Joram the son of Ahab king of Israel, Ahaziah the son of Jehoram king of Judah began to reign. Ahaziah was twenty-two years old when he began to reign; and he reigned one year in Jerusalem. His mother's name was Athaliah the daughter of Omri king of Israel. He walked in the way of Ahab's house, and did that which was evil in **Yahuah**'s sight, as did Ahab's house; for he was the son-in-law of Ahab's house. He went with Joram the son of Ahab to war against Hazael king of Syria at Ramoth Gilead, and the Syrians wounded Joram. King Joram returned to be healed in Jezreel from the wounds which the Syrians had given him at Ramah,

when he fought against Hazael king of Syria. Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

Elisha the prophet called one of the sons of the prophets, and said to him, "Put your belt on your waist, take this vial of oil in your hand, and go to Ramoth Gilead. When you come there, find Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him rise up from among his brothers, and take him to an inner room. Then take the vial of oil, and pour it on his head, and say, '**Yahuah** says, "I have anointed you king over Israel." ' Then open the door, flee, and don't wait."

So the young man, even the young man, the prophet, went to Ramoth Gilead. When he came, behold, the captains of the army were sitting. Then he said, "I have a message for you, captain."

Jehu said, "To which of us all?"

He said, "To you, O captain." He arose, and went into the house. Then he poured the oil on his head, and said to him, "**Yahuah**, the **Elohim** of Israel, says, 'I have anointed you king over the people of **Yahuah**, even over Israel. You must strike your master Ahab's house, that I may avenge the blood of my servants the prophets, and the blood of all the servants of **Yahuah**, at the hand of Jezebel. For the whole house of Ahab will perish. I will cut off from Ahab everyone who urinates against a wall, both him who is shut up and him who is left at large in Israel. I will make Ahab's house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. The dogs will eat Jezebel on the plot of ground of Jezreel, and there shall be no one to bury her.' " Then he opened the door and fled.

When Jehu came out to the servants of his master, and one said to him, "Is all well? Why did this mad fellow come to you?"

He said to them, "You know the man and how he talks." They said, "That is a lie. Tell us now."

He said, "He said to me, '**Yahuah** says, I have anointed you king over Israel.' "

Then they hurried, and each man took his cloak, and put it under him on the top of the stairs, and blew the trumpet, saying, "Jehu is king."

So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram was keeping Ramoth Gilead, he and all Israel, because of Hazael king of Syria; but king Joram had returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) Jehu said, "If this is your thinking, then let no one escape and go out of the city, to go to tell it in Jezreel." So Jehu rode in a chariot and went to Jezreel, for Joram lay there. Ahaziah king of Judah had come down to see Joram. Now the watchman was standing on the tower in Jezreel, and he spied the company of Jehu as he came, and said, "I see a company."

Joram said, "Take a horseman, and send to meet them, and let him say, 'Is it peace?'"

So one went on horseback to meet him, and said, "the king says, 'Is it peace?'"

Jehu said, "What do you have to do with peace? Fall in behind me!"

The watchman said, "The messenger came to them, but he isn't coming back."

Then he sent out a second on horseback, who came to them, and said, "The king says, 'Is it peace?'"

Jehu answered, "What do you have to do with peace? Fall in behind me!"

The watchman said, "He came to them, and isn't coming back. The driving is like the driving of Jehu the son of Nimshi, for he drives furiously."

Joram said, "Get ready!"

They got his chariot ready. Then Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out to meet Jehu, and found him on Naboth the Jezreelite's land. When Joram saw Jehu, he said, "Is it peace, Jehu?"

He answered, "What peace, so long as the prostitution of your mother Jezebel and her witchcraft abound?"

Joram turned his hands, and fled, and said to Ahaziah, "This is treason, Ahaziah!"

Jehu drew his bow with his full strength, and struck Joram between his arms; and the arrow went out at his heart, and he sunk down in his chariot. Then Jehu said to Bidkar his captain, "Pick him up, and throw him in the plot of the field of Naboth the Jezreelite; for remember how, when you and I rode together after Ahab his father, **Yahuah** laid this burden on him: 'Surely I have seen yesterday the blood of Naboth, and the blood of his sons,' says **Yahuah**; 'and I will repay you in this plot of ground,' says **Yahuah**. Now therefore take and cast him onto the plot of ground, according to **Yahuah**'s word."

But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. Jehu followed after him, and said, "Strike him also in the chariot!" They struck him at the ascent of Gur, which is by Ibleam. He fled to Megiddo, and died there. His servants carried him in a chariot to Jerusalem, and buried him in his tomb with his fathers in David's city. In the eleventh year of Joram the son of Ahab, Ahaziah began to reign over Judah.

When Jehu had come to Jezreel, Jezebel heard of it; and she painted her eyes, and adorned her head, and looked out at the window. As Jehu entered in at the gate, she said, "Do you come in peace, Zimri, you murderer of your master?"

He lifted up his face to the window, and said, "Who is on my side? Who?"

Two or three eunuchs looked out at him.

He said, "Throw her down!"

So they threw her down; and some of her blood was sprinkled on the wall, and on the horses. Then he trampled her under foot. When he had come in, he ate and drank. Then he said, "See now to this cursed woman, and bury her; for she is a king's daughter."

They went to bury her, but they found no more of her than the skull, the feet, and the palms of her hands. Therefore they came back, and told him.

He said, "This is **Yahuah**'s word, which he spoke by his servant Elijah the Tishbite, saying, 'The dogs will eat the flesh of Jezebel on the plot of Jezreel, and the body of Jezebel will be as dung on the face of the field on Jezreel's land, so that they won't say, "This is Jezebel." ' ' "

Now Ahab had seventy sons in Samaria. Jehu wrote letters, and sent to Samaria, to the rulers of Jezreel, even the elders, and to those who brought up Ahab's sons, saying, "Now as soon as this letter comes to you, since your master's sons are with you, and you have chariots and horses, a fortified city also, and armor, Select the best and fittest of your master's sons, set him on his father's throne, and

fight for your master's house."

But they were exceedingly afraid, and said, "Behold, the two kings didn't stand before him! How then shall we stand?" He who was over the household, and he who was over the city, the elders also, and those who raised the children, sent to Jehu, saying, "We are your servants, and will do all that you ask us. We will not make any man king. You do that which is good in your eyes."

Then he wrote a letter the second time to them, saying, "If you are on my side, and if you will listen to my voice, take the heads of the men who are your master's sons, and come to me to Jezreel by tomorrow this time."

Now the king's sons, being seventy persons, were with the great men of the city, who brought them up. When the letter came to them, they took the king's sons and killed them, even seventy people, and put their heads in baskets, and sent them to him to Jezreel. A messenger came and told him, "They have brought the heads of the king's sons."

He said, "Lay them in two heaps at the entrance of the gate until the morning." In the morning, he went out, and stood, and said to all the people, "You are righteous. Behold, I conspired against my master and killed him, but who killed all these? Know now that nothing will fall to the earth of **Yahuah's** word, which **Yahuah** spoke concerning Ahab's house. For **Yahuah** has done that which he spoke by his servant Elijah."

So Jehu struck all that remained of Ahab's house in Jezreel, with all his great men, his familiar friends, and his priests, until he left him no one remaining.

He arose and departed, and went to Samaria. As he was at the shearing house of the shepherds on the way, Jehu met with the brothers of Ahaziah king of Judah, and said, "Who are you?"

They answered, "We are the brothers of Ahaziah. We are going down to greet the children of the king and the children of the queen."

He said, "Take them alive!"

They took them alive, and killed them at the pit of the shearing house, even forty-two men. He didn't leave any of them.

When he had departed from there, he met Jehonadab the son of Rechab coming to meet him. He greeted him, and said to him, "Is your heart right, as my heart is with your heart?"

Jehonadab answered, "It is."

"If it is, give me your hand." He gave him his hand; and he took him up to him into the chariot. He said, "Come with me, and see my zeal for **Yahuah**." So they made him ride in his chariot. When he came to Samaria, he struck all who remained to Ahab in Samaria, until he had destroyed him, according to **Yahuah's** word, which he spoke to Elijah. Jehu gathered all the people together, and said to them, "Ahab served Baal a little; but Jehu will serve him much. Now therefore call to me all the prophets of Baal, all of his worshipers, and all of his priests. Let no one be absent; for I have a great sacrifice to Baal. Whoever is absent, he shall not live." But Jehu did deceptively, intending to destroy the worshipers of Baal.

Jehu said, "Sanctify a solemn assembly for Baal!"

So they proclaimed it. Jehu sent through all Israel; and all the worshipers of Baal came, so that

there was not a man left that didn't come. They came into the house of Baal; and the house of Baal was filled from one end to another. He said to him who kept the wardrobe, "Bring out robes for all the worshipers of Baal!"

So he brought robes out to them. Jehu went with Jehonadab the son of Rechab into the house of Baal. Then he said to the worshipers of Baal, "Search, and see that none of the servants of **Yahuah** are here with you, but only the worshipers of Baal."

So they went in to offer sacrifices and burnt offerings. Now Jehu had appointed for himself eighty men outside, and said, "If any of the men whom I bring into your hands escape, he who lets him go, his life shall be for the life of him."

As soon as he had finished offering the burnt offering, Jehu said to the guard and to the captains, "Go in and kill them! Let no one escape." So they struck them with the edge of the sword. The guard and the captains threw the bodies out, and went to the inner shrine of the house of Baal. They brought out the pillars that were in the house of Baal, and burned them. They broke down the pillar of Baal, and broke down the house of Baal, and made it a latrine, to this day. Thus Jehu destroyed Baal out of Israel.

However, Jehu didn't depart from the sins of Jeroboam the son of Nebat, with which he made Israel to sin, the golden calves that were in Bethel and that were in Dan. **Yahuah** said to Jehu, "Because you have done well in executing that which is right in my eyes, and have done to Ahab's house according to all that was in my heart, your descendants shall sit on the throne of Israel to the fourth generation."

But Jehu took no heed to walk in the law of **Yahuah**, the **Elohim** of Israel, with all his heart. He didn't depart from the sins of Jeroboam, with which he made Israel to sin. In those days **Yahuah** began to cut away parts of Israel; and Hazael struck them in all the borders of Israel; 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, even Gilead and Bashan. Now the rest of the acts of Jehu, and all that he did, and all his might, aren't they written in the book of the chronicles of the kings of Israel? Jehu slept with his fathers; and they buried him in Samaria. Jehoahaz his son reigned in his place. The time that Jehu reigned over Israel in Samaria was twenty-eight years.

Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal offspring. But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him away from among the king's sons who were slain, even him and his nurse, and put them in the bedroom; and they hid him from Athaliah, so that he was not slain. He was with her hidden in **Yahuah**'s house six years while Athaliah reigned over the land. In the seventh year Jehoiada sent and fetched the captains over hundreds of the Carites and of the guard, and brought them to him into **Yahuah**'s house; and he made a covenant with them, and made a covenant with them in **Yahuah**'s house, and showed them the king's son. He commanded them, saying, "This is what you must do: a third of you, who come in on the Sabbath, shall be keepers of the watch of the king's house; a third of you shall be at the gate Sur; and a third of you at the gate behind the guard. So you shall keep the watch of the house, and be a barrier. The two companies of you, even all who go out on the Sabbath, shall keep the watch of **Yahuah**'s house around the king. You shall surround the king, every man with his weapons in his hand; and he who comes within the ranks, let him be slain. Be with the king when he goes out, and when he comes in."

The captains over hundreds did according to all that Jehoiada the priest commanded; and they

each took his men, those who were to come in on the Sabbath, with those who were to go out on the Sabbath, and came to Jehoiada the priest. The priest delivered to the captains over hundreds the spears and shields that had been king David's, which were in **Yahuah's** house. The guard stood, every man with his weapons in his hand, from the right side of the house to the left side of the house, along by the altar and the house, around the king. Then he brought out the king's son, and put the crown on him, and gave him the covenant; and they made him king, and anointed him; and they clapped their hands, and said, "Long live the king!"

When Athaliah heard the noise of the guard and of the people, she came to the people into **Yahuah's** house: and she looked, and behold, the king stood by the pillar, as the tradition was, with the captains and the trumpets by the king; and all the people of the land rejoiced, and blew trumpets. Then Athaliah tore her clothes, and cried, "Treason! Treason!"

Jehoiada the priest commanded the captains of hundreds who were set over the army, and said to them, "Bring her out between the ranks. Kill anyone who follows her with the sword." For the priest said, "Don't let her be slain in **Yahuah's** house." So they made way for her; and she went by the way of the horses' entry to the king's house, and she was slain there. Jehoiada made a covenant between **Yahuah** and the king and the people, that they should be **Yahuah's** people; also between the king and the people. All the people of the land went to the house of Baal, and broke it down. They broke his altars and his images in pieces thoroughly, and killed Mattan the priest of Baal before the altars. The priest appointed officers over **Yahuah's** house. He took the captains over hundreds, and the Carites, and the guard, and all the people of the land; and they brought down the king from **Yahuah's** house, and came by the way of the gate of the guard to the king's house. He sat on the throne of the kings. So all the people of the land rejoiced, and the city was quiet. They had slain Athaliah with the sword at the king's house.

Jehoash was seven years old when he began to reign.

Jehoash began to reign in the seventh year of Jehu, and he reigned forty years in Jerusalem. His mother's name was Zibiah of Beersheba. Jehoash did that which was right in **Yahuah's** eyes all his days in which Jehoiada the priest instructed him. However the high places were not taken away. The people still sacrificed and burned incense in the high places. Jehoash said to the priests, "All the money of the holy things that is brought into **Yahuah's** house, in current money, the money of the people for whom each man is evaluated, and all the money that it comes into any man's heart to bring into **Yahuah's** house, let the priests take it to them, each man from his donor; and they shall repair the damage to the house, wherever any damage is found."

But it was so, that in the twenty-third year of king Jehoash the priests had not repaired the damage to the house. Then king Jehoash called for Jehoiada the priest, and for the other priests, and said to them, "Why don't you repair the damage to the house? Now therefore take no more money from your treasurers, but deliver it for repair of the damage to the house."

The priests consented that they should take no more money from the people, and not repair the damage to the house. But Jehoiada the priest took a chest, and bored a hole in its lid, and set it beside the altar, on the right side as one comes into **Yahuah's** house; and the priests who kept the threshold put all the money that was brought into **Yahuah's** house into it. When they saw that there was much money in the chest, the king's scribe and the high priest came up, and they put it in bags and counted the money that was found in **Yahuah's** house. They gave the money that was weighed out into the hands of those who did the work, who had the oversight of **Yahuah's** house; and they

paid it out to the carpenters and the builders, who worked on **Yahuah's** house, and to the masons and the stone cutters, and for buying timber and cut stone to repair the damage to **Yahuah's** house, and for all that was laid out for the house to repair it. But there were not made for **Yahuah's** house cups of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into **Yahuah's** house; for they gave that to those who did the work, and repaired **Yahuah's** house with it. Moreover they didn't demand an accounting from the men into whose hand they delivered the money to give to those who did the work; for they dealt faithfully. The money for the trespass offerings, and the money for the sin offerings was not brought into **Yahuah's** house. It was the priests'.

Then Hazael king of Syria went up, and fought against Gath, and took it; and Hazael set his face to go up to Jerusalem. Jehoash king of Judah took all the holy things that Jehoshaphat and Jehoram and Ahaziah, his fathers, kings of Judah, had dedicated, and his own holy things, and all the gold that was found in the treasures of **Yahuah's** house, and of the king's house, and sent it to Hazael king of Syria; and he went away from Jerusalem. Now the rest of the acts of Joash, and all that he did, aren't they written in the book of the chronicles of the kings of Judah? His servants arose, and made a conspiracy, and struck Joash at the house of Millo, on the way that goes down to Silla. For Jozacar the son of Shimeath, and Jehozabad the son of Shomer, his servants, struck him, and he died; and they buried him with his fathers in David's city; and Amaziah his son reigned in his place.

In the twenty-third year of Joash the son of Ahaziah, king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria for seventeen years. He did that which was evil in **Yahuah's** sight, and followed the sins of Jeroboam the son of Nebat, with which he made Israel to sin. He didn't depart from it. **Yahuah's** anger burned against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Benhadad the son of Hazael, continually. Jehoahaz begged **Yahuah**, and **Yahuah** listened to him; for he saw the oppression of Israel, how the king of Syria oppressed them. (**Yahuah** gave Israel a savior, so that they went out from under the hand of the Syrians; and the children of Israel lived in their tents as before. Nevertheless they didn't depart from the sins of the house of Jeroboam, with which he made Israel to sin, but walked in them; and the Asherah also remained in Samaria.) For he didn't leave to Jehoahaz of the people any more than fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria destroyed them, and made them like the dust in threshing. Now the rest of the acts of Jehoahaz, and all that he did, and his might, aren't they written in the book of the chronicles of the kings of Israel? Jehoahaz slept with his fathers; and they buried him in Samaria; and Joash his son reigned in his place.

In the thirty-seventh year of Joash king of Judah, Jehoash the son of Jehoahaz began to reign over Israel in Samaria for sixteen years. He did that which was evil in **Yahuah's** sight. He didn't depart from all the sins of Jeroboam the son of Nebat, with which he made Israel to sin; but he walked in them. Now the rest of the acts of Joash, and all that he did, and his might with which he fought against Amaziah king of Judah, aren't they written in the book of the chronicles of the kings of Israel? Joash slept with his fathers; and Jeroboam sat on his throne. Joash was buried in Samaria with the kings of Israel.

Now Elisha became sick with the illness of which he died; and Joash the king of Israel came down to him, and wept over him, and said, "My father, my father, the chariots of Israel and its horsemen!"

Elisha said to him, "Take bow and arrows;" and he took bow and arrows for himself. He said to the king of Israel, "Put your hand on the bow;" and he put his hand on it. Elisha laid his hands on the king's hands. He said, "Open the window eastward;" and he opened it. Then Elisha said, "Shoot!" and

he shot. He said, "**Yahuah**'s arrow of victory, even the arrow of victory over Syria; for you will strike the Syrians in Aphek, until you have consumed them."

He said, "Take the arrows;" and he took them. He said to the king of Israel, "Strike the ground;" and he struck three times, and stopped. The man of **Elohim** was angry with him, and said, "You should have struck five or six times. Then you would have struck Syria until you had consumed it; whereas now you will strike Syria just three times."

Elisha died, and they buried him.

Now the bands of the Moabites invaded the land at the coming in of the year. As they were burying a man, behold, they saw a band of raiders; and they threw the man into Elisha's tomb. As soon as the man touched Elisha's bones, he revived, and stood up on his feet.

Hazael king of Syria oppressed Israel all the days of Jehoahaz. But **Yahuah** was gracious to them, and had compassion on them, and had respect for them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, and he didn't cast them from his presence as yet.

Hazael king of Syria died; and Benhadad his son reigned in his place. Jehoash the son of Jehoahaz took again out of the hand of Benhadad the son of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war. Joash struck him three times, and recovered the cities of Israel.

In the second year of Joash son of Joahaz king of Israel Amaziah the son of Joash king of Judah began to reign. He was twenty-five years old when he began to reign; and he reigned twenty-nine years in Jerusalem. His mother's name was Jehoaddin of Jerusalem. He did that which was right in **Yahuah**'s eyes, yet not like David his father. He did according to all that Joash his father had done. However the high places were not taken away. The people still sacrificed and burned incense in the high places. As soon as the kingdom was established in his hand, he killed his servants who had slain the king his father, but the children of the murderers he didn't put to death; according to that which is written in the book of the law of Moses, as **Yahuah** commanded, saying, "The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall die for his own sin."

He killed ten thousand Edomites in the Valley of Salt, and took Sela by war, and called its name Joktheel, to this day. Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, "Come, let's look one another in the face."

Jehoash the king of Israel sent to Amaziah king of Judah, saying, "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, 'Give your daughter to my son as wife. Then a wild animal that was in Lebanon passed by, and trampled down the thistle. You have indeed struck Edom, and your heart has lifted you up. Enjoy the glory of it, and stay at home; for why should you meddle to your harm, that you fall, even you, and Judah with you?' " But Amaziah would not listen. So Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth Shemesh, which belongs to Judah. Judah was defeated by Israel; and each man fled to his tent. Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth Shemesh, and came to Jerusalem, and broke down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. He took all the gold and silver, and all the vessels that were found in **Yahuah**'s house and in the treasures of the king's house, the hostages also, and returned to Samaria.

Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah

king of Judah, aren't they written in the book of the chronicles of the kings of Israel? Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his place.

Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years. Now the rest of the acts of Amaziah, aren't they written in the book of the chronicles of the kings of Judah? They made a conspiracy against him in Jerusalem, and he fled to Lachish; but they sent after him to Lachish, and killed him there. They brought him on horses, and he was buried at Jerusalem with his fathers in David's city.

All the people of Judah took Azariah, who was sixteen years old, and made him king in the place of his father Amaziah. He built Elath, and restored it to Judah. After that the king slept with his fathers.

In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria for forty-one years. He did that which was evil in **Yahuah's** sight. He didn't depart from all the sins of Jeroboam the son of Nebat, with which he made Israel to sin. He restored the border of Israel from the entrance of Hamath to the sea of the Arabah, according to **Yahuah**, the **Elohim** of Israel's word, which he spoke by his servant Jonah the son of Amittai, the prophet, who was from Gath Hepher. For **Yahuah** saw the affliction of Israel, that it was very bitter; for all, slave and free, and there was no helper for Israel. **Yahuah** didn't say that he would blot out the name of Israel from under the sky; but he saved them by the hand of Jeroboam the son of Joash. Now the rest of the acts of Jeroboam, and all that he did, and his might, how he fought, and how he recovered Damascus, and Hamath, which had belonged to Judah, for Israel, aren't they written in the book of the chronicles of the kings of Israel? Jeroboam slept with his fathers, even with the kings of Israel; and Zechariah his son reigned in his place.

In the twenty-seventh year of Jeroboam king of Israel, Azariah son of Amaziah king of Judah began to reign. He was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem. His mother's name was Jecoliah of Jerusalem. He did that which was right in **Yahuah's** eyes, according to all that his father Amaziah had done. However the high places were not taken away. The people still sacrificed and burned incense in the high places. **Yahuah** struck 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, judging the people of the land. Now the rest of the acts of Azariah, and all that he did, aren't they written in the book of the chronicles of the kings of Judah? Azariah slept with his fathers; and they buried him with his fathers in David's city: and Jotham his son reigned in his place.

In the thirty-eighth year of Azariah king of Judah, Zechariah the son of Jeroboam reigned over Israel in Samaria six months. He did that which was evil in **Yahuah's** sight, as his fathers had done. He didn't depart from the sins of Jeroboam the son of Nebat, with which he made Israel to sin. Shallum the son of Jabesh conspired against him, and struck him before the people, and killed him, and reigned in his place. Now the rest of the acts of Zechariah, behold, they are written in the book of the chronicles of the kings of Israel. This was **Yahuah's** word which he spoke to Jehu, saying, "Your sons to the fourth generation shall sit on the throne of Israel." So it came to pass.

Shallum the son of Jabesh began to reign in the thirty-ninth year of Uzziah king of Judah, and he reigned for a month in Samaria. Menahem the son of Gadi went up from Tirzah, came to Samaria, struck Shallum the son of Jabesh in Samaria, killed him, and reigned in his place. Now the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel.

Then Menahem attacked Tiphseh, and all who were in it, and its border areas, from Tirzah. He attacked it because they didn't open their gates to him, and he ripped up all their women who were with child. In the thirty ninth year of Azariah king of Judah, Menahem the son of Gadi began to reign over Israel for ten years in Samaria. He did that which was evil in **Yahuah's** sight. He didn't depart all his days from the sins of Jeroboam the son of Nebat, with which he made Israel to sin. Pul the king of Assyria came against the land, and Menahem gave Pul one thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. Menahem exacted the money from Israel, even from all the mighty men of wealth, from each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and didn't stay there in the land. Now the rest of the acts of Menahem, and all that he did, aren't they written in the book of the chronicles of the kings of Israel? Menahem slept with his fathers, and Pekahiah his son reigned in his place.

In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria for two years. He did that which was evil in **Yahuah's** sight. He didn't depart from the sins of Jeroboam the son of Nebat, with which he made Israel to sin. Pekah the son of Remaliah, his captain, conspired against him and attacked him in Samaria, in the fortress of the king's house, with Argob and Arieah; and with him were fifty men of the Gileadites. He killed him, and reigned in his place. Now the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

In the fifty-second year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria for twenty years. He did that which was evil in **Yahuah's** sight. He didn't depart from the sins of Jeroboam the son of Nebat, with which he made Israel to sin. In the days of Pekah king of Israel, Tiglath Pileser king of Assyria came and took Ijon, Abel Beth Maacah, Janoah, Kedesh, Hazor, Gilead, and Galilee, all the land of Naphtali; and he carried them captive to Assyria. Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, attacked him, killed him, and reigned in his place, in the twentieth year of Jotham the son of Uzziah. Now the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

In the second year of Pekah the son of Remaliah king of Israel, Jotham the son of Uzziah king of Judah began to reign. He was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name was Jerusha the daughter of Zadok. He did that which was right in **Yahuah's** eyes. He did according to all that his father Uzziah had done. However the high places were not taken away. The people still sacrificed and burned incense in the high places. He built the upper gate of **Yahuah's** house. Now the rest of the acts of Jotham, and all that he did, aren't they written in the book of the chronicles of the kings of Judah? In those days, **Yahuah** began to send Rezin the king of Syria and Pekah the son of Remaliah against Judah. Jotham slept with his fathers, and was buried with his fathers in his father David's city, and Ahaz his son reigned in his place.

In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign. Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. He didn't do that which was right in **Yahuah** his **Elohim's** eyes, like David his father. But he walked in the way of the kings of Israel, yes, and made his son to pass through the fire, according to the abominations of the nations whom **Yahuah** cast out from before the children of Israel. He sacrificed and burned incense in the high places, on the hills, and under every green tree. Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to wage war. They besieged Ahaz, but could not overcome him. At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath; and the Syrians came to Elath, and lived there, to this day. So Ahaz

sent messengers to Tiglath Pileser king of Assyria, saying, "I am your servant and your son. Come up and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who rise up against me." Ahaz took the silver and gold that was found in **Yahuah's** house, and in the treasures of the king's house, and sent it for a present to the king of Assyria. The king of Assyria listened to him; and the king of Assyria went up against Damascus, and took it, and carried its people captive to Kir, and killed Rezin. King Ahaz went to Damascus to meet Tiglath Pileser king of Assyria, and saw the altar that was at Damascus; and king Ahaz sent to Urijah the priest a drawing of the altar and plans to build it. Urijah the priest built an altar. According to all that king Ahaz had sent from Damascus, so Urijah the priest made it for the coming of king Ahaz from Damascus. When the king had come from Damascus, the king saw the altar; and the king came near to the altar, and offered on it. He burned his burnt offering and his meal offering, poured his drink offering, and sprinkled the blood of his peace offerings on the altar. The bronze altar, which was before **Yahuah**, he brought from the front of the house, from between his altar and **Yahuah's** house, and put it on the north side of his altar. King Ahaz commanded Urijah the priest, saying, "On the great altar burn the morning burnt offering, the evening meal offering, the king's burnt offering, his meal offering, with the burnt offering of all the people of the land, their meal offering, and their drink offerings; and 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 inquire by." Urijah the priest did so, according to all that king Ahaz commanded. King Ahaz cut off the panels of the bases, and removed the basin from off them, and took down the sea from off the bronze oxen that were under it, and put it on a pavement of stone. He removed the covered way for the Sabbath that they had built in the house, and the king's entry outside to **Yahuah's** house, because of the king of Assyria. Now the rest of the acts of Ahaz which he did, aren't they written in the book of the chronicles of the kings of Judah? Ahaz slept with his fathers, and was buried with his fathers in David's city, and Hezekiah his son reigned in his place.

In the twelfth year of Ahaz king of Judah, Hoshea the son of Elah began to reign in Samaria over Israel for nine years. He did that which was evil in **Yahuah's** sight, yet not as the kings of Israel who were before him. Shalmaneser king of Assyria came up against him, and Hoshea became his servant, and brought him tribute. The king of Assyria found conspiracy in Hoshea; for he had sent messengers to So king of Egypt, and offered no tribute to the king of Assyria, as he had done year by year. Therefore the king of Assyria seized him, and bound him in prison. Then the king of Assyria came up throughout all the land, went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away to Assyria, and placed them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes. It was so because the children of Israel had sinned against **Yahuah** their **Elohim**, who brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the nations whom **Yahuah** cast out from before the children of Israel, and of the kings of Israel, which they made. The children of Israel secretly did things that were not right against **Yahuah** their **Elohim**; and they built high places for themselves in all their cities, from the tower of the watchmen to the fortified city; and they set up for themselves pillars and Asherah poles on every high hill, and under every green tree; and there they burned incense in all the high places, as the nations whom **Yahuah** carried away before them did; and they did wicked things to provoke **Yahuah** to anger; and they served idols, of which **Yahuah** had said to them, "You shall not do this thing." Yet **Yahuah** 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, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets." Notwithstanding, they would not listen, but hardened their neck, like the neck of their fathers, who didn't believe in **Yahuah** their

Elohim. They rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified to them; and they followed vanity, and became vain, and followed the nations that were around them, concerning whom **Yahuah** had commanded them that they should not do like them. They abandoned all the commandments of **Yahuah** their **Elohim**, and made molten images for themselves, even two calves, and made an Asherah, and worshiped all the army of the sky, and served Baal. They caused their sons and their daughters to pass through the fire, used divination and enchantments, and sold themselves to do that which was evil in **Yahuah's** sight, to provoke him to anger. Therefore **Yahuah** was very angry with Israel, and removed them out of his sight. There was none left but the tribe of Judah only. Also Judah didn't keep the commandments of **Yahuah** their **Elohim**, but walked in the statutes of Israel which they made. **Yahuah** rejected all the offspring of Israel, afflicted them, and delivered them into the hands of raiders, until he had cast them out of his sight. For he tore Israel from David's house; and they made Jeroboam the son of Nebat king; and Jeroboam drove Israel from following **Yahuah**, and made them sin a great sin. The children of Israel walked in all the sins of Jeroboam which he did; they didn't depart from them until **Yahuah** removed Israel out of his sight, as he said by all his servants the prophets. So Israel was carried away out of their own land to Assyria to this day.

The king of Assyria brought men from Babylon, from Cuthah, from Avva, and from Hamath and Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and lived in its cities. So it was, at the beginning of their dwelling there, that they didn't fear **Yahuah**. Therefore **Yahuah** sent lions among them, which killed some of them. Therefore they spoke to the king of Assyria, saying, "The nations which you have carried away and placed in the cities of Samaria don't know the law of the god of the land. Therefore he has sent lions among them, and behold, they kill them, because they don't know the law of the god of the land."

Then the king of Assyria commanded, saying, "Carry there one of the priests whom you brought from there; and let them go and dwell there, and let him teach them the law of the god of the land."

So one of the priests whom they had carried away from Samaria came and lived in Bethel, and taught them how they should fear **Yahuah**. However every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities in which they lived. The men of Babylon made Succoth Benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, and the Avvites made Nibhaz and Tartak; and the Sepharvites burned their children in the fire to Adrammelech and Anammelech, the gods of Sepharvaim. So they feared **Yahuah**, and also made from among themselves priests of the high places for themselves, who sacrificed for them in the houses of the high places. They feared **Yahuah**, and also served their own gods, after the ways of the nations from among whom they had been carried away. To this day they do what they did before. They don't fear **Yahuah**, and they do not follow the statutes, or the ordinances, or the law, or the commandment which **Yahuah** commanded the children of Jacob, whom he named Israel; with whom **Yahuah** had made a covenant, and commanded them, saying, "You shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them; but you shall fear **Yahuah**, who brought you up out of the land of Egypt with great power and with an outstretched arm, and you shall bow yourselves to him, and you shall sacrifice to him. The statutes and the ordinances, and the law and the commandment, which he wrote for you, you shall observe to do forever more. You shall not fear other gods. You shall not forget the covenant that I have made with you. You shall not fear other gods. But you shall fear **Yahuah** your **Elohim**, and he will deliver you out of the hand of all your enemies." However they didn't listen, but they did what they did before. So these nations feared **Yahuah**, and also served their engraved images. Their children did likewise, and

so did their children's children. They do as their fathers did to this day.

Now in the third year of Hoshea son of Elah king of Israel, Hezekiah the son of Ahaz king of Judah began to reign. He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother's name was Abi the daughter of Zechariah. He did that which was right in **Yahuah's** eyes, according to all that David his father had done. He removed the high places, and broke the pillars, and cut down the Asherah. He also broke in pieces the bronze serpent that Moses had made, because in those days the children of Israel burned incense to it; and he called it Nehushtan. He trusted in **Yahuah**, the **Elohim** of Israel; so that after him was no one like him among all the kings of Judah, nor among them that were before him. For he joined with **Yahuah**. He didn't depart from following him, but kept his commandments, which **Yahuah** commanded Moses. **Yahuah** was with him. Wherever he went, he prospered. He rebelled against the king of Assyria, and didn't serve him. He struck the Philistines to Gaza and its borders, from the tower of the watchmen to the fortified city.

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. 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, Samaria was taken. The king of Assyria carried Israel away to Assyria, and put them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes, because they didn't obey **Yahuah** their **Elohim's** voice, but transgressed his covenant, even all that Moses the servant of **Yahuah** commanded, and would not hear it or do it.

Now in the fourteenth year of king Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah, and took them. Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, "I have offended you. Return from me. That which you put on me, I will bear." The king of Assyria appointed to Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. Hezekiah gave him all the silver that was found in **Yahuah's** house, and in the treasures of the king's house. At that time, Hezekiah cut off the gold from the doors of **Yahuah's** temple, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

The king of Assyria sent Tartan and Rabсарis and Rabshakeh from Lachish to king Hezekiah with a great army to Jerusalem. They went up and came to Jerusalem. When they had come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field. When they had called to the king, Eliakim the son of Hilkiyah, who was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder came out to them. Rabshakeh said to them, "Say now to Hezekiah, 'The great king, the king of Assyria, says, "What confidence is this in which you trust? You say (but they are but vain words), 'There is counsel and strength for war.' Now on whom do you trust, that you have rebelled against me? Now, behold, you trust in the staff of this bruised reed, even in Egypt. If a man leans on it, it will go into his hand, and pierce it. So is Pharaoh king of Egypt to all who trust on him. But if you tell me, 'We trust in **Yahuah** our **Elohim**;' isn't that he whose high places and whose altars Hezekiah has taken away, and has said to Judah and to Jerusalem, 'You shall worship before this altar in Jerusalem?' Now therefore, please give pledges to my master the king of Assyria, and I will give you two thousand horses, if you are able on your part to set riders on them. How then can you turn away the face of one captain of the least of my master's servants, and put your trust on Egypt for chariots and for horsemen? Have I now come up without **Yahuah** against this place to destroy it? **Yahuah** said to me, 'Go up against this land, and destroy it.' " " "

Then Eliakim the son of Hilkiyah, Shebna, and Joah, said to Rabshakeh, "Please speak to your

servants in the Syrian language, for we understand it. Don't speak with us in the Jews' language, in the hearing of the people who are on the wall."

But Rabshakeh said to them, "Has my master sent me to your master and to you, to speak these words? Hasn't he sent me to the men who sit on the wall, to eat their own dung, and to drink their own urine with you?" Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and spoke, saying, "Hear the word of the great king, the king of Assyria. The king says, 'Don't let Hezekiah deceive you; for he will not be able to deliver you out of his hand. Don't let Hezekiah make you trust in **Yahuah**, saying, '**Yahuah** will surely deliver us, and this city shall not be given into the hand of the king of Assyria.' Don't listen to Hezekiah.' For the king of Assyria says, 'Make your peace with me, and come out to me; and everyone of you eat from his own vine, and everyone from his own fig tree, and everyone drink water from his own cistern; until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive trees and of honey, that you may live, and not die. Don't listen to Hezekiah, when he persuades you, saying, '**Yahuah** will deliver us.' Has any of the gods of the nations ever delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath, and of Arpad? Where are the gods of Sepharvaim, of Hena, and Ivvah? Have they delivered Samaria out of my hand? Who are they among all the gods of the countries, that have delivered their country out of my hand, that **Yahuah** should deliver Jerusalem out of my hand?' "

But the people stayed quiet, and answered him not a word; for the king's commandment was, "Don't answer him." Then Eliakim the son of Hilkiah, who was over the household, came with Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes torn, and told him Rabshakeh's words.

When king Hezekiah heard it, he tore his clothes, covered himself with sackcloth, and went into **Yahuah**'s house. He sent Eliakim, who was over the household, Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. They said to him, "Hezekiah says, 'Today is a day of trouble, of rebuke, and of rejection; for the children have come to the point of birth, and there is no strength to deliver them. It may be **Yahuah** your **Elohim** will hear all the words of Rabshakeh, whom the king of Assyria his master has sent to defy the living **Elohim**, and will rebuke the words which **Yahuah** your **Elohim** has heard. Therefore lift up your prayer for the remnant that is left.' "

So the servants of king Hezekiah came to Isaiah. Isaiah said to them, "Tell your master this: '**Yahuah** says, "Don't be afraid of the words that you have heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will put a spirit in him, and he will hear news, and will return to his own land. I will cause him to fall by the sword in his own land.'" ' "

So Rabshakeh returned and found the king of Assyria warring against Libnah; for he had heard that he had departed from Lachish. When he heard it said of Tirhakah king of Ethiopia, "Behold, he has come out to fight against you, he sent messengers again to Hezekiah, saying, 'Tell Hezekiah king of Judah this: "Don't let your **Elohim** in whom you trust deceive you, saying, Jerusalem will not be given into the hand of the king of Assyria. Behold, you have heard what the kings of Assyria have done to all lands, by destroying them utterly. Will you be delivered? Have the gods of the nations delivered them, which my fathers have destroyed, Gozan, Haran, Rezeph, and the children of Eden who were in Telassar? Where is the king of Hamath, the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivvah?" ' "

Hezekiah received the letter from the hand of the messengers and read it. Then Hezekiah went up to **Yahuah's** house, and spread it before **Yahuah**. Hezekiah prayed before **Yahuah**, and said, "**Yahuah**, the **Elohim** of Israel, who are enthroned above the cherubim, you are **Elohim**, even you alone, of all the kingdoms of the earth. You have made heaven and earth. Incline your ear, **Yahuah**, and hear. Open your eyes, **Yahuah**, and see. Hear the words of Sennacherib, which he has sent to defy the living **Elohim**. Truly, **Yahuah**, the kings of Assyria have laid waste the nations and their lands, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone. Therefore they have destroyed them. Now therefore, **Yahuah** our **Elohim**, save us, I beg you, out of his hand, that all the kingdoms of the earth may know that you, **Yahuah**, are **Elohim** alone."

Then Isaiah the son of Amoz sent to Hezekiah, saying, "**Yahuah**, the **Elohim** of Israel, says 'You have prayed to me against Sennacherib king of Assyria, and I have heard you. This is the word that **Yahuah** has spoken concerning him: 'The virgin daughter of Zion has despised you and ridiculed you. The daughter of Jerusalem has shaken her head at you. Whom have you defied and blasphemed? Against whom have you exalted your voice and lifted up your eyes on high? Against the Holy One of Israel! By your messengers, you have defied **Yahuah**, and have said, "With the multitude of my chariots, I have come up to the height of the mountains, to the innermost parts of Lebanon, and I will cut down its tall cedars and its choice cypress trees; and I will enter into his farthest lodging place, the forest of his fruitful field. I have dug and drunk strange waters, and I will dry up all the rivers of Egypt with the sole of my feet." Haven't you heard how I have done it long ago, and formed it of ancient times? Now I have brought it to pass, that it should be yours to lay waste fortified cities into ruinous heaps. Therefore their inhabitants had little power. They were dismayed and confounded. They were like the grass of the field, and like the green herb, like the grass on the housetops, and like grain blasted before it has grown up. But I know your sitting down, your going out, your coming in, and your raging against me. Because of your raging against me, and because your arrogance has come up into my ears, therefore I will put my hook in your nose, and my bridle in your lips, and I will turn you back by the way by which you came.'

"This will be the sign to you: This year, you will eat that which grows of itself, and in the second year that which springs from that; and in the third year sow, and reap, and plant vineyards, and eat its fruit. The remnant that has escaped of the house of Judah will again take root downward, and bear fruit upward. For out of Jerusalem a remnant will go out, and out of Mount Zion those who shall escape. **Yahuah's** zeal will perform this.

"Therefore **Yahuah** says concerning the king of Assyria, 'He will not come to this city, nor shoot an arrow there. He will not come before it with shield, nor cast up a mound against it. He will return the same way that he came, and he will not come to this city,' says **Yahuah**. 'For I will defend this city to save it, for my own sake, and for my servant David's sake.' "

That night, **Yahuah's** angel went out, and struck one hundred eighty-five thousand in the camp of the Assyrians. When men arose early in the morning, behold, these were all dead bodies. So Sennacherib king of Assyria departed, and went and returned, and lived at Nineveh. As he was worshiping in the house of Nisroch his god, Adrammelech and Sharezer struck him with the sword; and they escaped into the land of Ararat. Esar Haddon his son reigned in his place.

In those days Hezekiah was sick and dying. Isaiah the prophet the son of Amoz came to him, and said to him, "**Yahuah** says, 'Set your house in order; for you will die, and not live.' "

Then he turned his face to the wall, and prayed to **Yahuah**, saying, "Remember now, **Yahuah**, I beg you, how I have walked before you in truth and with a perfect heart, and have done that which is good in your sight." And Hezekiah wept bitterly.

Before Isaiah had gone out into the middle part of the city, **Yahuah**'s word came to him, saying, "Turn back, and tell Hezekiah the prince of my people, '**Yahuah**, the **Elohim** of David your father, says, "I have heard your prayer. I have seen your tears. Behold, I will heal you. On the third day, you will go up to **Yahuah**'s house. I will add to your days fifteen years. I will deliver you and this city out of the hand of the king of Assyria. I will defend this city for my own sake, and for my servant David's sake." ' "

Isaiah said, "Take a cake of figs."

They took and laid it on the boil, and he recovered. Hezekiah said to Isaiah, "What will be the sign that **Yahuah** will heal me, and that I will go up to **Yahuah**'s house the third day?"

Isaiah said, "This will be the sign to you from **Yahuah**, that **Yahuah** will do the thing that he has spoken: should the shadow go forward ten steps, or go back ten steps?"

Hezekiah answered, "It is a light thing for the shadow to go forward ten steps. No, but let the shadow return backward ten steps."

Isaiah the prophet cried to **Yahuah**; and he brought the shadow ten steps backward, by which it had gone down on the sundial of Ahaz.

At that time Berodach Baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah; for he had heard that Hezekiah had been sick. Hezekiah listened to them, and showed them all the storehouse of his precious things, the silver, the gold, the spices, and the precious oil, and the house of his armor, and all that was found in his treasures. There was nothing in his house, or in all his dominion, that Hezekiah didn't show them.

Then Isaiah the prophet came to king Hezekiah, and said to him, "What did these men say? From where did they come to you?"

Hezekiah said, "They have come from a far country, even from Babylon."

He said, "What have they seen in your house?"

Hezekiah answered, "They have seen all that is in my house. There is nothing among my treasures that I have not shown them."

Isaiah said to Hezekiah, "Hear **Yahuah**'s word. 'Behold, the days come that all that is in your house, and that which your fathers have laid up in store to this day, will be carried to Babylon. Nothing will be left,' says **Yahuah**. 'They will take away some of your sons who will issue from you, whom you will father; and they will be eunuchs in the palace of the king of Babylon.' "

Then Hezekiah said to Isaiah, "**Yahuah**'s word which you have spoken is good." He said moreover, "Isn't it so, if peace and truth will be in my days?"

Now the rest of the acts of Hezekiah, and all his might, and how he made the pool, and the conduit, and brought water into the city, aren't they written in the book of the chronicles of the kings of Judah? Hezekiah slept with his fathers, and Manasseh his son reigned in his place.

Manasseh was twelve years old when he began to reign, and he reigned fifty-five years in

Jerusalem. His mother's name was Hephzibah. He did that which was evil in **Yahuah's** sight, after the abominations of the nations whom **Yahuah** cast out before the children of Israel. For he built again the high places which Hezekiah his father had destroyed; and he raised up altars for Baal, and made an Asherah, as Ahab king of Israel did, and worshiped all the army of the sky, and served them. He built altars in **Yahuah's** house, of which **Yahuah** said, "I will put my name in Jerusalem." He built altars for all the army of the sky in the two courts of **Yahuah's** house. He made his son to pass through the fire, practiced sorcery, used enchantments, and dealt with those who had familiar spirits, and with wizards. He did much evil in **Yahuah's** sight, to provoke him to anger. He set the engraved image of Asherah that he had made in the house of which **Yahuah** said to David and to Solomon his son, "In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name forever; I will not cause the feet of Israel to wander any more out of the land which I gave their fathers, if only they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them." But they didn't listen, and Manasseh seduced them to do that which is evil more than the nations did whom **Yahuah** destroyed before the children of Israel. **Yahuah** spoke by his servants the prophets, saying, "Because Manasseh king of Judah has done these abominations, and has done wickedly above all that the Amorites did, who were before him, and has also made Judah to sin with his idols; therefore **Yahuah** the **Elohim** of Israel says, 'Behold, I bring such evil on Jerusalem and Judah that whoever hears of it, both his ears will tingle. I will stretch over Jerusalem the line of Samaria, and the plummet of Ahab's house; and I will wipe Jerusalem as a man wipes a dish, wiping it and turning it upside down. I will cast off the remnant of my inheritance, and deliver them into the hands of their enemies. They will become a prey and a plunder to all their enemies, because they have done that which is evil in my sight, and have provoked me to anger, since the day their fathers came out of Egypt, even to this day.' "

Moreover Manasseh shed innocent blood very much, until he had filled Jerusalem from one end to another; in addition to his sin with which he made Judah to sin, in doing that which was evil in **Yahuah's** sight. Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, aren't they written in the book of the chronicles of the kings of Judah? Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza; and Amon his son reigned in his place.

Amon was twenty-two years old when he began to reign; and he reigned two years in Jerusalem. His mother's name was Meshullemeth the daughter of Haruz of Jotbah. He did that which was evil in **Yahuah's** sight, as Manasseh his father did. He walked in all the ways that his father walked in, and served the idols that his father served, and worshiped them; and he abandoned **Yahuah**, the **Elohim** of his fathers, and didn't walk in the way of **Yahuah**. The servants of Amon conspired against him, and put the king to death in his own house. But the people of the land killed all those who had conspired against king Amon; and the people of the land made Josiah his son king in his place. Now the rest of the acts of Amon which he did, aren't they written in the book of the chronicles of the kings of Judah? He was buried in his tomb in the garden of Uzza, and Josiah his son reigned in his place.

Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem. His mother's name was Jedidah the daughter of Adaiah of Bozkath. He did that which was right in **Yahuah's** eyes, and walked in all the way of David his father, and didn't turn away to the right hand or to the left. In the eighteenth year of king Josiah, the king sent Shaphan, the son of Azaliah the son of Meshullam, the scribe, to **Yahuah's** house, saying, "Go up to Hilkiyah the high priest, that he may count the money which is brought into **Yahuah's** house, which the keepers of the threshold have

gathered of the people. Let them deliver it into the hand of the workmen who have the oversight of **Yahuah's** house; and let them give it to the workmen who are in **Yahuah's** house, to repair the damage to the house, to the carpenters, and to the builders, and to the masons, and for buying timber and cut stone to repair the house. However there was no accounting made with them of the money that was delivered into their hand; for they dealt faithfully."

Hilkiah the high priest said to Shaphan the scribe, "I have found the book of the law in **Yahuah's** house." Hilkiah delivered the book to Shaphan, and he read it. Shaphan the scribe came to the king, and brought the king word again, and said, "Your servants have emptied out the money that was found in the house, and have delivered it into the hands of the workmen who have the oversight of **Yahuah's** house." Shaphan the scribe told the king, saying, "Hilkiah the priest has delivered a book to me." Then Shaphan read it before the king.

When the king had heard the words of the book of the law, he tore his clothes. The king commanded Hilkiah the priest, Ahikam the son of Shaphan, Achbor the son of Micaiah, Shaphan the scribe, and Asaiah the king's servant, saying, "Go inquire of **Yahuah** for me, and for the people, and for all Judah, concerning the words of this book that is found; for great is **Yahuah's** wrath that is kindled against us, because our fathers have not listened to the words of this book, to do according to all that which is written concerning us."

So Hilkiah the priest, Ahikam, Achbor, Shaphan, and Asaiah, went to Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe (now she lived in Jerusalem in the second quarter); and they talked with her. She said to them, "**Yahuah** the **Elohim** of Israel says, 'Tell the man who sent you to me, "**Yahuah** says, 'Behold, I will bring evil on this place, and on its inhabitants, even all the words of the book which the king of Judah has read. Because they have forsaken me, and have burned incense to other gods, that they might provoke me to anger with all the work of their hands, therefore my wrath shall be kindled against this place, and it will not be quenched.' " But to the king of Judah, who sent you to inquire of **Yahuah**, tell him, "**Yahuah** the **Elohim** of Israel says, 'Concerning the words which you have heard, because your heart was tender, and you humbled yourself before **Yahuah**, when you heard what I spoke against this place, and against its inhabitants, that they should become a desolation and a curse, and have torn your clothes, and wept before me; I also have heard you,' says **Yahuah**. 'Therefore behold, I will gather you to your fathers, and you will be gathered to your grave in peace. Your eyes will not see all the evil which I will bring on this place.' " " " So they brought this message back to the king.

The king sent, and they gathered to him all the elders of Judah and of Jerusalem. The king went up to **Yahuah's** house, and all the men of Judah and all the inhabitants of Jerusalem with him, with the priests, the prophets, and all the people, both small and great; and he read in their hearing all the words of the book of the covenant which was found in **Yahuah's** house. The king stood by the pillar, and made a covenant before **Yahuah**, to walk after **Yahuah**, and to keep his commandments, his testimonies, and his statutes, with all his heart, and all his soul, to confirm the words of this covenant that were written in this book; and all the people agreed to the covenant. The king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the threshold, to bring out of **Yahuah's** temple all the vessels that were made for Baal, for the Asherah, and for all the army of the sky, and he burned them outside of Jerusalem in the fields of the Kidron, and carried their ashes to Bethel. He got rid of the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places around Jerusalem; those also who burned incense to Baal, to the sun, and to the moon, and to the planets, and to all the army of the sky.

He brought out the Asherah from **Yahuah's** house, outside of Jerusalem, to the brook Kidron, and burned it at the brook Kidron, and beat it to dust, and cast its dust on the graves of the common people. He broke down the houses of the male shrine prostitutes that were in **Yahuah's** house, where the women wove hangings for the Asherah. He 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; and he broke down the high places of the gates that were at the entrance of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city. Nevertheless the priests of the high places didn't come up to **Yahuah's** altar in Jerusalem, but they ate unleavened bread among their brothers. He defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. He took away the horses that the kings of Judah had given to the sun, at the entrance of **Yahuah's** house, by the room of Nathan Melech the officer, who was in the court; and he burned the chariots of the sun with fire. The king broke down the altars that were on the roof of the upper room of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of **Yahuah's** house, and beat them down from there, and cast their dust into the brook Kidron. The king defiled the high places that were before Jerusalem, which were on the right hand of the mountain of corruption, which Solomon the king of Israel had built for Ashtoreth the abomination of the Sidonians, and for Chemosh the abomination of Moab, and for Milcom the abomination of the children of Ammon. He broke in pieces the pillars, cut down the Asherah poles, and filled their places with men's bones. Moreover the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, even that altar and the high place he broke down; and he burned the high place and beat it to dust, and burned the Asherah. As Josiah turned himself, he spied the tombs that were there in the mountain; and he sent, and took the bones out of the tombs, and burned them on the altar, and defiled it, according to **Yahuah's** word which the man of **Elohim** proclaimed, who proclaimed these things. Then he said, "What monument is that which I see?"

The men of the city told him, "It is the tomb of the man of **Elohim**, who came from Judah, and proclaimed these things that you have done against the altar of Bethel."

He said, "Let him be! Let no one move his bones." So they let his bones alone, with the bones of the prophet who came out of Samaria. All the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke **Yahuah** to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel. He killed all the priests of the high places that were there, on the altars, and burned men's bones on them; and he returned to Jerusalem.

The king commanded all the people, saying, "Keep the Passover to **Yahuah** your **Elohim**, as it is written in this book of the covenant." Surely there was not kept such a Passover from the days of the judges who judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; but in the eighteenth year of king Josiah, this Passover was kept to **Yahuah** in Jerusalem. Moreover Josiah removed those who had familiar spirits, the wizards, and the teraphim, and the idols, and all the abominations that were seen in the land of Judah and in Jerusalem, that he might confirm the words of the law which were written in the book that Hilkiah the priest found in **Yahuah's** house. There was no king like him before him, who turned to **Yahuah** with all his heart, and with all his soul, and with all his might, according to all the law of Moses; and there was none like him who arose after him. Notwithstanding, **Yahuah** didn't turn from the fierceness of his great wrath, with which his anger burned against Judah, because of all the provocation with which Manasseh had provoked him. **Yahuah** said, "I will also remove Judah out of my sight, as I have removed Israel, and I will cast off this city which I have chosen, even Jerusalem, and the house of which I said, 'My name shall be

there.' "

Now the rest of the acts of Josiah, and all that he did, aren't they written in the book of the chronicles of the kings of Judah? In his days Pharaoh Necho king of Egypt went up against the king of Assyria to the river Euphrates; and king Josiah went against him; and Pharaoh Necho killed him at Megiddo, when he had seen him. His servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own tomb. The people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's place.

Jehoahaz was twenty-three years old when he began to reign; and he reigned three months in Jerusalem. His mother's name was Hamutal the daughter of Jeremiah of Libnah. He did that which was evil in **Yahuah's** sight, according to all that his fathers had done. Pharaoh Necho put him in bonds at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of one hundred talents of silver, and a talent of gold. Pharaoh Necho made Eliakim the son of Josiah king in the place of Josiah his father, and changed his name to Jehoiakim; but he took Jehoahaz away, and he came to Egypt and died there. Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh. He exacted the silver and the gold of the people of the land, from everyone according to his assessment, to give it to Pharaoh Necho. Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. His mother's name was Zebidah the daughter of Pedaiah of Rumah. He did that which was evil in **Yahuah's** sight, according to all that his fathers had done.

In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years. Then he turned and rebelled against him. **Yahuah** sent against him bands of the Chaldeans, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to **Yahuah's** word, which he spoke by his servants the prophets. Surely at the commandment of **Yahuah** this came on Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did, and also for the innocent blood that he shed; for he filled Jerusalem with innocent blood, and **Yahuah** would not pardon. Now the rest of the acts of Jehoiakim, and all that he did, aren't they written in the book of the chronicles of the kings of Judah? So Jehoiakim slept with his fathers, and Jehoiachin his son reigned in his place.

The king of Egypt didn't come out of his land any more; for the king of Babylon had taken, from the brook of Egypt to the river Euphrates, all that belonged to the king of Egypt.

Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. His mother's name was Nehushta the daughter of Elnathan of Jerusalem. He did that which was evil in **Yahuah's** sight, according to all that his father had done. At that time the servants of Nebuchadnezzar king of Babylon came up to Jerusalem, and the city was besieged. Nebuchadnezzar king of Babylon came to the city while his servants were besieging it, and Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers; and the king of Babylon captured him in the eighth year of his reign. He carried out from there all the treasures of **Yahuah's** house, and the treasures of the king's house, and cut in pieces all the vessels of gold, which Solomon king of Israel had made in **Yahuah's** temple, as **Yahuah** had said. He carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and the smiths. No one remained, except the poorest people of the land. He carried away Jehoiachin to Babylon, with the king's mother, the king's wives, his officers, and the chief men of the land. He carried them into captivity from Jerusalem to Babylon. All the men of might, even seven thousand, and the craftsmen and the smiths one thousand, all of them strong

and fit for war, even them the king of Babylon brought captive to Babylon. The king of Babylon made Mattaniah, Jehoiachin's father's brother, king in his place, and changed his name to Zedekiah. Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem. His mother's name was Hamutal the daughter of Jeremiah of Libnah. He did that which was evil in **Yahuah's** sight, according to all that Jehoiakim had done. For through the anger of **Yahuah**, this happened in Jerusalem and Judah, until he had cast them out from his presence.

Then Zedekiah rebelled against the king of Babylon.

In the ninth year of his reign, in the tenth month, in the tenth day of the month, Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built forts against it around it. So the city was besieged until the eleventh year of king Zedekiah. On the ninth day of the fourth month, the famine was severe in the city, so that there was no bread for the people of the land. Then a breach was made in the city, and all the men of war fled by night by the way of the gate between the two walls, which was by the king's garden (now the Chaldeans were against the city around it); and the king went by the way of the Arabah. But the Chaldean army pursued the king, and overtook him in the plains of Jericho; and all his army was scattered from him. Then they captured the king, and carried him up to the king of Babylon to Riblah; and they passed judgment on him. They killed Zedekiah's sons before his eyes, then put out Zedekiah's eyes, bound him in fetters, and carried him to Babylon.

Now in the fifth month, on the seventh day of the month, which was the nineteenth year of king Nebuchadnezzar, king of Babylon, Nebuzaradan the captain of the guard, a servant of the king of Babylon, came to Jerusalem. He burned **Yahuah's** house, the king's house, and all the houses of Jerusalem, even every great house, he burned with fire. All the army of the Chaldeans, who were with the captain of the guard, broke down the walls around Jerusalem. Nebuzaradan the captain of the guard carried away captive the residue of the people who were left in the city, and those who fell away, who fell to the king of Babylon, and the residue of the multitude. But the captain of the guard left some of the poorest of the land to work the vineyards and fields. The Chaldeans broke up the pillars of bronze that were in **Yahuah's** house and the bases and the bronze sea that were in **Yahuah's** house, and carried the bronze pieces to Babylon. They took away the pots, the shovels, the snuffers, the spoons, and all the vessels of bronze with which they ministered. The captain of the guard took away the fire pans, the basins, that which was of gold, in gold, and that which was of silver, in silver. The two pillars, the one sea, and the bases, which Solomon had made for **Yahuah's** house, the bronze of all these vessels was not weighed. The height of the one pillar was eighteen cubits, and a capital of bronze was on it. The height of the capital was three cubits, with network and pomegranates on the capital around it, all of bronze; and the second pillar with its network was like these.

The captain of the guard took Seraiah the chief priest, Zephaniah the second priest, and the three keepers of the threshold; and out of the city he took an officer who was set over the men of war; and five men of those who saw the king's face, who were found in the city; and the scribe, the captain of the army, who mustered the people of the land; and sixty men of the people of the land, who were found in the city. Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah. The king of Babylon attacked them, and put them to death at Riblah in the land of Hamath. So Judah was carried away captive out of his land. As for the people who were left in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, governor. Now when all the captains of the forces, they and their

men, heard that the king of Babylon had made Gedaliah governor, they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Kareah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of the Maacathite, they and their men. Gedaliah swore to them and to their men, and said to them, "Don't be afraid because of the servants of the Chaldeans. Dwell in the land, and serve the king of Babylon, and it will be well with you."

But in the seventh month, Ishmael the son of Nethaniah, the son of Elishama, of the royal offspring came, and ten men with him, and struck Gedaliah, so that he died, with the Jews and the Chaldeans that were with him at Mizpah. All the people, both small and great, and the captains of the forces, arose, and came to Egypt; for they were afraid of the Chaldeans. In the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month, Evilmerodach king of Babylon, in the year that he began to reign, lifted up the head of Jehoiachin king of Judah out of prison; and he spoke kindly to him, and set his throne above the throne of the kings who were with him in Babylon, and changed his prison garments. Jehoiachin ate bread before him continually all the days of his life; and for his allowance, there was a continual allowance given him from the king, every day a portion, all the days of his life.

1 CHRONICLES

Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Ham, and Japheth. The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. The sons of Gomer: Ashkenaz, Diphath, and Togarmah. The sons of Javan: Elishah, Tarshish, Kittim, and Rodanim. The sons of Ham: Cush, Mizraim, Put, and Canaan. The sons of Cush: Seba, Havilah, Sabta, Raama, Sabteca. The sons of Raamah: Sheba and Dedan. Cush became the father of Nimrod. He began to be a mighty one in the earth. Mizraim became the father of Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim (where the Philistines came from), and Caphtorim. Canaan became the father of Sidon his firstborn, Heth, the Jebusite, and the Amorite, the Girgashite, the Hivite, the Arkite, the Sinite, the Arvadite, the Zemarite, and the Hamathite. The sons of Shem: Elam, Asshur, Arpachshad, Lud, Aram, Uz, Hul, Gether, and Meshech. Arpachshad became the father of Shelah, and Shelah became the father of Eber. To Eber were born two sons: the name of the one was Peleg, for in his days the earth was divided; and his brother's name was Joktan. Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Ebal, Abimael, Sheba, Ophir, Havilah, and Jobab. All these were the sons of Joktan. Shem, Arpachshad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram (also called Abraham). The sons of Abraham: Isaac and Ishmael. These are their generations: the firstborn of Ishmael, Nebaioth; then Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, and Kedemah. These are the sons of Ishmael. The sons of Keturah, Abraham's concubine: she bore Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The sons of Jokshan: Sheba and Dedan. The sons of Midian: Ephah, Ephraim, Hanoch, Abida, and Eldaah. All these were the sons of Keturah. Abraham became the father of Isaac. The sons of Isaac: Esau and Israel. The sons of Esau: Eliphaz, Reuel, Jeush, Jalam, and Korah. The sons of Eliphaz: Teman, Omar, Zephi, Gatam, Kenaz, Timna, and Amalek. The sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. The sons of Seir: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. The sons of Lotan: Hori and Homam; and Timna was Lotan's sister. The sons of Shobal: Alian, Manahath, Ebal, Shephi, and Onam. The sons of Zibeon: Aiah and Anah. The son of Anah: Dishon. The sons of Dishon: Hamran, Eshban, Ithran, and Cheran. The sons of Ezer: Bilhan, Zaavan, and Jaakan. The sons of Dishan: Uz and Aran.

Now these are the kings who reigned in the land of Edom, before any king reigned over the children of Israel: Bela the son of Beor; and the name of his city was Dinhabah. Bela died, and Jobab the son of Zerah of Bozrah reigned in his place. Jobab died, and Husham of the land of the Temanites reigned in his place. Husham died, and Hadad the son of Bedad, who struck Midian in the field of Moab, reigned in his place; and the name of his city was Avith. Hadad died, and Samlah of Masrekah reigned in his place. Samlah died, and Shaul of Rehoboth by the River reigned in his place. Shaul died, and Baal Hanan the son of Achbor reigned in his place. Baal Hanan died, and Hadad reigned in his place; and the name of his city was Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. Then Hadad died. The chiefs of Edom were: chief Timna, chief Aliah, chief Jetheth, chief Oholibamah, chief Elah, chief Pinon, chief Kenaz, chief Teman, chief Mibzar, chief Magdiel, and chief Iram. These are the chiefs of Edom.

These are the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Joseph, Benjamin, Naphtali, Gad, and Asher. The sons of Judah: Er, Onan, and Shelah; which three were born to him of Shua's daughter the Canaanitess. Er, Judah's firstborn, was wicked in **Yahuah's** sight; and he killed him. Tamar his daughter-in-law bore him Perez and Zerah. All the sons of Judah were five. The sons of Perez: Hezron and Hamul. The sons of Zerah: Zimri, Ethan, Heman, Calcol, and Dara; five of them in all. The son of Carmi: Achar, the troubler of Israel, who committed a trespass in the

devoted thing. The son of Ethan: Azariah. The sons also of Hezron, who were born to him: Jerahmeel, Ram, and Chelubai. Ram became the father of Amminadab, and Amminadab became the father of Nahshon, prince of the children of Judah; and Nahshon became the father of Salma, and Salma became the father of Boaz, and Boaz became the father of Obed, and Obed became the father of Jesse; and Jesse became the father of his firstborn Eliab, and Abinadab the second, and Shimea the third, Nethanel the fourth, Raddai the fifth, Ozem the sixth, David the seventh; and their sisters were Zeruiah and Abigail. The sons of Zeruiah: Abishai, Joab, and Asahel, three. Abigail bore Amasa; and the father of Amasa was Jether the Ishmaelite.

Caleb the son of Hezron became the father of children of Azubah his wife, and of Jerioth; and these were her sons: Jeshar, Shobab, and Ardon. Azubah died, and Caleb married Ephrath, who bore him Hur. Hur became the father of Uri, and Uri became the father of Bezalel.

Afterward Hezron went in to the daughter of Machir the father of Gilead, whom he took as wife when he was sixty years old; and she bore him Segub. Segub became the father of Jair, who had twenty-three cities in the land of Gilead. Geshur and Aram took the towns of Jair from them, with Kenath, and its villages, even sixty cities. All these were the sons of Machir the father of Gilead. After Hezron died in Caleb Ephrathah, Abijah Hezron's wife bore him Ashhur the father of Tekoa. The sons of Jerahmeel the firstborn of Hezron were Ram the firstborn, Bunah, Oren, Ozem, and Ahijah. Jerahmeel had another wife, whose name was Atarah. She was the mother of Onam. The sons of Ram the firstborn of Jerahmeel were Maaz, Jamin, and Eker. The sons of Onam were Shammai and Jada. The sons of Shammai: Nadab and Abishur. The name of the wife of Abishur was Abihail; and she bore him Ahban and Molid. The sons of Nadab: Seled and Appaim; but Seled died without children. The son of Appaim: Ishi. The son of Ishi: Sheshan. The son of Sheshan: Ahlai. The sons of Jada the brother of Shammai: Jether and Jonathan; and Jether died without children. The sons of Jonathan: Peleth and Zaza. These were the sons of Jerahmeel. Now Sheshan had no sons, but daughters. Sheshan had a servant, an Egyptian, whose name was Jarha. Sheshan gave his daughter to Jarha his servant as wife; and she bore him Attai. Attai became the father of Nathan, and Nathan became the father of Zabad, and Zabad became the father of Ephlal, and Ephlal became the father of Obed, and Obed became the father of Jehu, and Jehu became the father of Azariah, and Azariah became the father of Helez, and Helez became the father of Eleasah, and Eleasah became the father of Sismai, and Sismai became the father of Shallum, and Shallum became the father of Jekamiah, and Jekamiah became the father of Elishama. The sons of Caleb the brother of Jerahmeel were Mesha his firstborn, who was the father of Ziph; and the sons of Mareshah the father of Hebron. The sons of Hebron: Korah, Tappuah, Rekem, and Shema. Shema became the father of Raham, the father of Jorkeam; and Rekem became the father of Shammai. The son of Shammai was Maon; and Maon was the father of Beth Zur. Ephah, Caleb's concubine, bore Haran, Moza, and Gazez; and Haran became the father of Gazez. The sons of Jahdai: Regem, Jothan, Geshan, Pelet, Ephah, and Shaaph. Maacah, Caleb's concubine, bore Sheber and Tirhanah. She bore also Shaaph the father of Madmannah, Sheva the father of Machbena, and the father of Gibeaz; and the daughter of Caleb was Achsah. These were the sons of Caleb, the son of Hur, the firstborn of Ephrathah: Shobal the father of Kiriath Jearim, Salma the father of Bethlehem, and Hareph the father of Beth Gader. Shobal the father of Kiriath Jearim had sons: Haroeh, half of the Menuhoth. The families of Kiriath Jearim: the Ithrites, the Puthites, the Shumathites, and the Mishraites; from them came the Zorathites and the Eshtaolites. The sons of Salma: Bethlehem, the Netophathites, Atroth Beth Joab, and half of the Manahathites, the Zorites. The families of scribes who lived at Jabez: the Tirathites, the Shimeathites, and the Sucathites. These are the Kenites who came from Hammath, the father of the house of Rechab.

Now these were the sons of David, who were born to him in Hebron: the firstborn, Amnon, of Ahinoam the Jezreelitess; the second, Daniel, of Abigail the Carmelitess; the third, Absalom the son of Maacah the daughter of Talmai king of Geshur; the fourth, Adonijah the son of Haggith; the fifth, Shephatiah of Abital; the sixth, Ithream by Eglah his wife: six were born to him in Hebron; and he reigned there seven years and six months. He reigned thirty-three years in Jerusalem; and these were born to him in Jerusalem: Shimea, Shobab, Nathan, and Solomon, four, of Bathshua the daughter of Ammiel; and Ibhar, Elishama, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada, and Eliphelet, nine. All these were the sons of David, in addition to the sons of the concubines; and Tamar was their sister.

Solomon's son was Rehoboam, Abijah his son, Asa his son, Jehoshaphat his son, Joram his son, Ahaziah his son, Joash his son, Amaziah his son, Azariah his son, Jotham his son, Ahaz his son, Hezekiah his son, Manasseh his son, Amon his son, and Josiah his son. The sons of Josiah: the firstborn Johanan, the second Jehoiakim, the third Zedekiah, and the fourth Shallum. The sons of Jehoiakim: Jeconiah his son, and Zedekiah his son. The sons of Jeconiah, the captive: Shealtiel his son, Malchiram, Pedaiiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah. The sons of Pedaiiah: Zerubbabel and Shimei. The sons of Zerubbabel: Meshullam and Hananiah; and Shelomith was their sister; and Hashubah, Ohel, Berechiah, Hasadiah, and Jushab Hesed, five. The sons of Hananiah: Pelatiah and Jeshaiah; the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shecaniah. The son of Shecaniah: Shemaiah. The sons of Shemaiah: Hattush, Igal, Bariah, Neariah, and Shaphat, six. The sons of Neariah: Elioenai, Hizkiah, and Azrikam, three. The sons of Elioenai: Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani, seven.

The sons of Judah: Perez, Hezron, Carmi, Hur, and Shobal. Reaiah the son of Shobal became the father of Jahath; and Jahath became the father of Ahumai and Lahad. These are the families of the Zorathites. These were the sons of the father of Etam: Jezreel, Ishma, and Idbash. The name of their sister was Hazzelelponi. Penuel was the father of Gedor and Ezer the father of Hushah. These are the sons of Hur, the firstborn of Ephrathah, the father of Bethlehem. Ashhur the father of Tekoa had two wives, Helah and Naarah. Naarah bore him Ahuzzam, Hephher, Temeni, and Haahashtari. These were the sons of Naarah. The sons of Helah were Zereth, Izhar, and Ethnan. Hakkoz became the father of Anub, Zobebah, and the families of Aharhel the son of Harum.

Jabez was more honorable than his brothers. His mother named him Jabez, saying, "Because I bore him with sorrow."

Jabez called on the **Elohim** of Israel, saying, "Oh that you would bless me indeed, and enlarge my border! May your hand be with me, and may you keep me from evil, that I may not cause pain!"

Elohim granted him that which he requested. Chelub the brother of Shuhah became the father of Mehir, who was the father of Eshton. Eshton became the father of Beth Rapha, Paseah, and Tehinnah the father of Ir Nahash. These are the men of Recah. The sons of Kenaz: Othniel and Seraiah. The sons of Othniel: Hathath. Meonothai became the father of Ophrah: and Seraiah became the father of Joab the father of Ge Harashim; for they were craftsmen. The sons of Caleb the son of Jephunneh: Iru, Elah, and Naam. The son of Elah: Kenaz. The sons of Jehallelel: Ziph, Ziphah, Tiria, and Asarel. The sons of Ezra: Jether, Mered, Ephraim, and Jalon; and she bore Miriam, Shammai, and Ishbah the father of Eshtemoa. His wife the Jewess bore Jered the father of Gedor, Heber the father of Soco, and Jekuthiel the father of Zanoah. These are the sons of Bithiah the daughter of Pharaoh, whom Mered took. The sons of the wife of Hodiah, the sister of Naham, were the father of Keilah the Garmite, and Eshtemoa the Maacathite. The sons of Shimon: Amnon, Rinnah, Ben Hanan, and Tilon. The sons of

Ishi: Zoheth, and Ben Zoheth. The sons of Shelah the son of Judah: Er the father of Lecah, Laadah the father of Mareshah, and the families of the house of those who worked fine linen, of the house of Ashbea; and Jokim, and the men of Cozeba, and Joash, and Saraph, who had dominion in Moab, and Jashubilehem. These records are ancient. These were the potters, and the inhabitants of Netaim and Gederah: they lived there with the king for his work. The sons of Simeon: Nemuel, Jamin, Jarib, Zerah, Shaul; Shallum his son, Mibsam his son, and Mishma his son. The sons of Mishma: Hammuel his son, Zaccur his son, Shimei his son. Shimei had sixteen sons and six daughters; but his brothers didn't have many children, and all their family didn't multiply like the children of Judah. They lived at Beersheba, Moladah, Hazarshual, at Bilhah, at Ezem, at Tolad, at Bethuel, at Hormah, at Ziklag, at Beth Marcaboth, Hazar Susim, at Beth Biri, and at Shaaraim. These were their cities until David's reign. Their villages were Etam, Ain, Rimmon, Tochen, and Ashan, five cities; and all their villages that were around the same cities, to Baal. These were their settlements, and they have their genealogy. Meshobab, Jamlech, Joshah the son of Amaziah, Joel, Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel, Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah, and Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah-- these mentioned by name were princes in their families. Their fathers' houses increased greatly.

They went to the entrance of Gedor, even to the east side of the valley, to seek pasture for their flocks. They found fat pasture and good, and the land was wide, and quiet, and peaceful; for those who lived there before were descended from Ham. These written by name came in the days of Hezekiah king of Judah, and struck their tents. The Meunim who were found there, and they destroyed them utterly to this day, and lived in their place; because there was pasture there for their flocks. Some of them, even of the sons of Simeon, five hundred men, went to Mount Seir, having for their captains Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi. They struck the remnant of the Amalekites who escaped, and have lived there to this day.

The sons of Reuben the firstborn of Israel (for he was the firstborn; but, because he defiled his father's couch, his birthright was given to the sons of Joseph the son of Israel; and the genealogy is not to be listed according to the birthright. For Judah prevailed above his brothers, and from him came the prince; but the birthright was Joseph's)-- the sons of Reuben the firstborn of Israel: Hanoch, Pallu, Hezron, and Carmi. The sons of Joel: Shemaiah his son, Gog his son, Shimei his son, Micah his son, Reaiah his son, Baal his son, and Beerah his son, whom Tilgath Pilneser king of Assyria carried away captive. He was prince of the Reubenites. His brothers by their families, when the genealogy of their generations was listed: the chief, Jeiel, and Zechariah, and Bela the son of Azaz, the son of Shema, the son of Joel, who lived in Aroer, even to Nebo and Baal Meon; and he lived eastward even to the entrance of the wilderness from the river Euphrates, because their livestock were multiplied in the land of Gilead.

In the days of Saul, they made war with the Hagrites, who fell by their hand; and they lived in their tents throughout all the land east of Gilead. The sons of Gad lived beside them, in the land of Bashan to Salecah: Joel the chief, Shapham the second, Janai, and Shaphat in Bashan. Their brothers of their fathers' houses: Michael, Meshullam, Sheba, Jorai, Jacan, Zia, and Eber, seven. These were the sons of Abihail, the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; Ahi the son of Abdiel, the son of Guni, chief of their fathers' houses. They lived in Gilead in Bashan, and in its towns, and in all the pasture lands of Sharon, as far as their borders. All these were listed by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

The sons of Reuben, the Gadites, and the half-tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skillful in war, were forty-four thousand seven hundred sixty, that were able to go out to war. They made war with the Hagrites, with Jetur, and Naphish, and Nodab. They were helped against them, and the Hagrites were delivered into their hand, and all who were with them; for they cried to **Elohim** in the battle, and he answered them, because they put their trust in him. They took away their livestock; of their camels fifty thousand, and of sheep two hundred fifty thousand, and of donkeys two thousand, and of men one hundred thousand. For many fell slain, because the war was of **Elohim**. They lived in their place until the captivity. The children of the half-tribe of Manasseh lived in the land: they increased from Bashan to Baal Hermon, Senir, and Mount Hermon. These were the heads of their fathers' houses: even Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel, mighty men of valor, famous men, heads of their fathers' houses. They trespassed against the **Elohim** of their fathers, and played the prostitute after the gods of the peoples of the land, whom **Elohim** destroyed before them. So the **Elohim** of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath Pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half-tribe of Manasseh, and brought them to Halah, Habor, Hara, and to the river of Gozan, to this day.

The sons of Levi: Gershon, Kohath, and Merari. The sons of Kohath: Amram, Izhar, and Hebron, and Uzziel. The children of Amram: Aaron, Moses, and Miriam. The sons of Aaron: Nadab, Abihu, Eleazar, and Ithamar. Eleazar became the father of Phinehas, Phinehas became the father of Abishua, Abishua became the father of Bukki. Bukki became the father of Uzzi. Uzzi became the father of Zerahiah. Zerahiah became the father of Meraioth. Meraioth became the father of Amariah. Amariah became the father of Ahitub. Ahitub became the father of Zadok. Zadok became the father of Ahimaaz. Ahimaaz became the father of Azariah. Azariah became the father of Johanan. Johanan became the father of Azariah, who executed the priest's office in the house that Solomon built in Jerusalem. Azariah became the father of Amariah. Amariah became the father of Ahitub. Ahitub became the father of Zadok. Zadok became the father of Shallum. Shallum became the father of Hilkiah. Hilkiah became the father of Azariah. Azariah became the father of Seraiah. Seraiah became the father of Jehozadak. Jehozadak went into captivity, when **Yahuah** carried Judah and Jerusalem away by the hand of Nebuchadnezzar.

The sons of Levi: Gershom, Kohath, and Merari. These are the names of the sons of Gershom: Libni and Shimei. The sons of Kohath were Amram, Izhar, Hebron, and Uzziel. The sons of Merari: Mahli and Mushi. These are the families of the Levites according to their fathers' households. Of Gershom: Libni his son, Jahath his son, Zimmah his son, Joah his son, Iddo his son, Zerah his son, and Jeatherai his son. The sons of Kohath: Amminadab his son, Korah his son, Assir his son, Elkanah his son, and Ebiasaph his son, Assir his son, Tahath his son, Uriel his son, Uzziel his son, and Shaul his son. The sons of Elkanah: Amasai and Ahimoth. As for Elkanah, the sons of Elkanah: Zophai his son, Nahath his son, Eliab his son, Jeroham his son, and Elkanah his son. The sons of Samuel: the firstborn, Joel, and the second, Abijah. The sons of Merari: Mahli, Libni his son, Shimei his son, Uzziel his son, Shimea his son, Haggiah his son, Asaiah his son. These are they whom David set over the service of song in **Yahuah's** house, after the ark came to rest there. They ministered with song before the tabernacle of the Tent of Meeting, until Solomon had built **Yahuah's** house in Jerusalem. They performed the duties of their office according to their order. These are those who served, and their sons. Of the sons of the Kohathites: Heman the singer, the son of Joel, the son of Samuel, the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, the son of Elkanah, the son of Joel, the son of Azariah, the son

of Zephaniah, the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, the son of Izhar, the son of Kohath, the son of Levi, the son of Israel. His brother Asaph, who stood on his right hand, even Asaph the son of Berechiah, the son of Shimea, the son of Michael, the son of Baaseiah, the son of Malchijah, the son of Ethni, the son of Zerah, the son of Adaiah, the son of Ethan, the son of Zimmah, the son of Shimei, the son of Jahath, the son of Gershon, the son of Levi. On the left hand their brothers the sons of Merari: Ethan the son of Kishi, the son of Abdi, the son of Malluch, the son of Hashabiah, the son of Amaziah, the son of Hilkiyah, the son of Amzi, the son of Bani, the son of Shemer, the son of Mahli, the son of Mushi, the son of Merari, the son of Levi. Their brothers the Levites were appointed for all the service of the tabernacle of **Elohim's** house. But Aaron and his sons offered on the altar of burnt offering, and on the altar of incense, for all the work of the most holy place, and to make atonement for Israel, according to all that Moses the servant of **Elohim** had commanded.

These are the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son, Bukki his son, Uzzi his son, Zerahiah his son, Meraioth his son, Amariah his son, Ahitub his son, Zadok his son, and Ahimaaz his son. Now these are their dwelling places according to their encampments in their borders: to the sons of Aaron, of the families of the Kohathites (for theirs was the first lot), to them they gave Hebron in the land of Judah, and its pasture lands around it; but the fields of the city, and its villages, they gave to Caleb the son of Jephunneh. To the sons of Aaron they gave the cities of refuge, Hebron; Libnah also with its pasture lands, Jattir, Eshtemoa with its pasture lands, Hilen with its pasture lands, Debir with its pasture lands, Ashan with its pasture lands, and Beth Shemesh with its pasture lands; and out of the tribe of Benjamin, Geba with its pasture lands, Allemeth with its pasture lands, and Anathoth with its pasture lands. All their cities throughout their families were thirteen cities.

To the rest of the sons of Kohath were given by lot, out of the family of the tribe, out of the half-tribe, the half of Manasseh, ten cities. To the sons of Gershon, according to their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities. To the sons of Merari were given by lot, according to their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. The children of Israel gave to the Levites the cities with their pasture lands. They gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which are mentioned by name. Some of the families of the sons of Kohath had cities of their borders out of the tribe of Ephraim. They gave to them the cities of refuge, Shechem in the hill country of Ephraim with its pasture lands, and Gezer with its pasture lands, Jokmeam with its pasture lands, Beth Horon with its pasture lands, Aijalon with its pasture lands, Gath Rimmon with its pasture lands; and out of the half-tribe of Manasseh, Aner with its pasture lands, and Bileam with its pasture lands, for the rest of the family of the sons of Kohath.

To the sons of Gershon were given, out of the family of the half-tribe of Manasseh, Golan in Bashan with its pasture lands, and Ashtaroth with its pasture lands; and out of the tribe of Issachar, Kedesh with its pasture lands, Daberath with its pasture lands, Ramoth with its pasture lands, and Anem with its pasture lands; and out of the tribe of Asher, Mashal with its pasture lands, Abdon with its pasture lands, Hukok with its pasture lands, and Rehob with its pasture lands; and out of the tribe of Naphtali, Kedesh in Galilee with its pasture lands, Hammon with its pasture lands, and Kiriathaim with its pasture lands.

To the rest of the Levites, the sons of Merari, were given, out of the tribe of Zebulun, Rimmono with its pasture lands, Tabor with its pasture lands; and beyond the Jordan at Jericho, on the east side of the Jordan, were given them, out of the tribe of Reuben, Bezer in the wilderness with its pasture lands, and Jahzah with its pasture lands, Kedemoth with its pasture lands, and Mephaath with its pasture lands; and out of the tribe of Gad, Ramoth in Gilead with its pasture lands, Mahanaim with its pasture lands, Heshbon with its pasture lands, and Jazer with its pasture lands.

Of the sons of Issachar: Tola, and Puah, Jashub, and Shimron, four. The sons of Tola: Uzzi, Rephaiah, Jeriel, Jahmai, Ibsam, and Shemuel, heads of their fathers' houses, of Tola; mighty men of valor in their generations. Their number in the days of David was twenty-two thousand six hundred. The son of Uzzi: Izrahiah. The sons of Izrahiah: Michael, Obadiah, Joel, and Isshiah, five; all of them chief men. With them, by their generations, after their fathers' houses, were bands of the army for war, thirty-six thousand; for they had many wives and sons. Their brothers among all the families of Issachar, mighty men of valor, listed in all by genealogy, were eighty-seven thousand. The sons of Benjamin: Bela, Becher, and Jediael, three. The sons of Bela: Ezbon, Uzzi, Uzziel, Jerimoth, and Iri, five; heads of fathers' houses, mighty men of valor; and they were listed by genealogy twenty-two thousand thirty-four. The sons of Becher: Zemirah, Joash, Eliezer, Eliezer, Omri, Jeremoth, Abijah, Anathoth, and Alemeth. All these were the sons of Becher. They were listed by genealogy, after their generations, heads of their fathers' houses, mighty men of valor, twenty thousand two hundred. The son of Jediael: Bilhan. The sons of Bilhan: Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tarshish, and Ahishahar. All these were sons of Jediael, according to the heads of their fathers' households, mighty men of valor, seventeen thousand two hundred, who were able to go out in the army for war. So were Shuppim, Huppim, the sons of Ir, Hushim, and the sons of Aher.

The sons of Naphtali: Jahziel, Guni, Jezer, Shallum, and the sons of Bilhah. The sons of Manasseh: Asriel, whom his concubine the Aramitess bore. She bore Machir the father of Gilead. Machir took a wife of Huppim and Shuppim, whose sister's name was Maacah. The name of the second was Zelophehad; and Zelophehad had daughters. Maacah the wife of Machir bore a son, and she named him Peresh. The name of his brother was Sheresh; and his sons were Ulam and Rakem. The sons of Ulam: Bedan. These were the sons of Gilead the son of Machir, the son of Manasseh. His sister Hammolecheth bore Ishhod, Abiezer, and Mahlah. The sons of Shemida were Ahian, Shechem, Likhi, and Aniam. The sons of Ephraim: Shuthelah, Bered his son, Tahath his son, Eleadah his son, Tahath his son, Zabad his son, Shuthelah his son, Ezer, and Elead, whom the men of Gath who were born in the land killed, because they came down to take away their livestock. Ephraim their father mourned many days, and his brothers came to comfort him. He went in to his wife, and she conceived, and bore a son, and he named him Beriah, because there was trouble with his house. His daughter was Sheerah, who built Beth Horon the lower and the upper, and Uzzan Sheerah. Rephah was his son, and Resheph, and Telah his son, Tahan his son, Ladan his son, Ammihud his son, Elishama his son, Nun his son, and Joshua his son. Their possessions and settlements were Bethel and its towns, and eastward Naaran, and westward Gezer, with its towns; Shechem also and its towns, to Azzah and its towns; and by the borders of the children of Manasseh, Beth Shean and its towns, Taanach and its towns, Megiddo and its towns, and Dor and its towns. The children of Joseph the son of Israel lived in these. The sons of Asher: Imnah, Ishvah, Ishvi, and Beriah. Serah was their sister. The sons of Beriah: Heber and Malchiel, who was the father of Birzaith. Heber became the father of Japhlet, Shomer, Hotham, and Shua their sister. The sons of Japhlet: Pasach, Bimhal, and Ashvath. These are the children of Japhlet. The sons of Shemer: Ahi, Rohgah, Jehubbah, and Aram. The sons of Helem his brother: Zophah, Imna, Shelesh, and Amal. The sons of Zophah: Suah, Harnepher, Shual, Beri, Imrah,

Bezer, Hod, Shamma, Shilshah, Ithran, and Beera. The sons of Jether: Jephunneh, Pispah, and Ara. The sons of Ulla: Arah, Hanniel, and Rizia. All these were the children of Asher, heads of the fathers' houses, choice and mighty men of valor, chief of the princes. The number of them listed by genealogy for service in war was twenty-six thousand men.

Benjamin became the father of Bela his firstborn, Ashbel the second, Aharah the third, Nohah the fourth, and Rapha the fifth. Bela had sons: Addar, Gera, Abihud, Abishua, Naaman, Ahoah, Gera, Shephuphan, and Hiram. These are the sons of Ehud. These are the heads of fathers' households of the inhabitants of Geba, who were carried captive to Manahath: Naaman, Ahijah, and Gera, who carried them captive; and he became the father of Uzza and Ahihud.

Shaharaim became the father of children in the field of Moab, after he had sent them away. Hushim and Baara were his wives. By Hodesh his wife, he became the father of Jobab, Zibia, Mesha, Malcam, Jeuz, Shachia, and Mirmah. These were his sons, heads of fathers' households. By Hushim, he became the father of Abitub and Elpaal. The sons of Elpaal: Eber, Misham, and Shemed, who built Ono and Lod, with its towns; and Beriah, and Shema, who were heads of fathers' households of the inhabitants of Aijalon, who put to flight the inhabitants of Gath; and Ahio, Shashak, Jeremoth, Zebadiah, Arad, Eder, Michael, Ishpah, Joha, the sons of Beriah, Zebadiah, Meshullam, Hizki, Heber, Ishmerai, Izliah, Jobab, the sons of Elpaal, Jakim, Zichri, Zabdi, Elienai, Zillethai, Eliel, Adaiah, Beraiah, Shimrath, the sons of Shimei, Ishpan, Eber, Eliel, Abdon, Zichri, Hanan, Hananiah, Elam, Anthothijah, Iphdeiah, Penuel, the sons of Shashak, Shamsheirai, Shehariah, Athaliah, Jaarashiah, Elijah, Zichri, and the sons of Jeroham. These were heads of fathers' households throughout their generations, chief men. These lived in Jerusalem. The father of Gibeon, whose wife's name was Maacah, lived in Gibeon, with his firstborn son Abdon, Zur, Kish, Baal, Nadab, Gedor, Ahio, and Zechar. Mikloth became the father of Shimeah. They also lived with their brothers in Jerusalem, near their brothers. Ner became the father of Kish. Kish became the father of Saul. Saul became the father of Jonathan, Malchishua, Abinadab, and Eshbaal. The son of Jonathan was Merib Baal. Merib Baal became the father of Micah. The sons of Micah: Pithon, Melech, Tarea, and Ahaz. Ahaz became the father of Jehoaddah. Jehoaddah became the father of Alemeth, Azmaveth, and Zimri. Zimri became the father of Moza. Moza became the father of Binea. Raphah was his son, Eleasah his son, and Azel his son. Azel had six sons, whose names are these: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. All these were the sons of Azel. The sons of Eshek his brother: Ulam his firstborn, Jeush the second, and Eliphelet the third. The sons of Ulam were mighty men of valor, archers, and had many sons, and sons' sons, one hundred fifty. All these were of the sons of Benjamin.

So all Israel were listed by genealogies; and behold, they are written in the book of the kings of Israel. Judah was carried away captive to Babylon for their disobedience. Now the first inhabitants who lived in their possessions in their cities were Israel, the priests, the Levites, and the temple servants. In Jerusalem lived of the children of Judah, of the children of Benjamin, and of the children of Ephraim and Manasseh: Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Perez the son of Judah. Of the Shilonites: Asaiah the firstborn, and his sons. Of the sons of Zerah: Jeuel and their brothers, six hundred ninety. Of the sons of Benjamin: Sallu the son of Meshullam, the son of Hodaviah, the son of Hassenuah, and Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah; and their brothers, according to their generations, nine hundred fifty-six. All these men were heads of fathers' households by their fathers' houses.

Of the priests: Jedaiah, Jehoiarib, Jachin, and Azariah the son of Hilkiah, the son of Meshullam, the

son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of **Elohim's** house; and Adaiah the son of Jeroham, the son of Pashhur, the son of Malchijah, and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; and their brothers, heads of their fathers' houses, one thousand seven hundred sixty; very able men for the work of the service of **Elohim's** house.

Of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; and Bakbakkar, Heresh, Galal, and Mattaniah the son of Mica, the son of Zichri, the son of Asaph, and Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, who lived in the villages of the Netophathites.

The gatekeepers: Shallum, Akkub, Talmon, Ahiman, and their brothers (Shallum was the chief), who previously served in the king's gate eastward. They were the gatekeepers for the camp of the children of Levi. Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brothers, of his father's house, the Korahites, were over the work of the service, keepers of the thresholds of the tent. Their fathers had been over **Yahuah's** camp, keepers of the entry. Phinehas the son of Eleazar was ruler over them in time past, and **Yahuah** was with him. Zechariah the son of Meshelemiah was gatekeeper of the door of the Tent of Meeting. All these who were chosen to be gatekeepers in the thresholds were two hundred twelve. These were listed by genealogy in their villages, whom David and Samuel the seer ordained in their office of trust. So they and their children had the oversight of the gates of **Yahuah's** house, even the house of the tent, as guards. On the four sides were the gatekeepers, toward the east, west, north, and south. Their brothers, in their villages, were to come in every seven days from time to time to be with them: for the four chief gatekeepers, who were Levites, were in an office of trust, and were over the rooms and over the treasuries in **Elohim's** house. They stayed around **Elohim's** house, because that duty was on them; and to their duty was its opening morning by morning. Certain of them were in charge of the vessels of service; for these were brought in by count, and these were taken out by count. Some of them also were appointed over the furniture, and over all the vessels of the sanctuary, over the fine flour, the wine, the oil, the frankincense, and the spices.

Some of the sons of the priests prepared the mixing of the spices. Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the office of trust over the things that were baked in pans. Some of their brothers, of the sons of the Kohathites, were over the show bread, to prepare it every Sabbath. These are the singers, heads of fathers' households of the Levites, who lived in the rooms and were free from other service; for they were employed in their work day and night. These were heads of fathers' households of the Levites, throughout their generations, chief men. These lived at Jerusalem. Jeiel the father of Gibeon, whose wife's name was Maacah, lived in Gibeon with his firstborn son Abdon, Zur, Kish, Baal, Ner, Nadab, Gedor, Ahio, Zechariah, and Mikloth. Mikloth became the father of Shimeam. They also lived with their brothers in Jerusalem, near their brothers. Ner became the father of Kish. Kish became the father of Saul. Saul became the father of Jonathan, Malchishua, Abinadab, and Eshbaal. The son of Jonathan was Merib Baal. Merib Baal became the father of Micah. The sons of Micah: Pithon, Melech, Tahrea, and Ahaz. Ahaz became the father of Jarah. Jarah became the father of Alemeth, Azmaveth, and Zimri. Zimri became the father of Moza. Moza became the father of Binea; and Rephaiah his son, Eleasah his son, and Azel his son. Azel had six sons, whose names are these: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. These were the sons of Azel.

Now the Philistines fought against Israel, and the men of Israel fled from before the Philistines,

and fell down slain on Mount Gilboa. The Philistines followed hard after Saul and after his sons; and the Philistines killed Jonathan, Abinadab, and Malchishua, the sons of Saul. The battle went hard against Saul, and the archers overtook him; and he was distressed by reason of the archers. Then Saul said to his armor bearer, "Draw your sword, and thrust me through with it, lest these uncircumcised come and abuse me."

But his armor bearer would not; for he was terrified. Therefore Saul took his sword, and fell on it. When his armor bearer saw that Saul was dead, he likewise fell on his sword, and died. So Saul died with his three sons; and all his house died together. When all the men of Israel who were in the valley saw that they fled, and that Saul and his sons were dead, they abandoned their cities, and fled; and the Philistines came and lived in them.

On the next day, when the Philistines came to strip the slain, they found Saul and his sons fallen on Mount Gilboa. They stripped him, and took his head and his armor, and sent into the land of the Philistines all around, to carry the news to their idols, and to the people. They put his armor in the house of their gods, and fastened his head in the house of Dagon. When all Jabesh Gilead heard all that the Philistines had done to Saul, all the valiant men arose, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days. So Saul died for his trespass which he committed against **Yahuah**, because of **Yahuah's** word, which he didn't keep; and also because he asked counsel of one who had a familiar spirit, to inquire, and didn't inquire of **Yahuah**. Therefore he killed him, and turned the kingdom over to David the son of Jesse.

Then all Israel gathered themselves to David to Hebron, saying, "Behold, we are your bone and your flesh. In times past, even when Saul was king, it was you who led out and brought in Israel. **Yahuah** your **Elohim** said to you, 'You shall be shepherd of my people Israel, and you shall be prince over my people Israel.' "

So all the elders of Israel came to the king to Hebron; and David made a covenant with them in Hebron before **Yahuah**; and they anointed David king over Israel, according to **Yahuah's** word by Samuel. David and all Israel went to Jerusalem (also called Jebus); and the Jebusites, the inhabitants of the land, were there. The inhabitants of Jebus said to David, "You will not come in here." Nevertheless David took the stronghold of Zion. The same is David's city. David said, "Whoever strikes the Jebusites first shall be chief and captain." Joab the son of Zeruiah went up first, and was made chief. David lived in the stronghold; therefore they called it David's city. He built the city all around, from Millo even around; and Joab repaired the rest of the city. David grew greater and greater; for **Yahuah** of Armies was with him. Now these are the chief of the mighty men whom David had, who showed themselves strong with him in his kingdom, together with all Israel, to make him king, according to **Yahuah's** word concerning Israel.

This is the number of the mighty men whom David had: Jashobeam, the son of a Hachmonite, the chief of the thirty; he lifted up his spear against three hundred and killed them at one time. After him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighty men. He was with David at Pasdammim, and there the Philistines were gathered together to battle, where there was a plot of ground full of barley; and the people fled from before the Philistines. They stood in the middle of the plot, defended it, and killed the Philistines; and **Yahuah** saved them by a great victory. Three of the thirty chief men went down to the rock to David, into the cave of Adullam; and the army of the Philistines were encamped in the valley of Rephaim. David was then in the stronghold, and the garrison of the Philistines was in Bethlehem at that time. David longed, and said, "Oh that one would

give me water to drink from the well of Bethlehem, which is by the gate!"

The three broke through the army of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David; but David would not drink any of it, but poured it out to **Yahuah**, and said, "My **Elohim** forbid me, that I should do this! Shall I drink the blood of these men who have put their lives in jeopardy?" For they risked their lives to bring it. Therefore he would not drink it. The three mighty men did these things.

Abishai, the brother of Joab, he was chief of the three; for he lifted up his spear against three hundred and killed them, and had a name among the three. Of the three, he was more honorable than the two, and was made their captain; however he wasn't included in the three. Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, killed the two sons of Ariel of Moab. He also went down and killed a lion in the middle of a pit on a snowy day. He killed an Egyptian, a man of great stature, five cubits high. In the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, plucked the spear out of the Egyptian's hand, and killed him with his own spear. Benaiah the son of Jehoiada did these things, and had a name among the three mighty men. Behold, he was more honorable than the thirty, but he didn't attain to the three; and David set him over his guard.

The mighty men of the armies also include Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem, Shammoth the Harorite, Helez the Pelonite, Ira the son of Ikkesh the Tekoite, Abiezer the Anathothite, Sibbecai the Hushathite, Ilai the Ahohite, Maharai the Netophathite, Heled the son of Baanah the Netophathite, Ithai the son of Ribai of Gibeah of the children of Benjamin, Benaiah the Pirathonite, Hurai of the brooks of Gaash, Abiel the Arbathite, Azmaveth the Baharumite, Eliahba the Shaalbonite, the sons of Hashem the Gizonite, Jonathan the son of Shagee the Hararite, Ahiam the son of Sacar the Hararite, Eliphaz the son of Ur, Hephher the Mecherathite, Ahijah the Pelonite, Hezro the Carmelite, Naarai the son of Ezbai, Joel the brother of Nathan, Mibhar the son of Hagri, Zelek the Ammonite, Naharai the Berothite, the armor bearer of Joab the son of Zeruiah, Ira the Ithrite, Gareb the Ithrite, Uriah the Hittite, Zabad the son of Ahlai, Adina the son of Shiza the Reubenite, a chief of the Reubenites, and thirty with him, Hanan the son of Maacah, and Joshaphat the Mithnite, Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite, Jediahel the son of Shimri, and Joha his brother, the Tizite, Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite, Eliel, and Obed, and Jaasiel the Mezobaite.

Now these are those who came to David to Ziklag, while he was a fugitive from Saul the son of Kish. They were among the mighty men, his helpers in war. 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 of Saul's relatives of the tribe of Benjamin. The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; Jeziel and Pelet, the sons of Azmaveth; Beracah; Jehu the Anathothite; Ishmaiah the Gibeonite, a mighty man among the thirty and a leader of the thirty; Jeremiah; Jahaziel; Johanan; Jozabad the Gederathite; Eluzai; Jerimoth; Bealiah; Shemariah; Shephatiah the Haruphite; Elkanah, Isshiah Azarel, Joezer, and Jashobeam, the Korahites; and Joelah and Zebadiah, the sons of Jeroham of Gedor. Some Gadites joined David in the stronghold in the wilderness, mighty men of valor, men trained for war, who could handle shield and spear; whose faces were like the faces of lions, and they were as swift as the gazelles on the mountains: Ezer the chief, Obadiah the second, Eliab the third, Mishmannah the fourth, Jeremiah the fifth, Attai the sixth, Eliel the seventh, Johanan the eighth, Elzabad the ninth, Jeremiah the tenth, and Machbannai the eleventh. These of the sons of Gad were captains of the army: he who was least was equal to one hundred, and the greatest to one

thousand. These are those who went over the Jordan in the first month, when it had overflowed all its banks; and they put to flight all who lived in the valleys, both toward the east and toward the west. Some of the children of Benjamin and Judah came to the stronghold to David. David went out to meet them, and answered them, "If you have come peaceably to me to help me, my heart will be united with you; but if you have come to betray me to my adversaries, since there is no wrong in my hands, may the **Elohim** of our fathers see this and rebuke it." Then the Spirit came on Amasai, who was chief of the thirty, and he said, "We are yours, David, and on your side, you son of Jesse. Peace, peace be to you, and peace be to your helpers; for your **Elohim** helps you." Then David received them, and made them captains of the band. Some of Manasseh also joined David, when he came with the Philistines against Saul to battle; but they didn't help them; for the lords of the Philistines sent him away after consultation, saying, "He will desert to his master Saul to the jeopardy of our heads."

As he went to Ziklag, some from Manasseh joined him: Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, and Zillethai, captains of thousands who were of Manasseh. They helped David against the band of rovers; for they were all mighty men of valor, and were captains in the army. For from day to day men came to David to help him, until there was a great army, like **Elohim**'s army.

These are the numbers of the heads of those who were armed for war, who came to David to Hebron, to turn the kingdom of Saul to him, according to **Yahuah**'s word. The children of Judah who bore shield and spear were six thousand eight hundred, armed for war. Of the children of Simeon, mighty men of valor for the war: seven thousand one hundred. Of the children of Levi: four thousand six hundred. Jehoiada was the leader of the household of Aaron; and with him were three thousand seven hundred, and Zadok, a young man mighty of valor, and of his father's house twenty-two captains. Of the children of Benjamin, Saul's relatives: three thousand, for until then, the greatest part of them had kept their allegiance to Saul's house. Of the children of Ephraim: twenty thousand eight hundred, mighty men of valor, famous men in their fathers' houses. Of the half-tribe of Manasseh: eighteen thousand, who were mentioned by name, to come and make David king. Of the children of Issachar, men who had understanding of the times, to know what Israel ought to do, their heads were two hundred; and all their brothers were at their command. Of Zebulun, such as were able to go out in the army, who could set the battle in array, with all kinds of instruments of war: fifty thousand who could command and were not of double heart. Of Naphtali: one thousand captains, and with them with shield and spear thirty-seven thousand. Of the Danites who could set the battle in array: twenty-eight thousand six hundred. Of Asher, such as were able to go out in the army, who could set the battle in array: forty thousand. On the other side of the Jordan, of the Reubenites, the Gadites, and of the half-tribe of Manasseh, with all kinds of instruments of war for the battle: one hundred twenty thousand. All these were men of war, who could order the battle array, and came with a perfect heart to Hebron, to make David king over all Israel; and all the rest also of Israel were of one heart to make David king. They were there with David three days, eating and drinking; for their brothers had supplied provisions for them. Moreover those who were near to them, as far as Issachar, Zebulun, and Naphtali, brought bread on donkeys, on camels, on mules, and on oxen: supplies of flour, cakes of figs, clusters of raisins, wine, oil, cattle, and sheep in abundance; for there was joy in Israel.

David consulted with the captains of thousands and of hundreds, even with every leader. David said to all the assembly of Israel, "If it seems good to you, and if it is of **Yahuah** our **Elohim**, let's send word everywhere to our brothers who are left in all the land of Israel, with whom the priests and Levites are in their cities that have pasture lands, that they may gather themselves to us. Also, let's bring the ark of our **Elohim** back to us again; for we didn't seek it in the days of Saul."

All the assembly said that they would do so; for the thing was right in the eyes of all the people. So David assembled all Israel together, from the Shihor the brook of Egypt even to the entrance of Hamath, to bring **Elohim**'s ark from Kiriath Jearim.

David went up with all Israel to Baalah, that is, to Kiriath Jearim, which belonged to Judah, to bring up from there **Elohim Yahuah**'s ark that sits above the cherubim, that is called by the Name. They carried **Elohim**'s ark on a new cart, and brought it out of Abinadab's house; and Uzza and Ahio drove the cart. David and all Israel played before **Elohim** with all their might, even with songs, with harps, with stringed instruments, with tambourines, with cymbals, and with trumpets. When they came to Chidon's threshing floor, Uzza put out his hand to hold the ark; for the oxen stumbled. **Yahuah**'s anger burned against Uzza, and he struck him, because he put his hand on the ark; and he died there before **Elohim**. David was displeased, because **Yahuah** had broken out against Uzza. He called that place Perez Uzza, to this day. David was afraid of **Elohim** that day, saying, "How can I bring **Elohim**'s ark home to me?" So David didn't move the ark with him into David's city, but carried it aside into Obed-Edom the Gittite's house. **Elohim**'s ark remained with the family of Obed-Edom in his house three months; and **Yahuah** blessed Obed-Edom's house and all that he had.

Hiram king of Tyre sent messengers to David with cedar trees, masons, and carpenters, to build him a house. David perceived that **Yahuah** had established him king over Israel; for his kingdom was exalted on high, for his people Israel's sake. David took more wives at Jerusalem, and David became the father of more sons and daughters. These are the names of the children whom he had in Jerusalem: Shammua, Shobab, Nathan, Solomon, Ibhar, Elishua, Elpelet, Nogah, Nepheg, Japhia, Elishama, Beeliada, and Eliphelet.

When the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David; and David heard of it, and went out against them. Now the Philistines had come and made a raid in the valley of Rephaim. David inquired of **Elohim**, saying, "Shall I go up against the Philistines? Will you deliver them into my hand?"

Yahuah said to him, "Go up; for I will deliver them into your hand."

So they came up to Baal Perazim, and David defeated them there. David said, **Elohim** has broken my enemies by my hand, like waters breaking out. Therefore they called the name of that place Baal Perazim. They left their gods there; and David gave a command, and they were burned with fire.

The Philistines made another raid in the valley. David inquired again of **Elohim**; and **Elohim** said to him, "You shall not go up after them. Turn away from them, and come on them opposite the mulberry trees. When you hear the sound of marching in the tops of the mulberry trees, then go out to battle; for **Elohim** has gone out before you to strike the army of the Philistines."

David did as **Elohim** commanded him; and they attacked the army of the Philistines from Gibeon even to Gezer. The fame of David went out into all lands; and **Yahuah** brought the fear of him on all nations.

David made himself houses in David's city; and he prepared a place for **Elohim**'s ark, and pitched a tent for it. Then David said, "No one ought to carry **Elohim**'s ark but the Levites. For **Yahuah** has chosen them to carry **Elohim**'s ark, and to minister to him forever."

David assembled all Israel at Jerusalem, to bring up **Yahuah**'s ark to its place, which he had prepared for it. David gathered together the sons of Aaron and the Levites: of the sons of Kohath, Uriel the chief, and his brothers one hundred twenty; of the sons of Merari, Asaiah the chief, and his

brothers two hundred twenty; of the sons of Gershon, Joel the chief, and his brothers one hundred thirty; of the sons of Elizaphan, Shemaiah the chief, and his brothers two hundred; of the sons of Hebron, Eliel the chief, and his brothers eighty; of the sons of Uzziel, Amminadab the chief, and his brothers one hundred twelve. David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab, and said to them, "You are the heads of the fathers' households of the Levites. Sanctify yourselves, both you and your brothers, that you may bring the ark of **Yahuah**, the **Elohim** of Israel, up to the place that I have prepared for it. For because you didn't carry it at first, **Yahuah** our **Elohim** broke out in anger against us, because we didn't seek him according to the ordinance."

So the priests and the Levites sanctified themselves to bring up the ark of **Yahuah**, the **Elohim** of Israel. The children of the Levites bore **Elohim**'s ark on their shoulders with its poles, as Moses commanded according to **Yahuah**'s word. David spoke to the chief of the Levites to appoint their brothers as singers with instruments of music, stringed instruments, harps, and cymbals, sounding aloud and lifting up their voices with joy. So the Levites appointed Heman the son of Joel; and of his brothers, Asaph the son of Berechiah; and of the sons of Merari their brothers, Ethan the son of Kushaiah; and with them their brothers of the second rank, Zechariah, Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, Mikneiah, Obed-Edom, and Jeiel, the doorkeepers. So the singers, Heman, Asaph, and Ethan, were given cymbals of bronze to sound aloud; and Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah, with stringed instruments set to Alamothe; and Mattithiah, Eliphelehu, Mikneiah, Obed-Edom, Jeiel, and Azariah, with harps tuned to the eight-stringed lyre, to lead. Chenaniah, chief of the Levites, was over the singing. He taught the singers, because he was skillful. Berechiah and Elkanah were doorkeepers for the ark. Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer, the priests, blew the trumpets before **Elohim**'s ark; and Obed-Edom and Jehiah were doorkeepers for the ark.

So David, the elders of Israel, and the captains over thousands, went to bring the ark of **Yahuah**'s covenant up out of the house of Obed-Edom with joy. When **Elohim** helped the Levites who bore the ark of **Yahuah**'s covenant, they sacrificed seven bulls and seven rams. David was clothed with a robe of fine linen, as were all the Levites who bore the ark, the singers, and Chenaniah the choir master with the singers; and David had an ephod of linen on him. Thus all Israel brought the ark of **Yahuah**'s covenant up with shouting, with sound of the cornet, with trumpets, and with cymbals, sounding aloud with stringed instruments and harps. As the ark of **Yahuah**'s covenant came to David's city, Michal the daughter of Saul looked out at the window, and saw king David dancing and playing; and she despised him in her heart.

They brought in **Elohim**'s ark, and set it in the middle of the tent that David had pitched for it; and they offered burnt offerings and peace offerings before **Elohim**. When David had finished offering the burnt offering and the peace offerings, he blessed the people in **Yahuah**'s name. He gave to everyone of Israel, both man and woman, to everyone a loaf of bread, a portion of meat, and a cake of raisins. He appointed some of the Levites to minister before **Yahuah**'s ark, and to commemorate, to thank, and to praise **Yahuah**, the **Elohim** of Israel: Asaph the chief, and second to him Zechariah, then Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom, and Jeiel, with stringed instruments and with harps; and Asaph with cymbals, sounding aloud; with Benaiah and Jahaziel the priests with trumpets continually, before the ark of the covenant of **Elohim**.

Then on that day David first ordained to give thanks to **Yahuah**, by the hand of Asaph and his brothers.

All the people said, "Amen," and praised **Yahuah**.

So he left Asaph and his brothers there before the ark of **Yahuah**'s covenant, to minister before the ark continually, as every day's work required; and Obed-Edom with their brothers, sixty-eight; Obed-Edom also the son of Jeduthun and Hosah to be doorkeepers; and Zadok the priest, and his brothers the priests, before **Yahuah**'s tabernacle in the high place that was at Gibeon, to offer burnt offerings to **Yahuah** on the altar of burnt offering continually morning and evening, even according to all that is written in **Yahuah**'s law, which he commanded to Israel; and with them Heman and Jeduthun, and the rest who were chosen, who were mentioned by name, to give thanks to **Yahuah**, because his loving kindness endures forever; and with them Heman and Jeduthun with trumpets and cymbals for those that should sound aloud, and with instruments for the songs of **Elohim**; and the sons of Jeduthun to be at the gate. All the people departed, each man to his house; and David returned to bless his house.

When David lived in his house, David said to Nathan the prophet, "Behold, I dwell in a house of cedar, but the ark of **Yahuah**'s covenant is in a tent."

Nathan said to David, "Do all that is in your heart; for **Elohim** is with you."

That same night, the word of **Elohim** came to Nathan, saying, "Go and tell David my servant, '**Yahuah** says, "You shall not build me a house to dwell in; for I have not lived in a house since the day that I brought up Israel to this day, but have gone from tent to tent, and from one tent to another. In all places in which I have walked with all Israel, did I speak a word with any of the judges of Israel, whom I commanded to be shepherd of my people, saying, 'Why have you not built me a house of cedar?' " ' "

"Now therefore, you shall tell my servant David, '**Yahuah** of Armies says, "I took you from the sheep pen, from following the sheep, to be prince over my people Israel. I have been with you wherever you have gone, and have cut off all your enemies from before you. I will make you a name like the name of the great ones who are in the earth. I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more. The children of wickedness will not waste them any more, as at the first, and from the day that I commanded judges to be over my people Israel. I will subdue all your enemies. Moreover I tell you that **Yahuah** will build you a house. It will happen, when your days are fulfilled that you must go to be with your fathers, that I will set up your offspring after you, who will be of your sons; and I will establish his kingdom. He will build me a house, and I will establish his throne forever. I will be his father, and he will be my son. I will not take my loving kindness away from him, as I took it from him that was before you; but I will settle him in my house and in my kingdom forever. His throne will be established forever." ' " According to all these words, and according to all this vision, so Nathan spoke to David.

Then David the king went in, and sat before **Yahuah**; and he said, "Who am I, **Yahuah Elohim**, and what is my house, that you have brought me this far? This was a small thing in your eyes, **Elohim**; but you have spoken of your servant's house for a great while to come, and have respected me according to the standard of a man of high degree, **Yahuah Elohim**. What can David say yet more to you concerning the honor which is done to your servant? For you know your servant. **Yahuah**, for your servant's sake, and according to your own heart, you have done all this greatness, to make known all these great things. **Yahuah**, there is no one like you, neither is there any **Elohim** besides you, according to all that we have heard with our ears. What one nation in the earth is like your people Israel, whom **Elohim** went to redeem to himself for a people, to make you a name by

great and awesome things, in driving out nations from before your people, whom you redeem out of Egypt? For you made your people Israel your own people forever; and you, **Yahuah**, became their **Elohim**. Now, **Yahuah**, let the word that you have spoken concerning your servant, and concerning his house, be established forever, and do as you have spoken. Let your name be established and magnified forever, saying, '**Yahuah** of Armies is the **Elohim** of Israel, even an **Elohim** to Israel. The house of David your servant is established before you.' For you, my **Elohim**, have revealed to your servant that you will build him a house. Therefore your servant has found courage to pray before you. Now, **Yahuah**, you are **Elohim**, and have promised this good thing to your servant. Now it has pleased you to bless the house of your servant, that it may continue forever before you; for you, **Yahuah**, have blessed, and it is blessed forever."

After this, David defeated the Philistines and subdued them, and took Gath and its towns out of the hand of the Philistines. He defeated Moab; and the Moabites became servants to David, and brought tribute. David defeated Hadadezer king of Zobah to Hamath, as he went to establish his dominion by the river Euphrates. David took from him one thousand chariots, seven thousand horsemen, and twenty thousand footmen; and David hamstringed all the chariot horses, but reserved of them enough for one hundred chariots. When the Syrians of Damascus came to help Hadadezer king of Zobah, David struck twenty-two thousand men of the Syrians. Then David put garrisons in Syria of Damascus; and the Syrians became servants to David, and brought tribute. **Yahuah** gave victory to David wherever he went. David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. From Tibhath and from Cun, cities of Hadadezer, David took very much bronze, with which Solomon made the bronze sea, the pillars, and the vessels of bronze.

When Tou king of Hamath heard that David had struck all the army of Hadadezer king of Zobah, he sent Hadoram his son to king David, to greet him, and to bless him, because he had fought against Hadadezer and struck him (for Hadadezer had wars with Tou); and he had with him all kinds of vessels of gold and silver and bronze. King David also dedicated these to **Yahuah**, with the silver and the gold that he carried away from all the nations; from Edom, from Moab, from the children of Ammon, from the Philistines, and from Amalek. Moreover Abishai the son of Zeruiah struck eighteen thousand of the Edomites in the Valley of Salt. He put garrisons in Edom; and all the Edomites became servants to David. **Yahuah** gave victory to David wherever he went.

David reigned over all Israel; and he executed justice and righteousness for all his people. Joab the son of Zeruiah was over the army; Jehoshaphat the son of Ahilud was recorder; Zadok the son of Ahitub, and Abimelech the son of Abiathar, were priests; Shavsha was scribe; and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief officials serving the king.

After this, Nahash the king of the children of Ammon died, and his son reigned in his place. David said, "I will show kindness to Hanun the son of Nahash, because his father showed kindness to me."

So David sent messengers to comfort him concerning his father. David's servants came into the land of the children of Ammon to Hanun, to comfort him. But the princes of the children of Ammon said to Hanun, "Do you think that David honors your father, in that he has sent comforters to you? Haven't his servants come to you to search, to overthrow, and to spy out the land?" So Hanun took David's servants, shaved them, and cut off their garments in the middle at their buttocks, and sent them away. Then some people went and told David how the men were treated. He sent to meet them; for the men were greatly humiliated. The king said, "Stay at Jericho until your beards have grown, and then return."

When the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent one thousand talents of silver to hire chariots and horsemen out of Mesopotamia, out of Aram-maacah, and out of Zobah. So they hired for themselves thirty-two thousand chariots, and the king of Maacah with his people, who came and encamped near Medeba. The children of Ammon gathered themselves together from their cities, and came to battle. When David heard of it, he sent Joab with all the army of the mighty men. The children of Ammon came out, and put the battle in array at the gate of the city; and the kings who had come were by themselves in the field. Now when Joab saw that the battle was set against him before and behind, he chose some of all the choice men of Israel, and put them in array against the Syrians. The rest of the people he committed into the hand of Abishai his brother; and they put themselves in array against the children of Ammon. He said, "If the Syrians are too strong for me, then you are to help me; but if the children of Ammon are too strong for you, then I will help you. Be courageous, and let's be strong for our people and for the cities of our **Elohim**. May **Yahuah** do that which seems good to him."

So Joab and the people who were with him came near to the front of the Syrians to the battle; and they fled before him. When the children of Ammon saw that the Syrians had fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

When the Syrians saw that they were defeated by Israel, they sent messengers, and called out the Syrians who were beyond the River, with Shophach the captain of the army of Hadadezer leading them. David was told that; so he gathered all Israel together, passed over the Jordan, came to them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him. The Syrians fled before Israel; and David killed of the Syrian men seven thousand chariots, and forty thousand footmen, and also killed Shophach the captain of the army. When the servants of Hadadezer saw that they were defeated by Israel, they made peace with David, and served him. The Syrians would not help the children of Ammon any more.

At the time of the return of the year, at the time when kings go out, Joab led out the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David stayed at Jerusalem. Joab struck Rabbah, and overthrew it. David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it. It was set on David's head, and he brought very much plunder out of the city. He brought out the people who were in it, and had them cut with saws, with iron picks, and with axes. David did so to all the cities of the children of Ammon. Then David and all the people returned to Jerusalem.

After this, war arose at Gezer with the Philistines. Then Sibbecai the Hushathite killed Sippai, of the sons of the giant; and they were subdued.

Again there was war with the Philistines; and Elhanan the son of Jair killed Lahmi the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam. There was again war at Gath, where there was a man of great stature, who had twenty-four fingers and toes, six on each hand, and six on each foot; and he also was born to the giant. When he defied Israel, Jonathan the son of Shimea David's brother killed him. These were born to the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

Satan stood up against Israel, and moved David to take a census of Israel. David said to Joab and to the princes of the people, "Go, count Israel from Beersheba even to Dan; and bring me word, that I may know how many there are."

Joab said, "May **Yahuah** make his people a hundred times as many as they are. But, my master the

king, aren't they all my master's servants? Why does my master require this thing? Why will he be a cause of guilt to Israel?"

Nevertheless the king's word prevailed against Joab. Therefore Joab departed, and went throughout all Israel, then came to Jerusalem. Joab gave up the sum of the census of the people to David. All those of Israel were one million one hundred thousand men who drew a sword; and in Judah were four hundred seventy thousand men who drew a sword. But he didn't count Levi and Benjamin among them; for the king's word was abominable to Joab.

Elohim was displeased with this thing; therefore he struck Israel. David said to **Elohim**, "I have sinned greatly, in that I have done this thing. But now put away, I beg you, the iniquity of your servant; for I have done very foolishly."

Yahuah spoke to Gad, David's seer, saying, "Go and speak to David, saying, '**Yahuah** says, "I offer you three things. Choose one of them, that I may do it to you." ' "

So Gad came to David, and said to him, "**Yahuah** says, 'Take your choice: either three years of famine; or three months to be consumed before your foes, while the sword of your enemies overtakes you; or else three days the sword of **Yahuah**, even pestilence in the land, and **Yahuah**'s angel destroying throughout all the borders of Israel. Now therefore consider what answer I shall return to him who sent me.' "

David said to Gad, "I am in distress. Let me fall, I pray, into **Yahuah**'s hand; for his mercies are very great. Don't let me fall into man's hand."

So **Yahuah** sent a pestilence on Israel, and seventy thousand men of Israel fell. **Elohim** sent an angel to Jerusalem to destroy it. As he was about to destroy, **Yahuah** saw, and he relented of the disaster, and said to the destroying angel, "It is enough. Now withdraw your hand." **Yahuah**'s angel was standing by the threshing floor of Ornan the Jebusite. David lifted up his eyes, and saw **Yahuah**'s angel standing between earth and the sky, having a drawn sword in his hand stretched out over Jerusalem.

Then David and the elders, clothed in sackcloth, fell on their faces. David said to **Elohim**, "Isn't it I who commanded the people to be counted? It is even I who have sinned and done very wickedly; but these sheep, what have they done? Please let your hand, O **Yahuah** my **Elohim**, be against me, and against my father's house; but not against your people, that they should be plagued."

Then **Yahuah**'s angel commanded Gad to tell David that David should go up and raise an altar to **Yahuah** on the threshing floor of Ornan the Jebusite. David went up at the saying of Gad, which he spoke in **Yahuah**'s name.

Ornan turned back, and saw the angel; and his four sons who were with him hid themselves. Now Ornan was threshing wheat. As David came to Ornan, Ornan looked and saw David, and went out of the threshing floor, and bowed himself to David with his face to the ground.

Then David said to Ornan, "Give me the place of this threshing floor, that I may build an altar to **Yahuah** on it. You shall sell it to me for the full price, that the plague may be stopped from afflicting the people."

Ornan said to David, "Take it for yourself, and let my master the king do that which is good in his eyes. Behold, I give the oxen for burnt offerings, and the threshing instruments for wood, and the wheat for the meal offering. I give it all."

King David said to Ornan, "No; but I will most certainly buy it for the full price. For I will not take that which is yours for **Yahuah**, nor offer a burnt offering that costs me nothing."

So David gave to Ornan six hundred shekels of gold by weight for the place. David built an altar to **Yahuah** there, and offered burnt offerings and peace offerings, and called on **Yahuah**; and he answered him from the sky by fire on the altar of burnt offering.

Then **Yahuah** commanded the angel, and he put his sword back into its sheath. At that time, when David saw that **Yahuah** had answered him in the threshing floor of Ornan the Jebusite, then he sacrificed there. For **Yahuah's** tabernacle, which Moses made in the wilderness, and the altar of burnt offering, were at that time in the high place at Gibeon. But David couldn't go before it to inquire of **Elohim**; for he was afraid because of the sword of **Yahuah's** angel.

Then David said, "This is the house of **Yahuah Elohim**, and this is the altar of burnt offering for Israel."

David gave orders to gather together the foreigners who were in the land of Israel; and he set masons to cut dressed stones to build **Elohim's** house. David prepared iron in abundance for the nails for the doors of the gates, and for the couplings; and bronze in abundance without weight; and cedar trees without number, for the Sidonians and the people of Tyre brought cedar trees in abundance to David. David said, "Solomon my son is young and tender, and the house that is to be built for **Yahuah** must be exceedingly magnificent, of fame and of glory throughout all countries. I will therefore make preparation for it." So David prepared abundantly before his death. Then he called for Solomon his son, and commanded him to build a house for **Yahuah**, the **Elohim** of Israel. David said to Solomon his son, "As for me, it was in my heart to build a house to the name of **Yahuah** my **Elohim**. But **Yahuah's** word came to me, saying, 'You have shed blood abundantly, and have made great wars. You shall not build a house to my name, because you have shed much blood on the earth in my sight. Behold, a son shall be born to you, who shall be a man of peace. I will give him rest from all his enemies all around; for his name shall be Solomon, and I will give peace and quietness to Israel in his days. He shall build a house for my name; and he will be my son, and I will be his father; and I will establish the throne of his kingdom over Israel forever.' Now, my son, may **Yahuah** be with you and prosper you, and build the house of **Yahuah** your **Elohim**, as he has spoken concerning you. May **Yahuah** give you discretion and understanding, and put you in charge of Israel; that so you may keep the law of **Yahuah** your **Elohim**. Then you will prosper, if you observe to do the statutes and the ordinances which **Yahuah** gave Moses concerning Israel. Be strong and courageous. Don't be afraid, and don't be dismayed. Now, behold, in my affliction I have prepared for **Yahuah's** house one hundred thousand talents of gold, one million talents of silver, and bronze and iron without weight; for it is in abundance. I have also prepared timber and stone; and you may add to them. There are also workmen with you in abundance, cutters and workers of stone and timber, and all kinds of men who are skillful in every kind of work; of the gold, the silver, the bronze, and the iron, there is no number. Arise and be doing, and may **Yahuah** be with you."

David also commanded all the princes of Israel to help Solomon his son, saying, "Isn't **Yahuah** your **Elohim** with you? Hasn't he given you rest on every side? For he has delivered the inhabitants of the land into my hand; and the land is subdued before **Yahuah**, and before his people. Now set your heart and your soul to follow **Yahuah** your **Elohim**. Arise therefore, and build the sanctuary of **Yahuah Elohim**, to bring the ark of **Yahuah's** covenant and the holy vessels of **Elohim** into the house that is to be built for **Yahuah's** name."

Now David was old and full of days; and he made Solomon his son king over Israel. He gathered together all the princes of Israel, with the priests and the Levites. The Levites were counted from thirty years old and upward; and their number by their polls, man by man, was thirty-eight thousand. David said, "Of these, twenty-four thousand were to oversee the work of **Yahuah's** house, six thousand were officers and judges, four thousand were doorkeepers, and four thousand praised **Yahuah** with the instruments which I made for giving praise."

David divided them into divisions according to the sons of Levi: Gershon, Kohath, and Merari.

Of the Gershonites: Ladan and Shimei. The sons of Ladan: Jehiel the chief, Zetham, and Joel, three. The sons of Shimei: Shelomoth, Haziel, and Haran, three. These were the heads of the fathers' households of Ladan. The sons of Shimei: Jahath, Zina, Jeush, and Beriah. These four were the sons of Shimei. Jahath was the chief, and Zizah the second; but Jeush and Beriah didn't have many sons; therefore they became a fathers' house in one reckoning.

The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, four. The sons of Amram: Aaron and Moses; and Aaron was separated, that he should sanctify the most holy things, he and his sons, forever, to burn incense before **Yahuah**, to minister to him, and to bless in his name, forever. But as for Moses the man of **Elohim**, his sons were named among the tribe of Levi. The sons of Moses: Gershom and Eliezer. The sons of Gershom: Shebuel the chief. The sons of Eliezer were: Rehabiah the chief; and Eliezer had no other sons; but the sons of Rehabiah were very many. The sons of Izhar: Shelomith the chief. The sons of Hebron: Jeriah the chief, Amariah the second, Jahaziel the third, and Jekameam the fourth. The sons of Uzziel: Micah the chief, and Isshiah the second. The sons of Merari: Mahli and Mushi. The sons of Mahli: Eleazar and Kish. Eleazar died, and had no sons, but daughters only: and their brothers the sons of Kish took them as wives. The sons of Mushi: Mahli, Eder, and Jeremoth, three.

These were the sons of Levi after their fathers' houses, even the heads of the fathers' houses of those who were counted individually, in the number of names by their polls, who did the work for the service of **Yahuah's** house, from twenty years old and upward. For David said, "**Yahuah**, the **Elohim** of Israel, has given rest to his people; and he dwells in Jerusalem forever. Also the Levites will no longer need to carry the tabernacle and all its vessels for its service." For by the last words of David the sons of Levi were counted, from twenty years old and upward. For their office was to wait on the sons of Aaron for the service of **Yahuah's** house, in the courts, and in the rooms, and in the purifying of all holy things, even the work of the service of **Elohim's** house; for the show bread also, and for the fine flour for a meal offering, whether of unleavened wafers, or of that which is baked in the pan, or of that which is soaked, and for all measurements of quantity and size; and to stand every morning to thank and praise **Yahuah**, and likewise in the evening; and to offer all burnt offerings to **Yahuah**, on the Sabbaths, on the new moons, and on the set feasts, in number according to the ordinance concerning them, continually before **Yahuah**; and that they should keep the duty of the Tent of Meeting, the duty of the holy place, and the duty of the sons of Aaron their brothers, for the service of **Yahuah's** house.

These were the divisions of the sons of Aaron. The sons of Aaron: Nadab, Abihu, Eleazar, and Ithamar. But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office. David with Zadok of the sons of Eleazar and Ahimelech of the sons of Ithamar, divided them according to their ordering in their service. There were more chief men found of the sons of Eleazar than of the sons of Ithamar; and they were divided like this: of the sons of Eleazar there were sixteen, heads of fathers' houses; and of the sons of Ithamar, according to

their fathers' houses, eight. Thus they were divided impartially by drawing lots; for there were princes of the sanctuary, and princes of **Elohim**, both of the sons of Eleazar, and of the sons of Ithamar. Shemaiah the son of Nethanel the scribe, who was of the Levites, wrote them in the presence of the king, the princes, Zadok the priest, Ahimelech the son of Abiathar, and the heads of the fathers' households of the priests and of the Levites; one fathers' house being taken for Eleazar, and one taken for Ithamar. Now the first lot came out to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, the fifth to Malchijah, the sixth to Mijamin, the seventh to Hakkoz, the eighth to Abijah, the ninth to Jeshua, the tenth to Shecaniah, the eleventh to Eliashib, the twelfth to Jakim, the thirteenth to Huppah, the fourteenth to Jeshebeab, the fifteenth to Bilgah, the sixteenth to Immer, the seventeenth to Hezir, the eighteenth to Happizzez, the nineteenth to Pethahiah, the twentieth to Jehezkel, the twenty-first to Jachin, the twenty-second to Gamul, the twenty-third to Delaiah, and the twenty-fourth to Maaziah. This was their ordering in their service, to come into **Yahuah's** house according to the ordinance given to them by Aaron their father, as **Yahuah**, the **Elohim** of Israel, had commanded him.

Of the rest of the sons of Levi: of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah. Of Rehabiah: of the sons of Rehabiah, Isshiah the chief. Of the Izharites, Shelomoth; of the sons of Shelomoth, Jahath. The sons of Hebron: Jeriah, Amariah the second, Jahaziel the third, and Jekameam the fourth. The sons of Uzziel: Micah; of the sons of Micah, Shamir. The brother of Micah: Isshiah; of the sons of Isshiah, Zechariah. The sons of Merari: Mahli and Mushi. The son of Jaaziah: Beno. The sons of Merari: of Jaaziah, Beno, Shoham, Zaccur, and Ibri. Of Mahli: Eleazar, who had no sons. Of Kish, the son of Kish: Jerahmeel. The sons of Mushi: Mahli, Eder, and Jerimoth. These were the sons of the Levites after their fathers' houses. These likewise cast lots even as their brothers the sons of Aaron in the presence of David the king, Zadok, Ahimelech, and the heads of the fathers' households of the priests and of the Levites; the fathers' households of the chief even as those of his younger brother.

Moreover, David and the captains of the army set apart for the service certain of the sons of Asaph, and of Heman, and of Jeduthun, who were to prophesy with harps, with stringed instruments, and with cymbals. The number of those who did the work according to their service was: of the sons of Asaph: Zaccur, Joseph, Nethaniah, and Asharelah. The sons of Asaph were under the hand of Asaph, who prophesied at the order of the king. Of Jeduthun, the sons of Jeduthun: Gedaliah, Zeri, Jeshaiiah, Shimei, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied in giving thanks and praising **Yahuah** with the harp. Of Heman, the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamti-Ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth. All these were the sons of Heman the king's seer in the words of **Elohim**, to lift up the horn. **Elohim** gave to Heman fourteen sons and three daughters. All these were under the hands of their father for song in **Yahuah's** house, with cymbals, stringed instruments, and harps, for the service of **Elohim's** house: Asaph, Jeduthun, and Heman being under the order of the king. The number of them, with their brothers who were instructed in singing to **Yahuah**, even all who were skillful, was two hundred eighty-eight. They cast lots for their offices, all alike, the small as well as the great, the teacher as well as the student.

Now the first lot came out for Asaph to Joseph; the second to Gedaliah, he and his brothers and sons were twelve; the third to Zaccur, his sons and his brothers, twelve; the fourth to Izri, his sons and his brothers, twelve; the fifth to Nethaniah, his sons and his brothers, twelve; the sixth to Bukkiah, his sons and his brothers, twelve; the seventh to Jesharelah, his sons and his brothers, twelve; the eighth to Jeshaiiah, his sons and his brothers, twelve; the ninth to Mattaniah, his sons and

his brothers, twelve; the tenth to Shimei, his sons and his brothers, twelve; the eleventh to Azarel, his sons and his brothers, twelve; the twelfth to Hashabiah, his sons and his brothers, twelve; for the thirteenth, Shubael, his sons and his brothers, twelve; for the fourteenth, Mattithiah, his sons and his brothers, twelve; for the fifteenth to Jeremoth, his sons and his brothers, twelve; for the sixteenth to Hananiah, his sons and his brothers, twelve; for the seventeenth to Joshbekashah, his sons and his brothers, twelve; for the eighteenth to Hanani, his sons and his brothers, twelve; for the nineteenth to Mallothi, his sons and his brothers, twelve; for the twentieth to Eliathah, his sons and his brothers, twelve; for the twenty-first to Hothir, his sons and his brothers, twelve; for the twenty-second to Giddalti, his sons and his brothers, twelve; for the twenty-third to Mahazioth, his sons and his brothers, twelve; for the twenty-fourth to Romamti-Ezer, his sons and his brothers, twelve.

For the divisions of the doorkeepers: of the Korahites, Meshelemiah the son of Kore, of the sons of Asaph. Meshelemiah had sons: Zechariah the firstborn, Jediahel the second, Zebadiah the third, Jathniel the fourth, Elam the fifth, Jehohanan the sixth, and Eliehoenai the seventh. Obed-Edom had sons: Shemaiah the firstborn, Jehozabad the second, Joah the third, Sacar the fourth, Nethanel the fifth, Ammiel the sixth, Issachar the seventh, and Peullethai the eighth; for **Elohim** blessed him. Sons were also born to Shemaiah his son, who ruled over the house of their father; for they were mighty men of valor. The sons of Shemaiah: Othni, Rephael, Obed, and Elzabad, whose brothers were valiant men, Elihu, and Semachiah. All these were of the sons of Obed-Edom: they and their sons and their brothers, able men in strength for the service: sixty-two of Obed-Edom. Meshelemiah had sons and brothers, valiant men, eighteen. Also Hosah, of the children of Merari, had sons: Shimri the chief (for though he was not the firstborn, yet his father made him chief), Hilkiah the second, Tebaliah the third, and Zechariah the fourth. All the sons and brothers of Hosah were thirteen. Of these were the divisions of the doorkeepers, even of the chief men, having offices like their brothers, to minister in **Yahuah's** house. They cast lots, the small as well as the great, according to their fathers' houses, for every gate. The lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counselor, they cast lots; and his lot came out northward. To Obed-Edom southward; and to his sons the storehouse. To Shuppim and Hosah westward, by the gate of Shallecheth, at the causeway that goes up, watchman opposite watchman. Eastward were six Levites, northward four a day, southward four a day, and for the storehouse two and two. For Parbar westward, four at the causeway, and two at Parbar. These were the divisions of the doorkeepers; of the sons of the Korahites, and of the sons of Merari.

Of the Levites, Ahijah was over the treasures of **Elohim's** house and over the treasures of the dedicated things. The sons of Ladan, the sons of the Gershonites belonging to Ladan, the heads of the fathers' households belonging to Ladan the Gershonite: Jehieli. The sons of Jehieli: Zetham, and Joel his brother, over the treasures of **Yahuah's** house. Of the Amramites, of the Izharites, of the Hebronites, of the Uzzielites: and Shebuel the son of Gershom, the son of Moses, was ruler over the treasures. His brothers: of Eliezer, Rehabiah his son, and Jeshaiiah his son, and Joram his son, and Zichri his son, and Shelomoth his son. This Shelomoth and his brothers were over all the treasures of the dedicated things, which David the king, and the heads of the fathers' households, the captains over thousands and hundreds, and the captains of the army, had dedicated. They dedicated some of the plunder won in battles to repair **Yahuah's** house. All that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated, whoever had dedicated anything, it was under the hand of Shelomoth, and of his brothers. Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and judges. Of the Hebronites, Hashabiah and his brothers, men of valor, one thousand seven hundred, had the oversight of Israel

beyond the Jordan westward, for all the business of **Yahuah**, and for the service of the king. Of the Hebronites, Jerijah was the chief, even of the Hebronites, according to their generations by fathers' households. They were sought for in the fortieth year of the reign of David, and mighty men of valor were found among them at Jazer of Gilead. His brothers, men of valor, were two thousand seven hundred, heads of fathers' households, whom king David made overseers over the Reubenites, the Gadites, and the half-tribe of the Manassites, for every matter pertaining to **Elohim**, and for the affairs of the king.

Now the children of Israel after their number, the heads of fathers' households and the captains of thousands and of hundreds, and their officers who served the king, in any matter of the divisions which came in and went out month by month throughout all the months of the year--of every division were twenty-four thousand. Over the first division for the first month was Jashobeam the son of Zabdiel: and in his division were twenty-four thousand. He was of the children of Perez, the chief of all the captains of the army for the first month. Over the division of the second month was Dodai the Ahohite, and his division; and Mikloth the ruler: and in his division were twenty-four thousand. The third captain of the army for the third month was Benaiah, the son of Jehoiada the chief priest. In his division were twenty-four thousand. This is that Benaiah who was the mighty man of the thirty, and over the thirty: and of his division was Ammizabad his son. The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him: and in his division were twenty-four thousand. The fifth captain for the fifth month was Shamhuth the Izrahite: and in his division were twenty-four thousand. The sixth captain for the sixth month was Ira the son of Ikkes the Tekoite: and in his division were twenty-four thousand. The seventh captain for the seventh month was Helez the Pelonite, of the children of Ephraim. In his division were twenty-four thousand. The eighth captain for the eighth month was Sibbecai the Hushathite, of the Zerahites. In his division were twenty-four thousand. The ninth captain for the ninth month was Abiezer the Anathothite, of the Benjamites. In his division were twenty-four thousand. The tenth captain for the tenth month was Maharai the Netophathite, of the Zerahites. In his division were twenty-four thousand. The eleventh captain for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim. In his division were twenty-four thousand. The twelfth captain for the twelfth month was Heldai the Netophathite, of Othniel. In his division were twenty-four thousand. Furthermore over the tribes of Israel: of the Reubenites, Eliezer the son of Zichri was the ruler; of the Simeonites, Shephatiah the son of Maacah; of Levi, Hashabiah the son of Kemuel; of Aaron, Zadok; of Judah, Elihu, one of the brothers of David; of Issachar, Omri the son of Michael; of Zebulun, Ishmaiah the son of Obadiah; of Naphtali, Jeremoth the son of Azriel; of the children of Ephraim, Hoshea the son of Azariah; of the half-tribe of Manasseh, Joel the son of Pedaijah; of the half-tribe of Manasseh in Gilead, Iddo the son of Zechariah; of Benjamin, Jaasiel the son of Abner; of Dan, Azarel the son of Jeroham. These were the captains of the tribes of Israel. But David didn't take the number of them from twenty years old and under, because **Yahuah** had said he would increase Israel like the stars of the sky. Joab the son of Zeruiah began to take a census, but didn't finish; and wrath came on Israel for this. The number wasn't put into the account in the chronicles of king David.

Over the king's treasures was Azmaveth the son of Adiel: and over the treasures in the fields, in the cities, and in the villages, and in the towers, was Jonathan the son of Uzziah; Over those who did the work of the field for tillage of the ground was Ezri the son of Chelub; and over the vineyards was Shimei the Ramathite; and over the increase of the vineyards for the wine cellars was Zabdi the Shiphmite; and over the olive trees and the sycamore trees that were in the lowland was Baal Hanan the Gederite; and over the cellars of oil was Joash; and over the herds that fed in Sharon was Shitrai

the Sharonite; and over the herds that were in the valleys was Shaphat the son of Adlai; and over the camels was Obil the Ishmaelite; and over the donkeys was Jehdeiah the Meronothite; and over the flocks was Jaziz the Hagrite. All these were the rulers of the property which was king David's.

Also Jonathan, David's uncle, was a counselor, a man of understanding, and a scribe. Jehiel the son of Hachmoni was with the king's sons. Ahithophel was the king's counselor. Hushai the Archite was the king's friend. After Ahithophel was Jehoiada the son of Benaiah, and Abiathar. Joab was the captain of the king's army.

David assembled all the princes of Israel, the princes of the tribes, the captains of the companies who served the king by division, the captains of thousands, the captains of hundreds, and the rulers over all the substance and possessions of the king and of his sons, with the officers and the mighty men, even all the mighty men of valor, to Jerusalem. Then David the king stood up on his feet, and said, "Hear me, my brothers, and my people! As for me, it was in my heart to build a house of rest for the ark of **Yahuah's** covenant, and for the footstool of our **Elohim**; and I had prepared for the building. But **Elohim** said to me, 'You shall not build a house for my name, because you are a man of war, and have shed blood.' However **Yahuah**, the **Elohim** of Israel, chose me out of all the house of my father to be king over Israel forever. For he has chosen Judah to be prince; and in the house of Judah, the house of my father; and among the sons of my father he took pleasure in me to make me king over all Israel. Of all my sons (for **Yahuah** has given me many sons), he has chosen Solomon my son to sit on the throne of **Yahuah's** kingdom over Israel. He said to me, 'Solomon, your son, shall build my house and my courts; for I have chosen him to be my son, and I will be his father. I will establish his kingdom forever if he continues to do my commandments and my ordinances, as it is today.'

Now therefore, in the sight of all Israel, **Yahuah's** assembly, and in the audience of our **Elohim**, observe and seek out all the commandments of **Yahuah** your **Elohim**; that you may possess this good land, and leave it for an inheritance to your children after you forever. You, Solomon my son, know the **Elohim** of your father, and serve him with a perfect heart and with a willing mind; for **Yahuah** searches all hearts, and understands all the imaginations of the thoughts. If you seek him, he will be found by you; but if you forsake him, he will cast you off forever. Take heed now; for **Yahuah** has chosen you to build a house for the sanctuary. Be strong, and do it."

Then David gave to Solomon his son the plans for the porch of the temple, for its houses, for its treasuries, for its upper rooms, for its inner rooms, for the place of the mercy seat; and the plans of all that he had by the Spirit, for the courts of **Yahuah's** house, for all the surrounding rooms, for the treasuries of **Elohim's** house, and for the treasuries of the dedicated things; also for the divisions of the priests and the Levites, for all the work of the service of **Yahuah's** house, and for all the vessels of service in **Yahuah's** house; of gold by weight for the gold, for all vessels of every kind of service; for all the vessels of silver by weight, for all vessels of every kind of service; by weight also for the lamp stands of gold, and for its lamps, of gold, by weight for every lamp stand and for its lamps; and for the lamp stands of silver, by weight for every lamp stand and for its lamps, according to the use of every lamp stand; and the gold by weight for the tables of show bread, for every table; and silver for the tables of silver; and the forks, the basins, and the cups, of pure gold; and for the golden bowls by weight for every bowl; and for the silver bowls by weight for every bowl; and for the altar of incense refined gold by weight; and gold for the plans for the chariot, and the cherubim that spread out and cover the ark of **Yahuah's** covenant. "All this", David said, "I have been made to understand in writing from **Yahuah's** hand, even all the works of this pattern."

David said to Solomon his son, "Be strong and courageous, and do it. Don't be afraid, nor be dismayed; for **Yahuah Elohim**, even my **Elohim**, is with you. He will not fail you, nor forsake you, until all the work for the service of **Yahuah's** house is finished. Behold, there are the divisions of the priests and the Levites, for all the service of **Elohim's** house. Every willing man who has skill, for any kind of service, shall be with you in all kinds of work. Also the captains and all the people will be entirely at your command."

David the king said to all the assembly, "Solomon my son, whom alone **Elohim** has chosen, is yet young and tender, and the work is great; for the palace is not for man, but for **Yahuah Elohim**. Now I have prepared with all my might for the house of my **Elohim** the gold for the things of gold, the silver for the things of silver, the bronze for the things of bronze, iron for the things of iron, and wood for the things of wood; also onyx stones, stones to be set, stones for inlaid work, of various colors, all kinds of precious stones, and marble stones in abundance. In addition, because I have set my affection on the house of my **Elohim**, since I have a treasure of my own of gold and silver, I give it to the house of my **Elohim**, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, with which to overlay the walls of the houses; of gold for the things of gold, and of silver for the things of silver, and for all kinds of work to be made by the hands of artisans. Who then offers willingly to consecrate himself today to **Yahuah**?"

Then the princes of the fathers' households, and the princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the king's work, offered willingly; and they gave for the service of **Elohim's** house of gold five thousand talents and ten thousand darics, of silver ten thousand talents, of bronze eighteen thousand talents, and of iron one hundred thousand talents. People with whom precious stones were found gave them to the treasure of **Yahuah's** house, under the hand of Jehiel the Gershonite. Then the people rejoiced, because they offered willingly, because with a perfect heart they offered willingly to **Yahuah**; and David the king also rejoiced with great joy. Therefore David blessed **Yahuah** before all the assembly; and David said, "You are blessed, **Yahuah**, the **Elohim** of Israel our father, forever and ever. Yours, **Yahuah**, is the greatness, the power, the glory, the victory, and the majesty! For all that is in the heavens and in the earth is yours. Yours is the kingdom, **Yahuah**, and you are exalted as head above all. Both riches and honor come from you, and you rule over all! In your hand is power and might! It is in your hand to make great, and to give strength to all! Now therefore, our **Elohim**, we thank you, and praise your glorious name. But who am I, and what is my people, that we should be able to offer so willingly as this? For all things come from you, and we have given you of your own. For we are strangers before you, and foreigners, as all our fathers were. Our days on the earth are as a shadow, and there is no remaining. **Yahuah** our **Elohim**, all this store that we have prepared to build you a house for your holy name comes from your hand, and is all your own. I know also, my **Elohim**, that you try the heart, and have pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things. Now I have seen with joy your people, who are present here, offer willingly to you. **Yahuah**, the **Elohim** of Abraham, of Isaac, and of Israel, our fathers, keep this desire forever in the thoughts of the heart of your people, and prepare their heart for you; and give to Solomon my son a perfect heart, to keep your commandments, your testimonies, and your statutes, and to do all these things, and to build the palace, for which I have made provision."

Then David said to all the assembly, "Now bless **Yahuah** your **Elohim**!"

All the assembly blessed **Yahuah**, the **Elohim** of their fathers, and bowed down their heads and

prostrated themselves before **Yahuah** and the king. They sacrificed sacrifices to **Yahuah**, and offered burnt offerings to **Yahuah**, on the next day after that day, even one thousand bulls, one thousand rams, and one thousand lambs, with their drink offerings and sacrifices in abundance for all Israel, and ate and drank before **Yahuah** on that day with great gladness. They made Solomon the son of David king the second time, and anointed him before **Yahuah** to be prince, and Zadok to be priest.

Then Solomon sat on the throne of **Yahuah** as king instead of David his father, and prospered; and all Israel obeyed him. All the princes, the mighty men, and also all of the sons of king David submitted themselves to Solomon the king. **Yahuah** magnified Solomon exceedingly in the sight of all Israel, and gave to him such royal majesty as had not been on any king before him in Israel. Now David the son of Jesse reigned over all Israel. The time that he reigned over Israel was forty years; he reigned seven years in Hebron, and he reigned thirty-three years in Jerusalem. He died at a good old age, full of days, riches, and honor; and Solomon his son reigned in his place. Now the acts of David the king, first and last, behold, they are written in the history of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the seer, with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

2 CHRONICLES

Solomon the son of David was firmly established in his kingdom, and **Yahuah** his **Elohim** was with him, and made him exceedingly great. Solomon spoke to all Israel, to the captains of thousands and of hundreds, to the judges, and to every prince in all Israel, the heads of the fathers' households. So Solomon, and all the assembly with him, went to the high place that was at Gibeon; for **Elohim**'s Tent of Meeting was there, which **Yahuah**'s servant Moses had made in the wilderness. But David had brought **Elohim**'s ark up from Kiriath Jearim to the place that David had prepared for it; for he had pitched a tent for it at Jerusalem. Moreover the bronze altar that Bezalel the son of Uri, the son of Hur, had made was there before **Yahuah**'s tabernacle; and Solomon and the assembly were seeking counsel there. Solomon went up there to the bronze altar before **Yahuah**, which was at the Tent of Meeting, and offered one thousand burnt offerings on it.

That night, **Elohim** appeared to Solomon and said to him, "Ask for what you want me to give you."

Solomon said to **Elohim**, "You have shown great loving kindness to David my father, and have made me king in his place. Now, **Yahuah Elohim**, let your promise to David my father be established; for you have made me king over a people like the dust of the earth in multitude. Now give me wisdom and knowledge, that I may go out and come in before this people; for who can judge this great people of yours?"

Elohim said to Solomon, "Because this was in your heart, and you have not asked riches, wealth, honor, or the life of those who hate you, nor yet have you asked for long life; but have asked for wisdom and knowledge for yourself, that you may judge my people, over whom I have made you king, therefore wisdom and knowledge is granted to you. I will give you riches, wealth, and honor, such as none of the kings have had who have been before you had, and none after you will have."

So Solomon came from the high place that was at Gibeon, from before the Tent of Meeting, to Jerusalem; and he reigned over Israel.

Solomon gathered chariots and horsemen. He had one thousand four hundred chariots and twelve thousand horsemen that he placed in the chariot cities, and with the king at Jerusalem. The king made silver and gold to be as common as stones in Jerusalem, and he made cedars to be as common as the sycamore trees that are in the lowland. The horses which Solomon had were brought out of Egypt and from Kue. The king's merchants purchased them from Kue. They brought up and brought out of Egypt a chariot for six hundred pieces of silver, and a horse for one hundred fifty. They also exported them to the Hittite kings and the Syrian kings.

Now Solomon decided to build a house for **Yahuah**'s name, and a house for his kingdom. Solomon counted out seventy thousand men to bear burdens, eighty thousand men who were stone cutters in the mountains, and three thousand six hundred to oversee them. Solomon sent to Hiram the king of Tyre, saying, "As you dealt with David my father, and sent him cedars to build him a house in which to dwell, so deal with me. Behold, I am about to build a house for the name of **Yahuah** my **Elohim**, to dedicate it to him, to burn before him incense of sweet spices, for the continual show bread, and for the burnt offerings morning and evening, on the Sabbaths, on the new moons, and on the set feasts of **Yahuah** our **Elohim**. This is an ordinance forever to Israel.

"The house which I am building will be great; for our **Elohim** is greater than all gods. But who is able to build him a house, since heaven and the heaven of heavens can't contain him? Who am I then,

that I should build him a house, except just to burn incense before him?

"Now therefore send me a man skillful to work in gold, in silver, in bronze, in iron, and in purple, crimson, and blue, and who knows how to engrave engravings, to be with the skillful men who are with me in Judah and in Jerusalem, whom David my father provided.

"Send me also cedar trees, cypress trees, and algum trees out of Lebanon; for I know that your servants know how to cut timber in Lebanon. Behold, my servants will be with your servants, even to prepare me timber in abundance; for the house which I am about to build will be great and wonderful. Behold, I will give to your servants, the cutters who cut timber, twenty thousand cors of beaten wheat, twenty thousand baths of barley, twenty thousand baths of wine, and twenty thousand baths of oil."

Then Hiram the king of Tyre answered in writing, which he sent to Solomon, "Because **Yahuah** loves his people, he has made you king over them." Hiram continued, "Blessed be **Yahuah**, the **Elohim** of Israel, who made heaven and earth, who has given to David the king a wise son, endowed with discretion and understanding, who would build a house for **Yahuah**, and a house for his kingdom. Now I have sent a skillful man, endowed with understanding, of Hiram my father's, the son of a woman of the daughters of Dan; and his father was a man of Tyre, skillful to work in gold, in silver, in bronze, in iron, in stone, in timber, and in purple, in blue, in fine linen, and in crimson, also to engrave any kind of engraving and to devise any device; that there may be a place appointed to him with your skillful men, and with the skillful men of my master David your father.

"Now therefore the wheat, the barley, the oil, and the wine, which my master has spoken of, let him send to his servants; and we will cut wood out of Lebanon, as much as you need. We will bring it to you in rafts by sea to Joppa; then you shall carry it up to Jerusalem."

Solomon counted all the foreigners who were in the land of Israel, after the census with which David his father had counted them; and they found one hundred fifty-three thousand six hundred. He set seventy thousand of them to bear burdens, eighty thousand who were stone cutters in the mountains, and three thousand six hundred overseers to assign the people their work.

Then Solomon began to build **Yahuah's** house at Jerusalem on Mount Moriah, where **Yahuah** appeared to David his father, which he prepared in the place that David had appointed, on the threshing floor of Ornan the Jebusite. He began to build in the second day of the second month, in the fourth year of his reign. Now these are the foundations which Solomon laid for the building of **Elohim's** house. The length by cubits after the first measure was sixty cubits, and the width twenty cubits. The porch that was in front, its length, according to the width of the house, was twenty cubits, and the height one hundred twenty; and he overlaid it within with pure gold. He made the larger room with a ceiling of cypress wood, which he overlaid with fine gold, and ornamented it with palm trees and chains. He decorated the house with precious stones for beauty. The gold was gold from Parvaim. He also overlaid the house, the beams, the thresholds, its walls, and its doors with gold; and engraved cherubim on the walls.

He made the most holy place. Its length, according to the width of the house, was twenty cubits, and its width twenty cubits; and he overlaid it with fine gold, amounting to six hundred talents. The weight of the nails was fifty shekels of gold. He overlaid the upper rooms with gold.

In the most holy place he made two cherubim by carving; and they overlaid them with gold. The wings of the cherubim were twenty cubits long; the wing of the one was five cubits, reaching to the

wall of the house; and the other wing was five cubits, reaching to the wing of the other cherub. The wing of the other cherub was five cubits, reaching to the wall of the house; and the other wing was five cubits, joining to the wing of the other cherub. The wings of these cherubim spread themselves out twenty cubits. They stood on their feet, and their faces were toward the house. He made the veil of blue, purple, crimson, and fine linen, and ornamented it with cherubim.

Also he made before the house two pillars of thirty-five cubits height, and the capital that was on the top of each of them was five cubits. He made chains in the inner sanctuary, and put them on the tops of the pillars; and he made one hundred pomegranates, and put them on the chains. He set up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

Then he made an altar of bronze, twenty cubits long, twenty cubits wide, and ten cubits high. Also he made the molten sea of ten cubits from brim to brim. It was round, five cubits high, and thirty cubits in circumference. Under it was the likeness of oxen, which encircled it, for ten cubits, encircling the sea. The oxen were in two rows, cast when it was cast. It stood on twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set on them above, and all their hindquarters were inward. It was a handbreadth thick; and its brim was made like the brim of a cup, like the flower of a lily. It received and held three thousand baths. He also made ten basins, and put five on the right hand, and five on the left, to wash in them. The things that belonged to the burnt offering were washed in them; but the sea was for the priests to wash in.

He made the ten lamp stands of gold according to the ordinance concerning them; and he set them in the temple, five on the right hand, and five on the left. He made also ten tables, and placed them in the temple, five on the right side, and five on the left. He made one hundred basins of gold. Furthermore he made the court of the priests, the great court, and doors for the court, and overlaid their doors with bronze. He set the sea on the right side of the house eastward, toward the south.

Huram made the pots, the shovels, and the basins.

So Hiram finished doing the work that he did for king Solomon in **Elohim's** house: the two pillars, the bowls, the two capitals which were on the top of the pillars, the two networks to cover the two bowls of the capitals that were on the top of the pillars, and the four hundred pomegranates for the two networks; two rows of pomegranates for each network, to cover the two bowls of the capitals that were on the pillars. He also made the bases, and he made the basins on the bases; one sea, and the twelve oxen under it. Hiram his father also made the pots, the shovels, the forks, and all its vessels for king Solomon, for **Yahuah's** house, of bright bronze. The king cast them in the plain of the Jordan, in the clay ground between Succoth and Zeredah. Thus Solomon made all these vessels in great abundance; for the weight of the bronze could not be determined.

Solomon made all the vessels that were in **Elohim's** house, the golden altar also, and the tables with the show bread on them; and the lamp stands with their lamps, to burn according to the ordinance before the inner sanctuary, of pure gold; and the flowers, the lamps, and the tongs of gold that was perfect gold; and the snuffers, the basins, the spoons, and the fire pans of pure gold. As for the entry of the house, its inner doors for the most holy place and the doors of the main hall of the temple were of gold.

Thus all the work that Solomon did for **Yahuah's** house was finished. Solomon brought in the things that David his father had dedicated, even the silver, the gold, and all the vessels, and put them

in the treasuries of **Elohim's** house.

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' households of the children of Israel, to Jerusalem, to bring up the ark of **Yahuah's** covenant out of David's city, which is Zion. So all the men of Israel assembled themselves to the king at the feast, which was in the seventh month. All the elders of Israel came. The Levites took up the ark; and they brought up the ark, the Tent of Meeting, and all the holy vessels that were in the Tent; these the Levitical priests brought up. King Solomon and all the congregation of Israel, who were assembled to him, were before the ark, sacrificing sheep and cattle that could not be counted or numbered for multitude. The priests brought in the ark of **Yahuah's** covenant to its place, into the inner sanctuary of the house, to the most holy place, even under the wings of the cherubim. For the cherubim spread out their wings over the place of the ark, and the cherubim covered the ark and its poles above. The poles were so long that the ends of the poles were seen from the ark in front of the inner sanctuary; but they were not seen outside; and it is there to this day. There was nothing in the ark except the two tablets which Moses put at Horeb, when **Yahuah** made a covenant with the children of Israel, when they came out of Egypt.

When the priests had come out of the holy place (for all the priests who were present had sanctified themselves, and didn't keep their divisions; also the Levites who were the singers, all of them, even Asaph, Heman, Jeduthun, and their sons and their brothers, arrayed in fine linen, with cymbals and stringed instruments and harps, stood at the east end of the altar, and with them one hundred twenty priests sounding with trumpets); when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking **Yahuah**; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised **Yahuah**, saying,

Then Solomon said, "**Yahuah** has said that he would dwell in the thick darkness. But I have built you a house and home, a place for you to dwell in forever."

The king turned his face, and blessed all the assembly of Israel: and all the assembly of Israel stood.

He said, "Blessed be **Yahuah**, the **Elohim** of Israel, who spoke with his mouth to David my father, and has with his hands fulfilled it, saying, '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 to build a house in, that my name might be there and I chose no man to be prince over my people Israel; but now I have chosen Jerusalem, that my name might be there; and I have chosen David to be over my people Israel.' Now it was in the heart of David my father to build a house for the name of **Yahuah**, the **Elohim** of Israel. But **Yahuah** said to David my father, 'Whereas it was in your heart to build a house for my name, you did well that it was in your heart; nevertheless you shall not build the house; but your son who will come out of your body, he shall build the house for my name.'

"**Yahuah** has performed his word that he spoke; for I have risen up in the place of David my father, and sit on the throne of Israel, as **Yahuah** promised, and have built the house for the name of **Yahuah**, the **Elohim** of Israel. There I have set the ark, in which is **Yahuah's** covenant, which he made with the children of Israel."

He stood before **Yahuah's** altar in the presence of all the assembly of Israel, and spread out his hands (for Solomon had made a bronze platform, five cubits long, and five cubits wide, and three cubits high, and had set it in the middle of the court; and he stood on it, and knelt down on his knees before all the assembly of Israel, and spread out his hands toward heaven) and he said, "**Yahuah**, the

Elohim of Israel, there is no **Elohim** like you in heaven or on earth; you who keep covenant and loving kindness with your servants who walk before you with all their heart; who have kept with your servant David my father that which you promised him. Yes, you spoke with your mouth, and have fulfilled it with your hand, as it is today.

"Now therefore, **Yahuah**, the **Elohim** of Israel, keep with your servant David my father that which you have promised him, saying, 'There shall not fail you a man in my sight to sit on the throne of Israel, if only your children take heed to their way, to walk in my law as you have walked before me.' Now therefore, **Yahuah**, the **Elohim** of Israel, let your word be verified, which you spoke to your servant David.

"But will **Elohim** indeed dwell with men on the earth? Behold, heaven and the heaven of heavens can't contain you; how much less this house which I have built! Yet have respect for the prayer of your servant, and to his supplication, **Yahuah** my **Elohim**, to listen to the cry and to the prayer which your servant prays before you; that your eyes may be open toward this house day and night, even toward the place where you have said that you would put your name; to listen to the prayer which your servant will pray toward this place. Listen to the petitions of your servant, and of your people Israel, when they pray toward this place. Yes, hear from your dwelling place, even from heaven; and when you hear, forgive.

"If a man sins against his neighbor, and an oath is laid on him to cause him to swear, and he comes and swears before your altar in this house; then hear from heaven, act, and judge your servants, bringing retribution to the wicked, to bring his way on his own head; and justifying the righteous, to give him according to his righteousness.

"If your people Israel are struck down before the enemy because they have sinned against you, and they turn again and confess your name, and pray and make supplication before you in this house; then hear from heaven, and forgive the sin of your people Israel, and bring them again to the land which you gave to them and to their fathers.

"When the sky is shut up, and there is no rain, because they have sinned against you; if they pray toward this place, and confess your name, and turn from their sin, when you afflict them; then hear in heaven, and forgive the sin of your servants of your people Israel, when you teach them the good way in which they should walk; and send rain on your land, which you have given to your people for an inheritance.

"If there is famine in the land, if there is pestilence, if there is blight or mildew, locust or caterpillar; if their enemies besiege them in the land of their cities; whatever plague or whatever sickness there is; whatever prayer and supplication is made by any man, or by all your people Israel, who will each know his own plague and his own sorrow, and shall spread out his hands toward this house; then hear from heaven your dwelling place and forgive, and render to every man according to all his ways, whose heart you know (for you, even you only, know the hearts of the children of men) that they may fear you, to walk in your ways, so long as they live in the land which you gave to our fathers.

"Moreover concerning the foreigner, who is not of your people Israel, when he comes from a far country for your great name's sake, and your mighty hand, and your outstretched arm; when they come and pray toward this house; then hear from heaven, even from your dwelling place, and do according to all that the foreigner calls to you for; that all the peoples of the earth may know your name and fear you, as do your people Israel, and that they may know that this house which I have

built is called by your name.

"If your people go out to battle against their enemies, by whatever way you send them, and they pray to you toward this city which you have chosen, and the house which I have built for your name; then hear from heaven their prayer and their supplication, and maintain their cause.

"If they sin against you (for there is no man who doesn't sin), and you are angry with them, and deliver them to the enemy, so that they carry them away captive to a land far off or near; yet if they come to their senses in the land where they are carried captive, and turn again, and make supplication to you in the land of their captivity, saying, 'We have sinned, we have done perversely, and have dealt wickedly;' if they return to you with all their heart and with all their soul in the land of their captivity, where they have carried them captive, and pray toward their land, which you gave to their fathers, and the city which you have chosen, and toward the house which I have built for your name; then hear from heaven, even from your dwelling place, their prayer and their petitions, and maintain their cause, and forgive your people who have sinned against you.

"Now, my **Elohim**, let, I beg you, your eyes be open, and let your ears be attentive, to the prayer that is made in this place.

"Now therefore arise, **Yahuah Elohim**, into your resting place, you, and the ark of your strength. Let your priests, **Yahuah Elohim**, be clothed with salvation, and let your saints rejoice in goodness.

"**Yahuah Elohim**, don't turn away the face of your anointed. Remember your loving kindnesses to David your servant."

Now when Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; and **Yahuah's** glory filled the house. The priests could not enter into **Yahuah's** house, because **Yahuah's** glory filled **Yahuah's** house. All the children of Israel looked on, when the fire came down, and **Yahuah's** glory was on the house. They bowed themselves with their faces to the ground on the pavement, worshiped, and gave thanks to **Yahuah**, saying,

Then the king and all the people offered sacrifices before **Yahuah**. King Solomon offered a sacrifice of twenty-two thousand head of cattle and a hundred twenty thousand sheep. So the king and all the people dedicated **Elohim's** house. The priests stood, according to their positions; the Levites also with instruments of music of **Yahuah**, which David the king had made to give thanks to **Yahuah**, when David praised by their ministry, saying "For his loving kindness endures forever." The priests sounded trumpets before them; and all Israel stood.

Moreover Solomon made the middle of the court that was before **Yahuah's** house holy; for there he offered the burnt offerings, and the fat of the peace offerings, because the bronze altar which Solomon had made was not able to receive the burnt offering, the meal offering, and the fat.

So Solomon held the feast at that time for seven days, and all Israel with him, a very great assembly, from the entrance of Hamath to the brook of Egypt.

On the eighth day, they held a solemn assembly; for they kept the dedication of the altar seven days, and the feast seven days. On the twenty-third day of the seventh month, he sent the people away to their tents, joyful and glad of heart for the goodness that **Yahuah** had shown to David, and to Solomon, and to Israel his people.

Thus Solomon finished **Yahuah's** house and the king's house; and he successfully completed all that came into Solomon's heart to make in **Yahuah's** house and in his own house.

Yahuah appeared to Solomon by night, and said to him, "I have heard your prayer, and have chosen this place for myself for a house of sacrifice.

"If I shut up the sky so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among my people; if my people, who are called by my name, will humble themselves, pray, seek my face, and turn from their wicked ways; then I will hear from heaven, will forgive their sin, and will heal their land. Now my eyes will be open and my ears attentive to prayer that is made in this place. For now I have chosen and made this house holy, that my name may be there forever; and my eyes and my heart will be there perpetually.

"As for you, if you will walk before me as David your father walked, and do according to all that I have commanded you, and will keep my statutes and my ordinances; then I will establish the throne of your kingdom, according as I covenanted with David your father, saying, 'There shall not fail you a man to be ruler in Israel.'

But if you turn away, and forsake my statutes and my commandments which I have set before you, and shall go and serve other gods, and worship them; then I will pluck them up by the roots out of my land which I have given them; and this house, which I have made holy for my name, I will cast out of my sight, and I will make it a proverb and a byword among all peoples. This house, which is so high, everyone who passes by it shall be astonished, and shall say, 'Why has **Yahuah** done this to this land and to this house?' They shall answer, 'Because they abandoned **Yahuah**, the **Elohim** of their fathers, who brought them out of the land of Egypt, and took other gods, worshiped them, and served them. Therefore he has brought all this evil on them.' "

At the end of twenty years, in which Solomon had built **Yahuah's** house and his own house, Solomon built the cities which Hiram had given to Solomon, and caused the children of Israel to dwell there.

Solomon went to Hamath Zobah, and prevailed against it. He built Tadmor in the wilderness, and all the storage cities, which he built in Hamath. Also he built Beth Horon the upper and Beth Horon the lower, fortified cities, with walls, gates, and bars; and Baalath, and all the storage cities that Solomon had, and all the cities for his chariots, the cities for his horsemen, and all that Solomon desired to build for his pleasure in Jerusalem, in Lebanon, and in all the land of his dominion.

As for all the people who were left of the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, who were not of Israel; of their children who were left after them in the land, whom the children of Israel didn't consume, of them Solomon conscripted forced labor to this day. But of the children of Israel, Solomon made no servants for his work; but they were men of war, and chief of his captains, and rulers of his chariots and of his horsemen. These were the chief officers of king Solomon, even two-hundred fifty, who ruled over the people.

Solomon brought up Pharaoh's daughter out of David's city to the house that he had built for her; for he said, "My wife shall not dwell in the house of David king of Israel, because the places where **Yahuah's** ark has come are holy."

Then Solomon offered burnt offerings to **Yahuah** on **Yahuah's** altar, which he had built before the porch, even as the duty of every day required, offering according to the commandment of Moses, on the Sabbaths, on the new moons, and on the set feasts, three times per year, during the feast of unleavened bread, during the feast of weeks, and during the feast of booths.

He appointed, according to the ordinance of David his father, the divisions of the priests to their

service, and the Levites to their offices, to praise and to minister before the priests, as the duty of every day required; the doorkeepers also by their divisions at every gate, for David the man of **Elohim** had so commanded. They didn't depart from the commandment of the king to the priests and Levites concerning any matter, or concerning the treasures.

Now all the work of Solomon was prepared from the day of the foundation of **Yahuah's** house until it was finished. So **Yahuah's** house was completed.

Then Solomon went to Ezion Geber and to Eloth, on the seashore in the land of Edom. Hiram sent him ships and servants who had knowledge of the sea by the hands of his servants; and they came with the servants of Solomon to Ophir, and brought from there four hundred fifty talents of gold, and brought them to king Solomon.

When the queen of Sheba heard of the fame of Solomon, she came to test Solomon with hard questions at Jerusalem, with a very great caravan, including camels that bore spices, gold in abundance, and precious stones. When she had come to Solomon, she talked with him about all that was in her heart. Solomon answered all her questions. There wasn't anything hidden from Solomon which he didn't tell her. When the queen of Sheba had seen the wisdom of Solomon, the house that he had built, the food of his table, the seating of his servants, the attendance of his ministers, their clothing, his cup bearers also, their clothing, and his ascent by which he went up to **Yahuah's** house; there was no more spirit in her.

She said to the king, "It was a true report that I heard in my own land of your acts and of your wisdom. However I didn't believe their words until I came, and my eyes had seen it; and behold half of the greatness of your wisdom wasn't told me. You exceed the fame that I heard! Happy are your men, and happy are these your servants, who stand continually before you, and hear your wisdom. Blessed be **Yahuah** your **Elohim**, who delighted in you, to set you on his throne, to be king for **Yahuah** your **Elohim**; because your **Elohim** loved Israel, to establish them forever. Therefore he made you king over them, to do justice and righteousness."

She gave the king one hundred and twenty talents of gold, spices in great abundance, and precious stones. There was never before such spice as the queen of Sheba gave to king Solomon. The servants of Hiram and the servants of Solomon, who brought gold from Ophir, also brought algum trees and precious stones. The king used algum tree wood to make terraces for **Yahuah's** house and for the king's house, and harps and stringed instruments for the singers. There were none like these seen before in the land of Judah. King Solomon gave to the queen of Sheba all her desire, whatever she asked, in addition to that which she had brought to the king. So she turned, and went to her own land, she and her servants.

Now the weight of gold that came to Solomon in one year was six hundred sixty-six talents of gold, in addition to that which the traders and merchants brought. All the kings of Arabia and the governors of the country brought gold and silver to Solomon. King Solomon made two hundred bucklers of beaten gold. Six hundred shekels of beaten gold went to one buckler. He made three hundred shields of beaten gold. Three hundred shekels of gold went to one shield. The king put them in the House of the Forest of Lebanon. Moreover the king made a great throne of ivory, and overlaid it with pure gold. There were six steps to the throne, with a footstool of gold, which were fastened to the throne, and armrests on either side by the place of the seat, and two lions standing beside the armrests. Twelve lions stood there on the one side and on the other on the six steps. There was nothing like it made in any other kingdom. All king Solomon's drinking vessels were of gold, and all

the vessels of the House of the Forest of Lebanon were of pure gold. Silver was not considered valuable in the days of Solomon. For the king had ships that went to Tarshish with Hiram's servants. Once every three years, the ships of Tarshish came bringing gold, silver, ivory, apes, and peacocks.

So king Solomon exceeded all the kings of the earth in riches and wisdom. All the kings of the earth sought the presence of Solomon, to hear his wisdom, which **Elohim** had put in his heart. They each brought tribute, vessels of silver, vessels of gold, clothing, armor, spices, horses, and mules every year. Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen, that he stationed in the chariot cities, and with the king at Jerusalem. He ruled over all the kings from the River even to the land of the Philistines, and to the border of Egypt. The king made silver as common in Jerusalem as stones, and he made cedars to be as abundant as the sycamore trees that are in the lowland. They brought horses for Solomon out of Egypt and out of all lands.

Now the rest of the acts of Solomon, first and last, aren't they written in the history of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat? Solomon reigned in Jerusalem over all Israel forty years. Solomon slept with his fathers, and he was buried in his father David's city: and Rehoboam his son reigned in his place.

Rehoboam went to Shechem; for all Israel had come to Shechem to make him king. When Jeroboam the son of Nebat heard of it (for he was in Egypt, where he had fled from the presence of king Solomon), Jeroboam returned out of Egypt. They sent and called him; and Jeroboam and all Israel came, and they spoke to Rehoboam, saying, "Your father made our yoke grievous: now therefore make the grievous service of your father, and his heavy yoke which he put on us, lighter, and we will serve you."

He said to them, "Come again to me after three days."

So the people departed. King Rehoboam took counsel with the old men, who had stood before Solomon his father while he yet lived, saying, "What counsel do you give me about how to answer these people?"

They spoke to him, saying, "If you are kind to these people, please them, and speak good words to them, then they will be your servants forever."

But he abandoned the counsel of the old men which they had given him, and took counsel with the young men who had grown up with him, who stood before him. He said to them, "What counsel do you give, that we may give an answer to these people, who have spoken to me, saying, 'Make the yoke that your father put on us lighter?' "

The young men who had grown up with him spoke to him, saying, "Thus you shall tell the people who spoke to you, saying, 'Your father made our yoke heavy, but make it lighter on us;' thus you shall say to them, 'My little finger is thicker than my father's waist. Now whereas my father burdened you with a heavy yoke, I will add to your yoke. My father chastised you with whips, but I will chastise you with scorpions.' "

So Jeroboam and all the people came to Rehoboam the third day, as the king asked, saying, "Come to me again the third day." The king answered them roughly; and king Rehoboam abandoned the counsel of the old men, and spoke to them after the counsel of the young men, saying, "My father made your yoke heavy, but I will add to it. My father chastised you with whips, but I will chastise you with scorpions."

So the king didn't listen to the people; for it was brought about by **Elohim**, that **Yahuah** might establish his word, which he spoke by Ahijah the Shilonite to Jeroboam the son of Nebat. When all Israel saw that the king didn't listen to them, the people answered the king, saying, "What portion do we have in David? We don't have an inheritance in the son of Jesse! Every man to your tents, Israel! Now see to your own house, David." So all Israel departed to their tents.

But as for the children of Israel who lived in the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent Hadoram, who was over the men subject to forced labor; and the children of Israel stoned him to death with stones. King Rehoboam hurried to get himself up to his chariot, to flee to Jerusalem. So Israel rebelled against David's house to this day.

When Rehoboam had come to Jerusalem, he assembled the house of Judah and Benjamin, one hundred eighty thousand chosen men who were warriors, to fight against Israel, to bring the kingdom again to Rehoboam. But **Yahuah's** word came to Shemaiah the man of **Elohim**, saying, "Speak to Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, '**Yahuah** says, "You shall not go up, nor fight against your brothers! Every man return to his house; for this thing is of me." ' " So they listened to **Yahuah's** words, and returned from going against Jeroboam.

Rehoboam lived in Jerusalem, and built cities for defense in Judah. He built Bethlehem, Etam, Tekoa, Beth Zur, Soco, Adullam, Gath, Mareshah, Ziph, Adoraim, Lachish, Azekah, Zorah, Aijalon, and Hebron, which are fortified cities in Judah and in Benjamin. He fortified the strongholds, and put captains in them, and stores of food, oil and wine. He put shields and spears in every city, and made them exceedingly strong. Judah and Benjamin belonged to him.

The priests and the Levites who were in all Israel stood with him out of all their territory. For the Levites left their pasture lands and their possession, and came to Judah and Jerusalem; for Jeroboam and his sons cast them off, that they should not execute the priest's office to **Yahuah**. He himself appointed priests for the high places, for the male goats, and for the calves which he had made. After them, out of all the tribes of Israel, those who set their hearts to seek **Yahuah**, the **Elohim** of Israel, came to Jerusalem to sacrifice to **Yahuah**, the **Elohim** of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong for three years; for they walked three years in the way of David and Solomon.

Rehoboam took a wife for himself, Mahalath the daughter of Jerimoth the son of David and of Abihail the daughter of Eliab the son of Jesse. She bore him sons: Jeush, Shemariah, and Zaham. After her, he took Maacah the daughter of Absalom; and she bore him Abijah, Attai, Ziza, and Shelomith. Rehoboam loved Maacah the daughter of Absalom above all his wives and his concubines; for he took eighteen wives and sixty concubines, and became the father of twenty-eight sons and sixty daughters. Rehoboam appointed Abijah the son of Maacah to be chief, the prince among his brothers; for he intended to make him king. He dealt wisely, and dispersed of all his sons throughout all the lands of Judah and Benjamin, to every fortified city. He gave them food in abundance and he sought many wives for them.

When the kingdom of Rehoboam was established and he was strong, he abandoned **Yahuah's** law, and all Israel with him. In the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had trespassed against **Yahuah**, with twelve hundred chariots, and sixty thousand horsemen. The people were without number who came with him out of Egypt: the Lubim, the Sukkiim, and the Ethiopians. He took the fortified cities which belonged to Judah, and came to

Jerusalem. Now Shemaiah the prophet came to Rehoboam, and to the princes of Judah, who were gathered together to Jerusalem because of Shishak, and said to them, "**Yahuah** says, 'You have forsaken me, therefore I have also left you in the hand of Shishak.' "

Then the princes of Israel and the king humbled themselves; and they said, "**Yahuah** is righteous."

When **Yahuah** saw that they humbled themselves, **Yahuah**'s word came to Shemaiah, saying, "They have humbled themselves. I will not destroy them; but I will grant them some deliverance, and my wrath won't be poured out on Jerusalem by the hand of Shishak. Nevertheless they will be his servants, that they may know my service, and the service of the kingdoms of the countries."

So Shishak king of Egypt came up against Jerusalem and took away the treasures of **Yahuah**'s house and the treasures of the king's house. He took it all away. He also took away the shields of gold which Solomon had made. King Rehoboam made shields of bronze in their place, and committed them to the hands of the captains of the guard, who kept the door of the king's house. As often as the king entered into **Yahuah**'s house, the guard came and bore them, then brought them back into the guard room. When he humbled himself, **Yahuah**'s wrath turned from him, so as not to destroy him altogether. Moreover, there were good things found in Judah.

So king Rehoboam strengthened himself in Jerusalem and reigned; for Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which **Yahuah** had chosen out of all the tribes of Israel to put his name there. His mother's name was Naamah the Ammonitess. He did that which was evil, because he didn't set his heart to seek **Yahuah**.

Now the acts of Rehoboam, first and last, aren't they written in the histories of Shemaiah the prophet and of Iddo the seer, in the genealogies? There were wars between Rehoboam and Jeroboam continually. Rehoboam slept with his fathers, and was buried in David's city; and Abijah his son reigned in his place.

In the eighteenth year of king Jeroboam, Abijah began to reign over Judah. He reigned three years in Jerusalem. His mother's name was Micaiah the daughter of Uriel of Gibeah. There was war between Abijah and Jeroboam. Abijah joined battle with an army of valiant men of war, even four hundred thousand chosen men; and Jeroboam set the battle in array against him with eight hundred thousand chosen men, who were mighty men of valor. Abijah stood up on Mount Zemaraim, which is in the hill country of Ephraim, and said, "Hear me, Jeroboam and all Israel: Ought you not to know that **Yahuah**, the **Elohim** of Israel, gave the kingdom over Israel to David forever, even to him and to his sons by a covenant of salt? Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, rose up, and rebelled against his master. Worthless men were gathered to him, wicked fellows who strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender hearted, and could not withstand them.

"Now you intend to withstand the kingdom of **Yahuah** in the hand of the sons of David. You are a great multitude, and the golden calves which Jeroboam made you for gods are with you. Haven't you driven out the priests of **Yahuah**, the sons of Aaron, and the Levites, and made priests for yourselves according to the ways of the peoples of other lands? Whoever comes to consecrate himself with a young bull and seven rams may be a priest of those who are no gods.

"But as for us, **Yahuah** is our **Elohim**, and we have not forsaken him. We have priests serving **Yahuah**, the sons of Aaron, and the Levites in their work; and they burn to **Yahuah** every morning and every evening burnt offerings and sweet incense. They also set the show bread in order on the

pure table; and the lamp stand of gold with its lamps, to burn every evening; for we keep the instruction of **Yahuah** our **Elohim**, but you have forsaken him. Behold, **Elohim** is with us at our head, and his priests with the trumpets of alarm to sound an alarm against you. Children of Israel, don't fight against **Yahuah**, the **Elohim** of your fathers; for you will not prosper."

But Jeroboam caused an ambush to come about behind them; so they were before Judah, and the ambush was behind them. When Judah looked back, behold, the battle was before and behind them; and they cried to **Yahuah**, and the priests sounded with the trumpets. Then the men of Judah gave a shout. As the men of Judah shouted, **Elohim** struck Jeroboam and all Israel before Abijah and Judah. The children of Israel fled before Judah, and **Elohim** delivered them into their hand. Abijah and his people killed them with a great slaughter, so five hundred thousand chosen men of Israel fell down slain. Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied on **Yahuah**, the **Elohim** of their fathers. Abijah pursued Jeroboam, and took cities from him, Bethel with its villages, Jeshanah with its villages, and Ephron with its villages.

Jeroboam didn't recover strength again in the days of Abijah. **Yahuah** struck him, and he died. But Abijah grew mighty, and took for himself fourteen wives, and became the father of twenty-two sons, and sixteen daughters. The rest of the acts of Abijah, his ways, and his sayings are written in the commentary of the prophet Iddo.

So Abijah slept with his fathers, and they buried him in David's city; and Asa his son reigned in his place. In his days, the land was quiet ten years. Asa did that which was good and right in **Yahuah** his **Elohim**'s eyes; for he took away the foreign altars and the high places, broke down the pillars, cut down the Asherah poles, and commanded Judah to seek **Yahuah**, the **Elohim** of their fathers, and to obey his law and command. Also he took away out of all the cities of Judah the high places and the sun images; and the kingdom was quiet before him. He built fortified cities in Judah; for the land was quiet, and he had no war in those years, because **Yahuah** had given him rest. For he said to Judah, "Let's build these cities, and make walls around them, with towers, gates, and bars. The land is yet before us, because we have sought **Yahuah** our **Elohim**. We have sought him, and he has given us rest on every side." So they built and prospered.

Asa had an army of three hundred thousand out of Judah who bore bucklers and spears, and two hundred eighty thousand out of Benjamin who bore shields and drew bows. All these were mighty men of valor.

Zerah the Ethiopian came out against them with an army of a million troops and three hundred chariots, and he came to Mareshah. Then Asa went out to meet him, and they set the battle in array in the valley of Zephathah at Mareshah. Asa cried to **Yahuah** his **Elohim**, and said, "**Yahuah**, there is no one besides you to help, between the mighty and him who has no strength. Help us, **Yahuah** our **Elohim**; for we rely on you, and in your name are we come against this multitude. **Yahuah**, you are our **Elohim**. Don't let man prevail against you."

So **Yahuah** struck the Ethiopians before Asa and before Judah; and the Ethiopians fled. Asa and the people who were with him pursued them to Gerar: and so many of the Ethiopians fell that they could not recover themselves; for they were destroyed before **Yahuah** and before his army; and they carried away very much booty. They struck all the cities around Gerar; for the fear of **Yahuah** came on them, and they plundered all the cities; for there was much plunder in them. They also struck the tents of livestock, and carried away sheep in abundance, and camels, and returned to Jerusalem.

The Spirit of **Yahuah** came on Azariah the son of Oded: and he went out to meet Asa, and said to

him, "Hear me, Asa, and all Judah and Benjamin! **Yahuah** is with you, while you are with him; and if you seek him, he will be found by you; but if you forsake him, he will forsake you. Now for a long time Israel was without the true **Elohim**, without a teaching priest, and without law. But when in their distress they turned to **Yahuah**, the **Elohim** of Israel, and sought him, he was found by them. In those times there was no peace to him who went out, nor to him who came in; but great troubles were on all the inhabitants of the lands. They were broken in pieces, nation against nation, and city against city; for **Elohim** troubled them with all adversity. But you be strong, and don't let your hands be slack; for your work will be rewarded."

When Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominations out of all the land of Judah and Benjamin, and out of the cities which he had taken from the hill country of Ephraim; and he renewed **Yahuah's** altar that was before **Yahuah's** porch. He gathered all Judah and Benjamin, and those who lived with them out of Ephraim, Manasseh, and Simeon; for they came to him out of Israel in abundance when they saw that **Yahuah** his **Elohim** was with him. So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of Asa's reign. They sacrificed to **Yahuah** in that day, of the plunder which they had brought, seven hundred head of cattle and seven thousand sheep. They entered into the covenant to seek **Yahuah**, the **Elohim** of their fathers, with all their heart and with all their soul; and that whoever would not seek **Yahuah**, the **Elohim** of Israel, should be put to death, whether small or great, whether man or woman. They swore to **Yahuah** with a loud voice, with shouting, with trumpets, and with cornets. All Judah rejoiced at the oath, for they had sworn with all their heart, and sought him with their whole desire; and he was found by them. Then **Yahuah** gave them rest all around.

Also Maacah, the mother of Asa the king, he removed from being queen, because she had made an abominable image for an Asherah; so Asa cut down her image, ground it into dust, and burned it at the brook Kidron. But the high places were not taken away out of Israel; nevertheless the heart of Asa was perfect all his days. He brought the things that his father had dedicated, and that he himself had dedicated, silver, gold, and vessels into **Elohim's** house. There was no more war to the thirty-fifth year of Asa's reign.

In the thirty-sixth year of Asa's reign, Baasha king of Israel went up against Judah, and built Ramah, that he might not allow anyone to go out or come in to Asa king of Judah. Then Asa brought out silver and gold out of the treasures of **Yahuah's** house and of the king's house, and sent to Ben Hadad king of Syria, who lived at Damascus, saying, "Let there be a treaty between me and you, as there was between my father and your father. Behold, I have sent you silver and gold. Go, break your treaty with Baasha king of Israel, that he may depart from me."

Ben Hadad listened to king Asa, and sent the captains of his armies against the cities of Israel; and they struck Ijon, Dan, Abel Maim, and all the storage cities of Naphtali. When Baasha heard of it, he stopped building Ramah, and let his work cease. Then Asa the king took all Judah, and they carried away the stones of Rama, and its timber, with which Baasha had built; and he built Geba and Mizpah with them.

At that time Hanani the seer came to Asa king of Judah, and said to him, "Because you have relied on the king of Syria, and have not relied on **Yahuah** your **Elohim**, therefore the army of the king of Syria has escaped out of your hand. Weren't the Ethiopians and the Lubim a huge army, with chariots and exceedingly many horsemen? Yet, because you relied on **Yahuah**, he delivered them into your hand. For **Yahuah's** eyes run back and forth throughout the whole earth, to show himself strong in

the behalf of them whose heart is perfect toward him. You have done foolishly in this; for from now on you will have wars."

Then Asa was angry with the seer, and put him in the prison; for he was in a rage with him because of this thing. Asa oppressed some of the people at the same time.

Behold, the acts of Asa, first and last, behold, they are written in the book of the kings of Judah and Israel. In the thirty-ninth year of his reign, Asa was diseased in his feet. His disease was exceedingly great: yet in his disease he didn't seek **Yahuah**, but just the physicians. Asa slept with his fathers, and died in the forty-first year of his reign. They buried him in his own tomb, which he had dug out for himself in David's city, and laid him in the bed which was filled with sweet odors and various kinds of spices prepared by the perfumers' art; and they made a very great fire for him.

Jehoshaphat his son reigned in his place, and strengthened himself against Israel. 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 taken. **Yahuah** was with Jehoshaphat, because he walked in the first ways of his father David, and didn't seek the Baals, but sought to the **Elohim** of his father, and walked in his commandments, and not in the ways of Israel. Therefore **Yahuah** established the kingdom in his hand. All Judah brought tribute to Jehoshaphat, and he had riches and honor in abundance. His heart was lifted up in the ways of **Yahuah**. Furthermore, he took away the high places and the Asherah poles out of Judah. Also in the third year of his reign he sent his princes, even Ben Hail, Obadiah, Zechariah, Nethanel, and Micaiah, to teach in the cities of Judah; and with them the Levites, even Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tobadonijah, the Levites; and with them Elishama and Jehoram, the priests. They taught in Judah, having the book of **Yahuah's** law with them. They went about throughout all the cities of Judah and taught among the people. The fear of **Yahuah** fell on all the kingdoms of the lands that were around Judah, so that they made no war against Jehoshaphat. Some of the Philistines brought Jehoshaphat presents and silver for tribute. The Arabians also brought him flocks, seven thousand seven hundred rams, and seven thousand seven hundred male goats. Jehoshaphat grew great exceedingly; and he built fortresses and store cities in Judah. He had many works in the cities of Judah; and men of war, mighty men of valor, in Jerusalem. This was the numbering of them according to their fathers' houses: From Judah, the captains of thousands: Adnah the captain, and with him three hundred thousand mighty men of valor; and next to him Jehohanan the captain, and with him two hundred eighty thousand; and next to him Amasiah the son of Zichri, who willingly offered himself to **Yahuah**, and with him two hundred thousand mighty men of valor. From Benjamin: Eliada, a mighty man of valor, and with him two hundred thousand armed with bow and shield; and next to him Jehozabad, and with him one hundred eighty thousand ready and prepared for war. These were those who waited on the king, in addition to those whom the king put in the fortified cities throughout all Judah.

Now Jehoshaphat had riches and honor in abundance; and he allied himself with Ahab. After some years, he went down to Ahab to Samaria. Ahab killed sheep and cattle for him in abundance, and for the people who were with him, and moved him to go up with him to Ramoth Gilead. Ahab king of Israel said to Jehoshaphat king of Judah, "Will you go with me to Ramoth Gilead?"

He answered him, "I am as you are, and my people as your people. We will be with you in the war." Jehoshaphat said to the king of Israel, "Please inquire first for **Yahuah's** word."

Then the king of Israel gathered the prophets together, four hundred men, and said to them,

"Shall we go to Ramoth Gilead to battle, or shall I forbear?"

They said, "Go up; for **Elohim** will deliver it into the hand of the king."

But Jehoshaphat said, "Isn't there here a prophet of **Yahuah** besides, that we may inquire of him?"

The king of Israel said to Jehoshaphat, "There is yet one man by whom we may inquire of **Yahuah**; but I hate him, for he never prophesies good concerning me, but always evil. He is Micaiah the son of Imla."

Jehoshaphat said, "Don't let the king say so."

Then the king of Israel called an officer, and said, "Get Micaiah the son of Imla quickly."

Now the king of Israel and Jehoshaphat the king of Judah each sat on his throne, arrayed in their robes, and they were sitting in an open place at the entrance of the gate of Samaria; and all the prophets were prophesying before them. Zedekiah the son of Chenaanah made himself horns of iron and said, "**Yahuah** says, 'With these you shall push the Syrians, until they are consumed.' "

All the prophets prophesied so, saying, "Go up to Ramoth Gilead, and prosper; for **Yahuah** will deliver it into the hand of the king."

The messenger who went to call Micaiah spoke to him, saying, "Behold, the words of the prophets declare good to the king with one mouth. Let your word therefore, please be like one of theirs, and speak good."

Micaiah said, "As **Yahuah** lives, I will say what my **Elohim** says."

When he had come to the king, the king said to him, "Micaiah, shall we go to Ramoth Gilead to battle, or shall I forbear?"

He said, "Go up, and prosper. They shall be delivered into your hand."

The king said to him, "How many times shall I adjure you that you speak to me nothing but the truth in **Yahuah**'s name?"

He said, "I saw all Israel scattered on the mountains, as sheep that have no shepherd. **Yahuah** said, 'These have no master. Let them each return to his house in peace.' "

The king of Israel said to Jehoshaphat, "Didn't I tell you that he would not prophesy good concerning me, but evil?"

Micaiah said, "Therefore hear **Yahuah**'s word: I saw **Yahuah** sitting on his throne, and all the army of heaven standing on his right hand and on his left. **Yahuah** said, 'Who will entice Ahab king of Israel, that he may go up and fall at Ramoth Gilead?' One spoke saying in this way, and another saying in that way. A spirit came out, stood before **Yahuah**, and said, 'I will entice him.'

"**Yahuah** said to him, 'How?'

"He said, 'I will go, and will be a lying spirit in the mouth of all his prophets.'

"He said, 'You will entice him, and will prevail also. Go and do so.'

"Now therefore, behold, **Yahuah** has put a lying spirit in the mouth of these your prophets; and **Yahuah** has spoken evil concerning you."

Then Zedekiah the son of Chenaanah came near, and struck Micaiah on the cheek, and said, "Which way did **Yahuah**'s Spirit go from me to speak to you?"

Micaiah said, "Behold, you shall see on that day, when you go into an inner room to hide yourself."

The king of Israel said, "Take Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; and say, 'The king says, "Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace." ' "

Micaiah said, "If you return at all in peace, **Yahuah** has not spoken by me." He said, "Listen, you people, all of you!"

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead. The king of Israel said to Jehoshaphat, "I will disguise myself, and go into the battle; but you put on your robes." So the king of Israel disguised himself; and they went into the battle. Now the king of Syria had commanded the captains of his chariots, saying, "Don't fight with small nor great, except only with the king of Israel."

When the captains of the chariots saw Jehoshaphat, they said, "It is the king of Israel!" Therefore they turned around to fight against him. But Jehoshaphat cried out, and **Yahuah** helped him; and **Elohim** moved them to depart from him. When the captains of the chariots saw that it was not the king of Israel, they turned back from pursuing him. A certain man drew his bow at random, and struck the king of Israel between the joints of the armor. Therefore he said to the driver of the chariot, "Turn your hand, and carry me out of the army; for I am severely wounded." The battle increased that day. However the king of Israel propped himself up in his chariot against the Syrians until the evening; and at about sunset, he died.

Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, "Should you help the wicked, and love those who hate **Yahuah**? Because of this, wrath is on you from before **Yahuah**. Nevertheless there are good things found in you, in that you have put away the Asheroth out of the land, and have set your heart to seek **Elohim**."

Jehoshaphat lived at Jerusalem; and he went out again among the people from Beersheba to the hill country of Ephraim, and brought them back to **Yahuah**, the **Elohim** of their fathers. He set judges in the land throughout all the fortified cities of Judah, city by city, and said to the judges, "Consider what you do, for you don't judge for man, but for **Yahuah**; and he is with you in the judgment. Now therefore let the fear of **Yahuah** be on you. Take heed and do it; for there is no iniquity with **Yahuah** our **Elohim**, nor respect of persons, nor taking of bribes."

Moreover in Jerusalem Jehoshaphat appointed Levites and priests, and of the heads of the fathers' households of Israel, for the judgment of **Yahuah**, and for controversies. They returned to Jerusalem. He commanded them, saying, "You shall do this in the fear of **Yahuah**, faithfully, and with a perfect heart. Whenever any controversy comes to you from your brothers who dwell in their cities, between blood and blood, between law and commandment, statutes and ordinances, you must warn them, that they not be guilty toward **Yahuah**, and so wrath come on you and on your brothers. Do this, and you will not be guilty. Behold, Amariah the chief priest is over you in all matters of **Yahuah**; and Zebadiah the son of Ishmael, the ruler of the house of Judah, in all the king's matters. Also the Levites shall be officers before you. Deal courageously, and may **Yahuah** be with the good."

After this, the children of Moab, the children of Ammon, and with them some of the Ammonites,

came against Jehoshaphat to battle. Then some came who told Jehoshaphat, saying, "A great multitude is coming against you from beyond the sea from Syria. Behold, they are in Hazazon Tamar" (that is, En Gedi). Jehoshaphat was alarmed, and set himself to seek to **Yahuah**. He proclaimed a fast throughout all Judah. Judah gathered themselves together to seek help from **Yahuah**. They came out of all the cities of Judah to seek **Yahuah**.

Jehoshaphat stood in the assembly of Judah and Jerusalem, in **Yahuah**'s house, before the new court; and he said, "**Yahuah**, the **Elohim** of our fathers, aren't you **Elohim** in heaven? Aren't you ruler over all the kingdoms of the nations? Power and might are in your hand, so that no one is able to withstand you. Didn't you, our **Elohim**, drive out the inhabitants of this land before your people Israel, and give it to the offspring of Abraham your friend forever? They lived in it, and have built you a sanctuary in it for your name, saying, 'If evil comes on us--the sword, judgment, pestilence, or famine--we will stand before this house, and before you (for your name is in this house), and cry to you in our affliction, and you will hear and save.' Now, behold, the children of Ammon and Moab and Mount Seir, whom you would not let Israel invade when they came out of the land of Egypt, but they turned away from them, and didn't destroy them; behold, how they reward us, to come to cast us out of your possession, which you have given us to inherit. Our **Elohim**, will you not judge them? For we have no might against this great company that comes against us. We don't know what to do, but our eyes are on you."

All Judah stood before **Yahuah**, with their little ones, their wives, and their children.

Then **Yahuah**'s Spirit came on Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite, of the sons of Asaph, in the middle of the assembly; and he said, "Listen, all Judah, and you inhabitants of Jerusalem, and you, king Jehoshaphat. **Yahuah** says to you, 'Don't be afraid, and don't be dismayed because of this great multitude; for the battle is not yours, but **Elohim**'s. Tomorrow, go down against them. Behold, they are coming up by the ascent of Ziz. You will find them at the end of the valley, before the wilderness of Jeruel. You will not need to fight this battle. Set yourselves, stand still, and see the salvation of **Yahuah** with you, O Judah and Jerusalem. Don't be afraid, nor be dismayed. Go out against them tomorrow, for **Yahuah** is with you.' "

Jehoshaphat bowed his head with his face to the ground; and all Judah and the inhabitants of Jerusalem fell down before **Yahuah**, worshipping **Yahuah**. The Levites, of the children of the Kohathites and of the children of the Korahites, stood up to praise **Yahuah**, the **Elohim** of Israel, with an exceedingly loud voice.

They rose early in the morning, 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! Believe in **Yahuah** your **Elohim**, so you will be established! Believe his prophets, so you will prosper."

When he had taken counsel with the people, he appointed those who were to sing to **Yahuah**, and give praise in holy array, as they go out before the army, and say, "Give thanks to **Yahuah**; for his loving kindness endures forever." When they began to sing and to praise, **Yahuah** set ambushers against the children of Ammon, Moab, and Mount Seir, who had come against Judah; and they were struck. For the children of Ammon and Moab stood up against the inhabitants of Mount Seir to utterly kill and destroy them. When they had finished the inhabitants of Seir, everyone helped to destroy each other.

When Judah came to the place overlooking the wilderness, they looked at the multitude; and behold, they were dead bodies fallen to the earth, and there were none who escaped. When

Jehoshaphat and his people came to take their plunder, they found among them in abundance both riches and dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away. They took plunder for three days, it was so much. On the fourth day, they assembled themselves in Beracah Valley, for there they blessed **Yahuah**. Therefore the name of that place was called "Beracah Valley" to this day. Then they returned, every man of Judah and Jerusalem, with Jehoshaphat in front of them, to go again to Jerusalem with joy; for **Yahuah** had made them to rejoice over their enemies. They came to Jerusalem with stringed instruments, harps, and trumpets to **Yahuah's** house. The fear of **Elohim** was on all the kingdoms of the countries, when they heard that **Yahuah** fought against the enemies of Israel. So the realm of Jehoshaphat was quiet, for his **Elohim** gave him rest all around.

Jehoshaphat reigned over Judah. He was thirty-five years old when he began to reign; and he reigned twenty-five years in Jerusalem. His mother's name was Azubah the daughter of Shilhi. He walked in the way of Asa his father, and didn't turn away from it, doing that which was right in **Yahuah's** eyes. However the high places were not taken away, and the people had still not set their hearts on the **Elohim** of their fathers. Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the history of Jehu the son of Hanani, which is included in the book of the kings of Israel. After this, Jehoshaphat king of Judah joined himself with Ahaziah king of Israel. The same did very wickedly. He joined himself with him to make ships to go to Tarshish. They made the ships in Ezion Geber. Then Eliezer the son of Dodavahu of Mareshah prophesied against Jehoshaphat, saying, "Because you have joined yourself with Ahaziah, **Yahuah** has destroyed your works." The ships were wrecked, so that they were not able to go to Tarshish.

Jehoshaphat slept with his fathers, and was buried with his fathers in David's city, and Jehoram his son reigned in his place. He had brothers, the sons of Jehoshaphat: Azariah, Jehiel, Zechariah, Azariah, Michael, and Shephatiah. All these were the sons of Jehoshaphat king of Israel. Their father gave them great gifts of silver, of gold, and of precious things, with fortified cities in Judah; but he gave the kingdom to Jehoram, because he was the firstborn. Now when Jehoram had risen up over the kingdom of his father, and had strengthened himself, he killed all his brothers with the sword, and also some of the princes of Israel. Jehoram was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem. He walked in the way of the kings of Israel, as did Ahab's house; for he had Ahab's daughter as his wife. He did that which was evil in **Yahuah's** sight. However **Yahuah** would not destroy David's house, because of the covenant that he had made with David, and as he promised to give a lamp to him and to his children always.

In his days Edom revolted from under the hand of Judah, and made a king over themselves. Then Jehoram went there with his captains and all his chariots with him. He rose up by night and struck the Edomites who surrounded him, along with the captains of the chariots. So Edom revolted from under the hand of Judah to this day. Then Libnah revolted at the same time from under his hand, because he had forsaken **Yahuah**, the **Elohim** of his fathers.

Moreover he made high places in the mountains of Judah, and made the inhabitants of Jerusalem play the prostitute, and led Judah astray. A letter came to him from Elijah the prophet, saying, "**Yahuah**, the **Elohim** of David your father, says, 'Because you have not walked in the ways of Jehoshaphat your father, nor in the ways of Asa king of Judah, but have walked in the way of the kings of Israel, and have made Judah and the inhabitants of Jerusalem to play the prostitute like Ahab's house did, and also have slain your brothers of your father's house, who were better than yourself, behold, **Yahuah** will strike your people with a great plague, including your children, your

wives, and all your possessions; and you will have great sickness with a disease of your bowels, until your bowels fall out by reason of the sickness, day by day.' "

Yahuah stirred up against Jehoram the spirit of the Philistines, and of the Arabians who are beside the Ethiopians; and they came up against Judah, broke into it, and carried away all the possessions that were found in the king's house, including his sons and his wives; so that there was no son left him, except Jehoahaz, the youngest of his sons.

After all this **Yahuah** struck him in his bowels with an incurable disease. In process of time, at the end of two years, his bowels fell out by reason of his sickness, and he died of severe diseases. His people made no burning for him, like the burning of his fathers. He was thirty-two years old when he began to reign, and he reigned in Jerusalem eight years. He departed without being missed; and they buried him in David's city, but not in the tombs of the kings.

The inhabitants of Jerusalem made Ahaziah his youngest son king in his place, because the band of men who came with the Arabians to the camp had slain all the oldest. So Ahaziah the son of Jehoram king of Judah reigned. Ahaziah was forty-two years old when he began to reign, and he reigned one year in Jerusalem. His mother's name was Athaliah the daughter of Omri. He also walked in the ways of Ahab's house, because his mother was his counselor in acting wickedly. He did that which was evil in **Yahuah's** sight, as did Ahab's house, for they were his counselors after the death of his father, to his destruction. He also followed their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth Gilead, and the Syrians wounded Joram. He returned to be healed in Jezreel of the wounds which they had given him at Ramah, when he fought against Hazael king of Syria. Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab in Jezreel, because he was sick.

Now the destruction of Ahaziah was of **Elohim**, in that he went to Joram; for when he had come, he went out with Jehoram against Jehu the son of Nimshi, whom **Yahuah** had anointed to cut off Ahab's house. When Jehu was executing judgment on Ahab's house, he found the princes of Judah and the sons of the brothers of Ahaziah, serving Ahaziah, and killed them. He sought Ahaziah, and they caught him (now he was hiding in Samaria), and they brought him to Jehu, and killed him; and they buried him, for they said, "He is the son of Jehoshaphat, who sought **Yahuah** with all his heart." The house of Ahaziah had no power to hold the kingdom.

Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal offspring of the house of Judah. But Jehoshabeath, the king's daughter, took Joash the son of Ahaziah, and stealthily rescued him from among the king's sons who were slain, and put him and his nurse in the bedroom. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah), hid him from Athaliah, so that she didn't kill him. He was with them hidden in **Elohim's** house six years while Athaliah reigned over the land.

In the seventh year, Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, Ishmael the son of Jehohanan, Azariah the son of Obed, Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into a covenant with him. They went around in Judah, and gathered the Levites out of all the cities of Judah, and the heads of fathers' households of Israel, and they came to Jerusalem. All the assembly made a covenant with the king in **Elohim's** house. He said to them, "Behold, the king's son must reign, as **Yahuah** has spoken concerning the sons of David. This is the thing that you must do. A third part of you, who come in on the Sabbath, of the priests and of the Levites, shall be gatekeepers of the thresholds. A third part shall be at the king's house; and a third

part at the gate of the foundation. All the people will be in the courts of **Yahuah**'s house. But let no one come into **Yahuah**'s house, except the priests and those who minister of the Levites. They shall come in, for they are holy, but all the people shall follow **Yahuah**'s instructions. The Levites shall surround the king, every man with his weapons in his hand. Whoever comes into the house, let him be slain. Be with the king when he comes in, and when he goes out."

So the Levites and all Judah did according to all that Jehoiada the priest commanded: and they each took his men, those who were to come in on the Sabbath; with those who were to go out on the Sabbath; for Jehoiada the priest didn't dismiss the shift. Jehoiada the priest delivered to the captains of hundreds the spears, and bucklers, and shields, that had been king David's, which were in **Elohim**'s house. He set all the people, every man with his weapon in his hand, from the right side of the house to the left side of the house, near the altar and the house, around the king. Then they brought out the king's son, and put the crown on him, and gave him the covenant, and made him king. Jehoiada and his sons anointed him, and they said, "Long live the king!"

When Athaliah heard the noise of the people running and praising the king, she came to the people into **Yahuah**'s house. Then she looked, and, behold, the king stood by his pillar at the entrance, and the captains and the trumpets by the king. All the people of the land rejoiced, and blew trumpets. The singers also played musical instruments, and led the singing of praise. Then Athaliah tore her clothes, and said, "Treason! treason!"

Jehoiada the priest brought out the captains of hundreds who were set over the army, and said to them, "Bring her out between the ranks; and whoever follows her, let him be slain with the sword." For the priest said, "Don't kill her in **Yahuah**'s house." So they made way for her. She went to the entrance of the horse gate to the king's house; and they killed her there.

Jehoiada made a covenant between himself, all the people, and the king, that they should be **Yahuah**'s people. All the people went to the house of Baal, broke it down, broke his altars and his images in pieces, and killed Mattan the priest of Baal before the altars. Jehoiada appointed the officers of **Yahuah**'s house under the hand of the Levitical priests, whom David had distributed in **Yahuah**'s house, to offer the burnt offerings of **Yahuah**, as it is written in the law of Moses, with rejoicing and with singing, as David had ordered. He set the gatekeepers at the gates of **Yahuah**'s house, that no one who was unclean in anything should enter in. He took the captains of hundreds, the nobles, the governors of the people, and all the people of the land, and brought the king down from **Yahuah**'s house. They came through the upper gate to the king's house, and set the king on the throne of the kingdom. So all the people of the land rejoiced, and the city was quiet. They had slain Athaliah with the sword.

Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name was Zibiah, of Beersheba. Joash did that which was right in **Yahuah**'s eyes all the days of Jehoiada the priest. Jehoiada took for him two wives, and he became the father of sons and daughters.

After this, Joash intended to restore **Yahuah**'s house. He gathered together the priests and the Levites, and said to them, "Go out to the cities of Judah, and gather money to repair the house of your **Elohim** from all Israel from year to year. See that you expedite this matter." However the Levites didn't do it right away. The king called for Jehoiada the chief, and said to him, "Why haven't you required of the Levites to bring in the tax of Moses the servant of **Yahuah**, and of the assembly of Israel, out of Judah and out of Jerusalem, for the Tent of the Testimony?" For the sons of Athaliah,

that wicked woman, had broken up **Elohim's** house; and they also gave all the dedicated things of **Yahuah's** house to the Baals.

So the king commanded, and they made a chest, and set it outside at the gate of **Yahuah's** house. They made a proclamation through Judah and Jerusalem, to bring in for **Yahuah** the tax that Moses the servant of **Elohim** laid on Israel in the wilderness. All the princes and all the people rejoiced, and brought in, and cast into the chest, until they had filled it. Whenever the chest was brought to the king's officers by the hand of the Levites, and when they saw that there was much money, the king's scribe and the chief priest's officer came and emptied the chest, and took it, and carried it to its place again. Thus they did day by day, and gathered money in abundance. The king and Jehoiada gave it to those who did the work of the service of **Yahuah's** house. They hired masons and carpenters to restore **Yahuah's** house, and also those who worked iron and bronze to repair **Yahuah's** house. So the workmen worked, and the work of repairing went forward in their hands. They set up **Elohim's** house as it was designed, and strengthened it. When they had finished, they brought the rest of the money before the king and Jehoiada, from which were made vessels for **Yahuah's** house, even vessels with which to minister and to offer, including spoons and vessels of gold and silver. They offered burnt offerings in **Yahuah's** house continually all the days of Jehoiada.

But Jehoiada grew old and was full of days, and he died. He was one hundred thirty years old when he died. They buried him in David's city among the kings, because he had done good in Israel, and toward **Elohim** and his house.

Now after the death of Jehoiada, the princes of Judah came, and bowed down to the king. Then the king listened to them. They abandoned the house of **Yahuah**, the **Elohim** of their fathers, and served the Asherah poles and the idols, so wrath came on Judah and Jerusalem for this their guiltiness. Yet he sent prophets to them, to bring them again to **Yahuah**, and they testified against them; but they would not listen.

The Spirit of **Yahuah** came on Zechariah the son of Jehoiada the priest; and he stood above the people, and said to them, "**Elohim** says, 'Why do you disobey **Yahuah's** commandments, so that you can't prosper? Because you have forsaken **Yahuah**, he has also forsaken you.' "

They conspired against him, and stoned him with stones at the commandment of the king in the court of **Yahuah's** house. Thus Joash the king didn't remember the kindness which Jehoiada his father had done to him, but killed his son. When he died, he said, "May **Yahuah** look at it, and repay it."

At the end of the year, the army of the Syrians came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all their plunder to the king of Damascus. For the army of the Syrians came with a small company of men; and **Yahuah** delivered a very great army into their hand, because they had forsaken **Yahuah**, the **Elohim** of their fathers. So they executed judgment on Joash.

When they had departed from him (for they left him very sick), his own servants conspired against him for the blood of the sons of Jehoiada the priest, and killed him on his bed, and he died. They buried him in David's city, but they didn't bury him in the tombs of the kings. These are those who conspired against him: Zabad the son of Shimeath the Ammonitess and Jehozabad the son of Shimrith the Moabitess. Now concerning his sons, the greatness of the burdens laid on him, and the rebuilding of **Elohim's** house, behold, they are written in the commentary of the book of the kings. Amaziah his son reigned in his place.

Amaziah was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother's name was Jehoaddan, of Jerusalem. He did that which was right in **Yahuah's** eyes, but not with a perfect heart. Now when the kingdom was established to him, he killed his servants who had killed his father the king. But he didn't put their children to death, but did according to that which is written in the law in the book of Moses, as **Yahuah** commanded, saying, "The fathers shall not die for the children, neither shall the children die for the fathers; but every man shall die for his own sin."

Moreover Amaziah gathered Judah together, and ordered them according to their fathers' houses, under captains of thousands and captains of hundreds, even all Judah and Benjamin. He counted them from twenty years old and upward, and found that there were three hundred thousand chosen men, able to go out to war, who could handle spear and shield. He also hired one hundred thousand mighty men of valor out of Israel for one hundred talents of silver. A man of **Elohim** came to him, saying, "O king, don't let the army of Israel go with you, for **Yahuah** is not with Israel, with all the children of Ephraim. But if you will go, take action, and be strong for the battle. **Elohim** will overthrow you before the enemy; for **Elohim** has power to help, and to overthrow."

Amaziah said to the man of **Elohim**, "But what shall we do for the hundred talents which I have given to the army of Israel?"

The man of **Elohim** answered, "**Yahuah** is able to give you much more than this."

Then Amaziah separated them, the army that had come to him out of Ephraim, to go home again. Therefore their anger was greatly kindled against Judah, and they returned home in fierce anger. Amaziah took courage, and led his people out, and went to the Valley of Salt, and struck ten thousand of the children of Seir. The children of Judah carried away ten thousand alive, and brought them to the top of the rock, and threw them down from the top of the rock, so that they all were broken in pieces. But the men of the army whom Amaziah sent back, that they should not go with him to battle, fell on the cities of Judah, from Samaria even to Beth Horon, and struck of them three thousand, and took much plunder.

Now after Amaziah had come from the slaughter of the Edomites, he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense to them. Therefore **Yahuah's** anger burned against Amaziah, and he sent to him a prophet, who said to him, "Why have you sought after the gods of the people, which have not delivered their own people out of your hand?"

As he talked with him, the king said to him, "Have we made you one of the king's counselors? Stop! Why should you be struck down?"

Then the prophet stopped, and said, "I know that **Elohim** has determined to destroy you, because you have done this, and have not listened to my counsel."

Then Amaziah king of Judah consulted his advisers, and sent to Joash, the son of Jehoahaz the son of Jehu, king of Israel, saying, "Come! Let's look one another in the face."

Joash king of Israel sent to Amaziah king of Judah, saying, "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, 'Give your daughter to my son as his wife. Then a wild animal that was in Lebanon passed by, and trampled down the thistle. You say to yourself that you have struck Edom; and your heart lifts you up to boast. Now stay at home. Why should you meddle with trouble, that you should fall, even you, and Judah with you?' "

But Amaziah would not listen; for it was of **Elohim**, that he might deliver them into the hand of their enemies, because they had sought after the gods of Edom. So Joash king of Israel went up, and he and Amaziah king of Judah looked one another in the face at Beth Shemesh, which belongs to Judah. Judah was defeated by Israel; so every man fled to his tent.

Joash king of Israel took Amaziah king of Judah, the son of Joash the son of Jehoahaz, at Beth Shemesh, and brought him to Jerusalem, and broke down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. He took all the gold and silver, and all the vessels that were found in **Elohim's** house with Obed-Edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

Amaziah the son of Joash king of Judah lived for fifteen years after the death of Joash son of Jehoahaz king of Israel. Now the rest of the acts of Amaziah, first and last, behold, aren't they written in the book of the kings of Judah and Israel? Now from the time that Amaziah turned away from following **Yahuah**, they made a conspiracy against him in Jerusalem. He fled to Lachish, but they sent after him to Lachish, and killed him there. They brought him on horses, and buried him with his fathers in the City of Judah.

All the people of Judah took Uzziah, who was sixteen years old, and made him king in the place of his father Amaziah. He built Eloth, and restored it to Judah, after that the king slept with his fathers. Uzziah was sixteen years old when he began to reign; and he reigned fifty-two years in Jerusalem. His mother's name was Jechiliah, of Jerusalem. He did that which was right in **Yahuah's** eyes, according to all that his father Amaziah had done. He set himself to seek **Elohim** in the days of Zechariah, who had understanding in the vision of **Elohim**; and as long as he sought **Yahuah**, **Elohim** made him prosper.

He went out and fought against the Philistines, and broke down the wall of Gath, the wall of Jabneh, and the wall of Ashdod; and he built cities in the country of Ashdod, and among the Philistines. **Elohim** helped him against the Philistines, and against the Arabians who lived in Gur Baal, and the Meunim. The Ammonites gave tribute to Uzziah. His name spread abroad even to the entrance of Egypt; for he grew exceedingly strong. Moreover Uzziah built towers in Jerusalem at the corner gate, at the valley gate, and at the turning of the wall, and fortified them. He built towers in the wilderness, and dug out many cisterns, for he had much livestock; in the lowland also, and in the plain. He had farmers and vineyard keepers in the mountains and in the fruitful fields, for he loved farming. Moreover Uzziah had an army of fighting men, who went out to war by bands, according to the number of their reckoning made by Jeiel the scribe and Maaseiah the officer, under the hand of Hananiah, one of the king's captains. The whole number of the heads of fathers' households, even the mighty men of valor, was two thousand six hundred. Under their hand was an army, three hundred seven thousand five hundred, who made war with mighty power, to help the king against the enemy. Uzziah prepared for them, even for all the army, shields, spears, helmets, coats of mail, bows, and stones for slinging. In Jerusalem, he made devices, invented by skillful men, to be on the towers and on the battlements, with which to shoot arrows and great stones. His name spread far abroad, because he was marvelously helped until he was strong.

But when he was strong, his heart was lifted up, so that he did corruptly, and he trespassed against **Yahuah** his **Elohim**; for he went into **Yahuah's** temple to burn incense on the altar of incense. Azariah the priest went in after him, and with him eighty priests of **Yahuah**, who were valiant men. They resisted Uzziah the king, and said to him, "It isn't for you, Uzziah, to burn incense to **Yahuah**, but for the priests the sons of Aaron, who are consecrated to burn incense. Go out of the

sanctuary, for you have trespassed. It will not be for your honor from **Yahuah Elohim**."

Then Uzziah was angry. He had a censer in his hand to burn incense, and while he was angry with the priests, the leprosy broke out on his forehead before the priests in **Yahuah's** house, beside the altar of incense. Azariah the chief priest, and all the priests, looked at him, and behold, he was leprous in his forehead, and they thrust him out quickly from there. Yes, he himself also hurried to go out, because **Yahuah** had struck him. Uzziah the king was a leper to the day of his death, and lived in a separate house, being a leper; for he was cut off from **Yahuah's** house. Jotham his son was over the king's house, judging the people of the land. Now the rest of the acts of Uzziah, first and last, Isaiah the prophet, the son of Amoz, wrote. So Uzziah slept with his fathers; and they buried him with his fathers in the field of burial which belonged to the kings, for they said, "He is a leper." Jotham his son reigned in his place.

Jotham was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name was Jerushah the daughter of Zadok. He did that which was right in **Yahuah's** eyes, according to all that his father Uzziah had done. However he didn't enter into **Yahuah's** temple. The people still acted corruptly. He built the upper gate of **Yahuah's** house, and he built much on the wall of Ophel. Moreover he built cities in the hill country of Judah, and in the forests he built fortresses and towers. He also fought with the king of the children of Ammon, and prevailed against them. The children of Ammon gave him the same year one hundred talents of silver, ten thousand cors of wheat, and ten thousand cors of barley. The children of Ammon also gave that much to him in the second year, and in the third. So Jotham became mighty, because he ordered his ways before **Yahuah** his **Elohim**. Now the rest of the acts of Jotham, and all his wars, and his ways, behold, they are written in the book of the kings of Israel and Judah. He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem. Jotham slept with his fathers, and they buried him in David's city; and Ahaz his son reigned in his place.

Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. He didn't do that which was right in **Yahuah's** eyes, like David his father, but he walked in the ways of the kings of Israel, and also made molten images for the Baals. Moreover he burned incense in the valley of the son of Hinnom, and burned his children in the fire, according to the abominations of the nations whom **Yahuah** cast out before the children of Israel. He sacrificed and burned incense in the high places, and on the hills, and under every green tree.

Therefore **Yahuah** his **Elohim** delivered him into the hand of the king of Syria. They struck him, and carried away from him a great multitude of captives, and brought them to Damascus. He was also delivered into the hand of the king of Israel, who struck him with a great slaughter. For Pekah the son of Remaliah killed in Judah one hundred twenty thousand in one day, all of them valiant men, because they had forsaken **Yahuah**, the **Elohim** of their fathers. Zichri, a mighty man of Ephraim, killed Maaseiah the king's son, Azrikam the ruler of the house, and Elkanah who was next to the king. The children of Israel carried away captive of their brothers two hundred thousand women, sons, and daughters, and also took away much plunder from them, and brought the plunder to Samaria. But a prophet of **Yahuah** was there, whose name was Oded; and he went out to meet the army that came to Samaria, and said to them, "Behold, because **Yahuah**, the **Elohim** of your fathers, was angry with Judah, he has delivered them into your hand, and you have slain them in a rage which has reached up to heaven. Now you intend to degrade the children of Judah and Jerusalem as male and female slaves for yourselves. Aren't there even with you trespasses of your own against **Yahuah** your **Elohim**? Now hear me therefore, and send back the captives that you have taken captive from your brothers, for

the fierce wrath of **Yahuah** is on you." Then some of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against those who came from the war, and said to them, "You must not bring in the captives here, for you intend that which will bring on us a trespass against **Yahuah**, to add to our sins and to our guilt; for our guilt is great, and there is fierce wrath against Israel."

So the armed men left the captives and the plunder before the princes and all the assembly. The men who have been mentioned by name rose up and took the captives, and with the plunder clothed all who were naked among them, dressed them, gave them sandals, and gave them something to eat and to drink, anointed them, carried all the feeble of them on donkeys, and brought them to Jericho, the city of palm trees, to their brothers. Then they returned to Samaria.

At that time king Ahaz sent to the kings of Assyria to help him. For again the Edomites had come and struck Judah, and carried away captives. The Philistines also had invaded the cities of the lowland, and of the South of Judah, and had taken Beth Shemesh, Aijalon, Gederoth, Soco with its villages, Timnah with its villages, and also Gimzo and its villages; and they lived there. For **Yahuah** brought Judah low because of Ahaz king of Israel, because he acted without restraint in Judah and trespassed severely against **Yahuah**. Tilgath Pilneser king of Assyria came to him, and gave him trouble, but didn't strengthen him. For Ahaz took away a portion out of **Yahuah's** house, and out of the house of the king and of the princes, and gave it to the king of Assyria; but it didn't help him.

In the time of his distress, he trespassed yet more against **Yahuah**, this same king Ahaz. For he sacrificed to the gods of Damascus, which struck him. He said, "Because the gods of the kings of Syria helped them, so I will sacrifice to them, that they may help me." But they were the ruin of him, and of all Israel. Ahaz gathered together the vessels of **Elohim's** house, and cut the vessels of **Elohim's** house in pieces, and shut up the doors of **Yahuah's** house; and he made himself altars in every corner of Jerusalem. In every city of Judah he made high places to burn incense to other gods, and provoked **Yahuah**, the **Elohim** of his fathers, to anger.

Now the rest of his acts, and all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel. Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem, because they didn't bring him into the tombs of the kings of Israel; and Hezekiah his son reigned in his place.

Hezekiah began to reign when he was twenty-five years old, and he reigned twenty-nine years in Jerusalem. His mother's name was Abijah, the daughter of Zechariah. He did that which was right in **Yahuah's** eyes, according to all that David his father had done. In the first year of his reign, in the first month, he opened the doors of **Yahuah's** house, and repaired them. He brought in the priests and the Levites, and gathered them together into the wide place on the east, and said to them, "Listen to me, you Levites! Now sanctify yourselves, and sanctify **Yahuah**, the **Elohim** of your fathers' house, and carry the filthiness out of the holy place. For our fathers were unfaithful, and have done that which was evil in **Yahuah** our **Elohim's** sight, and have forsaken him, and have turned away their faces from the habitation of **Yahuah**, and turned their backs. Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place to the **Elohim** of Israel. Therefore **Yahuah's** wrath was on Judah and Jerusalem, and he has delivered them to be tossed back and forth, to be an astonishment, and a hissing, as you see with your eyes. For, behold, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. Now it is in my heart to make a covenant with **Yahuah**, the **Elohim** of Israel, that his fierce anger may turn away from us. My sons, don't be

negligent now; for **Yahuah** has chosen you to stand before him, to minister to him, and that you should be his ministers, and burn incense."

Then the Levites arose, Mahath, the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites; and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehallelel; and of the Gershonites, Joah the son of Zimmah, and Eden the son of Joah; and of the sons of Elizaphan, Shimri and Jeuel; and of the sons of Asaph, Zechariah and Mattaniah; and of the sons of Heman, Jehuel and Shimei; and of the sons of Jeduthun, Shemaiah and Uzziel. They gathered their brothers, sanctified themselves, and went in, according to the commandment of the king by **Yahuah's** words, to cleanse **Yahuah's** house. The priests went into the inner part of **Yahuah's** house to cleanse it, and brought out all the uncleanness that they found in **Yahuah's** temple into the court of **Yahuah's** house. The Levites took it from there to carry it out to the brook Kidron. Now they began on the first day of the first month to sanctify, and on the eighth day of the month they came to **Yahuah's** porch. They sanctified **Yahuah's** house in eight days, and on the sixteenth day of the first month they finished. Then they went in to Hezekiah the king within the palace, and said, "We have cleansed all **Yahuah's** house, including the altar of burnt offering with all its vessels, and the table of show bread with all its vessels. Moreover have we prepared and sanctified all the vessels which king Ahaz threw away in his reign, when he was unfaithful. Behold, they are before **Yahuah's** altar."

Then Hezekiah the king arose early, gathered the princes of the city, and went up to **Yahuah's** house. They brought seven bulls, seven rams, seven lambs, and seven male goats, for a sin offering for the kingdom, for the sanctuary, and for Judah. He commanded the priests the sons of Aaron to offer them on **Yahuah's** altar. So they killed the bulls, and the priests received the blood, and sprinkled it on the altar. They killed the rams, and sprinkled the blood on the altar. They also killed the lambs, and sprinkled the blood on the altar. They brought near the male goats for the sin offering before the king and the assembly; and they laid their hands on them. Then 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 commanded that the burnt offering and the sin offering should be made for all Israel.

He set the Levites in **Yahuah's** house with cymbals, with stringed instruments, and with harps, according to the commandment of David, of Gad the king's seer, and Nathan the prophet; for the commandment was from **Yahuah** by his prophets. The Levites stood with David's instruments, and the priests with the trumpets. Hezekiah commanded them to offer the burnt offering on the altar. When the burnt offering began, **Yahuah's** song also began, along with the trumpets and David king of Israel's instruments. All the assembly worshiped, the singers sang, and the trumpeters sounded. All this continued until the burnt offering was finished.

When they had finished offering, the king and all who were present with him bowed themselves and worshiped. Moreover Hezekiah the king and the princes commanded the Levites to sing praises to **Yahuah** with the words of David, and of Asaph the seer. They sang praises with gladness, and they bowed their heads and worshiped.

Then Hezekiah answered, "Now you have consecrated yourselves to **Yahuah**. Come near and bring sacrifices and thank offerings into **Yahuah's** house." The assembly brought in sacrifices and thank offerings, and as many as were of a willing heart brought burnt offerings. The number of the burnt offerings which the assembly brought was seventy bulls, one hundred rams, and two hundred lambs. All these were for a burnt offering to **Yahuah**. The consecrated things were six hundred head of cattle and three thousand sheep. But the priests were too few, so that they could not skin all the burnt offerings. Therefore their brothers the Levites helped them, until the work was ended, and until

the priests had sanctified themselves; for the Levites were more upright in heart to sanctify themselves than the priests. Also the burnt offerings were in abundance, with the fat of the peace offerings, and with the drink offerings for every burnt offering. So the service of **Yahuah**'s house was set in order. Hezekiah and all the people rejoiced, because of that which **Elohim** had prepared for the people; for the thing was done suddenly.

Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to **Yahuah**'s house at Jerusalem, to keep the Passover to **Yahuah**, the **Elohim** of Israel. For the king had taken counsel with his princes and all the assembly in Jerusalem to keep the Passover in the second month. For they could not keep it at that time, because the priests had not sanctified themselves in sufficient number, and the people had not gathered themselves together to Jerusalem. The thing was right in the eyes of the king and of all the assembly. So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the Passover to **Yahuah**, the **Elohim** of Israel, at Jerusalem, for they had not kept it in great numbers in the way it is written.

So the couriers went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, "You children of Israel, turn again to **Yahuah**, the **Elohim** of Abraham, Isaac, and Israel, that he may return to the remnant of you that have escaped out of the hand of the kings of Assyria. Don't be like your fathers and like your brothers, who trespassed against **Yahuah**, the **Elohim** of their fathers, so that he gave them up to desolation, as you see. Now don't be stiff-necked, as your fathers were, but yield yourselves to **Yahuah**, and enter into his sanctuary, which he has sanctified forever, and serve **Yahuah** your **Elohim**, that his fierce anger may turn away from you. For if you turn again to **Yahuah**, your brothers and your children will find compassion before those who led them captive, and will come again into this land, because **Yahuah** your **Elohim** is gracious and merciful, and will not turn away his face from you, if you return to him."

So the couriers passed from city to city through the country of Ephraim and Manasseh, even to Zebulun, but people ridiculed them and mocked them. Nevertheless some men of Asher, Manasseh, and Zebulun humbled themselves, and came to Jerusalem. Also the hand of **Elohim** came on Judah to give them one heart, to do the commandment of the king and of the princes by **Yahuah**'s word.

Many people assembled at Jerusalem to keep the feast of unleavened bread in the second month, a very great assembly. They arose and took away the altars that were in Jerusalem, and they took away all the altars for incense and threw them into the brook Kidron. Then they killed the Passover on the fourteenth day of the second month. The priests and the Levites were ashamed, and sanctified themselves, and brought burnt offerings into **Yahuah**'s house. They stood in their place after their order, according to the law of Moses the man of **Elohim**. The priests sprinkled the blood which they received of the hand of the Levites. For there were many in the assembly who had not sanctified themselves: therefore the Levites were in charge of killing the Passovers for everyone who was not clean, to sanctify them to **Yahuah**. For a multitude of the people, even many of Ephraim, Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet they ate the Passover other than the way it is written. For Hezekiah had prayed for them, saying, "May the good **Yahuah** pardon everyone who sets his heart to seek **Elohim**, **Yahuah**, the **Elohim** of his fathers, even if they aren't clean according to the purification of the sanctuary."

Yahuah listened to Hezekiah, and healed the people. The children of Israel who were present at Jerusalem kept the feast of unleavened bread seven days with great gladness. The Levites and the

priests praised **Yahuah** day by day, singing with loud instruments to **Yahuah**. Hezekiah spoke encouragingly to all the Levites who had good understanding in the service of **Yahuah**. So they ate throughout the feast for the seven days, offering sacrifices of peace offerings, and making confession to **Yahuah**, the **Elohim** of their fathers.

The whole assembly took counsel to keep another seven days, and they kept another seven days with gladness. For Hezekiah king of Judah gave to the assembly for offerings one thousand bulls and seven thousand sheep; and the princes gave to the assembly a thousand bulls and ten thousand sheep: and a great number of priests sanctified themselves. All the assembly of Judah, with the priests and the Levites, and all the assembly who came out of Israel, and the foreigners who came out of the land of Israel, and who lived in Judah, rejoiced. So there was great joy in Jerusalem; for since the time of Solomon the son of David king of Israel there was nothing like this in Jerusalem. Then the Levitical priests arose and blessed the people. Their voice was heard, and their prayer came up to his holy habitation, even to heaven.

Now when all this was finished, all Israel who were present went out to the cities of Judah, and broke the pillars in pieces, cut down the Asherah poles, and broke down the high places and the altars out of all Judah and Benjamin, also in Ephraim and Manasseh, until they had destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

Hezekiah appointed the divisions of the priests and the Levites after their divisions, every man according to his service, both the priests and the Levites, for burnt offerings and for peace offerings, to minister, to give thanks, and to praise in the gates of **Yahuah's** camp. He also appointed the king's portion of his possessions for the burnt offerings, for the morning and evening burnt offerings, and the burnt offerings for the Sabbaths, for the new moons, and for the set feasts, as it is written in **Yahuah's** law. Moreover he commanded the people who lived in Jerusalem to give the portion of the priests and the Levites, that they might give themselves to **Yahuah's** law. As soon as the commandment went out, the children of Israel gave in abundance the first fruits of grain, new wine, oil, honey, and of all the increase of the field; and they brought in the tithe of all things abundantly. The children of Israel and Judah, who lived in the cities of Judah, also brought in the tithe of cattle and sheep, and the tithe of dedicated things which were consecrated to **Yahuah** their **Elohim**, and laid them in heaps.

In the third month they began to lay the foundation of the heaps, and finished them in the seventh month. When Hezekiah and the princes came and saw the heaps, they blessed **Yahuah** and his people Israel. Then Hezekiah questioned the priests and the Levites about the heaps. Azariah the chief priest, of the house of Zadok, answered him and said, "Since people began to bring the offerings into **Yahuah's** house, we have eaten and had enough, and have plenty left over, for **Yahuah** has blessed his people; and that which is left is this great store."

Then Hezekiah commanded them to prepare rooms in **Yahuah's** house, and they prepared them. They brought in the offerings, the tithes, and the dedicated things faithfully. Conaniah the Levite was ruler over them, and Shimei his brother was second. Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and Benaiah were overseers under the hand of Conaniah and Shimei his brother, by the appointment of Hezekiah the king and Azariah the ruler of **Elohim's** house. Kore the son of Imnah the Levite, the gatekeeper at the east gate, was over the free will offerings of **Elohim**, to distribute **Yahuah's** offerings and the most holy things. Under him were Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in their office of trust, to give to their brothers by divisions, to the great as well as to the small; in addition to those

who were listed by genealogy of males, from three years old and upward, even everyone who entered into **Yahuah's** house, as the duty of every day required, for their service in their offices according to their divisions; and those who were listed by genealogy of the priests by their fathers' houses, and the Levites from twenty years old and upward, in their offices by their divisions; and those who were listed by genealogy of all their little ones, their wives, their sons, and their daughters, through all the congregation; for in their office of trust they sanctified themselves in holiness. Also for the sons of Aaron the priests, who were in the fields of the pasture lands of their cities, in every city, there were men who were mentioned by name, to give portions to all the males among the priests, and to all who were listed by genealogy among the Levites.

Hezekiah did so throughout all Judah; and he did that which was good, right, and faithful before **Yahuah** his **Elohim**. In every work that he began in the service of **Elohim's** house, in the law, and in the commandments, to seek his **Elohim**, he did it with all his heart, and prospered.

After these things and this faithfulness, Sennacherib king of Assyria came, entered into Judah, and encamped against the fortified cities, and intended to win them for himself. When Hezekiah saw that Sennacherib had come, and that he was planning to fight against Jerusalem, he took counsel with his princes and his mighty men to stop the waters of the springs which were outside of the city, and they helped him. So, many people gathered together and they stopped all the springs and the brook that flowed through the middle of the land, saying, "Why should the kings of Assyria come, and find abundant water?"

He took courage, built up all the wall that was broken down, and raised it up to the towers, with the other wall outside, and strengthened Millo in David's city, and made weapons and shields in abundance. He set captains of war over the people, and gathered them together to him in the wide place at the gate of the city, and spoke encouragingly to them, saying, "Be strong and courageous. Don't be afraid or dismayed because of the king of Assyria, nor for all the multitude who is with him; for there is a greater one with us than with him. An arm of flesh is with him, but **Yahuah** our **Elohim** is with us to help us and to fight our battles." The people rested themselves on the words of Hezekiah king of Judah.

After this, Sennacherib king of Assyria sent his servants to Jerusalem, (now he was before Lachish, and all his power with him), to Hezekiah king of Judah, and to all Judah who were at Jerusalem, saying, Sennacherib king of Assyria says, "In whom do you trust, that you remain under siege in Jerusalem? Doesn't Hezekiah persuade you, to give you over to die by famine and by thirst, saying, '**Yahuah** our **Elohim** will deliver us out of the hand of the king of Assyria?' Hasn't the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, 'You shall worship before one altar, and you shall burn incense on it?' Don't you know what I and my fathers have done to all the peoples of the lands? Were the gods of the nations of the lands in any way able to deliver their land out of my hand? Who was there among all the gods of those nations which my fathers utterly destroyed, that could deliver his people out of my hand, that your **Elohim** should be able to deliver you out of my hand? Now therefore don't let Hezekiah deceive you, nor persuade you in this way. Don't believe him, for no god of any nation or kingdom was able to deliver his people out of my hand, and out of the hand of my fathers. How much less will your **Elohim** deliver you out of my hand?"

His servants spoke yet more against **Yahuah Elohim**, and against his servant Hezekiah. He also wrote letters insulting **Yahuah**, the **Elohim** of Israel, and speaking against him, saying, "As the gods of the nations of the lands, which have not delivered their people out of my hand, so shall the **Elohim**

of Hezekiah not deliver his people out of my hand." They called out with a loud voice in the Jews' language to the people of Jerusalem who were on the wall, to frighten them, and to trouble them; that they might take the city. They spoke of the **Elohim** of Jerusalem as of the gods of the peoples of the earth, which are the work of men's hands.

Hezekiah the king and Isaiah the prophet the son of Amoz, prayed because of this, and cried to heaven.

Yahuah sent an angel, who cut off all the mighty men of valor, and the leaders and captains, in the camp of the king of Assyria. So he returned with shame of face to his own land. When he had come into the house of his god, those who came out of his own body killed him there with the sword. Thus **Yahuah** saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria and from the hand of all others, and guided them on every side. Many brought gifts to **Yahuah** to Jerusalem, and precious things to Hezekiah king of Judah; so that he was exalted in the sight of all nations from then on.

In those days Hezekiah was terminally ill, and he prayed to **Yahuah**; and he spoke to him, and gave him a sign. But Hezekiah didn't reciprocate appropriate to the benefit done for him, because his heart was lifted up. Therefore there was wrath on him, and on Judah and Jerusalem. Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that **Yahuah's** wrath didn't come on them in the days of Hezekiah.

Hezekiah had exceedingly much riches and honor. He provided himself with treasuries for silver, for gold, for precious stones, for spices, for shields, and for all kinds of valuable vessels; also storehouses for the increase of grain, new wine, and oil; and stalls for all kinds of animals, and flocks in folds. Moreover he provided for himself cities, and possessions of flocks and herds in abundance; for **Elohim** had given him abundant possessions. This same Hezekiah also stopped the upper spring of the waters of Gihon, and brought them straight down on the west side of David's city. Hezekiah prospered in all his works.

However concerning the ambassadors of the princes of Babylon, who sent to him to inquire of the wonder that was done in the land, **Elohim** left him, to try him, that he might know all that was in his heart.

Now the rest of the acts of Hezekiah, and his good deeds, behold, they are written in the vision of Isaiah the prophet the son of Amoz, in the book of the kings of Judah and Israel. Hezekiah slept with his fathers, and they buried him in the ascent of the tombs of the sons of David. All Judah and the inhabitants of Jerusalem honored him at his death. Manasseh his son reigned in his place.

Manasseh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem. He did that which was evil in **Yahuah's** sight, after the abominations of the nations whom **Yahuah** cast out before the children of Israel. For he built again the high places which Hezekiah his father had broken down; and he raised up altars for the Baals, made Asheroth, and worshiped all the army of the sky, and served them. He built altars in **Yahuah's** house, of which **Yahuah** said, "My name shall be in Jerusalem forever." He built altars for all the army of the sky in the two courts of **Yahuah's** house. He also made his children to pass through the fire in the valley of the son of Hinnom. He practiced sorcery, divination, and witchcraft, and dealt with those who had familiar spirits and with wizards. He did much evil in **Yahuah's** sight, to provoke him to anger. He set the engraved image of the idol, which he had made, in **Elohim's** house, of which **Elohim** said to David and to Solomon his son, "In this house, and in Jerusalem, which I have chosen out of all the tribes of

Israel, I will put my name forever. I will not any more remove the foot of Israel from off the land which I have appointed for your fathers, if only they will observe to do all that I have commanded them, even all the law, the statutes, and the ordinances given by Moses." Manasseh seduced Judah and the inhabitants of Jerusalem, so that they did more evil than did the nations whom **Yahuah** destroyed before the children of Israel.

Yahuah spoke to Manasseh, and to his people; but they didn't listen. Therefore **Yahuah** brought on them the captains of the army of the king of Assyria, who took Manasseh in chains, bound him with fetters, and carried him to Babylon.

When he was in distress, he begged **Yahuah** his **Elohim**, and humbled himself greatly before the **Elohim** of his fathers. He prayed to him; and he was entreated by him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that **Yahuah** was **Elohim**.

Now after this, he built an outer wall to David's city, on the west side of Gihon, in the valley, even to the entrance at the fish gate. He encircled Ophel with it, and raised it up to a very great height; and he put valiant captains in all the fortified cities of Judah. He took away the foreign gods, and the idol out of **Yahuah's** house, and all the altars that he had built in the mountain of **Yahuah's** house, and in Jerusalem, and cast them out of the city. He built up **Yahuah's** altar, and offered sacrifices of peace offerings and of thanksgiving on it, and commanded Judah to serve **Yahuah**, the **Elohim** of Israel. Nevertheless the people sacrificed still in the high places, but only to **Yahuah** their **Elohim**.

Now the rest of the acts of Manasseh, and his prayer to his **Elohim**, and the words of the seers who spoke to him in the name of **Yahuah**, the **Elohim** of Israel, behold, they are written among the acts of the kings of Israel. His prayer also, and how **Elohim** was entreated of him, and all his sin and his trespass, and the places in which he built high places, and set up the Asherah poles and the engraved images, before he humbled himself: behold, they are written in the history of Hozai. So Manasseh slept with his fathers, and they buried him in his own house; and Amon his son reigned in his place.

Amon was twenty-two years old when he began to reign; and he reigned two years in Jerusalem. He did that which was evil in **Yahuah's** sight, as did Manasseh his father; and Amon sacrificed to all the engraved images which Manasseh his father had made, and served them. He didn't humble himself before **Yahuah**, as Manasseh his father had humbled himself; but this same Amon trespassed more and more. His servants conspired against him, and put him to death in his own house. But the people of the land killed all those who had conspired against king Amon; and the people of the land made Josiah his son king in his place.

Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem. He did that which was right in **Yahuah's** eyes, and walked in the ways of David his father, and didn't turn away to the right hand or to the left. For in the eighth year of his reign, while he was yet young, he began to seek after the **Elohim** of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places, the Asherah poles, the engraved images, and the molten images. They broke down the altars of the Baals in his presence; and he cut down the incense altars that were on high above them. He broke the Asherah poles, the engraved images, and the molten images in pieces, made dust of them, and scattered it on the graves of those who had sacrificed to them. He burned the bones of the priests on their altars, and purged Judah and Jerusalem. He did this in the cities of Manasseh, Ephraim, and Simeon, even to Naphtali, around in their ruins. He

broke down the altars, and beat the Asherah poles and the engraved images into powder, and cut down all the incense altars throughout all the land of Israel, then returned to Jerusalem.

Now in the eighteenth year of his reign, when he had purged the land and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair **Yahuah** his **Elohim**'s house. They came to Hilkiah the high priest, and delivered the money that was brought into **Elohim**'s house, which the Levites, the keepers of the threshold, had gathered from the hands of Manasseh, Ephraim, of all the remnant of Israel, of all Judah and Benjamin, and of the inhabitants of Jerusalem. They delivered it into the hands of the workmen who had the oversight of **Yahuah**'s house; and the workmen who labored in **Yahuah**'s house gave it to mend and repair the house. They gave it to the carpenters and to the builders, to buy cut stone and timber for couplings, and to make beams for the houses which the kings of Judah had destroyed. The men did the work faithfully. Their overseers were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to give direction; and others of the Levites, who were all skillful with musical instruments. Also they were over the bearers of burdens, and directed all who did the work in every kind of service. Of the Levites, there were scribes, officials, and gatekeepers.

When they brought out the money that was brought into **Yahuah**'s house, Hilkiah the priest found the book of **Yahuah**'s law given by Moses. Hilkiah answered Shaphan the scribe, "I have found the book of the law in **Yahuah**'s house." So Hilkiah delivered the book to Shaphan.

Shaphan carried the book to the king, and moreover brought back word to the king, saying, "All that was committed to your servants, they are doing. They have emptied out the money that was found in **Yahuah**'s house, and have delivered it into the hand of the overseers, and into the hand of the workmen." Shaphan the scribe told the king, saying, "Hilkiah the priest has delivered me a book." Shaphan read from it to the king.

When the king had heard the words of the law, he tore his clothes. The king commanded Hilkiah, Ahikam the son of Shaphan, Abdon the son of Micah, Shaphan the scribe, and Asaiah the king's servant, saying, "Go inquire of **Yahuah** for me, and for those who are left in Israel and in Judah, concerning the words of the book that is found; for great is **Yahuah**'s wrath that is poured out on us, because our fathers have not kept **Yahuah**'s word, to do according to all that is written in this book."

So Hilkiah, and they whom the king had commanded, went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son of Hasrah, keeper of the wardrobe (now she lived in Jerusalem in the second quarter), and they spoke to her to that effect.

She said to them, "**Yahuah**, the **Elohim** of Israel says: 'Tell the man who sent you to me, "**Yahuah** says, 'Behold, I will bring evil on this place, and on its inhabitants, even all the curses that are written in the book which they have read before the king of Judah. Because they have forsaken me, and have burned incense to other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath is poured out on this place, and it will not be quenched.' " ' But to the king of Judah, who sent you to inquire of **Yahuah**, you shall tell him this, '**Yahuah**, the **Elohim** of Israel says: "About the words which you have heard, because your heart was tender, and you humbled yourself before **Elohim**, when you heard his words against this place, and against its inhabitants, and have humbled yourself before me, and have torn your clothes, and wept before me, I also have heard you," says **Yahuah**. "Behold, I will gather you to your fathers, and you will be gathered to your grave in peace. Your eyes won't see all the evil that I will bring on this place and on its inhabitants." ' ' "

They brought back word to the king.

Then the king sent and gathered together all the elders of Judah and Jerusalem. The king went up to **Yahuah**'s house, with all the men of Judah and the inhabitants of Jerusalem, the priests, the Levites, and all the people, both great and small; and he read in their hearing all the words of the book of the covenant that was found in **Yahuah**'s house. The king stood in his place, and made a covenant before **Yahuah**, to walk after **Yahuah**, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant that were written in this book. He caused all who were found in Jerusalem and Benjamin to stand. The inhabitants of Jerusalem did according to the covenant of **Elohim**, the **Elohim** of their fathers. Josiah took away all the abominations out of all the countries that belonged to the children of Israel, and made all who were found in Israel to serve, even to serve **Yahuah** their **Elohim**. All his days they didn't depart from following **Yahuah**, the **Elohim** of their fathers.

Josiah kept a Passover to **Yahuah** in Jerusalem. They killed the Passover on the fourteenth day of the first month. He set the priests in their offices, and encouraged them in the service of **Yahuah**'s house. He said to the Levites who taught all Israel, who were holy to **Yahuah**, "Put the holy ark in the house which Solomon the son of David king of Israel built. It will no longer be a burden on your shoulders. Now serve **Yahuah** your **Elohim**, and his people Israel. Prepare yourselves after your fathers' houses by your divisions, according to the writing of David king of Israel, and according to the writing of Solomon his son. Stand in the holy place according to the divisions of the fathers' houses of your brothers the children of the people, and let there be for each a portion of a fathers' house of the Levites. Kill the Passover, sanctify yourselves, and prepare for your brothers, to do according to **Yahuah**'s word by Moses."

Josiah gave to the children of the people, of the flock, lambs and young goats, all of them for the Passover offerings, to all who were present, to the number of thirty thousand, and three thousand bulls. These were of the king's substance. His princes gave for a free will offering to the people, to the priests, and to the Levites. Hilkiyah, Zechariah, and Jehiel, the rulers of **Elohim**'s house, gave to the priests for the Passover offerings two thousand six hundred small livestock, and three hundred head of cattle. Conaniah also, and Shemaiah and Nethanel, his brothers, and Hashabiah, Jeiel, and Jozabad, the chiefs of the Levites, gave to the Levites for the Passover offerings five thousand small livestock and five hundred head of cattle.

So the service was prepared, and the priests stood in their place, and the Levites by their divisions, according to the king's commandment. They killed the Passover, and the priests sprinkled the blood which they received of their hand, and the Levites skinned them. They removed the burnt offerings, that they might give them according to the divisions of the fathers' houses of the children of the people, to offer to **Yahuah**, as it is written in the book of Moses. They did the same with the cattle. They roasted the Passover with fire according to the ordinance. They boiled the holy offerings in pots, in cauldrons, and in pans, and carried them quickly to all the children of the people. Afterward they prepared for themselves and for the priests, because the priests the sons of Aaron were busy with offering the burnt offerings and the fat until night. Therefore the Levites prepared for themselves and for the priests the sons of Aaron. The singers the sons of Asaph were in their place, according to the commandment of David, Asaph, Heman, and Jeduthun the king's seer; and the gatekeepers were at every gate. They didn't need to depart from their service, because their brothers the Levites prepared for them.

So all the service of **Yahuah** was prepared the same day, to keep the Passover, and to offer burnt

offerings on **Yahuah's** altar, according to the commandment of king Josiah. The children of Israel who were present kept the Passover at that time, and the feast of unleavened bread seven days. There was no Passover like that kept in Israel from the days of Samuel the prophet, nor did any of the kings of Israel keep such a Passover as Josiah kept, with the priests, the Levites, and all Judah and Israel who were present, and the inhabitants of Jerusalem. This Passover was kept in the eighteenth year of the reign of Josiah.

After all this, when Josiah had prepared the temple, Neco king of Egypt went up to fight against Carchemish by the Euphrates, and Josiah went out against him. But he sent ambassadors to him, saying, "What have I to do with you, you king of Judah? I come not against you today, but against the house with which I have war. **Elohim** has commanded me to make haste. Beware that it is **Elohim** who is with me, that he not destroy you."

Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and didn't listen to the words of Neco from the mouth of **Elohim**, and came to fight in the valley of Megiddo. The archers shot at king Josiah; and the king said to his servants, "Take me away, because I am seriously wounded!"

So his servants took him out of the chariot, and put him in the second chariot that he had, and brought him to Jerusalem; and he died, and was buried in the tombs of his fathers. All Judah and Jerusalem mourned for Josiah. Jeremiah lamented for Josiah, and all the singing men and singing women spoke of Josiah in their lamentations to this day; and they made them an ordinance in Israel. Behold, they are written in the lamentations. Now the rest of the acts of Josiah, and his good deeds, according to that which is written in **Yahuah's** law, and his acts, first and last, behold, they are written in the book of the kings of Israel and Judah.

Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's place in Jerusalem. Joahaz was twenty-three years old when he began to reign; and he reigned three months in Jerusalem. The king of Egypt removed him from office at Jerusalem, and fined the land one hundred talents of silver and a talent of gold. The king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim. Neco took Joahaz his brother, and carried him to Egypt.

Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. He did that which was evil in **Yahuah** his **Elohim's** sight. Nebuchadnezzar king of Babylon came up against him, and bound him in fetters to carry him to Babylon. Nebuchadnezzar also carried some of the vessels of **Yahuah's** house to Babylon, and put them in his temple at Babylon. Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah; and Jehoiachin his son reigned in his place.

Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem. He did that which was evil in **Yahuah's** sight. At the return of the year, king Nebuchadnezzar sent and brought him to Babylon, with the valuable vessels of **Yahuah's** house, and made Zedekiah his brother king over Judah and Jerusalem.

Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem. He did that which was evil in **Yahuah** his **Elohim's** sight. He didn't humble himself before Jeremiah the prophet speaking from **Yahuah's** mouth. He also rebelled against king Nebuchadnezzar, who had made him swear by **Elohim**; but he stiffened his neck, and hardened his heart against

turning to **Yahuah**, the **Elohim** of Israel. Moreover all the chiefs of the priests, and the people, trespassed very greatly after all the abominations of the nations; and they polluted **Yahuah's** house which he had made holy in Jerusalem. **Yahuah**, the **Elohim** of their fathers, sent to them by his messengers, rising up early and sending, because he had compassion on his people, and on his dwelling place; but they mocked the messengers of **Elohim**, and despised his words, and scoffed at his prophets, until **Yahuah's** wrath arose against his people, until there was no remedy.

Therefore he brought on them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, old man or gray-headed. He gave them all into his hand. All the vessels of **Elohim's** house, great and small, and the treasures of **Yahuah's** house, and the treasures of the king, and of his princes, all these he brought to Babylon. They burned **Elohim's** house, and broke down the wall of Jerusalem, and burned all its palaces with fire, and destroyed all of its valuable vessels. He carried those who had escaped from the sword away to Babylon, and they were servants to him and his sons until the reign of the kingdom of Persia, to fulfill **Yahuah's** word by Jeremiah's mouth, until the land had enjoyed its Sabbaths. As long as it lay desolate, it kept Sabbath, to fulfill seventy years.

Now in the first year of Cyrus king of Persia, that **Yahuah's** word by the mouth of Jeremiah might be accomplished, **Yahuah** stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing, saying, "Cyrus king of Persia says, '**Yahuah**, the **Elohim** of heaven, has given all the kingdoms of the earth to me; and he has commanded me to build him a house in Jerusalem, which is in Judah. Whoever there is among you of all his people, **Yahuah** his **Elohim** be with him, and let him go up.' "

EZRA

Now in the first year of Cyrus king of Persia, that **Yahuah's** word by Jeremiah's mouth might be accomplished, **Yahuah** stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing, saying, "Cyrus king of Persia says, '**Yahuah**, the **Elohim** of heaven, has given me all the kingdoms of the earth; and he has commanded me to build him a house in Jerusalem, which is in Judah. Whoever there is among you of all his people, may his **Elohim** be with him, and let him go up to Jerusalem, which is in Judah, and build the house of **Yahuah**, the **Elohim** of Israel (he is **Elohim**), which is in Jerusalem. Whoever is left, in any place where he lives, let the men of his place help him with silver, with gold, with goods, and with animals, in addition to the free will offering for **Elohim's** house which is in Jerusalem.' "

Then the heads of fathers' households of Judah and Benjamin, the priests, and the Levites, all whose spirit **Elohim** had stirred to go up rose up to build **Yahuah's** house which is in Jerusalem. All those who were around them strengthened their hands with vessels of silver, with gold, with goods, with animals, and with precious things, in addition to all that was willingly offered. Also Cyrus the king brought out the vessels of **Yahuah's** house, which Nebuchadnezzar had brought out of Jerusalem, and had put in the house of his gods; even those, Cyrus king of Persia brought out by the hand of Mithredath the treasurer, and counted them out to Sheshbazzar, the prince of Judah. This is the number of them: thirty platters of gold, one thousand platters of silver, twenty-nine knives, thirty bowls of gold, four hundred ten silver bowls of a second sort, and one thousand other vessels. All the vessels of gold and of silver were five thousand four hundred. Sheshbazzar brought all these up when the captives were brought up from Babylon to Jerusalem.

Now these are the children of the province, who went up out of the captivity of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away to Babylon, and who returned to Jerusalem and Judah, everyone to his city; who came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah.

The number of the men of the people of Israel: The children of Parosh, two thousand one hundred seventy-two. The children of Shephatiah, three hundred seventy-two. The children of Arah, seven hundred seventy-five. The children of Pahathmoab, of the children of Jeshua and Joab, two thousand eight hundred twelve. The children of Elam, one thousand two hundred fifty-four. The children of Zattu, nine hundred forty-five. The children of Zaccai, seven hundred sixty. The children of Bani, six hundred forty-two. The children of Bebai, six hundred twenty-three. The children of Azgad, one thousand two hundred twenty-two. The children of Adonikam, six hundred sixty-six. The children of Bigvai, two thousand fifty-six. The children of Adin, four hundred fifty-four. The children of Ater, of Hezekiah, ninety-eight. The children of Bezai, three hundred twenty-three. The children of Jorah, one hundred twelve. The children of Hashum, two hundred twenty-three. The children of Gibbar, ninety-five. The children of Bethlehem, one hundred twenty-three. The men of Netophah, fifty-six. The men of Anathoth, one hundred twenty-eight. The children of Azmaveth, forty-two. The children of Kiriath Arim, Chephirah, and Beeroth, seven hundred forty-three. The children of Ramah and Geba, six hundred twenty-one. The men of Michmas, one hundred twenty-two. The men of Bethel and Ai, two hundred twenty-three. The children of Nebo, fifty-two. The children of Magbish, one hundred fifty-six. The children of the other Elam, one thousand two hundred fifty-four. The children of Harim, three hundred twenty. The children of Lod, Hadid, and Ono, seven hundred twenty-five. The children of Jericho, three hundred forty-five. The children of Senaah, three thousand six hundred thirty.

The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy-three. The children of Immer, one thousand fifty-two. The children of Pashhur, one thousand two hundred forty-seven. The children of Harim, one thousand seventeen.

The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy-four. The singers: the children of Asaph, one hundred twenty-eight. The children of the gatekeepers: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all one hundred thirty-nine.

The temple servants: the children of Ziha, the children of Hasupha, the children of Tabbaoth, the children of Keros, the children of Siaha, the children of Padon, the children of Lebanah, the children of Hagabah, the children of Akkub, the children of Hagab, the children of Shamlai, the children of Hanan, the children of Giddel, the children of Gahar, the children of Reaiah, the children of Rezin, the children of Nekoda, the children of Gazzam, the children of Uzza, the children of Paseah, the children of Besai, the children of Asnah, the children of Meunim, the children of Nephisim, the children of Bakbuk, the children of Hakupha, the children of Harhur, the children of Bazluth, the children of Mehida, the children of Harsha, the children of Barkos, the children of Sisera, the children of Temah, the children of Neziah, the children of Hatipha.

The children of Solomon's servants: the children of Sotai, the children of Hassophereth, the children of Peruda, the children of Jaalah, the children of Darkon, the children of Giddel, the children of Shephatiah, the children of Hattil, the children of Pochereth Hazzebaim, the children of Ami. All the temple servants, and the children of Solomon's servants, were three hundred ninety-two.

These were those who went up from Tel Melah, Tel Harsha, Cherub, Addan, and Immer; but they could not show their fathers' houses, and their offspring, whether they were of Israel: the children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty-two. Of the children of the priests: the children of Habaiah, the children of Hakkoz, and the children of Barzillai, who took a wife of the daughters of Barzillai the Gileadite, and was called after their name. These sought their place among those who were registered by genealogy, but they were not found: therefore were they deemed disqualified and removed from the priesthood. The governor told them that they should not eat of the most holy things until a priest stood up to serve with Urim and with Thummim.

The whole assembly together was forty-two thousand three hundred sixty, in addition to their male servants and their female servants, of whom there were seven thousand three hundred thirty-seven; and they had two hundred singing men and singing women. Their horses were seven hundred thirty-six; their mules, two hundred forty-five; their camels, four hundred thirty-five; their donkeys, six thousand seven hundred twenty.

Some of the heads of fathers' households, when they came to **Yahuah's** house which is in Jerusalem, offered willingly for **Elohim's** house to set it up in its place. They gave according to their ability into the treasury of the work sixty-one thousand darics of gold, and five thousand minas of silver, and one hundred priests' garments.

So the priests and the Levites, with some of the people, the singers, the gatekeepers, and the temple servants, lived in their cities, and all Israel in their cities.

When the seventh month had come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. Then Jeshua the son of Jozadak stood up with his brothers the priests, and Zerubbabel the son of Shealtiel and his brothers, and built the altar of

the **Elohim** of Israel, to offer burnt offerings on it, as it is written in the law of Moses the man of **Elohim**. In spite of their fear because of the peoples of the surrounding lands, they set the altar on its base; and they offered burnt offerings on it to **Yahuah**, even burnt offerings morning and evening. They kept the feast of booths, as it is written, and offered the daily burnt offerings by number, according to the ordinance, as the duty of every day required; and afterward the continual burnt offering, the offerings of the new moons, of all the set feasts of **Yahuah** that were consecrated, and of everyone who willingly offered a free will offering to **Yahuah**. From the first day of the seventh month, they began to offer burnt offerings to **Yahuah**; but the foundation of **Yahuah**'s temple was not yet laid. They also gave money to the masons, and to the carpenters. They also gave food, drink, and oil to the people of Sidon and Tyre, to bring cedar trees from Lebanon to the sea, to Joppa, according to the grant that they had from Cyrus King of Persia.

Now in the second year of their coming to **Elohim**'s house at Jerusalem, in the second month, Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the rest of their brothers the priests and the Levites, and all those who had come out of the captivity to Jerusalem, began the work and appointed the Levites, from twenty years old and upward, to have the oversight of the work of **Yahuah**'s house. Then Jeshua stood with his sons and his brothers, Kadmiel and his sons, the sons of Judah, together, to have the oversight of the workmen in **Elohim**'s house: the sons of Henadad, with their sons and their brothers the Levites. When the builders laid the foundation of **Yahuah**'s temple, they set the priests in their clothing with trumpets, with the Levites the sons of Asaph with cymbals, to praise **Yahuah**, according to the directions of David king of Israel. They sang to one another in praising and giving thanks to **Yahuah**, "For he is good, for his loving kindness endures forever toward Israel." All the people shouted with a great shout, when they praised **Yahuah**, because the foundation of **Yahuah**'s house had been laid.

But many of the priests and Levites and heads of fathers' households, the old men who had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice. Many also shouted aloud for joy, so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard far away.

Now when the adversaries of Judah and Benjamin heard that the children of the captivity were building a temple to **Yahuah**, the **Elohim** of Israel; they came near to Zerubbabel, and to the heads of fathers' households, and said to them, "Let us build with you; for we seek your **Elohim**, as you do; and we have been sacrificing to him since the days of Esar Haddon king of Assyria, who brought us up here."

But Zerubbabel, and Jeshua, and the rest of the heads of fathers' households of Israel, said to them, "You have nothing to do with us in building a house to our **Elohim**; but we ourselves together will build to **Yahuah**, the **Elohim** of Israel, as king Cyrus the king of Persia has commanded us."

Then the people of the land weakened the hands of the people of Judah, and troubled them in building. They hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. In the reign of Ahasuerus, in the beginning of his reign, they wrote an accusation against the inhabitants of Judah and Jerusalem.

In the days of Artaxerxes, Bishlam, Mithredath, Tabeel, and the rest of his companions, wrote to Artaxerxes king of Persia; and the writing of the letter was written in Syrian, and delivered in the Syrian language. Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to

Artaxerxes the king as follows, then Rehum the chancellor, Shimshai the scribe, and the rest of their companions, the Dinaites, and the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Shushanchites, the Dehaites, the Elamites, and the rest of the nations whom the great and noble Osnappar brought over, and set in the city of Samaria, and in the rest of the country beyond the River, and so forth, wrote.

This is the copy of the letter that they sent:

Be it known to the king that the Jews who came up from you have come to us to Jerusalem. They are building the rebellious and bad city, and have finished the walls, and repaired the foundations. Be it known now to the king that if this city is built and the walls finished, they will not pay tribute, custom, or toll, and in the end it will be hurtful to the kings. Now because we eat the salt of the palace, and it is not appropriate for us to see the king's dishonor, therefore we have sent and informed the king, that search may be made in the book of the records of your fathers. You will see in the book of the records, and know that this city is a rebellious city, and hurtful to kings and provinces, and that they have started rebellions within it in the past. That is why this city was destroyed. We inform the king that, if this city is built and the walls finished, then you will have no possession beyond the River.

Then the king sent an answer to Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions who live in Samaria, and in the rest of the country beyond the River:

The letter which you sent to us has been plainly read before me. I decreed, and search has been made, and it was found that this city has made insurrection against kings in the past, and that rebellion and revolts have been made in it. There have also been mighty kings over Jerusalem, who have ruled over all the country beyond the River; and tribute, custom, and toll, was paid to them. Make a decree now to cause these men to cease, and that this city not be built, until a decree is made by me. Be careful that you not be slack doing so. Why should damage grow to the hurt of the kings?

Then when the copy of king Artaxerxes' letter was read before Rehum, Shimshai the scribe, and their companions, they went in haste to Jerusalem to the Jews, and made them to cease by force of arms. Then work stopped on **Elohim's** house which is at Jerusalem. It stopped until the second year of the reign of Darius king of Persia.

Now the prophets, Haggai the prophet and Zechariah the son of Iddo, prophesied to the Jews who were in Judah and Jerusalem. They prophesied to them in the name of the **Elohim** of Israel. Then Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak rose up and began to build **Elohim's** house which is at Jerusalem; and with them were the prophets of **Elohim**, helping them. At the same time Tattenai, the governor beyond the River came to them, with Shetharbozenai, and their companions, and asked them, "Who gave you a decree to build this house, and to finish this wall?" They also asked for the names of the men who were making this building. But the eye of their **Elohim** was on the elders of the Jews, and they didn't make them cease, until the matter should come to Darius, and an answer should be returned by letter concerning it.

The copy of the letter that Tattenai, the governor beyond the River, and Shetharbozenai, and his companions the Apharsachites, who were beyond the River, sent to Darius the king follows. They sent a letter to him, in which was written:

Be it known to the king that we went into the province of Judah, to the house of the great **Elohim**, which is built with great stones, and timber is laid in the walls. This work goes on with diligence and

prosper in their hands. Then we asked those elders, and said to them thus, "Who gave you a decree to build this house, and to finish this wall?" We asked them their names also, to inform you that we might write the names of the men who were at their head. Thus they returned us answer, saying, "We are the servants of the **Elohim** of heaven and earth, and are building the house that was built these many years ago, which a great king of Israel built and finished. But after our fathers had provoked the **Elohim** of heaven to wrath, he gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. But in the first year of Cyrus king of Babylon, Cyrus the king made a decree to build this house of **Elohim**. The gold and silver vessels of **Elohim's** house, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought into the temple of Babylon, those Cyrus the king also took out of the temple of Babylon, and they were delivered to one whose name was Sheshbazzar, whom he had made governor. He said to him, 'Take these vessels, go, put them in the temple that is in Jerusalem, and let **Elohim's** house be built in its place.' Then the same Sheshbazzar came and laid the foundations of **Elohim's** house which is in Jerusalem. Since that time even until now it has been being built, and yet it is not completed.

Now therefore, if it seems good to the king, let a search be made in the king's treasure house, which is there at Babylon, whether it is so, that a decree was made of Cyrus the king to build this house of **Elohim** at Jerusalem; and let the king send his pleasure to us concerning this matter."

Then Darius the king made a decree, and the house of the archives, where the treasures were laid up in Babylon, was searched. A scroll was found at Achmetha, in the palace that is in the province of Media, and in it this was written for a record:

In the first year of Cyrus the king, Cyrus the king made a decree: Concerning **Elohim's** house at Jerusalem, let the house be built, the place where they offer sacrifices, and let its foundations be strongly laid; with its height sixty cubits, and its width sixty cubits; with three courses of great stones and a course of new timber. Let the expenses be given out of the king's house. Also let the gold and silver vessels of **Elohim's** house, which Nebuchadnezzar took out of the temple which is at Jerusalem, and brought to Babylon, be restored and brought again to the temple which is at Jerusalem, everything to its place. You shall put them in **Elohim's** house.

Now therefore, Tattenai, governor beyond the River, Shetharbozenai, and your companions the Apharsachites, who are beyond the River, you must stay far from there. Leave the work of this house of **Elohim** alone; let the governor of the Jews and the elders of the Jews build this house of **Elohim** in its place. Moreover I make a decree what you shall do for these elders of the Jews for the building of this house of **Elohim**: that of the king's goods, even of the tribute beyond the River, expenses must be given with all diligence to these men, that they not be hindered. That which they have need of, including young bulls, rams, and lambs, for burnt offerings to the **Elohim** of heaven; also wheat, salt, wine, and oil, according to the word of the priests who are at Jerusalem, let it be given them day by day without fail; that they may offer sacrifices of pleasant aroma to the **Elohim** of heaven, and pray for the life of the king, and of his sons. I have also made a decree that whoever alters this message, let a beam be pulled out from his house, and let him be lifted up and fastened on it; and let his house be made a dunghill for this. May **Elohim** who has caused his name to dwell there overthrow all kings and peoples who stretch out their hand to alter this, to destroy this house of **Elohim** which is at Jerusalem. I Darius have made a decree. Let it be done with all diligence.

Then Tattenai, the governor beyond the River, Shetharbozenai, and their companions did accordingly with all diligence, because Darius the king had sent a decree.

The elders of the Jews built and prospered, through the prophesying of Haggai the prophet and Zechariah the son of Iddo. They built and finished it, according to the commandment of the **Elohim** of Israel, and according to the decree of Cyrus, Darius, and Artaxerxes king of Persia. This house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

The children of Israel, the priests, the Levites, and the rest of the children of the captivity, kept the dedication of this house of **Elohim** with joy. They offered at the dedication of this house of **Elohim** one hundred bulls, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve male goats, according to the number of the tribes of Israel. They set the priests in their divisions, and the Levites in their courses, for the service of **Elohim**, which is at Jerusalem, as it is written in the book of Moses.

The children of the captivity kept the Passover on the fourteenth day of the first month. Because the priests and the Levites had purified themselves together, all of them were pure. They killed the Passover for all the children of the captivity, for their brothers the priests, and for themselves. The children of Israel who had returned out of the captivity, and all who had separated themselves to them from the filthiness of the nations of the land, to seek **Yahuah**, the **Elohim** of Israel, ate, and kept the feast of unleavened bread seven days with joy; because **Yahuah** had made them joyful, and had turned the heart of the king of Assyria to them, to strengthen their hands in the work of **Elohim**, the **Elohim** of Israel's house.

Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, the son of Shallum, the son of Zadok, the son of Ahitub, the son of Amariah, the son of Azariah, the son of Meraioth, the son of Zerariah, the son of Uzzi, the son of Bukki, the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest--this Ezra went up from Babylon. He was a skilled scribe in the law of Moses, which **Yahuah**, the **Elohim** of Israel, had given; and the king granted him all his request, according to **Yahuah** his **Elohim**'s hand on him. Some of the children of Israel, including some of the priests, the Levites, the singers, the gatekeepers, and the temple servants went up to Jerusalem in the seventh year of Artaxerxes the king. He came to Jerusalem in the fifth month, which was in the seventh year of the king. For on the first day of the first month he began to go up from Babylon; and on the first day of the fifth month he came to Jerusalem, according to the good hand of his **Elohim** on him. For Ezra had set his heart to seek **Yahuah**'s law, and to do it, and to teach statutes and ordinances in Israel.

Now this is the copy of the letter that the king Artaxerxes gave to Ezra the priest, the scribe, even the scribe of the words of **Yahuah**'s commandments, and of his statutes to Israel:

Now I make a decree, that all those of the people of Israel, and their priests and the Levites, in my realm, who intend of their own free will to go to Jerusalem, go with you. Because you are sent by the king and his seven counselors, to inquire concerning Judah and Jerusalem, according to the law of your **Elohim** which is in your hand, and to carry the silver and gold, which the king and his counselors have freely offered to the **Elohim** of Israel, whose habitation is in Jerusalem, and all the silver and gold that you will find in all the province of Babylon, with the free will offering of the people, and of the priests, offering willingly for the house of their **Elohim** which is in Jerusalem; therefore you shall with all diligence buy with this money bulls, rams, lambs, with their meal offerings and their drink offerings, and shall offer them on the altar of the house of your **Elohim** which is in Jerusalem. Whatever seems good to you and to your brothers to do with the rest of the silver and the gold, do that according to the will of your **Elohim**. The vessels that are given to you for

the service of the house of your **Elohim**, deliver before the **Elohim** of Jerusalem. Whatever more will be needed for the house of your **Elohim**, which you may have occasion to give, give it out of the king's treasure house.

I, even I Artaxerxes the king, make a decree to all the treasurers who are beyond the River, that whatever Ezra the priest, the scribe of the law of the **Elohim** of heaven, requires of you, it shall be done with all diligence, up to one hundred talents of silver, and to one hundred cors of wheat, and to one hundred baths of wine, and to one hundred baths of oil, and salt without prescribing how much. Whatever is commanded by the **Elohim** of heaven, let it be done exactly for the house of the **Elohim** of heaven; for why should there be wrath against the realm of the king and his sons?

Also we inform you that it shall not be lawful to impose tribute, custom, or toll, on any of the priests, Levites, singers, gatekeepers, temple servants, or laborers of this house of **Elohim**.

You, Ezra, according to the wisdom of your **Elohim** that is in your hand, appoint magistrates and judges, who may judge all the people who are beyond the River, who all know the laws of your **Elohim**; and teach him who doesn't know them. Whoever will not do the law of your **Elohim** and the law of the king, let judgment be executed on him with all diligence, whether it is to death, or to banishment, or to confiscation of goods, or to imprisonment.

Blessed be **Yahuah**, the **Elohim** of our fathers, who has put such a thing as this in the king's heart, to beautify **Yahuah**'s house which is in Jerusalem; and has extended loving kindness to me before the king and his counselors, and before all the king's mighty princes. I was strengthened according to **Yahuah** my **Elohim**'s hand on me, and I gathered together chief men out of Israel to go up with me.

Now these are the heads of their fathers' households, and this is the genealogy of those who went up with me from Babylon, in the reign of Artaxerxes the king:

I gathered them together to the river that runs to Ahava; and there we encamped three days: and I looked around at the people and the priests, and found there were none of the sons of Levi. Then sent I for Eliezer, for Ariel, for Shemaiah, for Elnathan, for Jarib, for Elnathan, for Nathan, for Zechariah, and for Meshullam, chief men; also for Joiarib and for Elnathan, who were teachers. I sent them out to Iddo the chief at the place Casiphia; and I told them what they should tell Iddo, and his brothers the temple servants, at the place Casiphia, that they should bring to us ministers for the house of our **Elohim**. According to the good hand of our **Elohim** on us they brought us a man of discretion, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brothers, eighteen; and Hashabiah, and with him Jeshaiiah of the sons of Merari, his brothers and their sons, twenty; and of the temple servants, whom David and the princes had given for the service of the Levites, two hundred twenty temple servants. All of them were mentioned by name.

Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our **Elohim**, to seek from him a straight way for us, and for our little ones, and for all our possessions. For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy on the way, because we had spoken to the king, saying, "The hand of our **Elohim** is on all those who seek him, for good; but his power and his wrath is against all those who forsake him." So we fasted and begged our **Elohim** for this: and he granted our request.

Then I set apart twelve of the chiefs of the priests, even Sherebiah, Hashabiah, and ten of their brothers with them, and weighed to them the silver, the gold, and the vessels, even the offering for

the house of our **Elohim**, which the king, his counselors, his princes, and all Israel there present, had offered. I weighed into their hand six hundred fifty talents of silver, one hundred talents of silver vessels; one hundred talents of gold, twenty bowls of gold weighing one thousand darics; and two vessels of fine bright bronze, precious as gold. I said to them, "You are holy to **Yahuah**, and the vessels are holy. The silver and the gold are a free will offering to **Yahuah**, the **Elohim** of your fathers. Watch and keep them, until you weigh them before the chiefs of the priests and the Levites, and the princes of the fathers' households of Israel, at Jerusalem, in the rooms of **Yahuah**'s house."

So the priests and the Levites received the weight of the silver and the gold, and the vessels, to bring them to Jerusalem to the house of our **Elohim**. Then we departed from the river Ahava on the twelfth day of the first month, to go to Jerusalem. The hand of our **Elohim** was on us, and he delivered us from the hand of the enemy and the bandit by the way. We came to Jerusalem, and stayed there three days. On the fourth day the silver and the gold and the vessels were weighed in the house of our **Elohim** into the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, the Levite; everything by number and by weight; and all the weight was written at that time.

The children of the captivity, who had come out of exile, offered burnt offerings to the **Elohim** of Israel, twelve bulls for all Israel, ninety-six rams, seventy-seven lambs, and twelve male goats for a sin offering. All this was a burnt offering to **Yahuah**. They delivered the king's commissions to the king's local governors, and to the governors beyond the River. So they supported the people and **Elohim**'s house.

Now when these things were done, the princes came near to me, saying, "The people of Israel, the priests, and the Levites, have not separated themselves from the peoples of the lands, following their abominations, even those of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves and for their sons, so that the holy offspring have mixed themselves with the peoples of the lands. Yes, the hand of the princes and rulers has been chief in this trespass."

When I heard this thing, I tore my garment and my robe, and pulled the hair out of my head and of my beard, and sat down confounded. Then everyone who trembled at the words of the **Elohim** of Israel were assembled to me, because of their trespass of the captivity; and I sat confounded until the evening offering.

At the evening offering I arose up from my humiliation, even with my garment and my robe torn; and I fell on my knees, and spread out my hands to **Yahuah** my **Elohim**; and I said, "My **Elohim**, I am ashamed and blush to lift up my face to you, my **Elohim**; for our iniquities have increased over our head, and our guiltiness has grown up to the heavens. Since the days of our fathers we have been exceedingly guilty to this day; and for our iniquities we, our kings, and our priests, have been delivered into the hand of the kings of the lands, to the sword, to captivity, to plunder, and to confusion of face, as it is this day. Now for a little moment grace has been shown from **Yahuah** our **Elohim**, to leave us a remnant to escape, and to give us a nail in his holy place, that our **Elohim** may lighten our eyes, and revived us a little in our bondage. For we are bondservants; yet our **Elohim** has not forsaken us in our bondage, but has extended loving kindness to us in the sight of the kings of Persia, to revive us, to set up the house of our **Elohim**, and to repair its ruins, and to give us a wall in Judah and in Jerusalem.

"Now, our **Elohim**, what shall we say after this? For we have forsaken your commandments, which

you have commanded by your servants the prophets, saying, 'The land, to which you go to possess it, is an unclean land through the uncleanness of the peoples of the lands, through their abominations, which have filled it from one end to another with their filthiness. Now therefore don't give your daughters to their sons. Don't take their daughters to your sons, nor seek their peace or their prosperity forever; that you may be strong, and eat the good of the land, and leave it for an inheritance to your children forever.'

"After all that has come on us for our evil deeds, and for our great guilt, since you, our **Elohim**, have punished us less than our iniquities deserve, and have given us such a remnant, shall we again break your commandments, and join ourselves with the peoples that do these abominations? Wouldn't you be angry with us until you had consumed us, so that there would be no remnant, nor any to escape? **Yahuah**, the **Elohim** of Israel, you are righteous; for we are left a remnant that has escaped, as it is today. Behold, we are before you in our guiltiness; for no one can stand before you because of this."

Now while Ezra prayed and made confession, weeping and casting himself down before **Elohim**'s house, there was gathered together to him out of Israel a very great assembly of men and women and children; for the people wept very bitterly. Shecaniah the son of Jehiel, one of the sons of Elam, answered Ezra, "We have trespassed against our **Elohim**, and have married foreign women of the peoples of the land. Yet now there is hope for Israel concerning this thing. Now therefore let's make a covenant with our **Elohim** to put away all the wives, and those who are born of them, according to the counsel of my master, and of those who tremble at the commandment of our **Elohim**. Let it be done according to the law. Arise; for the matter belongs to you, and we are with you. Be courageous, and do it."

Then Ezra arose, and made the chiefs of the priests, the Levites, and all Israel, to swear that they would do according to this word. So they swore. Then Ezra rose up from before **Elohim**'s house, and went into the room of Jehohanan the son of Eliashib. When he came there, he ate no bread, nor drank water; for he mourned because of their trespass of the captivity. They made a proclamation throughout Judah and Jerusalem to all the children of the captivity, that they should gather themselves together to Jerusalem; and that whoever didn't come within three days, according to the counsel of the princes and the elders, all his possessions should be forfeited, and himself separated from the assembly of the captivity.

Then all the men of Judah and Benjamin gathered themselves together to Jerusalem within the three days. It was the ninth month, on the twentieth day of the month; and all the people sat in the wide place in front of **Elohim**'s house, trembling because of this matter, and because of the great rain.

Ezra the priest stood up and said to them, "You have trespassed, and have married foreign women, to increase the guilt of Israel. Now therefore make confession to **Yahuah**, the **Elohim** of your fathers, and do his pleasure; and separate yourselves from the peoples of the land, and from the foreign women."

Then all the assembly answered with a loud voice, "We must do as you have said concerning us. But the people are many, and it is a time of much rain, and we are not able to stand outside. This is not a work of one day or two, for we have greatly transgressed in this matter. Now let our princes be appointed for all the assembly, and let all those who are in our cities who have married foreign women come at appointed times, and with them the elders of every city, and its judges, until the

fierce wrath of our **Elohim** is turned from us, until this matter is resolved."

Only Jonathan the son of Asahel and Jahzeiah the son of Tikvah stood up against this; and Meshullam and Shabbethai the Levite helped them.

The children of the captivity did so. Ezra the priest, with certain heads of fathers' households, after their fathers' houses, and all of them by their names, were set apart; and they sat down in the first day of the tenth month to examine the matter. They finished with all the men who had married foreign women by the first day of the first month.

Among the sons of the priests there were found who had married foreign women:

All these had taken foreign wives; and some of them had wives by whom they had children.

NEHEMIAH

The words of Nehemiah the son of Hacaliah.

Now in the month Chislev, in the twentieth year, as I was in Susa the palace, Hanani, one of my brothers, came, he and certain men out of Judah; and I asked them about the Jews who had escaped, who were left of the captivity, and concerning Jerusalem. They said to me, "The remnant who are left of the captivity there in the province are in great affliction and reproach. The wall of Jerusalem is also broken down, and its gates are burned with fire."

When I heard these words, I sat down and wept, and mourned several days; and I fasted and prayed before the **Elohim** of heaven, and said, "I beg you, **Yahuah**, the **Elohim** of heaven, the great and awesome **Elohim**, who keeps covenant and loving kindness with those who love him and keep his commandments: Let your ear now be attentive, and your eyes open, that you may listen to the prayer of your servant, which I pray before you at this time, day and night, for the children of Israel your servants, while I confess the sins of the children of Israel, which we have sinned against you. Yes, I and my father's house have sinned. We have dealt very corruptly against you, and have not kept the commandments, nor the statutes, nor the ordinances, which you commanded your servant Moses.

"Remember, I beg you, the word that you commanded your servant Moses, saying, 'If you trespass, I will scatter you among the peoples; but if you return to me, and keep my commandments and do them, though your outcasts were in the uttermost part of the heavens, yet I will gather them from there, and will bring them to the place that I have chosen, to cause my name to dwell there.'

"Now these are your servants and your people, whom you have redeemed by your great power, and by your strong hand. **Yahuah**, I beg you, let your ear be attentive now to the prayer of your servant, and to the prayer of your servants, who delight to fear your name; and please prosper your servant today, and grant him mercy in the sight of this man."

Now I was cup bearer to the king.

In the month Nisan, in the twentieth year of Artaxerxes the king, when wine was before him, I picked up the wine, and gave it to the king. Now I had not been sad before in his presence. The king said to me, "Why is your face sad, since you are not sick? This is nothing else but sorrow of heart."

Then I was very much afraid. I said to the king, "Let the king live forever! Why shouldn't my face be sad, when the city, the place of my fathers' tombs, lies waste, and its gates have been consumed with fire?"

Then the king said to me, "What is your request?"

So I prayed to the **Elohim** of heaven. I said to the king, "If it pleases the king, and if your servant has found favor in your sight, that you would send me to Judah, to the city of my fathers' tombs, that I may build it."

The king said to me (the queen was also sitting by him), "How long will your journey be? When will you return?"

So it pleased the king to send me, and I set a time for him. Moreover I said to the king, "If it pleases the king, let letters be given me to the governors beyond the River, that they may let me pass through until I come to Judah; and a letter to Asaph the keeper of the king's forest, that he may give

me timber to make beams for the gates of the citadel by the temple, for the wall of the city, and for the house that I will occupy."

The king granted my requests, because of the good hand of my **Elohim** on me. Then I came to the governors beyond the River, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly, because a man had come to seek the welfare of the children of Israel. So I came to Jerusalem, and was there three days. I arose in the night, I and a few men with me. I didn't tell anyone what my **Elohim** put into my heart to do for Jerusalem. There wasn't any animal with me, except the animal that I rode on. I went out by night by the valley gate, even toward the jackal's well, then to the dung gate, and inspected the walls of Jerusalem, which were broken down, and its gates were consumed with fire. Then I went on to the spring gate and to the king's pool, but there was no place for the animal that was under me to pass. Then I went up in the night by the brook, and inspected the wall; and I turned back, and entered by the valley gate, and so returned. The rulers didn't know where I went, or what I did. I had not as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest who did the work.

Then I said to them, "You see the bad situation that we are in, how Jerusalem lies waste, and its gates are burned with fire. Come, let's build up the wall of Jerusalem, that we won't be disgraced." I told them of the hand of my **Elohim** which was good on me, as also of the king's words that he had spoken to me.

They said, "Let's rise up and build." So they strengthened their hands for the good work.

But when Sanballat the Horonite, Tobiah the Ammonite servant, and Geshem the Arabian, heard it, they ridiculed us, and despised us, and said, "What is this thing that you are doing? Will you rebel against the king?"

Then I answered them, and said to them, "The **Elohim** of heaven will prosper us. Therefore we, his servants, will arise and build; but you have no portion, nor right, nor memorial, in Jerusalem."

Then Eliashib the high priest rose up with his brothers the priests, and they built the sheep gate. They sanctified it, and set up its doors. They sanctified it even to the tower of Hammeah, to the tower of Hananel. Next to him the men of Jericho built. Next to them Zaccur the son of Imri built.

The sons of Hassenaah built the fish gate. They laid its beams, and set up its doors, its bolts, and its bars. Next to them, Meremoth the son of Uriah, the son of Hakkoz made repairs. Next to them, Meshullam the son of Berechiah, the son of Meshezabel made repairs. Next to them, Zadok the son of Baana made repairs. Next to them, the Tekoites made repairs; but their nobles didn't put their necks to **Yahuah's** work.

Joiada the son of Paseah and Meshullam the son of Besodeiah repaired the old gate. They laid its beams, and set up its doors, and its bolts, and its bars. Next to them, Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon and of Mizpah, repaired the residence of the governor beyond the River. Next to him, Uzziel the son of Harhaiah, goldsmiths, made repairs. Next to him, Hananiah, one of the perfumers, made repairs, and they fortified Jerusalem even to the wide wall. Next to them, Rephaiah the son of Hur, the ruler of half the district of Jerusalem, made repairs. Next to them, Jedaiah the son of Harumaph made repairs across from his house. Next to him, Hattush the son of Hashabneiah made repairs. Malchijah the son of Harim, and Hasshub the son of Pahathmoab, repaired another portion, and the tower of the furnaces. Next to him, Shallum the son of Hallohesh,

the ruler of half the district of Jerusalem, he and his daughters, made repairs.

Hanun and the inhabitants of Zanoah repaired the valley gate. They built it, and set up its doors, its bolts, and its bars, and one thousand cubits of the wall to the dung gate.

Malchijah the son of Rechab, the ruler of the district of Beth Haccherem repaired the dung gate. He built it, and set up its doors, its bolts, and its bars.

Shallun the son of Colhozeh, the ruler of the district of Mizpah repaired the spring gate. He built it, and covered it, and set up its doors, its bolts, and its bars, and the wall of the pool of Shelah by the king's garden, even to the stairs that go down from David's city. After him, Nehemiah the son of Azbuk, the ruler of half the district of Beth Zur, made repairs to the place opposite the tombs of David, and to the pool that was made, and to the house of the mighty men. After him, the Levites, Rehum the son of Bani made repairs. Next to him, Hashabiah, the ruler of half the district of Keilah, made repairs for his district. After him, their brothers, Bavvai the son of Henadad, the ruler of half the district of Keilah made repairs. Next to him, Ezer the son of Jeshua, the ruler of Mizpah, repaired another portion, across from the ascent to the armory at the turning of the wall. After him, Baruch the son of Zabbai earnestly repaired another portion, from the turning of the wall to the door of the house of Eliashib the high priest. After him, Meremoth the son of Uriah the son of Hakkoz repaired another portion, from the door of the house of Eliashib even to the end of the house of Eliashib. After him, the priests, the men of the Plain made repairs. After them, Benjamin and Hasshub made repairs across from their house. After them, Azariah the son of Maaseiah the son of Ananiah made repairs beside his own house. After him, Binnui the son of Henadad repaired another portion, from the house of Azariah to the turning of the wall, and to the corner. Palal the son of Uzai made repairs opposite the turning of the wall, and the tower that stands out from the upper house of the king, which is by the court of the guard. After him Pedaiah the son of Parosh made repairs. (Now the temple servants lived in Ophel, to the place opposite the water gate toward the east, and the tower that stands out.) After him the Tekoites repaired another portion, opposite the great tower that stands out, and to the wall of Ophel.

Above the horse gate, the priests made repairs, everyone across from his own house. After them, Zadok the son of Immer made repairs across from his own house. After him, Shemaiah the son of Shecaniah, the keeper of the east gate made repairs. After him, Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, repaired another portion. After him, Meshullam the son of Berechiah made repairs across from his room. After him, Malchijah, one of the goldsmiths to the house of the temple servants, and of the merchants, made repairs opposite the gate of Hammiphkad, and to the ascent of the corner. Between the ascent of the corner and the sheep gate, the goldsmiths and the merchants made repairs.

But when Sanballat heard that we were building the wall, he was angry, and was very indignant, and mocked the Jews. He spoke before his brothers and the army of Samaria, and said, "What are these feeble Jews doing? Will they fortify themselves? Will they sacrifice? Will they finish in a day? Will they revive the stones out of the heaps of rubbish, since they are burned?"

Now Tobiah the Ammonite was by him, and he said, "What they are building, if a fox climbed up it, he would break down their stone wall."

"Hear, our **Elohim**; for we are despised. Turn back their reproach on their own head. Give them up for a plunder in a land of captivity. Don't cover their iniquity. Don't let their sin be blotted out from before you; for they have insulted the builders."

So we built the wall; and all the wall was joined together to half its height: for the people had a mind to work.

But when Sanballat, Tobiah, the Arabians, the Ammonites, and the Ashdodites heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be filled, they were very angry; and they all conspired together to come and fight against Jerusalem, and to cause confusion among us. But we made our prayer to our **Elohim**, and set a watch against them day and night because of them. Judah said, "The strength of the bearers of burdens is fading, and there is much rubble; so that we are not able to build the wall." Our adversaries said, "They will not know or see, until we come in among them and kill them, and cause the work to cease."

When the Jews who lived by them came, they said to us ten times from all places, "Wherever you turn, they will attack us."

Therefore I set guards in the lowest parts of the space behind the wall, in the open places. I set the people by family groups with their swords, their spears, and their bows. I looked, and rose up, and said to the nobles, to the rulers, and to the rest of the people, "Don't be afraid of them! Remember **Yahuah**, who is great and awesome, and fight for your brothers, your sons, your daughters, your wives, and your houses."

When our enemies heard that it was known to us, and **Elohim** had brought their counsel to nothing, all of us returned to the wall, everyone to his work. From that time forth, half of my servants did the work, and half of them held the spears, the shields, the bows, and the coats of mail; and the rulers were behind all the house of Judah. Those who built the wall, and those who bore burdens loaded themselves; everyone with one of his hands did the work, and with the other held his weapon. Among the builders, everyone wore his sword at his side, and so built. He who sounded the trumpet was by me. I said to the nobles, and to the rulers and to the rest of the people, "The work is great and large, and we are separated on the wall, far from one another. Wherever you hear the sound of the trumpet, rally there to us. Our **Elohim** will fight for us."

So we did the work. Half of the people held the spears from the rising of the morning until the stars appeared. Likewise at the same time I said to the people, "Let everyone with his servant lodge within Jerusalem, that in the night they may be a guard to us, and may labor in the day." So neither I, nor my brothers, nor my servants, nor the men of the guard who followed me, none of us took off our clothes. Everyone took his weapon to the water.

Then there arose a great cry of the people and of their wives against their brothers the Jews. For there were some who said, "We, our sons and our daughters, are many. Let us get grain, that we may eat and live." There were also some who said, "We are mortgaging our fields, our vineyards, and our houses. Let us get grain, because of the famine." There were also some who said, "We have borrowed money for the king's tribute using our fields and our vineyards as collateral. Yet now our flesh is as the flesh of our brothers, our children as their children. Behold, we bring our sons and our daughters into bondage to be servants, and some of our daughters have been brought into bondage. It is also not in our power to help it, because other men have our fields and our vineyards."

I was very angry when I heard their cry and these words. Then I consulted with myself, and contended with the nobles and the rulers, and said to them, "You exact usury, everyone of his brother." I held a great assembly against them. I said to them, "We, after our ability, have redeemed our brothers the Jews that were sold to the nations; and would you even sell your brothers, and should they be sold to us?" Then they held their peace, and found not a word to say. Also I said, "The

thing that you do is not good. Shouldn't you walk in the fear of our **Elohim**, because of the reproach of the nations our enemies? I likewise, my brothers and my servants, lend them money and grain. Please let us stop this usury. Please restore to them, even today, their fields, their vineyards, their olive groves, and their houses, also the hundredth part of the money, and of the grain, the new wine, and the oil, that you are charging them."

Then they said, "We will restore them, and will require nothing of them. We will do so, even as you say."

Then I called the priests, and took an oath of them, that they would do according to this promise. Also I shook out my lap, and said, "So may **Elohim** shake out every man from his house, and from his labor, that doesn't perform this promise; even may he be shaken out and emptied like this."

All the assembly said, "Amen," and praised **Yahuah**. The people did according to this promise.

Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even to the thirty-second year of Artaxerxes the king, that is, twelve years, I and my brothers have not eaten the bread of the governor. But the former governors who were before me were supported by the people, and took bread and wine from them, plus forty shekels of silver; yes, even their servants ruled over the people; but I didn't do so, because of the fear of **Elohim**. Yes, I also continued in the work of this wall. We didn't buy any land. All my servants were gathered there to the work. Moreover there were at my table, of the Jews and the rulers, one hundred fifty men, in addition to those who came to us from among the nations that were around us. Now that which was prepared for one day was one ox and six choice sheep. Also fowls were prepared for me, and once in ten days a store of all sorts of wine. Yet for all this, I didn't demand the governor's pay, because the bondage was heavy on this people. Remember me, my **Elohim**, for good, all that I have done for this people.

Now when it was reported to Sanballat, Tobiah, and to Geshem the Arabian, and to the rest of our enemies, that I had built the wall, and that there was no breach left in it (though even to that time I had not set up the doors in the gates) Sanballat and Geshem sent to me, saying, "Come! Let's meet together in the villages in the plain of Ono." But they intended to harm me.

I sent messengers to them, saying, "I am doing a great work, so that I can't come down. Why should the work cease, while I leave it, and come down to you?" They sent to me four times like this; and I answered them the same way. Then Sanballat sent his servant to me the same way the fifth time with an open letter in his hand, in which was written, "It is reported among the nations, and Gashmu says it, that you and the Jews intend to rebel. Because of that, you are building the wall. You would be their king, according to these words. You have also appointed prophets to proclaim of you at Jerusalem, saying, 'There is a king in Judah!' Now it will be reported to the king according to these words. Come now therefore, and let's take counsel together."

Then I sent to him, saying, "There are no such things done as you say, but you imagine them out of your own heart." For they all would have made us afraid, saying, "Their hands will be weakened from the work, that it not be done." But now, strengthen my hands.

I went to the house of Shemaiah the son of Delaiah the son of Mehetabel, who was shut in at his home; and he said, "Let us meet together in **Elohim**'s house, within the temple, and let's shut the doors of the temple; for they will come to kill you. Yes, in the night they will come to kill you."

I said, "Should a man like me flee? Who is there that, being such as I, would go into the temple to

save his life? I will not go in." I discerned, and behold, **Elohim** had not sent him; but he pronounced this prophecy against me. Tobiah and Sanballat had hired him. He hired so that I would be afraid, do so, and sin, and that they might have material for an evil report, that they might reproach me. "Remember, my **Elohim**, Tobiah and Sanballat according to these their works, and also the prophetess Noadiah, and the rest of the prophets, that would have put me in fear."

So the wall was finished in the twenty-fifth day of Elul, in fifty-two days. When all our enemies heard of it, all the nations that were around us were afraid, and they lost their confidence; for they perceived that this work was done by our **Elohim**. Moreover in those days the nobles of Judah sent many letters to Tobiah, and Tobiah's letters came to them. For there were many in Judah sworn to him, because he was the son-in-law of Shecaniah the son of Arah; and his son Jehohanan had taken the daughter of Meshullam the son of Berechiah as wife. Also they spoke of his good deeds before me, and reported my words to him. Tobiah sent letters to put me in fear.

Now when the wall was built, and I had set up the doors, and the gatekeepers and the singers and the Levites were appointed, I put my brother Hanani, and Hananiah the governor of the fortress, in charge of Jerusalem; for he was a faithful man, and feared **Elohim** above many. I said to them, "Don't let the gates of Jerusalem be opened until the sun is hot; and while they stand guard, let them shut the doors, and you bar them: and appoint watches of the inhabitants of Jerusalem, everyone in his watch, with everyone near his house."

Now the city was wide and large; but the people were few therein, and the houses were not built.

My **Elohim** put into my heart to gather together the nobles, and the rulers, and the people, that they might be listed by genealogy. I found the book of the genealogy of those who came up at the first, and I found this written in it:

These are the children of the province who went up out of the captivity of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and who returned to Jerusalem and to Judah, everyone to his city, who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah.

The number of the men of the people of Israel:

The temple servants: the children of Ziha, the children of Hasupha, the children of Tabbaoth, the children of Keros, the children of Sia, the children of Padon, the children of Lebana, the children of Hagaba, the children of Salmai, the children of Hanan, the children of Giddel, the children of Gahar, the children of Reaiah, the children of Rezin, the children of Nekoda, the children of Gazzam, the children of Uzza, the children of Paseah. The children of Besai, the children of Meunim, the children of Nephushesim, the children of Bakbuk, the children of Hakupha, the children of Harhur, the children of Bazlith, the children of Mehida, the children of Harsha, the children of Barkos, the children of Sisera, the children of Temah, the children of Nezhiah, and the children of Hatipha.

The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida, the children of Jaala, the children of Darkon, the children of Giddel, the children of Shephatiah, the children of Hattil, the children of Pochereth Hazzebaim, and the children of Amon. All the temple servants and the children of Solomon's servants were three hundred ninety-two.

These were those who went up from Tel Melah, Tel Harsha, Cherub, Addon, and Immer; but they could not show their fathers' houses, nor their offspring, whether they were of Israel:

These searched for their genealogical records, but couldn't find them. Therefore they were deemed disqualified and removed from the priesthood. The governor told that they should not eat of the most holy things until a priest stood up to minister with Urim and Thummim.

The whole assembly together was forty-two thousand three hundred sixty, in addition to their male servants and their female servants, of whom there were seven thousand three hundred thirty-seven. They had two hundred forty-five singing men and singing women. Their horses were seven hundred thirty-six; their mules, two hundred forty-five; their camels, four hundred thirty-five; their donkeys, six thousand seven hundred twenty.

Some from among the heads of fathers' households gave to the work. The governor gave to the treasury one thousand darics of gold, fifty basins, and five hundred thirty priests' garments. Some of the heads of fathers' households gave into the treasury of the work twenty thousand darics of gold, and two thousand two hundred minas of silver. That which the rest of the people gave was twenty thousand darics of gold, plus two thousand minas of silver, and sixty-seven priests' garments.

So the priests, the Levites, the gatekeepers, the singers, some of the people, the temple servants, and all Israel, lived in their cities.

When the seventh month had come, the children of Israel were in their cities.

All the people gathered themselves together as one man into the wide place that was in front of the water gate; and they spoke to Ezra the scribe to bring the book of the law of Moses, which **Yahuah** had commanded to Israel. Ezra the priest brought the law before the assembly, both men and women, and all who could hear with understanding, on the first day of the seventh month. He read from it before the wide place that was in front of the water gate from early morning until midday, in the presence of the men and the women, and of those who could understand. The ears of all the people were attentive to the book of the law. Ezra the scribe stood on a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, Zechariah, and Meshullam. Ezra opened the book in the sight of all the people (for he was above all the people), and when he opened it, all the people stood up. Then Ezra blessed **Yahuah**, the great **Elohim**.

All the people answered, "Amen, Amen," with the lifting up of their hands. They bowed their heads, and worshiped **Yahuah** with their faces to the ground. Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law; and the people stayed in their place. They read in the book, in the law of **Elohim**, distinctly; and they gave the sense, so that they understood the reading.

Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people, said to all the people, "Today is holy to **Yahuah** your **Elohim**. Don't mourn, nor weep." For all the people wept when they heard the words of the law. Then he said to them, "Go your way. Eat the fat, drink the sweet, and send portions to him for whom nothing is prepared, for today is holy to our Master. Don't be grieved, for the joy of **Yahuah** is your strength."

So the Levites calmed all the people, saying, "Hold your peace, for the day is holy. Don't be grieved."

All the people went their way to eat, to drink, to send portions, and to celebrate, because they had understood the words that were declared to them.

On the second day, the heads of fathers' households of all the people, the priests, and the Levites were gathered together to Ezra the scribe, to study the words of the law. They found written in the law how **Yahuah** had commanded by Moses that the children of Israel should dwell in booths in the feast of the seventh month; and that they should publish and proclaim in all their cities, and in Jerusalem, saying, "Go out to the mountain, and get olive branches, branches of wild olive, myrtle branches, palm branches, and branches of thick trees, to make temporary shelters, as it is written."

So the people went out, and brought them, and made themselves temporary shelters, everyone on the roof of his house, in their courts, in the courts of **Elohim's** house, in the wide place of the water gate, and in the wide place of Ephraim's gate. All the assembly of those who had come back out of the captivity made temporary shelters, and lived in the temporary shelters; for since the days of Jeshua the son of Nun to that day the children of Israel had not done so. There was very great gladness. Also day by day, from the first day to the last day, he read in the book of the law of **Elohim**. They kept the feast seven days; and on the eighth day was a solemn assembly, according to the ordinance.

Now in the twenty-fourth day of this month the children of Israel were assembled with fasting, with sackcloth, and dirt on them. The offspring of Israel separated themselves from all foreigners and stood and confessed their sins and the iniquities of their fathers. They stood up in their place, and read in the book of the law of **Yahuah** their **Elohim** a fourth part of the day; and a fourth part they confessed, and worshiped **Yahuah** their **Elohim**. Then Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani of the Levites stood up on the stairs, and cried with a loud voice to **Yahuah** their **Elohim**.

Then the Levites, Jeshua, and Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah, said, "Stand up and bless **Yahuah** your **Elohim** from everlasting to everlasting! Blessed be your glorious name, which is exalted above all blessing and praise! You are **Yahuah**, even you alone. You have made heaven, the heaven of heavens, with all their army, the earth and all things that are on it, the seas and all that is in them, and you preserve them all. The army of heaven worships you. You are **Yahuah, Elohim** who chose Abram, brought him out of Ur of the Chaldees, gave him the name of Abraham, found his heart faithful before you, and made a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite, to give it to his offspring, and have performed your words; for you are righteous.

"You saw the affliction of our fathers in Egypt, and heard their cry by the Red Sea, and showed signs and wonders against Pharaoh, and against all his servants, and against all the people of his land; for you knew that they dealt proudly against them, and made a name for yourself, as it is today. You divided the sea before them, so that they went through the middle of the sea on the dry land; and you cast their pursuers into the depths, as a stone into the mighty waters. Moreover, in a pillar of cloud you led them by day; and in a pillar of fire by night, to give them light in the way in which they should go.

"You also came down on Mount Sinai, and spoke with them from heaven, and gave them right ordinances and true laws, good statutes and commandments, and made known to them your holy Sabbath, and commanded them commandments, statutes, and a law, by Moses your servant, and gave them bread from the sky for their hunger, and brought water out of the rock for them for their thirst, and commanded them that they should go in to possess the land which you had sworn to give them.

"But they and our fathers behaved proudly, hardened their neck, didn't listen to your

commandments, and refused to obey. They weren't mindful of your wonders that you did among them, but hardened their neck, and in their rebellion appointed a captain to return to their bondage. But you are an **Elohim** ready to pardon, gracious and merciful, slow to anger, and abundant in loving kindness, and didn't forsake them. Yes, when they had made themselves a molded calf, and said, 'This is your **Elohim** who brought you up out of Egypt,' and had committed awful blasphemies; yet you in your manifold mercies didn't forsake them in the wilderness. The pillar of cloud didn't depart from over them by day, to lead them in the way; neither did the pillar of fire by night, to show them light, and the way in which they should go. You gave also your good Spirit to instruct them, and didn't withhold your manna from their mouth, and gave them water for their thirst.

"Yes, forty years you sustained them in the wilderness. They lacked nothing. Their clothes didn't grow old, and their feet didn't swell. Moreover you gave them kingdoms and peoples, which you allotted according to their portions. So they possessed the land of Sihon, even the land of the king of Heshbon, and the land of Og king of Bashan. You also multiplied their children as the stars of the sky, and brought them into the land concerning which you said to their fathers, that they should go in to possess it.

"So the children went in and possessed the land, and you subdued before them the inhabitants of the land, the Canaanites, and gave them into their hands, with their kings and the peoples of the land, that they might do with them as they pleased. They took fortified cities and a rich land, and possessed houses full of all good things, cisterns dug out, vineyards, olive groves, and fruit trees in abundance. So they ate, were filled, became fat, and delighted themselves in your great goodness.

"Nevertheless they were disobedient, and rebelled against you, cast your law behind their back, killed your prophets that testified against them to turn them again to you, and they committed awful blasphemies. Therefore you delivered them into the hand of their adversaries, who distressed them. In the time of their trouble, when they cried to you, you heard from heaven; and according to your manifold mercies you gave them saviors who saved them out of the hands of their adversaries. But after they had rest, they did evil again before you; therefore you left them in the hands of their enemies, so that they had the dominion over them; yet when they returned, and cried to you, you heard from heaven; and many times you delivered them according to your mercies, and testified against them, that you might bring them again to your law. Yet they were arrogant, and didn't listen to your commandments, but sinned against your ordinances (which if a man does, he shall live in them), turned their backs, stiffened their neck, and would not hear. Yet many years you put up with them, and testified against them by your Spirit through your prophets. Yet they would not listen. Therefore you gave them into the hand of the peoples of the lands.

"Nevertheless in your manifold mercies you didn't make a full end of them, nor forsake them; for you are a gracious and merciful **Elohim**.

Now therefore, our **Elohim**, the great, the mighty, and the awesome **Elohim**, who keeps covenant and loving kindness, don't let all the travail seem little before you, that has come on us, on our kings, on our princes, on our priests, on our prophets, on our fathers, and on all your people, since the time of the kings of Assyria to this day. However you are just in all that has come on us; for you have dealt truly, but we have done wickedly. Also our kings, our princes, our priests, and our fathers have not kept your law, nor listened to your commandments and your testimonies with which you testified against them. For they have not served you in their kingdom, and in your great goodness that you gave them, and in the large and rich land which you gave before them. They didn't turn from their wicked works.

"Behold, we are servants today, and as for the land that you gave to our fathers to eat its fruit and its good, behold, we are servants in it. It yields much increase to the kings whom you have set over us because of our sins. Also they have power over our bodies and over our livestock, at their pleasure, and we are in great distress. Yet for all this, we make a sure covenant, and write it; and our princes, our Levites, and our priests, seal it."

Now those who sealed were: Nehemiah the governor, the son of Hacaliah, and Zedekiah, Seraiah, Azariah, Jeremiah, Pashhur, Amariah, Malchijah, Hattush, Shebaniah, Malluch, Harim, Meremoth, Obadiah, Daniel, Ginnethon, Baruch, Meshullam, Abijah, Mijamin, Maaziah, Bilgai, and Shemaiah. These were the priests. The Levites: namely, Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; and their brothers, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan, Mica, Rehob, Hashabiah, Zaccur, Sherebiah, Shebaniah, Hodiah, Bani, and Beninu. The chiefs of the people: Parosh, Pahathmoab, Elam, Zattu, Bani, Bunni, Azgad, Bebai, Adonijah, Bigvai, Adin, Ater, Hezekiah, Azzur, Hodiah, Hashum, Bezai, Hariph, Anathoth, Nobai, Magpiash, Meshullam, Hezir, Meshezabel, Zadok, Jaddua, Pelatiah, Hanan, Anaiah, Hoshea, Hananiah, Hasshub, Hallohesh, Pilha, Shobek, Rehum, Hashabnah, Maaseiah, Ahiah, Hanan, Anan, Malluch, Harim, and Baanah.

The rest of the people, the priests, the Levites, the gatekeepers, the singers, the temple servants, and all those who had separated themselves from the peoples of the lands to the law of **Elohim**, their wives, their sons, and their daughters--everyone who had knowledge, and understanding-- joined with their brothers, their nobles, and entered into a curse, and into an oath, to walk in **Elohim's** law, which was given by Moses the servant of **Elohim**, and to observe and do all the commandments of **Yahuah** our Master, and his ordinances and his statutes; and that we would not give our daughters to the peoples of the land, nor take their daughters for our sons; and if the peoples of the land bring wares or any grain on the Sabbath day to sell, that we would not buy from them on the Sabbath, or on a holy day; and that we would forego the seventh year, and the exaction of every debt.

Also we made ordinances for ourselves, to charge ourselves yearly with the third part of a shekel for the service of the house of our **Elohim**; for the show bread, for the continual meal offering, for the continual burnt offering, for the Sabbaths, for the new moons, for the set feasts, and for the holy things, and for the sin offerings to make atonement for Israel, and for all the work of the house of our **Elohim**. We, the priests, the Levites, and the people, cast lots for the wood offering, to bring it into the house of our **Elohim**, according to our fathers' houses, at times appointed, year by year, to burn on **Yahuah** our **Elohim's** altar, as it is written in the law; and to bring the first fruits of our ground, and the first fruits of all fruit of all kinds of trees, year by year, to **Yahuah's** house; also the firstborn of our sons, and of our livestock, as it is written in the law, and the firstborn of our herds and of our flocks, to bring to the house of our **Elohim**, to the priests who minister in the house of our **Elohim**; and that we should bring the first fruits of our dough, our wave offerings, the fruit of all kinds of trees, and the new wine and the oil, to the priests, to the rooms of the house of our **Elohim**; and the tithes of our ground to the Levites; for they, the Levites, take the tithes in all the cities of our tillage. The priest the son of Aaron shall be with the Levites, when the Levites take tithes. The Levites shall bring up the tithe of the tithes to the house of our **Elohim**, to the rooms, into the treasure house. For the children of Israel and the children of Levi shall bring the wave offering of the grain, of the new wine, and of the oil, to the rooms, where the vessels of the sanctuary are, and the priests who minister, with the gatekeepers and the singers. We will not forsake the house of our **Elohim**.

The princes of the people lived in Jerusalem. The rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts in the other cities. The people blessed all the

men who willingly offered themselves to dwell in Jerusalem.

Now these are the chiefs of the province who lived in Jerusalem; but in the cities of Judah everyone lived in his possession in their cities: Israel, the priests, the Levites, the temple servants, and the children of Solomon's servants. Some of the children of Judah and of the children of Benjamin lived in Jerusalem. Of the children of Judah: Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel, of the children of Perez; and Maaseiah the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of the Shilonite. All the sons of Perez who lived in Jerusalem were four hundred sixty-eight valiant men.

These are the sons of Benjamin: Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshiah. After him Gabbai, Sallai, nine hundred twenty-eight. Joel the son of Zichri was their overseer; and Judah the son of Hassenuah was second over the city.

Of the priests: Jedaiah the son of Joiarib, Jachin, Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of **Elohim's** house, and their brothers who did the work of the house, eight hundred twenty-two; and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malchijah, and his brothers, chiefs of fathers' households, two hundred forty-two; and Amashsai the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer, and their brothers, mighty men of valor, one hundred twenty-eight; and their overseer was Zabdiel, the son of Haggadolim.

Of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, the son of Bunni; and Shabbethai and Jozabad, of the chiefs of the Levites, who had the oversight of the outward business of **Elohim's** house; and Mattaniah the son of Mica, the son of Zabdi, the son of Asaph, who was the chief to begin the thanksgiving in prayer, and Bakbukiah, the second among his brothers; and Abda the son of Shammua, the son of Galal, the son of Jeduthun. All the Levites in the holy city were two hundred eighty-four.

Moreover the gatekeepers, Akkub, Talmon, and their brothers, who kept watch at the gates, were one hundred seventy-two. The residue of Israel, of the priests, the Levites, were in all the cities of Judah, everyone in his inheritance. But the temple servants lived in Ophel: and Ziha and Gishpa were over the temple servants.

The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Mica, of the sons of Asaph, the singers, over the business of **Elohim's** house. For there was a commandment from the king concerning them, and a settled provision for the singers, as every day required. Pethahiah the son of Meshezabel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people.

As for the villages, with their fields, some of the children of Judah lived in Kiriath Arba and its towns, in Dibon and its towns, in Jekabzeel and its villages, in Jeshua, in Moladah, Beth Pelet, in Hazar Shual, in Beersheba and its towns, in Ziklag, in Meconah and in its towns, in En Rimmon, in Zorah, in Jarmuth, Zanoah, Adullam, and their villages, Lachish and its fields, and Azekah and its towns. So they encamped from Beersheba to the valley of Hinnom. The children of Benjamin also lived from Geba onward, at Michmash and Aija, and at Bethel and its towns, at Anathoth, Nob, Ananiah, Hazor, Ramah, Gittaim, Hadid, Zeboim, Neballat, Lod, and Ono, the valley of craftsmen. Of the Levites, certain divisions in Judah settled in Benjamin's territory.

Now these are the priests and the Levites who went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, Amariah, Malluch, Hattush, Shecaniah, Rehum, Meremoth, Iddo, Ginnethoi, Abijah, Mijamin, Maadiah, Bilgah, Shemaiah, and Joiarib, Jedaiah. Sallu, Amok, Hilkiah, and Jedaiah. These were the chiefs of the priests and of their brothers in the days of Jeshua.

Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, who was over the thanksgiving, he and his brothers. Also Bakbukiah and Unno, their brothers, were close to them according to their offices. Jeshua became the father of Joiakim, and Joiakim became the father of Eliashib, and Eliashib became the father of Joiada, and Joiada became the father of Jonathan, and Jonathan became the father of Jaddua.

In the days of Joiakim were priests, heads of fathers' households: of Seraiah, Meraiah; of Jeremiah, Hananiah; of Ezra, Meshullam; of Amariah, Jehohanan; of Malluchi, Jonathan; of Shebaniah, Joseph; of Harim, Adna; of Meraioth, Helkai; of Iddo, Zechariah; of Ginnethon, Meshullam; of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; of Bilgah, Shammua; of Shemaiah, Jehonathan; and of Joiarib, Mattenai; of Jedaiah, Uzzi; of Sallai, Kallai; of Amok, Eber; of Hilkiah, Hashabiah; of Jedaiah, Nethanel.

As for the Levites, in the days of Eliashib, Joiada, and Johanan, and Jaddua, there were recorded the heads of fathers' households; also the priests, in the reign of Darius the Persian. The sons of Levi, heads of fathers' households, were written in the book of the chronicles, even until the days of Johanan the son of Eliashib. The chiefs of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brothers close to them, to praise and give thanks, according to the commandment of David the man of **Elohim**, watch next to watch. Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were gatekeepers keeping the watch at the storehouses of the gates. These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest and scribe.

At the dedication of the wall of Jerusalem, they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with giving thanks, and with singing, with cymbals, stringed instruments, and with harps. The sons of the singers gathered themselves together, both out of the plain around Jerusalem and from the villages of the Netophathites; also from Beth Gilgal, and out of the fields of Geba and Azmaveth: for the singers had built themselves villages around Jerusalem. The priests and the Levites purified themselves; and they purified the people, and the gates, and the wall.

Then I brought up the princes of Judah on the wall, and appointed two great companies who gave thanks and went in procession. One went on the right hand on the wall toward the dung gate; and after them went Hoshaiah, with half of the princes of Judah, and Azariah, Ezra, and Meshullam, Judah, Benjamin, Shemaiah, Jeremiah, and some of the priests' sons with trumpets: Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the son of Asaph; and his brothers, Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, and Hanani, with the musical instruments of David the man of **Elohim**; and Ezra the scribe was before them. By the spring gate, and straight before them, they went up by the stairs of David's city, at the ascent of the wall, above David's house, even to the water gate eastward.

The other company of those who gave thanks went to meet them, and I after them, with the half of the people, on the wall, above the tower of the furnaces, even to the wide wall, 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

Hammeah, even to the sheep gate: and they stood still in the gate of the guard. So the two companies of those who gave thanks in **Elohim's** house stood, and I, and the half of the rulers with me; and the priests, Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, and Hananiah, with trumpets; and Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam, and Ezer. The singers sang loud, with Jezrahiah their overseer. They offered great sacrifices that day, and rejoiced; for **Elohim** had made them rejoice with great joy; and the women and the children also rejoiced; so that the joy of Jerusalem was heard even far away.

On that day, men were appointed over the rooms for the treasures, for the wave offerings, for the first fruits, and for the tithes, to gather into them, according to the fields of the cities, the portions appointed by the law for the priests and Levites; for Judah rejoiced for the priests and for the Levites who waited. They performed the duty of their **Elohim**, and the duty of the purification, and so did the singers and the gatekeepers, according to the commandment of David, and of Solomon his son. For in the days of David and Asaph of old there was a chief of the singers, and songs of praise and thanksgiving to **Elohim**. All Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the gatekeepers, as every day required; and they set apart that which was for the Levites; and the Levites set apart that which was for the sons of Aaron.

On that day they read in the book of Moses in the hearing of the people; and it was found written in it that an Ammonite and a Moabite should not enter into the assembly of **Elohim** forever, because they didn't meet the children of Israel with bread and with water, but hired Balaam against them, to curse them; however our **Elohim** turned the curse into a blessing. It came to pass, when they had heard the law, that they separated all the mixed multitude from Israel.

Now before this, Eliashib the priest, who was appointed over the rooms of the house of our **Elohim**, being allied to Tobiah, had prepared for him a great room, where before they laid the meal offerings, the frankincense, the vessels, and the tithes of the grain, the new wine, and the oil, which were given by commandment to the Levites, the singers, and the gatekeepers; and the wave offerings for the priests. But in all this, I was not at Jerusalem; for in the thirty-second year of Artaxerxes king of Babylon I went to the king; and after some days I asked leave of the king, and I came to Jerusalem, and understood the evil that Eliashib had done for Tobiah, in preparing him a room in the courts of **Elohim's** house. It grieved me severely. Therefore I threw all Tobiah's household stuff out of the room. Then I commanded, and they cleansed the rooms. I brought into them the vessels of **Elohim's** house, with the meal offerings and the frankincense again.

I perceived that the portions of the Levites had not been given them; so that the Levites and the singers, who did the work, had each fled to his field. Then I contended with the rulers, and said, "Why is **Elohim's** house forsaken?" I gathered them together, and set them in their place. Then all Judah brought the tithe of the grain, the new wine, and the oil to the treasuries. I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattaniah; for they were counted faithful, and their business was to distribute to their brothers.

Remember me, my **Elohim**, concerning this, and don't wipe out my good deeds that I have done for the house of my **Elohim**, and for its observances.

In those days I saw some men treading wine presses on the Sabbath in Judah, bringing in sheaves, and loading donkeys; also with wine, grapes, figs, and all kinds of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day in which they sold food. Some

men of Tyre also lived there, who brought in fish and all kinds of wares, and sold on the Sabbath to the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said to them, "What evil thing is this that you do, and profane the Sabbath day? Didn't your fathers do this, and didn't our **Elohim** bring all this evil on us, and on this city? Yet you bring more wrath on Israel by profaning the Sabbath."

It came to pass that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the doors should be shut, and commanded that they should not be opened until after the Sabbath. I set some of my servants over the gates, so that no burden should be brought in on the Sabbath day. So the merchants and sellers of all kinds of wares camped outside of Jerusalem once or twice. Then I testified against them, and said to them, "Why do you stay around the wall? If you do so again, I will lay hands on you." From that time on, they didn't come on the Sabbath. I commanded the Levites that they should purify themselves, and that they should come and keep the gates, to sanctify the Sabbath day. Remember to me, my **Elohim**, this also, and spare me according to the greatness of your loving kindness.

In those days I also saw the Jews who had married women of Ashdod, of Ammon, and of Moab; and their children spoke half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. I contended with them, and cursed them, and struck certain of them, and plucked off their hair, and made them swear by **Elohim**, "You shall not give your daughters to their sons, nor take their daughters for your sons, or for yourselves. Didn't Solomon king of Israel sin by these things? Yet among many nations there was no king like him, and he was loved by his **Elohim**, and **Elohim** made him king over all Israel. Nevertheless foreign women caused even him to sin. Shall we then listen to you to do all this great evil, to trespass against our **Elohim** in marrying foreign women?"

One of the sons of Joiada, the son of Eliashib the high priest, was son-in-law to Sanballat the Horonite; therefore I chased him from me. Remember them, my **Elohim**, because they have defiled the priesthood, and the covenant of the priesthood and of the Levites.

Thus I cleansed them from all foreigners, and appointed duties for the priests and for the Levites, everyone in his work; and for the wood offering, at times appointed, and for the first fruits. Remember me, my **Elohim**, for good.

ESTHER

Now in the days of Ahasuerus (this is Ahasuerus who reigned from India even to Ethiopia, over one hundred twenty-seven provinces), in those days, when the King Ahasuerus sat on the throne of his kingdom, which was in Susa the palace, in the third year of his reign, he made a feast for all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him. He displayed the riches of his glorious kingdom and the honor of his excellent majesty many days, even one hundred eighty days. When these days were fulfilled, the king made a seven day feast for all the people who were present in Susa the palace, both great and small, in the court of the garden of the king's palace. There were hangings of white and blue material, fastened with cords of fine linen and purple to silver rings and marble pillars. The couches were of gold and silver, on a pavement of red, white, yellow, and black marble. They gave them drinks in golden vessels of various kinds, including royal wine in abundance, according to the bounty of the king. In accordance with the law, the drinking was not compulsory; for so the king had instructed all the officials of his house, that they should do according to every man's pleasure.

Also Vashti the queen made a feast for the women in the royal house which belonged to King Ahasuerus.

On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcass, the seven eunuchs who served in the presence of Ahasuerus the king, to bring Vashti the queen before the king with the royal crown, to show the people and the princes her beauty; for she was beautiful. But the queen Vashti refused to come at the king's commandment by the eunuchs. Therefore the king was very angry, and his anger burned in him.

Then the king said to the wise men, who knew the times (for it was the king's custom to consult those who knew law and judgment; and the next to him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who saw the king's face, and sat first in the kingdom), "What shall we do to the queen Vashti according to law, because she has not done the bidding of the King Ahasuerus by the eunuchs?"

Memucan answered before the king and the princes, "Vashti the queen has not done wrong to just the king, but also to all the princes, and to all the people who are in all the provinces of the King Ahasuerus. For this deed of the queen will become known to all women, causing them to show contempt for their husbands, when it is reported, 'King Ahasuerus commanded Vashti the queen to be brought in before him, but she didn't come.' Today, the princesses of Persia and Media who have heard of the queen's deed will tell all the king's princes. This will cause much contempt and wrath.

"If it pleases the king, let a royal commandment go from him, and let it be written among the laws of the Persians and the Medes, so that it cannot be altered, that Vashti may never again come before King Ahasuerus; and let the king give her royal estate to another who is better than she. When the king's decree which he shall make is published throughout all his kingdom (for it is great), all the wives will give their husbands honor, both great and small."

This advice pleased the king and the princes, and the king did according to the word of Memucan: for he sent letters into all the king's provinces, into every province according to its writing, and to every people in their language, that every man should rule his own house, speaking in the language of his own people.

After these things, when the wrath of King Ahasuerus was pacified, he remembered Vashti, and what she had done, and what was decreed against her. Then the king's servants who served him said, "Let beautiful young virgins be sought for the king. Let the king appoint officers in all the provinces of his kingdom, that they may gather together all the beautiful young virgins to the citadel of Susa, to the women's house, to the custody of Hegai the king's eunuch, keeper of the women. Let cosmetics be given them; and let the maiden who pleases the king be queen instead of Vashti." The thing pleased the king, and he did so.

There was a certain Jew in the citadel of Susa, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, who had been carried away from Jerusalem with the captives who had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. He brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother. The maiden was fair and beautiful; and when her father and mother were dead, Mordecai took her for his own daughter.

So, when the king's commandment and his decree was heard, and when many maidens were gathered together to the citadel of Susa, to the custody of Hegai, Esther was taken into the king's house, to the custody of Hegai, keeper of the women. The maiden pleased him, and she obtained kindness from him. He quickly gave her cosmetics and her portions of food, and the seven choice maidens who were to be given her out of the king's house. He moved her and her maidens to the best place in the women's house. Esther had not made known her people nor her relatives, because Mordecai had instructed her that she should not make it known. Mordecai walked every day in front of the court of the women's house, to find out how Esther was doing, and what would become of her.

Each young woman's turn came to go in to King Ahasuerus after her purification for twelve months (for so were the days of their purification accomplished, six months with oil of myrrh, and six months with sweet fragrances and with preparations for beautifying women). The young woman then came to the king like this: whatever she desired was given her to go with her out of the women's house to the king's house. In the evening she went, and on the next day she returned into the second women's house, to the custody of Shaashgaz, the king's eunuch, who kept the concubines. She came in to the king no more, unless the king delighted in her, and she was called by name. Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, came to go in to the king, she required nothing but what Hegai the king's eunuch, the keeper of the women, advised. Esther obtained favor in the sight of all those who looked at her.

So Esther was taken to King Ahasuerus into his royal house in the tenth month, which is the month Tebeth, in the seventh year of his reign. The king loved Esther more than all the women, and she obtained favor and kindness in his sight more than all the virgins; so that he set the royal crown on her head, and made her queen instead of Vashti.

Then the king made a great feast for all his princes and his servants, even Esther's feast; and he proclaimed a holiday in the provinces, and gave gifts according to the king's bounty.

When the virgins were gathered together the second time, Mordecai was sitting in the king's gate. Esther had not yet made known her relatives nor her people, as Mordecai had commanded her; for Esther obeyed Mordecai, like she did when she was brought up by him. In those days, while Mordecai was sitting in the king's gate, two of the king's eunuchs, Bigthan and Teresh, who were doorkeepers, were angry, and sought to lay hands on the King Ahasuerus. This thing became known to Mordecai, who informed Esther the queen; and Esther informed the king in Mordecai's name. When this matter

was investigated, and it was found to be so, they were both hanged on a gallows; and it was written in the book of the chronicles in the king's presence.

After these things King Ahasuerus promoted Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes who were with him. All the king's servants who were in the king's gate bowed down, and paid homage to Haman; for the king had so commanded concerning him. But Mordecai didn't bow down or pay him homage. Then the king's servants, who were in the king's gate, said to Mordecai, "Why do you disobey the king's commandment?" Now it came to pass, when they spoke daily to him, and he didn't listen to them, that they told Haman, to see whether Mordecai's reason would stand; for he had told them that he was a Jew. When Haman saw that Mordecai didn't bow down, nor pay him homage, Haman was full of wrath. But he scorned the thought of laying hands on Mordecai alone, for they had made known to him Mordecai's people. Therefore Haman sought to destroy all the Jews who were throughout the whole kingdom of Ahasuerus, even Mordecai's people.

In the first month, which is the month Nisan, in the twelfth year of King Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, and chose the twelfth month, which is the month Adar. Haman said to King Ahasuerus, "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of your kingdom, and their laws are different from other people's. They don't keep the king's laws. Therefore it is not for the king's profit to allow them to remain. If it pleases the king, let it be written that they be destroyed; and I will pay ten thousand talents of silver into the hands of those who are in charge of the king's business, to bring it into the king's treasuries."

The king took his ring from his hand, and gave it to Haman the son of Hammedatha the Agagite, the Jews' enemy. The king said to Haman, "The silver is given to you, the people also, to do with them as it seems good to you."

Then the king's scribes were called in on the first month, on the thirteenth day of the month; and all that Haman commanded was written to the king's local governors, and to the governors who were over every province, and to the princes of every people, to every province according to its writing, and to every people in their language. It was written in the name of King Ahasuerus, and it was sealed with the king's ring. Letters were sent by couriers into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even on the thirteenth day of the twelfth month, which is the month Adar, and to plunder their possessions. A copy of the letter, that the decree should be given out in every province, was published to all the peoples, that they should be ready against that day. The couriers went out in haste by the king's commandment, and the decree was given out in the citadel of Susa. The king and Haman sat down to drink; but the city of Susa was perplexed.

Now when Mordecai found out all that was done, Mordecai tore his clothes, and put on sackcloth with ashes, and went out into the middle of the city, and wailed loudly and bitterly. He came even before the king's gate, for no one is allowed inside the king's gate clothed with sackcloth. In every province, wherever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

Esther's maidens and her eunuchs came and told her this, and the queen was exceedingly grieved. She sent clothing to Mordecai, to replace his sackcloth; but he didn't receive it. Then Esther called for Hathach, one of the king's eunuchs, whom he had appointed to attend her, and commanded him

to go to Mordecai, to find out what this was, and why it was. So Hathach went out to Mordecai, to city square which was before the king's gate. Mordecai told him of all that had happened to him, and the exact sum of the money that Haman had promised to pay to the king's treasuries for the destruction of the Jews. He also gave him the copy of the writing of the decree that was given out in Susa to destroy them, to show it to Esther, and to declare it to her, and to urge her to go in to the king, to make supplication to him, and to make request before him, for her people.

Hathach came and told Esther the words of Mordecai. Then Esther spoke to Hathach, and gave him a message to Mordecai: "All the king's servants, and the people of the king's provinces, know, that whoever, whether man or woman, comes to the king into the inner court without being called, there is one law for him, that he be put to death, except those to whom the king might hold out the golden scepter, that he may live. I have not been called to come in to the king these thirty days."

They told Esther's words to Mordecai. Then Mordecai asked them to return this answer to Esther: "Don't think to yourself that you will escape in the king's house any more than all the Jews. For if you remain silent now, then relief and deliverance will come to the Jews from another place, but you and your father's house will perish. Who knows if you haven't come to the kingdom for such a time as this?"

Then Esther asked them to answer Mordecai, "Go, gather together all the Jews who are present in Susa, and fast for me, and neither eat nor drink three days, night or day. I and my maidens will also fast the same way. Then I will go in to the king, which is against the law; and if I perish, I perish." So Mordecai went his way, and did according to all that Esther had commanded him.

Now on the third day, Esther put on her royal clothing, and stood in the inner court of the king's house, next to the king's house. The king sat on his royal throne in the royal house, next to the entrance of the house. When the king saw Esther the queen standing in the court, she obtained favor in his sight; and the king held out to Esther the golden scepter that was in his hand. So Esther came near, and touched the top of the scepter. Then the king asked her, "What would you like, queen Esther? What is your request? It shall be given you even to the half of the kingdom."

Esther said, "If it seems good to the king, let the king and Haman come today to the banquet that I have prepared for him."

Then the king said, "Bring Haman quickly, so that it may be done as Esther has said." So the king and Haman came to the banquet that Esther had prepared.

The king said to Esther at the banquet of wine, "What is your petition? It shall be granted you. What is your request? Even to the half of the kingdom it shall be performed."

Then Esther answered and said, "My petition and my request is this. If I have found favor in the sight of the king, and if it pleases the king to grant my petition and to perform my request, let the king and Haman come to the banquet that I will prepare for them, and I will do tomorrow as the king has said."

Then Haman went out that day joyful and glad of heart, but when Haman saw Mordecai in the king's gate, that he didn't stand up nor move for him, he was filled with wrath against Mordecai. Nevertheless Haman restrained himself, and went home. There, he sent and called for his friends and Zeresh his wife. Haman recounted to them the glory of his riches, the multitude of his children, all the things in which the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman also said, "Yes, Esther the queen let no man come in with the king to the

banquet that she had prepared but myself; and tomorrow I am also invited by her together with the king. Yet all this avails me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

Then Zeresh his wife and all his friends said to him, "Let a gallows be made fifty cubits high, and in the morning speak to the king about hanging Mordecai on it. Then go in merrily with the king to the banquet." This pleased Haman, so he had the gallows made.

On that night, the king couldn't sleep. He commanded the book of records of the chronicles to be brought, and they were read to the king. It was found written that Mordecai had told of Bigthana and Teresh, two of the king's eunuchs, who were doorkeepers, who had tried to lay hands on the King Ahasuerus. The king said, "What honor and dignity has been given to Mordecai for this?"

Then the king's servants who attended him said, "Nothing has been done for him."

The king said, "Who is in the court?" Now Haman had come into the outer court of the king's house, to speak to the king about hanging Mordecai on the gallows that he had prepared for him.

The king's servants said to him, "Behold, Haman stands in the court."

The king said, "Let him come in." So Haman came in. The king said to him, "What shall be done to the man whom the king delights to honor?"

Now Haman said in his heart, "Who would the king delight to honor more than myself?" Haman said to the king, "For the man whom the king delights to honor, let royal clothing be brought which the king uses to wear, and the horse that the king rides on, and on the head of which a royal crown is set. Let the clothing and the horse be delivered to the hand of one of the king's most noble princes, that they may array the man whom the king delights to honor with them, and have him ride on horseback through the city square, and proclaim before him, 'Thus it shall be done to the man whom the king delights to honor!' "

Then the king said to Haman, "Hurry and take the clothing and the horse, as you have said, and do this for Mordecai the Jew, who sits at the king's gate. Let nothing fail of all that you have spoken."

Then Haman took the clothing and the horse, and arrayed Mordecai, and had him ride through the city square, and proclaimed before him, "Thus it shall be done to the man whom the king delights to honor!"

Mordecai came back to the king's gate, but Haman hurried to his house, mourning and having his head covered. Haman recounted to Zeresh his wife and all his friends everything that had happened to him. Then his wise men and Zeresh his wife said to him, "If Mordecai, before whom you have begun to fall, is of Jewish descent, you will not prevail against him, but you will surely fall before him." While they were yet talking with him, the king's eunuchs came, and hurried to bring Haman to the banquet that Esther had prepared.

So the king and Haman came to banquet with Esther the queen. The king said again to Esther on the second day at the banquet of wine, "What is your petition, queen Esther? It shall be granted you. What is your request? Even to the half of the kingdom it shall be performed."

Then Esther the queen answered, "If I have found favor in your sight, O king, and if it pleases the king, let my life be given me at my petition, and my people at my request. For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for male and female slaves, I would have held my peace, although the adversary could not have compensated for the king's loss."

Then King Ahasuerus said to Esther the queen, "Who is he, and where is he who dared presume in his heart to do so?"

Esther said, "An adversary and an enemy, even this wicked Haman!"

Then Haman was afraid before the king and the queen. The king arose in his wrath from the banquet of wine and went into the palace garden. Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman had fallen on the couch where Esther was. Then the king said, "Will he even assault the queen in front of me in the house?" As the word went out of the king's mouth, they covered Haman's face.

Then Harbonah, one of the eunuchs who were with the king said, "Behold, the gallows fifty cubits high, which Haman has made for Mordecai, who spoke good for the king, is standing at Haman's house."

The king said, "Hang him on it!"

So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king's wrath was pacified.

On that day, King Ahasuerus gave the house of Haman, the Jews' enemy, to Esther the queen. Mordecai came before the king; for Esther had told what he was to her. The king took off his ring, which he had taken from Haman, and gave it to Mordecai. Esther set Mordecai over the house of Haman.

Esther spoke yet again before the king, and fell down at his feet, and begged him with tears to put away the mischief of Haman the Agagite, and his plan that he had planned against the Jews. Then the king held out to Esther the golden scepter. So Esther arose, and stood before the king. She said, "If it pleases the king, and if I have found favor in his sight, and the thing seem right to the king, and I am pleasing in his eyes, let it be written to reverse the letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to destroy the Jews who are in all the king's provinces. For how can I endure to see the evil that would come to my people? How can I endure to see the destruction of my relatives?"

Then King Ahasuerus said to Esther the queen and to Mordecai the Jew, "See, I have given Esther the house of Haman, and they have hanged him on the gallows, because he laid his hand on the Jews. Write also to the Jews, as it pleases you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may not be reversed by any man."

Then the king's scribes were called at that time, in the third month, which is the month Sivan, on the twenty-third day of the month; and it was written according to all that Mordecai commanded to the Jews, and to the local governors, and the governors and princes of the provinces which are from India to Ethiopia, one hundred twenty-seven provinces, to every province according to its writing, and to every people in their language, and to the Jews in their writing, and in their language. He wrote in the name of King Ahasuerus, and sealed it with the king's ring, and sent letters by courier on horseback, riding on royal horses that were bred from swift steeds. In those letters, the king granted the Jews who were in every city to gather themselves together, and to defend their life, to destroy, to kill, and to cause to perish, all the power of the people and province that would assault them, their little ones and women, and to plunder their possessions, on one day in all the provinces of King

Ahasuerus, on the thirteenth day of the twelfth month, which is the month Adar. A copy of the letter, that the decree should be given out in every province, was published to all the peoples, that the Jews should be ready for that day to avenge themselves on their enemies. So the couriers who rode on royal horses went out, hastened and pressed on by the king's commandment. The decree was given out in the citadel of Susa.

Mordecai went out of the presence of the king in royal clothing of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Susa shouted and was glad. The Jews had light, gladness, joy, and honor. In every province, and in every city, wherever the king's commandment and his decree came, the Jews had gladness, joy, a feast, and a good day. Many from among the peoples of the land became Jews; for the fear of the Jews was fallen on them.

Now in the twelfth month, which is the month Adar, on the thirteenth day of the month, when the king's commandment and his decree came near to be put in execution, on the day that the enemies of the Jews hoped to conquer them, (but it was turned out the opposite happened, that the Jews conquered those who hated them), the Jews gathered themselves together in their cities throughout all the provinces of the King Ahasuerus, to lay hands on those who wanted to harm them. No one could withstand them, because the fear of them had fallen on all the people. All the princes of the provinces, the local governors, the governors, and those who did the king's business helped the Jews, because the fear of Mordecai had fallen on them. For Mordecai was great in the king's house, and his fame went out throughout all the provinces; for the man Mordecai grew greater and greater. The Jews struck all their enemies with the stroke of the sword, and with slaughter and destruction, and did what they wanted to those who hated them. In the citadel of Susa, the Jews killed and destroyed five hundred men. They killed Parshandatha, Dalphon, Aspatha, Poratha, Adalia, Aridatha, Parmashta, Arisai, Aridai, and Vaizatha, the ten sons of Haman the son of Hammedatha, the Jews' enemy, but they didn't lay their hand on the plunder.

On that day, the number of those who were slain in the citadel of Susa was brought before the king. The king said to Esther the queen, "The Jews have slain and destroyed five hundred men in the citadel 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 shall be granted you. What is your further request? It shall be done."

Then Esther said, "If it pleases the king, let it be granted to the Jews who are in Susa to do tomorrow also according to today's decree, and let Haman's ten sons be hanged on the gallows."

The king commanded this to be done. A decree was given out in Susa; and they hanged Haman's ten sons. The Jews who were in Susa gathered themselves together on the fourteenth day also of the month Adar, and killed three hundred men in Susa; but they didn't lay their hand on the plunder. The other Jews who were in the king's provinces gathered themselves together, defended their lives, had rest from their enemies, and killed seventy-five thousand of those who hated them; but they didn't lay their hand on the plunder.

This was done on the thirteenth day of the month Adar; and on the fourteenth day of that month they rested and made it a day of feasting and gladness. But the Jews who were in Susa assembled together on the thirteenth and on the fourteenth days of the month; and on the fifteenth day of that month, they rested, and made it a day of feasting and gladness. Therefore the Jews of the villages, who live in the unwallled towns, make the fourteenth day of the month Adar a day of gladness and feasting, a good day, and a day of sending presents of food to one another.

Mordecai wrote these things, and sent letters to all the Jews who were in all the provinces of the king Ahasuerus, both near and far, to enjoin them that they should keep the fourteenth and fifteenth days of the month Adar yearly, as the days in which the Jews had rest from their enemies, and the month which was turned to them from sorrow to gladness, and from mourning into a good day; that they should make them days of feasting and gladness, and of sending presents of food to one another, and gifts to the needy. The Jews accepted the custom that they had begun, as Mordecai had written to them; because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had plotted against the Jews to destroy them, and had cast "Pur", that is the lot, to consume them, and to destroy them; but when this became known to the king, he commanded by letters that his wicked plan, which he had planned against the Jews, should return on his own head, and that he and his sons should be hanged on the gallows.

Therefore they called these days "Purim", from the word "Pur." Therefore because of all the words of this letter, and of that which they had seen concerning this matter, and that which had come to them, the Jews established and imposed on themselves, and on their descendants, and on all those who joined themselves to them, so that it should not fail that they would keep these two days according to what was written, and according to its appointed time, every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor their memory perish from their offspring,

Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority to confirm this second letter of Purim. He sent letters to all the Jews, to the hundred twenty-seven provinces of the kingdom of Ahasuerus, with words of peace and truth, to confirm these days of Purim in their appointed times, as Mordecai the Jew and Esther the queen had decreed, and as they had imposed upon themselves and their descendants, in the matter of the fastings and their cry. The commandment of Esther confirmed these matters of Purim; and it was written in the book.

King Ahasuerus laid a tribute on the land, and on the islands of the sea. All the acts of his power and of his might, and the full account of the greatness of Mordecai, to which the king advanced him, aren't they written in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew was next to King Ahasuerus, and great among the Jews, and accepted by the multitude of his brothers, seeking the good of his people, and speaking peace to all his descendants.

JOB

There was a man in the land of Uz, whose name was Job. That man was blameless and upright, and one who feared **Elohim**, and turned away from evil. There were born to him seven sons and three daughters. His possessions also were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a very great household; so that this man was the greatest of all the children of the east. His sons went and held a feast in the house of each one on his birthday; and they sent and called for their three sisters to eat and to drink with them. It was so, when the days of their feasting had run their course, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all. For Job said, "It may be that my sons have sinned, and renounced **Elohim** in their hearts." Job did so continually.

Now on the day when **Elohim**'s sons came to present themselves before **Yahuah**, Satan also came among them. **Yahuah** said to Satan, "Where have you come from?"

Then Satan answered **Yahuah**, and said, "From going back and forth in the earth, and from walking up and down in it."

Yahuah said to Satan, "Have you considered my servant, Job? For there is no one like him in the earth, a blameless and an upright man, one who fears **Elohim**, and turns away from evil."

Then Satan answered **Yahuah**, and said, "Does Job fear **Elohim** for nothing? Haven't you made a hedge around him, and around his house, and around all that he has, on every side? You have blessed the work of his hands, and his substance is increased in the land. But stretch out your hand now, and touch all that he has, and he will renounce you to your face."

Yahuah said to Satan, "Behold, all that he has is in your power. Only on himself don't stretch out your hand."

So Satan went out from the presence of **Yahuah**. It fell on a day when his sons and his daughters were eating and drinking wine in their oldest brother's house, that there came a messenger to Job, and said, "The oxen were plowing, and the donkeys feeding beside them, and the Sabeans attacked, and took them away. Yes, they have killed the servants with the edge of the sword, and I alone have escaped to tell you."

While he was still speaking, there also came another, and said, "The fire of **Elohim** has fallen from the sky, and has burned up the sheep and the servants, and consumed them, and I alone have escaped to tell you."

While he was still speaking, there came also another, and said, "The Chaldeans made three bands, and swept down on the camels, and have taken them away, yes, and killed the servants with the edge of the sword; and I alone have escaped to tell you."

While he was still speaking, there came also another, and said, "Your sons and your daughters were eating and drinking wine in their oldest brother's house, and behold, there came a great wind from the wilderness, and struck the four corners of the house, and it fell on the young men, and they are dead. I alone have escaped to tell you."

Then Job arose, and tore his robe, and shaved his head, and fell down on the ground, and worshiped. He said, "Naked I came out of my mother's womb, and naked will I return there. **Yahuah** gave, and **Yahuah** has taken away. Blessed be **Yahuah**'s name." In all this, Job didn't sin, nor charge

Elohim with wrongdoing.

Again, on the day when **Elohim**'s sons came to present themselves before **Yahuah**, Satan came also among them to present himself before **Yahuah**. **Yahuah** said to Satan, "Where have you come from?"

Satan answered **Yahuah**, and said, "From going back and forth in the earth, and from walking up and down in it."

Yahuah said to Satan, "Have you considered my servant Job? For there is no one like him in the earth, a blameless and an upright man, one who fears **Elohim**, and turns away from evil. He still maintains his integrity, although you incited me against him, to ruin him without cause."

Satan answered **Yahuah**, and said, "Skin for skin. Yes, all that a man has he will give for his life. But stretch out your hand now, and touch his bone and his flesh, and he will renounce you to your face."

Yahuah said to Satan, "Behold, he is in your hand. Only spare his life."

So Satan went out from the presence of **Yahuah**, and struck Job with painful sores from the sole of his foot to his head. He took for himself a potsherd to scrape himself with, and he sat among the ashes. Then his wife said to him, "Do you still maintain your integrity? Renounce **Elohim**, and die."

But he said to her, "You speak as one of the foolish women would speak. What? Shall we receive good at the hand of **Elohim**, and shall we not receive evil?"

In all this Job didn't sin with his lips. Now when Job's three friends heard of all this evil that had come on him, they each came from his own place: Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite; and they made an appointment together to come to sympathize with him and to comfort him. When they lifted up their eyes from a distance, and didn't recognize him, they raised their voices, and wept; and they each tore his robe, and sprinkled dust on their heads toward the sky. So they sat down with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that his grief was very great.

After this Job opened his mouth, and cursed the day of his birth. Job answered:

Then Eliphaz the Temanite answered,

Then Job answered,

Then Bildad the Shuhite answered,

Then Job answered,

Then Zophar, the Naamathite, answered,

Then Job answered,

Then Eliphaz the Temanite answered,

Then Job answered,

Then Bildad the Shuhite answered,

Then Job answered,

Then Zophar the Naamathite answered,

Then Job answered,

Then Eliphaz the Temanite answered,

Then Job answered,

Then Bildad the Shuhite answered,

Then Job answered,

Job again took up his parable, and said,

Job again took up his parable, and said,

The words of Job are ended.

So these three men ceased to answer Job, because he was righteous in his own eyes. Then the wrath of Elihu the son of Barachel, the Buzite, of the family of Ram, was kindled against Job. His wrath was kindled because he justified himself rather than **Elohim**. Also his wrath was kindled against his three friends, because they had found no answer, and yet had condemned Job. Now Elihu had waited to speak to Job, because they were elder than he. When Elihu saw that there was no answer in the mouth of these three men, his wrath was kindled.

Elihu the son of Barachel the Buzite answered,

Moreover Elihu answered,

Moreover Elihu answered,

Elihu also continued, and said,

Then **Yahuah** answered Job out of the whirlwind,

Moreover **Yahuah** answered Job,

Then Job answered **Yahuah**,

Then **Yahuah** answered Job out of the whirlwind,

Then Job answered **Yahuah**,

It was so, that after **Yahuah** had spoken these words to Job, **Yahuah** said to Eliphaz the Temanite, "My wrath is kindled against you, and against your two friends; for you have not spoken of me the thing that is right, as my servant Job has. Now therefore, take to yourselves seven bulls and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you, for I will accept him, that I not deal with you according to your folly. For you have not spoken of me the thing that is right, as my servant Job has."

So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did what **Yahuah** commanded them, and **Yahuah** accepted Job.

Yahuah turned the captivity of Job, when he prayed for his friends. **Yahuah** gave Job twice as much as he had before. Then came there to him all his brothers, and all his sisters, and all those who had been of his acquaintance before, and ate bread with him in his house. They comforted him, and consoled him concerning all the evil that **Yahuah** had brought on him. Everyone also gave him a

piece of money, and everyone a ring of gold.

So **Yahuah** blessed the latter end of Job more than his beginning. He had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and a thousand female donkeys. He had also seven sons and three daughters. He called the name of the first, Jemimah; and the name of the second, Keziah; and the name of the third, Keren Happuch. In all the land were no women found so beautiful as the daughters of Job. Their father gave them an inheritance among their brothers. After this Job lived one hundred forty years, and saw his sons, and his sons' sons, to four generations. So Job died, being old and full of days.

PSALMS

This ends the prayers by David, the son of Jesse.

PROVERBS

The proverbs of Solomon, the son of David, king of Israel:

The proverbs of Solomon.

These also are sayings of the wise.

These also are proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

The words of Agur the son of Jakeh; the revelation:

The words of king Lemuel; the revelation which his mother taught him.

ECCLESIASTES

The words of the Preacher, the son of David, king in Jerusalem:

"Vanity of vanities," says the Preacher; "Vanity of vanities, all is vanity." What does man gain from all his labor in which he labors under the sun? One generation goes, and another generation comes; but the earth remains forever. The sun also rises, and the sun goes down, and hurries to its place where it rises. The wind goes toward the south, and turns around to the north. It turns around continually as it goes, and the wind returns again to its courses. All the rivers run into the sea, yet the sea is not full. To the place where the rivers flow, there they flow again. All things are full of weariness beyond uttering. The eye is not satisfied with seeing, nor the ear filled with hearing. That which has been is that which shall be; and that which has been done is that which shall be done: and there is no new thing under the sun. Is there a thing of which it may be said, "Behold, this is new?" It has been long ago, in the ages which were before us. There is no memory of the former; neither shall there be any memory of the latter that are to come, among those that shall come after.

I, the Preacher, was king over Israel in Jerusalem. I applied my heart to seek and to search out by wisdom concerning all that is done under the sky. It is a heavy burden that **Elohim** has given to the sons of men to be afflicted with. I have seen all the works that are done under the sun; and behold, all is vanity and a chasing after wind. That which is crooked can't be made straight; and that which is lacking can't be counted. I said to myself, "Behold, I have obtained for myself great wisdom above all who were before me in Jerusalem. Yes, my heart has had great experience of wisdom and knowledge." I applied my heart to know wisdom, and to know madness and folly. I perceived that this also was a chasing after wind. For in much wisdom is much grief; and he who increases knowledge increases sorrow.

I said in my heart, "Come now, I will test you with mirth: therefore enjoy pleasure;" and behold, this also was vanity. I said of laughter, "It is foolishness;" and of mirth, "What does it accomplish?"

I searched in my heart how to cheer my flesh with wine, my heart yet guiding me with wisdom, and how to lay hold of folly, until I might see what it was good for the sons of men that they should do under heaven all the days of their lives. I made myself great works. I built myself houses. I planted myself vineyards. I made myself gardens and parks, and I planted trees in them of all kinds of fruit. I made myself pools of water, to water from it the forest where trees were grown. I bought male servants and female servants, and had servants born in my house. I also had great possessions of herds and flocks, above all who were before me in Jerusalem. I also gathered silver and gold for myself, and the treasure of kings and of the provinces. I got myself male and female singers, and the delights of the sons of men: musical instruments, and that of all sorts. So I was great, and increased more than all who were before me in Jerusalem. My wisdom also remained with me. Whatever my eyes desired, I didn't keep from them. I didn't withhold my heart from any joy, for my heart rejoiced because of all my labor, and this was my portion from all my labor. Then I looked at all the works that my hands had worked, and at the labor that I had labored to do; and behold, all was vanity and a chasing after wind, and there was no profit under the sun.

I turned myself to consider wisdom, madness, and folly; for what can the king's successor do? Just that which has been done long ago. Then I saw that wisdom excels folly, as far as light excels darkness. The wise man's eyes are in his head, and the fool walks in darkness--and yet I perceived that one event happens to them all. Then I said in my heart, "As it happens to the fool, so will it

happen even to me; and why was I then more wise?" Then I said in my heart that this also is vanity. For of the wise man, even as of the fool, there is no memory forever, since in the days to come all will have been long forgotten. Indeed, the wise man must die just like the fool!

So I hated life, because the work that is worked under the sun was grievous to me; for all is vanity and a chasing after wind. I hated all my labor in which I labored under the sun, because I must leave it to the man who comes after me. Who knows whether he will be a wise man or a fool? Yet he will have rule over all of my labor in which I have labored, and in which I have shown myself wise under the sun. This also is vanity.

Therefore I began to cause my heart to despair concerning all the labor in which I had labored under the sun. For there is a man whose labor is with wisdom, with knowledge, and with skillfulness; yet he shall leave it for his portion to a man who has not labored for it. This also is vanity and a great evil. For what does a man have of all his labor and of the striving of his heart, in which he labors under the sun? For all his days are sorrows, and his travail is grief; yes, even in the night his heart takes no rest. This also is vanity. There is nothing better for a man than that he should eat and drink, and make his soul enjoy good in his labor. This also I saw, that it is from the hand of **Elohim**. For who can eat, or who can have enjoyment, more than I? For to the man who pleases him, **Elohim** gives wisdom, knowledge, and joy; but to the sinner he gives travail, to gather and to heap up, that he may give to him who pleases **Elohim**. This also is vanity and a chasing after wind.

For everything there is a season, and a time for every purpose under heaven:

What profit has he who works in that in which he labors? I have seen the burden which **Elohim** has given to the sons of men to be afflicted with. He has made everything beautiful in its time. He has also set eternity in their hearts, yet so that man can't find out the work that **Elohim** has done from the beginning even to the end. I know that there is nothing better for them than to rejoice, and to do good as long as they live. Also that every man should eat and drink, and enjoy good in all his labor, is the gift of **Elohim**. I know that whatever **Elohim** does, it shall be forever. Nothing can be added to it, nor anything taken from it; and **Elohim** has done it, that men should fear before him. That which is has been long ago, and that which is to be has been long ago. **Elohim** seeks again that which is passed away.

Moreover I saw under the sun, in the place of justice, that wickedness was there; and in the place of righteousness, that wickedness was there. I said in my heart, "**Elohim** will judge the righteous and the wicked; for there is a time there for every purpose and for every work." I said in my heart, "As for the sons of men, **Elohim** tests them, so that they may see that they themselves are like animals. For that which happens to the sons of men happens to animals. Even one thing happens to them. As the one dies, so the other dies. Yes, they have all one breath; and man has no advantage over the animals; for all is vanity. All go to one place. All are from the dust, and all turn to dust again. Who knows the spirit of man, whether it goes upward, and the spirit of the animal, whether it goes downward to the earth?"

Therefore I saw that there is nothing better than that a man should rejoice in his works; for that is his portion: for who can bring him to see what will be after him?

Then I returned and saw all the oppressions that are done under the sun: and behold, the tears of those who were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. Therefore I praised the dead who have been long dead more than the living who are yet alive. Yes, better than them both is him who has not yet been, who has not seen

the evil work that is done under the sun. Then I saw all the labor and achievement that is the envy of a man's neighbor. This also is vanity and a striving after wind.

The fool folds his hands together and ruins himself. Better is a handful, with quietness, than two handfuls with labor and chasing after wind.

Then I returned and saw vanity under the sun. There is one who is alone, and he has neither son nor brother. There is no end to all of his labor, neither are his eyes satisfied with wealth. "For whom then, do I labor and deprive my soul of enjoyment?" This also is vanity. Yes, it is a miserable business.

Two are better than one, because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but woe to him who is alone when he falls, and doesn't have another to lift him up. Again, if two lie together, then they have warmth; but how can one keep warm alone? If a man prevails against one who is alone, two shall withstand him; and a threefold cord is not quickly broken.

Better is a poor and wise youth than an old and foolish king who doesn't know how to receive admonition any more. For out of prison he came out to be king; yes, even in his kingdom he was born poor. I saw all the living who walk under the sun, that they were with the youth, the other, who succeeded him. There was no end of all the people, even of all them over whom he was--yet those who come after shall not rejoice in him. Surely this also is vanity and a chasing after wind.

Guard your steps when you go to **Elohim's** house; for to draw near to listen is better than to give the sacrifice of fools, for they don't know that they do evil. Don't be rash with your mouth, and don't let your heart be hasty to utter anything before **Elohim**; for **Elohim** is in heaven, and you on earth. Therefore let your words be few. For as a dream comes with a multitude of cares, so a fool's speech with a multitude of words. When you vow a vow to **Elohim**, don't defer to pay it; for he has no pleasure in fools. Pay that which you vow. It is better that you should not vow, than that you should vow and not pay. Don't allow your mouth to lead you into sin. Don't protest before the messenger that this was a mistake. Why should **Elohim** be angry at your voice, and destroy the work of your hands? For in the multitude of dreams there are vanities, as well as in many words; but you must fear **Elohim**.

If you see the oppression of the poor, and the violent taking away of justice and righteousness in a district, don't marvel at the matter, for one official is eyed by a higher one, and there are officials over them. Moreover the profit of the earth is for all. The king profits from the field.

He who loves silver shall not be satisfied with silver; nor he who loves abundance, with increase: this also is vanity. When goods increase, those who eat them are increased; and what advantage is there to its owner, except to feast on them with his eyes?

The sleep of a laboring man is sweet, whether he eats little or much; but the abundance of the rich will not allow him to sleep.

There is a grievous evil which I have seen under the sun: wealth kept by its owner to his harm. Those riches perish by misfortune, and if he has fathered a son, there is nothing in his hand. As he came out of his mother's womb, naked shall he go again as he came, and shall take nothing for his labor, which he may carry away in his hand. This also is a grievous evil, that in all points as he came, so shall he go. And what profit does he have who labors for the wind? All his days he also eats in darkness, he is frustrated, and has sickness and wrath.

Behold, that which I have seen to be good and proper is for one to eat and to drink, and to enjoy

good in all his labor, in which he labors under the sun, all the days of his life which **Elohim** has given him; for this is his portion. Every man also to whom **Elohim** has given riches and wealth, and has given him power to eat of it, and to take his portion, and to rejoice in his labor--this is the gift of **Elohim**. For he shall not often reflect on the days of his life; because **Elohim** occupies him with the joy of his heart.

There is an evil which I have seen under the sun, and it is heavy on men: a man to whom **Elohim** gives riches, wealth, and honor, so that he lacks nothing for his soul of all that he desires, yet **Elohim** gives him no power to eat of it, but an alien eats it. This is vanity, and it is an evil disease.

If a man fathers a hundred children, and lives many years, so that the days of his years are many, but his soul is not filled with good, and moreover he has no burial; I say, that a stillborn child is better than he: for it comes in vanity, and departs in darkness, and its name is covered with darkness. Moreover it has not seen the sun nor known it. This has rest rather than the other. Yes, though he live a thousand years twice told, and yet fails to enjoy good, don't all go to one place? All the labor of man is for his mouth, and yet the appetite is not filled. For what advantage has the wise more than the fool? What has the poor man, that knows how to walk before the living? Better is the sight of the eyes than the wandering of the desire. This also is vanity and a chasing after wind. Whatever has been, its name was given long ago; and it is known what man is; neither can he contend with him who is mightier than he. For there are many words that create vanity. What does that profit man? For who knows what is good for man in life, all the days of his vain life which he spends like a shadow? For who can tell a man what will be after him under the sun?

A good name is better than fine perfume; and the day of death better than the day of one's birth. It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men, and the living should take this to heart. Sorrow is better than laughter; for by the sadness of the face the heart is made good. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. It is better to hear the rebuke of the wise than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool. This also is vanity. Surely extortion makes the wise man foolish; and a bribe destroys the understanding. Better is the end of a thing than its beginning.

The patient in spirit is better than the proud in spirit. Don't be hasty in your spirit to be angry, for anger rests in the bosom of fools. Don't say, "Why were the former days better than these?" For you do not ask wisely about this.

Wisdom is as good as an inheritance. Yes, it is more excellent for those who see the sun. For wisdom is a defense, even as money is a defense; but the excellency of knowledge is that wisdom preserves the life of him who has it.

Consider the work of **Elohim**, for who can make that straight, which he has made crooked? In the day of prosperity be joyful, and in the day of adversity consider; yes, **Elohim** has made the one side by side with the other, to the end that man should not find out anything after him.

All this I have seen in my days of vanity: there is a righteous man who perishes in his righteousness, and there is a wicked man who lives long in his evildoing. Don't be overly righteous, neither make yourself overly wise. Why should you destroy yourself? Don't be too wicked, neither be foolish. Why should you die before your time? It is good that you should take hold of this. Yes, also don't withdraw your hand from that; for he who fears **Elohim** will come out of them all. Wisdom is a strength to the wise man more than ten rulers who are in a city. Surely there is not a righteous man

on earth who does good and doesn't sin. Also don't take heed to all words that are spoken, lest you hear your servant curse you; for often your own heart knows that you yourself have likewise cursed others. All this I have proved in wisdom. I said, "I will be wise;" but it was far from me. That which is, is far off and exceedingly deep. Who can find it out? I turned around, and my heart sought to know and to search out, and to seek wisdom and the scheme of things, and to know that wickedness is stupidity, and that foolishness is madness.

I find more bitter than death the woman whose heart is snares and traps, whose hands are chains. Whoever pleases **Elohim** shall escape from her; but the sinner will be ensnared by her.

"Behold, I have found this," says the Preacher, "to one another, to find out the scheme which my soul still seeks, but I have not found. I have found one man among a thousand, but I have not found a woman among all those. Behold, I have only found this: that **Elohim** made man upright; but they search for many schemes."

Who is like the wise man? And who knows the interpretation of a thing? A man's wisdom makes his face shine, and the hardness of his face is changed. I say, "Keep the king's command!" because of the oath to **Elohim**. Don't be hasty to go out of his presence. Don't persist in an evil thing, for he does whatever pleases him, for the king's word is supreme. Who can say to him, "What are you doing?" Whoever keeps the commandment shall not come to harm, and his wise heart will know the time and procedure. For there is a time and procedure for every purpose, although the misery of man is heavy on him. For he doesn't know that which will be; for who can tell him how it will be? There is no man who has power over the spirit to contain the spirit; neither does he have power over the day of death. There is no discharge in war; neither shall wickedness deliver those who practice it.

All this I have seen, and applied my mind to every work that is done under the sun. There is a time in which one man has power over another to his hurt. So I saw the wicked buried. Indeed they came also from holiness. They went and were forgotten in the city where they did this. This also is vanity. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner commits crimes a hundred times, and lives long, yet surely I know that it will be better with those who fear **Elohim**, who are reverent before him. But it shall not be well with the wicked, neither shall he lengthen days like a shadow, because he doesn't fear **Elohim**.

There is a vanity which is done on the earth, that there are righteous men to whom it happens according to the work of the wicked. Again, there are wicked men to whom it happens according to the work of the righteous. I said that this also is vanity. Then I commended mirth, because a man has no better thing under the sun, than to eat, and to drink, and to be joyful: for that will accompany him in his labor all the days of his life which **Elohim** has given him under the sun.

When I applied my heart to know wisdom, and to see the business that is done on the earth (even though eyes see no sleep day or night), then I saw all the work of **Elohim**, that man can't find out the work that is done under the sun, because however much a man labors to seek it out, yet he won't find it. Yes even though a wise man thinks he can comprehend it, he won't be able to find it.

For all this I laid to my heart, even to explore all this: that the righteous, and the wise, and their works, are in the hand of **Elohim**; whether it is love or hatred, man doesn't know it; all is before them. All things come alike to all. There is one event to the righteous and to the wicked; to the good, to the clean, to the unclean, to him who sacrifices, and to him who doesn't sacrifice. As is the good, so is the sinner; he who takes an oath, as he who fears an oath. This is an evil in all that is done under

the sun, that there is one event to all: yes also, the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. For to him who is joined with all the living there is hope; for a living dog is better than a dead lion. For the living know that they will die, but the dead don't know anything, neither do they have any more a reward; for their memory is forgotten. Also their love, their hatred, and their envy has perished long ago; neither do they any longer have a portion forever in anything that is done under the sun.

Go your way--eat your bread with joy, and drink your wine with a merry heart; for **Elohim** has already accepted your works. Let your garments be always white, and don't let your head lack oil. Live joyfully with the wife whom you love all the days of your life of vanity, which he has given you under the sun, all your days of vanity, for that is your portion in life, and in your labor in which you labor under the sun. Whatever your hand finds to do, do it with your might; for there is no work, nor plan, nor knowledge, nor wisdom, in Sheol, where you are going.

I returned and saw under the sun that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happen to them all. For man also doesn't know his time. As the fish that are taken in an evil net, and as the birds that are caught in the snare, even so are the sons of men snared in an evil time, when it falls suddenly on them.

I have also seen wisdom under the sun in this way, and it seemed great to me. There was a little city, and few men within it; and a great king came against it, besieged it, and built great bulwarks against it. Now a poor wise man was found in it, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then I said, "Wisdom is better than strength." Nevertheless the poor man's wisdom is despised, and his words are not heard. The words of the wise heard in quiet are better than the cry of him who rules among fools. Wisdom is better than weapons of war; but one sinner destroys much good.

There is an evil which I have seen under the sun, the sort of error which proceeds from the ruler. Folly is set in great dignity, and the rich sit in a low place. I have seen servants on horses, and princes walking like servants on the earth. He who digs a pit may fall into it; and whoever breaks through a wall may be bitten by a snake. Whoever carves out stones may be injured by them. Whoever splits wood may be endangered by it. If the ax is blunt, and one doesn't sharpen the edge, then he must use more strength; but skill brings success.

If the snake bites before it is charmed, then is there no profit for the charmer's tongue. The words of a wise man's mouth are gracious; but a fool is swallowed by his own lips. The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness. A fool also multiplies words.

Man doesn't know what will be; and that which will be after him, who can tell him? The labor of fools wearies every one of them; for he doesn't know how to go to the city.

Cast your bread on the waters;

Remember also your Creator in the days of your youth,

Further, because the Preacher was wise, he still taught the people knowledge. Yes, he pondered, sought out, and set in order many proverbs. The Preacher sought to find out acceptable words, and that which was written blamelessly, words of truth. The words of the wise are like goads; and like nails well fastened are words from the masters of assemblies, which are given from one shepherd.

Furthermore, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

This is the end of the matter. All has been heard. Fear **Elohim** and keep his commandments; for this is the whole duty of man. For **Elohim** will bring every work into judgment, with every hidden thing, whether it is good, or whether it is evil.

SONG OF SOLOMON

The Song of songs, which is Solomon's.

By night on my bed,

Behold, you are beautiful, my love.

How beautiful are your feet in sandals, prince's daughter!

Oh that you were like my brother,

ISAIAH

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

This is what Isaiah the son of Amoz saw concerning Judah and Jerusalem.

In that day **Yahuah** will take away the beauty of their anklets, the headbands, the crescent necklaces, the earrings, the bracelets, the veils, the headdresses, the ankle chains, the sashes, the perfume containers, the charms, the signet rings, the nose rings, the fine robes, the capes, the cloaks, the purses, the hand mirrors, the fine linen garments, the tiaras, and the shawls.

Seven women shall take hold of one man in that day, saying, "We will eat our own bread, and wear our own clothing. Just let us be called by your name. Take away our reproach."

In that day, **Yahuah's** branch will be beautiful and glorious, and the fruit of the land will be the beauty and glory of the survivors of Israel. It will happen that he who is left in Zion and he who remains in Jerusalem shall be called holy, even everyone who is written among the living in Jerusalem, when **Yahuah** shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from within it, by the spirit of justice and by the spirit of burning. **Yahuah** will create over the whole habitation of Mount Zion and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night, for over all the glory will be a canopy. There will be a pavilion for a shade in the daytime from the heat, and for a refuge and for a shelter from storm and from rain.

In the year that king Uzziah died, I saw **Yahuah** sitting on a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim. Each one had six wings. With two he covered his face. With two he covered his feet. With two he flew. One called to another, and said,

The foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. Then I said, "Woe is me! For I am undone, because I am a man of unclean lips, and I dwell among a people of unclean lips: for my eyes have seen the King, **Yahuah** of Armies!"

Then one of the seraphim flew to me, having a live coal in his hand, which he had taken with the tongs from off the altar. He touched my mouth with it, and said, "Behold, this has touched your lips; and your iniquity is taken away, and your sin forgiven."

I heard **Yahuah's** voice, saying, "Whom shall I send, and who will go for us?"

Then I said, "Here I am. Send me!"

He said, "Go, and tell this people,

Then I said, "**Yahuah**, how long?"

He answered,

In the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to war against it, but could not prevail against it. David's house was told, "Syria is allied with Ephraim." His heart trembled, and the heart of his people, as the trees of the forest tremble with the wind.

Then **Yahuah** said to Isaiah, "Go out now to meet Ahaz, you, and Shearjashub your son, at the end

of the conduit of the upper pool, on the highway of the fuller's field. Tell him, 'Be careful, and keep calm. Don't be afraid, neither let your heart be faint because of these two tails of smoking torches, for the fierce anger of Rezin and Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have plotted evil against you, saying, "Let's go up against Judah, and tear it apart, and let's divide it among ourselves, and set up a king within it, even the son of Tabeel." This is what **Yahuah** says: "It shall not stand, neither shall it happen." For the head of Syria is Damascus, and the head of Damascus is Rezin. Within sixty-five years Ephraim shall be broken in pieces, so that it shall not be a people. The head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If you will not believe, surely you shall not be established.' "

Yahuah spoke again to Ahaz, saying, "Ask a sign of **Yahuah** your **Elohim**; ask it either in the depth, or in the height above."

But Ahaz said, "I won't ask. I won't tempt **Yahuah**."

He said, "Listen now, house of David. Is it not enough for you to try the patience of men, that you will try the patience of my **Elohim** also? Therefore **Yahuah** himself will give you a sign. Behold, the virgin will conceive, and bear a son, and shall call his name Immanuel. He shall eat butter and honey when he knows to refuse the evil and choose the good. For before the child knows to refuse the evil and choose the good, the land whose two kings you abhor shall be forsaken. **Yahuah** will bring on you, on your people, and on your father's house, days that have not come, from the day that Ephraim departed from Judah, even the king of Assyria.

It will happen in that day that **Yahuah** will whistle for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. They shall come, and shall all rest in the desolate valleys, in the clefts of the rocks, on all thorn hedges, and on all pastures.

In that day **Yahuah** will shave with a razor that is hired in the parts beyond the River, even with the king of Assyria, the head and the hair of the feet; and it shall also consume the beard.

It shall happen in that day that a man shall keep alive a young cow, and two sheep. It shall happen, that because of the abundance of milk which they shall give he shall eat butter; for everyone will eat butter and honey that is left within the land.

It will happen in that day that every place where there were a thousand vines at a thousand silver shekels, shall be for briers and thorns. People will go there with arrows and with bow, because all the land will be briers and thorns. All the hills that were cultivated with the hoe, you shall not come there for fear of briers and thorns; but it shall be for the sending out of oxen, and for sheep to tread on."

Yahuah said to me, "Take a large tablet, and write on it with a man's pen, 'For Maher Shalal Hash Baz'; and I will take for myself faithful witnesses to testify: Uriah the priest, and Zechariah the son of Jeberechiah."

I went to the prophetess, and she conceived, and bore a son. Then **Yahuah** said to me, "Call his name 'Maher Shalal Hash Baz.' For before the child knows how to say, 'My father,' and, 'My mother,' the riches of Damascus and the plunder of Samaria will be carried away by the king of Assyria."

Yahuah spoke to me yet again, saying, "Because this people has refused the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; now therefore, behold, **Yahuah** brings upon them the mighty flood waters of the River: the king of Assyria and all his glory. It will come up over all its channels, and go over all its banks. It will sweep onward into Judah. It will overflow and pass

through. It will reach even to the neck. The stretching out of its wings will fill the width of your land, Immanuel. Make an uproar, you peoples, and be broken in pieces! Listen, all you from far countries: dress for battle, and be shattered! Dress for battle, and be shattered! Take counsel together, and it will be brought to nothing; speak the word, and it will not stand, for **Elohim** is with us." For **Yahuah** spoke this to me with a strong hand, and instructed me not to walk in the way of this people, saying, "Don't say, 'A conspiracy!' concerning all about which this people say, 'A conspiracy!' neither fear their threats, nor be terrorized. **Yahuah** of Armies is who you must respect as holy. He is the one you must fear. He is the one you must dread. He will be a sanctuary, but for both houses of Israel, he will be a stumbling stone and a rock that makes them fall. For the people of Jerusalem, he will be a trap and a snare. Many will stumble over it, fall, be broken, be snared, and be captured."

Wrap up the covenant. Seal the law among my disciples. I will wait for **Yahuah**, who hides his face from the house of Jacob, and I will look for him. Behold, I and the children whom **Yahuah** has given me are for signs and for wonders in Israel from **Yahuah** of Armies, who dwells in Mount Zion.

When they tell you, "Consult with those who have familiar spirits and with the wizards, who chirp and who mutter," shouldn't a people consult with their **Elohim**? Should they consult the dead on behalf of the living? Turn to the law and to the covenant! If they don't speak according to this word, surely there is no morning for them. They will pass through it, very distressed and hungry. It will happen that when they are hungry, they will worry, and curse by their king and by their **Elohim**. They will turn their faces upward, and look to the earth, and see distress, darkness, and the gloom of anguish. They will be driven into thick darkness.

But there shall be no more gloom for her who was in anguish. In the former time, he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time he has made it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations.

The people who walked in darkness have seen a great light.

They rejoice before you according to the joy in harvest, as men rejoice when they divide the plunder. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, you have broken as in the day of Midian. For all the armor of the armed man in the noisy battle, and the garments rolled in blood, will be for burning, fuel for the fire. For a child is born to us. A son is given to us; and the government will be on his shoulders. His name will be called Wonderful Counselor, Mighty **Elohim**, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, on David's throne, and on his kingdom, to establish it, and to uphold it with justice and with righteousness from that time on, even forever. The zeal of **Yahuah** of Armies will perform this.

Yahuah sent a word into Jacob,

Woe to those who decree unrighteous decrees, and to the writers who write oppressive decrees; to deprive the needy from justice, and to rob the poor among my people of their rights, that widows may be their plunder, and that they may make the fatherless their prey! What will you do in the day of visitation, and in the desolation which will come from afar? To whom will you flee for help? Where will you leave your wealth?

They will only bow down under the prisoners,

Alas Assyrian, the rod of my anger, the staff in whose hand is my indignation! I will send him against a profane nation, and against the people who anger me I will give him a command to take the

plunder and to take the prey, and to tread them down like the mire of the streets. However he doesn't mean so, neither does his heart think so; but it is in his heart to destroy, and to cut off not a few nations. For he says, "Aren't all of my princes kings? Isn't Calno like Carchemish? Isn't Hamath like Arpad? Isn't Samaria like Damascus?" As my hand has found the kingdoms of the idols, whose engraved images exceeded those of Jerusalem and of Samaria; shall I not, as I have done to Samaria and her idols, so do to Jerusalem and her idols?

Therefore it will happen that when **Yahuah** has performed his whole work on Mount Zion and on Jerusalem, I will punish the fruit of the willful proud heart of the king of Assyria, and the insolence of his arrogant looks. For he has said, "By the strength of my hand I have done it, and by my wisdom; for I have understanding. I have removed the boundaries of the peoples, and have robbed their treasures. Like a valiant man I have brought down their rulers. My hand has found the riches of the peoples like a nest, and like one gathers eggs that are abandoned, I have gathered all the earth. There was no one who moved their wing, or that opened their mouth, or chirped."

Should an ax brag against him who chops with it? Should a saw exalt itself above him who saws with it? As if a rod should lift those who lift it up, or as if a staff should lift up someone who is not wood. Therefore **Yahuah, Yahuah** of Armies, will send among his fat ones leanness; and under his glory a burning will be kindled like the burning of fire. The light of Israel will be for a fire, and his Holy One for a flame; and it will burn and devour his thorns and his briers in one day. He will consume the glory of his forest, and of his fruitful field, both soul and body. It will be as when a standard bearer faints. The remnant of the trees of his forest shall be few, so that a child could write their number.

It will come to pass in that day that the remnant of Israel, and those who have escaped from the house of Jacob will no more again lean on him who struck them, but shall lean on **Yahuah**, the Holy One of Israel, in truth. A remnant will return, even the remnant of Jacob, to the mighty **Elohim**. For though your people, Israel, are like the sand of the sea, only a remnant of them will return. A destruction is determined, overflowing with righteousness. For **Yahuah, Yahuah** of Armies, will make a full end, and that determined, throughout all the earth.

Therefore **Yahuah, Yahuah** of Armies, says "My people who dwell in Zion, don't be afraid of the Assyrian, though he strike you with the rod, and lift up his staff against you, as Egypt did. For yet a very little while, and the indignation against you will be accomplished, and my anger will be directed to his destruction." **Yahuah** of Armies will stir up a scourge against him, as in the slaughter of Midian at the rock of Oreb. His rod will be over the sea, and he will lift it up like he did against Egypt. It will happen in that day that his burden will depart from off your shoulder, and his yoke from off your neck, and the yoke shall be destroyed because of the anointing oil.

He has come to Aiath. He has passed through Migron. At Michmash he stores his baggage. They have gone over the pass. They have taken up their lodging at Geba. Ramah trembles. Gibeah of Saul has fled. Cry aloud with your voice, daughter of Gallim! Listen, Laishah! You poor Anathoth! Madmenah is a fugitive. The inhabitants of Gebim flee for safety. This very day he will halt at Nob. He shakes his hand at the mountain of the daughter of Zion, the hill of Jerusalem.

Behold, **Yahuah, Yahuah** of Armies, will lop the boughs with terror. The tall will be cut down, and the lofty will be brought low. He will cut down the thickets of the forest with iron, and Lebanon will fall by the Mighty One.

It will happen in that day that the nations will seek the root of Jesse, who stands as a banner of the

peoples; and his resting place will be glorious.

It will happen in that day that **Yahuah** will set his hand again the second time to recover the remnant that is left of his people from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the islands of the sea. He will set up a banner for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim will depart, and those who persecute Judah will be cut off. Ephraim won't envy Judah, and Judah won't persecute Ephraim. They will fly down on the shoulders of the Philistines on the west. Together they will plunder the children of the east. They will extend their power over Edom and Moab, and the children of Ammon will obey them. **Yahuah** will utterly destroy the tongue of the Egyptian sea; and with his scorching wind he will wave his hand over the River, and will split it into seven streams, and cause men to march over in sandals. There will be a highway for the remnant that is left of his people from Assyria, like there was for Israel in the day that he came up out of the land of Egypt.

In that day you will say, "I will give thanks to you, **Yahuah**; for though you were angry with me, your anger has turned away and you comfort me. Behold, **Elohim** is my salvation. I will trust, and will not be afraid; for Yah, **Yahuah**, is my strength and song; and he has become my salvation." Therefore with joy you will draw water out of the wells of salvation. In that day you will say, "Give thanks to **Yahuah**! Call on his name. Declare his doings among the peoples. Proclaim that his name is exalted! Sing to **Yahuah**, for he has done excellent things! Let this be known in all the earth! Cry aloud and shout, you inhabitant of Zion; for the Holy One of Israel is great among you!"

The burden of Babylon, which Isaiah the son of Amoz saw.

Set up a banner on the bare mountain! Lift up your voice to them! Wave your hand, that they may go into the gates of the nobles. I have commanded my consecrated ones; yes, I have called my mighty men for my anger, even my proudly exulting ones. The noise of a multitude is in the mountains, as of a great people; the noise of an uproar of the kingdoms of the nations gathered together! **Yahuah** of Armies is mustering the army for the battle. They come from a far country, from the uttermost part of heaven, even **Yahuah**, and the weapons of his indignation, to destroy the whole land.

Wail, for **Yahuah**'s day is at hand! It will come as destruction from the Almighty. Therefore all hands will be feeble, and everyone's heart will melt. They will be dismayed. Pangs and sorrows will seize them. They will be in pain like a woman in labor. They will look in amazement one at another. Their faces will be faces of flame. Behold, the day of **Yahuah** comes, cruel, with wrath and fierce anger; to make the land a desolation, and to destroy its sinners out of it. For the stars of the sky and its constellations will not give their light. The sun will be darkened in its going out, and the moon will not cause its light to shine. I will punish the world for their evil, and the wicked for their iniquity. I will cause the arrogance of the proud to cease, and will humble the arrogance of the terrible. I will make people more rare than fine gold, even a person than the pure gold of Ophir. Therefore I will make the heavens tremble, and the earth will be shaken out of its place in **Yahuah** of Armies' wrath, and in the day of his fierce anger. It will happen that like a hunted gazelle, and like sheep that no one gathers, they will each turn to their own people, and will each flee to their own land. Everyone who is found will be thrust through. Everyone who is captured will fall by the sword. Their infants also will be dashed in pieces before their eyes. Their houses will be ransacked, and their wives raped.

Behold, I will stir up the Medes against them, who will not value silver, and as for gold, they will not delight in it. Their bows will dash the young men in pieces; and they shall have no pity on the

fruit of the womb. Their eyes will not spare children. Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, will be like when **Elohim** overthrew Sodom and Gomorrah. It will never be inhabited, neither will it be lived in from generation to generation. The Arabian will not pitch a tent there, neither will shepherds make their flocks lie down there. But wild animals of the desert will lie there, and their houses will be full of jackals. Ostriches will dwell there, and wild goats will frolic there. Wolves will cry in their fortresses, and jackals in the pleasant palaces. Her time is near to come, and her days will not be prolonged.

For **Yahuah** will have compassion on Jacob, and will yet choose Israel, and set them in their own land. The foreigner will join himself with them, and they will unite with the house of Jacob. The peoples will take them, and bring them to their place. The house of Israel will possess them in **Yahuah's** land for servants and for handmaids. They will take as captives those whose captives they were; and they shall rule over their oppressors.

It will happen in the day that **Yahuah** will give you rest from your sorrow, from your trouble, and from the hard service in which you were made to serve, that you will take up this parable against the king of Babylon, and say, "How the oppressor has ceased! The golden city has ceased!" **Yahuah** has broken the staff of the wicked, the scepter of the rulers, who struck the peoples in wrath with a continual stroke, who ruled the nations in anger, with a persecution that no one restrained. The whole earth is at rest, and is quiet. They break out in song. Yes, the cypress trees rejoice with you, with the cedars of Lebanon, saying, "Since you are humbled, no lumberjack has come up against us." Sheol from beneath has moved for you to meet you at your coming. It stirs up the departed spirits for you, even all the rulers of the earth. It has raised up from their thrones all the kings of the nations. They all will answer and ask you, "Have you also become as weak as we are? Have you become like us?" Your pomp is brought down to Sheol, with the sound of your stringed instruments. Maggots are spread out under you, and worms cover you.

How you have fallen from heaven, shining one, son of the dawn! How you are cut down to the ground, who laid the nations low! You said in your heart, "I will ascend into heaven! I will exalt my throne above the stars of **Elohim**! I will sit on the mountain of assembly, in the far north! I will ascend above the heights of the clouds! I will make myself like the Most High!" Yet you shall be brought down to Sheol, to the depths of the pit. Those who see you will stare at you. They will ponder you, saying, "Is this the man who made the earth to tremble, who shook kingdoms, who made the world like a wilderness, and overthrew its cities, who didn't release his prisoners to their home?"

All the kings of the nations, sleep in glory, everyone in his own house. But you are cast away from your tomb like an abominable branch, clothed with the slain, who are thrust through with the sword, who go down to the stones of the pit; like a dead body trodden under foot. You will not join them in burial, because you have destroyed your land. You have killed your people. The offspring of evildoers will not be named forever.

Prepare for slaughter of his children because of the iniquity of their fathers, that they not rise up and possess the earth, and fill the surface of the world with cities. "I will rise up against them," says **Yahuah** of Armies, "and cut off from Babylon name and remnant, and son and son's son," says **Yahuah**. "I will also make it a possession for the porcupine, and pools of water. I will sweep it with the broom of destruction," says **Yahuah** of Armies.

Yahuah of Armies has sworn, saying, "Surely, as I have thought, so shall it happen; and as I have purposed, so shall it stand: that I will break the Assyrian in my land, and tread him under foot on my

mountains. Then his yoke will leave them, and his burden leave their shoulders. This is the plan that is determined for the whole earth. This is the hand that is stretched out over all the nations. For **Yahuah** of Armies has planned, and who can stop it? His hand is stretched out, and who can turn it back?"

This burden was in the year that king Ahaz died.

Don't rejoice, O Philistia, all of you, because the rod that struck you is broken; for out of the serpent's root an adder will emerge, and his fruit will be a fiery flying serpent. The firstborn of the poor will eat, and the needy will lie down in safety; and I will kill your root with famine, and your remnant will be killed.

Howl, gate! Cry, city! You are melted away, Philistia, all of you; for smoke comes out of the north, and there is no straggler in his ranks.

What will they answer the messengers of the nation? That **Yahuah** has founded Zion, and in her the afflicted of his people will take refuge.

The burden of Moab.

For in a night, Ar of Moab is laid waste, and brought to nothing. For in a night Kir of Moab is laid waste, and brought to nothing. They have gone up to Bayith, and to Dibon, to the high places, to weep. Moab wails over Nebo and over Medeba. Baldness is on all of their heads. Every beard is cut off. In their streets, they clothe themselves in sackcloth. In their streets and on their housetops, everyone wails, weeping abundantly. Heshbon cries out with Elealeh. Their voice is heard even to Jahaz. Therefore the armed men of Moab cry aloud. Their souls tremble within them. My heart cries out for Moab! Her nobles flee to Zoar, to Eglath Shelishiyah; for they go up by the ascent of Luhith with weeping; for on the way to Horonaim, they raise up a cry of destruction. For the waters of Nimrim will be desolate; for the grass has withered away, the tender grass fails, there is no green thing. Therefore they will carry away the abundance they have gotten, and that which they have stored up, over the brook of the willows. For the cry has gone around the borders of Moab, its wailing to Eglaim, and its wailing to Beer Elim. For the waters of Dimon are full of blood; for I will bring yet more on Dimon, a lion on those of Moab who escape, and on the remnant of the land.

Send the lambs for the ruler of the land from Selah to the wilderness, to the mountain of the daughter of Zion. For it will be that as wandering birds, as a scattered nest, so will the daughters of Moab be at the fords of the Arnon. Give counsel! Execute justice! Make your shade like the night in the middle of the noonday! Hide the outcasts! Don't betray the fugitive! Let my outcasts dwell with you! As for Moab, be a hiding place for him from the face of the destroyer. For the extortionist is brought to nothing. Destruction ceases. The oppressors are consumed out of the land. A throne will be established in loving kindness. One will sit on it in truth, in the tent of David, judging, seeking justice, and swift to do righteousness.

We have heard of the pride of Moab, that he is very proud; even of his arrogance, his pride, and his wrath. His boastings are nothing. Therefore Moab will wail for Moab. Everyone will wail. You will mourn for the raisin cakes of Kir Hareseth, utterly stricken. For the fields of Heshbon languish with the vine of Sibmah. The lords of the nations have broken down its choice branches, which reached even to Jazer, which wandered into the wilderness. Its shoots were spread abroad. They passed over the sea. Therefore I will weep with the weeping of Jazer for the vine of Sibmah. I will water you with my tears, Heshbon, and Elealeh: for on your summer fruits and on your harvest the battle shout has

fallen. Gladness is taken away, and joy out of the fruitful field; and in the vineyards there will be no singing, neither joyful noise. Nobody will tread out wine in the presses. I have made the shouting stop. Therefore my heart sounds like a harp for Moab, and my inward parts for Kir Heres. It will happen that when Moab presents himself, when he wearies himself on the high place, and comes to his sanctuary to pray, that he will not prevail.

This is the word that **Yahuah** spoke concerning Moab in time past. But now **Yahuah** has spoken, saying, "Within three years, as a worker bound by contract would count them, the glory of Moab shall be brought into contempt, with all his great multitude; and the remnant will be very small and feeble."

The burden of Damascus.

"Behold, Damascus is taken away from being a city, and it will be a ruinous heap. The cities of Aroer are forsaken. They will be for flocks, which shall lie down, and no one shall make them afraid. The fortress shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria. They will be as the glory of the children of Israel," says **Yahuah** of Armies.

"It will happen in that day that the glory of Jacob will be made thin, and the fatness of his flesh will become lean. It will be like when the harvester gathers the wheat, and his arm reaps the grain. Yes, it will be like when one gleans grain in the valley of Rephaim. Yet gleanings will be left there, like the shaking of an olive tree, two or three olives in the top of the uppermost bough, four or five in the outermost branches of a fruitful tree," says **Yahuah**, the **Elohim** of Israel. In that day, people will look to their Maker, and their eyes will have respect for the Holy One of Israel. They will not look to the altars, the work of their hands; neither shall they respect that which their fingers have made, either the Asherah poles, or the incense altars. In that day, their strong cities will be like the forsaken places in the woods and on the mountain top, which were forsaken from before the children of Israel; and it will be a desolation. For you have forgotten the **Elohim** of your salvation, and have not remembered the rock of your strength. Therefore you plant pleasant plants, and set out foreign seedlings. In the day of your planting, you hedge it in. In the morning, you make your seed blossom, but the harvest flees away in the day of grief and of desperate sorrow.

Ah, the uproar of many peoples, who roar like the roaring of the seas; and the rushing of nations, that rush like the rushing of mighty waters! The nations will rush like the rushing of many waters: but he will rebuke them, and they will flee far off, and will be chased like the chaff of the mountains before the wind, and like the whirling dust before the storm. At evening, behold, terror! Before the morning, they are no more. This is the portion of those who plunder us, and the lot of those who rob us.

Ah, the land of the rustling of wings, which is beyond the rivers of Ethiopia; that sends ambassadors by the sea, even in vessels of papyrus on the waters, saying, "Go, you swift messengers, to a nation tall and smooth, to a people awesome from their beginning onward, a nation that measures out and treads down, whose land the rivers divide!" All you inhabitants of the world, and you dwellers on the earth, when a banner is lifted up on the mountains, look! When the trumpet is blown, listen!

For **Yahuah** said to me, "I will be still, and I will see in my dwelling place, like clear heat in sunshine, like a cloud of dew in the heat of harvest." For before the harvest, when the blossom is over, and the flower becomes a ripening grape, he will cut off the sprigs with pruning hooks, and he will cut down and take away the spreading branches. They will be left together for the ravenous birds

of the mountains, and for the animals of the earth. The ravenous birds will eat them in the summer, and all the animals of the earth will eat them in the winter. In that time, a present will be brought to **Yahuah** of Armies from a people tall and smooth, even from a people awesome from their beginning onward, a nation that measures out and treads down, whose land the rivers divide, to the place of the name of **Yahuah** of Armies, Mount Zion.

The burden of Egypt.

"Behold, **Yahuah** rides on a swift cloud, and comes to Egypt. The idols of Egypt will tremble at his presence; and the heart of Egypt will melt within it. I will stir up the Egyptians against the Egyptians, and they will fight everyone against his brother, and everyone against his neighbor; city against city, and kingdom against kingdom. The spirit of Egypt will fail within it. I will destroy its counsel. They will seek the idols, the charmers, those who have familiar spirits, and the wizards. I will give over the Egyptians into the hand of a cruel master. A fierce king will rule over them," says **Yahuah**, **Yahuah** of Armies.

The waters will fail from the sea, and the river will be wasted and become dry. The rivers will become foul. The streams of Egypt will be diminished and dried up. The reeds and flags will wither away. The meadows by the Nile, by the brink of the Nile, and all the sown fields of the Nile, will become dry, be driven away, and be no more. The fishermen will lament, and all those who fish in the Nile will mourn, and those who spread nets on the waters will languish. Moreover those who work in combed flax, and those who weave white cloth, will be confounded. The pillars will be broken in pieces. All those who work for hire will be grieved in soul.

The princes of Zoan are utterly foolish. The counsel of the wisest counselors of Pharaoh has become stupid. How do you say to Pharaoh, "I am the son of the wise, the son of ancient kings?" Where then are your wise men? Let them tell you now; and let them know what **Yahuah** of Armies has purposed concerning Egypt. The princes of Zoan have become fools. The princes of Memphis are deceived. They have caused Egypt to go astray, who are the cornerstone of her tribes. **Yahuah** has mixed a spirit of perverseness in the middle of her; and they have caused Egypt to go astray in all of its works, like a drunken man staggers in his vomit. Neither shall there be any work for Egypt, which head or tail, palm branch or rush, may do. In that day the Egyptians will be like women. They will tremble and fear because of the shaking of **Yahuah** of Armies's hand, which he shakes over them. The land of Judah will become a terror to Egypt. Everyone to whom mention is made of it will be afraid, because of the plans of **Yahuah** of Armies, which he determines against it. In that day, there will be five cities in the land of Egypt that speak the language of Canaan, and swear to **Yahuah** of Armies. One will be called "The city of destruction."

In that day, there will be an altar to **Yahuah** in the middle of the land of Egypt, and a pillar to **Yahuah** at its border. It will be for a sign and for a witness to **Yahuah** of Armies in the land of Egypt; for they will cry to **Yahuah** because of oppressors, and he will send them a savior and a defender, and he will deliver them. **Yahuah** will be known to Egypt, and the Egyptians will know **Yahuah** in that day. Yes, they will worship with sacrifice and offering, and will vow a vow to **Yahuah**, and will perform it. **Yahuah** will strike Egypt, striking and healing. They will return to **Yahuah**, and he will be entreated by them, and will heal them.

In that day there will be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians will worship with the Assyrians.

In that day, Israel will be the third with Egypt and with Assyria, a blessing within the earth;

because **Yahuah** of Armies has blessed them, saying, "Blessed be Egypt my people, Assyria the work of my hands, and Israel my inheritance."

In the year that Tartan came to Ashdod, when Sargon the king of Assyria sent him, and he fought against Ashdod and took it; at that time **Yahuah** spoke by Isaiah the son of Amoz, saying, "Go, and loosen the sackcloth from off your waist, and take your sandals from off your feet." He did so, walking naked and barefoot. **Yahuah** said, "As my servant Isaiah has walked naked and barefoot three years for a sign and a wonder concerning Egypt and concerning Ethiopia, so the king of Assyria will lead away the captives of Egypt and the exiles of Ethiopia, young and old, naked and barefoot, and with buttocks uncovered, to the shame of Egypt. They will be dismayed and confounded, because of Ethiopia their expectation, and of Egypt their glory. The inhabitants of this coast land will say in that day, 'Behold, this is our expectation, where we fled for help to be delivered from the king of Assyria. And we, how will we escape?' "

The burden of the wilderness of the sea.

As whirlwinds in the South sweep through, it comes from the wilderness, from an awesome land. A grievous vision is declared to me. The treacherous man deals treacherously, and the destroyer destroys. Go up, Elam; attack! I have stopped all of Media's sighing. Therefore my thighs are filled with anguish. Pains have seized me, like the pains of a woman in labor. I am in so much pain that I can't hear. I so am dismayed that I can't see. My heart flutters. Horror has frightened me. The twilight that I desired has been turned into trembling for me. They prepare the table. They set the watch. They eat. They drink. Rise up, you princes, oil the shield! For **Yahuah** said to me, "Go, set a watchman. Let him declare what he sees. When he sees a troop, horsemen in pairs, a troop of donkeys, a troop of camels, he shall listen diligently with great attentiveness." He cried like a lion: "**Yahuah**, I stand continually on the watchtower in the daytime, and every night I stay at my post. Behold, here comes a troop of men, horsemen in pairs." He answered, "Fallen, fallen is Babylon; and all the engraved images of her gods are broken to the ground.

You are my threshing, and the grain of my floor!" That which I have heard from **Yahuah** of Armies, the **Elohim** of Israel, I have declared to you.

The burden of Dumah.

One calls to me out of Seir, "Watchman, what of the night? Watchman, what of the night?" The watchman said, "The morning comes, and also the night. If you will inquire, inquire. Come back again."

The burden on Arabia.

In the forest in Arabia you will lodge, you caravans of Dedanites. They brought water to him who was thirsty. The inhabitants of the land of Tema met the fugitives with their bread. For they fled away from the swords, from the drawn sword, from the bent bow, and from the heat of battle. For **Yahuah** said to me, "Within a year, as a worker bound by contract would count it, all the glory of Kedar will fail, and the residue of the number of the archers, the mighty men of the children of Kedar, will be few; for **Yahuah**, the **Elohim** of Israel, has spoken it."

The burden of the valley of vision.

What ails you now, that you have all gone up to the housetops? You that are full of shouting, a tumultuous city, a joyous town; your slain are not slain with the sword, neither are they dead in

battle. All your rulers fled away together. They were bound by the archers. All who were found by you were bound together. They fled far away. Therefore I said, "Look away from me. I will weep bitterly. Don't labor to comfort me for the destruction of the daughter of my people.

For it is a day of confusion, and of treading down, and of perplexity, from **Yahuah, Yahuah** of Armies, in the valley of vision, a breaking down of the walls, and a crying to the mountains." Elam carried his quiver, with chariots of men and horsemen; and Kir uncovered the shield. Your choicest valleys were full of chariots, and the horsemen set themselves in array at the gate. He took away the covering of Judah; and you looked in that day to the armor in the house of the forest. You saw the breaches of David's city, that they were many; and you gathered together the waters of the lower pool. You counted the houses of Jerusalem, and you broke down the houses to fortify the wall. You also made a reservoir between the two walls for the water of the old pool. But you didn't look to him who had done this, neither did you have respect for him who planned it long ago.

In that day, **Yahuah, Yahuah** of Armies, called to weeping, to mourning, to baldness, and to dressing in sackcloth; and behold, joy and gladness, killing cattle and killing sheep, eating meat and drinking wine: "Let's eat and drink, for tomorrow we will die." **Yahuah** of Armies revealed himself in my ears, "Surely this iniquity will not be forgiven you until you die," says **Yahuah, Yahuah** of Armies.

Yahuah, Yahuah of Armies says, "Go, get yourself to this treasurer, even to Shebna, who is over the house, and say, 'What are you doing here? Who has you here, that you have dug out a tomb here?' Cutting himself out a tomb on high, chiseling a habitation for himself in the rock!" Behold, **Yahuah** will overcome you and hurl you away violently. Yes, he will grasp you firmly. He will surely wind you around and around, and throw you like a ball into a large country. There you will die, and there the chariots of your glory will be, you shame of your master's house. I will thrust you from your office. You will be pulled down from your station.

It will happen in that day that I will call my servant Eliakim the son of Hilkiah, and I will clothe him with your robe, and strengthen him with your belt. I will commit your government into his hand; and he will be a father to the inhabitants of Jerusalem, and to the house of Judah. I will lay the key of David's house on his shoulder. He will open, and no one will shut. He will shut, and no one will open. I will fasten him like a nail in a sure place. He will be for a throne of glory to his father's house. They will hang on him all the glory of his father's house, the offspring and the issue, every small vessel, from the cups even to all the pitchers. "In that day," says **Yahuah** of Armies, "the nail that was fastened in a sure place will give way. It will be cut down and fall. The burden that was on it will be cut off, for **Yahuah** has spoken it."

The burden of Tyre.

Howl, you ships of Tarshish! For it is laid waste, so that there is no house, no entering in. From the land of Kittim it is revealed to them. Be still, you inhabitants of the coast, you whom the merchants of Sidon that pass over the sea, have replenished. On great waters, the seed of the Shihor, the harvest of the Nile, was her revenue. She was the market of nations. Be ashamed, Sidon; for the sea has spoken, the stronghold of the sea, saying, "I have not travailed, nor given birth, neither have I nourished young men, nor brought up virgins." When the report comes to Egypt, they will be in anguish at the report of Tyre. Pass over to Tarshish! Wail, you inhabitants of the coast! Is this your joyous city, whose antiquity is of ancient days, whose feet carried her far away to travel?

Who has planned this against Tyre, the giver of crowns, whose merchants are princes, whose traders are the honorable of the earth? **Yahuah** of Armies has planned it, to stain the pride of all

glory, to bring into contempt all the honorable of the earth. Pass through your land like the Nile, daughter of Tarshish. There is no restraint any more. He has stretched out his hand over the sea. He has shaken the kingdoms. **Yahuah** has ordered the destruction of Canaan's strongholds. He said, "You shall rejoice no more, you oppressed virgin daughter of Sidon. Arise, pass over to Kittim. Even there you will have no rest."

Behold, the land of the Chaldeans. This people didn't exist. The Assyrians founded it for those who dwell in the wilderness. They set up their towers. They overthrew its palaces. They made it a ruin. Howl, you ships of Tarshish, for your stronghold is laid waste! It will come to pass in that day that Tyre will be forgotten seventy years, according to the days of one king. After the end of seventy years it will be to Tyre like in the song of the prostitute. Take a harp; go about the city, you prostitute that has been forgotten. Make sweet melody. Sing many songs, that you may be remembered. It will happen after the end of seventy years that **Yahuah** will visit Tyre. She will return to her wages, and will play the prostitute with all the kingdoms of the world on the surface of the earth. Her merchandise and her wages will be holiness to **Yahuah**. It will not be treasured nor laid up; for her merchandise will be for those who dwell before **Yahuah**, to eat sufficiently, and for durable clothing.

Behold, **Yahuah** makes the earth empty, makes it waste, turns it upside down, and scatters its inhabitants. It will be as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the creditor, so with the debtor; as with the taker of interest, so with the giver of interest. The earth will be utterly emptied and utterly laid waste; for **Yahuah** has spoken this word. The earth mourns and fades away. The world languishes and fades away. The lofty people of the earth languish. The earth also is polluted under its inhabitants, because they have transgressed the laws, violated the statutes, and broken the everlasting covenant. Therefore the curse has devoured the earth, and those who dwell therein are found guilty. Therefore the inhabitants of the earth are burned, and few men are left. The new wine mourns. The vine languishes. All the merry-hearted sigh. The mirth of tambourines ceases. The sound of those who rejoice ends. The joy of the harp ceases. They will not drink wine with a song. Strong drink will be bitter to those who drink it. The confused city is broken down. Every house is shut up, that no man may come in. There is a crying in the streets because of the wine. All joy is darkened. The mirth of the land is gone. The city is left in desolation, and the gate is struck with destruction. For it will be so within the earth among the peoples, as the shaking of an olive tree, as the gleanings when the vintage is done.

These shall lift up their voice. They will shout for the majesty of **Yahuah**. They cry aloud from the sea. Therefore glorify **Yahuah** in the east, even the name of **Yahuah**, the **Elohim** of Israel, in the islands of the sea! From the uttermost part of the earth have we heard songs. Glory to the righteous!

But I said, "I pine away! I pine away! woe is me!" The treacherous have dealt treacherously. Yes, the treacherous have dealt very treacherously. Fear, the pit, and the snare, are on you who inhabit the earth. It will happen that he who flees from the noise of the fear will fall into the pit; and he who comes up out of the middle of the pit will be taken in the snare; for the windows on high are opened, and the foundations of the earth tremble. The earth is utterly broken. The earth is torn apart. The earth is shaken violently. The earth will stagger like a drunken man, and will sway back and forth like a hammock. Its disobedience will be heavy on it, and it will fall and not rise again.

It will happen in that day that **Yahuah** will punish the army of the high ones on high, and the kings of the earth on the earth. They will be gathered together, as prisoners are gathered in the pit, and will be shut up in the prison; and after many days they will be visited. Then the moon will be

confounded, and the sun ashamed; for **Yahuah** of Armies will reign on Mount Zion, and in Jerusalem; and glory will be before his elders.

Yahuah, you are my **Elohim**. I will exalt you! I will praise your name, for you have done wonderful things, things planned long ago, in complete faithfulness and truth. For you have made a city into a heap, a fortified city into a ruin, a palace of strangers to be no city. It will never be built. Therefore a strong people will glorify you. A city of awesome nations will fear you. For you have been a stronghold to the poor, a stronghold to the needy in his distress, a refuge from the storm, a shade from the heat, when the blast of the dreaded ones is like a storm against the wall. As the heat in a dry place you will bring down the noise of strangers; as the heat by the shade of a cloud, the song of the dreaded ones will be brought low.

In this mountain, **Yahuah** of Armies will make all peoples a feast of choice meat, a feast of choice wines, of choice meat full of marrow, of well refined choice wines. He will destroy in this mountain the surface of the covering that covers all peoples, and the veil that is spread over all nations. He has swallowed up death forever! **Yahuah** will wipe away tears from off all faces. He will take the reproach of his people away from off all the earth, for **Yahuah** has spoken it.

It shall be said in that day, "Behold, this is our **Elohim**! We have waited for him, and he will save us! This is **Yahuah**! We have waited for him. We will be glad and rejoice in his salvation!" For **Yahuah**'s hand will rest in this mountain.

Moab will be trodden down in his place, even like straw is trodden down in the water of the dunghill. He will spread out his hands in the middle of it, like one who swims spreads out hands to swim, but his pride will be humbled together with the craft of his hands. He has brought the high fortress of your walls down, laid low, and brought to the ground, even to the dust.

In that day, this song will be sung in the land of Judah:

In that day, **Yahuah** with his hard and great and strong sword will punish leviathan, the fleeing serpent, and leviathan the twisted serpent; and he will kill the dragon that is in the sea.

In that day, sing to her, "A pleasant vineyard! I, **Yahuah**, am its keeper. I will water it every moment. Lest anyone damage it, I will keep it night and day. Wrath is not in me, but if I should find briars and thorns, I would do battle! I would march on them and I would burn them together. Or else let him take hold of my strength, that he may make peace with me. Let him make peace with me."

In days to come, Jacob will take root. Israel will blossom and bud. They will fill the surface of the world with fruit. Has he struck them as he struck those who struck them? Or are they killed like those who killed them were killed? In measure, when you send them away, you contend with them. He has removed them with his rough blast in the day of the east wind. Therefore by this the iniquity of Jacob will be forgiven, and this is all the fruit of taking away his sin: that he makes all the stones of the altar as chalk stones that are beaten in pieces, so that the Asherah poles and the incense altars shall rise no more. For the fortified city is solitary, a habitation deserted and forsaken, like the wilderness. The calf will feed there, and there he will lie down, and consume its branches. When its boughs are withered, they will be broken off. The women will come and set them on fire, for they are a people of no understanding. Therefore he who made them will not have compassion on them, and he who formed them will show them no favor.

It will happen in that day that **Yahuah** will thresh from the flowing stream of the Euphrates to the brook of Egypt; and you will be gathered one by one, children of Israel.

It will happen in that day that a great trumpet will be blown; and those who were ready to perish in the land of Assyria, and those who were outcasts in the land of Egypt, shall come; and they will worship **Yahuah** in the holy mountain at Jerusalem.

Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fertile valley of those who are overcome with wine! Behold, **Yahuah** has a mighty and strong one. Like a storm of hail, a destroying storm, and like a storm of mighty waters overflowing, he will cast them down to the earth with his hand. The crown of pride of the drunkards of Ephraim will be trodden under foot. The fading flower of his glorious beauty, which is on the head of the fertile valley, shall be like the first-ripe fig before the summer; which someone picks and eats as soon as he sees it. In that day, **Yahuah** of Armies will become a crown of glory and a diadem of beauty to the residue of his people, and a spirit of justice to him who sits in judgment, and strength to those who turn back the battle at the gate.

They also reel with wine, and stagger with strong drink. The priest and the prophet reel with strong drink. They are swallowed up by wine. They stagger with strong drink. They err in vision. They stumble in judgment. For all tables are completely full of filthy vomit and filthiness.

Whom will he teach knowledge? To whom will he explain the message? Those who are weaned from the milk, and drawn from the breasts? For it is precept on precept, precept on precept; line on line, line on line; here a little, there a little.

But he will speak to this nation with stammering lips and in another language, to whom he said, "This is the resting place. Give rest to weary," and "This is the refreshing;" yet they would not hear. Therefore **Yahuah's** word will be to them precept on precept, precept on precept; line on line, line on line; here a little, there a little; that they may go, fall backward, be broken, be snared, and be taken.

Therefore hear **Yahuah's** word, you scoffers, that rule this people in Jerusalem: "Because you have said, 'We have made a covenant with death, and we are in agreement with Sheol. When the overflowing scourge passes through, it won't come to us; for we have made lies our refuge, and we have hidden ourselves under falsehood.' " Therefore **Yahuah** says, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone of a sure foundation. He who believes shall not act hastily. I will make justice the measuring line, and righteousness the plumb line. The hail will sweep away the refuge of lies, and the waters will overflow the hiding place. Your covenant with death shall be annulled, and your agreement with Sheol shall not stand. When the overflowing scourge passes through, then you will be trampled down by it. As often as it passes through, it will seize you; for morning by morning it will pass through, by day and by night; and it will be nothing but terror to understand the message." For the bed is too short to stretch out on, and the blanket is too narrow to wrap oneself in. For **Yahuah** will rise up as on Mount Perazim. He will be angry as in the valley of Gibeon; that he may do his work, his unusual work, and bring to pass his act, his extraordinary act. Now therefore don't be scoffers, lest your bonds be made strong; for I have heard a decree of destruction from **Yahuah, Yahuah** of Armies, on the whole earth.

Give ear, and hear my voice! Listen, and hear my speech! Does he who plows to sow plow continually? Does he keep turning the soil and breaking the clods? When he has leveled its surface, doesn't he plant the dill, and scatter the cumin seed, and put in the wheat in rows, the barley in the appointed place, and the spelt in its place? For his **Elohim** instructs him in right judgment and teaches him. For the dill are not threshed with a sharp instrument, neither is a cart wheel turned over the cumin; but the dill is beaten out with a stick, and the cumin with a rod. Bread flour must be

ground; so he will not always be threshing it. Although he drives the wheel of his threshing cart over it, his horses don't grind it. This also comes out from **Yahuah** of Armies, who is wonderful in counsel, and excellent in wisdom.

Woe to Ariel! Ariel, the city where David encamped! Add year to year; let the feasts come around; then I will distress Ariel, and there will be mourning and lamentation. She shall be to me as an altar hearth. I will encamp against you all around you, and will lay siege against you with posted troops. I will raise siege works against you. You will be brought down, and will speak out of the ground. Your speech will mumble out of the dust. Your voice will be as of one who has a familiar spirit, out of the ground, and your speech will whisper out of the dust.

But the multitude of your foes will be like fine dust, and the multitude of the ruthless ones like chaff that blows away. Yes, it will be in an instant, suddenly. She will be visited by **Yahuah** of Armies with thunder, with earthquake, with great noise, with whirlwind and storm, and with the flame of a devouring fire. The multitude of all the nations that fight against Ariel, even all who fight against her and her stronghold, and who distress her, will be like a dream, a vision of the night. It will be like when a hungry man dreams, and behold, he eats; but he awakes, and his hunger isn't satisfied; or like when a thirsty man dreams, and behold, he drinks; but he awakes, and behold, he is faint, and he is still thirsty. The multitude of all the nations that fight against Mount Zion will be like that.

Pause and wonder! Blind yourselves and be blind! They are drunken, but not with wine; they stagger, but not with strong drink. For **Yahuah** has poured out on you a spirit of deep sleep, and has closed your eyes, the prophets; and he has covered your heads, the seers. All vision has become to you like the words of a book that is sealed, which men deliver to one who is educated, saying, "Read this, please;" and he says, "I can't, for it is sealed;" and the book is delivered to one who is not educated, saying, "Read this, please;" and he says, "I can't read."

Yahuah said, "Because this people draws near with their mouth and honors me with their lips, but they have removed their heart far from me, and their fear of me is a commandment of men which has been taught; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; and the wisdom of their wise men will perish, and the understanding of their prudent men will be hidden."

Woe to those who deeply hide their counsel from **Yahuah**, and whose deeds are in the dark, and who say, "Who sees us?" and "Who knows us?" You turn things upside down! Should the potter be thought to be like clay; that the thing made should say about him who made it, "He didn't make me;" or the thing formed say of him who formed it, "He has no understanding?"

Isn't it yet a very little while, and Lebanon will be turned into a fruitful field, and the fruitful field will be regarded as a forest? In that day, the deaf will hear the words of the book, and the eyes of the blind will see out of obscurity and out of darkness. The humble also will increase their joy in **Yahuah**, and the poor among men will rejoice in the Holy One of Israel. For the ruthless is brought to nothing, and the scoffer ceases, and all those who are alert to do evil are cut off-- who cause a person to be indicted by a word, and lay a snare for the arbiter in the gate, and who deprive the innocent of justice with false testimony.

Therefore **Yahuah**, who redeemed Abraham, says concerning the house of Jacob: "Jacob shall no longer be ashamed, neither shall his face grow pale. But when he sees his children, the work of my hands, in the middle of him, they will sanctify my name. Yes, they will sanctify the Holy One of Jacob, and will stand in awe of the **Elohim** of Israel. They also who err in spirit will come to understanding,

and those who grumble will receive instruction."

"Woe to the rebellious children", says **Yahuah**, "who take counsel, but not from me; and who make an alliance, but not with my Spirit, that they may add sin to sin, who set out to go down into Egypt, and have not asked my advice, to strengthen themselves in the strength of Pharaoh, and to take refuge in the shadow of Egypt! Therefore the strength of Pharaoh will be your shame, and the refuge in the shadow of Egypt your confusion. For their princes are at Zoan, and their ambassadors have come to Hanes. They shall all be ashamed because of a people that can't profit them, that are not a help nor profit, but a shame, and also a reproach."

The burden of the animals of the South.

Through the land of trouble and anguish, of the lioness and the lion, the viper and fiery flying serpent, they carry their riches on the shoulders of young donkeys, and their treasures on the humps of camels, to an unprofitable people. For Egypt helps in vain, and to no purpose; therefore I have called her Rahab who sits still. Now go, write it before them on a tablet, and inscribe it in a book, that it may be for the time to come forever and ever. For it is a rebellious people, lying children, children who will not hear **Yahuah's** law; who tell the seers, "Don't see!" and the prophets, "Don't prophesy to us right things. Tell us pleasant things. Prophecy deceits. Get out of the way. Turn away from the path. Cause the Holy One of Israel to cease from before us." Therefore the Holy One of Israel says, "Because you despise this word, and trust in oppression and perverseness, and rely on it, therefore this iniquity shall be to you like a breach ready to fall, swelling out in a high wall, whose breaking comes suddenly in an instant. He will break it as a potter's vessel is broken, breaking it in pieces without sparing, so that there won't be found among the broken pieces a piece good enough to take fire from the hearth, or to dip up water out of the cistern."

For thus said **Yahuah**, the Holy One of Israel, "You will be saved in returning and rest. Your strength will be in quietness and in confidence." You refused, but you said, "No, for we will flee on horses;" therefore you will flee; and, "We will ride on the swift;" therefore those who pursue you will be swift. One thousand will flee at the threat of one. At the threat of five, you will flee until you are left like a beacon on the top of a mountain, and like a banner on a hill.

Therefore **Yahuah** will wait, that he may be gracious to you; and therefore he will be exalted, that he may have mercy on you, for **Yahuah** is an **Elohim** of justice. Blessed are all those who wait for him. For the people will dwell in Zion at Jerusalem. You will weep no more. He will surely be gracious to you at the voice of your cry. When he hears you, he will answer you. Though **Yahuah** may give you the bread of adversity and the water of affliction, yet your teachers won't be hidden any more, but your eyes will see your teachers; and when you turn to the right hand, and when you turn to the left, your ears will hear a voice behind you, saying, "This is the way. Walk in it." You shall defile the overlaying of your engraved images of silver, and the plating of your molten images of gold. You shall cast them away as an unclean thing. You shall tell it, "Go away!"

He will give the rain for your seed, with which you will sow the ground; and bread of the increase of the ground will be rich and plentiful. In that day, your livestock will feed in large pastures. The oxen likewise and the young donkeys that till the ground will eat savory feed, which has been winnowed with the shovel and with the fork. There will be brooks and streams of water on every lofty mountain and on every high hill in the day of the great slaughter, when the towers fall. Moreover the light of the moon will be like the light of the sun, and the light of the sun will be seven times brighter, like the light of seven days, in the day that **Yahuah** binds up the fracture of his people, and heals the

wound they were struck with.

Behold, **Yahuah**'s name comes from far away, burning with his anger, and in thick rising smoke. His lips are full of indignation. His tongue is as a devouring fire. His breath is as an overflowing stream that reaches even to the neck, to sift the nations with the sieve of destruction. A bridle that leads to ruin will be in the jaws of the peoples. You will have a song, as in the night when a holy feast is kept, and gladness of heart, as when one goes with a flute to come to **Yahuah**'s mountain, to Israel's Rock. **Yahuah** will cause his glorious voice to be heard, and will show the descent of his arm, with the indignation of his anger, and the flame of a devouring fire, with a blast, storm, and hailstones. For through **Yahuah**'s voice the Assyrian will be dismayed. He will strike him with his rod. Every stroke of the rod of punishment, which **Yahuah** will lay on him, will be with the sound of tambourines and harps. He will fight with them in battles, brandishing weapons. For his burning place has long been ready. Yes, for the king it is prepared. He has made its pyre deep and large with fire and much wood. **Yahuah**'s breath, like a stream of sulfur, kindles it.

"The Assyrian will fall by the sword, not of man;

Now in the fourteenth year of king Hezekiah, Sennacherib king of Assyria attacked all of the fortified cities of Judah and captured them. The king of Assyria sent Rabshakeh from Lachish to Jerusalem to king Hezekiah with a large army. He stood by the aqueduct from the upper pool in the fuller's field highway. Then Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder came out to him.

Rabshakeh said to them, "Now tell Hezekiah, 'The great king, the king of Assyria, says, "What confidence is this in which you trust? I say that your counsel and strength for the war are only vain words. Now in whom do you trust, that you have rebelled against me? Behold, you trust in the staff of this bruised reed, even in Egypt, which if a man leans on it, it will go into his hand and pierce it. So is Pharaoh king of Egypt to all who trust in him. But if you tell me, 'We trust in **Yahuah** our **Elohim**,' isn't that he whose high places and whose altars Hezekiah has taken away, and has said to Judah and to Jerusalem, 'You shall worship before this altar?' " Now therefore, please make a pledge to my master the king of Assyria, and I will give you two thousand horses, if you are able on your part to set riders on them. How then can you turn away the face of one captain of the least of my master's servants, and put your trust on Egypt for chariots and for horsemen? Have I come up now without **Yahuah** against this land to destroy it? **Yahuah** said to me, "Go up against this land, and destroy it." ' "

Then Eliakim, Shebna and Joah said to Rabshakeh, "Please speak to your servants in Aramaic, for we understand it. Don't speak to us in the Jews' language in the hearing of the people who are on the wall."

But Rabshakeh said, "Has my master sent me only to your master and to you, to speak these words, and not to the men who sit on the wall, who will eat their own dung and drink their own urine with you?" Then Rabshakeh stood, and called out with a loud voice in the Jews' language, and said, "Hear the words of the great king, the king of Assyria! The king says, 'Don't let Hezekiah deceive you; for he will not be able to deliver you. Don't let Hezekiah make you trust in **Yahuah**, saying, "**Yahuah** will surely deliver us. This city won't be given into the hand of the king of Assyria." ' Don't listen to Hezekiah, for the king of Assyria says, 'Make your peace with me, and come out to me; and each of you eat from his vine, and each one from his fig tree, and each one of you drink the waters of his own cistern; 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. Beware lest Hezekiah persuade you, saying, "**Yahuah** will deliver us." Have any of the gods of the nations delivered their lands from the hand of the king of Assyria? Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Have they delivered Samaria from my hand? Who are they among all the gods of these countries that have delivered their country out of my hand, that **Yahuah** should deliver Jerusalem out of my hand?' "

But they remained silent, and said nothing in reply, for the king's commandment was, "Don't answer him."

Then Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, came to Hezekiah with their clothes torn, and told him the words of Rabshakeh.

When king Hezekiah heard it, he tore his clothes, covered himself with sackcloth, and went into **Yahuah's** house. He sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz. They said to him, "Hezekiah says, 'Today is a day of trouble, and of rebuke, and of rejection; for the children have come to the birth, and there is no strength to give birth. It may be **Yahuah** your **Elohim** will hear the words of Rabshakeh, whom the king of Assyria his master has sent to defy the living **Elohim**, and will rebuke the words which **Yahuah** your **Elohim** has heard. Therefore lift up your prayer for the remnant that is left.' "

So the servants of king Hezekiah came to Isaiah.

Isaiah said to them, "Tell your master, '**Yahuah** says, "Don't be afraid of the words that you have heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will put a spirit in him and he will hear news, and will return to his own land. I will cause him to fall by the sword in his own land.'" ' "

So Rabshakeh returned, and found the king of Assyria warring against Libnah, for he had heard that he was departed from Lachish. He heard news concerning Tirhakah king of Ethiopia, "He has come out to fight against you." When he heard it, he sent messengers to Hezekiah, saying, "Thus you shall speak to Hezekiah king of Judah, saying, 'Don't let your **Elohim** in whom you trust deceive you, saying, "Jerusalem won't be given into the hand of the king of Assyria." Behold, you have heard what the kings of Assyria have done to all lands, by destroying them utterly. Shall you be delivered? Have the gods of the nations delivered them, which my fathers have destroyed, Gozan, Haran, Rezeph, and the children of Eden who were in Telassar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivvah?' "

Hezekiah received the letter from the hand of the messengers and read it. Then Hezekiah went up to **Yahuah's** house, and spread it before **Yahuah**. Hezekiah prayed to **Yahuah**, saying, "**Yahuah** of Armies, the **Elohim** of Israel, who is enthroned among the cherubim, you are **Elohim**, even you alone, of all the kingdoms of the earth. You have made heaven and earth. Turn your ear, **Yahuah**, and hear. Open your eyes, **Yahuah**, and behold. Hear all of the words of Sennacherib, who has sent to defy the living **Elohim**. Truly, **Yahuah**, the kings of Assyria have destroyed all the countries and their land, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, **Yahuah** our **Elohim**, save us from his hand, that all the kingdoms of the earth may know that you are **Yahuah**, even you only."

Then Isaiah the son of Amoz sent to Hezekiah, saying, "**Yahuah**, the **Elohim** of Israel says,

'Because you have prayed to me against Sennacherib king of Assyria, this is the word which **Yahuah** has spoken concerning him. The virgin daughter of Zion has despised you and ridiculed you. The daughter of Jerusalem has shaken her head at you. Whom have you defied and blasphemed? Against whom have you exalted your voice and lifted up your eyes on high? Against the Holy One of Israel. By your servants, you have defied **Yahuah**, and have said, "With the multitude of my chariots I have come up to the height of the mountains, to the innermost parts of Lebanon. I will cut down its tall cedars and its choice cypress trees. I will enter into its farthest height, the forest of its fruitful field. I have dug and drunk water, and with the sole of my feet I will dry up all the rivers of Egypt."

" 'Have you not heard how I have done it long ago, and formed it in ancient times? Now I have brought it to pass, that it should be yours to destroy fortified cities, turning them into ruinous heaps. Therefore their inhabitants had little power. They were dismayed and confounded. They were like the grass of the field, and like the green herb, like the grass on the housetops, and like a field before its crop has grown. But I know your sitting down, your going out, your coming in, and your raging against me. Because of your raging against me, and because your arrogance has come up into my ears, therefore I will put my hook in your nose and my bridle in your lips, and I will turn you back by the way by which you came.

" 'This shall be the sign to you. You will eat this year that which grows of itself, and in the second year that which springs from it; and in the third year sow and reap and plant vineyards, and eat their fruit. The remnant that is escaped of the house of Judah will again take root downward, and bear fruit upward. For out of Jerusalem a remnant will go out, and survivors will escape from Mount Zion. The zeal of **Yahuah** of Armies will perform this.'

"Therefore **Yahuah** says concerning the king of Assyria, 'He will not come to this city, nor shoot an arrow there, neither will he come before it with shield, nor cast up a mound against it. He will return the way that he came, and he won't come to this city,' says **Yahuah**. 'For I will defend this city to save it, for my own sake, and for my servant David's sake.' "

Then **Yahuah**'s angel went out and struck one hundred and eighty-five thousand men in the camp of the Assyrians. When men arose early in the morning, behold, these were all dead bodies. So Sennacherib king of Assyria departed, went away, returned to Nineveh, and stayed there. As he was worshiping in the house of Nisroch his god, Adrammelech and Sharezer his sons struck him with the sword; and they escaped into the land of Ararat. Esar Haddon his son reigned in his place.

In those days Hezekiah was sick and near death. Isaiah the prophet, the son of Amoz, came to him, and said to him, "**Yahuah** says, 'Set your house in order, for you will die, and not live.' "

Then Hezekiah turned his face to the wall and prayed to **Yahuah**, and said, "Remember now, **Yahuah**, I beg you, how I have walked before you in truth and with a perfect heart, and have done that which is good in your sight." Then Hezekiah wept bitterly.

Then **Yahuah**'s word came to Isaiah, saying, "Go, and tell Hezekiah, '**Yahuah**, the **Elohim** of David your father, says, "I have heard your prayer. I have seen your tears. Behold, I will add fifteen years to your life. I will deliver you and this city out of the hand of the king of Assyria, and I will defend this city. This shall be the sign to you from **Yahuah**, that **Yahuah** will do this thing that he has spoken. Behold, I will cause the shadow on the sundial, which has gone down on the sundial of Ahaz with the sun, to return backward ten steps." ' " So the sun returned ten steps on the sundial on which it had gone down.

The writing of Hezekiah king of Judah, when he had been sick, and had recovered of his sickness.

Now Isaiah had said, "Let them take a cake of figs, and lay it for a poultice on the boil, and he shall recover." Hezekiah also had said, "What is the sign that I will go up to **Yahuah**'s house?"

At that time, Merodach Baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah; for he heard that he had been sick, and had recovered. Hezekiah was pleased with them, and showed them the house of his precious things, the silver, the gold, the spices, and the precious oil, and all the house of his armor, and all that was found in his treasures. There was nothing in his house, nor in all his dominion, that Hezekiah didn't show them. Then Isaiah the prophet came to king Hezekiah, and asked him, "What did these men say? From where did they come to you?"

Hezekiah said, "They have come from a country far from me, even from Babylon."

Then he asked, "What have they seen in your house?"

Hezekiah answered, "They have seen all that is in my house. There is nothing among my treasures that I have not shown them."

Then Isaiah said to Hezekiah, "Hear the word of **Yahuah** of Armies: 'Behold, the days are coming when all that is in your house, and that which your fathers have stored up until today, will be carried to Babylon. Nothing will be left,' says **Yahuah**. 'They will take away your sons who will issue from you, whom you shall father, and they will be eunuchs in the king of Babylon's palace.' "

Then Hezekiah said to Isaiah, "**Yahuah**'s word which you have spoken is good." He said moreover, "For there will be peace and truth in my days."

"Comfort, comfort my people," says your **Elohim**. "Speak comfortably to Jerusalem; and call out to her that her warfare is accomplished, that her iniquity is pardoned, that she has received of **Yahuah**'s hand double for all her sins."

Yahuah, your Redeemer, the Holy One of Israel says: "For your sake, I have sent to Babylon, and I will bring all of them down as fugitives, even the Chaldeans, in the ships of their rejoicing. I am **Yahuah**, your Holy One, the Creator of Israel, your King."

Yahuah, who makes a way in the sea,

Yahuah says to his anointed, to Cyrus, whose right hand I have held, to subdue nations before him, and strip kings of their armor; to open the doors before him, and the gates shall not be shut:

"Come down and sit in the dust, virgin daughter of Babylon.

"Come near to me and hear this:

For **Yahuah** says:

Yahuah says,

"As for me, this is my covenant with them," says **Yahuah**. "My Spirit who is on you, and my words which I have put in your mouth shall not depart out of your mouth, nor out of the mouth of your offspring, nor out of the mouth of your offspring's offspring," says **Yahuah**, "from now on and forever."

Yahuah says,

Therefore **Yahuah** says,

Yahuah says,

"Those who sanctify themselves and purify themselves to go to the gardens, behind one in the middle, eating pig's meat, abominable things, and the mouse, they shall come to an end together," says **Yahuah**.

"For I know their works and their thoughts. The time comes that I will gather all nations and languages, and they will come, and will see my glory.

"I will set a sign among them, and I will send those who escape of them to the nations, to Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, to far-away islands, who have not heard my fame, nor have seen my glory; and they shall declare my glory among the nations. They shall bring all your brothers out of all the nations for an offering to **Yahuah**, on horses, in chariots, in litters, on mules, and on camels, to my holy mountain Jerusalem, says **Yahuah**, as the children of Israel bring their offering in a clean vessel into **Yahuah**'s house. Of them I will also select priests and Levites," says **Yahuah**.

"For as the new heavens and the new earth, which I will make, shall remain before me," says **Yahuah**, "so your offspring and your name shall remain. It shall happen that from one new moon to another, and from one Sabbath to another, all flesh will come to worship before me," says **Yahuah**. "They will go out, and look at the dead bodies of the men who have transgressed against me; for their worm will not die, nor will their fire be quenched, and they will be loathsome to all mankind."

JEREMIAH

The words of Jeremiah the son of Hilkiah, one of the priests who were in Anathoth in the land of Benjamin. **Yahuah**'s word came to him in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah, king of Judah, to the end of the eleventh year of Zedekiah, the son of Josiah, king of Judah, to the carrying away of Jerusalem captive in the fifth month. Now **Yahuah**'s word came to me, saying,

Then I said, "Ah, **Yahuah**! Behold, I don't know how to speak; for I am a child."

But **Yahuah** said to me, "Don't say, 'I am a child;' for you must go to whomever I send you, and you must say whatever I command you. Don't be afraid because of them, for I am with you to rescue you," says **Yahuah**.

Then **Yahuah** stretched out his hand, and touched my mouth. Then **Yahuah** said to me, "Behold, I have put my words in your mouth. Behold, I have today set you over the nations and over the kingdoms, to uproot and to tear down, to destroy and to overthrow, to build and to plant."

Moreover **Yahuah**'s word came to me, saying, "Jeremiah, what do you see?"

I said, "I see a branch of an almond tree."

Then **Yahuah** said to me, "You have seen well; for I watch over my word to perform it."

Yahuah's word came to me the second time, saying, "What do you see?"

I said, "I see a boiling cauldron; and it is tipping away from the north."

Then **Yahuah** said to me, "Out of the north, evil will break out on all the inhabitants of the land. For, behold, I will call all the families of the kingdoms of the north," says **Yahuah**.

"You therefore put your belt on your waist, arise, and say to them all that I command you. Don't be dismayed at them, lest I dismay you before them. For, behold, I have made you today a fortified city, an iron pillar, and bronze walls against the whole land, against the kings of Judah, against its princes, against its priests, and against the people of the land. They will fight against you, but they will not prevail against you; for I am with you", says **Yahuah**, "to rescue you."

Yahuah's word came to me, saying, "Go and proclaim in the ears of Jerusalem, saying, '**Yahuah** says,

Hear **Yahuah**'s word, O house of Jacob, and all the families of the house of Israel! **Yahuah** says,

"They say, 'If a man puts away his wife, and she goes from him, and becomes another man's, should he return to her again?' Wouldn't that land be greatly polluted? But you have played the prostitute with many lovers; yet return again to me," says **Yahuah**.

"Lift up your eyes to the bare heights, and see! Where have you not been lain with? You have sat waiting for them by the road, as an Arabian in the wilderness. You have polluted the land with your prostitution and with your wickedness. Therefore the showers have been withheld and there has been no latter rain; yet you have had a prostitute's forehead and you refused to be ashamed. Will you not from this time cry to me, 'My Father, you are the guide of my youth?'

" 'Will he retain his anger forever? Will he keep it to the end?' Behold, you have spoken and have

done evil things, and have had your way."

Moreover, **Yahuah** said to me in the days of Josiah the king, "Have you seen that which backsliding Israel has done? She has gone up on every high mountain and under every green tree, and has played the prostitute there. I said after she had done all these things, 'She will return to me;' but she didn't return, and her treacherous sister Judah saw it. I saw when, for this very cause, that backsliding Israel had committed adultery, I had put her away and given her a certificate of divorce, yet treacherous Judah, her sister, had no fear; but she also went and played the prostitute. Because she took her prostitution lightly, the land was polluted, and she committed adultery with stones and with wood. Yet for all this her treacherous sister, Judah, has not returned to me with her whole heart, but only in pretense," says **Yahuah**.

Yahuah said to me, "Backsliding Israel has shown herself more righteous than treacherous Judah. Go, and proclaim these words toward the north, and say, 'Return, you backsliding Israel,' says **Yahuah**; 'I will not look in anger on you; for I am merciful,' says **Yahuah**. 'I will not keep anger forever. Only acknowledge your iniquity, that you have transgressed against **Yahuah** your **Elohim**, and have scattered your ways to the strangers under every green tree, and you have not obeyed my voice,' says **Yahuah**." "Return, backsliding children," says **Yahuah**; "for I am a husband to you. I will take one of you from a city, and two from a family, and I will bring you to Zion. I will give you shepherds according to my heart, who will feed you with knowledge and understanding. It will come to pass, when you are multiplied and increased in the land, in those days," says **Yahuah**, "they will no longer say, 'the ark of **Yahuah**'s covenant!' It will not come to mind. They won't remember it. They won't miss it, nor will another be made. At that time they will call Jerusalem '**Yahuah**'s Throne;' and all the nations will be gathered to it, to **Yahuah**'s name, to Jerusalem. They will no longer walk after the stubbornness of their evil heart. In those days the house of Judah will walk with the house of Israel, and they will come together out of the land of the north to the land that I gave for an inheritance to your fathers.

"But I said, 'How I desire to put you among the children, and give you a pleasant land, a goodly heritage of the armies of the nations!' and I said, 'You shall call me "My Father", and shall not turn away from following me.'

"Surely as a wife treacherously departs from her husband, so you have dealt treacherously with me, house of Israel," says **Yahuah**. A voice is heard on the bare heights, the weeping and the petitions of the children of Israel; because they have perverted their way, they have forgotten **Yahuah** their **Elohim**. Return, you backsliding children, and I will heal your backsliding.

"Behold, we have come to you; for you are **Yahuah** our **Elohim**. Truly help from the hills, the tumult on the mountains, is in vain. Truly the salvation of Israel is in **Yahuah** our **Elohim**. But the shameful thing has devoured the labor of our fathers from our youth, their flocks and their herds, their sons and their daughters. Let us lie down in our shame, and let our confusion cover us; for we have sinned against **Yahuah** our **Elohim**, we and our fathers, from our youth even to this day. We have not obeyed **Yahuah** our **Elohim**'s voice."

"If you will return, Israel," says **Yahuah**, "if you will return to me, and if you will put away your abominations out of my sight; then you will not be removed; and you will swear, 'As **Yahuah** lives,' in truth, in justice, and in righteousness. The nations will bless themselves in him, and they will glory in him."

For **Yahuah** says to the men of Judah and to Jerusalem, "Break up your fallow ground, and don't

sow among thorns. Circumcise yourselves to **Yahuah**, and take away the foreskins of your heart, you men of Judah and inhabitants of Jerusalem; lest my wrath go out like fire, and burn so that no one can quench it, because of the evil of your doings. Declare in Judah, and publish in Jerusalem; and say, 'Blow the trumpet in the land!' Cry aloud and say, 'Assemble yourselves! Let's go into the fortified cities!' Set up a standard toward Zion. Flee for safety! Don't wait; for I will bring evil from the north, and a great destruction."

A lion has gone up from his thicket, and a destroyer of nations. He is on his way. He has gone out from his place, to make your land desolate, that your cities be laid waste, without inhabitant. For this, clothe yourself with sackcloth, lament and wail; for the fierce anger of **Yahuah** hasn't turned back from us. "It will happen at that day," says **Yahuah**, "that the heart of the king will perish, along with the heart of the princes. The priests will be astonished, and the prophets will wonder."

Then I said, "Ah, **Yahuah**! Surely you have greatly deceived this people and Jerusalem, saying, 'You will have peace;' whereas the sword reaches to the heart."

At that time it will be said to this people and to Jerusalem, "A hot wind from the bare heights in the wilderness toward the daughter of my people, not to winnow, nor to cleanse; a full wind from these will come for me. Now I will also utter judgments against them."

Behold, he will come up as clouds, and his chariots will be as the whirlwind. His horses are swifter than eagles. Woe to us! For we are ruined. Jerusalem, wash your heart from wickedness, that you may be saved. How long will your evil thoughts lodge within you? For a voice declares from Dan, and publishes evil from the hills of Ephraim: "Tell the nations, behold, publish against Jerusalem, 'Watchers come from a far country, and raise their voice against the cities of Judah. As keepers of a field, they are against her all around, because she has been rebellious against me,' " says **Yahuah**. "Your way and your doings have brought these things to you. This is your wickedness; for it is bitter, for it reaches to your heart."

My anguish, my anguish! I am pained at my very heart! My heart trembles within me. I can't hold my peace, because you have heard, O my soul, the sound of the trumpet, the alarm of war. Destruction on destruction is decreed, for the whole land is laid waste. Suddenly my tents are destroyed, and my curtains gone in a moment. How long will I see the standard and hear the sound of the trumpet?

"For my people are foolish. They don't know me. They are foolish children, and they have no understanding. They are skillful in doing evil, but they don't know how to do good." I saw the earth, and, behold, it was waste and void, and the heavens, and they had no light. I saw the mountains, and behold, they trembled, and all the hills moved back and forth. I saw, and behold, there was no man, and all the birds of the sky had fled. I saw, and behold, the fruitful field was a wilderness, and all its cities were broken down at the presence of **Yahuah**, before his fierce anger. For **Yahuah** says, "The whole land will be a desolation; yet I will not make a full end. For this the earth will mourn, and the heavens above be black, because I have spoken it. I have planned it, and I have not repented, neither will I turn back from it."

Every city flees for the noise of the horsemen and archers. They go into the thickets, and climb up on the rocks. Every city is forsaken, and not a man dwells therein. You, when you are made desolate, what will you do? Though you clothe yourself with scarlet, though you deck yourself with ornaments of gold, though you enlarge your eyes with makeup, you make yourself beautiful in vain. Your lovers despise you. They seek your life. For I have heard a voice as of a woman in travail, the anguish as of

her who gives birth to her first child, the voice of the daughter of Zion, who gasps for breath, who spreads her hands, saying, "Woe is me now! For my soul faints before the murderers."

"Run back and forth through the streets of Jerusalem, and see now, and know, and seek in its wide places, if you can find a man, if there is anyone who does justly, who seeks truth, then I will pardon her. Though they say, 'As **Yahuah** lives,' surely they swear falsely."

O **Yahuah**, don't your eyes look on truth? You have stricken them, but they were not grieved. You have consumed them, but they have refused to receive correction. They have made their faces harder than a rock. They have refused to return.

Then I said, "Surely these are poor. They are foolish; for they don't know **Yahuah**'s way, nor the law of their **Elohim**. I will go to the great men and will speak to them, for they know the way of **Yahuah**, and the law of their **Elohim**." But these with one accord have broken the yoke, and burst the bonds. Therefore a lion out of the forest will kill them. A wolf of the evenings will destroy them. A leopard will watch against their cities. Everyone who goes out there will be torn in pieces, because their transgressions are many and their backsliding has increased.

"How can I pardon you? Your children have forsaken me, and sworn by what are no gods. When I had fed them to the full, they committed adultery, and assembled themselves in troops at the prostitutes' houses. They were as fed horses roaming at large. Everyone neighed after his neighbor's wife. Shouldn't I punish them for these things?" says **Yahuah**. "Shouldn't my soul be avenged on such a nation as this?

"Go up on her walls, and destroy; but don't make a full end. Take away her branches, for they are not **Yahuah**'s. For the house of Israel and the house of Judah have dealt very treacherously against me," says **Yahuah**.

They have denied **Yahuah**, and said, "It is not he. Evil will won't come on us. We won't see sword or famine. The prophets will become wind, and the word is not in them. Thus it will be done to them."

Therefore **Yahuah**, the **Elohim** of Armies says, "Because you speak this word, behold, I will make my words in your mouth fire, and this people wood, and it will devour them. Behold, I will bring a nation on you from far away, house of Israel," says **Yahuah**. "It is a mighty nation. It is an ancient nation, a nation whose language you don't know and don't understand what they say. Their quiver is an open tomb. They are all mighty men. They will eat up your harvest and your bread, which your sons and your daughters should eat. They will eat up your flocks and your herds. They will eat up your vines and your fig trees. They will beat down your fortified cities in which you trust with the sword.

"But even in those days," says **Yahuah**, "I will not make a full end of you. It will happen when you say, 'Why has **Yahuah** our **Elohim** done all these things to us?' Then you shall say to them, 'Just as you have forsaken me and served foreign gods in your land, so you will serve strangers in a land that is not yours.'

"Declare this in the house of Jacob, and publish it in Judah, saying, 'Hear this now, foolish people without understanding, who have eyes, and don't see, who have ears, and don't hear: Don't you fear me?' says **Yahuah** 'Won't you tremble at my presence, who have placed the sand for the bound of the sea, by a perpetual decree, that it can't pass it? Though its waves toss themselves, yet they can't prevail. Though they roar, they still can't pass over it.'

"But this people has a revolting and a rebellious heart. They have revolted and gone. They don't say in their heart, 'Let's now fear **Yahuah** our **Elohim**, who gives rain, both the former and the latter, in its season, who preserves to us the appointed weeks of the harvest.'

"Your iniquities have turned away these things, and your sins have withheld good from you. For wicked men are found among my people. They watch, as fowlers lie in wait. They set a trap. They catch men. As a cage is full of birds, so are their houses full of deceit. Therefore they have become great, and grew rich. They have grown fat. They shine; yes, they excel in deeds of wickedness. They don't plead the cause, the cause of the fatherless, that they may prosper; and they don't defend the rights of the needy.

"Shouldn't I punish for these things?" says **Yahuah**. "Shouldn't my soul be avenged on such a nation as this?

"An astonishing and horrible thing has happened in the land. The prophets prophesy falsely, and the priests rule by their own authority; and my people love to have it so. What will you do in the end of it?

"Flee for safety, you children of Benjamin, out of the middle of Jerusalem! Blow the trumpet in Tekoa and raise up a signal on Beth Haccherem, for evil looks out from the north with a great destruction. I will cut off the beautiful and delicate one, the daughter of Zion. Shepherds with their flocks will come to her. They will pitch their tents against her all around. They will feed everyone in his place."

"Prepare war against her! Arise! Let's go up at noon. Woe to us! For the day declines, for the shadows of the evening are stretched out. Arise! Let's go up by night, and let's destroy her palaces." For **Yahuah** of Armies said, "Cut down trees, and cast up a mound against Jerusalem. This is the city to be visited. She is wholly oppression within herself. As a well produces its waters, so she produces her wickedness. Violence and destruction is heard in her. Sickness and wounds are continually before me. Be instructed, Jerusalem, lest my soul be alienated from you, lest I make you a desolation, an uninhabited land."

Yahuah of Armies says, "They will thoroughly glean the remnant of Israel like a vine. Turn again your hand as a grape gatherer into the baskets."

To whom should I speak and testify, that they may hear? Behold, their ear is uncircumcised, and they can't listen. Behold, **Yahuah's** word has become a reproach to them. They have no delight in it. Therefore I am full of **Yahuah's** wrath. I am weary with holding it in.

Yahuah says, "Stand in the ways and see, and ask for the old paths, 'Where is the good way?' and walk in it, and you will find rest for your souls. But they said, 'We will not walk in it.' I set watchmen over you, saying, 'Listen to the sound of the trumpet!' But they said, 'We will not listen!' Therefore hear, you nations, and know, congregation, what is among them. Hear, earth! Behold, I will bring evil on this people, even the fruit of their thoughts, because they have not listened to my words; and as for my law, they have rejected it. To what purpose does frankincense from Sheba come to me, and the sweet cane from a far country? Your burnt offerings are not acceptable, and your sacrifices are not pleasing to me."

Therefore **Yahuah** says, "Behold, I will lay stumbling blocks before this people. The fathers and the sons together will stumble against them. The neighbor and his friend will perish." **Yahuah** says, "Behold, a people comes from the north country. A great nation will be stirred up from the uttermost

parts of the earth. They take hold of bow and spear. They are cruel, and have no mercy. Their voice roars like the sea, and they ride on horses, everyone set in array, as a man to the battle, against you, daughter of Zion."

We have heard its report. Our hands become feeble. Anguish has taken hold of us, and pains as of a woman in labor. Don't go out into the field or walk by the way; for the sword of the enemy and terror are on every side. Daughter of my people, clothe yourself with sackcloth, and wallow in ashes! Mourn, as for an only son, most bitter lamentation, for the destroyer will suddenly come on us.

"I have made you a tester of metals and a fortress among my people, that you may know and try their way. They are all grievous rebels, going around to slander. They are bronze and iron. All of them deal corruptly. The bellows blow fiercely. The lead is consumed in the fire. In vain they go on refining, for the wicked are not plucked away. Men will call them rejected silver, because **Yahuah** has rejected them."

The word that came to Jeremiah from **Yahuah**, saying, "Stand in the gate of **Yahuah**'s house, and proclaim this word there, and say, 'Hear **Yahuah**'s word, all you of Judah, who enter in at these gates to worship **Yahuah**.' "

Yahuah of Armies, the **Elohim** of Israel says, "Amend your ways and your doings, and I will cause you to dwell in this place. Don't trust in lying words, saying, '**Yahuah**'s temple, **Yahuah**'s temple, **Yahuah**'s temple, are these.' For if you thoroughly amend your ways and your doings, if you thoroughly execute justice between a man and his neighbor; if you don't oppress the foreigner, the fatherless, and the widow, and don't shed innocent blood in this place, and don't walk after other gods to your own hurt; then I will cause you to dwell in this place, in the land that I gave to your fathers, from of old even forever more. Behold, you trust in lying words that can't profit. Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and walk after other gods that you have not known, then come and stand before me in this house, which is called by my name, and say, 'We are delivered,' that you may do all these abominations? Has this house, which is called by my name, become a den of robbers in your eyes? Behold, I myself have seen it," says **Yahuah**.

"But go now to my place which was in Shiloh, where I caused my name to dwell at the first, and see what I did to it for the wickedness of my people Israel. Now, because you have done all these works," says **Yahuah**, "and I spoke to you, rising up early and speaking, but you didn't hear; and I called you, but you didn't answer; therefore I will do to the house which is called by my name, in which you trust, and to the place which I gave to you and to your fathers, as I did to Shiloh. I will cast you out of my sight, as I have cast out all your brothers, even the whole offspring of Ephraim.

"Therefore don't pray for this people. Don't lift up a cry or prayer for them or make intercession to me; for I will not hear you. Don't you see what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of the sky, and to pour out drink offerings to other gods, that they may provoke me to anger. Do they provoke me to anger?" says **Yahuah**. "Don't they provoke themselves, to the confusion of their own faces?"

Therefore **Yahuah** says: "Behold, my anger and my wrath will be poured out on this place, on man, on animal, on the trees of the field, and on the fruit of the ground; and it will burn and will not be quenched."

Yahuah of Armies, the **Elohim** of Israel says: "Add your burnt offerings to your sacrifices and eat

meat. For I didn't speak to your fathers or command them in the day that I brought them out of the land of Egypt concerning burnt offerings or sacrifices; but this thing I commanded them, saying, 'Listen to my voice, and I will be your **Elohim**, and you shall be my people. Walk in all the way that I command you, that it may be well with you.' But they didn't listen or turn their ear, but walked in their own counsels and in the stubbornness of their evil heart, and went backward, and not forward. Since the day that your fathers came out of the land of Egypt to this day, I have sent to you all my servants the prophets, daily rising up early and sending them. Yet they didn't listen to me or incline their ear, but made their neck stiff. They did worse than their fathers.

"You shall speak all these words to them, but they will not listen to you. You shall also call to them, but they will not answer you. You shall tell them, 'This is the nation that has not listened to **Yahuah** their **Elohim**'s voice, nor received instruction. Truth has perished, and is cut off from their mouth.' Cut off your hair, and throw it away, and take up a lamentation on the bare heights; for **Yahuah** has rejected and forsaken the generation of his wrath.

"For the children of Judah have done that which is evil in my sight," says **Yahuah**. "They have set their abominations in the house which is called by my name, to defile it. They have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I didn't command, nor did it come into my mind. Therefore behold, the days come", says **Yahuah**, "that it will no more be called 'Topheth' or 'The valley of the son of Hinnom', but 'The valley of Slaughter'; for they will bury in Topheth until there is no place to bury. The dead bodies of this people will be food for the birds of the sky, and for the animals of the earth. No one will frighten them away. Then I will cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride; for the land will become a waste."

"At that time," says **Yahuah**, "they will bring the bones of the kings of Judah, the bones of his princes, the bones of the priests, the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves. They will spread them before the sun, the moon, and all the army of the sky, which they have loved, which they have served, after which they have walked, which they have sought, and which they have worshiped. They will not be gathered or be buried. They will be like dung on the surface of the earth. Death will be chosen rather than life by all the residue that remain of this evil family, that remain in all the places where I have driven them," says **Yahuah** of Armies. "Moreover you shall tell them, '**Yahuah** says:

Therefore **Yahuah** of Armies says,

Who is wise enough to understand this? Who is he to whom the mouth of **Yahuah** has spoken, that he may declare it? Why has the land perished and burned up like a wilderness, so that no one passes through?

Yahuah says, "Because they have forsaken my law which I set before them, and have not obeyed my voice or walked in my ways, but have walked after the stubbornness of their own heart and after the Baals, which their fathers taught them." Therefore **Yahuah** of Armies, the **Elohim** of Israel, says, "Behold, I will feed them, even this people, with wormwood and give them poisoned water to drink. I will scatter them also among the nations, whom neither they nor their fathers have known. I will send the sword after them, until I have consumed them."

Yahuah of Armies says,

Speak, "**Yahuah** says,

Yahuah says,

"Behold, the days come," says **Yahuah**, "that I will punish all those who are circumcised only in their flesh: Egypt, Judah, Edom, the children of Ammon, Moab, and all who have the corners of their hair cut off, who dwell in the wilderness, for all the nations are uncircumcised, and all the house of Israel are uncircumcised in heart."

Hear the word which **Yahuah** speaks to you, house of Israel! **Yahuah** says,

"You shall say this to them: 'The gods that have not made the heavens and the earth will perish from the earth, and from under the heavens.' "

The word that came to Jeremiah from **Yahuah**, saying, "Hear the words of this covenant, and speak to the men of Judah, and to the inhabitants of Jerusalem; and say to them, **Yahuah**, the **Elohim** of Israel says: 'Cursed is the man who doesn't hear the words of this covenant, which I commanded your fathers in the day that I brought them out of the land of Egypt, out of the iron furnace,' saying, 'Obey my voice, and do them, according to all which I command you; so you shall be my people, and I will be your **Elohim**; that I may establish the oath which I swore to your fathers, to give them a land flowing with milk and honey,' as it is today."

Then I answered, and said, "Amen, **Yahuah**."

Yahuah said to me, "Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, 'Hear the words of this covenant, and do them. For I earnestly protested to your fathers in the day that I brought them up out of the land of Egypt, even to this day, rising early and protesting, saying, "Obey my voice." Yet they didn't obey, nor turn their ear, but everyone walked in the stubbornness of their evil heart. Therefore I brought on them all the words of this covenant, which I commanded them to do, but they didn't do them.' "

Yahuah said to me, "A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They have turned back to the iniquities of their forefathers, who refused to hear my words. They have gone after other gods to serve them. The house of Israel and the house of Judah have broken my covenant which I made with their fathers. Therefore **Yahuah** says, 'Behold, I will bring evil on them, which they will not be able to escape; and they will cry to me, but I will not listen to them. Then the cities of Judah and the inhabitants of Jerusalem will go and cry to the gods to which they offer incense, but they will not save them at all in the time of their trouble. For according to the number of your cities are your gods, Judah; and according to the number of the streets of Jerusalem have you set up altars to the shameful thing, even altars to burn incense to Baal.'

"Therefore don't pray for this people. Don't lift up cry or prayer for them; for I will not hear them in the time that they cry to me because of their trouble.

Yahuah gave me knowledge of it, and I knew it. Then you showed me their doings. But I was like a gentle lamb that is led to the slaughter. I didn't know that they had devised plans against me, saying,

"Therefore **Yahuah** says concerning the men of Anathoth, who seek your life, saying, 'You shall not prophesy in **Yahuah**'s name, that you not die by our hand;' therefore **Yahuah** of Armies says, 'Behold, I will punish them. The young men will die by the sword. Their sons and their daughters will die by famine. There will be no remnant to them, for I will bring evil on the men of Anathoth, even the year of their visitation.' "

Yahuah says, "Concerning all my evil neighbors, who touch the inheritance which I have caused my people Israel to inherit: Behold, I will pluck them up from off their land, and will pluck up the house of Judah from among them. It will happen that after I have plucked them up, I will return and have compassion on them. I will bring them again, every man to his heritage, and every man to his land. It will happen, if they will diligently learn the ways of my people, to swear by my name, 'As **Yahuah** lives;' even as they taught my people to swear by Baal, then they will be built up in the middle of my people. But if they will not hear, then I will pluck up that nation, plucking up and destroying it," says **Yahuah**.

Yahuah said to me, "Go, and buy yourself a linen belt, and put it on your waist, and don't put it in water."

So I bought a belt according to **Yahuah's** word, and put it on my waist.

Yahuah's word came to me the second time, saying, "Take the belt that you have bought, which is on your waist, and arise, go to the Euphrates, and hide it there in a cleft of the rock."

So I went and hid it by the Euphrates, as **Yahuah** commanded me.

After many days, **Yahuah** said to me, "Arise, go to the Euphrates, and take the belt from there, which I commanded you to hide there."

Then I went to the Euphrates, and dug, and took the belt from the place where I had hidden it; and behold, the belt was ruined. It was profitable for nothing.

Then **Yahuah's** word came to me, saying, "**Yahuah** says, 'In this way I, will ruin the pride of Judah, and the great pride of Jerusalem. This evil people, who refuse to hear my words, who walk in the stubbornness of their heart, and have gone after other gods to serve them, and to worship them, will even be as this belt, which is profitable for nothing. For as the belt clings to the waist of a man, so I have caused the whole house of Israel and the whole house of Judah to cling to me,' says **Yahuah**; 'that they may be to me for a people, for a name, for praise, and for glory; but they would not hear.'

"Therefore you shall speak to them this word: '**Yahuah**, the **Elohim** of Israel says, "Every container should be filled with wine." ' They will tell you, 'Do we not certainly know that every container should be filled with wine?' Then tell them, '**Yahuah** says, "Behold, I will fill all the inhabitants of this land, even the kings who sit on David's throne, the priests, the prophets, and all the inhabitants of Jerusalem, with drunkenness. I will dash them one against another, even the fathers and the sons together," says **Yahuah**: "I will not pity, spare, or have compassion, that I should not destroy them." ' "

This is **Yahuah's** word that came to Jeremiah concerning the drought.

Yahuah says to this people,

Yahuah said to me, "Don't pray for this people for their good. When they fast, I will not hear their cry; and when they offer burnt offering and meal offering, I will not accept them; but I will consume them by the sword, by famine, and by pestilence."

Then I said, "Ah, **Yahuah**! Behold, the prophets tell them, 'You will not see the sword, neither will you have famine; but I will give you assured peace in this place.' "

Then **Yahuah** said to me, "The prophets prophesy lies in my name. I didn't send them. I didn't

command them. I didn't speak to them. They prophesy to you a lying vision, divination, and a thing of nothing, and the deceit of their own heart. Therefore **Yahuah** says concerning the prophets who prophesy in my name, but I didn't send them, yet they say, 'Sword and famine will not be in this land.' Those prophets will be consumed by sword and famine. The people to whom they prophesy will be cast out in the streets of Jerusalem because of the famine and the sword. They will have no one to bury them--them, their wives, their sons, or their daughters, for I will pour their wickedness on them.

"You shall say this word to them:

Then **Yahuah** said to me, "Though Moses and Samuel stood before me, yet my mind would not turn toward this people. Cast them out of my sight, and let them go out! It will happen, when they ask you, 'Where shall we go out?' then you shall tell them, '**Yahuah** says:

"I will appoint over them four kinds," says **Yahuah**: "the sword to kill, the dogs to tear, the birds of the sky, and the animals of the earth, to devour and to destroy. I will cause them to be tossed back and forth among all the kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem.

Yahuah said,

Therefore **Yahuah** says,

Yahuah's word came also to me, saying, "You shall not take a wife, neither shall you have sons or daughters, in this place." For **Yahuah** says concerning the sons and concerning the daughters who are born in this place, and concerning their mothers who bore them, and concerning their fathers who became their father in this land: "They will die grievous deaths. They will not be lamented, neither will they be buried. They will be as dung on the surface of the ground. They will be consumed by the sword and by famine. Their dead bodies will be food for the birds of the sky and for the animals of the earth."

For **Yahuah** says, "Don't enter into the house of mourning. Don't go to lament. Don't bemoan them, for I have taken away my peace from this people," says **Yahuah**, "even loving kindness and tender mercies. Both great and small will die in this land. They will not be buried. Men won't lament for them, cut themselves, or make themselves bald for them. Men won't break bread for them in mourning, to comfort them for the dead. Men won't give them the cup of consolation to drink for their father or for their mother.

"You shall not go into the house of feasting to sit with them, to eat and to drink." For **Yahuah** of Armies, the **Elohim** of Israel says: "Behold, I will cause to cease out of this place, before your eyes and in your days, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride. It will happen, when you tell this people all these words, and they ask you, 'Why has **Yahuah** pronounced all this great evil against us?' or 'What is our iniquity? or 'What is our sin that we have committed against **Yahuah** our **Elohim**?' then you shall tell them, 'Because your fathers have forsaken me,' says **Yahuah**, 'and have walked after other gods, have served them, have worshiped them, have forsaken me, and have not kept my law. You have done evil more than your fathers, for behold, you each walk after the stubbornness of his evil heart, so that you don't listen to me. Therefore I will cast you out of this land into the land that you have not known, neither you nor your fathers. There you will serve other gods day and night, for I will show you no favor.'

"Therefore behold, the days come," says **Yahuah**, "that it will no more be said, 'As **Yahuah** lives, who brought up the children of Israel out of the land of Egypt;' but, 'As **Yahuah** lives, who brought up

the children of Israel from the land of the north, and from all the countries where he had driven them.' I will bring them again into their land that I gave to their fathers.

"Behold, I will send for many fishermen," says **Yahuah**, "and they will fish them up. Afterward I will send for many hunters, and they will hunt them from every mountain, from every hill, and out of the clefts of the rocks. For my eyes are on all their ways. They are not hidden from my face. Their iniquity isn't concealed from my eyes. First I will recompense their iniquity and their sin double, because they have polluted my land with the carcasses of their detestable things, and have filled my inheritance with their abominations."

Yahuah says:

Yahuah said this to me: "Go and stand in the gate of the children of the people, through which the kings of Judah come in and by which they go out, and in all the gates of Jerusalem. Tell them, 'Hear **Yahuah**'s word, you kings of Judah, all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: **Yahuah** says, "Be careful, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. Don't carry a burden out of your houses on the Sabbath day. Don't do any work, but make the Sabbath day holy, as I commanded your fathers. But they didn't listen. They didn't turn their ear, but made their neck stiff, that they might not hear, and might not receive instruction. It will happen, if you diligently listen to me," says **Yahuah**, "to bring in no burden through the gates of this city on the Sabbath day, but to make the Sabbath day holy, to do no work therein; then there will enter in by the gates of this city kings and princes sitting on David's throne, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city will remain forever. They will come from the cities of Judah, and from the places around Jerusalem, from the land of Benjamin, from the lowland, from the hill country, and from the South, bringing burnt offerings, sacrifices, meal offerings, and frankincense, and bringing sacrifices of thanksgiving, to **Yahuah**'s house. But if you will not listen to me to make the Sabbath day holy, and not to bear a burden and enter in at the gates of Jerusalem on the Sabbath day, then I will kindle a fire in its gates, and it will devour the palaces of Jerusalem. It will not be quenched." ' ' "

The word which came to Jeremiah from **Yahuah**, saying, "Arise, and go down to the potter's house, and there I will cause you to hear my words."

Then I went down to the potter's house, and behold, he was making something on the wheels. When the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it.

Then **Yahuah**'s word came to me, saying, "House of Israel, can't I do with you as this potter?" says **Yahuah**. "Behold, as the clay in the potter's hand, so are you in my hand, house of Israel. At the instant I speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turns from their evil, I will repent of the evil that I thought to do to them. At the instant I speak concerning a nation, and concerning a kingdom, to build and to plant it; if they do that which is evil in my sight, that they not obey my voice, then I will repent of the good with which I said I would benefit them.

"Now therefore, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, '**Yahuah** says: "Behold, I frame evil against you, and devise a plan against you. Everyone return from his evil way now, and amend your ways and your doings." ' But they say, 'It is in vain; for we will walk after our own plans, and we will each follow the stubbornness of his evil heart.' "

Therefore **Yahuah** says:

Then they said, "Come! Let's devise plans against Jeremiah; for the law won't perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let's strike him with the tongue, and let's not give heed to any of his words."

Thus said **Yahuah**, "Go, and buy a potter's earthen container, and take some of the elders of the people, and of the elders of the priests; and go out to the valley of the son of Hinnom, which is by the entry of the gate Harsith, and proclaim there the words that I will tell you. Say, 'Hear **Yahuah**'s word, kings of Judah, and inhabitants of Jerusalem: **Yahuah** of Armies, the **Elohim** of Israel says, "Behold, I will bring evil on this place, which whoever hears, his ears will tingle. Because they have forsaken me, and have defiled this place, and have burned incense in it to other gods that they didn't know, they, their fathers, and the kings of Judah, and have filled this place with the blood of innocents, and have built the high places of Baal, to burn their children in the fire for burnt offerings to Baal, which I didn't command, nor speak, which didn't even enter into my mind. Therefore, behold, the days come," says **Yahuah**, "that this place will no more be called 'Topheth', nor 'The Valley of the son of Hinnom', but 'The valley of Slaughter'.

" ' "I will make the counsel of Judah and Jerusalem void in this place. I will cause them to fall by the sword before their enemies, and by the hand of those who seek their life. I will give their dead bodies to be food for the birds of the sky and for the animals of the earth. I will make this city an astonishment and a hissing. Everyone who passes by it will be astonished and hiss because of all its plagues. I will cause them to eat the flesh of their sons and the flesh of their daughters. They will each eat the flesh of his friend in the siege and in the distress, with which their enemies, and those who seek their life, will distress them." ' "

"Then you shall break the container in the sight of the men who go with you, and shall tell them, '**Yahuah** of Armies says: "Even so I will break this people and this city, as one breaks a potter's vessel, that can't be made whole again. They will bury in Topheth, until there is no place to bury. This is what I will do to this place," says **Yahuah**, "and to its inhabitants, even making this city as Topheth. The houses of Jerusalem, and the houses of the kings of Judah, which are defiled, will be as the place of Topheth, even all the houses on whose roofs they have burned incense to all the army of the sky and have poured out drink offerings to other gods." ' ' "

Then Jeremiah came from Topheth, where **Yahuah** had sent him to prophesy, and he stood in the court of **Yahuah**'s house, and said to all the people: "**Yahuah** of Armies, the **Elohim** of Israel says, 'Behold, I will bring on this city and on all its towns all the evil that I have pronounced against it, because they have made their neck stiff, that they may not hear my words.' ' "

Now Pashhur, the son of Immer the priest, who was chief officer in **Yahuah**'s house, heard Jeremiah prophesying these things. Then Pashhur struck Jeremiah the prophet and put him in the stocks that were in the upper gate of Benjamin, which was in **Yahuah**'s house. On the next day, Pashhur released Jeremiah out of the stocks. Then Jeremiah said to him, "**Yahuah** has not called your name Pashhur, but Magormissabib. For **Yahuah** says, 'Behold, I will make you a terror to yourself and to all your friends. They will fall by the sword of their enemies, and your eyes will see it. I will give all Judah into the hand of the king of Babylon, and he will carry them captive to Babylon, and will kill them with the sword. Moreover I will give all the riches of this city, and all its gains, and all its precious things, yes, I will give all the treasures of the kings of Judah into the hand of their enemies. They will make them captives, take them, and carry them to Babylon. You, Pashhur, and all who dwell

in your house will go into captivity. You will come to Babylon, and there you will die, and there you will be buried, you, and all your friends, to whom you have prophesied falsely.' "

The word which came to Jeremiah from **Yahuah**, when king Zedekiah sent to him Pashhur the son of Malchijah, and Zephaniah the son of Maaseiah, the priest, saying, "Please inquire of **Yahuah** for us; for Nebuchadnezzar king of Babylon makes war against us. Perhaps **Yahuah** will deal with us according to all his wondrous works, that he may withdraw from us."

Then Jeremiah said to them, "Tell Zedekiah: '**Yahuah**, the **Elohim** of Israel says, "Behold, I will turn back the weapons of war that are in your hands, with which you fight against the king of Babylon, and against the Chaldeans who besiege you outside the walls; and I will gather them into the middle of this city. I myself will fight against you with an outstretched hand and with a strong arm, even in anger, in wrath, and in great indignation. I will strike the inhabitants of this city, both man and animal. They will die of a great pestilence. Afterward," says **Yahuah**, "I will deliver Zedekiah king of Judah, his servants, and the people, even those who are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadnezzar king of Babylon, and into the hand of their enemies, and into the hand of those who seek their life. He will strike them with the edge of the sword. He will not spare them, have pity, or have mercy.'" "

"You shall say to this people, '**Yahuah** says: "Behold, I set before you the way of life and the way of death. He who remains in this city will die by the sword, by the famine, and by the pestilence; but he who goes out and passes over to the Chaldeans who besiege you, he will live, and he will escape with his life. For I have set my face on this city for evil, and not for good," says **Yahuah**. "It will be given into the hand of the king of Babylon, and he will burn it with fire.'" "

"Concerning the house of the king of Judah, hear **Yahuah**'s word: House of David, **Yahuah** says,

Yahuah said, "Go down to the house of the king of Judah, and speak this word, there: 'Hear **Yahuah**'s word, king of Judah, who sits on David's throne, you, your servants, and your people who enter in by these gates. **Yahuah** says: "Execute justice and righteousness, and deliver him who is robbed out of the hand of the oppressor. Do no wrong. Do no violence to the foreigner, the fatherless, or the widow. Don't shed innocent blood in this place. For if you do this thing indeed, then kings sitting on David's throne will enter in by the gates of this house, riding in chariots and on horses, he, his servants, and his people. But if you will not hear these words, I swear by myself," says **Yahuah**, "that this house will become a desolation.'" "

For **Yahuah** says concerning the house of the king of Judah:

"Many nations will pass by this city, and they will each ask his neighbor, 'Why has **Yahuah** done this to this great city?' Then they will answer, 'Because they abandoned the covenant of **Yahuah** their **Elohim**, worshiped other gods, and served them.'" "

"As I live," says **Yahuah**, "though Coniah the son of Jehoiakim king of Judah were the signet on my right hand, I would still pluck you from there. I would give you into the hand of those who seek your life, and into the hand of them of whom you are afraid, even into the hand of Nebuchadnezzar king of Babylon, and into the hand of the Chaldeans. I will cast you out with your mother who bore you into another country, where you were not born; and there you will die. But to the land to which their soul longs to return, there they will not return."

"Woe to the shepherds who destroy and scatter the sheep of my pasture!" says **Yahuah**. Therefore **Yahuah**, the **Elohim** of Israel, says against the shepherds who feed my people: "You have scattered

my flock, driven them away, and have not visited them. Behold, I will visit on you the evil of your doings," says **Yahuah**. "I will gather the remnant of my flock out of all the countries where I have driven them, and will bring them again to their folds; and they will be fruitful and multiply. I will set up shepherds over them, who will feed them. They will no longer be afraid or dismayed, neither will any be lacking," says **Yahuah**.

Concerning the prophets:

Therefore **Yahuah** of Armies says concerning the prophets:

Yahuah of Armies says,

"I have heard what the prophets have said, who prophesy lies in my name, saying, 'I had a dream! I had a dream!' How long will this be in the heart of the prophets who prophesy lies, even the prophets of the deceit of their own heart? They intend to cause my people to forget my name by their dreams which they each tell his neighbor, as their fathers forgot my name because of Baal. The prophet who has a dream, let him tell a dream; and he who has my word, let him speak my word faithfully. What is the straw to the wheat?" says **Yahuah**. "Isn't my word like fire?" says **Yahuah**; "and like a hammer that breaks the rock in pieces?"

"Therefore behold, I am against the prophets," says **Yahuah**, "who each steal my words from his neighbor. Behold, I am against the prophets," says **Yahuah**, "who use their tongues, and say, 'He says.' Behold, I am against those who prophesy lying dreams," says **Yahuah**, "who tell them, and cause my people to err by their lies, and by their vain boasting; yet I didn't send them or command them. They don't profit this people at all," says **Yahuah**.

"When this people, or the prophet, or a priest, asks you, saying, 'What is the message from **Yahuah**?' Then you shall tell them, 'What message? I will cast you off,' says **Yahuah**.' As for the prophet, the priest, and the people, who say, 'The message from **Yahuah**,' I will even punish that man and his household. You will say everyone to his neighbor, and everyone to his brother, 'What has **Yahuah** answered?' and, 'What has **Yahuah** said?' You will mention the message from **Yahuah** no more: for every man's own word has become his message; for you have perverted the words of the living **Elohim**, of **Yahuah** of Armies, our **Elohim**. You will say to the prophet, 'What has **Yahuah** answered you?' and, 'What has **Yahuah** spoken?' Although you say, 'The message from **Yahuah**;' therefore **Yahuah** says: 'Because you say this word, "The message from **Yahuah**," and I have sent to you, telling you not to say, "The message from **Yahuah**;" therefore, behold, I will utterly forget you, and I will cast you off, and the city that I gave to you and to your fathers, away from my presence. I will bring an everlasting reproach on you, and a perpetual shame, which will not be forgotten.' "

Yahuah showed me, and behold, two baskets of figs were set before **Yahuah**'s temple, after Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah, and the princes of Judah, with the craftsmen and smiths, from Jerusalem, and had brought them to Babylon. One basket had very good figs, like the figs that are first-ripe; and the other basket had very bad figs, which could not be eaten, they were so bad.

Then **Yahuah** asked me, "What do you see, Jeremiah?"

I said, "Figs. The good figs are very good, and the bad are very bad, so bad that can't be eaten."

Yahuah's word came to me, saying, "**Yahuah**, the **Elohim** of Israel says: 'Like these good figs, so I will regard the captives of Judah, whom I have sent out of this place into the land of the Chaldeans,

for good. For I will set my eyes on them for good, and I will bring them again to this land. I will build them, and not pull them down. I will plant them, and not pluck them up. I will give them a heart to know me, that I am **Yahuah**. They will be my people, and I will be their **Elohim**; for they will return to me with their whole heart.

" 'As the bad figs, which can't be eaten, they are so bad,' surely **Yahuah** says, 'So I will give up Zedekiah the king of Judah, and his princes, and the remnant of Jerusalem, who remain in this land, and those who dwell in the land of Egypt. I will even give them up to be tossed back and forth among all the kingdoms of the earth for evil; to be a reproach and a proverb, a taunt and a curse, in all places where I will drive them. I will send the sword, the famine, and the pestilence, among them, until they are consumed from off the land that I gave to them and to their fathers.' "

The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (this was the first year of Nebuchadnezzar king of Babylon), which Jeremiah the prophet spoke to all the people of Judah, and to all the inhabitants of Jerusalem: From the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, these twenty-three years, **Yahuah**'s word has come to me, and I have spoken to you, rising up early and speaking; but you have not listened.

Yahuah has sent to you all his servants the prophets, rising up early and sending them (but you have not listened or inclined your ear to hear), saying, "Return now everyone from his evil way, and from the evil of your doings, and dwell in the land that **Yahuah** has given to you and to your fathers, from of old and even forever more. Don't go after other gods to serve them or worship them, and don't provoke me to anger with the work of your hands; then I will do you no harm."

"Yet you have not listened to me," says **Yahuah**; "that you may provoke me to anger with the work of your hands to your own hurt."

Therefore **Yahuah** of Armies says: "Because you have not heard my words, behold, I will send and take all the families of the north," says **Yahuah**, "and I will send to Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against its inhabitants, and against all these nations around. I will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the lamp. This whole land will be a desolation, and an astonishment; and these nations will serve the king of Babylon seventy years.

"It will happen, when seventy years are accomplished, that I will punish the king of Babylon and that nation," says **Yahuah**, "for their iniquity. I will make the land of the Chaldeans desolate forever. I will bring on that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah has prophesied against all the nations. For many nations and great kings will make bondservants of them, even of them. I will recompense them according to their deeds, and according to the work of their hands."

For **Yahuah**, the **Elohim** of Israel, says to me: "Take this cup of the wine of wrath from my hand, and cause all the nations to whom I send you to drink it. They will drink, and reel back and forth, and be insane, because of the sword that I will send among them."

Then I took the cup at **Yahuah**'s hand, and made all the nations to drink, to whom **Yahuah** had sent me: Jerusalem, and the cities of Judah, with its kings and its princes, to make them a desolation,

an astonishment, a hissing, and a curse, as it is today; Pharaoh king of Egypt, with his servants, his princes, and all his people; and all the mixed people, and all the kings of the land of Uz, all the kings of the Philistines, Ashkelon, Gaza, Ekron, and the remnant of Ashdod; Edom, Moab, and the children of Ammon; and all the kings of Tyre, all the kings of Sidon, and the kings of the isle which is beyond the sea; Dedan, Tema, Buz, and all who have the corners of their beard cut off; and all the kings of Arabia, all the kings of the mixed people who dwell in the wilderness; and all the kings of Zimri, all the kings of Elam, and all the kings of the Medes; and all the kings of the north, far and near, one with another; and all the kingdoms of the world, which are on the surface of the earth. The king of Sheshach will drink after them.

"You shall tell them, '**Yahuah** of Armies, the **Elohim** of Israel says: "Drink, and be drunk, vomit, fall, and rise no more, because of the sword which I will send among you." ' It shall be, if they refuse to take the cup at your hand to drink, then you shall tell them, '**Yahuah** of Armies says: "You shall surely drink. For, behold, I begin to work evil at the city which is called by my name; and should you be utterly unpunished? You will not be unpunished; for I will call for a sword on all the inhabitants of the earth, says **Yahuah** of Armies." ' "

"Therefore prophesy against them all these words, and tell them,

Yahuah of Armies says,

In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came from **Yahuah**: "**Yahuah** says: 'Stand in the court of **Yahuah**'s house, and speak to all the cities of Judah, which come to worship in **Yahuah**'s house, all the words that I command you to speak to them. Don't omit a word. It may be they will listen, and every man turn from his evil way; that I may relent from the evil which I intend to do to them because of the evil of their doings.' You shall tell them, "**Yahuah** says: 'If you will not listen to me, to walk in my law, which I have set before you, to listen to the words of my servants the prophets, whom I send to you, even rising up early and sending them, but you have not listened; then I will make this house like Shiloh, and will make this city a curse to all the nations of the earth.' " "

The priests and the prophets and all the people heard Jeremiah speaking these words in **Yahuah**'s house. When Jeremiah had finished speaking all that **Yahuah** had commanded him to speak to all the people, the priests and the prophets and all the people seized him, saying, "You shall surely die! Why have you prophesied in **Yahuah**'s name, saying, "This house will be like Shiloh, and this city will be desolate, without inhabitant?" " All the people were crowded around Jeremiah in **Yahuah**'s house.

When the princes of Judah heard these things, they came up from the king's house to **Yahuah**'s house; and they sat in the entry of the new gate of **Yahuah**'s house. Then the priests and the prophets spoke to the princes and to all the people, saying, "This man is worthy of death; for he has prophesied against this city, as you have heard with your ears."

Then Jeremiah spoke to all the princes and to all the people, saying, "**Yahuah** sent me to prophesy against this house and against this city all the words that you have heard. Now therefore amend your ways and your doings, and obey **Yahuah** your **Elohim**'s voice; then **Yahuah** will relent from the evil that he has pronounced against you. But as for me, behold, I am in your hand. Do with me what is good and right in your eyes. Only know for certain that, if you put me to death, you will bring innocent blood on yourselves, on this city, and on its inhabitants; for in truth **Yahuah** has sent me to you to speak all these words in your ears."

Then the princes and all the people said to the priests and to the prophets: "This man is not worthy of death; for he has spoken to us in the name of **Yahuah** our **Elohim**."

Then certain of the elders of the land rose up, and spoke to all the assembly of the people, saying, "Micah the Morashtite prophesied in the days of Hezekiah king of Judah; and he spoke to all the people of Judah, saying, '**Yahuah** of Armies says:

There was also a man who prophesied in **Yahuah**'s name, Uriah the son of Shemaiah of Kiriath Jearim; and he prophesied against this city and against this land according to all the words of Jeremiah. When Jehoiakim the king, with all his mighty men and all the princes heard his words, the king sought to put him to death; but when Uriah heard it, he was afraid, and fled, and went into Egypt. Then Jehoiakim the king sent men into Egypt, Elnathan the son of Achbor, and certain men with him, into Egypt; and they fetched Uriah out of Egypt, and brought him to Jehoiakim the king, who killed him with the sword, and cast his dead body into the graves of the common people.

But the hand of Ahikam the son of Shaphan was with Jeremiah, so that they didn't give him into the hand of the people to put him to death.

In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came to Jeremiah from **Yahuah**, saying, **Yahuah** says to me: "Make bonds and bars, and put them on your neck. Then send them to the king of Edom, to the king of Moab, to the king of the children of Ammon, to the king of Tyre, and to the king of Sidon, by the hand of the messengers who come to Jerusalem to Zedekiah king of Judah. Give them a command to their masters, saying, '**Yahuah** of Armies, the **Elohim** of Israel says, "You shall tell your masters: 'I have made the earth, the men, and the animals that are on the surface of the earth by my great power and by my outstretched arm. I give it to whom it seems right to me. Now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant. I have also given the animals of the field to him to serve him. All the nations will serve him, his son, and his son's son, until the time of his own land comes. Then many nations and great kings will make him their bondservant.

" ' " 'It will happen that I will punish the nation and the kingdom which will not serve the same Nebuchadnezzar king of Babylon, and that will not put their neck under the yoke of the king of Babylon,' says **Yahuah**, 'with the sword, with famine, and with pestilence, until I have consumed them by his hand. But as for you, don't listen to your prophets, to your diviners, to your dreams, to your soothsayers, or to your sorcerers, who speak to you, saying, "You shall not serve the king of Babylon;" for they prophesy a lie to you, to remove you far from your land, so that I would drive you out, and you would perish. But the nation that brings their neck under the yoke of the king of Babylon and serves him, that nation I will let remain in their own land,' says **Yahuah**; 'and they will till it and dwell in it.' " ' "

I spoke to Zedekiah king of Judah according to all these words, saying, "Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. Why will you die, you and your people, by the sword, by the famine, and by the pestilence, as **Yahuah** has spoken concerning the nation that will not serve the king of Babylon? Don't listen to the words of the prophets who speak to you, saying, 'You shall not serve the king of Babylon;' for they prophesy a lie to you. For I have not sent them," says **Yahuah**, "but they prophesy falsely in my name; that I may drive you out, and that you may perish, you, and the prophets who prophesy to you."

Also I spoke to the priests and to all this people, saying, **Yahuah** says, "Don't listen to the words of your prophets who prophesy to you, saying, 'Behold, the vessels of **Yahuah**'s house will now shortly

be brought again from Babylon;' for they prophesy a lie to you. Don't listen to them. Serve the king of Babylon, and live. Why should this city become a desolation? But if they are prophets, and if **Yahuah**'s word is with them, let them now make intercession to **Yahuah** of Armies, that the vessels which are left in **Yahuah**'s house, in the house of the king of Judah, and at Jerusalem, don't go to Babylon. For **Yahuah** of Armies says concerning the pillars, concerning the sea, concerning the bases, and concerning the rest of the vessels that are left in this city, which Nebuchadnezzar king of Babylon didn't take when he carried away captive Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; yes, **Yahuah** of Armies, the **Elohim** of Israel, says concerning the vessels that are left in **Yahuah**'s house, and in the house of the king of Judah, and at Jerusalem: 'They will be carried to Babylon, and there they will be, until the day that I visit them,' says **Yahuah**; 'then I will bring them up, and restore them to this place.' "

That same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, Hananiah the son of Azzur, the prophet, who was of Gibeon, spoke to me in **Yahuah**'s house, in the presence of the priests and of all the people, saying, "**Yahuah** of Armies, the **Elohim** of Israel, says, 'I have broken the yoke of the king of Babylon. Within two full years I will bring again into this place all the vessels of **Yahuah**'s house, that Nebuchadnezzar king of Babylon took away from this place, and carried to Babylon. I will bring again to this place Jeconiah the son of Jehoiakim, king of Judah, with all the captives of Judah, who went to Babylon,' says **Yahuah**; 'for I will break the yoke of the king of Babylon.' "

Then the prophet Jeremiah said to the prophet Hananiah in the presence of the priests, and in the presence of all the people who stood in **Yahuah**'s house, even the prophet Jeremiah said, "Amen! May **Yahuah** do so. May **Yahuah** perform your words which you have prophesied, to bring again the vessels of **Yahuah**'s house, and all those who are captives, from Babylon to this place. Nevertheless listen now to this word that I speak in your ears, and in the ears of all the people: The prophets who have been before me and before you of old prophesied against many countries, and against great kingdoms, of war, of evil, and of pestilence. The prophet who prophesies of peace, when the word of the prophet happens, then the prophet will be known, that **Yahuah** has truly sent him."

Then Hananiah the prophet took the bar from off the prophet Jeremiah's neck, and broke it. Hananiah spoke in the presence of all the people, saying, "**Yahuah** says: 'Even so I will break the yoke of Nebuchadnezzar king of Babylon from off the neck of all the nations within two full years.' " Then the prophet Jeremiah went his way.

Then **Yahuah**'s word came to Jeremiah, after Hananiah the prophet had broken the bar from off the neck of the prophet Jeremiah, saying, "Go, and tell Hananiah, saying, '**Yahuah** says, "You have broken the bars of wood, but you have made in their place bars of iron." For **Yahuah** of Armies, the **Elohim** of Israel says, "I have put a yoke of iron on the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they will serve him. I have also given him the animals of the field." ' "

Then the prophet Jeremiah said to Hananiah the prophet, "Listen, Hananiah! **Yahuah** has not sent you, but you make this people trust in a lie. Therefore **Yahuah** says, 'Behold, I will send you away from off the surface of the earth. This year you will die, because you have spoken rebellion against **Yahuah**.' "

So Hananiah the prophet died the same year in the seventh month.

Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem to the

residue of the elders of the captivity, and to the priests, to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon, (after Jeconiah the king, the queen mother, the eunuchs, the princes of Judah and Jerusalem, the craftsmen, and the smiths, had departed from Jerusalem), by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent to Babylon to Nebuchadnezzar king of Babylon). It said:

Yahuah of Armies, the **Elohim** of Israel, says to all the captives whom I have caused to be carried away captive from Jerusalem to Babylon: "Build houses and dwell in them. Plant gardens and eat their fruit. Take wives and father sons and daughters. Take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters. Multiply there, and don't be diminished. Seek the peace of the city where I have caused you to be carried away captive, and pray to **Yahuah** for it; for in its peace you will have peace." For **Yahuah** of Armies, the **Elohim** of Israel says: "Don't let your prophets who are among you and your diviners deceive you. Don't listen to your dreams which you cause to be dreamed. For they prophesy falsely to you in my name. I have not sent them," says **Yahuah**. For **Yahuah** says, "After seventy years are accomplished for Babylon, I will visit you and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you," says **Yahuah**, "thoughts of peace, and not of evil, to give you hope and a future. You shall call on me, and you shall go and pray to me, and I will listen to you. You shall seek me, and find me, when you search for me with all your heart. I will be found by you," says **Yahuah**, "and I will turn again your captivity, and I will gather you from all the nations, and from all the places where I have driven you, says **Yahuah**. I will bring you again to the place from where I caused you to be carried away captive."

Because you have said, "**Yahuah** has raised us up prophets in Babylon;" **Yahuah** says concerning the king who sits on David's throne, and concerning all the people who dwell in this city, your brothers who haven't gone with you into captivity; **Yahuah** of Armies says: "Behold, I will send on them the sword, the famine, and the pestilence, and will make them like rotten figs that can't be eaten, they are so bad. I will pursue after them with the sword, with the famine, and with the pestilence, and will deliver them to be tossed back and forth among all the kingdoms of the earth, to be an object of horror, an astonishment, a hissing, and a reproach among all the nations where I have driven them, because they have not listened to my words," says **Yahuah**, "with which I sent to them my servants the prophets, rising up early and sending them; but you would not hear," says **Yahuah**.

Hear therefore **Yahuah's** word, all you captives, whom I have sent away from Jerusalem to Babylon. **Yahuah** of Armies, the **Elohim** of Israel, says concerning Ahab the son of Kolaiah, and concerning Zedekiah the son of Maaseiah, who prophesy a lie to you in my name: "Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon; and he will kill them before your eyes. A curse will be taken up about them by all the captives of Judah who are in Babylon, saying, '**Yahuah** make you like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;' because they have done foolish things in Israel, and have committed adultery with their neighbors' wives, and have spoken words in my name falsely, which I didn't command them. I am he who knows, and am witness," says **Yahuah**.

Concerning Shemaiah the Nehelamite you shall speak, saying, "**Yahuah** of Armies, the **Elohim** of Israel, says, 'Because you have sent letters in your own name to all the people who are at Jerusalem, and to Zephaniah the son of Maaseiah, the priest, and to all the priests, saying, "**Yahuah** has made you priest in the place of Jehoiada the priest, that there may be officers in **Yahuah's** house, for every man who is crazy, and makes himself a prophet, that you should put him in the stocks and in

shackles. Now therefore, why have you not rebuked Jeremiah of Anathoth, who makes himself a prophet to you, because he has sent to us in Babylon, saying, The captivity is long. Build houses, and dwell in them. Plant gardens, and eat their fruit?" ' ' "

Zephaniah the priest read this letter in the hearing of Jeremiah the prophet. Then **Yahuah**'s word came to Jeremiah, saying, "Send to all of the captives, saying, '**Yahuah** says concerning Shemaiah the Nehelamite: "Because Shemaiah has prophesied to you, and I didn't send him, and he has caused you to trust in a lie;" therefore **Yahuah** says, "Behold, I will punish Shemaiah the Nehelamite and his offspring. He will not have a man to dwell among this people. He won't see the good that I will do to my people," says **Yahuah**, "because he has spoken rebellion against **Yahuah**." ' ' "

The word that came to Jeremiah from **Yahuah**, saying, "**Yahuah**, the **Elohim** of Israel, says, 'Write all the words that I have spoken to you in a book. For, behold, the days come,' says **Yahuah**, 'that I will reverse the captivity of my people Israel and Judah,' says **Yahuah**. 'I will cause them to return to the land that I gave to their fathers, and they will possess it.' "

These are the words that **Yahuah** spoke concerning Israel and concerning Judah. For **Yahuah** says:

For **Yahuah** says,

Yahuah says:

"At that time," says **Yahuah**, "I will be the **Elohim** of all the families of Israel, and they will be my people."

Yahuah says, "The people who survive the sword found favor in the wilderness; even Israel, when I went to cause him to rest."

Yahuah appeared of old to me, saying,

For **Yahuah** says,

Yahuah says:

Yahuah says:

Yahuah of Armies, the **Elohim** of Israel, says: "Yet again they will use this speech in the land of Judah and in its cities, when I reverse their captivity: '**Yahuah** bless you, habitation of righteousness, mountain of holiness.' Judah and all its cities will dwell therein together, the farmers, and those who go about with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul."

On this I awakened, and saw; and my sleep was sweet to me.

"Behold, the days come," says **Yahuah**, "that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of animal. It will happen that, like as I have watched over them to pluck up and to break down and to overthrow and to destroy and to afflict, so I will watch over them to build and to plant," says **Yahuah**. "In those days they will say no more,

"Behold, the days come," says **Yahuah**, "that the city will be built to **Yahuah** from the tower of Hananel to the gate of the corner. The measuring line will go out further straight onward to the hill Gareb, and will turn toward Goah. The whole valley of the dead bodies and of the ashes, and all the fields to the brook Kidron, to the corner of the horse gate toward the east, will be holy to **Yahuah**. It will not be plucked up or thrown down any more forever." The word that came to Jeremiah from

Yahuah in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar. Now at that time the king of Babylon's army was besieging Jerusalem. Jeremiah the prophet was shut up in the court of the guard, which was in the king of Judah's house.

For Zedekiah king of Judah had shut him up, saying, "Why do you prophesy, and say, '**Yahuah** says, "Behold, I will give this city into the hand of the king of Babylon, and he will take it; and Zedekiah king of Judah won't escape out of the hand of the Chaldeans, but will surely be delivered into the hand of the king of Babylon, and will speak with him mouth to mouth, and his eyes will see his eyes; and he will bring Zedekiah to Babylon, and he will be there until I visit him," says **Yahuah**: "though you fight with the Chaldeans, you will not prosper?" ' "

Jeremiah said, "**Yahuah**'s word came to me, saying, 'Behold, Hanamel the son of Shallum your uncle will come to you, saying, "Buy my field that is in Anathoth; for the right of redemption is yours to buy it." ' "

"So Hanamel my uncle's son came to me in the court of the guard according to **Yahuah**'s word, and said to me, 'Please buy my field that is in Anathoth, which is in the land of Benjamin; for the right of inheritance is yours, and the redemption is yours. Buy it for yourself.'

"Then I knew that this was **Yahuah**'s word. I bought the field that was in Anathoth of Hanamel my uncle's son, and weighed him the money, even seventeen shekels of silver. I signed the deed, sealed it, called witnesses, and weighed the money in the balances to him. So I took the deed of the purchase, both that which was sealed, containing the terms and conditions, and that which was open; and I delivered the deed of the purchase to Baruch the son of Neriah, the son of Mahseiah, in the presence of Hanamel my uncle's son, and in the presence of the witnesses who signed the deed of the purchase, before all the Jews who sat in the court of the guard.

"I commanded Baruch before them, saying, **Yahuah** of Armies, the **Elohim** of Israel says: 'Take these deeds, this deed of the purchase which is sealed, and this deed which is open, and put them in an earthen vessel, that they may last many days.' For **Yahuah** of Armies, the **Elohim** of Israel says: 'Houses and fields and vineyards will yet again be bought in this land.'

Now after I had delivered the deed of the purchase to Baruch the son of Neriah, I prayed to **Yahuah**, saying,

"Behold, siege ramps have come to the city to take it. The city is given into the hand of the Chaldeans who fight against it, because of the sword, of the famine, and of the pestilence. What you have spoken has happened. Behold, you see it. You have said to me, **Yahuah**, 'Buy the field for money, and call witnesses;' whereas the city is given into the hand of the Chaldeans."

Then **Yahuah**'s word came to Jeremiah, saying, "Behold, I am **Yahuah**, the **Elohim** of all flesh. Is there anything too hard for me? Therefore **Yahuah** says: Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadnezzar king of Babylon, and he will take it. The Chaldeans, who fight against this city, will come and set this city on fire, and burn it with the houses on whose roofs they have offered incense to Baal, and poured out drink offerings to other gods, to provoke me to anger.

"For the children of Israel and the children of Judah have done only that which was evil in my sight from their youth; for the children of Israel have only provoked me to anger with the work of their hands, says **Yahuah**. For this city has been to me a provocation of my anger and of my wrath from the day that they built it even to this day, so that I should remove it from before my face, because of

all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger: they, their kings, their princes, their priests, their prophets, the men of Judah, and the inhabitants of Jerusalem. They have turned their backs to me, and not their faces. Although I taught them, rising up early and teaching them, yet they have not listened to receive instruction. But they set their abominations in the house which is called by my name, to defile it. They built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through fire to Molech, which I didn't command them. It didn't even come into my mind, that they should do this abomination, to cause Judah to sin."

Now therefore **Yahuah**, the **Elohim** of Israel, says concerning this city, about which you say, "It is given into the hand of the king of Babylon by the sword, by the famine, and by the pestilence:" "Behold, I will gather them out of all the countries where I have driven them in my anger, and in my wrath, and in great indignation; and I will bring them again to this place. I will cause them to dwell safely. Then they will be my people, and I will be their **Elohim**. I will give them one heart and one way, that they may fear me forever, for their good, and the good of their children after them. I will make an everlasting covenant with them, that I will not turn away from following them, to do them good. I will put my fear in their hearts, that they may not depart from me. Yes, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul."

For **Yahuah** says: "Just as I have brought all this great evil on this people, so I will bring on them all the good that I have promised them. Fields will be bought in this land, about which you say, 'It is desolate, without man or animal. It is given into the hand of the Chaldeans.' Men will buy fields for money, sign the deeds, seal them, and call witnesses, in the land of Benjamin, and in the places around Jerusalem, in the cities of Judah, in the cities of the hill country, in the cities of the lowland, and in the cities of the South; for I will cause their captivity to be reversed," says **Yahuah**. Moreover **Yahuah's** word came to Jeremiah the second time, while he was still locked up in the court of the guard, saying, "**Yahuah** who does it, **Yahuah** who forms it to establish it--**Yahuah** is his name, says: 'Call to me, and I will answer you, and will show you great and difficult things, which you don't know.' For **Yahuah**, the **Elohim** of Israel, says concerning the houses of this city and concerning the houses of the kings of Judah, which are broken down to make a defense against the mounds and against the sword; while men come to fight with the Chaldeans, and to fill them with the dead bodies of men, whom I have killed in my anger and in my wrath, and for all whose wickedness I have hidden my face from this city: 'Behold, I will bring it health and cure, and I will cure them; and I will reveal to them abundance of peace and truth. I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. I will cleanse them from all their iniquity by which they have sinned against me. I will pardon all their iniquities by which they have sinned against me and by which they have transgressed against me. This city will be to me for a name of joy, for praise, and for glory, before all the nations of the earth, which will hear all the good that I do to them, and will fear and tremble for all the good and for all the peace that I provide to it.' "

Yahuah says: "Yet again there will be heard in this place, about which you say, 'It is waste, without man and without animal, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man and without inhabitant and without animal,' the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say, 'Give thanks to **Yahuah** of Armies, for **Yahuah** is good, for his loving kindness endures forever;' who bring thanksgiving into **Yahuah's** house. For I will cause the captivity of the land to be reversed as at the first," says **Yahuah**.

Yahuah of Armies says: "Yet again there will be in this place, which is waste, without man and without animal, and in all its cities, a habitation of shepherds causing their flocks to lie down. In the cities of the hill country, in the cities of the lowland, in the cities of the South, in the land of Benjamin, in the places around Jerusalem, and in the cities of Judah, the flocks will again pass under the hands of him who counts them," says **Yahuah**.

"Behold, the days come," says **Yahuah**, "that I will perform that good word which I have spoken concerning the house of Israel and concerning the house of Judah.

For **Yahuah** says: "David will never lack a man to sit on the throne of the house of Israel. The Levitical priests won't lack a man before me to offer burnt offerings, to burn meal offerings, and to do sacrifice continually."

Yahuah's word came to Jeremiah, saying, "**Yahuah** says: 'If you can break my covenant of the day and my covenant of the night, so that there will not be day and night in their time; then may my covenant also be broken with David my servant, that he won't have a son to reign on his throne; and with the Levites the priests, my ministers. As the army of the sky can't be counted, and the sand of the sea can't be measured; so I will multiply the offspring of David my servant and the Levites who minister to me.' "

Yahuah's word came to Jeremiah, saying, "Don't consider what this people has spoken, saying, 'Has **Yahuah** cast off the two families which he chose?' Thus they despise my people, that they should be no more a nation before them." **Yahuah** says: "If my covenant of day and night fails, if I have not appointed the ordinances of heaven and earth; then I will also cast away the offspring of Jacob, and of David my servant, so that I will not take of his offspring to be rulers over the offspring of Abraham, Isaac, and Jacob: for I will cause their captivity to be reversed and will have mercy on them."

The word which came to Jeremiah from **Yahuah**, when Nebuchadnezzar king of Babylon, with all his army, all the kingdoms of the earth that were under his dominion, and all the peoples, were fighting against Jerusalem and against all its cities, saying: "**Yahuah**, the **Elohim** of Israel, says, 'Go, and speak to Zedekiah king of Judah, and tell him, **Yahuah** says, "Behold, I will give this city into the hand of the king of Babylon and he will burn it with fire. You won't escape out of his hand, but will surely be taken and delivered into his hand. Your eyes will see the eyes of the king of Babylon, and he will speak with you mouth to mouth. You will go to Babylon." '

"Yet hear **Yahuah's** word, O Zedekiah king of Judah: **Yahuah** says concerning you, 'You won't die by the sword. You will die in peace; and with the burnings of your fathers, the former kings who were before you, so they will make a burning for you. They will lament you, saying, "Ah Master!" for I have spoken the word,' says **Yahuah**."

Then Jeremiah the prophet spoke all these words to Zedekiah king of Judah in Jerusalem, when the king of Babylon's army was fighting against Jerusalem, and against all the cities of Judah that were left, against Lachish and against Azekah; for these alone remained of the cities of Judah as fortified cities.

The word came to Jeremiah from **Yahuah**, after king Zedekiah had made a covenant with all the people who were at Jerusalem, to proclaim liberty to them; that every man should let his male servant, and every man his female servant, who is a Hebrew or a Hebrewess, go free; that no one should make bondservants of them, of a Jew his brother. All the princes and all the people obeyed

who had entered into the covenant, that everyone should let his male servant, and everyone his female servant go free, that no one should make bondservants of them any more. They obeyed and let them go; but afterwards they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

Therefore **Yahuah**'s word came to Jeremiah from **Yahuah**, saying, "**Yahuah**, the **Elohim** of Israel, says: 'I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of bondage, saying, At the end of seven years, every man of you shall release his brother who is a Hebrew, who has been sold to you, and has served you six years. You shall let him go free from you; but your fathers didn't listen to me, and didn't incline their ear. You had now turned, and had done that which is right in my eyes, in every man proclaiming liberty to his neighbor. You had made a covenant before me in the house which is called by my name; but you turned and profaned my name, and every man caused his servant, and every man his handmaid, whom you had let go free at their pleasure, to return. You brought them into subjection, to be to you for servants and for handmaids.' "

Therefore **Yahuah** says: "You have not listened to me, to proclaim liberty, every man to his brother, and every man to his neighbor. Behold, I proclaim to you a liberty," says **Yahuah**, "to the sword, to the pestilence, and to the famine. I will make you be tossed back and forth among all the kingdoms of the earth. I will give the men who have transgressed my covenant, who have not performed the words of the covenant which they made before me, when they cut the calf in two and passed between its parts: the princes of Judah, the princes of Jerusalem, the eunuchs, the priests, and all the people of the land, who passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of those who seek their life. Their dead bodies will be food for the birds of the sky and for the animals of the earth.

"I will give Zedekiah king of Judah and his princes into the hands of their enemies, into the hands of those who seek their life and into the hands of the king of Babylon's army, who has gone away from you. Behold, I will command," says **Yahuah**, "and cause them to return to this city. They will fight against it, take it, and burn it with fire. I will make the cities of Judah a desolation, without inhabitant."

The word which came to Jeremiah from **Yahuah** in the days of Jehoiakim the son of Josiah, king of Judah, saying, "Go to the house of the Rechabites, and speak to them, and bring them into **Yahuah**'s house, into one of the rooms, and give them wine to drink."

Then I took Jaazaniah the son of Jeremiah, the son of Habazziniah, with his brothers, all his sons, and the whole house of the Rechabites; and I brought them into **Yahuah**'s house, into the room of the sons of Hanan the son of Igdaiah, the man of **Elohim**, which was by the room of the princes, which was above the room of Maaseiah the son of Shallum, the keeper of the threshold. I set before the sons of the house of the Rechabites bowls full of wine, and cups; and I said to them, "Drink wine!"

But they said, "We will drink no wine; for Jonadab the son of Rechab, our father, commanded us, saying, 'You shall drink no wine, neither you, nor your sons, forever. You shall not build a house, sow seed, plant a vineyard, or have any; but all your days you shall dwell in tents, that you may live many days in the land in which you live as nomads.' We have obeyed the voice of Jonadab the son of Rechab, our father, in all that he commanded us, to drink no wine all our days, we, our wives, our sons, or our daughters; and not to build houses for ourselves to dwell in. We have no vineyard, field, or seed; but we have lived in tents, and have obeyed, and done according to all that Jonadab our

father commanded us. But when Nebuchadnezzar king of Babylon came up into the land, we said, 'Come! Let's go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians; so we will dwell at Jerusalem.' "

Then **Yahuah**'s word came to Jeremiah, saying, "**Yahuah** of Armies, the **Elohim** of Israel, says: 'Go and tell the men of Judah and the inhabitants of Jerusalem, "Will you not receive instruction to listen to my words?" says **Yahuah**. "The words of Jonadab the son of Rechab that he commanded his sons, not to drink wine, are performed; and to this day they drink none, for they obey their father's commandment; but I have spoken to you, rising up early and speaking, and you have not listened to me. I have sent also to you all my servants the prophets, rising up early and sending them, saying, 'Every one of you must return now from his evil way, amend your doings, and don't go after other gods to serve them, then you will dwell in the land which I have given to you and to your fathers:' but you have not inclined your ear, nor listened to me. The sons of Jonadab the son of Rechab have performed the commandment of their father which he commanded them, but this people has not listened to me." ' "

"Therefore **Yahuah**, the **Elohim** of Armies, the **Elohim** of Israel, says: 'Behold, I will bring on Judah and on all the inhabitants of Jerusalem all the evil that I have pronounced against them; because I have spoken to them, but they have not heard; and I have called to them, but they have not answered.' "

Jeremiah said to the house of the Rechabites, "**Yahuah** of Armies, the **Elohim** of Israel, says: 'Because you have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according to all that he commanded you;' therefore **Yahuah** of Armies, the **Elohim** of Israel, says: 'Jonadab the son of Rechab will not lack a man to stand before me forever.' "

In the fourth year of Jehoiakim the son of Josiah, king of Judah, this word came to Jeremiah from **Yahuah**, saying, "Take a scroll of a book, and write in it all the words that I have spoken to you against Israel, and against Judah, and against all the nations, from the day I spoke to you, from the days of Josiah, even to this day. It may be that the house of Judah will hear all the evil which I intend to do to them; that they may each return from his evil way; that I may forgive their iniquity and their sin."

Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all **Yahuah**'s words, which he had spoken to him, on a scroll of a book. Jeremiah commanded Baruch, saying, "I am restricted. I can't go into **Yahuah**'s house. Therefore you go, and read from the scroll which you have written from my mouth, **Yahuah**'s words, in the ears of the people in **Yahuah**'s house on the fast day. Also you shall read them in the ears of all Judah who come out of their cities. It may be they will present their supplication before **Yahuah**, and will each return from his evil way; for **Yahuah** has pronounced great anger and wrath against this people."

Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book **Yahuah**'s words in **Yahuah**'s house. Now in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, all the people in Jerusalem, and all the people who came from the cities of Judah to Jerusalem, proclaimed a fast before **Yahuah**. Then Baruch read the words of Jeremiah from the book in **Yahuah**'s house, in the room of Gemariah the son of Shaphan, the scribe, in the upper court, at the entry of the new gate of **Yahuah**'s house, in the ears of all the people.

When Micaiah the son of Gemariah, the son of Shaphan, had heard out of the book all **Yahuah**'s words, he went down into the king's house, into the scribe's room: and behold, all the princes were

sitting there, Elishama the scribe, Delaiah the son of Shemaiah, Elnathan the son of Achbor, Gemariah the son of Shaphan, Zedekiah the son of Hananiah, and all the princes. Then Micaiah declared to them all the words that he had heard, when Baruch read the book in the ears of the people. Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch, saying, "Take in your hand the scroll in which you have read in the ears of the people, and come."

So Baruch the son of Neriah took the scroll in his hand, and came to them. They said to him, "Sit down now, and read it in our hearing."

So Baruch read it in their hearing.

Now when they had heard all the words, they turned in fear one toward another, and said to Baruch, "We will surely tell the king of all these words." They asked Baruch, saying, "Tell us now, how did you write all these words at his mouth?"

Then Baruch answered them, "He dictated all these words to me with his mouth, and I wrote them with ink in the book."

Then the princes said to Baruch, "You and Jeremiah go hide. Don't let anyone know where you are."

They went in to the king into the court; but they had laid up the scroll in the room of Elishama the scribe. Then they told all the words in the hearing of the king. So the king sent Jehudi to get the scroll; and he took it out of the room of Elishama the scribe. Jehudi read it in the hearing of the king, and in the hearing of all the princes who stood beside the king. Now the king was sitting in the winter house in the ninth month; and there was a fire in the brazier burning before him. When Jehudi had read three or four leaves, the king cut it with the penknife, and cast it into the fire that was in the brazier, until all the scroll was consumed in the fire that was in the brazier. The king and his servants who heard all these words were not afraid, and didn't tear their garments. Moreover Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the scroll; but he would not listen to them. The king commanded Jerahmeel the king's son, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to arrest Baruch the scribe and Jeremiah the prophet; but **Yahuah** hid them.

Then **Yahuah**'s word came to Jeremiah, after the king had burned the scroll, and the words which Baruch wrote at the mouth of Jeremiah, saying, "Take again another scroll, and write in it all the former words that were in the first scroll, which Jehoiakim the king of Judah has burned. Concerning Jehoiakim king of Judah you shall say, '**Yahuah** says: "You have burned this scroll, saying, "Why have you written therein, saying, 'The king of Babylon will certainly come and destroy this land, and will cause to cease from there man and animal?' " ' Therefore **Yahuah** says concerning Jehoiakim king of Judah: "He will have no one to sit on David's throne. His dead body will be cast out in the day to the heat, and in the night to the frost. I will punish him, his offspring, and his servants for their iniquity. I will bring on them, on the inhabitants of Jerusalem, and on the men of Judah, all the evil that I have pronounced against them, but they didn't listen." ' "

Then took Jeremiah another scroll, and gave it to Baruch the scribe, the son of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and many similar words were added to them.

Zedekiah the son of Josiah reigned as king, instead of Coniah the son of Jehoiakim, whom

Nebuchadnezzar king of Babylon made king in the land of Judah. But neither he, nor his servants, nor the people of the land, listened to **Yahuah**'s words, which he spoke by the prophet Jeremiah.

Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah, the priest, to the prophet Jeremiah, saying, "Pray now to **Yahuah** our **Elohim** for us."

Now Jeremiah came in and went out among the people; for they had not put him into prison. Pharaoh's army had come out of Egypt; and when the Chaldeans who were besieging Jerusalem heard news of them, they broke up from Jerusalem.

Then **Yahuah**'s word came to the prophet Jeremiah, saying, "**Yahuah**, the **Elohim** of Israel, says, 'You shall tell the king of Judah, who sent you to me to inquire of me: "Behold, Pharaoh's army, which has come out to help you, will return to Egypt into their own land. The Chaldeans will come again, and fight against this city. They will take it and burn it with fire." '

"**Yahuah** says, 'Don't deceive yourselves, saying, "The Chaldeans will surely depart from us;" for they will not depart. For though you had struck the whole army of the Chaldeans who fight against you, and only wounded men remained among them, they would each rise up in his tent and burn this city with fire.' "

When the army of the Chaldeans had broken up from Jerusalem for fear of Pharaoh's army, then Jeremiah went out of Jerusalem to go into the land of Benjamin, to receive his portion there, in the middle of the people. When he was in Benjamin's gate, a captain of the guard was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he seized Jeremiah the prophet, saying, "You are defecting to the Chaldeans!"

Then Jeremiah said, "That is false! I am not defecting to the Chaldeans."

But he didn't listen to him; so Irijah seized Jeremiah, and brought him to the princes. The princes were angry with Jeremiah, and struck him, and put him in prison in the house of Jonathan the scribe; for they had made that the prison.

When Jeremiah had come into the dungeon house, and into the cells, and Jeremiah had remained there many days, then Zedekiah the king sent, and had him brought out. The king asked him secretly in his house, "Is there any word from **Yahuah**?"

Jeremiah said, "There is." He also said, "You will be delivered into the hand of the king of Babylon."

Moreover Jeremiah said to king Zedekiah, "How have I sinned against you, against your servants, or against this people, that you have put me in prison? Now where are your prophets who prophesied to you, saying, 'The king of Babylon will not come against you, nor against this land?' Now please hear, my master the king: please let my supplication be presented before you, that you not cause me to return to the house of Jonathan the scribe, lest I die there."

Then Zedekiah the king commanded, and they committed Jeremiah into the court of the guard. They gave him daily a loaf of bread out of the bakers' street, until all the bread in the city was gone. Thus Jeremiah remained in the court of the guard.

Shephatiah the son of Mattan, and Gedaliah the son of Pashhur, and Jucal the son of Shelemiah, and Pashhur the son of Malchijah, heard the words that Jeremiah spoke to all the people, saying, "**Yahuah** says, 'He who remains in this city will die by the sword, by the famine, and by the

pestilence; but he who goes out to the Chaldeans will live, and he will escape with his life, and he will live.' **Yahuah** says, 'This city will surely be given into the hand of the army of the king of Babylon, and he will take it.' "

Then the princes said to the king, "Please let this man be put to death; because he weakens the hands of the men of war who remain in this city, and the hands of all the people, in speaking such words to them: for this man doesn't seek the welfare of this people, but harm."

Zedekiah the king said, "Behold, he is in your hand; for the king can't do anything to oppose you."

Then they took Jeremiah and threw him into the dungeon of Malchijah the king's son, that was in the court of the guard. They let down Jeremiah with cords. In the dungeon there was no water, but mire; and Jeremiah sank in the mire.

Now when Ebedmelech the Ethiopian, a eunuch, who was in the king's house, heard that they had put Jeremiah in the dungeon (the king was then sitting in Benjamin's gate), Ebedmelech went out of the king's house, and spoke to the king, saying, "my master the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon. He is likely to die in the place where he is, because of the famine; for there is no more bread in the city."

Then the king commanded Ebedmelech the Ethiopian, saying, "Take from here thirty men with you, and take up Jeremiah the prophet out of the dungeon, before he dies."

So Ebedmelech took the men with him, and went into the house of the king under the treasury, and took from there rags and worn-out garments, and let them down by cords into the dungeon to Jeremiah. Ebedmelech the Ethiopian said to Jeremiah, "Now put these rags and worn-out garments under your armpits under the cords."

Jeremiah did so. So they drew up Jeremiah with the cords, and took him up out of the dungeon; and Jeremiah remained in the court of the guard.

Then Zedekiah the king sent and took Jeremiah the prophet to himself into the third entry that is in **Yahuah's** house. Then the king said to Jeremiah, "I will ask you something. Hide nothing from me."

Then Jeremiah said to Zedekiah, "If I declare it to you, will you not surely put me to death? If I give you counsel, you will not listen to me."

So Zedekiah the king swore secretly to Jeremiah, saying, "As **Yahuah** lives, who made us this soul, I will not put you to death, neither will I give you into the hand of these men who seek your life."

Then Jeremiah said to Zedekiah, "**Yahuah**, the **Elohim** of Armies, the **Elohim** of Israel, says: 'If you will go out to the king of Babylon's princes, then your soul will live, and this city will not be burned with fire. You will live, along with your house. But if you will not go out to the king of Babylon's princes, then this city will be given into the hand of the Chaldeans, and they will burn it with fire, and you won't escape out of their hand.' "

Zedekiah the king said to Jeremiah, "I am afraid of the Jews who have defected to the Chaldeans, lest they deliver me into their hand, and they mock me."

But Jeremiah said, "They won't deliver you. Obey, I beg you, **Yahuah's** voice, in that which I speak to you; so it will be well with you, and your soul will live. But if you refuse to go out, this is the word that **Yahuah** has shown me: 'Behold, all the women who are left in the king of Judah's house will be brought out to the king of Babylon's princes, and those women will say,

They will bring out all your wives and your children to the Chaldeans. You won't escape out of their hand, but will be taken by the hand of the king of Babylon. You will cause this city to be burned with fire.' "

Then Zedekiah said to Jeremiah, "Let no man know of these words, and you won't die. But if the princes hear that I have talked with you, and they come to you, and tell you, 'Declare to us now what you have said to the king; don't hide it from us, and we will not put you to death; also tell us what the king said to you;' then you shall tell them, 'I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.' "

Then all the princes came to Jeremiah, and asked him; and he told them according to all these words that the king had commanded. So they stopped speaking with him; for the matter was not perceived.

So Jeremiah stayed in the court of the guard until the day that Jerusalem was taken.

In the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon and all his army came against Jerusalem, and besieged it. In the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, a breach was made in the city. All the princes of the king of Babylon came in, and sat in the middle gate, Nergal Sharezer, Samgarnebo, Sarsechim, Rabsaris, Nergal Sharezer, Rabmag, with all the rest of the princes of the king of Babylon. When Zedekiah the king of Judah and all the men of war saw them, then they fled, and went out of the city by night, by the way of the king's garden, through the gate between the two walls; and he went out toward the Arabah.

But the army of the Chaldeans pursued them, and overtook Zedekiah in the plains of Jericho. When they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath; and he pronounced judgment on him. Then the king of Babylon killed Zedekiah's sons in Riblah before his eyes. The king of Babylon also killed all the nobles of Judah. Moreover he put out Zedekiah's eyes and bound him in fetters, to carry him to Babylon.

The Chaldeans burned the king's house, and the houses of the people, with fire, and broke down the walls of Jerusalem. Then Nebuzaradan the captain of the guard carried away captive into Babylon the residue of the people who remained in the city, the deserters also who fell away to him, and the residue of the people who remained. But Nebuzaradan the captain of the guard left of the poor of the people, who had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

Now Nebuchadnezzar king of Babylon commanded Nebuzaradan the captain of the guard concerning Jeremiah, saying, "Take him, and take care of him. Do him no harm; but do to him even as he tells you."

So Nebuzaradan the captain of the guard sent, with Nebushazban, Rabsaris, and Nergal Sharezer, Rabmag, and all the chief officers of the king of Babylon; they sent, and took Jeremiah out of the court of the guard, and committed him to Gedaliah the son of Ahikam, the son of Shaphan, that he should carry him home. So he lived among the people.

Now **Yahuah**'s word came to Jeremiah, while he was shut up in the court of the guard, saying, "Go, and speak to Ebedmelech the Ethiopian, saying, '**Yahuah** of Armies, the **Elohim** of Israel, says: "Behold, I will bring my words on this city for evil, and not for good; and they will be accomplished before you in that day. But I will deliver you in that day," says **Yahuah**; "and you will not be given into the hand of the men of whom you are afraid. For I will surely save you, and you won't fall by the

sword, but you will escape with your life; because you have put your trust in me," says **Yahuah**.' "

The word which came to Jeremiah from **Yahuah**, after Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all the captives of Jerusalem and Judah, who were carried away captive to Babylon. The captain of the guard took Jeremiah, and said to him, "**Yahuah** your **Elohim** pronounced this evil on this place; and **Yahuah** has brought it, and done according as he spoke. Because you have sinned against **Yahuah**, and have not obeyed his voice, therefore this thing has come on you. Now, behold, I release you today from the chains which are on your hand. If it seems good to you to come with me into Babylon, come, and I will take care of you; but if it seems bad to you to come with me into Babylon, don't. Behold, all the land is before you. Where it seems good and right to you to go, there go." Now while he had not yet gone back, "Go back then," he said, "to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon has made governor over the cities of Judah, and dwell with him among the people; or go wherever it seems right to you to go."

So the captain of the guard gave him food and a present, and let him go. Then Jeremiah went to Gedaliah the son of Ahikam to Mizpah, and lived with him among the people who were left in the land.

Now when all the captains of the forces who were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed to him men, women, children, and of the poorest of the land, of those who were not carried away captive to Babylon; then Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of the Maacathite, they and their men came to Gedaliah to Mizpah. Gedaliah the son of Ahikam the son of Shaphan swore to them and to their men, saying, "Don't be afraid to serve the Chaldeans. Dwell in the land, and serve the king of Babylon, and it will be well with you. As for me, behold, I will dwell at Mizpah, to stand before the Chaldeans who will come to us; but you, gather wine and summer fruits and oil, and put them in your vessels, and dwell in your cities that you have taken."

Likewise when all the Jews who were in Moab, and among the children of Ammon, and in Edom, and who were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan; then all the Jews returned out of all places where they were driven, and came to the land of Judah, to Gedaliah, to Mizpah, and gathered very much wine and summer fruits.

Moreover Johanan the son of Kareah, and all the captains of the forces who were in the fields, came to Gedaliah to Mizpah, and said to him, "Do you know that Baalis the king of the children of Ammon has sent Ishmael the son of Nethaniah to take your life?"

But Gedaliah the son of Ahikam didn't believe them.

Then Johanan the son of Kareah spoke to Gedaliah in Mizpah secretly, saying, "Please let me go, and I will kill Ishmael the son of Nethaniah, and no man will know it. Why should he take your life, that all the Jews who are gathered to you should be scattered, and the remnant of Judah perish?"

But Gedaliah the son of Ahikam said to Johanan the son of Kareah, "You shall not do this thing; for you speak falsely of Ishmael."

Now in the seventh month, Ishmael the son of Nethaniah, the son of Elishama, of the royal

offspring and one of the chief officers of the king, and ten men with him, came to Gedaliah the son of Ahikam to Mizpah; and there they ate bread together in Mizpah. Then Ishmael the son of Nethaniah arose, and the ten men who were with him, and struck Gedaliah the son of Ahikam the son of Shaphan with the sword and killed him, whom the king of Babylon had made governor over the land. Ishmael also killed all the Jews who were with him, with Gedaliah, at Mizpah, and the Chaldeans who were found there, the men of war.

The second day after he had killed Gedaliah, and no man knew it, men came from Shechem, from Shiloh, and from Samaria, even eighty men, having their beards shaved and their clothes torn, and having cut themselves, with meal offerings and frankincense in their hand, to bring them to **Yahuah's** house. Ishmael the son of Nethaniah went out from Mizpah to meet them, weeping all along as he went: and as he met them, he said to them, "Come to Gedaliah the son of Ahikam." It was so, when they came into the middle of the city, that Ishmael the son of Nethaniah killed them, and cast them into the middle of the pit, he, and the men who were with him. But ten men were found among those who said to Ishmael, "Don't kill us; for we have stores hidden in the field, of wheat, and of barley, and of oil, and of honey."

So he stopped, and didn't kill them among their brothers. Now the pit in which Ishmael cast all the dead bodies of the men whom he had killed, by the side of Gedaliah (this was that which Asa the king had made for fear of Baasha king of Israel), Ishmael the son of Nethaniah filled it with those who were killed.

Then Ishmael carried away captive all of the people who were left in Mizpah, even the king's daughters, and all the people who remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam. Ishmael the son of Nethaniah carried them away captive, and departed to go over to the children of Ammon.

But when Johanan the son of Kareah, and all the captains of the forces who were with him, heard of all the evil that Ishmael the son of Nethaniah had done, then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon. Now when all the people who were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces who were with him, then they were glad. So all the people who Ishmael had carried away captive from Mizpah turned about and came back, and went to Johanan the son of Kareah. But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the children of Ammon.

Then Johanan the son of Kareah and all the captains of the forces who were with him took all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after he had killed Gedaliah the son of Ahikam, the men of war, with the women, the children, and the eunuchs, whom he had brought back from Gibeon. They departed and lived in Geruth Chimham, which is by Bethlehem, to go to enter into Egypt because of the Chaldeans; for they were afraid of them, because Ishmael the son of Nethaniah had killed Gedaliah the son of Ahikam, whom the king of Babylon made governor over the land.

Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even to the greatest, came near, and said to Jeremiah the prophet, "Please let our supplication be presented before you, and pray for us to **Yahuah** your **Elohim**, even for all this remnant; for we are left but a few of many, as your eyes see us; that **Yahuah** your **Elohim** may show us the way in which we should walk, and the things that we should

do."

Then Jeremiah the prophet said to them, "I have heard you. Behold, I will pray to **Yahuah** your **Elohim** according to your words; and it will happen that whatever thing **Yahuah** answers you, I will declare it to you. I will keep nothing back from you."

Then they said to Jeremiah, "May **Yahuah** be a true and faithful witness among us, if we don't do according to all the word with which **Yahuah** your **Elohim** sends you to tell us. Whether it is good, or whether it is bad, we will obey the voice of **Yahuah** our **Elohim**, to whom we send you; that it may be well with us, when we obey the voice of **Yahuah** our **Elohim**."

After ten days, **Yahuah**'s word came to Jeremiah. Then he called Johanan the son of Kareah, and all the captains of the forces who were with him, and all the people from the least even to the greatest, and said to them, "**Yahuah**, the **Elohim** of Israel, to whom you sent me to present your supplication before him, says: 'If you will still live in this land, then I will build you, and not pull you down, and I will plant you, and not pluck you up; for I grieve over the distress that I have brought on you. Don't be afraid of the king of Babylon, of whom you are afraid. Don't be afraid of him,' says **Yahuah**: 'for I am with you to save you, and to deliver you from his hand. I will grant you mercy, that he may have mercy on you, and cause you to return to your own land.

" 'But if you say, "We will not dwell in this land;" so that you don't obey **Yahuah** your **Elohim**'s voice, saying, "No; but we will go into the land of Egypt, where we will see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:" ' now therefore hear **Yahuah**'s word, O remnant of Judah: **Yahuah** of Armies, the **Elohim** of Israel, says, 'If you indeed set your faces to enter into Egypt, and go to live there; then it will happen that the sword, which you fear, will overtake you there in the land of Egypt; and the famine, about which you are afraid, will follow close behind you there in Egypt; and you will die there. So will it be with all the men who set their faces to go into Egypt to live there. They will die by the sword, by the famine, and by the pestilence. None of them will remain or escape from the evil that I will bring on them.' For **Yahuah** of Armies, the **Elohim** of Israel, says: 'As my anger and my wrath has been poured out on the inhabitants of Jerusalem, so my wrath will be poured out on you, when you enter into Egypt; and you will be an object of horror, an astonishment, a curse, and a reproach; and you will see this place no more.'

"**Yahuah** has spoken concerning you, remnant of Judah, 'Don't go into Egypt!' Know certainly that I have testified to you today. For you have dealt deceitfully against your own souls; for you sent me to **Yahuah** your **Elohim**, saying, 'Pray for us to **Yahuah** our **Elohim**; and according to all that **Yahuah** our **Elohim** says, so declare to us, and we will do it.' I have declared it to you today; but you have not obeyed **Yahuah** your **Elohim**'s voice in anything for which he has sent me to you. Now therefore know certainly that you will die by the sword, by the famine, and by the pestilence in the place where you desire to go to live there."

When Jeremiah had finished speaking to all the people all the words of **Yahuah** their **Elohim**, with which **Yahuah** their **Elohim** had sent him to them, even all these words, then Azariah the son of Hoshaiah, Johanan the son of Kareah, and all the proud men spoke, saying to Jeremiah, "You speak falsely. **Yahuah** our **Elohim** has not sent you to say, 'You shall not go into Egypt to live there;' but Baruch the son of Neriah has turned you against us, to deliver us into the hand of the Chaldeans, that they may put us to death, and carry us away captive to Babylon."

So Johanan the son of Kareah, and all the captains of the forces, and all the people, didn't obey

Yahuah's voice, to dwell in the land of Judah. But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, who had returned from all the nations where they had been driven, to live in the land of Judah; the men, and the women, and the children, and the king's daughters, and every person who Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan; and Jeremiah the prophet, and Baruch the son of Neriah; and they came into the land of Egypt; for they didn't obey **Yahuah's** voice: and they came to Tahpanhes.

Then **Yahuah's** word came to Jeremiah in Tahpanhes, saying, "Take great stones in your hand, and hide them in mortar in the brick work, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and tell them, **Yahuah** of Armies, the **Elohim** of Israel, says: 'Behold, I will send and take Nebuchadnezzar the king of Babylon, my servant, and will set his throne on these stones that I have hidden; and he will spread his royal pavilion over them. He will come, and will strike the land of Egypt; such as are for death will be put to death, and such as are for captivity to captivity, and such as are for the sword to the sword. I will kindle a fire in the houses of the gods of Egypt. He will burn them, and carry them away captive. He will array himself with the land of Egypt, as a shepherd puts on his garment; and he will go out from there in peace. He will also break the pillars of Beth Shemesh, that is in the land of Egypt; and he will burn the houses of the gods of Egypt with fire.' "

The word that came to Jeremiah concerning all the Jews who lived in the land of Egypt, who lived at Migdol, and at Tahpanhes, and at Memphis, and in the country of Pathros, saying, "**Yahuah** of Armies, the **Elohim** of Israel, says: 'You have seen all the evil that I have brought on Jerusalem, and on all the cities of Judah. Behold, today they are a desolation, and no man dwells in them, because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, to serve other gods that they didn't know, neither they, nor you, nor your fathers. However I sent to you all my servants the prophets, rising up early and sending them, saying, "Oh, don't do this abominable thing that I hate." But they didn't listen and didn't incline their ear. They didn't turn from their wickedness, to stop burning incense to other gods. Therefore my wrath and my anger was poured out, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as it is today.'

"Therefore now **Yahuah**, the **Elohim** of Armies, the **Elohim** of Israel, says: 'Why do you commit great evil against your own souls, to cut off from yourselves man and woman, infant and nursing child out of the middle of Judah, to leave yourselves no one remaining; in that you provoke me to anger with the works of your hands, burning incense to other gods in the land of Egypt, where you have gone to live; that you may be cut off, and that you may be a curse and a reproach among all the nations of the earth? Have you forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they committed in the land of Judah and in the streets of Jerusalem? They are not humbled even to this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.'

"Therefore **Yahuah** of Armies, the **Elohim** of Israel, says: 'Behold, I will set my face against you for evil, even to cut off all Judah. I will take the remnant of Judah, that have set their faces to go into the land of Egypt to live there, and they will all be consumed. They will fall in the land of Egypt. They will be consumed by the sword and by the famine. They will die, from the least even to the greatest, by the sword and by the famine. They will be an object of horror, an astonishment, and a curse, and a reproach. For I will punish those who dwell in the land of Egypt, as I have punished Jerusalem, by the

sword, by the famine, and by the pestilence; so that none of the remnant of Judah, who have gone into the land of Egypt to live there, will escape or be left to return into the land of Judah, to which they have a desire to return to dwell there; for no one will return except those who will escape.' "

Then all the men who knew that their wives burned incense to other gods, and all the women who stood by, a great assembly, even all the people who lived in the land of Egypt, in Pathros, answered Jeremiah, saying, "As for the word that you have spoken to us in **Yahuah's** name, we will not listen to you. But we will certainly perform every word that has gone out of our mouth, to burn incense to the queen of the sky, and to pour out drink offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of food, and were well, and saw no evil. But since we stopped burning incense to the queen of the sky, and pouring out drink offerings to her, we have lacked all things, and have been consumed by the sword and by the famine.

"When we burned incense to the queen of the sky, and poured out drink offerings to her, did we make her cakes to worship her, and pour out drink offerings to her, without our husbands?"

Then Jeremiah said to all the people, to the men, and to the women, even to all the people who had given him an answer, saying, "The incense that you burned in the cities of Judah, and in the streets of Jerusalem, you and your fathers, your kings and your princes, and the people of the land, didn't **Yahuah** remember them, and didn't it come into his mind? Thus **Yahuah** could no longer bear it, because of the evil of your doings, and because of the abominations which you have committed. Therefore your land has become a desolation, and an astonishment, and a curse, without inhabitant, as it is today. Because you have burned incense, and because you have sinned against **Yahuah**, and have not obeyed **Yahuah's** voice, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil has happened to you, as it is today."

Moreover Jeremiah said to all the people, including all the women, "Hear **Yahuah's** word, all Judah who are in the land of Egypt! **Yahuah** of Armies, the **Elohim** of Israel, says, 'You and your wives have both spoken with your mouths, and with your hands have fulfilled it, saying, "We will surely perform our vows that we have vowed, to burn incense to the queen of the sky, and to pour out drink offerings to her."

" 'Establish then your vows, and perform your vows.'

"Therefore hear **Yahuah's** word, all Judah who dwell in the land of Egypt: 'Behold, I have sworn by my great name,' says **Yahuah**, 'that my name will no more be named in the mouth of any man of Judah in all the land of Egypt, saying, "As **Yahuah** lives.'" Behold, I watch over them for evil, and not for good; and all the men of Judah who are in the land of Egypt will be consumed by the sword and by the famine, until they are all gone. Those who escape the sword will return out of the land of Egypt into the land of Judah few in number. All the remnant of Judah, who have gone into the land of Egypt to live there, will know whose word will stand, mine or theirs.

" 'This will be the sign to you,' says **Yahuah**, 'that I will punish you in this place, that you may know that my words will surely stand against you for evil.' **Yahuah** says, 'Behold, I will give Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of those who seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, who was his enemy, and sought his life.' "

The message that Jeremiah the prophet spoke to Baruch the son of Neriah, when he wrote these

words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying, "**Yahuah**, the **Elohim** of Israel, says to you, Baruch: 'You said, "Woe is me now! For **Yahuah** has added sorrow to my pain! I am weary with my groaning, and I find no rest." ' "

"You shall tell him, **Yahuah** says: 'Behold, that which I have built, I will break down, and that which I have planted I will pluck up; and this in the whole land. Do you seek great things for yourself? Don't seek them; for, behold, I will bring evil on all flesh,' says **Yahuah**; 'but I will let you escape with your life wherever you go.' "

Yahuah's word which came to Jeremiah the prophet concerning the nations.

Of Egypt: concerning the army of Pharaoh Necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon struck in the fourth year of Jehoiakim the son of Josiah, king of Judah.

The word that **Yahuah** spoke to Jeremiah the prophet, how that Nebuchadnezzar king of Babylon should come and strike the land of Egypt.

Yahuah of Armies, the **Elohim** of Israel, says: "Behold, I will punish Amon of No, and Pharaoh, and Egypt, with her gods, and her kings; even Pharaoh, and those who trust in him. I will deliver them into the hand of those who seek their lives, and into the hand of Nebuchadnezzar king of Babylon, and into the hand of his servants. Afterwards it will be inhabited, as in the days of old," says **Yahuah**.

Yahuah's word that came to Jeremiah the prophet concerning the Philistines, before Pharaoh struck Gaza.

Yahuah says:

Of Moab. **Yahuah** of Armies, the **Elohim** of Israel, says:

Thus far is the judgment of Moab.

Of the children of Ammon. **Yahuah** says:

Of Edom, **Yahuah** of Armies says:

For **Yahuah** says: "Behold, they to whom it didn't pertain to drink of the cup will certainly drink; and are you he who will altogether go unpunished? You won't go unpunished, but you will surely drink. For I have sworn by myself," says **Yahuah**, "that Bozrah will become an astonishment, a reproach, a waste, and a curse. All its cities will be perpetual wastes."

Of Damascus:

Yahuah's word that came to Jeremiah the prophet concerning Elam, in the beginning of the reign of Zedekiah king of Judah, saying, "**Yahuah** of Armies says:

The word that **Yahuah** spoke concerning Babylon, concerning the land of the Chaldeans, by Jeremiah the prophet.

Therefore **Yahuah** of Armies, the **Elohim** of Israel, says:

Yahuah says:

"I will render to Babylon and to all the inhabitants of Chaldea all their evil that they have done in

Zion in your sight," says **Yahuah**.

For **Yahuah** of Armies, the **Elohim** of Israel says:

Therefore **Yahuah** says:

Yahuah of Armies says:

The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Mahseiah, when he went with Zedekiah the king of Judah to Babylon in the fourth year of his reign. Now Seraiah was chief quartermaster. Jeremiah wrote in a book all the evil that should come on Babylon, even all these words that are written concerning Babylon. Jeremiah said to Seraiah, "When you come to Babylon, then see that you read all these words, and say, '**Yahuah**, you have spoken concerning this place, to cut it off, that no one will dwell in it, neither man nor animal, but that it will be desolate forever.' It will be, when you have finished reading this book, that you shall bind a stone to it, and cast it into the middle of the Euphrates. Then you shall say, 'Thus will Babylon sink, and will not rise again because of the evil that I will bring on her; and they will be weary.' "

Thus far are the words of Jeremiah.

Zedekiah was twenty-one years old when he began to reign. He reigned eleven years in Jerusalem: and his mother's name was Hamutal the daughter of Jeremiah of Libnah. He did that which was evil in **Yahuah's** sight, according to all that Jehoiakim had done. For through **Yahuah's** anger this happened in Jerusalem and Judah, until he had cast them out from his presence.

Zedekiah rebelled against the king of Babylon. In the ninth year of his reign, in the tenth month, in the tenth day of the month, Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built forts against it round about. So the city was besieged to the eleventh year of king Zedekiah.

In the fourth month, in the ninth day of the month, the famine was severe in the city, so that there was no bread for the people of the land. Then a breach was made in the city, and all the men of war fled, and went out of the city by night by the way of the gate between the two walls, which was by the king's garden. Now the Chaldeans were against the city all around. The men of war went toward the Arabah, but the army of the Chaldeans pursued the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him. Then they took the king, and carried him up to the king of Babylon to Riblah in the land of Hamath; and he pronounced judgment on him. The king of Babylon killed the sons of Zedekiah before his eyes. He also killed all the princes of Judah in Riblah. He put out the eyes of Zedekiah; and the king of Babylon bound him in fetters, and carried him to Babylon, and put him in prison until the day of his death.

Now in the fifth month, in the tenth day of the month, which was the nineteenth year of king Nebuchadnezzar, king of Babylon, Nebuzaradan the captain of the guard, who stood before the king of Babylon, came into Jerusalem. He burned **Yahuah's** house, and the king's house; and all the houses of Jerusalem, even every great house, he burned with fire. All the army of the Chaldeans, who were with the captain of the guard, broke down all the walls of Jerusalem all around. Then Nebuzaradan the captain of the guard carried away captive of the poorest of the people, and the residue of the people who were left in the city, and those who fell away, who fell to the king of Babylon, and the residue of the multitude. But Nebuzaradan the captain of the guard left of the poorest of the land to be vineyard keepers and farmers.

The Chaldeans broke the pillars of bronze that were in **Yahuah**'s house, and the bases and the bronze sea that were in **Yahuah**'s house in pieces, and carried all of their bronze to Babylon. They also took away the pots, the shovels, the snuffers, the basins, the spoons, and all the vessels of bronze with which they ministered. The captain of the guard took away the cups, the fire pans, the basins, the pots, the lamp stands, the spoons, and the bowls; that which was of gold, in gold, and that which was of silver, in silver.

They took the two pillars, the one sea, and the twelve bronze bulls that were under the bases, which king Solomon had made for **Yahuah**'s house. The bronze of all these vessels was without weight. As for the pillars, the height of the one pillar was eighteen cubits; and a line of twelve cubits encircled it; and its thickness was four fingers. It was hollow. A capital of bronze was on it; and the height of the one capital was five cubits, with network and pomegranates on the capital all around, all of bronze: and the second pillar also had like these, and pomegranates. There were ninety-six pomegranates on the sides; all the pomegranates were one hundred on the network all around.

The captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the threshold: and out of the city he took an officer who was set over the men of war; and seven men of those who saw the king's face, who were found in the city; and the scribe of the captain of the army, who mustered the people of the land; and sixty men of the people of the land, who were found in the middle of the city. Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah. The king of Babylon struck them, and put them to death at Riblah in the land of Hamath.

So Judah was carried away captive out of his land. This is the number of the people whom Nebuchadnezzar carried away captive:

In the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the twenty-fifth day of the month, Evilmerodach king of Babylon, in the first year of his reign, lifted up the head of Jehoiachin king of Judah, and released him from prison. He spoke kindly to him, and set his throne above the throne of the kings who were with him in Babylon, and changed his prison garments. Jehoiachin ate bread before him continually all the days of his life. For his allowance, there was a continual allowance given him by the king of Babylon, every day a portion until the day of his death, all the days of his life.

LAMENTATIONS

How the city sits solitary,

How has **Yahuah** covered the daughter of Zion with a cloud in his anger!

EZEKIEL

Now in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar, the heavens were opened, and I saw visions of **Elohim**.

In the fifth of the month, which was the fifth year of king Jehoiachin's captivity, **Yahuah**'s word came to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and **Yahuah**'s hand was there on him.

I looked, and behold, a stormy wind came out of the north: a great cloud, with flashing lightning, and a brightness around it, and out of the middle of it as it were glowing metal, out of the middle of the fire. Out of its center came the likeness of four living creatures. This was their appearance: They had the likeness of a man. Everyone had four faces, and each one of them had four wings. Their feet were straight feet. The sole of their feet was like the sole of a calf's foot; and they sparkled like burnished bronze. They had the hands of a man under their wings on their four sides. The four of them had their faces and their wings like this: Their wings were joined to one another. They didn't turn when they went. Each one went straight forward.

As for the likeness of their faces, they had the face of a man. The four of them had the face of a lion on the right side. The four of them had the face of an ox on the left side. The four of them also had the face of an eagle. Such were their faces. Their wings were spread out above. Two wings of each one touched another, and two covered their bodies. Each one went straight forward: where the spirit was to go, they went. They didn't turn when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches. The fire went up and down among the living creatures. The fire was bright, and lightning went out of the fire. The living creatures ran and returned as the appearance of a flash of lightning.

Now as I saw the living creatures, behold, there was one wheel on the earth beside the living creatures, for each of the four faces of it. The appearance of the wheels and their work was like a beryl. The four of them had one likeness. Their appearance and their work was as it were a wheel within a wheel. When they went, they went in their four directions. They didn't turn when they went. As for their rims, they were high and dreadful; and the four of them had their rims full of eyes all around.

When the living creatures went, the wheels went beside them. When the living creatures were lifted up from the earth, the wheels were lifted up. Wherever the spirit was to go, they went. The spirit was to go there. The wheels were lifted up beside them; for the spirit of the living creature was in the wheels. When those went, these went. When those stood, these stood. When those were lifted up from the earth, the wheels were lifted up beside them; for the spirit of the living creature was in the wheels.

Over the head of the living creature there was the likeness of an expanse, like an awesome crystal to look at, stretched out over their heads above. Under the expanse, their wings were straight, one toward the other. Each one had two which covered on this side, and each one had two which covered their bodies on that side. When they went, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of an army. When they stood, they let down their wings.

There was a voice above the expanse that was over their heads. When they stood, they let down

their wings. Above the expanse that was over their heads was the likeness of a throne, as the appearance of a sapphire stone. On the likeness of the throne was a likeness as the appearance of a man on it above. I saw as it were glowing metal, as the appearance of fire within it all around, from the appearance of his waist and upward; and from the appearance of his waist and downward I saw as it were the appearance of fire, and there was brightness around him. As the appearance of the rainbow that is in the cloud in the day of rain, so was the appearance of the brightness all around.

This was the appearance of the likeness of **Yahuah**'s glory. When I saw it, I fell on my face, and I heard a voice of one that spoke.

He said to me, "Son of man, stand on your feet, and I will speak with you." The Spirit entered into me when he spoke to me, and set me on my feet; and I heard him who spoke to me.

He said to me, "Son of man, I send you to the children of Israel, to a nation of rebels who have rebelled against me. They and their fathers have transgressed against me even to this very day. The children are impudent and stiff-hearted. I am sending you to them, and you shall tell them, 'This is what **Yahuah** says.' They, whether they will hear, or whether they will refuse, for they are a rebellious house, yet they will know that there has been a prophet among them. You, son of man, don't be afraid of them, neither be afraid of their words, though briars and thorns are with you, and you dwell among scorpions. Don't be afraid of their words, nor be dismayed at their looks, though they are a rebellious house. You shall speak my words to them, whether they will hear, or whether they will refuse; for they are most rebellious. But you, son of man, hear what I tell you. Don't be rebellious like that rebellious house. Open your mouth, and eat that which I give you."

When I looked, behold, a hand was stretched out to me; and, behold, a scroll of a book was in it. He spread it before me. It was written within and without; and lamentations, mourning, and woe were written in it.

He said to me, "Son of man, eat what you find. Eat this scroll, and go, speak to the house of Israel."

So I opened my mouth, and he caused me to eat the scroll.

He said to me, "Son of man, cause your belly to eat, and fill your bowels with this scroll that I give you."

Then I ate it; and it was as sweet as honey in my mouth.

He said to me, "Son of man, go to the house of Israel, and speak my words to them. For you are not sent to a people of a strange speech and of a hard language, but to the house of Israel; not to many peoples of a strange speech and of a hard language, whose words you can't understand. Surely, if I sent you to them, they would listen to you. But the house of Israel will not listen to you, for they will not listen to me; for all the house of Israel are obstinate and hard-hearted. Behold, I have made your face hard against their faces, and your forehead hard against their foreheads. I have made your forehead as a diamond, harder than flint. Don't be afraid of them, neither be dismayed at their looks, though they are a rebellious house."

Moreover he said to me, "Son of man, receive in your heart and hear with your ears all my words that I speak to you. Go to them of the captivity, to the children of your people, and speak to them, and tell them, 'This is what **Yahuah** says,' whether they will hear, or whether they will refuse.

Then the Spirit lifted me up, and I heard behind me the voice of a great rushing, saying, "Blessed

be **Yahuah's** glory from his place." I heard the noise of the wings of the living creatures as they touched one another, and the noise of the wheels beside them, even the noise of a great rushing. So the Spirit lifted me up, and took me away; and I went in bitterness, in the heat of my spirit; and **Yahuah's** hand was strong on me. Then I came to them of the captivity at Tel Aviv, that lived by the river Chebar, and to where they lived; and I sat there overwhelmed among them seven days.

At the end of seven days, **Yahuah's** word came to me, saying, "Son of man, I have made you a watchman to the house of Israel. Therefore hear the word from my mouth, and warn them from me. When I tell the wicked, 'You will surely die;' and you give him no warning, nor speak to warn the wicked from his wicked way, to save his life; that wicked man will die in his iniquity; but I will require his blood at your hand. Yet if you warn the wicked, and he doesn't turn from his wickedness, nor from his wicked way, he will die in his iniquity; but you have delivered your soul."

"Again, when a righteous man turns from his righteousness, and commits iniquity, and I lay a stumbling block before him, he will die. Because you have not given him warning, he will die in his sin, and his righteous deeds which he has done will not be remembered; but I will require his blood at your hand. Nevertheless if you warn the righteous man, that the righteous not sin, and he does not sin, he will surely live, because he took warning; and you have delivered your soul."

Yahuah's hand was there on me; and he said to me, "Arise, go out into the plain, and I will talk with you there."

Then I arose, and went out into the plain, and behold, **Yahuah's** glory stood there, like the glory which I saw by the river Chebar. Then I fell on my face.

Then the Spirit entered into me, and set me on my feet. He spoke with me, and said to me, "Go, shut yourself inside your house. But you, son of man, behold, they will put ropes on you, and will bind you with them, and you will not go out among them. I will make your tongue stick to the roof of your mouth, that you will be mute, and will not be able to correct them; for they are a rebellious house. But when I speak with you, I will open your mouth, and you shall tell them, 'This is what **Yahuah** says.' He who hears, let him hear; and he who refuses, let him refuse; for they are a rebellious house."

"You also, son of man, take a tile, and lay it before yourself, and portray on it a city, even Jerusalem. Lay siege against it, build forts against it, and cast up a mound against it. Also set camps against it and plant battering rams against it all around. Take for yourself an iron pan, and set it for a wall of iron between you and the city. Then set your face toward it. It will be besieged, and you shall lay siege against it. This shall be a sign to the house of Israel.

"Moreover lie on your left side, and lay the iniquity of the house of Israel on it. According to the number of the days that you shall lie on it, you shall bear their iniquity. For I have appointed the years of their iniquity to be to you a number of days, even three hundred ninety days. So you shall bear the iniquity of the house of Israel.

"Again, when you have accomplished these, you shall lie on your right side, and shall bear the iniquity of the house of Judah. I have appointed forty days, each day for a year, to you. You shall set your face toward the siege of Jerusalem, with your arm uncovered; and you shall prophesy against it. Behold, I put ropes on you, and you shall not turn yourself from one side to the other, until you have accomplished the days of your siege.

"Take for yourself also wheat, barley, beans, lentils, millet, and spelt, and put them in one vessel.

Make bread of it. According to the number of the days that you will lie on your side, even three hundred ninety days, you shall eat of it. Your food which you shall eat shall be by weight, twenty shekels a day. From time to time you shall eat it. You shall drink water by measure, the sixth part of a hin. From time to time you shall drink. You shall eat it as barley cakes, and you shall bake it in their sight with dung that comes out of man." **Yahuah** said, "Even thus will the children of Israel eat their bread unclean, among the nations where I will drive them."

Then I said, "Ah **Yahuah**! Behold, my soul has not been polluted; for from my youth up even until now I have not eaten of that which dies of itself, or is torn of animals. No abominable meat has come into my mouth!"

Then he said to me, "Behold, I have given you cow's dung for man's dung, and you shall prepare your bread on it."

Moreover he said to me, "Son of man, behold, I will break the staff of bread in Jerusalem. They will eat bread by weight, and with fearfulness. They will drink water by measure, and in dismay; that they may lack bread and water, be dismayed one with another, and pine away in their iniquity.

"You, son of man, take a sharp sword. You shall take it as a barber's razor to yourself, and shall cause it to pass over your head and over your beard. Then take balances to weigh and divide the hair. A third part you shall burn in the fire in the middle of the city, when the days of the siege are fulfilled. You shall take a third part, and strike with the sword around it. A third part you shall scatter to the wind, and I will draw out a sword after them. You shall take of it a few in number, and bind them in the folds of your robe. Of these again you shall take, and cast them into the middle of the fire, and burn them in the fire. From it a fire will come out into all the house of Israel.

"**Yahuah** says: 'This is Jerusalem. I have set her in the middle of the nations, and countries are around her. She has rebelled against my ordinances in doing wickedness more than the nations, and against my statutes more than the countries that are around her; for they have rejected my ordinances, and as for my statutes, they have not walked in them.'

"Therefore **Yahuah** says: 'Because you are more turbulent than the nations that are around you, and have not walked in my statutes, neither have kept my ordinances, neither have followed the ordinances of the nations that are around you; therefore **Yahuah** says: 'Behold, I, even I, am against you; and I will execute judgments among you in the sight of the nations. I will do in you that which I have not done, and which I will not do anything like it any more, because of all your abominations. Therefore the fathers will eat the sons within you, and the sons will eat their fathers. I will execute judgments on you; and I will scatter the whole remnant of you to all the winds. Therefore as I live,' says **Yahuah Yahuah**, 'surely, because you have defiled my sanctuary with all your detestable things, and with all your abominations, therefore I will also diminish you. My eye won't spare, and I will have no pity. A third part of you will die with the pestilence, and they will be consumed with famine within you. A third part will fall by the sword around you. A third part I will scatter to all the winds, and will draw out a sword after them.

" 'Thus my anger will be accomplished, and I will cause my wrath toward them to rest, and I will be comforted. They will know that I, **Yahuah**, have spoken in my zeal, when I have accomplished my wrath on them.

" 'Moreover I will make you a desolation and a reproach among the nations that are around you, in the sight of all that pass by. So it will be a reproach and a taunt, an instruction and an astonishment,

to the nations that are around you, when I execute judgments on you in anger and in wrath, and in wrathful rebukes--I, **Yahuah**, have spoken it-- when I send on them the evil arrows of famine that are for destruction, which I will send to destroy you. I will increase the famine on you, and will break your staff of bread. I will send on you famine and evil animals, and they will bereave you. Pestilence and blood will pass through you. I will bring the sword on you. I, **Yahuah**, have spoken it.' "

Yahuah's word came to me, saying, "Son of man, set your face toward the mountains of Israel, and prophesy to them, and say, 'You mountains of Israel, hear the word of **Yahuah Yahuah! Yahuah** says to the mountains and to the hills, to the watercourses and to the valleys: "Behold, I, even I, will bring a sword on you, and I will destroy your high places. Your altars will become desolate, and your incense altars will be broken. I will cast down your slain men before your idols. I will lay the dead bodies of the children of Israel before their idols. I will scatter your bones around your altars. In all your dwelling places, the cities will be laid waste and the high places will be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your incense altars may be cut down, and your works may be abolished. The slain will fall among you, and you will know that I am **Yahuah**."

" ' "Yet I will leave a remnant, in that you will have some that escape the sword among the nations, when you are scattered through the countries. Those of you that escape will remember me among the nations where they are carried captive, how I have been broken with their lewd heart, which has departed from me, and with their eyes, which play the prostitute after their idols. Then they will loathe themselves in their own sight for the evils which they have committed in all their abominations. They will know that I am **Yahuah**. I have not said in vain that I would do this evil to them." ' "

"**Yahuah** says: 'Strike with your hand, and stamp with your foot, and say, "Alas!" Because of all the evil abominations of the house of Israel; for they will fall by the sword, by the famine, and by the pestilence. He who is far off will die of the pestilence. He who is near will fall by the sword. He who remains and is besieged will die by the famine. Thus I will accomplish my wrath on them. You will know that I am **Yahuah**, when their slain men are among their idols around their altars, on every high hill, on all the tops of the mountains, under every green tree, and under every thick oak, the places where they offered pleasant aroma to all their idols. I will stretch out my hand on them, and make the land desolate and waste, from the wilderness toward Diblah, throughout all their habitations. Then they will know that I am **Yahuah**.'" "

Moreover **Yahuah**'s word came to me, saying, "You, son of man, **Yahuah** says to the land of Israel, 'An end! The end has come on the four corners of the land. Now is the end on you, and I will send my anger on you, and will judge you according to your ways. I will bring on you all your abominations. My eye will not spare you, neither will I have pity; but I will bring your ways on you, and your abominations will be among you. Then you will know that I am **Yahuah**.'" "

"**Yahuah** says: 'An evil! A unique evil! Behold, it comes. An end has come. The end has come! It awakes against you. Behold, it comes. Your doom has come to you, inhabitant of the land! The time has come! The day is near, a day of tumult, and not of joyful shouting, on the mountains. Now I will shortly pour out my wrath on you, and accomplish my anger against you, and will judge you according to your ways. I will bring on you all your abominations. My eye won't spare, neither will I have pity. I will punish you according to your ways. Your abominations will be among you. Then you will know that I, **Yahuah**, strike."

" 'Behold, the day! Behold, it comes! Your doom has gone out. The rod has blossomed. Pride has budded. Violence has risen up into a rod of wickedness. None of them will remain, nor of their multitude, nor of their wealth. There will be nothing of value among them. The time has come! The day draws near. Don't let the buyer rejoice, nor the seller mourn; for wrath is on all its multitude. For the seller won't return to that which is sold, although they are still alive; for the vision concerns the whole multitude of it. None will return. None will strengthen himself in the iniquity of his life. They have blown the trumpet, and have made all ready; but no one goes to the battle; for my wrath is on all its multitude.

" 'The sword is outside, and the pestilence and the famine within. He who is in the field will die by the sword. He who is in the city will be devoured by famine and pestilence. But those of those who escape, they will escape and will be on the mountains like doves of the valleys, all of them moaning, everyone in his iniquity. All hands will be feeble, and all knees will be weak as water. They will also clothe themselves with sackcloth, and horror will cover them. Shame will be on all faces, and baldness on all their heads. They will cast their silver in the streets, and their gold will be as an unclean thing. Their silver and their gold won't be able to deliver them in the day of **Yahuah**'s wrath. They won't satisfy their souls or fill their bellies; because it has been the stumbling block of their iniquity. As for the beauty of his ornament, he set it in majesty; but they made the images of their abominations and their detestable things therein. Therefore I have made it to them as an unclean thing. I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a plunder; and they will profane it. I will also turn my face from them, and they will profane my secret place. Robbers will enter into it, and profane it.

" 'Make chains; for the land is full of bloody crimes, and the city is full of violence. Therefore I will bring the worst of the nations, and they will possess their houses. I will also make the pride of the strong to cease. Their holy places will be profaned. Destruction comes! They will seek peace, and there will be none. Mischief will come on mischief, and rumor will be on rumor. They will seek a vision of the prophet; but the law will perish from the priest, and counsel from the elders. The king will mourn, and the prince will be clothed with desolation. The hands of the people of the land will be troubled. I will do to them after their way, and according to their own judgments I will judge them. Then they will know that I am **Yahuah**.' "

In the sixth year, in the sixth month, in the fifth day of the month, as I sat in my house, and the elders of Judah sat before me, **Yahuah**'s hand fell on me there. Then I saw, and behold, a likeness as the appearance of fire; from the appearance of his waist and downward, fire; and from his waist and upward, as the appearance of brightness, as it were glowing metal. He stretched out the form of a hand, and took me by a lock of my head; and the Spirit lifted me up between earth and the sky, and brought me in the visions of **Elohim** to Jerusalem, to the door of the gate of the inner court that looks toward the north; where there was the seat of the image of jealousy, which provokes to jealousy. Behold, the glory of the **Elohim** of Israel was there, according to the appearance that I saw in the plain.

Then he said to me, "Son of man, lift up your eyes now the way toward the north."

So I lifted up my eyes the way toward the north, and saw, northward of the gate of the altar this image of jealousy in the entry.

He said to me, "Son of man, do you see what they do? Even the great abominations that the house of Israel commit here, that I should go far off from my sanctuary? But you will again see yet other

great abominations."

He brought me to the door of the court; and when I looked, behold, a hole in the wall. Then he said to me, "Son of man, dig now in the wall."

When I had dug in the wall, I saw a door.

He said to me, "Go in, and see the wicked abominations that they do here."

So I went in and looked, and saw every form of creeping things, abominable animals, and all the idols of the house of Israel, portrayed around on the wall. Seventy men of the elders of the house of Israel stood before them. In the middle of them Jaazaniah the son of Shaphan stood, every man with his censer in his hand; and the smell of the cloud of incense went up.

Then he said to me, "Son of man, have you seen what the elders of the house of Israel do in the dark, every man in his rooms of imagery? For they say, '**Yahuah** doesn't see us. **Yahuah** has forsaken the land.' " He said also to me, "You will again see more of the great abominations which they do."

Then he brought me to the door of the gate of **Yahuah's** house which was toward the north; and I saw the women sit there weeping for Tammuz. Then he said to me, "Have you seen this, son of man? You will again see yet greater abominations than these."

He brought me into the inner court of **Yahuah's** house; and I saw at the door of **Yahuah's** temple, between the porch and the altar, there were about twenty-five men, with their backs toward **Yahuah's** temple, and their faces toward the east. They were worshiping the sun toward the east.

Then he said to me, "Have you seen this, son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? For they have filled the land with violence, and have turned again to provoke me to anger. Behold, they put the branch to their nose. Therefore I will also deal in wrath. My eye won't spare, neither will I have pity. Though they cry in my ears with a loud voice, yet I will not hear them."

Then he cried in my ears with a loud voice, saying, "Cause those who are in charge of the city to draw near, each man with his destroying weapon in his hand." Behold, six men came from the way of the upper gate, which lies toward the north, every man with his slaughter weapon in his hand. One man in the middle of them was clothed in linen, with a writer's inkhorn by his side. They went in, and stood beside the bronze altar.

The glory of the **Elohim** of Israel went up from the cherub, whereupon it was, to the threshold of the house; and he called to the man clothed in linen, who had the writer's inkhorn by his side. **Yahuah** said to him, "Go through the middle of the city, through the middle of Jerusalem, and set a mark on the foreheads of the men that sigh and that cry over all the abominations that are done within it."

To the others he said in my hearing, "Go through the city after him, and strike. Don't let your eye spare, neither have pity. Kill utterly the old man, the young man, the virgin, little children and women; but don't come near any man on whom is the mark. Begin at my sanctuary."

Then they began at the old men who were before the house.

He said to them, "Defile the house, and fill the courts with the slain. Go out!"

They went out, and struck in the city. While they were killing, and I was left, I fell on my face, and

cried, and said, "Ah **Yahuah**! Will you destroy all the residue of Israel in your pouring out of your wrath on Jerusalem?"

Then he said to me, "The iniquity of the house of Israel and Judah is exceedingly great, and the land is full of blood, and the city full of perversion; for they say, '**Yahuah** has forsaken the land, and **Yahuah** doesn't see.' As for me also, my eye won't spare, neither will I have pity, but I will bring their way on their head."

Behold, the man clothed in linen, who had the inkhorn by his side, reported the matter, saying, "I have done as you have commanded me."

Then I looked, and see, in the expanse that was over the head of the cherubim there appeared above them as it were a sapphire stone, as the appearance of the likeness of a throne. He spoke to the man clothed in linen, and said, "Go in between the whirling wheels, even under the cherub, and fill both your hands with coals of fire from between the cherubim, and scatter them over the city."

He went in as I watched. Now the cherubim stood on the right side of the house, when the man went in; and the cloud filled the inner court. **Yahuah**'s glory mounted up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of **Yahuah**'s glory. The sound of the wings of the cherubim was heard even to the outer court, as the voice of **Elohim** Almighty when he speaks.

It came to pass, when he commanded the man clothed in linen, saying, "Take fire from between the whirling wheels, from between the cherubim," that he went in, and stood beside a wheel. The cherub stretched out his hand from between the cherubim to the fire that was between the cherubim, and took some of it, and put it into the hands of him who was clothed in linen, who took it and went out. The form of a man's hand appeared here in the cherubim under their wings.

I looked, and behold, there were four wheels beside the cherubim, one wheel beside one cherub, and another wheel beside another cherub. The appearance of the wheels was like a beryl stone. As for their appearance, the four of them had one likeness, like a wheel within a wheel. When they went, they went in their four directions. They didn't turn as they went, but to the place where the head looked they followed it. They didn't turn as they went. Their whole body, including their backs, their hands, their wings, and the wheels, were full of eyes all around, even the wheels that the four of them had. As for the wheels, they were called in my hearing, "the whirling wheels". Every one of them had four faces. The first face was the face of the cherub. The second face was the face of a man. The third face was the face of a lion. The fourth was the face of an eagle.

The cherubim mounted up. This is the living creature that I saw by the river Chebar. When the cherubim went, the wheels went beside them; and when the cherubim lifted up their wings to mount up from the earth, the wheels also didn't turn from beside them. When they stood, these stood. When they mounted up, these mounted up with them; for the spirit of the living creature was in them.

Yahuah's glory went out from over the threshold of the house, and stood over the cherubim. The cherubim lifted up their wings, and mounted up from the earth in my sight when they went out, with the wheels beside them. Then they stood at the door of the east gate of **Yahuah**'s house; and the glory of the **Elohim** of Israel was over them above.

This is the living creature that I saw under the **Elohim** of Israel by the river Chebar; and I knew that they were cherubim. Every one had four faces, and every one four wings. The likeness of the hands of a man was under their wings. As for the likeness of their faces, they were the faces which I

saw by the river Chebar, their appearances and themselves. They each went straight forward.

Moreover the Spirit lifted me up, and brought me to the east gate of **Yahuah's** house, which looks eastward. Behold, twenty-five men were at the door of the gate; and I saw among them Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people. He said to me, "Son of man, these are the men who devise iniquity, and who give wicked counsel in this city; who say, 'The time is not near to build houses. This is the cauldron, and we are the meat.' Therefore prophesy against them. Prophesy, son of man."

Yahuah's Spirit fell on me, and he said to me, "Speak, '**Yahuah** says: "Thus you have said, house of Israel; for I know the things that come into your mind. You have multiplied your slain in this city, and you have filled its streets with the slain.

" 'Therefore **Yahuah** says: "Your slain whom you have laid in the middle of it, they are the meat, and this is the cauldron; but you will be brought out of the middle of it. You have feared the sword; and I will bring the sword on you," says **Yahuah Yahuah**. "I will bring you out of the middle of it, and deliver you into the hands of strangers, and will execute judgments among you. You will fall by the sword. I will judge you in the border of Israel. Then you will know that I am **Yahuah**. This will not be your cauldron, neither will you be the meat in the middle of it. I will judge you in the border of Israel. You will know that I am **Yahuah**, for you have not walked in my statutes, You have not executed my ordinances, but have done after the ordinances of the nations that are around you." ' "

When I prophesied, Pelatiah the son of Benaiah died. Then I fell down on my face, and cried with a loud voice, and said, "Ah **Yahuah**! Will you make a full end of the remnant of Israel?"

Yahuah's word came to me, saying, "Son of man, your brothers, even your brothers, the men of your relatives, and all the house of Israel, all of them, are they to whom the inhabitants of Jerusalem have said, 'Go far away from **Yahuah**. This land has been given to us for a possession.' "

"Therefore say, '**Yahuah** says: "Whereas I have removed them far off among the nations, and whereas I have scattered them among the countries, yet I will be to them a sanctuary for a little while in the countries where they have come." ' "

"Therefore say, '**Yahuah** says: "I will gather you from the peoples, and assemble you out of the countries where you have been scattered, and I will give you the land of Israel."

" 'They will come there, and they will take away all its detestable things and all its abominations from there. I will give them one heart, and I will put a new spirit within you. I will take the stony heart out of their flesh, and will give them a heart of flesh; that they may walk in my statutes, and keep my ordinances, and do them. They will be my people, and I will be their **Elohim**. But as for them whose heart walks after the heart of their detestable things and their abominations, I will bring their way on their own heads,' says **Yahuah Yahuah**."

Then the cherubim lifted up their wings, and the wheels were beside them. The glory of the **Elohim** of Israel was over them above. **Yahuah's** glory went up from the middle of the city, and stood on the mountain which is on the east side of the city. The Spirit lifted me up, and brought me in the vision by the Spirit of **Yahuah** into Chaldea, to the captives.

So the vision that I had seen went up from me. Then I spoke to the captives all the things that **Yahuah** had shown me.

Yahuah's word also came to me, saying, "Son of man, you dwell in the middle of the rebellious

house, who have eyes to see, and don't see, who have ears to hear, and don't hear; for they are a rebellious house.

"Therefore, you son of man, prepare your stuff for moving, and move by day in their sight. You shall move from your place to another place in their sight. It may be they will consider, though they are a rebellious house. You shall bring out your stuff by day in their sight, as stuff for moving. You shall go out yourself at evening in their sight, as when men go out into exile. Dig through the wall in their sight, and carry your stuff out that way. In their sight you shall bear it on your shoulder, and carry it out in the dark. You shall cover your face, so that you don't see the land, for I have set you for a sign to the house of Israel."

I did so as I was commanded. I brought out my stuff by day, as stuff for moving, and in the evening I dug through the wall with my hand. I brought it out in the dark, and bore it on my shoulder in their sight.

In the morning, **Yahuah**'s word came to me, saying, "Son of man, hasn't the house of Israel, the rebellious house, said to you, 'What are you doing?'

"Say to them, '**Yahuah** says: "This burden concerns the prince in Jerusalem, and all the house of Israel among whom they are." ' "

"Say, 'I am your sign. As I have done, so will it be done to them. They will go into exile, into captivity.

" 'The prince who is among them will bear on his shoulder in the dark, and will go out. They will dig through the wall to carry things out that way. He will cover his face, because he will not see the land with his eyes. I will also spread my net on him, and he will be taken in my snare. I will bring him to Babylon to the land of the Chaldeans; yet he will not see it, though he will die there. I will scatter toward every wind all who are around him to help him, and all his bands. I will draw out the sword after them.

" 'They will know that I am **Yahuah** when I disperse them among the nations, and scatter them through the countries. But I will leave a few men of them from the sword, from the famine, and from the pestilence, that they may declare all their abominations among the nations where they come. Then they will know that I am **Yahuah**.' "

Moreover **Yahuah**'s word came to me, saying, "Son of man, eat your bread with quaking, and drink your water with trembling and with fearfulness. Tell the people of the land, '**Yahuah** says concerning the inhabitants of Jerusalem, and the land of Israel: "They will eat their bread with fearfulness, and drink their water in dismay, that her land may be desolate, and all that is therein, because of the violence of all those who dwell therein. The cities that are inhabited will be laid waste, and the land will be a desolation. Then you will know that I am **Yahuah**.'" ' "

Yahuah's word came to me, saying, "Son of man, what is this proverb that you have in the land of Israel, saying, 'The days are prolonged, and every vision fails?' Tell them therefore, '**Yahuah** says: "I will make this proverb to cease, and they will no more use it as a proverb in Israel;" ' ' but tell them, ' "The days are at hand, and the fulfillment of every vision. For there will be no more any false vision nor flattering divination within the house of Israel. For I am **Yahuah**. I will speak, and the word that I speak will be performed. It will be no more deferred; for in your days, rebellious house, I will speak the word, and will perform it," says **Yahuah Yahuah**.' "

Again **Yahuah**'s word came to me, saying, "Son of man, behold, they of the house of Israel say, 'The vision that he sees is for many days to come, and he prophesies of times that are far off.'

"Therefore tell them, '**Yahuah** says: "None of my words will be deferred any more, but the word which I speak will be performed," says **Yahuah Yahuah**.' "

Yahuah's word came to me, saying, "Son of man, prophesy against the prophets of Israel who prophesy, and say to those who prophesy out of their own heart, 'Hear **Yahuah**'s word: **Yahuah** says, "Woe to the foolish prophets, who follow their own spirit, and have seen nothing! Israel, your prophets have been like foxes in the waste places. You have not gone up into the gaps or built up the wall for the house of Israel, to stand in the battle in **Yahuah**'s day. They have seen falsehood and lying divination, who say, '**Yahuah** says;' but **Yahuah** has not sent them. They have made men to hope that the word would be confirmed. Haven't you seen a false vision, and haven't you spoken a lying divination, in that you say, '**Yahuah** says;' but I have not spoken?"

" 'Therefore **Yahuah** says: "Because you have spoken falsehood and seen lies, therefore, behold, I am against you," says **Yahuah Yahuah**. "My hand will be against the prophets who see false visions and who utter lying divinations. They will not be in the council of my people, neither will they be written in the writing of the house of Israel, neither will they enter into the land of Israel. Then you will know that I am **Yahuah**."

" 'Because, even because they have seduced my people, saying, "Peace;" and there is no peace. When one builds up a wall, behold, they plaster it with whitewash. Tell those who plaster it with whitewash that it will fall. There will be an overflowing shower; and you, great hailstones, will fall. A stormy wind will tear it. Behold, when the wall has fallen, won't it be said to you, "Where is the plaster with which you have plastered it?"

" 'Therefore **Yahuah** says: "I will even tear it with a stormy wind in my wrath. There will be an overflowing shower in my anger, and great hailstones in wrath to consume it. So I will break down the wall that you have plastered with whitewash, and bring it down to the ground, so that its foundation will be uncovered. It will fall, and you will be consumed in the middle of it. Then you will know that I am **Yahuah**. Thus I will accomplish my wrath on the wall, and on those who have plastered it with whitewash. I will tell you, 'The wall is no more, neither those who plastered it; to wit, the prophets of Israel who prophesy concerning Jerusalem, and who see visions of peace for her, and there is no peace,' " says **Yahuah Yahuah**.' "

You, son of man, set your face against the daughters of your people, who prophesy out of their own heart; and prophesy against them, and say, "**Yahuah** says: 'Woe to the women who sew pillows on all elbows, and make kerchiefs for the head of persons of every stature to hunt souls! Will you hunt the souls of my people, and save souls alive for yourselves? You have profaned me among my people for handfuls of barley and for pieces of bread, to kill the souls who should not die, and to save the souls alive who should not live, by your lying to my people who listen to lies.'

"Therefore **Yahuah** says: 'Behold, I am against your pillows, with which you hunt the souls to make them fly, and I will tear them from your arms. I will let the souls go, even the souls whom you hunt to make them fly. I will also tear your kerchiefs, and deliver my people out of your hand, and they will be no more in your hand to be hunted. Then you will know that I am **Yahuah**. Because with lies you have grieved the heart of the righteous, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, and be saved alive. Therefore you shall no more see false visions, nor practice divination. I will deliver my people out of your hand.

Then you will know that I am **Yahuah**.' "

Then some of the elders of Israel came to me, and sat before me. **Yahuah**'s word came to me, saying, "Son of man, these men have taken their idols into their heart, and put the stumbling block of their iniquity before their face. Should I be inquired of at all by them? Therefore speak to them, and tell them, '**Yahuah** says: "Every man of the house of Israel who takes his idols into his heart, and puts the stumbling block of his iniquity before his face, and comes to the prophet; I **Yahuah** will answer him therein according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from me through their idols." ' "

"Therefore tell the house of Israel, '**Yahuah** says: "Return, and turn yourselves from your idols! Turn away your faces from all your abominations.

" ' "For everyone of the house of Israel, or of the strangers who live in Israel, who separates himself from me, and takes his idols into his heart, and puts the stumbling block of his iniquity before his face, and comes to the prophet to inquire for himself of me; I **Yahuah** will answer him by myself. I will set my face against that man, and will make him an astonishment, for a sign and a proverb, and I will cut him off from among my people. Then you will know that I am **Yahuah**.

" ' "If the prophet is deceived and speaks a word, I, **Yahuah**, have deceived that prophet, and I will stretch out my hand on him, and will destroy him from among my people Israel. They will bear their iniquity. The iniquity of the prophet will be even as the iniquity of him who seeks him; that the house of Israel may no more go astray from me, neither defile themselves any more with all their transgressions; but that they may be my people, and I may be their **Elohim**," says **Yahuah Yahuah**.' "

Yahuah's word came to me, saying, "Son of man, when a land sins against me by committing a trespass, and I stretch out my hand on it, and break the staff of its bread, and send famine on it, and cut off from it man and animal; though these three men, Noah, Daniel, and Job, were in it, they would deliver only their own souls by their righteousness," says **Yahuah Yahuah**.

"If I cause evil animals to pass through the land, and they ravage it, and it is made desolate, so that no man may pass through because of the animals; though these three men were in it, as I live," says **Yahuah Yahuah**, "they would deliver neither sons nor daughters. They only would be delivered, but the land would be desolate.

"Or if I bring a sword on that land, and say, 'Sword, go through the land; so that I cut off from it man and animal;' though these three men were in it, as I live," says **Yahuah Yahuah**, "they would deliver neither sons nor daughters, but they only would be delivered themselves.

"Or if I send a pestilence into that land, and pour out my wrath on it in blood, to cut off from it man and animal; though Noah, Daniel, and Job, were in it, as I live," says **Yahuah Yahuah**, "they would deliver neither son nor daughter; they would deliver only their own souls by their righteousness."

For **Yahuah** says: "How much more when I send my four severe judgments on Jerusalem, the sword, the famine, the evil animals, and the pestilence, to cut off from it man and animal! Yet, behold, there will be left a remnant in it that will be carried out, both sons and daughters. Behold, they will come out to you, and you will see their way and their doings. Then you will be comforted concerning the evil that I have brought on Jerusalem, even concerning all that I have brought on it. They will comfort you, when you see their way and their doings; then you will know that I have not done all

that I have done in it without cause," says **Yahuah Yahuah**.

Yahuah's word came to me, saying, "Son of man, what is the vine tree more than any tree, the vine-branch which is among the trees of the forest? Will wood be taken of it to make anything? Will men take a pin of it to hang any vessel on it? Behold, it is cast into the fire for fuel; the fire has devoured both its ends, and the middle of it is burned. Is it profitable for any work? Behold, when it was whole, it was suitable for no work. How much less, when the fire has devoured it, and it has been burned, will it yet be suitable for any work?"

Therefore **Yahuah** says: "As the vine tree among the trees of the forest, which I have given to the fire for fuel, so I will give the inhabitants of Jerusalem. I will set my face against them. They will go out from the fire, but the fire will devour them. Then you will know that I am **Yahuah**, when I set my face against them. I will make the land desolate, because they have committed a trespass," says **Yahuah Yahuah**.

Again **Yahuah**'s word came to me, saying, "Son of man, cause Jerusalem to know her abominations; and say, '**Yahuah** says to Jerusalem: "Your origin and your birth is of the land of the Canaanite. An Amorite was your father, and your mother was a Hittite. As for your birth, in the day you were born your navel was not cut. You weren't washed in water to cleanse you. You weren't salted at all, nor wrapped in blankets at all. No eye pitied you, to do any of these things to you, to have compassion on you; but you were cast out in the open field, because you were abhorred in the day that you were born.

" ' "When I passed by you, and saw you wallowing in your blood, I said to you, 'Though you are in your blood, live!' Yes, I said to you, 'Though you are in your blood, live!' I caused you to multiply as that which grows in the field, and you increased and grew great, and you attained to excellent ornament. Your breasts were formed, and your hair grew; yet you were naked and bare.

" ' "Now when I passed by you, and looked at you, behold, your time was the time of love; and I spread my skirt over you, and covered your nakedness. Yes, I swore to you, and entered into a covenant with you," says **Yahuah Yahuah**, "and you became mine.

" ' "Then washed I you with water. Yes, I thoroughly washed away your blood from you, and I anointed you with oil. I clothed you also with embroidered work, and put sealskin sandals on you. I dressed you with fine linen and covered you with silk. I decked you with ornaments, put bracelets on your hands, and put a chain on your neck. I put a ring on your nose, and earrings in your ears, and a beautiful crown on your head. Thus you were decked with gold and silver. Your clothing was of fine linen, silk, and embroidered work. You ate fine flour, honey, and oil. You were exceedingly beautiful, and you prospered to royal estate. Your renown went out among the nations for your beauty; for it was perfect, through my majesty which I had put on you," says **Yahuah Yahuah**.

" ' "But you trusted in your beauty, and played the prostitute because of your renown, and poured out your prostitution on everyone who passed by. It was his. You took some of your garments, and made for yourselves high places decked with various colors, and played the prostitute on them. This shall not happen, neither shall it be. You also took your beautiful jewels of my gold and of my silver, which I had given you, and made for yourself images of men, and played the prostitute with them. You took your embroidered garments, covered them, and set my oil and my incense before them. My bread also which I gave you, fine flour, oil, and honey, with which I fed you, you even set it before them for a pleasant aroma; and so it was," says **Yahuah Yahuah**.

" ' "Moreover you have taken your sons and your daughters, whom you have borne to me, and you have sacrificed these to them to be devoured. Was your prostitution a small matter, that you have slain my children, and delivered them up, in causing them to pass through the fire to them? In all your abominations and your prostitution you have not remembered the days of your youth, when you were naked and bare, and were wallowing in your blood.

" ' "It has happened after all your wickedness. Woe, woe to you!" says **Yahuah Yahuah**, "that you have built for yourselves a vaulted place, and have made yourselves a lofty place in every street. You have built your lofty place at the head of every way, and have made your beauty an abomination, and have opened your feet to everyone who passed by, and multiplied your prostitution. You have also committed sexual immorality with the Egyptians, your neighbors, great of flesh; and have multiplied your prostitution, to provoke me to anger. See therefore, I have stretched out my hand over you, and have diminished your portion, and delivered you to the will of those who hate you, the daughters of the Philistines, who are ashamed of your lewd way. You have played the prostitute also with the Assyrians, because you were insatiable; yes, you have played the prostitute with them, and yet you weren't satisfied. You have moreover multiplied your prostitution to the land of merchants, to Chaldea; and yet you weren't satisfied with this.

" ' "How weak is your heart," says **Yahuah Yahuah**, "since you do all these things, the work of an impudent prostitute; in that you build your vaulted place at the head of every way, and make your lofty place in every street, and have not been as a prostitute, in that you scorn pay.

" ' "A wife who commits adultery! Who takes strangers instead of her husband! People give gifts to all prostitutes; but you give your gifts to all your lovers, and bribe them, that they may come to you on every side for your prostitution. You are different from other women in your prostitution, in that no one follows you to play the prostitute; and whereas you give hire, and no hire is given to you, therefore you are different." ' "

"Therefore, prostitute, hear **Yahuah's** word: '**Yahuah** says, "Because your filthiness was poured out, and your nakedness uncovered through your prostitution with your lovers; and because of all the idols of your abominations, and for the blood of your children, that you gave to them; therefore see, I will gather all your lovers, with whom you have taken pleasure, and all those who you have loved, with all those who you have hated. I will even gather them against you on every side, and will uncover your nakedness to them, that they may see all your nakedness. I will judge you, as women who break wedlock and shed blood are judged; and I will bring on you the blood of wrath and jealousy. I will also give you into their hand, and they will throw down your vaulted place, and break down your lofty places. They will strip you of your clothes, and take your beautiful jewels. They will leave you naked and bare. They will also bring up a company against you, and they will stone you with stones, and thrust you through with their swords. They will burn your houses with fire, and execute judgments on you in the sight of many women. I will cause you to cease from playing the prostitute, and you will also give no hire any more. So I will cause my wrath toward you to rest, and my jealousy will depart from you. I will be quiet, and will not be angry any more.

" ' "Because you have not remembered the days of your youth, but have raged against me in all these things; therefore, behold, I also will bring your way on your head," says **Yahuah Yahuah**: "and you shall not commit this lewdness with all your abominations.

" ' "Behold, everyone who uses proverbs will use this proverb against you, saying, 'As is the mother, so is her daughter.' You are the daughter of your mother, who loathes her husband and her

children; and you are the sister of your sisters, who loathed their husbands and their children. Your mother was a Hittite, and your father an Amorite. Your elder sister is Samaria, who dwells at your left hand, she and her daughters; and your younger sister, who dwells at your right hand, is Sodom with her daughters. Yet you have not walked in their ways, nor done their abominations; but soon you were more corrupt than they in all your ways. As I live," says **Yahuah Yahuah**, "Sodom your sister has not done, she nor her daughters, as you have done, you and your daughters.

" "Behold, this was the iniquity of your sister Sodom: pride, fullness of bread, and prosperous ease was in her and in her daughters. She also didn't strengthen the hand of the poor and needy. They were arrogant, and committed abomination before me. Therefore I took them away when I saw it. Samaria hasn't committed half of your sins; but you have multiplied your abominations more than they, and have justified your sisters by all your abominations which you have done. You also bear your own shame yourself, in that you have given judgment for your sisters; through your sins that you have committed more abominable than they, they are more righteous than you. Yes, be also confounded, and bear your shame, in that you have justified your sisters.

" "I will reverse their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, and the captivity of your captives among them; that you may bear your own shame, and may be ashamed because of all that you have done, in that you are a comfort to them. Your sisters, Sodom and her daughters, will return to their former estate; and Samaria and her daughters will return to their former estate; and you and your daughters will return to your former estate. For your sister Sodom was not mentioned by your mouth in the day of your pride, before your wickedness was uncovered, as at the time of the reproach of the daughters of Syria, and of all who are around her, the daughters of the Philistines, who despise you all around. You have borne your lewdness and your abominations," says **Yahuah**.

" 'For **Yahuah** says: "I will also deal with you as you have done, who have despised the oath in breaking the covenant. Nevertheless I will remember my covenant with you in the days of your youth, and I will establish to you an everlasting covenant. Then you will remember your ways and be ashamed, when you receive your sisters, your elder sisters and your younger; and I will give them to you for daughters, but not by your covenant. I will establish my covenant with you. Then you will know that I am **Yahuah**; that you may remember, and be confounded, and never open your mouth any more, because of your shame, when I have forgiven you all that you have done," says **Yahuah Yahuah**.' "

Yahuah's word came to me, saying, "Son of man, tell a riddle, and speak a parable to the house of Israel; and say, '**Yahuah** says: "A great eagle with great wings and long feathers, full of feathers, which had various colors, came to Lebanon, and took the top of the cedar. He cropped off the topmost of its young twigs, and carried it to a land of traffic. He planted it in a city of merchants.

" "He also took some of the seed of the land, and planted it in fruitful soil. He placed it beside many waters. He set it as a willow tree. It grew, and became a spreading vine of low stature, whose branches turned toward him, and its roots were under him. So it became a vine, produced branches, and shot out sprigs.

" "There was also another great eagle with great wings and many feathers. Behold, this vine bent its roots toward him, and shot out its branches toward him, from the beds of its plantation, that he might water it. It was planted in a good soil by many waters, that it might produce branches, and that it might bear fruit, that it might be a good vine." "

"Say, '**Yahuah** says: "Will it prosper? Won't he pull up its roots, and cut off its fruit, that it may wither; that all its fresh springing leaves may wither? It can't be raised from its roots by a strong arm or many people. Yes, behold, being planted, will it prosper? Won't it utterly wither when the east wind touches it? It will wither in the beds where it grew." ' ' "

Moreover **Yahuah**'s word came to me, saying, "Say now to the rebellious house, 'Don't you know what these things mean?' Tell them, 'Behold, the king of Babylon came to Jerusalem, and took its king, and its princes, and brought them to him to Babylon. He took some of the royal offspring, and made a covenant with him. He also brought him under an oath, and took away the mighty of the land; that the kingdom might be brought low, that it might not lift itself up, but that by keeping his covenant it might stand. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and many people. Will he prosper? Will he who does such things escape? Will he break the covenant, and still escape?

" 'As I live,' says **Yahuah Yahuah**, 'surely in the place where the king dwells who made him king, whose oath he despised, and whose covenant he broke, even with him in the middle of Babylon he will die. Pharaoh with his mighty army and great company won't help him in the war, when they cast up mounds and build forts, to cut off many persons. For he has despised the oath by breaking the covenant; and behold, he had given his hand, and yet has done all these things. He won't escape.

"Therefore **Yahuah** says: 'As I live, I will surely bring on his own head my oath that he has despised and my covenant that he has broken. I will spread my net on him, and he will be taken in my snare. I will bring him to Babylon, and will enter into judgment with him there for his trespass that he has trespassed against me. All his fugitives in all his bands will fall by the sword, and those who remain will be scattered toward every wind. Then you will know that I, **Yahuah**, have spoken it.'

"**Yahuah** says: 'I will also take some of the lofty top of the cedar, and will plant it. I will crop off from the topmost of its young twigs a tender one, and I will plant it on a high and lofty mountain. I will plant it in the mountain of the height of Israel; and it will produce boughs, and bear fruit, and be a good cedar. Birds of every kind will dwell in the shade of its branches. All the trees of the field will know that I, **Yahuah**, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree flourish.

" 'I, **Yahuah**, have spoken and have done it.' "

Yahuah's word came to me again, saying, "What do you mean, that you use this proverb concerning the land of Israel, saying,

"As I live," says **Yahuah Yahuah**, "you shall not use this proverb any more in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine. The soul who sins, he shall die.

"If he fathers a son who is a robber who sheds blood, and who does any one of these things, or who does not do any of those things,

"Now, behold, if he fathers a son, who sees all his father's sins, which he has done, and fears, and does not such like;

"Yet you say, 'Why doesn't the son bear the iniquity of the father?' When the son has done that which is lawful and right, and has kept all my statutes, and has done them, he will surely live. The soul who sins, he shall die. The son shall not bear the iniquity of the father, neither shall the father

bear the iniquity of the son. The righteousness of the righteous shall be on him, and the wickedness of the wicked shall be on him.

"But if the wicked turns from all his sins that he has committed, and keeps all my statutes, and does that which is lawful and right, he shall surely live. He shall not die. None of his transgressions that he has committed will be remembered against him. In his righteousness that he has done, he shall live. Have I any pleasure in the death of the wicked?" says **Yahuah Yahuah**; "and not rather that he should return from his way, and live?"

"But when the righteous turns away from his righteousness, and commits iniquity, and does according to all the abominations that the wicked man does, should he live? None of his righteous deeds that he has done will be remembered. In his trespass that he has trespassed, and in his sin that he has sinned, in them he shall die.

"Yet you say, 'The way of **Yahuah** is not equal.' Hear now, house of Israel: Is my way not equal? Aren't your ways unequal? When the righteous man turns away from his righteousness, and commits iniquity, and dies therein; in his iniquity that he has done he shall die. Again, when the wicked man turns away from his wickedness that he has committed, and does that which is lawful and right, he will save his soul alive. Because he considers, and turns away from all his transgressions that he has committed, he shall surely live. He shall not die. Yet the house of Israel says, 'The way of **Yahuah** is not fair.' House of Israel, aren't my ways fair? Aren't your ways unfair?"

"Therefore I will judge you, house of Israel, everyone according to his ways," says **Yahuah Yahuah**. "Return, and turn yourselves from all your transgressions; so iniquity will not be your ruin. Cast away from you all your transgressions, in which you have transgressed; and make yourself a new heart and a new spirit: for why will you die, house of Israel? For I have no pleasure in the death of him who dies," says **Yahuah Yahuah**. "Therefore turn yourselves, and live!"

"Moreover, take up a lamentation for the princes of Israel, and say,

In the seventh year, in the fifth month, the tenth day of the month, some of the elders of Israel came to inquire of **Yahuah**, and sat before me.

Yahuah's word came to me, saying, "Son of man, speak to the elders of Israel, and tell them, '**Yahuah** says: "Is it to inquire of me that you have come? As I live," says **Yahuah Yahuah**, "I will not be inquired of by you." '

"Will you judge them, son of man? Will you judge them? Cause them to know the abominations of their fathers. Tell them, '**Yahuah** says: "In the day when I chose Israel, and swore to the offspring of the house of Jacob, and made myself known to them in the land of Egypt, when I swore to them, saying, 'I am **Yahuah** your **Elohim**;' in that day I swore to them, to bring them out of the land of Egypt into a land that I had searched out for them, flowing with milk and honey, which is the glory of all lands. I said to them, 'Each of you throw away the abominations of his eyes. Don't defile yourselves with the idols of Egypt. I am **Yahuah** your **Elohim**.'

" ' "But they rebelled against me, and would not listen to me. They didn't all throw away the abominations of their eyes. They also didn't forsake the idols of Egypt. Then I said I would pour out my wrath on them, to accomplish my anger against them in the middle of the land of Egypt. But I worked for my name's sake, that it should not be profaned in the sight of the nations, among which they were, in whose sight I made myself known to them, in bringing them out of the land of Egypt. So I caused them to go out of the land of Egypt, and brought them into the wilderness. I gave them my

statutes, and showed them my ordinances, which if a man does, he will live in them. Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am **Yahuah** who sanctifies them.

" ' "But the house of Israel rebelled against me in the wilderness. They didn't walk in my statutes, and they rejected my ordinances, which if a man keeps, he shall live in them. They greatly profaned my Sabbaths. Then I said I would pour out my wrath on them in the wilderness, to consume them. But I worked for my name's sake, that it should not be profaned in the sight of the nations, in whose sight I brought them out. Moreover also I swore to them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they rejected my ordinances, and didn't walk in my statutes, and profaned my Sabbaths; for their heart went after their idols. Nevertheless my eye spared them, and I didn't destroy them. I didn't make a full end of them in the wilderness. I said to their children in the wilderness, 'Don't walk in the statutes of your fathers. Don't observe their ordinances or defile yourselves with their idols. I am **Yahuah** your **Elohim**. Walk in my statutes, keep my ordinances, and do them. Make my Sabbaths holy. They shall be a sign between me and you, that you may know that I am **Yahuah** your **Elohim**.'

" ' "But the children rebelled against me. They didn't walk in my statutes, and didn't keep my ordinances to do them, which if a man does, he shall live in them. They profaned my Sabbaths. Then I said I would pour out my wrath on them, to accomplish my anger against them in the wilderness. Nevertheless I withdrew my hand, and worked for my name's sake, that it should not be profaned in the sight of the nations, in whose sight I brought them out. Moreover I swore to them in the wilderness, that I would scatter them among the nations, and disperse them through the countries; because they had not executed my ordinances, but had rejected my statutes, and had profaned my Sabbaths, and their eyes were after their fathers' idols. Moreover also I gave them statutes that were not good, and ordinances in which they should not live. I polluted them in their own gifts, in that they caused all that opens the womb to pass through the fire, that I might make them desolate, to the end that they might know that I am **Yahuah**." ' "

"Therefore, son of man, speak to the house of Israel, and tell them, '**Yahuah** says: "Moreover, in this your fathers have blasphemed me, in that they have committed a trespass against me. For when I had brought them into the land which I swore to give to them, then they saw every high hill, and every thick tree, and they offered there their sacrifices, and there they presented the provocation of their offering. There they also made their pleasant aroma, and there they poured out their drink offerings. Then I said to them, 'What does the high place where you go mean?' So its name is called Bamah to this day." ' "

"Therefore tell the house of Israel, '**Yahuah** says: "Do you pollute yourselves in the way of your fathers? Do you play the prostitute after their abominations? When you offer your gifts, when you make your sons pass through the fire, do you pollute yourselves with all your idols to this day? Should I be inquired of by you, house of Israel? As I live, says **Yahuah Yahuah**, I will not be inquired of by you!

" ' "That which comes into your mind will not be at all, in that you say, 'We will be as the nations, as the families of the countries, to serve wood and stone.' As I live, says **Yahuah Yahuah**, surely with a mighty hand, with an outstretched arm, and with wrath poured out, I will be king over you. I will bring you out from the peoples, and will gather you out of the countries in which you are scattered with a mighty hand, with an outstretched arm, and with wrath poured out. I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face. Just as I entered

into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you," says **Yahuah Yahuah**. "I will cause you to pass under the rod, and I will bring you into the bond of the covenant. I will purge out from among you the rebels and those who disobey me. I will bring them out of the land where they live, but they shall not enter into the land of Israel. Then you will know that I am **Yahuah**."

" 'As for you, house of Israel, **Yahuah** says: "Go, everyone serve his idols, and hereafter also, if you will not listen to me; but you shall no more profane my holy name with your gifts and with your idols. For in my holy mountain, in the mountain of the height of Israel," says **Yahuah Yahuah**, "there all the house of Israel, all of them, shall serve me in the land. There I will accept them, and there I will require your offerings and the first fruits of your offerings, with all your holy things. I will accept you as a pleasant aroma when I bring you out from the peoples and gather you out of the countries in which you have been scattered. I will be sanctified in you in the sight of the nations. You will know that I am **Yahuah** when I bring you into the land of Israel, into the country which I swore to give to your fathers. There you will remember your ways, and all your deeds in which you have polluted yourselves. Then you will loathe yourselves in your own sight for all your evils that you have committed. You will know that I am **Yahuah**, when I have dealt with you for my name's sake, not according to your evil ways, nor according to your corrupt doings, you house of Israel," says **Yahuah Yahuah**.' "

Yahuah's word came to me, saying, "Son of man, set your face toward the south, and preach toward the south, and prophesy against the forest of the field in the South. Tell the forest of the South, 'Hear **Yahuah**'s word: **Yahuah** says, "Behold, I will kindle a fire in you, and it will devour every green tree in you, and every dry tree. The burning flame will not be quenched, and all faces from the south to the north will be burned by it. All flesh will see that I, **Yahuah**, have kindled it. It will not be quenched.' " "

Then I said, "Ah **Yahuah**! They say of me, 'Isn't he a speaker of parables?' "

Yahuah's word came to me, saying, "Son of man, set your face toward Jerusalem, and preach toward the sanctuaries, and prophesy against the land of Israel. Tell the land of Israel, '**Yahuah** says: "Behold, I am against you, and will draw my sword out of its sheath, and will cut off from you the righteous and the wicked. Seeing then that I will cut off from you the righteous and the wicked, therefore my sword will go out of its sheath against all flesh from the south to the north. All flesh will know that I, **Yahuah**, have drawn my sword out of its sheath. It will not return any more.' " "

"Therefore sigh, you son of man. You shall sigh before their eyes with a broken heart and with bitterness. It shall be, when they ask you, 'Why do you sigh?' that you shall say, 'Because of the news, for it comes! Every heart will melt, all hands will be feeble, every spirit will faint, and all knees will be weak as water. Behold, it comes, and it shall be done, says **Yahuah Yahuah**.' "

Yahuah's word came to me, saying, "Son of man, prophesy, and say, '**Yahuah** says:

"For there is a trial. What if even the rod that condemns will be no more?" says **Yahuah Yahuah**.

Yahuah's word came to me again, saying, "Also, you son of man, appoint two ways, that the sword of the king of Babylon may come. They both will come out of one land, and mark out a place. Mark it out at the head of the way to the city. You shall appoint a way for the sword to come to Rabbah of the children of Ammon, and to Judah in Jerusalem the fortified. For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination. He shook the arrows back and

forth. He consulted the teraphim. He looked in the liver. In his right hand was the lot for Jerusalem, to set battering rams, to open the mouth in the slaughter, to lift up the voice with shouting, to set battering rams against the gates, to cast up mounds, and to build forts. It will be to them as a false divination in their sight, who have sworn oaths to them; but he brings iniquity to memory, that they may be taken.

"Therefore **Yahuah** says: 'Because you have caused your iniquity to be remembered, in that your transgressions are uncovered, so that in all your doings your sins appear; because you have come to memory, you will be taken with the hand.

" 'You, deadly wounded wicked one, the prince of Israel, whose day has come, in the time of the iniquity of the end, **Yahuah** says: "Remove the turban, and take off the crown. This will not be as it was. Exalt that which is low, and humble that which is high. I will overturn, overturn, overturn it. This also will be no more, until he comes whose right it is; and I will give it." ' "

"You, son of man, prophesy, and say, '**Yahuah** says this concerning the children of Ammon, and concerning their reproach:

Moreover **Yahuah**'s word came to me, saying, "You, son of man, will you judge? Will you judge the bloody city? Then cause her to know all her abominations. You shall say, '**Yahuah** says: "A city that sheds blood within herself, that her time may come, and that makes idols against herself to defile her! You have become guilty in your blood that you have shed, and are defiled in your idols which you have made! You have caused your days to draw near, and have come even to your years. Therefore I have made you a reproach to the nations, and a mocking to all the countries. Those who are near, and those who are far from you, will mock you, you infamous one, full of tumult.

" ' "Behold, the princes of Israel, everyone according to his power, have been in you to shed blood. In you have they treated father and mother with contempt. Among you they have oppressed the foreigner. In you they have wronged the fatherless and the widow. You have despised my holy things, and have profaned my Sabbaths. Slandorous men have been in you to shed blood. In you they have eaten on the mountains. They have committed lewdness among you. In you have they uncovered their fathers' nakedness. In you have they humbled her who was unclean in her impurity. One has committed abomination with his neighbor's wife; and another has lewdly defiled his daughter-in-law. Another in you has humbled his sister, his father's daughter. In you have they taken bribes to shed blood. You have taken interest and increase, and you have greedily gained of your neighbors by oppression, and have forgotten me," says **Yahuah Yahuah**.

" ' "Behold, therefore I have struck my hand at your dishonest gain which you have made, and at your blood which has been within you. Can your heart endure, or can your hands be strong, in the days that I will deal with you? I, **Yahuah**, have spoken it, and will do it. I will scatter you among the nations, and disperse you through the countries. I will consume your filthiness out of you. You will be profaned in yourself, in the sight of the nations. Then you will know that I am **Yahuah**." ' ' "

Yahuah's word came to me, saying, "Son of man, the house of Israel has become dross to me. All of them are bronze, tin, iron, and lead in the middle of the furnace. They are the dross of silver. Therefore **Yahuah** says: 'Because you have all become dross, therefore, behold, I will gather you into the middle of Jerusalem. As they gather silver, bronze, iron, lead, and tin into the middle of the furnace, to blow the fire on it, to melt it; so I will gather you in my anger and in my wrath, and I will lay you there, and melt you. Yes, I will gather you, and blow on you with the fire of my wrath, and you will be melted in the middle of it. As silver is melted in the middle of the furnace, so you will be

melted in the middle of it; and you will know that I, **Yahuah**, have poured out my wrath on you.' "

Yahuah's word came to me, saying, "Son of man, tell her, 'You are a land that is not cleansed, nor rained on in the day of indignation.' There is a conspiracy of her prophets within it, like a roaring lion ravening the prey. They have devoured souls. They take treasure and precious things. They have made many widows within it. Her priests have done violence to my law, and have profaned my holy things. They have made no distinction between the holy and the common, neither have they caused men to discern between the unclean and the clean, and have hidden their eyes from my Sabbaths. So I am profaned among them. Her princes within it are like wolves ravening the prey, to shed blood, and to destroy souls, that they may get dishonest gain. Her prophets have plastered for them with whitewash, seeing false visions, and divining lies to them, saying, '**Yahuah** says,' when **Yahuah** has not spoken. The people of the land have used oppression and exercised robbery. Yes, they have troubled the poor and needy, and have oppressed the foreigner wrongfully.

"I sought for a man among them who would build up the wall and stand in the gap before me for the land, that I would not destroy it; but I found no one. Therefore I have poured out my indignation on them. I have consumed them with the fire of my wrath. I have brought their own way on their heads," says **Yahuah Yahuah**.

Yahuah's word came again to me, saying, "Son of man, there were two women, the daughters of one mother. They played the prostitute in Egypt. They played the prostitute in their youth. Their breasts were fondled there, and their youthful nipples were caressed there. Their names were Oholah the elder, and Oholibah her sister. They became mine, and they bore sons and daughters. As for their names, Samaria is Oholah, and Jerusalem Oholibah.

"Oholah played the prostitute when she was mine. She doted on her lovers, on the Assyrians her neighbors, who were clothed with blue, governors and rulers, all of them desirable young men, horsemen riding on horses. She gave herself as a prostitute to them, all of them the choicest men of Assyria. She defiled herself with the idols of whoever she lusted after. She hasn't left her prostitution since leaving Egypt; for in her youth they lay with her. They caressed her youthful nipples; and they poured out their prostitution on her.

"Therefore I delivered her into the hand of her lovers, into the hand of the Assyrians, on whom she doted. These uncovered her nakedness. They took her sons and her daughters; and they killed her with the sword. She became a byword among women; for they executed judgments on her.

"Her sister Oholibah saw this, yet she was more corrupt in her lusting than she, and in her prostitution which was more depraved than the prostitution of her sister. She lusted after the Assyrians, governors and rulers, her neighbors, clothed most gorgeously, horsemen riding on horses, all of them desirable young men. I saw that she was defiled. They both went the same way.

"She increased her prostitution; for she saw men portrayed on the wall, the images of the Chaldeans portrayed with red, dressed with belts on their waists, with flowing turbans on their heads, all of them looking like princes, after the likeness of the Babylonians in Chaldea, the land of their birth. As soon as she saw them, she lusted after them and sent messengers to them into Chaldea. The Babylonians came to her into the bed of love, and they defiled her with their prostitution. She was polluted with them, and her soul was alienated from them. So she uncovered her prostitution and uncovered her nakedness. Then my soul was alienated from her, just like my soul was alienated from her sister. Yet she multiplied her prostitution, remembering the days of her youth, in which she had played the prostitute in the land of Egypt. She lusted after their lovers, whose flesh

is as the flesh of donkeys, and whose issue is like the issue of horses. Thus you called to memory the lewdness of your youth, in the caressing of your nipples by the Egyptians because of your youthful breasts.

"Therefore, Oholibah, **Yahuah** says: 'Behold, I will raise up your lovers against you, from whom your soul is alienated, and I will bring them against you on every side: the Babylonians and all the Chaldeans, Pekod, Shoa, Koa, and all the Assyrians with them; all of them desirable young men, governors and rulers, princes and men of renown, all of them riding on horses. They will come against you with weapons, chariots, and wagons, and with a company of peoples. They will set themselves against you with buckler, shield, and helmet all around. I will commit the judgment to them, and they will judge you according to their judgments. I will set my jealousy against you, and they will deal with you in fury. They will take away your nose and your ears. Your remnant will fall by the sword. They will take your sons and your daughters; and the rest of you will be devoured by the fire. They will also strip you of your clothes, and take away your beautiful jewels. Thus I will make your lewdness to cease from you, and remove your prostitution from the land of Egypt; so that you will not lift up your eyes to them, nor remember Egypt any more.'

"For **Yahuah** says: 'Behold, I will deliver you into the hand of them whom you hate, into the hand of them from whom your soul is alienated. They will deal with you in hatred, and will take away all your labor, and will leave you naked and bare. The nakedness of your prostitution will be uncovered, both your lewdness and your prostitution. These things will be done to you, because you have played the prostitute after the nations, and because you are polluted with their idols. You have walked in the way of your sister; therefore I will give her cup into your hand.'

"**Yahuah** says:

"Therefore **Yahuah** says: 'Because you have forgotten me, and cast me behind your back, therefore you also bear your lewdness and your prostitution.' "

Yahuah said moreover to me: "Son of man, will you judge Oholah and Oholibah? Then declare to them their abominations. For they have committed adultery, and blood is in their hands. They have committed adultery with their idols. They have also caused their sons, whom they bore to me, to pass through the fire to them to be devoured. Moreover this they have done to me: they have defiled my sanctuary in the same day, and have profaned my Sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and behold, they have done this in the middle of my house.

"Furthermore you sisters have sent for men who come from far away, to whom a messenger was sent, and behold, they came; for whom you washed yourself, painted your eyes, decorated yourself with ornaments, and sat on a stately bed, with a table prepared before it, whereupon you set my incense and my oil.

"The voice of a multitude being at ease was with her. With men of the common sort were brought drunkards from the wilderness; and they put bracelets on their hands, and beautiful crowns on their heads. Then I said of her who was old in adulteries, 'Now they will play the prostitute with her, and she with them.' They went in to her, as they go in to a prostitute. So they went in to Oholah and to Oholibah, the lewd women. Righteous men will judge them with the judgment of adulteresses and with the judgment of women who shed blood; because they are adulteresses, and blood is in their hands.

"For **Yahuah** says: 'I will bring up a mob against them, and will give them to be tossed back and forth and robbed. The company will stone them with stones, and dispatch them with their swords. They will kill their sons and their daughters, and burn up their houses with fire.

" 'Thus I will cause lewdness to cease out of the land, that all women may be taught not to be lewd like you. They will recompense your lewdness on you, and you will bear the sins of your idols. Then you will know that I am **Yahuah**.' "

Again, in the ninth year, in the tenth month, in the tenth day of the month, **Yahuah**'s word came to me, saying, "Son of man, write the name of the day, this same day. The king of Babylon drew close to Jerusalem this same day. Utter a parable to the rebellious house, and tell them, '**Yahuah** says,

" ' "In your filthiness is lewdness. Because I have cleansed you and you weren't cleansed, you won't be cleansed from your filthiness any more, until I have caused my wrath toward you to rest.

I, **Yahuah**, have spoken it. It will happen, and I will do it. I won't go back. I won't spare. I won't repent. According to your ways, and according to your doings, they will judge you," says **Yahuah Yahuah**.' "

Also **Yahuah**'s word came to me, saying, "Son of man, behold, I will take away from you the desire of your eyes with a stroke: yet you shall neither mourn nor weep, neither shall your tears run down. Sigh, but not aloud. Make no mourning for the dead. Bind your headdress on you, and put your sandals on your feet. Don't cover your lips, and don't eat mourner's bread."

So I spoke to the people in the morning; and at evening my wife died. So I did in the morning as I was commanded.

The people asked me, "Won't you tell us what these things are to us, that you do so?"

Then I said to them, "**Yahuah**'s word came to me, saying, 'Speak to the house of Israel, "**Yahuah** says: 'Behold, I will profane my sanctuary, the pride of your power, the desire of your eyes, and that which your soul pities; and your sons and your daughters whom you have left behind will fall by the sword. You will do as I have done. You won't cover your lips or eat mourner's bread. Your turbans will be on your heads, and your sandals on your feet. You won't mourn or weep; but you will pine away in your iniquities, and moan one toward another. Thus Ezekiel will be a sign to you; according to all that he has done, you will do. When this comes, then you will know that I am **Yahuah**.' " " "

"You, son of man, shouldn't it be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their heart, their sons and their daughters, that in that day he who escapes will come to you, to cause you to hear it with your ears? In that day your mouth will be opened to him who has escaped, and you will speak, and be no more mute. So you will be a sign to them. Then they will know that I am **Yahuah**."

Yahuah's word came to me, saying, "Son of man, set your face toward the children of Ammon, and prophesy against them. Tell the children of Ammon, 'Hear the word of **Yahuah Yahuah**! **Yahuah** says, "Because you said, 'Aha!' against my sanctuary, when it was profaned; and against the land of Israel, when it was made desolate; and against the house of Judah, when they went into captivity: therefore, behold, I will deliver you to the children of the east for a possession. They will set their encampments in you, and make their dwellings in you. They will eat your fruit and they will drink your milk. I will make Rabbah a stable for camels, and the children of Ammon a resting place for flocks. Then you will know that I am **Yahuah**.'" For **Yahuah** says: "Because you have clapped your

hands, stamped with the feet, and rejoiced with all the contempt of your soul against the land of Israel; therefore, behold, I have stretched out my hand on you, and will deliver you for a plunder to the nations. I will cut you off from the peoples, and I will cause you to perish out of the countries. I will destroy you. Then you will know that I am **Yahuah**."

" **Yahuah** says: "Because Moab and Seir say, 'Behold, the house of Judah is like all the nations;' therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Beth Jeshimoth, Baal Meon, and Kiriathaim, to the children of the east, to go against the children of Ammon; and I will give them for a possession, that the children of Ammon may not be remembered among the nations. I will execute judgments on Moab. Then they will know that I am **Yahuah**."

" **Yahuah** says: "Because Edom has dealt against the house of Judah by taking vengeance, and has greatly offended, and taken revenge on them;" therefore **Yahuah** says, "I will stretch out my hand on Edom, and will cut off man and animal from it; and I will make it desolate from Teman. They will fall by the sword even to Dedan. I will lay my vengeance on Edom by the hand of my people Israel. They will do in Edom according to my anger and according to my wrath. Then they will know my vengeance," says **Yahuah Yahuah**.

" **Yahuah** says: "Because the Philistines have taken revenge, and have taken vengeance with contempt of soul to destroy with perpetual hostility;" therefore **Yahuah** says, "Behold, I will stretch out my hand on the Philistines, and I will cut off the Cherethites, and destroy the remnant of the sea coast. I will execute great vengeance on them with wrathful rebukes. Then they will know that I am **Yahuah**, when I lay my vengeance on them." ' ' "

In the eleventh year, in the first of the month, **Yahuah**'s word came to me, saying, "Son of man, because Tyre has said against Jerusalem, 'Aha! She is broken! She who was the gateway of the peoples has been returned to me. I will be replenished, now that she is laid waste;' therefore **Yahuah** says, 'Behold, I am against you, Tyre, and will cause many nations to come up against you, as the sea causes its waves to come up. They will destroy the walls of Tyre, and break down her towers. I will also scrape her dust from her, and make her a bare rock. She will be a place for the spreading of nets in the middle of the sea; for I have spoken it,' says **Yahuah Yahuah**. 'She will become plunder for the nations. Her daughters who are in the field will be slain with the sword. Then they will know that I am **Yahuah**.'

"For **Yahuah** says: 'Behold, I will bring on Tyre Nebuchadnezzar king of Babylon, king of kings, from the north, with horses, with chariots, with horsemen, and an army with many people. He will kill your daughters in the field with the sword. He will make forts against you, cast up a mound against you, and raise up the buckler against you. He will set his battering engines against your walls, and with his axes he will break down your towers. By reason of the abundance of his horses, their dust will cover you. Your walls will shake at the noise of the horsemen, of the wagons, and of the chariots, when he enters into your gates, as men enter into a city which is broken open. He will tread down all your streets with the hoofs of his horses. He will kill your people with the sword. The pillars of your strength will go down to the ground. They will make a plunder of your riches, and make a prey of your merchandise. They will break down your walls, and destroy your pleasant houses. They will lay your stones, your timber, and your dust in the middle of the waters. I will cause the noise of your songs to cease. The sound of your harps won't be heard any more. I will make you a bare rock. You will be a place for the spreading of nets. You will be built no more; for I **Yahuah** have spoken it,' says **Yahuah Yahuah**.

"**Yahuah** says to Tyre: 'Won't the islands shake at the sound of your fall, when the wounded groan, when the slaughter is made within you? Then all the princes of the sea will come down from their thrones, and lay aside their robes, and strip off their embroidered garments. They will clothe themselves with trembling. They will sit on the ground, and will tremble every moment, and be astonished at you. They will take up a lamentation over you, and tell you,

"For **Yahuah** says: 'When I make you a desolate city, like the cities that are not inhabited; when I bring up the deep on you, and the great waters cover you; then I will bring you down with those who descend into the pit, to the people of old time, and will make you dwell in the lower parts of the earth, in the places that are desolate of old, with those who go down to the pit, that you be not inhabited; and I will set glory in the land of the living. I will make you a terror, and you will no more have any being. Though you are sought for, yet you will never be found again,' says **Yahuah Yahuah**."

Yahuah's word came again to me, saying, "You, son of man, take up a lamentation over Tyre; and tell Tyre, 'You who dwell at the entry of the sea, who are the merchant of the peoples to many islands, **Yahuah** says:

" ' "Tarshish was your merchant by reason of the multitude of all kinds of riches. They traded for your wares with silver, iron, tin, and lead.

" ' "Javan, Tubal, and Meshech were your traders. They traded the persons of men and vessels of bronze for your merchandise.

" ' "They of the house of Togarmah traded for your wares with horses, war horses, and mules.

" ' "The men of Dedan traded with you. Many islands were the market of your hand. They brought you horns of ivory and ebony in exchange.

" ' "Syria was your merchant by reason of the multitude of your handiworks. They traded for your wares with emeralds, purple, embroidered work, fine linen, coral, and rubies.

" ' "Judah and the land of Israel were your traders. They traded wheat of Minnith, confections, honey, oil, and balm for your merchandise.

" ' "Damascus was your merchant for the multitude of your handiworks, by reason of the multitude of all kinds of riches, with the wine of Helbon, and white wool.

" ' "Vedan and Javan traded with yarn for your wares: bright iron, cassia, and calamus were among your merchandise.

" ' "Dedan was your trafficker in precious cloths for riding.

" ' "Arabia, and all the princes of Kedar were the merchants of your hand; in lambs, rams, and goats. In these, they were your merchants.

" ' "The traders of Sheba and Raamah were your traders. They traded for your wares with the chief of all spices, and with all precious stones, and gold.

" ' "Haran, Canneh, and Eden, the traders of Sheba, Asshur and Chilmad, were your traders. These were your traders in choice wares, in wrappings of blue and embroidered work, and in chests of rich clothing, bound with cords and made of cedar, among your merchandise.

Yahuah's word came again to me, saying, "Son of man, tell the prince of Tyre, '**Yahuah** says:

" 'therefore **Yahuah** says:

Moreover **Yahuah**'s word came to me, saying, "Son of man, take up a lamentation over the king of Tyre, and tell him, '**Yahuah** says:

Yahuah's word came to me, saying, "Son of man, set your face toward Sidon, and prophesy against it, and say, '**Yahuah** says:

" ' "There will be no more a pricking brier to the house of Israel, nor a hurting thorn of any that are around them that scorned them. Then they will know that I am **Yahuah**."

" '**Yahuah** says: "When I have gathered the house of Israel from the peoples among whom they are scattered, and am sanctified in them in the sight of the nations, then they will dwell in their own land which I gave to my servant Jacob. They will dwell in it securely. Yes, they will build houses, plant vineyards, and will dwell securely, when I have executed judgments on all those who scorn them all around. Then they will know that I am **Yahuah** their **Elohim**." ' "

In the tenth year, in the tenth month, on the twelfth day of the month, **Yahuah**'s word came to me, saying, "Son of man, set your face against Pharaoh king of Egypt, and prophesy against him and against all Egypt. Speak and say, '**Yahuah** says:

" ' "All the inhabitants of Egypt will know that I am **Yahuah**, because they have been a staff of reed to the house of Israel. When they took hold of you by your hand, you broke, and tore all their shoulders. When they leaned on you, you broke, and paralyzed all of their thighs."

" 'Therefore **Yahuah** says: "Behold, I will bring a sword on you, and will cut off man and animal from you. The land of Egypt will be a desolation and a waste. Then they will know that I am **Yahuah**."

" ' "Because he has said, 'The river is mine, and I have made it;' therefore, behold, I am against you, and against your rivers. I will make the land of Egypt an utter waste and desolation, from the tower of Seveneh even to the border of Ethiopia. No foot of man will pass through it, nor will any animal foot pass through it. It won't be inhabited for forty years. I will make the land of Egypt a desolation in the middle of the countries that are desolate. Her cities among the cities that are laid waste will be a desolation forty years. I will scatter the Egyptians among the nations, and will disperse them through the countries."

" 'For **Yahuah** says: "At the end of forty years I will gather the Egyptians from the peoples where they were scattered. I will reverse the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their birth. They will be a lowly kingdom, there. It will be the lowest of the kingdoms. It won't lift itself up above the nations any more. I will diminish them, so that they will no longer rule over the nations. It will no longer be the confidence of the house of Israel, bringing iniquity to memory, when they turn to look after them. Then they will know that I am **Yahuah**." ' "

It came to pass in the twenty-seventh year, in the first month, in the first day of the month, **Yahuah**'s word came to me, saying, "Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyre. Every head was made bald, and every shoulder was worn; yet he had no wages, nor did his army, from Tyre, for the service that he had served against it. Therefore **Yahuah** says: 'Behold, I will give the land of Egypt to Nebuchadnezzar king of Babylon. He will carry off her multitude, take her plunder, and take her prey. That will be the wages for his army. I have given him the land of Egypt as his payment for which he served, because they worked for me,' says **Yahuah Yahuah**."

"In that day I will cause a horn to sprout for the house of Israel, and I will open your mouth among them. Then they will know that I am **Yahuah**."

Yahuah's word came again to me, saying, "Son of man, prophesy, and say, '**Yahuah** says:

" ' "Ethiopia, Put, Lud, all the mixed people, Cub, and the children of the land that is allied with them, will fall with them by the sword."

" '**Yahuah** says:

" ' "In that day messengers will go out from before me in ships to make the careless Ethiopians afraid. There will be anguish on them, as in the day of Egypt; for, behold, it comes."

" '**Yahuah** says:

" '**Yahuah** says:

In the eleventh year, in the first month, in the seventh day of the month, **Yahuah's** word came to me, saying, "Son of man, I have broken the arm of Pharaoh king of Egypt. Behold, it has not been bound up, to apply medicines, to put a bandage to bind it, that it become strong to hold the sword. Therefore **Yahuah** says: 'Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong arm, and that which was broken. I will cause the sword to fall out of his hand. I will scatter the Egyptians among the nations, and will disperse them through the countries. I will strengthen the arms of the king of Babylon, and put my sword in his hand; but I will break the arms of Pharaoh, and he will groan before the king of Babylon with the groaning of a mortally wounded man. I will hold up the arms of the king of Babylon; and the arms of Pharaoh will fall down. Then they will know that I am **Yahuah**, when I put my sword into the hand of the king of Babylon, and he stretches it out on the land of Egypt. I will scatter the Egyptians among the nations, and disperse them through the countries. Then they will know that I am **Yahuah**.' "

In the eleventh year, in the third month, in the first day of the month, **Yahuah's** word came to me, saying, "Son of man, tell Pharaoh king of Egypt, and his multitude:

"Therefore thus said **Yahuah**: 'Because you are exalted in stature, and he has set his top among the thick boughs, and his heart is lifted up in his height; I will even deliver him into the hand of the mighty one of the nations. He will surely deal with him. I have driven him out for his wickedness. Strangers, the tyrants of the nations, have cut him off, and have left him. His branches have fallen on the mountains and in all the valleys and his boughs are broken by all the watercourses of the land. All the peoples of the earth have gone down from his shadow, and have left him. All the birds of the sky will dwell on his ruin, and all the animals of the field will be on his branches; to the end that none of all the trees by the waters exalt themselves in their stature, and don't set their top among the thick boughs. Their mighty ones don't stand up on their height, even all who drink water; for they are all delivered to death, to the lower parts of the earth, among the children of men, with those who go down to the pit.'

"**Yahuah** says: 'In the day when he went down to Sheol I caused a mourning. I covered the deep for him, and I restrained its rivers. The great waters were stopped. I caused Lebanon to mourn for him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him down to Sheol with those who descend into the pit. All the trees of Eden, the choice and best of Lebanon, all that drink water, were comforted in the lower parts of the earth. They also went down into Sheol with him to those who are slain by the sword; yes, those who were his arm,

who lived under his shadow in the middle of the nations.

" 'To whom are you thus like in glory and in greatness among the trees of Eden? Yet you will be brought down with the trees of Eden to the lower parts of the earth. You will lie in the middle of the uncircumcised, with those who are slain by the sword.

" 'This is Pharaoh and all his multitude,' says **Yahuah Yahuah**."

In the twelfth year, in the twelfth month, in the first day of the month, "**Yahuah**'s word came to me, saying, 'Son of man, take up a lamentation over Pharaoh king of Egypt, and tell him,

" ' "This is the lamentation with which they will lament. The daughters of the nations will lament with this. They will lament with it over Egypt, and over all her multitude," says **Yahuah Yahuah**.' "

Also in the twelfth year, in the fifteenth day of the month, **Yahuah**'s word came to me, saying, "Son of man, wail for the multitude of Egypt, and cast them down, even her and the daughters of the famous nations, to the lower parts of the earth, with those who go down into the pit. Whom do you pass in beauty? Go down, and be laid with the uncircumcised. They will fall among those who are slain by the sword. She is delivered to the sword. Draw her away with all her multitudes. The strong among the mighty will speak to him out of the middle of Sheol with those who help him. They have gone down. The uncircumcised lie still, slain by the sword.

"Asshur is there with all her company. Her graves are all around her. All of them slain, fallen by the sword; whose graves are set in the uttermost parts of the pit, and her company is around her grave; all of them slain, fallen by the sword, who caused terror in the land of the living.

"There is Elam and all her multitude around her grave; all of them slain, fallen by the sword, who have gone down uncircumcised into the lower parts of the earth, who caused their terror in the land of the living, and have borne their shame with those who go down to the pit. They have set her a bed among the slain with all her multitude. Her graves are around her; all of them uncircumcised, slain by the sword; for their terror was caused in the land of the living, and they have borne their shame with those who go down to the pit. He is put among those who are slain.

"There is Meshech, Tubal, and all their multitude. Their graves are around them, all of them uncircumcised, slain by the sword; for they caused their terror in the land of the living. They will not lie with the mighty who are fallen of the uncircumcised, who have gone down to Sheol with their weapons of war, and have laid their swords under their heads, and their iniquities are on their bones; for they were the terror of the mighty in the land of the living.

"But you will be broken among the uncircumcised, and will lie with those who are slain by the sword.

"There is Edom, her kings, and all her princes, who in their might are laid with those who are slain by the sword. They will lie with the uncircumcised, and with those who go down to the pit.

"There are the princes of the north, all of them, and all the Sidonians, who have gone down with the slain. They are put to shame in the terror which they caused by their might. They lie uncircumcised with those who are slain by the sword, and bear their shame with those who go down to the pit.

"Pharaoh will see them, and will be comforted over all his multitude, even Pharaoh and all his army, slain by the sword," says **Yahuah Yahuah**. "For I have put his terror in the land of the living.

He will be laid among the uncircumcised, with those who are slain by the sword, even Pharaoh and all his multitude," says **Yahuah Yahuah**.

Yahuah's word came to me, saying, "Son of man, speak to the children of your people, and tell them, 'When I bring the sword on a land, and the people of the land take a man from among them, and set him for their watchman; if, when he sees the sword come on the land, he blows the trumpet, and warns the people; then whoever hears the sound of the trumpet, and doesn't heed the warning, if the sword comes, and takes him away, his blood will be on his own head. He heard the sound of the trumpet, and didn't take warning. His blood will be on him; whereas if he had heeded the warning, he would have delivered his soul. But if the watchman sees the sword come, and doesn't blow the trumpet, and the people aren't warned, and the sword comes, and takes any person from among them; he is taken away in his iniquity, but his blood I will require at the watchman's hand.'

"So you, son of man: I have set you a watchman to the house of Israel. Therefore hear the word from my mouth, and give them warnings from me. When I tell the wicked, 'O wicked man, you will surely die,' and you don't speak to warn the wicked from his way; that wicked man will die in his iniquity, but I will require his blood at your hand. Nevertheless, if you warn the wicked of his way to turn from it, and he doesn't turn from his way; he will die in his iniquity, but you have delivered your soul.

"You, son of man, tell the house of Israel: 'You say this, "Our transgressions and our sins are on us, and we pine away in them. How then can we live?" ' Tell them, ' "As I live," says **Yahuah Yahuah**, "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn, turn from your evil ways! For why will you die, house of Israel?" '

"You, son of man, tell the children of your people, 'The righteousness of the righteous will not deliver him in the day of his disobedience. And as for the wickedness of the wicked, he will not fall by it in the day that he turns from his wickedness; neither will he who is righteous be able to live by it in the day that he sins. When I tell the righteous that he will surely live; if he trusts in his righteousness, and commits iniquity, none of his righteous deeds will be remembered; but he will die in his iniquity that he has committed. Again, when I say to the wicked, "You will surely die;" if he turns from his sin, and does that which is lawful and right; if the wicked restore the pledge, give again that which he had taken by robbery, walk in the statutes of life, committing no iniquity; he will surely live. He will not die. None of his sins that he has committed will be remembered against him. He has done that which is lawful and right. He will surely live.

" 'Yet the children of your people say, "The way of **Yahuah** is not fair;" but as for them, their way is not fair. When the righteous turns from his righteousness, and commits iniquity, he will even die therein. When the wicked turns from his wickedness, and does that which is lawful and right, he will live by it. Yet you say, "The way of **Yahuah** is not fair." House of Israel, I will judge every one of you after his ways.' "

In the twelfth year of our captivity, in the tenth month, in the fifth day of the month, one who had escaped out of Jerusalem came to me, saying, "The city has been defeated!" Now **Yahuah**'s hand had been on me in the evening, before he who had escaped came; and he had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no longer mute.

Yahuah's word came to me, saying, "Son of man, those who inhabit the waste places in the land of Israel speak, saying, 'Abraham was one, and he inherited the land; but we are many. The land is given us for inheritance.' Therefore tell them, '**Yahuah** says: "You eat with the blood, and lift up your

eyes to your idols, and shed blood. So should you possess the land? You stand on your sword, you work abomination, and every one of you defiles his neighbor's wife. So should you possess the land?" '

"You shall tell them, '**Yahuah** says: "As I live, surely those who are in the waste places will fall by the sword. I will give he who is in the open field to the animals to be devoured; and those who are in the strongholds and in the caves will die of the pestilence. I will make the land a desolation and an astonishment. The pride of her power will cease. The mountains of Israel will be desolate, so that no one will pass through. Then they will know that I am **Yahuah**, when I have made the land a desolation and an astonishment, because of all their abominations which they have committed." '

"As for you, son of man, the children of your people talk about you by the walls and in the doors of the houses, and speak to one another, everyone to his brother, saying, 'Please come and hear what the word is that comes out from **Yahuah**.' They come to you as the people come, and they sit before you as my people, and they hear your words, but don't do them; for with their mouth they show much love, but their heart goes after their gain. Behold, you are to them as a very lovely song of one who has a pleasant voice, and can play well on an instrument; for they hear your words, but they don't do them.

"When this comes to pass--behold, it comes--then they will know that a prophet has been among them."

Yahuah's word came to me, saying, "Son of man, prophesy against the shepherds of Israel. Prophesy, and tell them, even the shepherds, '**Yahuah** says: "Woe to the shepherds of Israel who feed themselves! Shouldn't the shepherds feed the sheep? You eat the fat. You clothe yourself with the wool. You kill the fatlings, but you don't feed the sheep. You haven't strengthened the diseased. You haven't healed that which was sick. You haven't bound up that which was broken. You haven't brought back that which was driven away. You haven't sought that which was lost, but you have ruled over them with force and with rigor. They were scattered, because there was no shepherd. They became food to all the animals of the field, and were scattered. My sheep wandered through all the mountains, and on every high hill. Yes, my sheep were scattered on all the surface of the earth. There was no one who searched or sought."

" 'Therefore, you shepherds, hear **Yahuah's** word: "As I live," says **Yahuah Yahuah**, "surely because my sheep became a prey, and my sheep became food to all the animals of the field, because there was no shepherd. My shepherds didn't search for my sheep, but the shepherds fed themselves, and didn't feed my sheep." Therefore, you shepherds, hear **Yahuah's** word: **Yahuah** says: "Behold, I am against the shepherds. I will require my sheep at their hand, and cause them to cease from feeding the sheep. The shepherds won't feed themselves any more. I will deliver my sheep from their mouth, that they may not be food for them."

" 'For **Yahuah** says: "Behold, I myself, even I, will search for my sheep, and will seek them out. As a shepherd seeks out his flock in the day that he is among his sheep that are scattered abroad, so I will seek out my sheep. I will deliver them out of all places where they have been scattered in the cloudy and dark day. I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land. I will feed them on the mountains of Israel, by the watercourses, and in all the inhabited places of the country. I will feed them with good pasture; and their fold will be on the mountains of the height of Israel. There they will lie down in a good fold. They will feed on fat pasture on the mountains of Israel. I myself will be the shepherd of my sheep, and I will cause them to lie down," says **Yahuah Yahuah**. "I will seek that which was lost, and will bring back that

which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong. I will feed them in justice." ' "

"As for you, O my flock, **Yahuah** says: 'Behold, I judge between sheep and sheep, the rams and the male goats. Does it seem a small thing to you to have fed on the good pasture, but you must tread down with your feet the residue of your pasture? And to have drunk of the clear waters, but must you foul the residue with your feet? As for my sheep, they eat that which you have trodden with your feet, and they drink that which you have fouled with your feet.'

"Therefore **Yahuah** says to them: 'Behold, I, even I, will judge between the fat sheep and the lean sheep. Because you thrust with side and with shoulder, and push all the diseased with your horns, until you have scattered them abroad; therefore I will save my flock, and they will no more be a prey. I will judge between sheep and sheep. I will set up one shepherd over them, and he will feed them, even my servant David. He will feed them, and he will be their shepherd. I, **Yahuah**, will be their **Elohim**, and my servant David prince among them. I, **Yahuah**, have spoken it.

" 'I will make with them a covenant of peace, and will cause evil animals to cease out of the land. They will dwell securely in the wilderness, and sleep in the woods. I will make them and the places around my hill a blessing. I will cause the shower to come down in its season. There will be showers of blessing. The tree of the field will yield its fruit, and the earth will yield its increase, and they will be secure in their land. Then they will know that I am **Yahuah**, when I have broken the bars of their yoke, and have delivered them out of the hand of those who made slaves of them. They will no more be a prey to the nations, neither will the animals of the earth devour them; but they will dwell securely, and no one will make them afraid. I will raise up to them a plantation for renown, and they will no more be consumed with famine in the land, and not bear the shame of the nations any more. They will know that I, **Yahuah**, their **Elohim** am with them, and that they, the house of Israel, are my people, says **Yahuah Yahuah**. You my sheep, the sheep of my pasture, are men, and I am your **Elohim**,' says **Yahuah Yahuah**."

Moreover **Yahuah**'s word came to me, saying, "Son of man, set your face against Mount Seir, and prophesy against it, and tell it, '**Yahuah** says: "Behold, I am against you, Mount Seir, and I will stretch out my hand against you. I will make you a desolation and an astonishment. I will lay your cities waste, and you will be desolate. Then you will know that I am **Yahuah**."

" ' "Because you have had a perpetual hostility, and have given over the children of Israel to the power of the sword in the time of their calamity, in the time of the iniquity of the end; therefore, as I live," says **Yahuah Yahuah**, "I will prepare you for blood, and blood will pursue you. Since you have not hated blood, therefore blood will pursue you. Thus I will make Mount Seir an astonishment and a desolation. I will cut off from it him who passes through and him who returns. I will fill its mountains with its slain. The slain with the sword will fall in your hills and in your valleys and in all your watercourses. I will make you a perpetual desolation, and your cities will not be inhabited. Then you will know that I am **Yahuah**."

" ' "Because you have said, 'These two nations and these two countries will be mine, and we will possess it;' whereas **Yahuah** was there: therefore, as I live," says **Yahuah Yahuah**, "I will do according to your anger, and according to your envy which you have shown out of your hatred against them; and I will make myself known among them when I judge you. You will know that I, **Yahuah**, have heard all your insults which you have spoken against the mountains of Israel, saying, 'They have been laid desolate. They have been given us to devour.' You have magnified yourselves

against me with your mouth, and have multiplied your words against me. I have heard it." **Yahuah** says: "When the whole earth rejoices, I will make you desolate. As you rejoiced over the inheritance of the house of Israel because it was desolate, so I will do to you. You will be desolate, Mount Seir, and all Edom, even all of it. Then they will know that I am **Yahuah**.' "

You, son of man, prophesy to the mountains of Israel, and say, "You mountains of Israel, hear **Yahuah**'s word. **Yahuah** says: 'Because the enemy has said against you, "Aha!" and, "The ancient high places are ours in possession!" ' therefore prophesy, and say, '**Yahuah** says: "Because, even because they have made you desolate, and swallowed you up on every side, that you might be a possession to the residue of the nations, and you are taken up in the lips of talkers, and the evil report of the people;" therefore, you mountains of Israel, hear the word of **Yahuah Yahuah: Yahuah** says to the mountains and to the hills, to the watercourses and to the valleys, to the desolate wastes and to the cities that are forsaken, which have become a prey and derision to the residue of the nations that are all around; therefore **Yahuah** says: "Surely in the fire of my jealousy I have spoken against the residue of the nations, and against all Edom, that have appointed my land to themselves for a possession with the joy of all their heart, with despite of soul, to cast it out for a prey." ' Therefore prophesy concerning the land of Israel, and tell the mountains, the hills, the watercourses and the valleys, '**Yahuah** says: "Behold, I have spoken in my jealousy and in my wrath, because you have borne the shame of the nations." Therefore **Yahuah** says: "I have sworn, 'Surely the nations that are around you will bear their shame.'

" ' "But you, mountains of Israel, you shall shoot out your branches, and yield your fruit to my people Israel; for they are at hand to come. For, behold, I am for you, and I will come to you, and you will be tilled and sown. I will multiply men on you, all the house of Israel, even all of it. The cities will be inhabited, and the waste places will be built. I will multiply man and animal on you. They will increase and be fruitful. I will cause you to be inhabited as you were before, and you will do better than at your beginnings. Then you will know that I am **Yahuah**. Yes, I will cause men to walk on you, even my people Israel. They will possess you, and you will be their inheritance, and you will never again bereave them of their children."

" '**Yahuah** says: "Because they say to you, 'You are a devourer of men, and have been a bereaver of your nation;' therefore you shall devour men no more, and not bereave your nation any more," says **Yahuah Yahuah**. "I won't let you hear the shame of the nations any more. You won't bear the reproach of the peoples any more, and you won't cause your nation to stumble any more," says **Yahuah Yahuah**.' "

Moreover **Yahuah**'s word came to me, saying, "Son of man, when the house of Israel lived in their own land, they defiled it by their ways and by their deeds. Their way before me was as the uncleanness of a woman in her impurity. Therefore I poured out my wrath on them for the blood which they had poured out on the land, and because they had defiled it with their idols. I scattered them among the nations, and they were dispersed through the countries. I judged them according to their way and according to their deeds. When they came to the nations where they went, they profaned my holy name; in that men said of them, 'These are **Yahuah**'s people, and have left his land.' But I had respect for my holy name, which the house of Israel had profaned among the nations where they went."

"Therefore tell the house of Israel, '**Yahuah** says: "I don't do this for your sake, house of Israel, but for my holy name, which you have profaned among the nations where you went. I will sanctify my great name, which has been profaned among the nations, which you have profaned among them."

Then the nations will know that I am **Yahuah**," says **Yahuah Yahuah**, "when I am proven holy in you before their eyes.

" ' "For I will take you from among the nations and gather you out of all the countries, and will bring you into your own land. I will sprinkle clean water on you, and you will be clean. I will cleanse you from all your filthiness, and from all your idols. I will also give you a new heart, and I will put a new spirit within you. I will take away the stony heart out of your flesh, and I will give you a heart of flesh. I will put my Spirit within you, and cause you to walk in my statutes. You will keep my ordinances and do them. You will dwell in the land that I gave to your fathers. You will be my people, and I will be your **Elohim**. I will save you from all your uncleanness. I will call for the grain, and will multiply it, and lay no famine on you. I will multiply the fruit of the tree and the increase of the field, that you may receive no more the reproach of famine among the nations.

" ' "Then you will remember your evil ways, and your deeds that were not good; and you will loathe yourselves in your own sight for your iniquities and for your abominations. I don't do this for your sake," says **Yahuah Yahuah**. "Let it be known to you: be ashamed and confounded for your ways, house of Israel."

" '**Yahuah** says: "In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited and the waste places will be built. The land that was desolate will be tilled instead of being a desolation in the sight of all who passed by. They will say, 'This land that was desolate has become like the garden of Eden. The waste, desolate, and ruined cities are fortified and inhabited.' Then the nations that are left around you will know that I, **Yahuah**, have built the ruined places, and planted that which was desolate. I, **Yahuah**, have spoken it, and I will do it."

" '**Yahuah** says: "For this, moreover, I will be inquired of by the house of Israel, to do it for them: I will increase them with men like a flock. As the flock for sacrifice, as the flock of Jerusalem in her appointed feasts, so the waste cities will be filled with flocks of men. Then they will know that I am **Yahuah**.' "

Yahuah's hand was on me, and he brought me out in **Yahuah's** Spirit, and set me down in the middle of the valley; and it was full of bones. He caused me to pass by them all around: and behold, there were very many in the open valley; and behold, they were very dry. He said to me, "Son of man, can these bones live?"

I answered, "**Yahuah**, you know."

Again he said to me, "Prophecy over these bones, and tell them, 'You dry bones, hear **Yahuah's** word. **Yahuah** says to these bones: "Behold, I will cause breath to enter into you, and you will live. I will lay sinews on you, and will bring up flesh on you, and cover you with skin, and put breath in you, and you will live. Then you will know that I am **Yahuah**.'" ' "

So I prophesied as I was commanded. As I prophesied, there was a noise, and behold, there was an earthquake. Then the bones came together, bone to its bone. I saw, and, behold, there were sinews on them, and flesh came up, and skin covered them above; but there was no breath in them.

Then he said to me, "Prophecy to the wind, prophecy, son of man, and tell the wind, '**Yahuah** says: "Come from the four winds, breath, and breathe on these slain, that they may live.'" ' "

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up on their feet, an exceedingly great army.

Then he said to me, "Son of man, these bones are the whole house of Israel. Behold, they say, 'Our bones are dried up, and our hope is lost. We are completely cut off.' Therefore prophesy, and tell them, '**Yahuah** says: "Behold, I will open your graves, and cause you to come up out of your graves, my people; and I will bring you into the land of Israel. You will know that I am **Yahuah**, when I have opened your graves, and caused you to come up out of your graves, my people. I will put my Spirit in you, and you will live. Then I will place you in your own land; and you will know that I, **Yahuah**, have spoken it and performed it," says **Yahuah**.'" "

Yahuah's word came again to me, saying, "You, son of man, take one stick, and write on it, 'For Judah, and for the children of Israel his companions.' Then take another stick, and write on it, 'For Joseph, the stick of Ephraim, and for all the house of Israel his companions.' Then join them for yourself to one another into one stick, that they may become one in your hand.

"When the children of your people speak to you, saying, 'Won't you show us what you mean by these?' tell them, '**Yahuah** says: "Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them with it, with the stick of Judah, and make them one stick, and they will be one in my hand. The sticks on which you write will be in your hand before their eyes." ' Say to them, '**Yahuah** says: "Behold, I will take the children of Israel from among the nations, where they have gone, and will gather them on every side, and bring them into their own land. I will make them one nation in the land, on the mountains of Israel. One king will be king to them all. They will no longer be two nations. They won't be divided into two kingdoms any more at all. They won't defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, in which they have sinned, and will cleanse them. So they will be my people, and I will be their **Elohim**."

" ' "My servant David will be king over them. They all will have one shepherd. They will also walk in my ordinances, and observe my statutes, and do them. They will dwell in the land that I have given to Jacob my servant, in which your fathers lived. They will dwell therein, they, and their children, and their children's children, forever. David my servant will be their prince forever. Moreover I will make a covenant of peace with them. It will be an everlasting covenant with them. I will place them, multiply them, and will set my sanctuary among them forever more. My tent also will be with them. I will be their **Elohim**, and they will be my people. The nations will know that I am **Yahuah** who sanctifies Israel, when my sanctuary is among them forever more." ' "

Yahuah's word came to me, saying, "Son of man, set your face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him, and say, '**Yahuah** says: "Behold, I am against you, Gog, prince of Rosh, Meshech, and Tubal. I will turn you around, and put hooks into your jaws, and I will bring you out, with all your army, horses and horsemen, all of them clothed in full armor, a great company with buckler and shield, all of them handling swords; Persia, Cush, and Put with them, all of them with shield and helmet; Gomer, and all his hordes; the house of Togarmah in the uttermost parts of the north, and all his hordes; even many peoples with you.

" ' "Be prepared, yes, prepare yourself, you, and all your companies who are assembled to you, and be a guard to them. After many days you will be visited. In the latter years you will come into the land that is brought back from the sword, that is gathered out of many peoples, on the mountains of Israel, which have been a continual waste; but it is brought out of the peoples, and they will dwell securely, all of them. You will ascend. You will come like a storm. You will be like a cloud to cover the land, you, and all your hordes, and many peoples with you."

" **'Yahuah** says: "It will happen in that day that things will come into your mind, and you will devise an evil plan. You will say, 'I will go up to the land of unwalled villages. I will go to those who are at rest, who dwell securely, all of them dwelling without walls, and having neither bars nor gates, to take the plunder and to take prey; to turn your hand against the waste places that are inhabited, and against the people who are gathered out of the nations, who have gotten livestock and goods, who dwell in the middle of the earth.' Sheba, and Dedan, and the merchants of Tarshish, with all the young lions of it, will ask you, 'Have you come to take the plunder? Have you assembled your company to take the prey, to carry away silver and gold, to take away livestock and goods, to take great plunder?' " ' "

"Therefore, son of man, prophesy, and tell Gog, **'Yahuah** says: "In that day when my people Israel dwells securely, will you not know it? You will come from your place out of the uttermost parts of the north, you, and many peoples with you, all of them riding on horses, a great company and a mighty army. You will come up against my people Israel, as a cloud to cover the land. It will happen in the latter days, that I will bring you against my land, that the nations may know me, when I am sanctified in you, Gog, before their eyes."

" **'Yahuah** says: "Are you he of whom I spoke in old time by my servants the prophets of Israel, who prophesied in those days for years that I would bring you against them? It will happen in that day, when Gog comes against the land of Israel," says **Yahuah Yahuah**, "that my wrath will come up into my nostrils. For in my jealousy and in the fire of my wrath I have spoken. Surely in that day there will be a great shaking in the land of Israel; so that the fish of the sea, the birds of the sky, the animals of the field, all creeping things who creep on the earth, and all the men who are on the surface of the earth will shake at my presence. Then the mountains will be thrown down, the steep places will fall, and every wall will fall to the ground. I will call for a sword against him to all my mountains," says **Yahuah Yahuah**. "Every man's sword will be against his brother. I will enter into judgment with him with pestilence and with blood. I will rain on him, and on his hordes, and on the many peoples who are with him, an overflowing shower, with great hailstones, fire, and sulfur. I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations. Then they will know that I am **Yahuah**." ' "

"You, son of man, prophesy against Gog, and say, **'Yahuah** says: "Behold, I am against you, Gog, prince of Rosh, Meshech, and Tubal. I will turn you around, and will lead you on, and will cause you to come up from the uttermost parts of the north; and I will bring you onto the mountains of Israel. I will strike your bow out of your left hand, and will cause your arrows to fall out of your right hand. You will fall on the mountains of Israel, you, and all your hordes, and the peoples who are with you. I will give you to the ravenous birds of every sort, and to the animals of the field to be devoured. You will fall on the open field; for I have spoken it," says **Yahuah Yahuah**. "I will send a fire on Magog, and on those who dwell securely in the islands. Then they will know that I am **Yahuah**."

" ' "I will make my holy name known among my people Israel. I won't allow my holy name to be profaned any more. Then the nations will know that I am **Yahuah**, the Holy One in Israel. Behold, it comes, and it will be done," says **Yahuah Yahuah**. "This is the day about which I have spoken."

" ' "Those who dwell in the cities of Israel will go out, and will make fires of the weapons and burn them, both the shields and the bucklers, the bows and the arrows, and the war clubs and the spears, and they will make fires with them for seven years; so that they will take no wood out of the field, and not cut down any out of the forests; for they will make fires with the weapons. They will plunder those who plundered them, and rob those who robbed them," says **Yahuah Yahuah**."

" ' "It will happen in that day, that I will give to Gog a place for burial in Israel, the valley of those who pass through on the east of the sea; and it will stop those who pass through. They will bury Gog and all his multitude there; and they will call it 'The valley of Hamon Gog'.

" ' "The house of Israel will be burying them for seven months, that they may cleanse the land. Yes, all the people of the land will bury them; and they will become famous in the day that I will be glorified," says **Yahuah Yahuah**.

" ' "They will set apart men of continual employment, who will pass through the land. Those who pass through will go with those who bury those who remain on the surface of the land, to cleanse it. After the end of seven months they will search. Those who pass through the land will pass through; and when anyone sees a man's bone, then he will set up a sign by it, until the undertakers have buried it in the valley of Hamon Gog. Hamonah will also be the name of a city. Thus they will cleanse the land." ' "

"You, son of man, **Yahuah** says: 'Speak to the birds of every sort, and to every animal of the field, "Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I sacrifice for you, even a great sacrifice on the mountains of Israel, that you may eat meat and drink blood. You shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bulls, all of them fatlings of Bashan. You shall eat fat until you are full, and drink blood until you are drunk, of my sacrifice which I have sacrificed for you. You shall be filled at my table with horses and chariots, with mighty men, and with all men of war," says **Yahuah Yahuah**.'

"I will set my glory among the nations. Then all the nations will see my judgment that I have executed, and my hand that I have laid on them. So the house of Israel will know that I am **Yahuah** their **Elohim**, from that day and forward. The nations will know that the house of Israel went into captivity for their iniquity; because they trespassed against me, and I hid my face from them; so I gave them into the hand of their adversaries, and they all fell by the sword. I did to them according to their uncleanness and according to their transgressions. I hid my face from them.

"Therefore **Yahuah** says: 'Now I will reverse the captivity of Jacob, and have mercy on the whole house of Israel. I will be jealous for my holy name. They will bear their shame, and all their trespasses by which they have trespassed against me, when they dwell securely in their land, and no one will make them afraid, when I have brought them back from the peoples, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations. They will know that I am **Yahuah** their **Elohim**, in that I caused them to go into captivity among the nations, and have gathered them to their own land. Then I will leave none of them captive any more. I won't hide my face from them any more; for I have poured out my Spirit on the house of Israel,' says **Yahuah Yahuah**."

In the twenty-fifth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was struck, in the same day, **Yahuah**'s hand was on me, and he brought me there. In the visions of **Elohim** he brought me into the land of Israel, and set me down on a very high mountain, on which was something like the frame of a city to the south. He brought me there; and, behold, there was a man, whose appearance was like the appearance of bronze, with a line of flax in his hand, and a measuring reed; and he stood in the gate. The man said to me, "Son of man, see with your eyes, and hear with your ears, and set your heart on all that I will show you; for you have been brought here so that I may show them to you. Declare all that you see to the house of Israel."

Behold, there was a wall on the outside of the house all around, and in the man's hand a measuring reed six cubits long, of a cubit and a hand width each. So he measured the thickness of the building, one reed; and the height, one reed.

Then he came to the gate which looks toward the east, and went up its steps. He measured the threshold of the gate, one reed wide; and the other threshold, one reed wide. Every lodge was one reed long and one reed wide. Between the lodges was five cubits. The threshold of the gate by the porch of the gate toward the house was one reed.

He measured also the porch of the gate toward the house, one reed. Then he measured the porch of the gate, eight cubits; and its posts, two cubits; and the porch of the gate was toward the house.

The lodges of the gate eastward were three on this side, and three on that side. The three of them were of one measure. The posts had one measure on this side and on that side. He measured the width of the opening of the gate, ten cubits; and the length of the gate, thirteen cubits; and a border before the lodges, one cubit on this side, and a border, one cubit on that side; and the lodges, six cubits on this side, and six cubits on that side. He measured the gate from the roof of the one lodge to the roof of the other, a width of twenty-five cubits, door against door. He also made posts, sixty cubits; and the court reached to the posts, around the gate. From the forefront of the gate at the entrance to the forefront of the inner porch of the gate were fifty cubits. There were closed windows to the lodges, and to their posts within the gate all around, and likewise to the arches. Windows were around inward. Palm trees were on each post.

Then he brought me into the outer court. Behold, there were rooms and a pavement made for the court all around. Thirty rooms were on the pavement. The pavement was by the side of the gates, corresponding to the length of the gates, even the lower pavement. Then he measured the width from the forefront of the lower gate to the forefront of the inner court outside, one hundred cubits, both on the east and on the north.

He measured the length and width of the gate of the outer court which faces toward the north. The lodges of it were three on this side and three on that side. Its posts and its arches were the same as the measure of the first gate: its length was fifty cubits, and the width twenty-five cubits. Its windows, its arches, and its palm trees were the same as the measure of the gate which faces toward the east. They went up to it by seven steps. Its arches were before them. There was a gate to the inner court facing the other gate, on the north and on the east. He measured one hundred cubits from gate to gate.

He led me toward the south; and behold, there was a gate toward the south. He measured its posts and its arches according to these measurements. There were windows in it and in its arches all around, like those windows: the length was fifty cubits, and the width twenty-five cubits. There were seven steps to go up to it, and its arches were before them. It had palm trees, one on this side, and another on that side, on its posts. There was a gate to the inner court toward the south. He measured one hundred cubits from gate to gate toward the south.

Then he brought me to the inner court by the south gate. He measured the south gate according to these measurements; with its lodges, its posts, and its arches, according to these measurements. There were windows in it and in its arches all around. It was fifty cubits long, and twenty-five cubits wide. There were arches all around, twenty-five cubits long, and five cubits wide. Its arches were toward the outer court. Palm trees were on its posts. The ascent to it had eight steps.

He brought me into the inner court toward the east. He measured the gate according to these measurements; with its lodges, its posts, and its arches, according to these measurements. There were windows in it and in its arches all around. It was fifty cubits long, and twenty-five cubits wide. Its arches were toward the outer court. Palm trees were on its posts on this side and on that side. The ascent to it had eight steps.

He brought me to the north gate, and he measured it according to these measurements; its lodges, its posts, and its arches. There were windows in it all around. The length was fifty cubits and the width twenty-five cubits. Its posts were toward the outer court. Palm trees were on its posts on this side and on that side. The ascent to it had eight steps.

A room with its door was by the posts at the gates. They washed the burnt offering there. In the porch of the gate were two tables on this side, and two tables on that side, on which to kill the burnt offering, the sin offering, and the trespass offering. On the one side outside, as one goes up to the entry of the gate toward the north, were two tables; and on the other side, which belonged to the porch of the gate, were two tables. Four tables were on this side, and four tables on that side, by the side of the gate: eight tables, on which they killed the sacrifices. There were four tables for the burnt offering, of cut stone, a cubit and a half long, and a cubit and a half wide, and one cubit high. They laid the instruments with which they killed the burnt offering and the sacrifice on them. The hooks, a hand width long, were fastened within all around. The meat of the offering was on the tables.

Outside of the inner gate were rooms for the singers in the inner court, which was at the side of the north gate. They faced toward the south. One at the side of the east gate faced toward the north. He said to me, "This room, which faces toward the south, is for the priests, the keepers of the duty of the house. The room which faces toward the north is for the priests, the keepers of the duty of the altar. These are the sons of Zadok, who from among the sons of Levi come near to **Yahuah** to minister to him." He measured the court, one hundred cubits long, and a hundred cubits wide, square. The altar was before the house.

Then he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side. The width of the gate was three cubits on this side and three cubits on that side. The length of the porch was twenty cubits, and the width eleven cubits; even by the steps by which they went up to it. There were pillars by the posts, one on this side, and another on that side.

He brought me to the temple, and measured the posts, six cubits wide on the one side, and six cubits wide on the other side, which was the width of the tent. The width of the entrance was ten cubits; and the sides of the entrance were five cubits on the one side, and five cubits on the other side. He measured its length, forty cubits, and the width, twenty cubits.

Then he went inward and measured each post of the entrance, two cubits; and the entrance, six cubits; and the width of the entrance, seven cubits. He measured its length, twenty cubits, and the width, twenty cubits, before the temple. He said to me, "This is the most holy place."

Then he measured the wall of the house, six cubits; and the width of every side room, four cubits, all around the house on every side. The side rooms were in three stories, one over another, and thirty in order. They entered into the wall which belonged to the house for the side rooms all around, that they might be supported, and not penetrate the wall of the house. The side rooms were wider on the higher levels, because the walls were narrower at the higher levels. Therefore the width of the house increased upward; and so one went up from the lowest level to the highest through the middle level.

I saw also that the house had a raised base all around. The foundations of the side rooms were a full reed of six great cubits. The thickness of the wall, which was for the side rooms, on the outside, was five cubits. That which was left was the place of the side rooms that belonged to the house. Between the rooms was a width of twenty cubits around the house on every side. The doors of the side rooms were toward an open area that was left, one door toward the north, and another door toward the south. The width of the open area was five cubits all around.

The building that was before the separate place at the side toward the west was seventy cubits wide; and the wall of the building was five cubits thick all around, and its length ninety cubits.

So he measured the house, one hundred cubits long; and the separate place, and the building, with its walls, one hundred cubits long; also the width of the face of the house, and of the separate place toward the east, one hundred cubits.

He measured the length of the building before the separate place which was at its back, and its galleries on the one side and on the other side, one hundred cubits from the inner temple, and the porches of the court the thresholds, and the closed windows, and the galleries around on their three stories, opposite the threshold, with wood ceilings all around, and from the ground up to the windows, (now the windows were covered), to the space above the door, even to the inner house, and outside, and by all the wall all around inside and outside, by measure. It was made with cherubim and palm trees. A palm tree was between cherub and cherub, and every cherub had two faces; so that there was the face of a man toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side. It was made like this through all the house all around. Cherubim and palm trees were made from the ground to above the door. The wall of the temple was like this.

As for the temple, the door posts were squared. As for the face of the sanctuary, its appearance was as the appearance of the temple. The altar was of wood, three cubits high, and its length two cubits. Its corners, its length, and its walls were of wood. He said to me, "This is the table that is before **Yahuah**." The temple and the sanctuary had two doors. The doors had two leaves each, two turning leaves: two for the one door, and two leaves for the other. There were made on them, on the doors of the temple, cherubim and palm trees, like those made on the walls. There was a threshold of wood on the face of the porch outside. There were closed windows and palm trees on the one side and on the other side, on the sides of the porch. This is how the side rooms of the house and the thresholds were arranged.

Then he brought me out into the outer court, the way toward the north. Then he brought me into the room that was opposite the separate place, and which was opposite the building toward the north. Before the length of one hundred cubits was the north door, and the width was fifty cubits. Opposite the twenty cubits which belonged to the inner court, and opposite the pavement which belonged to the outer court, was gallery against gallery in the third floor. Before the rooms was a walk of ten cubits' width inward, a way of one cubit; and their doors were toward the north. Now the upper rooms were shorter; for the galleries took away from these, more than from the lower and the middle, in the building. For they were in three stories, and they didn't have pillars as the pillars of the courts. Therefore the uppermost was set back more than the lowest and the middle from the ground. The wall that was outside by the side of the rooms, toward the outer court before the rooms, its length was fifty cubits. For the length of the rooms that were in the outer court was fifty cubits. Behold, before the temple were one hundred cubits. From under these rooms was the entry on the east side, as one goes into them from the outer court.

In the thickness of the wall of the court toward the east, before the separate place, and before the building, there were rooms. The way before them was like the appearance of the rooms which were toward the north; according to their length so was their width: and all their exits were both according to their fashions, and according to their doors. According to the doors of the rooms that were toward the south was a door at the head of the way, even the way directly before the wall toward the east, as one enters into them.

Then he said to me, "The north rooms and the south rooms, which are before the separate place, are the holy rooms, where the priests who are near to **Yahuah** shall eat the most holy things. There they shall lay the most holy things, with the meal offering, the sin offering, and the trespass offering; for the place is holy. When the priests enter in, then they shall not go out of the holy place into the outer court, but they shall lay their garments in which they minister there; for they are holy. Then they shall put on other garments, and shall approach that which is for the people."

Now when he had finished measuring the inner house, he brought me out by the way of the gate which faces toward the east, and measured it all around. He measured on the east side with the measuring reed five hundred reeds, with the measuring reed all around. He measured on the north side five hundred reeds with the measuring reed all around. He measured on the south side five hundred reeds with the measuring reed. He turned about to the west side, and measured five hundred reeds with the measuring reed. He measured it on the four sides. It had a wall around it, the length five hundred, and the width five hundred, to make a separation between that which was holy and that which was common.

Afterward he brought me to the gate, even the gate that looks toward the east. Behold, the glory of the **Elohim** of Israel came from the way of the east. His voice was like the sound of many waters; and the earth was illuminated with his glory. It was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city; and the visions were like the vision that I saw by the river Chebar; and I fell on my face. **Yahuah's** glory came into the house by the way of the gate which faces toward the east. The Spirit took me up, and brought me into the inner court; and behold, **Yahuah's** glory filled the house.

I heard one speaking to me out of the house; and a man stood by me. He said to me, "Son of man, this is the place of my throne, and the place of the soles of my feet, where I will dwell among the children of Israel forever. The house of Israel will no more defile my holy name, neither they, nor their kings, by their prostitution, and by the dead bodies of their kings in their high places; in their setting of their threshold by my threshold, and their door post beside my door post. There was a wall between me and them; and they have defiled my holy name by their abominations which they have committed. Therefore I have consumed them in my anger. Now let them put away their prostitution, and the dead bodies of their kings, far from me. Then I will dwell among them forever.

"You, son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. If they are ashamed of all that they have done, make known to them the form of the house, and its fashion, and its exits, and its entrances, and all its forms, and all its ordinances, and all its forms, and all its laws; and write it in their sight; that they may keep the whole form of it, and all its ordinances, and do them.

"This is the law of the house. On the top of the mountain the whole limit around it shall be most holy. Behold, this is the law of the house.

"These are the measurements of the altar by cubits (the cubit is a cubit and a hand width): the

bottom shall be a cubit, and the width a cubit, and its border around its edge a span; and this shall be the base of the altar. From the bottom on the ground to the lower ledge shall be two cubits, and the width one cubit; and from the lesser ledge to the greater ledge shall be four cubits, and the width a cubit. The upper altar shall be four cubits; and from the altar hearth and upward there shall be four horns. The altar hearth shall be twelve cubits long by twelve wide, square in its four sides. The ledge shall be fourteen cubits long by fourteen wide in its four sides; and the border about it shall be half a cubit; and its bottom shall be a cubit around; and its steps shall look toward the east."

He said to me, "Son of man, **Yahuah** says: 'These are the ordinances of the altar in the day when they make it, to offer burnt offerings on it, and to sprinkle blood on it. You shall give to the Levitical priests who are of the offspring of Zadok, who are near to me, to minister to me,' says **Yahuah Yahuah**, 'a young bull for a sin offering. You shall take of its blood, and put it on its four horns, and on the four corners of the ledge, and on the border all around. You shall cleanse it and make atonement for it that way. You shall also take the bull of the sin offering, and it shall be burned in the appointed place of the house, outside of the sanctuary.

"On the second day you shall offer a male goat without defect for a sin offering; and they shall cleanse the altar, as they cleansed it with the bull. When you have finished cleansing it, you shall offer a young bull without defect, and a ram out of the flock without defect. You shall bring them near to **Yahuah**, and the priests shall cast salt on them, and they shall offer them up for a burnt offering to **Yahuah**.

"Seven days you shall prepare every day a goat for a sin offering. They shall also prepare a young bull, and a ram out of the flock, without defect. Seven days shall they make atonement for the altar and purify it. So shall they consecrate it. When they have accomplished the days, it shall be that on the eighth day, and forward, the priests shall make your burnt offerings on the altar, and your peace offerings. Then I will accept you,' says **Yahuah Yahuah**."

Then he brought me back by the way of the outer gate of the sanctuary, which looks toward the east; and it was shut. **Yahuah** said to me, "This gate shall be shut. It shall not be opened, no man shall enter in by it; for **Yahuah**, the **Elohim** of Israel, has entered in by it. Therefore it shall be shut. As for the prince, he shall sit in it as prince to eat bread before **Yahuah**. He shall enter by the way of the porch of the gate, and shall go out the same way."

Then he brought me by the way of the north gate before the house; and I looked, and behold, **Yahuah's** glory filled **Yahuah's** house; so I fell on my face.

Yahuah said to me, "Son of man, mark well, and see with your eyes, and hear with your ears all that I tell you concerning all the ordinances of **Yahuah's** house, and all its laws; and mark well the entrance of the house, with every exit of the sanctuary. You shall tell the rebellious, even the house of Israel, '**Yahuah** says: "You house of Israel, let that be enough of all your abominations, in that you have brought in foreigners, uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary, to profane it, even my house, when you offer my bread, the fat and the blood, and they have broken my covenant, to add to all your abominations. You have not performed the duty of my holy things; but you have set performers of my duty in my sanctuary for yourselves." **Yahuah** says, "No foreigner, uncircumcised in heart and uncircumcised in flesh, shall enter into my sanctuary, of any foreigners who are among the children of Israel.

" ' "But the Levites who went far from me, when Israel went astray, who went astray from me after their idols, they will bear their iniquity. Yet they shall be ministers in my sanctuary, having oversight

at the gates of the house, and ministering in the house. They shall kill the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them. Because they ministered to them before their idols, and became a stumbling block of iniquity to the house of Israel. Therefore I have lifted up my hand against them," says **Yahuah Yahuah**, "and they will bear their iniquity. They shall not come near to me, to execute the office of priest to me, nor to come near to any of my holy things, to the things that are most holy; but they will bear their shame, and their abominations which they have committed. Yet I will make them performers of the duty of the house, for all its service, and for all that will be done therein.

" ' "But the Levitical priests, the sons of Zadok, who performed the duty of my sanctuary when the children of Israel went astray from me, shall come near to me to minister to me. They shall stand before me to offer to me the fat and the blood," says **Yahuah Yahuah**. "They shall enter into my sanctuary, and they shall come near to my table, to minister to me, and they shall keep my instruction.

" ' "It will be that, when they enter in at the gates of the inner court, they shall be clothed with linen garments. No wool shall come on them while they minister in the gates of the inner court, and within. They shall have linen turbans on their heads, and shall have linen trousers on their waists. They shall not clothe themselves with anything that makes them sweat. When they go out into the outer court, even into the outer court to the people, they shall put off their garments in which they minister, and lay them in the holy rooms. They shall put on other garments, that they not sanctify the people with their garments.

" ' "They shall not shave their heads, or allow their locks to grow long. They shall only cut off the hair of their heads. None of the priests shall drink wine when they enter into the inner court. They shall not take for their wives a widow, or her who is put away; but they shall take virgins of the offspring of the house of Israel, or a widow who is the widow of a priest. They shall teach my people the difference between the holy and the common, and cause them to discern between the unclean and the clean.

" ' "In a controversy they shall stand to judge. They shall judge it according to my ordinances. They shall keep my laws and my statutes in all my appointed feasts. They shall make my Sabbaths holy.

" ' "They shall go in to no dead person to defile themselves; but for father, or for mother, or for son, or for daughter, for brother, or for sister who has had no husband, they may defile themselves. After he is cleansed, they shall reckon to him seven days. In the day that he goes into the sanctuary, into the inner court, to minister in the sanctuary, he shall offer his sin offering," says **Yahuah Yahuah**.

" ' "They shall have an inheritance. I am their inheritance; and you shall give them no possession in Israel. I am their possession. They shall eat the meal offering, and the sin offering, and the trespass offering; and every devoted thing in Israel shall be theirs. The first of all the first fruits of every thing, and every offering of everything, of all your offerings, shall be for the priest. You shall also give to the priests the first of your dough, to cause a blessing to rest on your house. The priests shall not eat of anything that dies of itself, or is torn, whether it is bird or animal.

" ' "Moreover, when you divide by lot the land for inheritance, you shall offer an offering to **Yahuah**, a holy portion of the land. The length shall be the length of twenty-five thousand reeds, and the width shall be ten thousand. It shall be holy in all its border all around. Of this there shall be a five hundred by five hundred square for the holy place; and fifty cubits for its pasture lands all

around. Of this measure you shall measure a length of twenty-five thousand, and a width of ten thousand. In it shall be the sanctuary, which is most holy. It is a holy portion of the land; it shall be for the priests, the ministers of the sanctuary, who come near to minister to **Yahuah**. It shall be a place for their houses and a holy place for the sanctuary. Twenty-five thousand in length, and ten thousand in width, shall be for the Levites, the ministers of the house, as a possession for themselves, for twenty rooms.

" ' "You shall appoint the possession of the city five thousand wide, and twenty-five thousand long, side by side with the offering of the holy portion: it shall be for the whole house of Israel.

" ' "What is for the prince shall be on the one side and on the other side of the holy offering and of the possession of the city, in front of the holy offering and in front of the possession of the city, on the west side westward, and on the east side eastward; and in length answerable to one of the portions, from the west border to the east border. In the land it shall be to him for a possession in Israel. My princes shall no more oppress my people; but they shall give the land to the house of Israel according to their tribes."

" '**Yahuah** says: "Let it suffice you, princes of Israel: remove violence and plunder, and execute justice and righteousness; dispossessing my people," says **Yahuah Yahuah**. "You shall have just balances, a just ephah, and a just bath. The ephah and the bath shall be of one measure, that the bath may contain one tenth of a homer, and the ephah one tenth of a homer. Its measure shall be the same as the homer. The shekel shall be twenty gerahs. Twenty shekels plus twenty-five shekels plus fifteen shekels shall be your mina.

" ' "This is the offering that you shall offer: the sixth part of an ephah from a homer of wheat; and you shall give the sixth part of an ephah from a homer of barley; and the set portion of oil, of the bath of oil, one tenth of a bath out of the cor, which is ten baths, even a homer; (for ten baths are a homer;) and one lamb of the flock, out of two hundred, from the well-watered pastures of Israel--for a meal offering, and for a burnt offering, and for peace offerings, to make atonement for them," says **Yahuah Yahuah**. "All the people of the land shall give to this offering for the prince in Israel. It shall be the prince's part to give the burnt offerings, the meal offerings, and the drink offerings, in the feasts, and on the new moons, and on the Sabbaths, in all the appointed feasts of the house of Israel. He shall prepare the sin offering, the meal offering, the burnt offering, and the peace offerings, to make atonement for the house of Israel."

" '**Yahuah** says: "In the first month, in the first day of the month, you shall take a young bull without defect; and you shall cleanse the sanctuary. The priest shall take of the blood of the sin offering, and put it on the door posts of the house, and on the four corners of the ledge of the altar, and on the posts of the gate of the inner court. So you shall do on the seventh day of the month for everyone who errs, and for him who is simple. So you shall make atonement for the house.

" ' "In the first month, in the fourteenth day of the month, you shall have the Passover, a feast of seven days; unleavened bread shall be eaten. On that day the prince shall prepare for himself and for all the people of the land a bull for a sin offering. The seven days of the feast he shall prepare a burnt offering to **Yahuah**, seven bulls and seven rams without defect daily the seven days; and a male goat daily for a sin offering. He shall prepare a meal offering, an ephah for a bull, and an ephah for a ram, and a hin of oil to an ephah.

" ' "In the seventh month, in the fifteenth day of the month, in the feast, he shall do like that for seven days; according to the sin offering, according to the burnt offering, and according to the meal

offering, and according to the oil."

" **Yahuah** says: "The gate of the inner court that looks toward the east shall be shut the six working days; but on the Sabbath day it shall be opened, and on the day of the new moon it shall be opened. The prince shall enter by the way of the porch of the gate outside, and shall stand by the post of the gate; and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate. Then he shall go out; but the gate shall not be shut until the evening. The people of the land shall worship at the door of that gate before **Yahuah** on the Sabbaths and on the new moons. The burnt offering that the prince shall offer to **Yahuah** shall be on the Sabbath day six lambs without defect and a ram without defect; and the meal offering shall be an ephah for the ram, and the meal offering for the lambs as he is able to give, and a hin of oil to an ephah. On the day of the new moon it shall be a young bull without defect, and six lambs, and a ram. They shall be without defect. He shall prepare a meal offering, an ephah for the bull, and an ephah for the ram, and for the lambs according as he is able, and a hin of oil to an ephah. When the prince enters, he shall go in by the way of the porch of the gate, and he shall go out by its way.

" "But when the people of the land come before **Yahuah** in the appointed feasts, he who enters by the way of the north gate to worship shall go out by the way of the south gate; and he who enters by the way of the south gate shall go out by the way of the north gate. He shall not return by the way of the gate by which he came in, but shall go out straight before him. The prince shall go in with them when they go in. When they go out, he shall go out.

" "In the feasts and in the solemnities the meal offering shall be an ephah for a bull, and an ephah for a ram, and for the lambs as he is able to give, and a hin of oil to an ephah. When the prince prepares a free will offering, a burnt offering or peace offerings as a free will offering to **Yahuah**, one shall open for him the gate that looks toward the east; and he shall prepare his burnt offering and his peace offerings, as he does on the Sabbath day. Then he shall go out; and after his going out one shall shut the gate.

" "You shall prepare a lamb a year old without defect for a burnt offering to **Yahuah** daily. Morning by morning you shall prepare it. You shall prepare a meal offering with it morning by morning, the sixth part of an ephah, and the third part of a hin of oil, to moisten the fine flour; a meal offering to **Yahuah** continually by a perpetual ordinance. Thus they shall prepare the lamb, the meal offering, and the oil, morning by morning, for a continual burnt offering."

" **Yahuah** says: "If the prince gives a gift to any of his sons, it is his inheritance. It shall belong to his sons. It is their possession by inheritance. But if he gives of his inheritance a gift to one of his servants, it shall be his to the year of liberty; then it shall return to the prince; but as for his inheritance, it shall be for his sons. Moreover the prince shall not take of the people's inheritance, to thrust them out of their possession. He shall give inheritance to his sons out of his own possession, that my people not each be scattered from his possession." "

Then he brought me through the entry, which was at the side of the gate, into the holy rooms for the priests, which looked toward the north. Behold, there was a place on the back part westward. He said to me, "This is the place where the priests shall boil the trespass offering and the sin offering, and where they shall bake the meal offering; that they not bring them out into the outer court, to sanctify the people."

Then he brought me out into the outer court, and caused me to pass by the four corners of the court; and behold, in every corner of the court there was a court. In the four corners of the court

there were courts enclosed, forty cubits long and thirty wide. These four in the corners were the same size. There was a wall around in them, around the four, and boiling places were made under the walls all around. Then he said to me, "These are the boiling houses, where the ministers of the house shall boil the sacrifice of the people."

He brought me back to the door of the house; and behold, waters flowed out from under the threshold of the house eastward, for the front of the house faced toward the east. The waters came down from underneath, from the right side of the house, on the south of the altar. Then he brought me out by the way of the gate northward, and led me around by the way outside to the outer gate, by the way of the gate that looks toward the east. Behold, waters ran out on the right side.

When the man went out eastward with the line in his hand, he measured one thousand cubits, and he caused me to pass through the waters, waters that were to the ankles. Again he measured one thousand, and caused me to pass through the waters, waters that were to the knees. Again he measured one thousand, and caused me to pass through waters that were to the waist. Afterward he measured one thousand; and it was a river that I could not pass through; for the waters had risen, waters to swim in, a river that could not be walked through.

He said to me, "Son of man, have you seen?"

Then he brought me, and caused me to return to the bank of the river. Now when I had returned, behold, on the bank of the river were very many trees on the one side and on the other. Then he said to me, "These waters flow out toward the eastern region, and will go down into the Arabah. Then they will go toward the sea; and flow into the sea which will be made to flow out; and the waters will be healed. It will happen, that every living creature which swarms, in every place where the rivers come, will live. Then there will be a very great multitude of fish; for these waters have come there, and the waters of the sea will be healed, and everything will live wherever the river comes. It will happen, that fishermen will stand by it. From En Gedi even to En Eglaim will be a place for the spreading of nets. Their fish will be after their kinds, as the fish of the great sea, exceedingly many. But the miry places of it, and its marshes, will not be healed. They will be given up to salt. By the river on its bank, on this side and on that side, will grow every tree for food, whose leaf won't wither, neither will its fruit fail. It will produce new fruit every month, because its waters issue out of the sanctuary. Its fruit will be for food, and its leaf for healing."

Yahuah says: "This shall be the border, by which you shall divide the land for inheritance according to the twelve tribes of Israel. Joseph shall have two portions. You shall inherit it, one as well as another; for I swore to give it to your fathers. This land will fall to you for inheritance.

"This shall be the border of the land:

"On the north side, from the great sea, by the way of Hethlon, to the entrance of Zedad; Hamath, Berothah, Sibram, which is between the border of Damascus and the border of Hamath; Hazer Hatticon, which is by the border of Hauran. The border from the sea, shall be Hazar Enon at the border of Damascus; and on the north northward is the border of Hamath. This is the north side.

"The east side, between Hauran and Damascus and Gilead, and the land of Israel, shall be the Jordan; from the north border to the east sea you shall measure. This is the east side.

"The south side southward shall be from Tamar as far as the waters of Meriboth Kadesh, to the brook, to the great sea. This is the south side southward.

"The west side shall be the great sea, from the south border as far as opposite the entrance of Hamath. This is the west side.

"So you shall divide this land to yourselves according to the tribes of Israel. It will happen, that you shall divide it by lot for an inheritance to you and to the aliens who live among you, who will father children among you. Then they shall be to you as the native-born among the children of Israel. They shall have inheritance with you among the tribes of Israel. It shall happen, that in whatever tribe the stranger lives, there you shall give him his inheritance," says **Yahuah Yahuah**.

"Now these are the names of the tribes: From the north end, beside the way of Hethlon to the entrance of Hamath, Hazar Enan at the border of Damascus, northward beside Hamath (and they shall have their sides east and west), Dan, one portion.

"By the border of Dan, from the east side to the west side, Asher, one portion.

"By the border of Asher, from the east side even to the west side, Naphtali, one portion.

"By the border of Naphtali, from the east side to the west side, Manasseh, one portion.

"By the border of Manasseh, from the east side to the west side, Ephraim, one portion.

"By the border of Ephraim, from the east side even to the west side, Reuben, one portion.

"By the border of Reuben, from the east side to the west side, Judah, one portion.

"By the border of Judah, from the east side to the west side, shall be the offering which you shall offer, twenty-five thousand reeds in width, and in length as one of the portions, from the east side to the west side: and the sanctuary shall be in the middle of it.

"The offering that you shall offer to **Yahuah** shall be twenty-five thousand reeds in length, and ten thousand in width. For these, even for the priests, shall be the holy offering: toward the north twenty-five thousand in length, and toward the west ten thousand in width, and toward the east ten thousand in width, and toward the south twenty-five thousand in length: and the sanctuary of **Yahuah** shall be in the middle of it. It shall be for the priests who are sanctified of the sons of Zadok, who have kept my instruction, who didn't go astray when the children of Israel went astray, as the Levites went astray. It shall be to them an offering from the offering of the land, a most holy thing, by the border of the Levites.

"Answerable to the border of the priests, the Levites shall have twenty-five thousand in length, and ten thousand in width. All the length shall be twenty-five thousand, and the width ten thousand. They shall sell none of it, nor exchange it, nor shall the first fruits of the land be alienated; for it is holy to **Yahuah**.

"The five thousand that are left in the width, in front of the twenty-five thousand, shall be for common use, for the city, for dwelling and for pasture lands; and the city shall be in the middle of it. These shall be its measurements: the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. The city shall have pasture lands: toward the north two hundred fifty, and toward the south two hundred fifty, and toward the east two hundred fifty, and toward the west two hundred fifty. The remainder in the length, alongside the holy offering, shall be ten thousand eastward, and ten thousand westward; and it shall be alongside the holy offering. Its increase shall be for food to those who labor in the city. Those who labor in the city, out of all the

tribes of Israel, shall cultivate it. All the offering shall be a square of twenty-five thousand by twenty-five thousand. You shall offer it as a holy offering, with the possession of the city.

"The remainder shall be for the prince, on the one side and on the other of the holy offering and of the possession of the city; in front of the twenty-five thousand of the offering toward the east border, and westward in front of the twenty-five thousand toward the west border, alongside the portions, it shall be for the prince. The holy offering and the sanctuary of the house shall be in the middle of it. Moreover from the possession of the Levites, and from the possession of the city, being in the middle of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

"As for the rest of the tribes: from the east side to the west side, Benjamin, one portion.

"By the border of Benjamin, from the east side to the west side, Simeon, one portion.

"By the border of Simeon, from the east side to the west side, Issachar, one portion.

"By the border of Issachar, from the east side to the west side, Zebulun, one portion.

"By the border of Zebulun, from the east side to the west side, Gad, one portion.

"By the border of Gad, at the south side southward, the border shall be even from Tamar to the waters of Meribath Kadesh, to the brook, to the great sea.

"This is the land which you shall divide by lot to the tribes of Israel for inheritance, and these are their several portions, says **Yahuah Yahuah**.

"These are the exits of the city: On the north side four thousand and five hundred reeds by measure; and the gates of the city shall be named after the tribes of Israel, three gates northward: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one.

"At the east side four thousand and five hundred reeds, and three gates: even the gate of Joseph, one; the gate of Benjamin, one; the gate of Dan, one.

"At the south side four thousand and five hundred reeds by measure, and three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun, one.

"At the west side four thousand and five hundred reeds, with their three gates: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali, one.

"It shall be eighteen thousand reeds around: and the name of the city from that day shall be, '**Yahuah** is there.'

DANIEL

In the third year of the reign of Jehoiakim king of Judah Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. **Yahuah** gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of **Elohim**; and he carried them into the land of Shinar to the house of his god. He brought the vessels into the treasure house of his god.

The king spoke to Ashpenaz the master of his eunuchs, that he should bring in some of the children of Israel, even of the royal offspring and of the nobles; youths in whom was no defect, but well-favored, and skillful in all wisdom, and endowed with knowledge, and understanding science, and who had the ability to stand in the king's palace; and that he should teach them the learning and the language of the Chaldeans. The king appointed for them a daily portion of the king's dainties, and of the wine which he drank, and that they should be nourished three years; that at its end they should stand before the king.

Now among these were of the children of Judah: Daniel, Hananiah, Mishael, and Azariah. The prince of the eunuchs gave names to them: to Daniel he gave the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abednego.

But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank. Therefore he requested of the prince of the eunuchs that he might not defile himself. Now **Elohim** made Daniel find kindness and compassion in the sight of the prince of the eunuchs. The prince of the eunuchs said to Daniel, "I fear my master the king, who has appointed your food and your drink. For why should he see your faces worse looking than the youths who are of your own age? Then you would endanger my head with the king."

Then Daniel said to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah: "Test your servants, I beg you, ten days; and let them give us vegetables to eat, and water to drink. Then let our faces be examined before you, and the face of the youths who eat of the king's dainties; and as you see, deal with your servants." So he listened to them in this matter, and tested them for ten days.

At the end of ten days, their faces appeared fairer, and they were fatter in flesh, than all the youths who ate of the king's dainties. So the steward took away their dainties, and the wine that they would drink, and gave them vegetables.

Now as for these four youths, **Elohim** gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams.

At the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar. The king talked with them; and among them all was found no one like Daniel, Hananiah, Mishael, and Azariah. Therefore stood they before the king. In every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters who were in all his realm.

Daniel continued even to the first year of king Cyrus.

In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams; and his spirit was troubled, and his sleep went from him. Then the king commanded that the magicians, the enchanters, the sorcerers, and the Chaldeans be called to tell the king his dreams. So they came in

and stood before the king. The king said to them, "I have dreamed a dream, and my spirit is troubled to know the dream."

Then the Chaldeans spoke to the king in the Syrian language, "O king, live forever! Tell your servants the dream, and we will show the interpretation."

The king answered the Chaldeans, "The thing has gone from me. If you don't make known to me the dream and its interpretation, you will be cut in pieces, and your houses will be made a dunghill. But if you show the dream and its interpretation, you will receive of me gifts and rewards and great honor. Therefore show me the dream and its interpretation."

They answered the second time and said, "Let the king tell his servants the dream, and we will show the interpretation."

The king answered, "I know of a certainty that you are trying to gain time, because you see the thing has gone from me. But if you don't make known to me the dream, there is but one law for you; for you have prepared lying and corrupt words to speak before me, until the situation changes. Therefore tell me the dream, and I will know that you can show me its interpretation."

The Chaldeans answered before the king, and said, "There is not a man on the earth who can show the king's matter, because no king, master, or ruler, has asked such a thing of any magician, or enchanter, or Chaldean. It is a rare thing that the king requires, and there is no other who can show it before the king, except the gods, whose dwelling is not with flesh."

Because of this, the king was angry and very furious, and commanded that all the wise men of Babylon be destroyed. So the decree went out, and the wise men were to be slain. They sought Daniel and his companions to be slain.

Then Daniel returned answer with counsel and prudence to Arioch the captain of the king's guard, who had gone out to kill the wise men of Babylon. He answered Arioch the king's captain, "Why is the decree so urgent from the king?" Then Arioch made the thing known to Daniel. Daniel went in, and desired of the king that he would appoint him a time, and he would show the king the interpretation.

Then Daniel went to his house and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the **Elohim** of heaven concerning this secret; that Daniel and his companions would not perish with the rest of the wise men of Babylon. Then the secret was revealed to Daniel in a vision of the night. Then Daniel blessed the **Elohim** of heaven. Daniel answered,

Therefore Daniel went in to Arioch, whom the king had appointed to destroy the wise men of Babylon. He went and said this to him: "Don't destroy the wise men of Babylon. Bring me in before the king, and I will show to the king the interpretation."

Then Arioch brought in Daniel before the king in haste, and said this to him: "I have found a man of the children of the captivity of Judah who will make known to the king the interpretation."

The king answered Daniel, whose name was Belteshazzar, "Are you able to make known to me the dream which I have seen, and its interpretation?"

Daniel answered before the king, and said, "The secret which the king has demanded can't be shown to the king by wise men, enchanters, magicians, or soothsayers; but there is an **Elohim** in heaven who reveals secrets, and he has made known to the king Nebuchadnezzar what will be in the

latter days. Your dream, and the visions of your head on your bed, are these:

"As for you, O king, your thoughts came on your bed, what should happen hereafter; and he who reveals secrets has made known to you what will happen. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that you may know the thoughts of your heart.

"You, O king, saw, and behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before you; and its appearance was terrifying. As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of bronze, its legs of iron, its feet part of iron, and part of clay. You saw until a stone was cut out without hands, which struck the image on its feet that were of iron and clay, and broke them in pieces. Then the iron, the clay, the bronze, the silver, and the gold were broken in pieces together, and became like the chaff of the summer threshing floors. The wind carried them away, so that no place was found for them. The stone that struck the image became a great mountain, and filled the whole earth.

"This is the dream; and we will tell its interpretation before the king. You, O king, are king of kings, to whom the **Elohim** of heaven has given the kingdom, the power, the strength, and the glory. Wherever the children of men dwell, he has given the animals of the field and the birds of the sky into your hand, and has made you rule over them all. You are the head of gold.

"After you, another kingdom will arise that is inferior to you; and another third kingdom of bronze, which will rule over all the earth. The fourth kingdom will be strong as iron, because iron breaks in pieces and subdues all things; and as iron that crushes all these, it will break in pieces and crush. Whereas you saw the feet and toes, part of potters' clay, and part of iron, it will be a divided kingdom; but there will be in it of the strength of the iron, because you saw the iron mixed with miry clay. As the toes of the feet were part of iron, and part of clay, so the kingdom will be partly strong, and partly broken. Whereas you saw the iron mixed with miry clay, they will mingle themselves with the seed of men; but they won't cling to one another, even as iron does not mix with clay.

"In the days of those kings the **Elohim** of heaven will set up a kingdom which will never be destroyed, nor will its sovereignty be left to another people; but it will break in pieces and consume all these kingdoms, and it will stand forever. Because you saw that a stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold; the great **Elohim** has made known to the king what will happen hereafter. The dream is certain, and its interpretation sure."

Then the king Nebuchadnezzar fell on his face, worshiped Daniel, and commanded that they should offer an offering and sweet odors to him. The king answered to Daniel, and said, "Of a truth your **Elohim** is the **Elohim** of gods, and **Yahuah** of kings, and a revealer of secrets, since you have been able to reveal this secret."

Then the king made Daniel great, and gave him many great gifts, and made him rule over the whole province of Babylon, and to be chief governor over all the wise men of Babylon. Daniel requested of the king, and he appointed Shadrach, Meshach, and Abednego over the affairs of the province of Babylon; but Daniel was in the king's gate.

Nebuchadnezzar the king made an image of gold, whose height was sixty cubits, and its width six cubits. He set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the local governors, the deputies, and the governors, the judges, the

treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the local governors, the deputies, and the governors, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together to the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

Then the herald cried aloud, "To you it is commanded, peoples, nations, and languages, that whenever you hear the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music, you fall down and worship the golden image that Nebuchadnezzar the king has set up. Whoever doesn't fall down and worship shall be cast into the middle of a burning fiery furnace the same hour."

Therefore at that time, when all the peoples heard the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music, all the peoples, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up.

Therefore at that time certain Chaldeans came near, and brought accusation against the Jews. They answered Nebuchadnezzar the king, "O king, live for ever! You, O king, have made a decree, that every man that hears the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music, shall fall down and worship the golden image; and whoever doesn't fall down and worship shall be cast into the middle of a burning fiery furnace. There are certain Jews whom you have appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abednego. These men, O king, have not respected you. They don't serve your gods, and don't worship the golden image which you have set up."

Then Nebuchadnezzar in rage and fury commanded that Shadrach, Meshach, and Abednego be brought. Then these men were brought before the king. Nebuchadnezzar answered them, "Is it on purpose, Shadrach, Meshach, and Abednego, that you don't serve my god, nor worship the golden image which I have set up? Now if you are ready whenever you hear the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music to fall down and worship the image which I have made, good; but if you don't worship, you shall be cast the same hour into the middle of a burning fiery furnace. Who is that god that will deliver you out of my hands?"

Shadrach, Meshach, and Abednego answered the king, "Nebuchadnezzar, we have no need to answer you in this matter. If it happens, our **Elohim** whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of your hand, O king. But if not, let it be known to you, O king, that we will not serve your gods or worship the golden image which you have set up."

Then Nebuchadnezzar was full of fury, and the form of his appearance was changed against Shadrach, Meshach, and Abednego. He spoke, and commanded that they should heat the furnace seven times more than it was usually heated. He commanded certain mighty men who were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. Then these men were bound in their pants, their tunics, and their mantles, and their other clothes, and were cast into the middle of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceedingly hot, the flame of the fire killed those men who took up Shadrach, Meshach, and Abednego. These three men, Shadrach, Meshach, and Abednego, fell down bound into the middle of the burning fiery furnace.

Then Nebuchadnezzar the king was astonished, and rose up in haste. He spoke and said to his counselors, "Didn't we cast three men bound into the middle of the fire?"

They answered the king, "True, O king."

He answered, "Look, I see four men loose, walking in the middle of the fire, and they are unharmed. The appearance of the fourth is like a son of the gods."

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace. He spoke and said, "Shadrach, Meshach, and Abednego, you servants of the Most High **Elohim**, come out, and come here!"

Then Shadrach, Meshach, and Abednego came out of the middle of the fire. The local governors, the deputies, and the governors, and the king's counselors, being gathered together, saw these men, that the fire had no power on their bodies. The hair of their head wasn't singed. Their pants weren't changed, the smell of fire wasn't even on them.

Nebuchadnezzar spoke and said, "Blessed be the **Elohim** of Shadrach, Meshach, and Abednego, who has sent his angel, and delivered his servants who trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own **Elohim**. Therefore I make a decree, that every people, nation, and language, which speak anything evil against the **Elohim** of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other god who is able to deliver like this."

Then the king promoted Shadrach, Meshach, and Abednego in the province of Babylon.

Nebuchadnezzar the king,

to all the peoples, nations, and languages, who dwell in all the earth:

Peace be multiplied to you.

It has seemed good to me to show the signs and wonders that the Most High **Elohim** has worked toward me.

I, Nebuchadnezzar, was at rest in my house, and flourishing in my palace. I saw a dream which made me afraid; and the thoughts on my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known to me the interpretation of the dream. Then the magicians, the enchanters, the Chaldeans, and the soothsayers came in; and I told the dream before them; but they didn't make known to me its interpretation. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods. I told the dream before him, saying,

"Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in you, and no secret troubles you, tell me the visions of my dream that I have seen, and its interpretation. Thus were the visions of my head on my bed: I saw, and behold, a tree in the middle of the earth; and its height was great. The tree grew, and was strong, and its height reached to the sky, and its sight to the end of all the earth. The leaves of it were beautiful, and it had much fruit, and in it was food for all. The animals of the field had shade under it, and the birds of the sky lived in its branches, and all flesh was fed from it.

"I saw in the visions of my head on my bed, and behold, a watcher and a holy one came down from the sky. He cried aloud, and said this, 'Cut down the tree, and cut off its branches! Shake off its leaves, and scatter its fruit! Let the animals get away from under it, and the fowls from its branches. Nevertheless leave the stump of its roots in the earth, even with a band of iron and bronze, in the

tender grass of the field; and let it be wet with the dew of the sky. Let his portion be with the animals in the grass of the earth. Let his heart be changed from man's, and let an animal's heart be given to him. Then let seven times pass over him.

" 'The sentence is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High rules in the kingdom of men, and gives it to whomever he will, and sets up over it the lowest of men.'

"This dream I, king Nebuchadnezzar, have seen; and you, Belteshazzar, declare the interpretation, because all the wise men of my kingdom are not able to make known to me the interpretation; but you are able; for the spirit of the holy gods is in you."

Then Daniel, whose name was Belteshazzar, was stricken mute for a while, and his thoughts troubled him. The king answered, "Belteshazzar, don't let the dream, or the interpretation, trouble you."

Belteshazzar answered, "my master, may the dream be for those who hate you, and its interpretation to your adversaries. The tree that you saw, which grew, and was strong, whose height reached to the sky, and its sight to all the earth; whose leaves were beautiful, and its fruit plentiful, and in it was food for all; under which the animals of the field lived, and on whose branches the birds of the sky had their habitation: it is you, O king, that have grown and become strong; for your greatness has grown, and reaches to the sky, and your dominion to the end of the earth.

"Whereas the king saw a watcher and a holy one coming down from the sky, and saying, 'Cut down the tree, and destroy it; nevertheless leave the stump of its roots in the earth, even with a band of iron and bronze, in the tender grass of the field, and let it be wet with the dew of the sky. Let his portion be with the animals of the field, until seven times pass over him.

"This is the interpretation, O king, and it is the decree of the Most High, which has come on my master the king: that you shall be driven from men, and your dwelling shall be with the animals of the field. You shall be made to eat grass as oxen, and shall be wet with the dew of the sky, and seven times shall pass over you; until you know that the Most High rules in the kingdom of men, and gives it to whomever he will. Whereas they commanded to leave the stump of the roots of the tree; your kingdom shall be sure to you, after that you will have known that the heavens do rule. Therefore, O king, let my counsel be acceptable to you, and break off your sins by righteousness, and your iniquities by showing mercy to the poor. Perhaps there may be a lengthening of your tranquility."

All this came on the king Nebuchadnezzar. At the end of twelve months he was walking in the royal palace of Babylon. The king spoke and said, "Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty?"

While the word was in the king's mouth, a voice came from the sky, saying, "O king Nebuchadnezzar, to you it is spoken: 'The kingdom has departed from you. You shall be driven from men; and your dwelling shall be with the animals of the field. You shall be made to eat grass as oxen. Seven times shall pass over you, until you know that the Most High rules in the kingdom of men, and gives it to whomever he will.' "

This was fulfilled the same hour on Nebuchadnezzar. He was driven from men, and ate grass as oxen, and his body was wet with the dew of the sky, until his hair had grown like eagles' feathers, and his nails like birds' claws.

At the end of the days I, Nebuchadnezzar, lifted up my eyes to heaven, and my understanding returned to me, and I blessed the Most High, and I praised and honored him who lives forever;

At the same time my understanding returned to me; and for the glory of my kingdom, my majesty and brightness returned to me. My counselors and my lords sought me; and I was established in my kingdom, and excellent greatness was added to me. Now I, Nebuchadnezzar, praise and extol and honor the King of heaven; for all his works are truth, and his ways justice; and those who walk in pride he is able to abase.

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded that the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem be brought to him; that the king and his lords, his wives and his concubines, might drink from them. Then they brought the golden vessels that were taken out of the temple of **Elohim's** house which was at Jerusalem; and the king and his lords, his wives and his concubines, drank from them. They drank wine, and praised the gods of gold, and of silver, of bronze, of iron, of wood, and of stone.

In the same hour, the fingers of a man's hand came out and wrote near the lamp stand on the plaster of the wall of the king's palace. The king saw the part of the hand that wrote. Then the king's face was changed in him, and his thoughts troubled him; and the joints of his thighs were loosened, and his knees struck one against another.

The king cried aloud to bring in the enchanters, the Chaldeans, and the soothsayers. The king spoke and said to the wise men of Babylon, "Whoever reads this writing, and shows me its interpretation, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom."

Then all the king's wise men came in; but they could not read the writing, and couldn't make known to the king the interpretation. Then king Belshazzar was greatly troubled, and his face was changed in him, and his lords were perplexed.

The queen by reason of the words of the king and his lords came into the banquet house. The queen spoke and said, "O king, live forever; don't let your thoughts trouble you, nor let your face be changed. There is a man in your kingdom, in whom is the spirit of the holy gods; and in the days of your father light and understanding and wisdom, like the wisdom of the gods, were found in him. The king Nebuchadnezzar your father, yes, the king, your father, made him master of the magicians, enchanters, Chaldeans, and soothsayers; because an excellent spirit, knowledge, understanding, interpreting of dreams, showing of dark sentences, and dissolving of doubts were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation."

Then Daniel was brought in before the king. The king spoke and said to Daniel, "Are you that Daniel of the children of the captivity of Judah, whom the king my father brought out of Judah? I have heard of you, that the spirit of the gods is in you, and that light, understanding, and excellent wisdom are found in you. Now the wise men, the enchanters, have been brought in before me, that they should read this writing, and make known to me its interpretation; but they could not show the interpretation of the thing. But I have heard of you, that you can give interpretations, and dissolve doubts. Now if you can read the writing, and make known to me its interpretation, you shall be clothed with purple, and have a chain of gold around your neck, and shall be the third ruler in the kingdom."

Then Daniel answered before the king, "Let your gifts be to yourself, and give your rewards to another. Nevertheless, I will read the writing to the king, and make known to him the interpretation.

"You, king, the Most High **Elohim** gave Nebuchadnezzar your father the kingdom, and greatness, and glory, and majesty. Because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him. He killed whom he wanted to, and he kept alive whom he wanted to. He raised up whom he wanted to, and he put down whom he wanted to. But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him. He was driven from the sons of men, and his heart was made like the animals', and his dwelling was with the wild donkeys. He was fed with grass like oxen, and his body was wet with the dew of the sky; until he knew that the Most High **Elohim** rules in the kingdom of men, and that he sets up over it whomever he will.

"You, his son, Belshazzar, have not humbled your heart, though you knew all this, but have lifted up yourself against **Yahuah** of heaven; and they have brought the vessels of his house before you, and you and your lords, your wives, and your concubines, have drunk wine from them. You have praised the gods of silver and gold, of bronze, iron, wood, and stone, which don't see, or hear, or know; and you have not glorified **Elohim** in whose hand your breath is, and whose are all your ways. Then the part of the hand was sent from before him, and this writing was inscribed.

"This is the writing that was inscribed: 'MENE, MENE, TEKEL, UPHARSIN.'

"This is the interpretation of the thing:

Then Belshazzar commanded, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom.

In that night Belshazzar the Chaldean King was slain. Darius the Mede received the kingdom, being about sixty-two years old.

It pleased Darius to set over the kingdom one hundred twenty local governors, who should be throughout the whole kingdom; and over them three presidents, of whom Daniel was one; that these local governors might give account to them, and that the king should suffer no loss. Then this Daniel was distinguished above the presidents and the local governors, because an excellent spirit was in him; and the king thought to set him over the whole realm.

Then the presidents and the local governors sought to find occasion against Daniel as touching the kingdom; but they could find no occasion or fault, because he was faithful. There wasn't any error or fault found in him. Then these men said, "We won't find any occasion against this Daniel, unless we find it against him concerning the law of his **Elohim**."

Then these presidents and local governors assembled together to the king, and said this to him, "King Darius, live forever! All the presidents of the kingdom, the deputies and the local governors, the counselors and the governors, have consulted together to establish a royal statute, and to make a strong decree, that whoever asks a petition of any god or man for thirty days, except of you, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it not be changed, according to the law of the Medes and Persians, which doesn't alter." Therefore king Darius signed the writing and the decree.

When Daniel knew that the writing was signed, he went into his house (now his windows were open in his room toward Jerusalem) and he kneeled on his knees three times a day, and prayed, and

gave thanks before his **Elohim**, as he did before. Then these men assembled together, and found Daniel making petition and supplication before his **Elohim**. Then they came near, and spoke before the king concerning the king's decree: "Haven't you signed a decree that every man who makes a petition to any god or man within thirty days, except to you, O king, shall be cast into the den of lions?"

The king answered, "This thing is true, according to the law of the Medes and Persians, which doesn't alter."

Then they answered and said before the king, "That Daniel, who is of the children of the captivity of Judah, doesn't respect you, O king, nor the decree that you have signed, but makes his petition three times a day." Then the king, when he heard these words, was very displeased, and set his heart on Daniel to deliver him; and he labored until the going down of the sun to rescue him.

Then these men assembled together to the king, and said to the king, "Know, O king, that it is a law of the Medes and Persians, that no decree nor statute which the king establishes may be changed."

Then the king commanded, and they brought Daniel, and cast him into the den of lions. The king spoke and said to Daniel, "Your **Elohim** whom you serve continually, he will deliver you."

A stone was brought, and laid on the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel. Then the king went to his palace, and passed the night fasting. No musical instruments were brought before him; and his sleep fled from him.

Then the king arose very early in the morning, and went in haste to the den of lions. When he came near to the den to Daniel, he cried with a troubled voice. The king spoke and said to Daniel, "Daniel, servant of the living **Elohim**, is your **Elohim**, whom you serve continually, able to deliver you from the lions?"

Then Daniel said to the king, "O king, live forever! My **Elohim** has sent his angel, and has shut the lions' mouths, and they have not hurt me; because as before him innocence was found in me; and also before you, O king, I have done no harm."

Then the king was exceedingly glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no kind of harm was found on him, because he had trusted in his **Elohim**.

The king commanded, and they brought those men who had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions mauled them, and broke all their bones in pieces, before they came to the bottom of the den.

Then king Darius wrote to all the peoples, nations, and languages, who dwell in all the earth:

"Peace be multiplied to you.

"I make a decree that in all the dominion of my kingdom men tremble and fear before the **Elohim** of Daniel;

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head on his

bed. Then he wrote the dream and told the sum of the matters.

Daniel spoke and said, "I saw in my vision by night, and, behold, the four winds of the sky broke out on the great sea. Four great animals came up from the sea, different from one another.

"The first was like a lion, and had eagle's wings. I watched until its wings were plucked, and it was lifted up from the earth, and made to stand on two feet as a man. A man's heart was given to it.

"Behold, there was another animal, a second, like a bear. It was raised up on one side, and three ribs were in its mouth between its teeth. They said this to it: 'Arise! Devour much flesh!'

"After this I saw, and behold, another, like a leopard, which had on its back four wings of a bird. The animal also had four heads; and dominion was given to it.

"After this I saw in the night visions, and, behold, there was a fourth animal, awesome and powerful, and exceedingly strong. It had great iron teeth. It devoured and broke in pieces, and stamped the residue with its feet. It was different from all the animals that were before it. It had ten horns.

"I considered the horns, and behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

"I watched at that time because of the voice of the great words which the horn spoke. I watched even until the animal was slain, and its body destroyed, and it was given to be burned with fire. As for the rest of the animals, their dominion was taken away; yet their lives were prolonged for a season and a time.

"I saw in the night visions, and behold, there came with the clouds of the sky one like a son of man, and he came even to the ancient of days, and they brought him near before him. Dominion was given him, and glory, and a kingdom, that all the peoples, nations, and languages should serve him. His dominion is an everlasting dominion, which will not pass away, and his kingdom that which will not be destroyed.

"As for me, Daniel, my spirit was grieved within my body, and the visions of my head troubled me. I came near to one of those who stood by, and asked him the truth concerning all this.

"So he told me, and made me know the interpretation of the things. 'These great animals, which are four, are four kings, who will arise out of the earth. But the saints of the Most High will receive the kingdom, and possess the kingdom forever, even forever and ever.'

"Then I desired to know the truth concerning the fourth animal, which was different from all of them, exceedingly terrible, whose teeth were of iron, and its nails of bronze; which devoured, broke in pieces, and stamped the residue with its feet; and concerning the ten horns that were on its head, and the other horn which came up, and before which three fell, even that horn that had eyes, and a mouth that spoke great things, whose look was more stout than its fellows. I saw, and the same horn made war with the saints, and prevailed against them, until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.

"Thus he said, 'The fourth animal will be a fourth kingdom on earth, which will be different from all the kingdoms, and will devour the whole earth, and will tread it down, and break it in pieces. As for the ten horns, ten kings will arise out of this kingdom. Another will arise after them; and he will

be different from the former, and he will put down three kings. He will speak words against the Most High, and will wear out the saints of the Most High. He will plan to change the times and the law; and they will be given into his hand until a time and times and half a time.

" 'But the judgment will be set, and they will take away his dominion, to consume and to destroy it to the end. The kingdom and the dominion, and the greatness of the kingdoms under the whole sky, will be given to the people of the saints of the Most High. His kingdom is an everlasting kingdom, and all dominions will serve and obey him.'

"Here is the end of the matter. As for me, Daniel, my thoughts much troubled me, and my face was changed in me; but I kept the matter in my heart."

In the third year of the reign of king Belshazzar a vision appeared to me, even to me, Daniel, after that which appeared to me at the first. I saw the vision. Now it was so, that when I saw, I was in the citadel of Susa, which is in the province of Elam. I saw in the vision, and I was by the river Ulai. Then I lifted up my eyes, and saw, and behold, there stood before the river a ram which had two horns. The two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, northward, and southward. No animals could stand before him. There wasn't any who could deliver out of his hand; but he did according to his will, and magnified himself.

As I was considering, behold, a male goat came from the west over the surface of the whole earth, and didn't touch the ground. The goat had a notable horn between his eyes. He came to the ram that had the two horns, which I saw standing before the river, and ran on him in the fury of his power. I saw him come close to the ram, and he was moved with anger against him, and struck the ram, and broke his two horns. There was no power in the ram to stand before him; but he cast him down to the ground, and trampled on him. There was no one who could deliver the ram out of his hand. The male goat magnified himself exceedingly. When he was strong, the great horn was broken; and instead of it there came up four notable horns toward the four winds of the sky.

Out of one of them came out a little horn, which grew exceedingly great, toward the south, and toward the east, and toward the glorious land. It grew great, even to the army of the sky; and it cast down some of the army and of the stars to the ground, and trampled on them. Yes, it magnified itself, even to the prince of the army; and it took away from him the continual burnt offering, and the place of his sanctuary was cast down. The army was given over to it together with the continual burnt offering through disobedience. It cast down truth to the ground, and it did its pleasure and prospered.

Then I heard a holy one speaking; and another holy one said to that certain one who spoke, "How long will the vision about the continual burnt offering, and the disobedience that makes desolate, to give both the sanctuary and the army to be trodden under foot be?"

He said to me, "To two thousand and three hundred evenings and mornings. Then the sanctuary will be cleansed."

When I, even I Daniel, had seen the vision, I sought to understand it. Then behold, there stood before me something like the appearance of a man. I heard a man's voice between the banks of the Ulai, which called, and said, "Gabriel, make this man understand the vision."

So he came near where I stood; and when he came, I was frightened, and fell on my face; but he said to me, "Understand, son of man; for the vision belongs to the time of the end."

Now as he was speaking with me, I fell into a deep sleep with my face toward the ground; but he touched me, and set me upright.

He said, "Behold, I will make you know what will be in the latter time of the indignation; for it belongs to the appointed time of the end. The ram which you saw, that had the two horns, they are the kings of Media and Persia. The rough male goat is the king of Greece. The great horn that is between his eyes is the first king. As for that which was broken, in the place where four stood up, four kingdoms will stand up out of the nation, but not with his power.

"In the latter time of their kingdom, when the transgressors have come to the full, a king of fierce face, and understanding dark sentences, will stand up. His power will be mighty, but not by his own power. He will destroy awesomely, and will prosper in what he does. He will destroy the mighty ones and the holy people. Through his policy he will cause deceit to prosper in his hand. He will magnify himself in his heart, and he will destroy many in their security. He will also stand up against the prince of princes; but he will be broken without hand.

"The vision of the evenings and mornings which has been told is true; but seal up the vision, for it belongs to many days to come."

I, Daniel, fainted, and was sick for some days. Then I rose up, and did the king's business. I wondered at the vision, but no one understood it.

In the first year of Darius the son of Ahasuerus, of the offspring of the Medes, who was made king over the realm of the Chaldeans, in the first year of his reign I, Daniel, understood by the books the number of the years about which **Yahuah's** word came to Jeremiah the prophet, for the accomplishing of the desolations of Jerusalem, even seventy years. I set my face to **Yahuah Elohim**, to seek by prayer and petitions, with fasting and sackcloth and ashes.

I prayed to **Yahuah my Elohim**, and made confession, and said,

"**Yahuah**, the great and dreadful **Elohim**, who keeps covenant and loving kindness with those who love him and keep his commandments, we have sinned, and have dealt perversely, and have done wickedly, and have rebelled, even turning aside from your precepts and from your ordinances. We haven't listened to your servants the prophets, who spoke in your name to our kings, our princes, and our fathers, and to all the people of the land.

"**Yahuah**, righteousness belongs to you, but to us confusion of face, as it is today; to the men of Judah, and to the inhabitants of Jerusalem, and to all Israel, who are near, and who are far off, through all the countries where you have driven them, because of their trespass that they have trespassed against you. **Yahuah**, to us belongs confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against you. To **Yahuah** our **Elohim** belong mercies and forgiveness; for we have rebelled against him. We haven't obeyed **Yahuah** our **Elohim's** voice, to walk in his laws, which he set before us by his servants the prophets. Yes, all Israel have transgressed your law, turning aside, that they should not obey your voice.

"Therefore the curse and the oath written in the law of Moses the servant of **Elohim** has been poured out on us; for we have sinned against him. He has confirmed his words, which he spoke against us, and against our judges who judged us, by bringing on us a great evil; for under the whole sky, such has not been done as has been done to Jerusalem. As it is written in the law of Moses, all this evil has come on us. Yet we have not entreated the favor of **Yahuah** our **Elohim**, that we should turn from our iniquities and have discernment in your truth. Therefore **Yahuah** has watched over the

evil, and brought it on us; for **Yahuah** our **Elohim** is righteous in all his works which he does, and we have not obeyed his voice.

"Now, **Yahuah** our **Elohim**, who has brought your people out of the land of Egypt with a mighty hand, and have gotten yourself renown, as it is today; we have sinned. We have done wickedly. **Yahuah**, according to all your righteousness, let your anger and please let your wrath be turned away from your city Jerusalem, your holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and your people have become a reproach to all who are around us.

"Now therefore, our **Elohim**, listen to the prayer of your servant, and to his petitions, and cause your face to shine on your sanctuary that is desolate, for **Yahuah's** sake. My **Elohim**, turn your ear, and hear. Open your eyes, and see our desolations, and the city which is called by your name; for we do not present our petitions before you for our righteousness, but for your great mercies' sake. **Yahuah**, hear. **Yahuah**, forgive. **Yahuah**, listen and do. Don't defer, for your own sake, my **Elohim**, because your city and your people are called by your name."

While I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before **Yahuah** my **Elohim** for the holy mountain of my **Elohim**; yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening offering. He instructed me and talked with me, and said, Daniel, "I have now come to give you wisdom and understanding. At the beginning of your petitions the commandment went out, and I have come to tell you; for you are greatly beloved. Therefore consider the matter, and understand the vision.

"Seventy weeks are decreed on your people and on your holy city, to finish disobedience, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy.

"Know therefore and discern that from the going out of the commandment to restore and to build Jerusalem to the Anointed One, the prince, will be seven weeks and sixty-two weeks. It will be built again, with street and moat, even in troubled times. After the sixty-two weeks the Anointed One will be cut off, and will have nothing. The people of the prince who come will destroy the city and the sanctuary. Its end will be with a flood, and war will be even to the end. Desolations are determined. He will make a firm covenant with many for one week. In the middle of the week he will cause the sacrifice and the offering to cease. On the wing of abominations will come one who makes desolate; and even to the full end, and that determined, wrath will be poured out on the desolate."

In the third year of Cyrus king of Persia a thing was revealed to Daniel, whose name was called Belteshazzar; and the thing was true, even a great warfare. He understood the thing, and had understanding of the vision.

In those days I, Daniel, was mourning three whole weeks. I ate no pleasant bread. No meat or wine came into my mouth. I didn't anoint myself at all, until three whole weeks were fulfilled.

In the twenty-fourth day of the first month, as I was by the side of the great river, which is Hiddekel, I lifted up my eyes, and looked, and behold, there was a man clothed in linen, whose thighs were adorned with pure gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as flaming torches. His arms and his feet were like burnished bronze. The voice of his words was like the voice of a multitude.

I, Daniel, alone saw the vision; for the men who were with me didn't see the vision; but a great

quaking fell on them, and they fled to hide themselves. So I was left alone, and saw this great vision. No strength remained in me; for my face grew deathly pale, and I retained no strength. Yet I heard the voice of his words. When I heard the voice of his words, then I fell into a deep sleep on my face, with my face toward the ground.

Behold, a hand touched me, which set me on my knees and on the palms of my hands. He said to me, "Daniel, you greatly beloved man, understand the words that I speak to you, and stand upright; for I have been sent to you, now." When he had spoken this word to me, I stood trembling.

Then he said to me, "Don't be afraid, Daniel; for from the first day that you set your heart to understand, and to humble yourself before your **Elohim**, your words were heard. I have come for your words' sake. But the prince of the kingdom of Persia withstood me twenty-one days; but, behold, Michael, one of the chief princes, came to help me because I remained there with the kings of Persia. Now I have come to make you understand what will happen to your people in the latter days; for the vision is yet for many days."

When he had spoken these words to me, I set my face toward the ground, and was mute. Behold, one in the likeness of the sons of men touched my lips. Then I opened my mouth, and spoke and said to him who stood before me, "my master, by reason of the vision my sorrows have overtaken me, and I retain no strength. For how can the servant of this my master talk with this my master? For as for me, immediately there remained no strength in me. There was no breath left in me."

Then one like the appearance of a man touched me again, and he strengthened me. He said, "Greatly beloved man, don't be afraid. Peace be to you. Be strong. Yes, be strong."

When he spoke to me, I was strengthened, and said, "Let my master speak; for you have strengthened me."

Then he said, "Do you know why I have come to you? Now I will return to fight with the prince of Persia. When I go out, behold, the prince of Greece will come. But I will tell you that which is inscribed in the writing of truth. There is no one who holds with me against these, but Michael your prince.

"As for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him.

"Now I will show you the truth. Behold, three more kings will stand up in Persia; and the fourth will be far richer than all of them. When he has grown strong through his riches, he will stir up all against the realm of Greece. A mighty king will stand up, who will rule with great dominion, and do according to his will. When he stands up, his kingdom will be broken, and will be divided toward the four winds of the sky, but not to his posterity, nor according to his dominion with which he ruled; for his kingdom will be plucked up, even for others besides these.

"The king of the south will be strong. One of his princes will become stronger than him, and have dominion. His dominion will be a great dominion. At the end of years they will join themselves together; and the daughter of the king of the south will come to the king of the north to make an agreement; but she will not retain the strength of her arm. He will also not stand, nor will his arm; but she will be given up, with those who brought her, and he who became the father of her, and he who strengthened her in those times.

"But out of a shoot from her roots one will stand up in his place, who will come to the army, and will enter into the fortress of the king of the north, and will deal against them, and will prevail. He

will also carry their gods, with their molten images, and with their goodly vessels of silver and of gold, captive into Egypt. He will refrain some years from the king of the north. He will come into the realm of the king of the south, but he will return into his own land. His sons will wage war, and will assemble a multitude of great forces, which will come on, and overflow, and pass through. They will return and wage war, even to his fortress.

"The king of the south will be moved with anger, and will come out and fight with him, even with the king of the north. He will send out a great multitude, and the multitude will be given into his hand. The multitude will be lifted up, and his heart will be exalted. He will cast down tens of thousands, but he won't prevail. The king of the north will return, and will send out a multitude greater than the former. He will come on at the end of the times, even of years, with a great army and with much substance.

"In those times many will stand up against the king of the south. Also the children of the violent among your people will lift themselves up to establish the vision; but they will fall. So the king of the north will come and cast up a mound, and take a well-fortified city. The forces of the south won't stand, neither will his chosen people, neither will there be any strength to stand. But he who comes against him will do according to his own will, and no one will stand before him. He will stand in the glorious land, and destruction will be in his hand. He will set his face to come with the strength of his whole kingdom, and with him equitable conditions. He will perform them. He will give him the daughter of women, to corrupt her; but she will not stand, and won't be for him. After this he will turn his face to the islands, and will take many; but a prince will cause the reproach offered by him to cease. Yes, moreover, he will cause his reproach to turn on him. Then he will turn his face toward the fortresses of his own land; but he will stumble and fall, and won't be found.

"Then one who will cause a tax collector to pass through the kingdom to maintain its glory will stand up in his place; but within few days he shall be destroyed, not in anger, and not in battle.

"In his place a contemptible person will stand up, to whom they had not given the honor of the kingdom; but he will come in time of security, and will obtain the kingdom by flatteries. The overwhelming forces will be overwhelmed from before him, and will be broken. Yes, also the prince of the covenant. After the treaty made with him he will work deceitfully; for he will come up, and will become strong, with a small people. In time of security he will come even on the fattest places of the province. He will do that which his fathers have not done, nor his fathers' fathers. He will scatter among them prey, plunder, and substance. Yes, he will devise his plans against the strongholds, even for a time.

"He will stir up his power and his courage against the king of the south with a great army; and the king of the south will wage war in battle with an exceedingly great and mighty army; but he won't stand; for they will devise plans against him. Yes, those who eat of his dainties will destroy him, and his army will be swept away. Many will fall down slain. As for both these kings, their hearts will be to do mischief, and they will speak lies at one table; but it won't prosper, for the end will still be at the appointed time. Then he will return into his land with great wealth. His heart will be against the holy covenant. He will take action, and return to his own land.

"He will return at the appointed time, and come into the south; but it won't be in the latter time as it was in the former. For ships of Kittim will come against him. Therefore he will be grieved, and will return, and have indignation against the holy covenant, and will take action. He will even return, and have regard to those who forsake the holy covenant.

"Forces will stand on his part, and they will profane the sanctuary, even the fortress, and will take away the continual burnt offering. Then they will set up the abomination that makes desolate. He will corrupt those who do wickedly against the covenant by flatteries; but the people who know their **Elohim** will be strong, and take action.

"Those who are wise among the people will instruct many; yet they will fall by the sword and by flame, by captivity and by plunder, many days. Now when they fall, they will be helped with a little help; but many will join themselves to them with flatteries. Some of those who are wise will fall, to refine them, and to purify, and to make them white, even to the time of the end; because it is yet for the time appointed.

"The king will do according to his will. He will exalt himself, and magnify himself above every god, and will speak marvelous things against the **Elohim** of gods. He will prosper until the indignation is accomplished; for that which is determined will be done. He won't regard the gods of his fathers, or the desire of women, or regard any god; for he will magnify himself above all. But in his place he will honor the god of fortresses. He will honor a god whom his fathers didn't know with gold, silver, and with precious stones and pleasant things. He will deal with the strongest fortresses by the help of a foreign god. He will increase with glory whoever acknowledges him. He will cause them to rule over many, and will divide the land for a price.

"At the time of the end the king of the south will contend with him; and the king of the north will come against him like a whirlwind, with chariots, with horsemen, and with many ships. He will enter into the countries, and will overflow and pass through. He will enter also into the glorious land, and many countries will be overthrown; but these will be delivered out of his hand: Edom, Moab, and the chief of the children of Ammon. He will also stretch out his hand on the countries. The land of Egypt won't escape. But he will have power over the treasures of gold and of silver, and over all the precious things of Egypt. The Libyans and the Ethiopians will be at his steps. But news out of the east and out of the north will trouble him; and he will go out with great fury to destroy and utterly to sweep away many. He will plant the tents of his palace between the sea and the glorious holy mountain; yet he will come to his end, and no one will help him.

"At that time Michael will stand up, the great prince who stands for the children of your people; and there will be a time of trouble, such as never was since there was a nation even to that same time. At that time your people will be delivered, everyone who is found written in the book. Many of those who sleep in the dust of the earth will awake, some to everlasting life, and some to shame and everlasting contempt. Those who are wise will shine as the brightness of the expanse. Those who turn many to righteousness will shine as the stars forever and ever. But you, Daniel, shut up the words, and seal the book, even to the time of the end. Many will run back and forth, and knowledge will be increased."

Then I, Daniel, looked, and behold, two others stood, one on the river bank on this side, and the other on the river bank on that side. One said to the man clothed in linen, who was above the waters of the river, "How long will it be to the end of these wonders?"

I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by him who lives forever that it will be for a time, times, and a half; and when they have finished breaking in pieces the power of the holy people, all these things will be finished.

I heard, but I didn't understand. Then I said, "my master, what will be the outcome of these

things?"

He said, "Go your way, Daniel; for the words are shut up and sealed until the time of the end. Many will purify themselves, and make themselves white, and be refined; but the wicked will do wickedly; and none of the wicked will understand; but those who are wise will understand.

"From the time that the continual burnt offering is taken away, and the abomination that makes desolate set up, there will be one thousand two hundred ninety days. Blessed is he who waits, and comes to the one thousand three hundred thirty-five days.

"But go your way until the end; for you will rest, and will stand in your inheritance at the end of the days."

HOSEA

Yahuah's word that came to Hosea the son of Beerī, in the days of Uzziāh, Jothām, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. When **Yahuah** spoke at first by Hosea, **Yahuah** said to Hosea, "Go, take for yourself a wife of prostitution and children of unfaithfulness; for the land commits great adultery, forsaking **Yahuah**."

So he went and took Gomer the daughter of Diblaim; and she conceived, and bore him a son.

Yahuah said to him, "Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel on the house of Jehu, and will cause the kingdom of the house of Israel to cease. It will happen in that day that I will break the bow of Israel in the valley of Jezreel."

She conceived again, and bore a daughter.

Then he said to him, "Call her name Lo-Ruhamah; for I will no longer have mercy on the house of Israel, that I should in any way pardon them. But I will have mercy on the house of Judah, and will save them by **Yahuah** their **Elohim**, and will not save them by bow, sword, battle, horses, or horsemen."

Now when she had weaned Lo-Ruhamah, she conceived, and bore a son.

He said, "Call his name Lo-Ammi; for you are not my people, and I will not be yours. Yet the number of the children of Israel will be as the sand of the sea, which can't be measured or counted; and it will come to pass that, in the place where it was said to them, 'You are not my people,' they will be called 'sons of the living **Elohim**.' The children of Judah and the children of Israel will be gathered together, and they will appoint themselves one head, and will go up from the land; for great will be the day of Jezreel.

"Say to your brothers, 'My people!'

Yahuah said to me, "Go again, love a woman loved by another, and an adulteress, even as **Yahuah** loves the children of Israel, though they turn to other gods, and love cakes of raisins."

So I bought her for myself for fifteen pieces of silver and a homer and a half of barley. I said to her, "You shall stay with me many days. You shall not play the prostitute, and you shall not be with any other man. I will also be so toward you."

For the children of Israel shall live many days without king, and without prince, and without sacrifice, and without sacred stone, and without ephod or idols. Afterward the children of Israel shall return, and seek **Yahuah** their **Elohim**, and David their king, and shall come with trembling to **Yahuah** and to his blessings in the last days.

Hear **Yahuah's** word, you children of Israel;

"Listen to this, you priests!

"Come! Let's return to **Yahuah**;

When I would heal Israel,

"Put the trumpet to your lips!

Don't rejoice, Israel, to jubilation like the nations;

Israel is a luxuriant vine that produces his fruit.

"When Israel was a child, then I loved him,

Ephraim feeds on wind,

When Ephraim spoke, there was trembling.

JOEL

Yahuah's word that came to Joel, the son of Pethuel.

AMOS

The words of Amos, who was among the herdsmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake. He said:

Yahuah says:

says **Yahuah**.

Yahuah says:

says **Yahuah Yahuah**.

Yahuah says:

Yahuah says:

Yahuah says:

says **Yahuah**.

Yahuah says:

says **Yahuah**.

Yahuah says:

Yahuah says:

says **Yahuah**.

Hear this word that **Yahuah** has spoken against you, children of Israel, against the whole family which I brought up out of the land of Egypt, saying:

Therefore **Yahuah** says:

Yahuah says:

"Listen, and testify against the house of Jacob," says **Yahuah Yahuah**, the **Elohim** of Armies.

says **Yahuah**.

Listen to this word, you cows of Bashan, who are on the mountain of Samaria, who oppress the poor, who crush the needy, who tell their husbands, "Bring us drinks!"

Listen to this word which I take up for a lamentation over you, O house of Israel.

For **Yahuah** says:

For **Yahuah** says to the house of Israel:

Therefore **Yahuah**, the **Elohim** of Armies, **Yahuah**, says:

"Did you bring to me sacrifices and offerings in the wilderness forty years, house of Israel? You also carried the tent of your king and the shrine of your images, the star of your god, which you made for yourselves. Therefore I will cause you to go into captivity beyond Damascus," says **Yahuah**, whose name is the **Elohim** of Armies.

Woe to those who are at ease in Zion,

"When a man's relative carries him, even he who burns him, to bring bodies out of the house, and asks him who is in the innermost parts of the house, 'Is there yet any with you?' And he says, 'No;' then he will say, 'Hush! Indeed we must not mention **Yahuah**'s name.'

Thus **Yahuah** showed me: and behold, he formed locusts in the beginning of the shooting up of the latter growth; and behold, it was the latter growth after the king's harvest. When they finished eating the grass of the land, then I said, "**Yahuah**, forgive, I beg you! How could Jacob stand? For he is small."

Yahuah relented concerning this. "It shall not be," says **Yahuah**.

Thus **Yahuah** showed me and behold, **Yahuah** called for judgment by fire; and it dried up the great deep, and would have devoured the land. Then I said, "**Yahuah**, stop, I beg you! How could Jacob stand? For he is small."

Yahuah relented concerning this. "This also shall not be," says **Yahuah Yahuah**.

Thus he showed me and behold, **Yahuah** stood beside a wall made by a plumb line, with a plumb line in his hand. **Yahuah** said to me, "Amos, what do you see?"

I said, "A plumb line."

Then **Yahuah** said, "Behold, I will set a plumb line in the middle of my people Israel. I will not again pass by them any more. The high places of Isaac will be desolate, the sanctuaries of Israel will be laid waste; and I will rise against the house of Jeroboam with the sword."

Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, "Amos has conspired against you in the middle of the house of Israel. The land is not able to bear all his words. For Amos says, 'Jeroboam will die by the sword, and Israel shall surely be led away captive out of his land.' "

Amaziah also said to Amos, "You seer, go, flee away into the land of Judah, and there eat bread, and prophesy there: but don't prophesy again any more at Bethel; for it is the king's sanctuary, and it is a royal house!"

Then Amos answered Amaziah, "I was no prophet, neither was I a prophet's son; but I was a herdsman, and a farmer of sycamore figs; and **Yahuah** took me from following the flock, and **Yahuah** said to me, 'Go, prophesy to my people Israel.' Now therefore listen to **Yahuah**'s word: 'You say, Don't prophesy against Israel, and don't preach against the house of Isaac.' Therefore **Yahuah** says: 'Your wife shall be a prostitute in the city, and your sons and your daughters shall fall by the sword, and your land shall be divided by line; and you yourself shall die in a land that is unclean, and Israel shall surely be led away captive out of his land.' "

Thus **Yahuah** showed me: behold, a basket of summer fruit.

He said, "Amos, what do you see?"

I said, "A basket of summer fruit."

Then **Yahuah** said to me,

I saw **Yahuah** standing beside the altar, and he said, "Strike the tops of the pillars, that the thresholds may shake; and break them in pieces on the head of all of them; and I will kill the last of

them with the sword: there shall not one of them flee away, and there shall not one of them escape. Though they dig into Sheol, there my hand will take them; and though they climb up to heaven, there I will bring them down. Though they hide themselves in the top of Carmel, I will search and take them out there; and though they be hidden from my sight in the bottom of the sea, there I will command the serpent, and it will bite them. Though they go into captivity before their enemies, there I will command the sword, and it will kill them. I will set my eyes on them for evil, and not for good. For **Yahuah, Yahuah** of Armies, is he who touches the land and it melts, and all who dwell in it will mourn; and it will rise up wholly like the River, and will sink again, like the River of Egypt. It is he who builds his rooms in the heavens, and has founded his vault on the earth; he who calls for the waters of the sea, and pours them out on the surface of the earth; **Yahuah** is his name. Are you not like the children of the Ethiopians to me, children of Israel?" says **Yahuah**. "Haven't I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir? Behold, the eyes of **Yahuah** are on the sinful kingdom, and I will destroy it from off the surface of the earth; except that I will not utterly destroy the house of Jacob," says **Yahuah**. "For, behold, I will command, and I will sift the house of Israel among all the nations, as grain is sifted in a sieve, yet not the least kernel will fall on the earth. All the sinners of my people will die by the sword, who say, 'Evil won't overtake nor meet us.' In that day I will raise up the tent of David who is fallen, and close up its breaches, and I will raise up its ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and all the nations who are called by my name," says **Yahuah** who does this.

OBADIAH

The vision of Obadiah. This is what **Yahuah** says about Edom. We have heard news from **Yahuah**, and an ambassador is sent among the nations, saying, "Arise, and let's rise up against her in battle. Behold, I have made you small among the nations. You are greatly despised. The pride of your heart has deceived you, you who dwell in the clefts of the rock, whose habitation is high, who says in his heart, 'Who will bring me down to the ground?' Though you mount on high as the eagle, and though your nest is set among the stars, I will bring you down from there," says **Yahuah**. "If thieves came to you, if robbers by night--oh, what disaster awaits you--wouldn't they only steal until they had enough? If grape pickers came to you, wouldn't they leave some gleaning grapes? How Esau will be ransacked! How his hidden treasures are sought out! All the men of your alliance have brought you on your way, even to the border. The men who were at peace with you have deceived you, and prevailed against you. Friends who eat your bread lay a snare under you. There is no understanding in him."

"Won't I in that day", says **Yahuah**, "destroy the wise men out of Edom, and understanding out of the mountain of Esau? Your mighty men, Teman, will be dismayed, to the end that everyone may be cut off from the mountain of Esau by slaughter. For the violence done to your brother Jacob, shame will cover you, and you will be cut off forever. In the day that you stood on the other side, in the day that strangers carried away his substance, and foreigners entered into his gates, and cast lots for Jerusalem, even you were like one of them. But don't look down on your brother in the day of his disaster, and don't rejoice over the children of Judah in the day of their destruction. Don't speak proudly in the day of distress. Don't enter into the gate of my people in the day of their calamity. Don't look down on their affliction in the day of their calamity, neither seize their wealth on the day of their calamity. Don't stand in the crossroads to cut off those of his who escape. Don't deliver up those of his who remain in the day of distress. For the day of **Yahuah** is near all the nations! As you have done, it will be done to you. Your deeds will return upon your own head. For as you have drunk on my holy mountain, so will all the nations drink continually. Yes, they will drink, swallow down, and will be as though they had not been. But in Mount Zion, there will be those who escape, and it will be holy. The house of Jacob will possess their possessions. The house of Jacob will be a fire, the house of Joseph a flame, and the house of Esau for stubble. They will burn among them, and devour them. There will not be any remaining to the house of Esau." Indeed, **Yahuah** has spoken.

Those of the South will possess the mountain of Esau, and those of the lowland, the Philistines. They will possess the field of Ephraim, and the field of Samaria. Benjamin will possess Gilead. The captives of this army of the children of Israel, who are among the Canaanites, will possess even to Zarephath; and the captives of Jerusalem, who are in Sepharad, will possess the cities of the Negev. Saviors will go up on Mount Zion to judge the mountains of Esau, and the kingdom will be **Yahuah's**.

JONAH

Now **Yahuah**'s word came to Jonah the son of Amittai, saying, "Arise, go to Nineveh, that great city, and preach against it, for their wickedness has come up before me."

But Jonah rose up to flee to Tarshish from the presence of **Yahuah**. He went down to Joppa, and found a ship going to Tarshish; so he paid its fare, and went down into it, to go with them to Tarshish from the presence of **Yahuah**. But **Yahuah** sent out a great wind on the sea, and there was a mighty storm on the sea, so that the ship was likely to break up. Then the mariners were afraid, and every man cried to his god. They threw the cargo that was in the ship into the sea to lighten the ship. But Jonah had gone down into the innermost parts of the ship, and he was laying down, and was fast asleep. So the ship master came to him, and said to him, "What do you mean, sleeper? Arise, call on your **Elohim**! Maybe your **Elohim** will notice us, so that we won't perish."

They all said to each other, "Come! Let's cast lots, that we may know who is responsible for this evil that is on us." So they cast lots, and the lot fell on Jonah. Then they asked him, "Tell us, please, for whose cause this evil is on us. What is your occupation? Where do you come from? What is your country? Of what people are you?"

He said to them, "I am a Hebrew, and I fear **Yahuah**, the **Elohim** of heaven, who has made the sea and the dry land."

Then the men were exceedingly afraid, and said to him, "What have you done?" For the men knew that he was fleeing from the presence of **Yahuah**, because he had told them. Then they said to him, "What shall we do to you, that the sea may be calm to us?" For the sea grew more and more stormy. He said to them, "Take me up, and throw me into the sea. Then the sea will be calm for you; for I know that because of me this great storm is on you."

Nevertheless the men rowed hard to get them back to the land; but they could not, for the sea grew more and more stormy against them. Therefore they cried to **Yahuah**, and said, "We beg you, **Yahuah**, we beg you, don't let us die for this man's life, and don't lay on us innocent blood; for you, **Yahuah**, have done as it pleased you." So they took up Jonah, and threw him into the sea; and the sea ceased its raging. Then the men feared **Yahuah** exceedingly; and they offered a sacrifice to **Yahuah**, and made vows.

Yahuah prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights.

Then Jonah prayed to **Yahuah**, his **Elohim**, out of the fish's belly. He said,

Then **Yahuah** spoke to the fish, and it vomited out Jonah on the dry land.

Yahuah's word came to Jonah the second time, saying, "Arise, go to Nineveh, that great city, and preach to it the message that I give you."

So Jonah arose, and went to Nineveh, according to **Yahuah**'s word. Now Nineveh was an exceedingly great city, three days' journey across. Jonah began to enter into the city a day's journey, and he cried out, and said, "In forty days, Nineveh will be overthrown!"

The people of Nineveh believed **Elohim**; and they proclaimed a fast, and put on sackcloth, from their greatest even to their least. The news reached the king of Nineveh, and he arose from his

throne, and took off his royal robe, covered himself with sackcloth, and sat in ashes. He made a proclamation and published through Nineveh by the decree of the king and his nobles, saying, "Let neither man nor animal, herd nor flock, taste anything; let them not feed, nor drink water; but let them be covered with sackcloth, both man and animal, and let them cry mightily to **Elohim**. Yes, let them turn everyone from his evil way, and from the violence that is in his hands. Who knows whether **Elohim** will not turn and relent, and turn away from his fierce anger, so that we might not perish?"

Elohim saw their works, that they turned from their evil way. **Elohim** relented of the disaster which he said he would do to them, and he didn't do it.

But it displeased Jonah exceedingly, and he was angry. He prayed to **Yahuah**, and said, "Please, **Yahuah**, wasn't this what I said when I was still in my own country? Therefore I hurried to flee to Tarshish, for I knew that you are a gracious **Elohim**, and merciful, slow to anger, and abundant in loving kindness, and you relent of doing harm. Therefore now, **Yahuah**, take, I beg you, my life from me; for it is better for me to die than to live."

Yahuah said, "Is it right for you to be angry?"

Then Jonah went out of the city, and sat on the east side of the city, and there made himself a booth, and sat under it in the shade, until he might see what would become of the city. **Yahuah Elohim** prepared a vine, and made it to come up over Jonah, that it might be a shade over his head, to deliver him from his discomfort. So Jonah was exceedingly glad because of the vine. But **Elohim** prepared a worm at dawn the next day, and it chewed on the vine, so that it withered. When the sun arose, **Elohim** prepared a sultry east wind; and the sun beat on Jonah's head, so that he fainted, and requested for himself that he might die, and said, "It is better for me to die than to live."

Elohim said to Jonah, "Is it right for you to be angry about the vine?"

He said, "I am right to be angry, even to death."

Yahuah said, "You have been concerned for the vine, for which you have not labored, neither made it grow; which came up in a night, and perished in a night. Shouldn't I be concerned for Nineveh, that great city, in which are more than one hundred twenty thousand persons who can't discern between their right hand and their left hand; and also much livestock?"

MICAH

Yahuah's word that came to Micah the Morashtite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

I said,

Yahuah says concerning the prophets who lead my people astray; for those who feed their teeth, they proclaim, "Peace!" and whoever doesn't provide for their mouths, they prepare war against him:

Listen now to what **Yahuah** says:

NAHUM

A revelation about Nineveh. The book of the vision of Nahum the Elkoshite. **Yahuah** is a jealous **Elohim** and avenges. **Yahuah** avenges and is full of wrath. **Yahuah** takes vengeance on his adversaries, and he maintains wrath against his enemies. **Yahuah** is slow to anger, and great in power, and will by no means leave the guilty unpunished. **Yahuah** has his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebukes the sea, and makes it dry, and dries up all the rivers. Bashan languishes, and Carmel; and the flower of Lebanon languishes. The mountains quake before him, and the hills melt away. The earth trembles at his presence, yes, the world, and all who dwell in it. Who can stand before his indignation? Who can endure the fierceness of his anger? His wrath is poured out like fire, and the rocks are broken apart by him. **Yahuah** is good, a stronghold in the day of trouble; and he knows those who take refuge in him. But with an overflowing flood, he will make a full end of her place, and will pursue his enemies into darkness. What do you plot against **Yahuah**? He will make a full end. Affliction won't rise up the second time. For entangled like thorns, and drunken as with their drink, they are consumed utterly like dry stubble. There is one gone out of you, who devises evil against **Yahuah**, who counsels wickedness. **Yahuah** says: "Though they be in full strength, and likewise many, even so they will be cut down, and he shall pass away. Though I have afflicted you, I will afflict you no more. Now I will break his yoke from off you, and will burst your bonds apart." **Yahuah** has commanded concerning you: "No more descendants will bear your name. Out of the house of your gods, I will cut off the engraved image and the molten image. I will make your grave, for you are vile."

Behold, on the mountains the feet of him who brings good news, who publishes peace! Keep your feasts, Judah! Perform your vows, for the wicked one will no more pass through you. He is utterly cut off.

He who dashes in pieces has come up against you. Keep the fortress! Watch the way! Strengthen your waist! Fortify your power mightily! For **Yahuah** restores the excellency of Jacob, as the excellency of Israel; for the destroyers have destroyed them, and ruined their vine branches. The shield of his mighty men is made red. The valiant men are in scarlet. The chariots flash with steel in the day of his preparation, and the pine spears are brandished. The chariots rage in the streets. They rush back and forth in the wide ways. Their appearance is like torches. They run like the lightnings. He summons his picked troops. They stumble on their way. They dash to its wall, and the protective shield is put in place. The gates of the rivers are opened, and the palace is dissolved. It is decreed: she is uncovered, she is carried away; and her servants moan as with the voice of doves, beating on their breasts. But Nineveh has been from of old like a pool of water, yet they flee away. "Stop! Stop!" they cry, but no one looks back. Take the plunder of silver. Take the plunder of gold, for there is no end of the store, the glory of all goodly furniture. She is empty, void, and waste. The heart melts, the knees knock together, their bodies and faces have grown pale. Where is the den of the lions, and the feeding place of the young lions, where the lion and the lioness walked, the lion's cubs, and no one made them afraid? The lion tore in pieces enough for his cubs, and strangled for his lionesses, and filled his caves with the kill, and his dens with prey. "Behold, I am against you," says **Yahuah** of Armies, "and I will burn her chariots in the smoke, and the sword will devour your young lions; and I will cut off your prey from the earth, and the voice of your messengers will no longer be heard."

Woe to the bloody city! It is all full of lies and robbery. The prey doesn't depart. The noise of the whip, the noise of the rattling of wheels, prancing horses, and bounding chariots, the horseman

mounting, and the flashing sword, the glittering spear, and a multitude of slain, and a great heap of corpses, and there is no end of the bodies. They stumble on their bodies, because of the multitude of the prostitution of the alluring prostitute, the mistress of witchcraft, who sells nations through her prostitution, and families through her witchcraft. "Behold, I am against you," says **Yahuah** of Armies, "and I will lift your skirts over your face. I will show the nations your nakedness, and the kingdoms your shame. I will throw abominable filth on you, and make you vile, and will set you a spectacle. It will happen that all those who look at you will flee from you, and say, 'Nineveh is laid waste! Who will mourn for her?' Where will I seek comforters for you?"

Are you better than No-Amon, who was situated among the rivers, who had the waters around her; whose rampart was the sea, and her wall was of the sea? Cush and Egypt were her boundless strength. Put and Libya were her helpers. Yet was she carried away. She went into captivity. Her young children also were dashed in pieces at the head of all the streets, and they cast lots for her honorable men, and all her great men were bound in chains. You also will be drunken. You will be hidden. You also will seek a stronghold because of the enemy. All your fortresses will be like fig trees with the first-ripe figs: if they are shaken, they fall into the mouth of the eater. Behold, your troops among you are women. The gates of your land are set wide open to your enemies. The fire has devoured your bars. Draw water for the siege. Strengthen your fortresses. Go into the clay, and tread the mortar. Make the brick kiln strong. There the fire will devour you. The sword will cut you off. It will devour you like the grasshopper. Multiply like grasshoppers. Multiply like the locust. You have increased your merchants more than the stars of the skies. The grasshopper strips, and flees away. Your guards are like the locusts, and your officials like the swarms of locusts, which settle on the walls on a cold day, but when the sun appears, they flee away, and their place is not known where they are. Your shepherds slumber, king of Assyria. Your nobles lie down. Your people are scattered on the mountains, and there is no one to gather them. There is no healing your wound, for your injury is fatal. All who hear the report of you clap their hands over you; for who hasn't felt your endless cruelty?

HABAKKUK

The revelation which Habakkuk the prophet saw. **Yahuah**, how long will I cry, and you will not hear? I cry out to you "Violence!" and will you not save? Why do you show me iniquity, and look at perversity? For destruction and violence are before me. There is strife, and contention rises up. Therefore the law is paralyzed, and justice never prevails; for the wicked surround the righteous; therefore justice comes out perverted.

"Look among the nations, watch, and wonder marvelously; for I am working a work in your days, which you will not believe though it is told you. For, behold, I raise up the Chaldeans, that bitter and hasty nation, that march through the width of the earth, to possess dwelling places that are not theirs. They are feared and dreaded. Their judgment and their dignity proceed from themselves. Their horses also are swifter than leopards, and are more fierce than the evening wolves. Their horsemen press proudly on. Yes, their horsemen come from afar. They fly as an eagle that hurries to devour. All of them come for violence. Their hordes face the desert. He gathers prisoners like sand. Yes, he scoffs at kings, and princes are a derision to him. He laughs at every stronghold, for he builds up an earthen ramp, and takes it. Then he sweeps by like the wind, and goes on. He is indeed guilty, whose strength is his god."

Aren't you from everlasting, **Yahuah** my **Elohim**, my Holy One? We will not die. **Yahuah**, you have appointed him for judgment. You, Rock, have established him to punish. You who have purer eyes than to see evil, and who cannot look on perversity, why do you tolerate those who deal treacherously, and keep silent when the wicked swallows up the man who is more righteous than he, and make men like the fish of the sea, like the creeping things, that have no ruler over them? He takes up all of them with the hook. He catches them in his net, and gathers them in his dragnet. Therefore he rejoices and is glad. Therefore he sacrifices to his net, and burns incense to his dragnet, because by them his life is luxurious, and his food is good. Will he therefore continually empty his net, and kill the nations without mercy?

I will stand at my watch, and set myself on the ramparts, and will look out to see what he will say to me, and what I will answer concerning my complaint.

Yahuah answered me, "Write the vision, and make it plain on tablets, that he who runs may read it. For the vision is yet for the appointed time, and it hurries toward the end, and won't prove false. Though it takes time, wait for it; because it will surely come. It won't delay. Behold, his soul is puffed up. It is not upright in him, but the righteous will live by his faith. Yes, moreover, wine is treacherous. An arrogant man who doesn't stay at home, who enlarges his desire as Sheol, and he is like death, and can't be satisfied, but gathers to himself all nations, and heaps to himself all peoples. Won't all these take up a parable against him, and a taunting proverb against him, and say, 'Woe to him who increases that which is not his, and who enriches himself by extortion! How long?' Won't your debtors rise up suddenly, and wake up those who make you tremble, and you will be their victim? Because you have plundered many nations, all the remnant of the peoples will plunder you, because of men's blood, and for the violence done to the land, to the city and to all who dwell in it. Woe to him who gets an evil gain for his house, that he may set his nest on high, that he may be delivered from the hand of evil! You have devised shame to your house, by cutting off many peoples, and have sinned against your soul. For the stone will cry out of the wall, and the beam out of the woodwork will answer it. Woe to him who builds a town with blood, and establishes a city by iniquity! Behold, isn't it of **Yahuah** of Armies that the peoples labor for the fire, and the nations weary themselves for vanity?

For the earth will be filled with the knowledge of **Yahuah**'s glory, as the waters cover the sea.

"Woe to him who gives his neighbor drink, pouring your inflaming wine until they are drunk, so that you may gaze at their naked bodies! You are filled with shame, and not glory. You will also drink, and be exposed! The cup of **Yahuah**'s right hand will come around to you, and disgrace will cover your glory. For the violence done to Lebanon will overwhelm you, and the destruction of the animals, which made them afraid; because of men's blood, and for the violence done to the land, to every city and to those who dwell in them.

"What value does the engraved image have, that its maker has engraved it; the molten image, even the teacher of lies, that he who fashions its form trusts in it, to make mute idols? Woe to him who says to the wood, 'Awake!' or to the mute stone, 'Arise!' Shall this teach? Behold, it is overlaid with gold and silver, and there is no breath at all within it. But **Yahuah** is in his holy temple. Let all the earth be silent before him!"

A prayer of Habakkuk, the prophet, set to victorious music.

For the music director, on my stringed instruments.

ZEPHANIAH

Yahuah's word which came to Zephaniah, the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah, the son of Amon, king of Judah. I will utterly sweep away everything from the surface of the earth, says **Yahuah**. I will sweep away man and animal. I will sweep away the birds of the sky, the fish of the sea, and the heaps of rubble with the wicked. I will cut off man from the surface of the earth, says **Yahuah**. I will stretch out my hand against Judah, and against all the inhabitants of Jerusalem. I will cut off the remnant of Baal from this place: the name of the idolatrous and pagan priests, those who worship the army of the sky on the housetops, those who worship and swear by **Yahuah** and also swear by Malcam, those who have turned back from following **Yahuah**, and those who haven't sought **Yahuah** nor inquired after him. Be silent at the presence of **Yahuah**, for the day of **Yahuah** is at hand. For **Yahuah** has prepared a sacrifice. He has consecrated his guests. It will happen in the day of **Yahuah's** sacrifice, that I will punish the princes, the king's sons, and all those who are clothed with foreign clothing. In that day, I will punish all those who leap over the threshold, who fill their master's house with violence and deceit. In that day, says **Yahuah**, there will be the noise of a cry from the fish gate, a wailing from the second quarter, and a great crashing from the hills. Wail, you inhabitants of Maktesh, for all the people of Canaan are undone! All those who were loaded with silver are cut off. It will happen at that time, that I will search Jerusalem with lamps, and I will punish the men who are settled on their dregs, who say in their heart, "**Yahuah** will not do good, neither will he do evil." Their wealth will become a plunder, and their houses a desolation. Yes, they will build houses, but won't inhabit them. They will plant vineyards, but won't drink their wine. The great day of **Yahuah** is near. It is near, and hurries greatly, the voice of the day of **Yahuah**. The mighty man cries there bitterly. That day is a day of wrath, a day of distress and anguish, a day of trouble and ruin, a day of darkness and gloom, a day of clouds and blackness, a day of the trumpet and alarm, against the fortified cities, and against the high battlements. I will bring distress on men, that they will walk like blind men, because they have sinned against **Yahuah**, and their blood will be poured out like dust, and their flesh like dung. Neither their silver nor their gold will be able to deliver them in the day of **Yahuah's** wrath, but the whole land will be devoured by the fire of his jealousy; for he will make an end, yes, a terrible end, of all those who dwell in the land.

Gather yourselves together, yes, gather together, you nation that has no shame, before the appointed time when the day passes as the chaff, before the fierce anger of **Yahuah** comes on you, before the day of **Yahuah's** anger comes on you. Seek **Yahuah**, all you humble of the land, who have kept his ordinances. Seek righteousness. Seek humility. It may be that you will be hidden in the day of **Yahuah's** anger. For Gaza will be forsaken, and Ashkelon a desolation. They will drive out Ashdod at noonday, and Ekron will be rooted up. Woe to the inhabitants of the sea coast, the nation of the Cherethites! **Yahuah's** word is against you, Canaan, the land of the Philistines. I will destroy you, that there will be no inhabitant. The sea coast will be pastures, with cottages for shepherds and folds for flocks. The coast will be for the remnant of the house of Judah. They will find pasture. In the houses of Ashkelon, they will lie down in the evening, for **Yahuah**, their **Elohim**, will visit them, and restore them. I have heard the reproach of Moab, and the insults of the children of Ammon, with which they have reproached my people, and magnified themselves against their border. Therefore as I live, says **Yahuah** of Armies, the **Elohim** of Israel, surely Moab will be as Sodom, and the children of Ammon as Gomorrah, a possession of nettles, and salt pits, and a perpetual desolation. The remnant of my people will plunder them, and the survivors of my nation will inherit them. This they will have for their pride, because they have reproached and magnified themselves against the people

of **Yahuah** of Armies. **Yahuah** will be awesome to them, for he will famish all the gods of the land. Men will worship him, everyone from his place, even all the shores of the nations. You Cushites also, you will be killed by my sword. He will stretch out his hand against the north, destroy Assyria, and will make Nineveh a desolation, as dry as the wilderness. Herds will lie down in the middle of her, all the animals of the nations. Both the pelican and the porcupine will lodge in its capitals. Their calls will echo through the windows. Desolation will be in the thresholds, for he has laid bare the cedar beams. This is the joyous city that lived carelessly, that said in her heart, "I am, and there is no one besides me." How she has become a desolation, a place for animals to lie down in! Everyone who passes by her will hiss, and shake their fists.

Woe to her who is rebellious and polluted, the oppressing city! She didn't obey the voice. She didn't receive correction. She didn't trust in **Yahuah**. She didn't draw near to her **Elohim**. Her princes within her are roaring lions. Her judges are evening wolves. They leave nothing until the next day. Her prophets are arrogant and treacherous people. Her priests have profaned the sanctuary. They have done violence to the law. **Yahuah**, within her, is righteous. He will do no wrong. Every morning he brings his justice to light. He doesn't fail, but the unjust know no shame. I have cut off nations. Their battlements are desolate. I have made their streets waste, so that no one passes by. Their cities are destroyed, so that there is no man, so that there is no inhabitant. I said, "Just fear me. Receive correction, so that her dwelling won't be cut off, according to all that I have appointed concerning her." But they rose early and corrupted all their doings. "Therefore wait for me", says **Yahuah**, "until the day that I rise up to the prey, for my determination is to gather the nations, that I may assemble the kingdoms, to pour on them my indignation, even all my fierce anger, for all the earth will be devoured with the fire of my jealousy. For then I will purify the lips of the peoples, that they may all call on **Yahuah**'s name, to serve him shoulder to shoulder. From beyond the rivers of Cush, my worshipers, even the daughter of my dispersed people, will bring my offering. In that day you will not be disappointed for all your doings, in which you have transgressed against me; for then I will take away out from among you your proudly exulting ones, and you will no more be arrogant in my holy mountain. But I will leave among you an afflicted and poor people, and they will take refuge in **Yahuah**'s name. The remnant of Israel will not do iniquity, nor speak lies, neither will a deceitful tongue be found in their mouth, for they will feed and lie down, and no one will make them afraid."

Sing, daughter of Zion! Shout, Israel! Be glad and rejoice with all your heart, daughter of Jerusalem. **Yahuah** has taken away your judgments. He has thrown out your enemy. The King of Israel, **Yahuah**, is among you. You will not be afraid of evil any more. In that day, it will be said to Jerusalem, "Don't be afraid, Zion. Don't let your hands be weak." **Yahuah**, your **Elohim**, is among you, a mighty one who will save. He will rejoice over you with joy. He will calm you in his love. He will rejoice over you with singing. I will remove those who grieve about the appointed feasts from you. They are a burden and a reproach to you. Behold, at that time I will deal with all those who afflict you, and I will save those who are lame, and gather those who were driven away. I will give them praise and honor, whose shame has been in all the earth. At that time I will bring you in, and at that time I will gather you; for I will give you honor and praise among all the peoples of the earth, when I restore your fortunes before your eyes, says **Yahuah**.

HAGGAI

In the second year of Darius the king, in the sixth month, in the first day of the month, **Yahuah's** word came by Haggai, the prophet, to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua, the son of Jehozadak, the high priest, saying, "This is what **Yahuah** of Armies says: These people say, 'The time hasn't yet come, the time for **Yahuah's** house to be built.' "

Then **Yahuah's** word came by Haggai, the prophet, saying, "Is it a time for you yourselves to dwell in your paneled houses, while this house lies waste? Now therefore this is what **Yahuah** of Armies says: Consider your ways. You have sown much, and bring in little. You eat, but you don't have enough. You drink, but you aren't filled with drink. You clothe yourselves, but no one is warm, and he who earns wages earns wages to put them into a bag with holes in it."

This is what **Yahuah** of Armies says: "Consider your ways. Go up to the mountain, bring wood, and build the house. I will take pleasure in it, and I will be glorified," says **Yahuah**. "You looked for much, and, behold, it came to little; and when you brought it home, I blew it away. Why?" says **Yahuah** of Armies, "Because of my house that lies waste, while each of you is busy with his own house. Therefore for your sake the heavens withhold the dew, and the earth withholds its fruit. I called for a drought on the land, on the mountains, on the grain, on the new wine, on the oil, on that which the ground produces, on men, on livestock, and on all the labor of the hands."

Then Zerubbabel, the son of Shealtiel, and Joshua, the son of Jehozadak, the high priest, with all the remnant of the people, obeyed **Yahuah**, their **Elohim's** voice, and the words of Haggai, the prophet, as **Yahuah**, their **Elohim**, had sent him; and the people feared **Yahuah**.

Then Haggai, **Yahuah's** messenger, spoke **Yahuah's** message to the people, saying, "I am with you," says **Yahuah**.

Yahuah stirred up the spirit of Zerubbabel, the son of Shealtiel, governor of Judah, and the spirit of Joshua, the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and worked on the house of **Yahuah** of Armies, their **Elohim**, in the twenty-fourth day of the month, in the sixth month, in the second year of Darius the king.

In the seventh month, in the twenty-first day of the month, **Yahuah's** word came by Haggai the prophet, saying, "Speak now to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua, the son of Jehozadak, the high priest, and to the remnant of the people, saying, 'Who is left among you who saw this house in its former glory? How do you see it now? Isn't it in your eyes as nothing? Yet now be strong, Zerubbabel,' says **Yahuah**. 'Be strong, Joshua, son of Jehozadak, the high priest. Be strong, all you people of the land,' says **Yahuah**, 'and work, for I am with you,' says **Yahuah** of Armies. This is the word that I covenanted with you when you came out of Egypt, and my Spirit lived among you. 'Don't be afraid.' For this is what **Yahuah** of Armies says: 'Yet once, it is a little while, and I will shake the heavens, the earth, the sea, and the dry land; and I will shake all nations. The precious things of all nations will come, and I will fill this house with glory, says **Yahuah** of Armies. The silver is mine, and the gold is mine,' says **Yahuah** of Armies. 'The latter glory of this house will be greater than the former,' says **Yahuah** of Armies; 'and in this place I will give peace,' says **Yahuah** of Armies."

In the twenty-fourth day of the ninth month, in the second year of Darius, **Yahuah's** word came by Haggai the prophet, saying, "**Yahuah** of Armies says: Ask now the priests concerning the law, saying,

'If someone carries holy meat in the fold of his garment, and with his fold touches bread, stew, wine, oil, or any food, will it become holy?' "

The priests answered, "No."

Then Haggai said, "If one who is unclean by reason of a dead body touch any of these, will it be unclean?"

The priests answered, "It will be unclean."

Then Haggai answered, " 'So is this people, and so is this nation before me,' says **Yahuah**; 'and so is every work of their hands. That which they offer there is unclean. Now, please consider from this day and backward, before a stone was laid on a stone in **Yahuah**'s temple. Through all that time, when one came to a heap of twenty measures, there were only ten. When one came to the wine vat to draw out fifty, there were only twenty. I struck you with blight, mildew, and hail in all the work of your hands; yet you didn't turn to me,' says **Yahuah**. 'Consider, please, from this day and backward, from the twenty-fourth day of the ninth month, since the day that the foundation of **Yahuah**'s temple was laid, consider it. Is the seed yet in the barn? Yes, the vine, the fig tree, the pomegranate, and the olive tree haven't produced. From today I will bless you.' "

Yahuah's word came the second time to Haggai in the twenty-fourth day of the month, saying, "Speak to Zerubbabel, governor of Judah, saying, 'I will shake the heavens and the earth. I will overthrow the throne of kingdoms. I will destroy the strength of the kingdoms of the nations. I will overthrow the chariots, and those who ride in them. The horses and their riders will come down, everyone by the sword of his brother. In that day, says **Yahuah** of Armies, I will take you, Zerubbabel, my servant, the son of Shealtiel,' says **Yahuah**, 'and will make you as a signet, for I have chosen you,' says **Yahuah** of Armies."

ZECHARIAH

In the eighth month, in the second year of Darius, **Yahuah**'s word came to Zechariah the son of Berechiah, the son of Iddo, the prophet, saying, "**Yahuah** was very displeased with your fathers. Therefore tell them: **Yahuah** of Armies says: 'Return to me,' says **Yahuah** of Armies, 'and I will return to you,' says **Yahuah** of Armies. Don't you be like your fathers, to whom the former prophets proclaimed, saying: **Yahuah** of Armies says, 'Return now from your evil ways, and from your evil doings;' but they didn't hear, nor listen to me, says **Yahuah**. Your fathers, where are they? And the prophets, do they live forever? But my words and my decrees, which I commanded my servants the prophets, didn't they overtake your fathers?"

"Then they repented and said, 'Just as **Yahuah** of Armies determined to do to us, according to our ways, and according to our practices, so he has dealt with us.' " On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, **Yahuah**'s word came to Zechariah the son of Berechiah, the son of Iddo, the prophet, saying, "I had a vision in the night, and behold, a man riding on a red horse, and he stood among the myrtle trees that were in a ravine; and behind him there were red, brown, and white horses. Then I asked, 'my master, what are these?' "

The angel who talked with me said to me, "I will show you what these are."

The man who stood among the myrtle trees answered, "They are the ones **Yahuah** has sent to go back and forth through the earth."

They reported to **Yahuah**'s angel who stood among the myrtle trees, and said, "We have walked back and forth through the earth, and behold, all the earth is at rest and in peace."

Then **Yahuah**'s angel replied, "O **Yahuah** of Armies, how long will you not have mercy on Jerusalem and on the cities of Judah, against which you have had indignation these seventy years?"

Yahuah answered the angel who talked with me with kind and comforting words. So the angel who talked with me said to me, "Proclaim, saying, '**Yahuah** of Armies says: "I am jealous for Jerusalem and for Zion with a great jealousy. I am very angry with the nations that are at ease; for I was but a little displeased, but they added to the calamity." Therefore **Yahuah** says: "I have returned to Jerusalem with mercy. My house shall be built in it," says **Yahuah** of Armies, "and a line shall be stretched out over Jerusalem." '

"Proclaim further, saying, '**Yahuah** of Armies says: "My cities will again overflow with prosperity, and **Yahuah** will again comfort Zion, and will again choose Jerusalem." ' "

I lifted up my eyes, and saw, and behold, four horns. I asked the angel who talked with me, "What are these?"

He answered me, "These are the horns which have scattered Judah, Israel, and Jerusalem."

Yahuah showed me four craftsmen. Then I asked, "What are these coming to do?"

He said, "These are the horns which scattered Judah, so that no man lifted up his head; but these have come to terrify them, to cast down the horns of the nations, which lifted up their horn against the land of Judah to scatter it."

I lifted up my eyes, and saw, and behold, a man with a measuring line in his hand. Then I asked, "Where are you going?"

He said to me, "To measure Jerusalem, to see what is its width and what is its length."

Behold, the angel who talked with me went out, and another angel went out to meet him, and said to him, "Run, speak to this young man, saying, 'Jerusalem will be inhabited as villages without walls, because of the multitude of men and livestock in it. For I,' says **Yahuah**, 'will be to her a wall of fire around it, and I will be the glory in the middle of her. Come! Come! Flee from the land of the north,' says **Yahuah**; 'for I have spread you abroad as the four winds of the sky,' says **Yahuah**. 'Come, Zion! Escape, you who dwell with the daughter of Babylon.' For **Yahuah** of Armies says: 'For honor he has sent me to the nations which plundered you; for he who touches you touches the apple of his eye. For, behold, I will shake my hand over them, and they will be a plunder to those who served them; and you will know that **Yahuah** of Armies has sent me. Sing and rejoice, daughter of Zion; for, behold, I come, and I will dwell within you,' says **Yahuah**. Many nations shall join themselves to **Yahuah** in that day, and shall be my people; and I will dwell among you, and you shall know that **Yahuah** of Armies has sent me to you. **Yahuah** will inherit Judah as his portion in the holy land, and will again choose Jerusalem. Be silent, all flesh, before **Yahuah**; for he has roused himself from his holy habitation!"

He showed me Joshua the high priest standing before **Yahuah**'s angel, and Satan standing at his right hand to be his adversary. **Yahuah** said to Satan, "**Yahuah** rebuke you, Satan! Yes, **Yahuah** who has chosen Jerusalem rebuke you! Isn't this a burning stick plucked out of the fire?"

Now Joshua was clothed with filthy garments, and was standing before the angel. He answered and spoke to those who stood before him, saying, "Take the filthy garments off him." To him he said, "Behold, I have caused your iniquity to pass from you, and I will clothe you with rich clothing."

I said, "Let them set a clean turban on his head."

So they set a clean turban on his head, and clothed him; and **Yahuah**'s angel was standing by. **Yahuah**'s angel protested to Joshua, saying, "**Yahuah** of Armies says: 'If you will walk in my ways, and if you will follow my instructions, then you also shall judge my house, and shall also keep my courts, and I will give you a place of access among these who stand by. Hear now, Joshua the high priest, you and your fellows who sit before you; for they are men who are a sign: for, behold, I will bring out my servant, the Branch. For, behold, the stone that I have set before Joshua; on one stone are seven eyes: behold, I will engrave its engraving,' says **Yahuah** of Armies, 'and I will remove the iniquity of that land in one day. In that day,' says **Yahuah** of Armies, 'you will invite every man his neighbor under the vine and under the fig tree.' "

The angel who talked with me came again, and wakened me, as a man who is wakened out of his sleep. He said to me, "What do you see?"

I said, "I have seen, and behold, a lamp stand all of gold, with its bowl on the top of it, and its seven lamps on it; there are seven pipes to each of the lamps, which are on the top of it; and two olive trees by it, one on the right side of the bowl, and the other on the left side of it."

I answered and spoke to the angel who talked with me, saying, "What are these, my master?"

Then the angel who talked with me answered me, "Don't you know what these are?"

I said, "No, my master."

Then he answered and spoke to me, saying, "This is **Yahuah**'s word to Zerubbabel, saying, 'Not by might, nor by power, but by my Spirit,' says **Yahuah** of Armies. Who are you, great mountain? Before

Zerubbabel you are a plain; and he will bring out the capstone with shouts of 'Grace, grace, to it!' "

Moreover **Yahuah**'s word came to me, saying, "The hands of Zerubbabel have laid the foundation of this house. His hands shall also finish it; and you will know that **Yahuah** of Armies has sent me to you. Indeed, who despises the day of small things? For these seven shall rejoice, and shall see the plumb line in the hand of Zerubbabel. These are **Yahuah**'s eyes, which run back and forth through the whole earth."

Then I asked him, "What are these two olive trees on the right side of the lamp stand and on the left side of it?"

I asked him the second time, "What are these two olive branches, which are beside the two golden spouts, that pour the golden oil out of themselves?"

He answered me, "Don't you know what these are?"

I said, "No, my master."

Then he said, "These are the two anointed ones who stand by **Yahuah** of the whole earth."

Then again I lifted up my eyes, and saw, and behold, a flying scroll. He said to me, "What do you see?"

I answered, "I see a flying scroll; its length is twenty cubits, and its width ten cubits."

Then he said to me, "This is the curse that goes out over the surface of the whole land; for everyone who steals shall be cut off according to it on the one side; and everyone who swears falsely shall be cut off according to it on the other side. I will cause it to go out," says **Yahuah** of Armies, "and it will enter into the house of the thief, and into the house of him who swears falsely by my name; and it will remain in the middle of his house, and will destroy it with its timber and its stones."

Then the angel who talked with me came forward, and said to me, "Lift up now your eyes, and see what this is that is appearing."

I said, "What is it?"

He said, "This is the ephah basket that is appearing." He said moreover, "This is their appearance in all the land (and behold, a talent of lead was lifted up); and this is a woman sitting in the middle of the ephah basket." He said, "This is Wickedness;" and he threw her down into the middle of the ephah basket; and he threw the weight of lead on its mouth.

Then I lifted up my eyes and saw, and behold, there were two women, and the wind was in their wings. Now they had wings like the wings of a stork, and they lifted up the ephah basket between earth and the sky. Then I said to the angel who talked with me, "Where are these carrying the ephah basket?"

He said to me, "To build her a house in the land of Shinar. When it is prepared, she will be set there in her own place."

Again I lifted up my eyes, and saw, and behold, four chariots came out from between two mountains; and the mountains were mountains of bronze. In the first chariot were red horses; in the second chariot black horses; in the third chariot white horses; and in the fourth chariot dappled horses, all of them powerful. Then I asked the angel who talked with me, "What are these, my master?"

The angel answered me, "These are the four winds of the sky, which go out from standing before **Yahuah** of all the earth. The one with the black horses goes out toward the north country; and the white went out after them; and the dappled went out toward the south country." The strong went out, and sought to go that they might walk back and forth through the earth: and he said, "Go around and through the earth!" So they walked back and forth through the earth.

Then he called to me, and spoke to me, saying, "Behold, those who go toward the north country have quieted my spirit in the north country."

Yahuah's word came to me, saying, "Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah; and come the same day, and go into the house of Josiah the son of Zephaniah, where they have come from Babylon. Yes, take silver and gold, and make crowns, and set them on the head of Joshua the son of Jehozadak, the high priest; and speak to him, saying, '**Yahuah** of Armies says, "Behold, the man whose name is the Branch: and he shall grow up out of his place; and he shall build **Yahuah**'s temple; even he shall build **Yahuah**'s temple; and he shall bear the glory, and shall sit and rule on his throne; and he shall be a priest on his throne; and the counsel of peace shall be between them both. The crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in **Yahuah**'s temple. Those who are far off shall come and build in **Yahuah**'s temple; and you shall know that **Yahuah** of Armies has sent me to you. This will happen, if you will diligently obey **Yahuah** your **Elohim**'s voice.'" "

In the fourth year of king Darius, **Yahuah**'s word came to Zechariah in the fourth day of the ninth month, the month of Chislev. The people of Bethel sent Sharezer and Regem Melech, and their men, to entreat **Yahuah**'s favor, and to speak to the priests of the house of **Yahuah** of Armies, and to the prophets, saying, "Should I weep in the fifth month, separating myself, as I have done these so many years?"

Then the word of **Yahuah** of Armies came to me, saying, "Speak to all the people of the land, and to the priests, saying, 'When you fasted and mourned in the fifth and in the seventh month for these seventy years, did you at all fast to me, really to me? When you eat, and when you drink, don't you eat for yourselves, and drink for yourselves? Aren't these the words which **Yahuah** proclaimed by the former prophets, when Jerusalem was inhabited and in prosperity, and its cities around her, and the South and the lowland were inhabited?' "

Yahuah's word came to Zechariah, saying, "Thus has **Yahuah** of Armies spoken, saying, 'Execute true judgment, and show kindness and compassion every man to his brother. Don't oppress the widow, nor the fatherless, the foreigner, nor the poor; and let none of you devise evil against his brother in your heart.' But they refused to listen, and turned their backs, and stopped their ears, that they might not hear. Yes, they made their hearts as hard as flint, lest they might hear the law, and the words which **Yahuah** of Armies had sent by his Spirit by the former prophets. Therefore great wrath came from **Yahuah** of Armies. It has come to pass that, as he called, and they refused to listen, so they will call, and I will not listen," said **Yahuah** of Armies; "but I will scatter them with a whirlwind among all the nations which they have not known. Thus the land was desolate after them, so that no man passed through nor returned: for they made the pleasant land desolate."

The word of **Yahuah** of Armies came to me. **Yahuah** of Armies says: "I am jealous for Zion with great jealousy, and I am jealous for her with great wrath."

Yahuah says: "I have returned to Zion, and will dwell in the middle of Jerusalem. Jerusalem shall be called 'The City of Truth;' and the mountain of **Yahuah** of Armies, 'The Holy Mountain.'" "

Yahuah of Armies says: "Old men and old women will again dwell in the streets of Jerusalem, every man with his staff in his hand for very age. The streets of the city will be full of boys and girls playing in its streets."

Yahuah of Armies says: "If it is marvelous in the eyes of the remnant of this people in those days, should it also be marvelous in my eyes?" says **Yahuah** of Armies.

Yahuah of Armies says: "Behold, I will save my people from the east country, and from the west country; and I will bring them, and they will dwell within Jerusalem; and they will be my people, and I will be their **Elohim**, in truth and in righteousness."

Yahuah of Armies says: "Let your hands be strong, you who hear in these days these words from the mouth of the prophets who were in the day that the foundation of the house of **Yahuah** of Armies was laid, even the temple, that it might be built. For before those days there was no wages for man, nor any wages for an animal; neither was there any peace to him who went out or came in, because of the adversary. For I set all men everyone against his neighbor. But now I will not be to the remnant of this people as in the former days," says **Yahuah** of Armies. "For the seed of peace and the vine will yield its fruit, and the ground will give its increase, and the heavens will give their dew; and I will cause the remnant of this people to inherit all these things. It shall come to pass that, as you were a curse among the nations, house of Judah and house of Israel, so I will save you, and you shall be a blessing. Don't be afraid. Let your hands be strong."

For **Yahuah** of Armies says: "As I thought to do evil to you, when your fathers provoked me to wrath," says **Yahuah** of Armies, "and I didn't repent; so again I have thought in these days to do good to Jerusalem and to the house of Judah. Don't be afraid. These are the things that you shall do: speak every man the truth with his neighbor. Execute the judgment of truth and peace in your gates, and let none of you devise evil in your hearts against his neighbor, and love no false oath: for all these are things that I hate," says **Yahuah**.

The word of **Yahuah** of Armies came to me. **Yahuah** of Armies says: "The fasts of the fourth, fifth, seventh, and tenth months shall be for the house of Judah joy and gladness, and cheerful feasts. Therefore love truth and peace."

Yahuah of Armies says: "Many peoples, and the inhabitants of many cities will yet come; and the inhabitants of one shall go to another, saying, 'Let's go speedily to entreat the favor of **Yahuah**, and to seek **Yahuah** of Armies. I will go also.' Yes, many peoples and strong nations will come to seek **Yahuah** of Armies in Jerusalem, and to entreat the favor of **Yahuah**." **Yahuah** of Armies says: "In those days, ten men will take hold, out of all the languages of the nations, they will take hold of the skirt of him who is a Jew, saying, 'We will go with you, for we have heard that **Elohim** is with you.' "

A revelation.

Yahuah my **Elohim** says: "Feed the flock of slaughter. Their buyers slaughter them, and go unpunished. Those who sell them say, 'Blessed be **Yahuah**, for I am rich;' and their own shepherds don't pity them. For I will no more pity the inhabitants of the land," says **Yahuah**; "but, behold, I will deliver the men everyone into his neighbor's hand, and into the hand of his king. They will strike the land, and out of their hand I will not deliver them."

So I fed the flock of slaughter, especially the oppressed of the flock. I took for myself two staffs. The one I called "Favor", and the other I called "Union", and I fed the flock. I cut off the three shepherds in one month; for my soul was weary of them, and their soul also loathed me. Then I said,

"I will not feed you. That which dies, let it die; and that which is to be cut off, let it be cut off; and let those who are left eat each other's flesh." I took my staff Favor, and cut it apart, that I might break my covenant that I had made with all the peoples. It was broken in that day; and thus the poor of the flock that listened to me knew that it was **Yahuah**'s word. I said to them, "If you think it best, give me my wages; and if not, keep them." So they weighed for my wages thirty pieces of silver. **Yahuah** said to me, "Throw it to the potter, the handsome price that I was valued at by them!" I took the thirty pieces of silver, and threw them to the potter, in **Yahuah**'s house. Then I cut apart my other staff, even Union, that I might break the brotherhood between Judah and Israel.

Yahuah said to me, "Take for yourself yet again the equipment of a foolish shepherd. For, behold, I will raise up a shepherd in the land, who will not visit those who are cut off, neither will seek those who are scattered, nor heal that which is broken, nor feed that which is sound; but he will eat the meat of the fat sheep, and will tear their hoofs in pieces. Woe to the worthless shepherd who leaves the flock! The sword will be on his arm, and on his right eye. His arm will be completely withered, and his right eye will be totally blinded!"

A revelation, **Yahuah**'s word concerning Israel. **Yahuah**, who stretches out the heavens, and lays the foundation of the earth, and forms the spirit of man within him says: "Behold, I will make Jerusalem a cup of reeling to all the surrounding peoples, and it will also be on Judah in the siege against Jerusalem. It will happen in that day, that I will make Jerusalem a burdensome stone for all the peoples. All who burden themselves with it will be severely wounded, and all the nations of the earth will be gathered together against it. In that day," says **Yahuah**, "I will strike every horse with terror, and his rider with madness; and I will open my eyes on the house of Judah, and will strike every horse of the peoples with blindness. The chieftains of Judah will say in their heart, 'The inhabitants of Jerusalem are my strength in **Yahuah** of Armies their **Elohim**.' In that day I will make the chieftains of Judah like a pan of fire among wood, and like a flaming torch among sheaves; and they will devour all the surrounding peoples, on the right hand and on the left; and Jerusalem will yet again dwell in their own place, even in Jerusalem. **Yahuah** also will save the tents of Judah first, that the glory of David's house and the glory of the inhabitants of Jerusalem not be magnified above Judah. In that day **Yahuah** will defend the inhabitants of Jerusalem. He who is feeble among them at that day will be like David, and David's house will be like **Elohim**, like **Yahuah**'s angel before them. It will happen in that day, that I will seek to destroy all the nations that come against Jerusalem. I will pour on David's house, and on the inhabitants of Jerusalem, the spirit of grace and of supplication; and they will look to me whom they have pierced; and they shall mourn for him, as one mourns for his only son, and will grieve bitterly for him, as one grieves for his firstborn. In that day there will be a great mourning in Jerusalem, like the mourning of Hadadrimmon in the valley of Megiddon. The land will mourn, every family apart; the family of David's house apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of the Shimeites apart, and their wives apart; all the families who remain, every family apart, and their wives apart.

"In that day there will be a spring opened to David's house and to the inhabitants of Jerusalem, for sin and for uncleanness. It will come to pass in that day, says **Yahuah** of Armies, that I will cut off the names of the idols out of the land, and they will be remembered no more. I will also cause the prophets and the spirit of impurity to pass out of the land. It will happen that, when anyone still prophesies, then his father and his mother who bore him will tell him, 'You must die, because you speak lies in **Yahuah**'s name;' and his father and his mother who bore him will stab him when he prophesies. It will happen in that day, that the prophets will each be ashamed of his vision, when he

prophesies; neither will they wear a hairy mantle to deceive: but he will say, 'I am no prophet, I am a tiller of the ground; for I have been made a bondservant from my youth.' One will say to him, 'What are these wounds between your arms?' Then he will answer, 'Those with which I was wounded in the house of my friends.'

Behold, a day of **Yahuah** comes, when your plunder will be divided within you. For I will gather all nations against Jerusalem to battle; and the city will be taken, the houses rifled, and the women ravished. Half of the city will go out into captivity, and the rest of the people will not be cut off from the city. Then **Yahuah** will go out and fight against those nations, as when he fought in the day of battle. His feet will stand in that day on the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives will be split in two, from east to west, making a very great valley. Half of the mountain will move toward the north, and half of it toward the south. You shall flee by the valley of my mountains; for the valley of the mountains shall reach to Azel; yes, you shall flee, just like you fled from before the earthquake in the days of Uzziah king of Judah. **Yahuah** my **Elohim** will come, and all the holy ones with you. It will happen in that day, that there will not be light, cold, or frost. It will be a unique day which is known to **Yahuah**; not day, and not night; but it will come to pass, that at evening time there will be light.

It will happen in that day, that living waters will go out from Jerusalem: half of them toward the eastern sea, and half of them toward the western sea. It will be so in summer and in winter.

Yahuah will be King over all the earth. In that day **Yahuah** will be one, and his name one. All the land will be made like the Arabah, from Geba to Rimmon south of Jerusalem; and she will be lifted up, and will dwell in her place, from Benjamin's gate to the place of the first gate, to the corner gate, and from the tower of Hananel to the king's wine presses. Men will dwell therein, and there will be no more curse; but Jerusalem will dwell safely. This will be the plague with which **Yahuah** will strike all the peoples who have fought against Jerusalem: their flesh will consume away while they stand on their feet, and their eyes will consume away in their sockets, and their tongue will consume away in their mouth. It will happen in that day, that a great panic from **Yahuah** will be among them; and they will each hold onto the hand of his neighbor, and his hand will rise up against the hand of his neighbor. Judah also will fight at Jerusalem; and the wealth of all the surrounding nations will be gathered together: gold, and silver, and clothing, in great abundance.

A plague like this will fall on the horse, on the mule, on the camel, on the donkey, and on all the animals that will be in those camps. It will happen that everyone who is left of all the nations that came against Jerusalem will go up from year to year to worship the King, **Yahuah** of Armies, and to keep the feast of booths. It will be, that whoever of all the families of the earth doesn't go up to Jerusalem to worship the King, **Yahuah** of Armies, on them there will be no rain. If the family of Egypt doesn't go up, and doesn't come, neither will it rain on them. This will be the plague with which **Yahuah** will strike the nations that don't go up to keep the feast of booths. This will be the punishment of Egypt, and the punishment of all the nations that don't go up to keep the feast of booths. In that day there will be on the bells of the horses, "HOLY TO YAHUAH"; and the pots in **Yahuah**'s house will be like the bowls before the altar. Yes, every pot in Jerusalem and in Judah will be holy to **Yahuah** of Armies; and all those who sacrifice will come and take of them, and cook in them. In that day there will no longer be a Canaanite in the house of **Yahuah** of Armies.

MALACHI

A revelation, **Yahuah**'s word to Israel by Malachi.

"I have loved you," says **Yahuah**.

Yet you say, "How have you loved us?"

"Wasn't Esau Jacob's brother?" says **Yahuah**, "Yet I loved Jacob; but Esau I hated, and made his mountains a desolation, and gave his heritage to the jackals of the wilderness." Whereas Edom says, "We are beaten down, but we will return and build the waste places;" **Yahuah** of Armies says, "They shall build, but I will throw down; and men will call them 'The Wicked Land,' even the people against whom **Yahuah** shows wrath forever."

Your eyes will see, and you will say, "**Yahuah** is great--even beyond the border of Israel!"

"A son honors his father, and a servant his master. If I am a father, then where is my honor? And if I am a master, where is the respect due me? Says **Yahuah** of Armies to you, priests, who despise my name. You say, 'How have we despised your name?' You offer polluted bread on my altar. You say, 'How have we polluted you?' In that you say, '**Yahuah**'s table is contemptible.' When you offer the blind for sacrifice, isn't that evil? And when you offer the lame and sick, isn't that evil? Present it now to your governor! Will he be pleased with you? Or will he accept your person?" says **Yahuah** of Armies.

"Now, please entreat the favor of **Elohim**, that he may be gracious to us. With this, will he accept any of you?" says **Yahuah** of Armies.

"Oh that there were one among you who would shut the doors, that you might not kindle fire on my altar in vain! I have no pleasure in you," says **Yahuah** of Armies, "neither will I accept an offering at your hand. For from the rising of the sun even to its going down, my name is great among the nations, and in every place incense will be offered to my name, and a pure offering: for my name is great among the nations," says **Yahuah** of Armies. "But you profane it, in that you say, '**Yahuah**'s table is polluted, and its fruit, even its food, is contemptible.' You say also, 'Behold, what a weariness it is!' and you have sniffed at it", says **Yahuah** of Armies; "and you have brought that which was taken by violence, the lame, and the sick; thus you bring the offering. Should I accept this at your hand?" says **Yahuah**.

"But the deceiver is cursed, who has in his flock a male, and vows, and sacrifices to **Yahuah** a defective thing; for I am a great King," says **Yahuah** of Armies, "and my name is awesome among the nations."

"Now, you priests, this commandment is for you. If you will not listen, and if you will not take it to heart, to give glory to my name," says **Yahuah** of Armies, "then I will send the curse on you, and I will curse your blessings. Indeed, I have cursed them already, because you do not take it to heart. Behold, I will rebuke your offspring, and will spread dung on your faces, even the dung of your feasts; and you will be taken away with it. You will know that I have sent this commandment to you, that my covenant may be with Levi," says **Yahuah** of Armies. "My covenant was with him of life and peace; and I gave them to him that he might be reverent toward me; and he was reverent toward me, and stood in awe of my name. The law of truth was in his mouth, and unrighteousness was not found in his lips. He walked with me in peace and uprightness, and turned many away from iniquity. For the

priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of **Yahuah** of Armies. But you have turned away from the path. You have caused many to stumble in the law. You have corrupted the covenant of Levi," says **Yahuah** of Armies. "Therefore I have also made you contemptible and wicked before all the people, according to the way you have not kept my ways, but have had respect for persons in the law. Don't we all have one father? Hasn't one **Elohim** created us? Why do we deal treacherously every man against his brother, profaning the covenant of our fathers? Judah has dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah has profaned the holiness of **Yahuah** which he loves, and has married the daughter of a foreign god. **Yahuah** will cut off, to the man who does this, him who wakes and him who answers, out of the tents of Jacob, and him who offers an offering to **Yahuah** of Armies. This again you do: you cover **Yahuah**'s altar with tears, with weeping, and with sighing, because he doesn't regard the offering any more, neither receives it with good will at your hand. Yet you say, 'Why?' Because **Yahuah** has been witness between you and the wife of your youth, against whom you have dealt treacherously, though she is your companion, and the wife of your covenant. Did he not make you one, although he had the residue of the Spirit? Why one? He sought godly offspring. Therefore take heed to your spirit, and let no one deal treacherously against the wife of his youth. One who hates and divorces", says **Yahuah**, the **Elohim** of Israel, "covers his garment with violence!" says **Yahuah** of Armies. "Therefore pay attention to your spirit, that you don't be unfaithful. You have wearied **Yahuah** with your words. Yet you say, 'How have we wearied him?' In that you say, 'Everyone who does evil is good in **Yahuah**'s sight, and he delights in them;' or 'Where is the **Elohim** of justice?'

"Behold, I send my messenger, and he will prepare the way before me; and **Yahuah**, whom you seek, will suddenly come to his temple; and the messenger of the covenant, whom you desire, behold, he comes!" says **Yahuah** of Armies. "But who can endure the day of his coming? And who will stand when he appears? For he is like a refiner's fire, and like launderers' soap; and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer to **Yahuah** offerings in righteousness. Then the offering of Judah and Jerusalem will be pleasant to **Yahuah**, as in the days of old, and as in ancient years. I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the perjurers, and against those who oppress the hireling in his wages, the widow, and the fatherless, and who deprive the foreigner of justice, and don't fear me," says **Yahuah** of Armies. "For I, **Yahuah**, don't change; therefore you, sons of Jacob, are not consumed. From the days of your fathers you have turned away from my ordinances, and have not kept them. Return to me, and I will return to you," says **Yahuah** of Armies. "But you say, 'How shall we return?' Will a man rob **Elohim**? Yet you rob me! But you say, 'How have we robbed you?' In tithes and offerings. You are cursed with the curse; for you rob me, even this whole nation. Bring the whole tithe into the storehouse, that there may be food in my house, and test me now in this," says **Yahuah** of Armies, "if I will not open you the windows of heaven, and pour you out a blessing, that there will not be room enough for. I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before its time in the field," says **Yahuah** of Armies. "All nations shall call you blessed, for you will be a delightful land," says **Yahuah** of Armies.

"Your words have been stout against me," says **Yahuah**. "Yet you say, 'What have we spoken against you?' You have said, 'It is vain to serve **Elohim**;' and 'What profit is it that we have followed his instructions, and that we have walked mournfully before **Yahuah** of Armies? Now we call the proud happy; yes, those who work wickedness are built up; yes, they tempt **Elohim**, and escape.'

Then those who feared **Yahuah** spoke one with another; and **Yahuah** listened, and heard, and a book of memory was written before him, for those who feared **Yahuah**, and who honored his name. They shall be mine," says **Yahuah** of Armies, "my own possession in the day that I make, and I will spare them, as a man spares his own son who serves him. Then you shall return and discern between the righteous and the wicked, between him who serves **Elohim** and him who doesn't serve him.

"For, behold, the day comes, it burns as a furnace; and all the proud, and all who work wickedness, will be stubble; and the day that comes will burn them up," says **Yahuah** of Armies, "that it shall leave them neither root nor branch. But to you who fear my name shall the sun of righteousness arise with healing in its wings. You will go out, and leap like calves of the stall. You shall tread down the wicked; for they will be ashes under the soles of your feet in the day that I make," says **Yahuah** of Armies.

"Remember the law of Moses my servant, which I commanded to him in Horeb for all Israel, even statutes and ordinances. Behold, I will send you Elijah the prophet before the great and terrible day of **Yahuah** comes. He will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse."

THE NEW TESTAMENT

MATTHEW

The book of the genealogy of **Yahusha** Messiah, the son of David, the son of Abraham. Abraham became the father of Isaac. Isaac became the father of Jacob. Jacob became the father of Judah and his brothers. Judah became the father of Perez and Zerah by Tamar. Perez became the father of Hezron. Hezron became the father of Ram. Ram became the father of Amminadab. Amminadab became the father of Nahshon. Nahshon became the father of Salmon. Salmon became the father of Boaz by Rahab. Boaz became the father of Obed by Ruth. Obed became the father of Jesse. Jesse became the father of King David. David became the father of Solomon by her who had been Uriah's wife. Solomon became the father of Rehoboam. Rehoboam became the father of Abijah. Abijah became the father of Asa. Asa became the father of Jehoshaphat. Jehoshaphat became the father of Joram. Joram became the father of Uzziah. Uzziah became the father of Jotham. Jotham became the father of Ahaz. Ahaz became the father of Hezekiah. Hezekiah became the father of Manasseh. Manasseh became the father of Amon. Amon became the father of Josiah. Josiah became the father of Jechoniah and his brothers, at the time of the exile to Babylon. After the exile to Babylon, Jechoniah became the father of Shealtiel. Shealtiel became the father of Zerubbabel. Zerubbabel became the father of Abiud. Abiud became the father of Eliakim. Eliakim became the father of Azor. Azor became the father of Zadok. Zadok became the father of Achim. Achim became the father of Eliud. Eliud became the father of Eleazar. Eleazar became the father of Matthan. Matthan became the father of Jacob. Jacob became the father of Joseph, the husband of Mary, from whom was born **Yahusha**, who is called Messiah. So all the generations from Abraham to David are fourteen generations; from David to the exile to Babylon fourteen generations; and from the carrying away to Babylon to the Messiah, fourteen generations.

Now the birth of **Yahusha** Messiah was like this: After his mother, Mary, was engaged to Joseph, before they came together, she was found pregnant by the Set-Apart Spirit. Joseph, her husband, being a righteous man, and not willing to make her a public example, intended to put her away secretly. But when he thought about these things, behold, an angel of **Yahuah** appeared to him in a dream, saying, "Joseph, son of David, don't be afraid to take to yourself Mary, your wife, for that which is conceived in her is of the Set-Apart Spirit. She shall give birth to a son. You shall name him **Yahusha**, for it is he who shall save his people from their sins."

Now all this has happened that it might be fulfilled which was spoken by **Yahuah** through the prophet, saying,

Joseph arose from his sleep, and did as the angel of **Yahuah** commanded him, and took his wife to himself; and didn't know her sexually until she had given birth to her firstborn son. He named him **Yahusha**.

Now when **Yahusha** was born in Bethlehem of Judea in the days of King Herod, behold, wise men from the east came to Jerusalem, saying, "Where is he who is born King of the Jews? For we saw his star in the east, and have come to worship him." When King Herod heard it, he was troubled, and all Jerusalem with him. Gathering together all the chief priests and scribes of the people, he asked them where the Messiah would be born. They said to him, "In Bethlehem of Judea, for this is written through the prophet,

Then Herod secretly called the wise men, and learned from them exactly what time the star appeared. He sent them to Bethlehem, and said, "Go and search diligently for the young child. When

you have found him, bring me word, so that I also may come and worship him."

They, having heard the king, went their way; and behold, the star, which they saw in the east, went before them, until it came and stood over where the young child was. When they saw the star, they rejoiced with exceedingly great joy. They came into the house and saw the young child with Mary, his mother, and they fell down and worshiped him. Opening their treasures, they offered to him gifts: gold, frankincense, and myrrh. Being warned in a dream not to return to Herod, they went back to their own country another way.

Now when they had departed, behold, an angel of **Yahuah** appeared to Joseph in a dream, saying, "Arise and take the young child and his mother, and flee into Egypt, and stay there until I tell you, for Herod will seek the young child to destroy him."

He arose and took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken by **Yahuah** through the prophet, saying, "Out of Egypt I called my son."

Then Herod, when he saw that he was mocked by the wise men, was exceedingly angry, and sent out, and killed all the male children who were in Bethlehem and in all the surrounding countryside, from two years old and under, according to the exact time which he had learned from the wise men. Then that which was spoken by Jeremiah the prophet was fulfilled, saying,

But when Herod was dead, behold, an angel of **Yahuah** appeared in a dream to Joseph in Egypt, saying, "Arise and take the young child and his mother, and go into the land of Israel, for those who sought the young child's life are dead."

He arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judea in the place of his father, Herod, he was afraid to go there. Being warned in a dream, he withdrew into the region of Galilee, and came and lived in a city called Nazareth; that it might be fulfilled which was spoken through the prophets that he will be called a Nazarene.

In those days, John the Baptizer came, preaching in the wilderness of Judea, saying, "Repent, for the Kingdom of Heaven is at hand!" For this is he who was spoken of by Isaiah the prophet, saying,

Now John himself wore clothing made of camel's hair, with a leather belt around his waist. His food was locusts and wild honey. Then people from Jerusalem, all of Judea, and all the region around the Jordan went out to him. They were baptized by him in the Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming for his baptism, he said to them, "You offspring of vipers, who warned you to flee from the wrath to come? Therefore produce fruit worthy of repentance! Don't think to yourselves, 'We have Abraham for our father,' for I tell you that **Elohim** is able to raise up children to Abraham from these stones.

"Even now the ax lies at the root of the trees. Therefore every tree that doesn't produce good fruit is cut down, and cast into the fire. I indeed baptize you in water for repentance, but he who comes after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you in the Set-Apart Spirit. His winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor. He will gather his wheat into the barn, but the chaff he will burn up with unquenchable fire."

Then **Yahusha** came from Galilee to the Jordan to John, to be baptized by him. But John would have hindered him, saying, "I need to be baptized by you, and you come to me?"

But **Yahusha**, answering, said to him, "Allow it now, for this is the fitting way for us to fulfill all righteousness." Then he allowed him. **Yahusha**, when he was baptized, went up directly from the water: and behold, the heavens were opened to him. He saw the Set-Apart Spirit descending as a dove, and coming on him. Behold, a voice out of the heavens said, "This is my beloved Son, with whom I am well pleased."

Then **Yahusha** was led up by the Spirit into the wilderness to be tempted by the devil. When he had fasted forty days and forty nights, he was hungry afterward. The tempter came and said to him, "If you are the Son of **Elohim**, command that these stones become bread."

But he answered, "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of **Elohim**'s mouth.' "

Then the devil took him into the holy city. He set him on the pinnacle of the temple, and said to him, "If you are the Son of **Elohim**, throw yourself down, for it is written, 'He will command his angels concerning you,' and,

Yahusha said to him, "Again, it is written, 'You shall not test **Yahuah**, your **Elohim**.' "

Again, the devil took him to an exceedingly high mountain, and showed him all the kingdoms of the world, and their glory. He said to him, "I will give you all of these things, if you will fall down and worship me."

Then **Yahusha** said to him, "Get behind me, Satan! For it is written, 'You shall worship **Yahuah** your **Elohim**, and you shall serve him only.' "

Then the devil left him, and behold, angels came and served him. Now when **Yahusha** heard that John was delivered up, he withdrew into Galilee. Leaving Nazareth, he came and lived in Capernaum, which is by the sea, in the region of Zebulun and Naphtali, that it might be fulfilled which was spoken through Isaiah the prophet, saying,

From that time, **Yahusha** began to preach, and to say, "Repent! For the Kingdom of Heaven is at hand."

Walking by the sea of Galilee, he saw two brothers: Simon, who is called Peter, and Andrew, his brother, casting a net into the sea; for they were fishermen. He said to them, "Come after me, and I will make you fishers for men."

They immediately left their nets and followed him. Going on from there, he saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them. They immediately left the boat and their father, and followed him.

Yahusha went about in all Galilee, teaching in their synagogues, preaching the Good News of the Kingdom, and healing every disease and every sickness among the people. The report about him went out into all Syria. They brought to him all who were sick, afflicted with various diseases and torments, possessed with demons, epileptics, and paralytics; and he healed them. Great multitudes from Galilee, Decapolis, Jerusalem, Judea and from beyond the Jordan followed him.

Seeing the multitudes, he went up onto the mountain. When he had sat down, his disciples came to him. He opened his mouth and taught them, saying,

"Blessed are you when people reproach you, persecute you, and say all kinds of evil against you

falsely, for my sake. Rejoice, and be exceedingly glad, for great is your reward in heaven. For that is how they persecuted the prophets who were before you.

"You are the salt of the earth, but if the salt has lost its flavor, with what will it be salted? It is then good for nothing, but to be cast out and trodden under the feet of men. You are the light of the world. A city located on a hill can't be hidden. Neither do you light a lamp, and put it under a measuring basket, but on a stand; and it shines to all who are in the house. Even so, let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

"Don't think that I came to destroy the law or the prophets. I didn't come to destroy, but to fulfill. For most certainly, I tell you, until heaven and earth pass away, not even one smallest letter or one tiny pen stroke shall in any way pass away from the law, until all things are accomplished. Whoever, therefore, shall break one of these least commandments, and teach others to do so, shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven. For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, there is no way you will enter into the Kingdom of Heaven.

"You have heard that it was said to the ancient ones, 'You shall not murder;' and 'Whoever murders will be in danger of the judgment.' But I tell you that everyone who is angry with his brother without a cause will be in danger of the judgment. Whoever says to his brother, 'Raca!' will be in danger of the council. Whoever says, 'You fool!' will be in danger of the fire of Gehenna.

"If therefore you are offering your gift at the altar, and there remember that your brother has anything against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. Agree with your adversary quickly, while you are with him on the way; lest perhaps the prosecutor deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison. Most certainly I tell you, you shall by no means get out of there, until you have paid the last penny.

"You have heard that it was said, 'You shall not commit adultery;' but I tell you that everyone who gazes at a woman to lust after her has committed adultery with her already in his heart. If your right eye causes you to stumble, pluck it out and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna. If your right hand causes you to stumble, cut it off, and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna.

"It was also said, 'Whoever shall put away his wife, let him give her a writing of divorce,' but I tell you that whoever puts away his wife, except for the cause of sexual immorality, makes her an adulteress; and whoever marries her when she is put away commits adultery.

"Again you have heard that it was said to the ancient ones, 'You shall not make false vows, but shall perform to **Yahuah** your vows,' but I tell you, don't swear at all: neither by heaven, for it is the throne of **Elohim**; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shall you swear by your head, for you can't make one hair white or black. But let your 'Yes' be 'Yes' and your 'No' be 'No.' Whatever is more than these is of the evil one.

"You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' But I tell you, don't resist him who is evil; but whoever strikes you on your right cheek, turn to him the other also. If anyone sues you to take away your coat, let him have your cloak also. Whoever compels you to go one mile, go with him two. Give to him who asks you, and don't turn away him who desires to borrow

from you.

"You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I tell you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you, that you may be children of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust. For if you love those who love you, what reward do you have? Don't even the tax collectors do the same? If you only greet your friends, what more do you do than others? Don't even the tax collectors do the same? Therefore you shall be perfect, just as your Father in heaven is perfect.

"Be careful that you don't do your charitable giving before men, to be seen by them, or else you have no reward from your Father who is in heaven. Therefore when you do merciful deeds, don't sound a trumpet before yourself, as the hypocrites do in the synagogues and in the streets, that they may get glory from men. Most certainly I tell you, they have received their reward. But when you do merciful deeds, don't let your left hand know what your right hand does, so that your merciful deeds may be in secret, then your Father who sees in secret will reward you openly.

"When you pray, you shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen by men. Most certainly, I tell you, they have received their reward. But you, when you pray, enter into your inner room, and having shut your door, pray to your Father who is in secret, and your Father who sees in secret will reward you openly. In praying, don't use vain repetitions, as the Gentiles do; for they think that they will be heard for their much speaking. Therefore don't be like them, for your Father knows what things you need, before you ask him. Pray like this: 'Our Father in heaven, may your name be kept holy. Let your Kingdom come. Let your will be done on earth as it is in heaven. Give us today our daily bread. Forgive us our debts, as we also forgive our debtors. Bring us not into temptation, but deliver us from the evil one. For yours is the Kingdom, the power, and the glory forever. Amen.'

"For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you don't forgive men their trespasses, neither will your Father forgive your trespasses.

"Moreover when you fast, don't be like the hypocrites, with sad faces. For they disfigure their faces, that they may be seen by men to be fasting. Most certainly I tell you, they have received their reward. But you, when you fast, anoint your head, and wash your face; so that you are not seen by men to be fasting, but by your Father who is in secret, and your Father, who sees in secret, will reward you.

"Don't lay up treasures for yourselves on the earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves don't break through and steal; for where your treasure is, there your heart will be also.

"The lamp of the body is the eye. If therefore your eye is sound, your whole body will be full of light. But if your eye is evil, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness!

"No one can serve two masters, for either he will hate the one and love the other; or else he will be devoted to one and despise the other. You can't serve both **Elohim** and Mammon. Therefore I tell you, don't be anxious for your life: what you will eat, or what you will drink; nor yet for your body, what you will wear. Isn't life more than food, and the body more than clothing? See the birds of the

sky, that they don't sow, neither do they reap, nor gather into barns. Your heavenly Father feeds them. Aren't you of much more value than they?

"Which of you, by being anxious, can add one moment to his lifespan? Why are you anxious about clothing? Consider the lilies of the field, how they grow. They don't toil, neither do they spin, yet I tell you that even Solomon in all his glory was not dressed like one of these. But if **Elohim** so clothes the grass of the field, which today exists, and tomorrow is thrown into the oven, won't he much more clothe you, you of little faith?

"Therefore don't be anxious, saying, 'What will we eat?', 'What will we drink?' or, 'With what will we be clothed?' For the Gentiles seek after all these things; for your heavenly Father knows that you need all these things. But seek first **Elohim's** Kingdom, and his righteousness; and all these things will be given to you as well. Therefore don't be anxious for tomorrow, for tomorrow will be anxious for itself. Each day's own evil is sufficient.

"Don't judge, so that you won't be judged. For with whatever judgment you judge, you will be judged; and with whatever measure you measure, it will be measured to you. Why do you see the speck that is in your brother's eye, but don't consider the beam that is in your own eye? Or how will you tell your brother, 'Let me remove the speck from your eye;' and behold, the beam is in your own eye? You hypocrite! First remove the beam out of your own eye, and then you can see clearly to remove the speck out of your brother's eye.

"Don't give that which is holy to the dogs, neither throw your pearls before the pigs, lest perhaps they trample them under their feet, and turn and tear you to pieces.

"Ask, and it will be given you. Seek, and you will find. Knock, and it will be opened for you. For everyone who asks receives. He who seeks finds. To him who knocks it will be opened. Or who is there among you, who, if his son asks him for bread, will give him a stone? Or if he asks for a fish, who will give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him! Therefore whatever you desire for men to do to you, you shall also do to them; for this is the law and the prophets.

"Enter in by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and many are those who enter in by it. How narrow is the gate, and restricted is the way that leads to life! Few are those who find it.

"Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits you will know them. Do you gather grapes from thorns, or figs from thistles? Even so, every good tree produces good fruit; but the corrupt tree produces evil fruit. A good tree can't produce evil fruit, neither can a corrupt tree produce good fruit. Every tree that doesn't grow good fruit is cut down, and thrown into the fire. Therefore by their fruits you will know them. Not everyone who says to me, 'Master, Master,' will enter into the Kingdom of Heaven; but he who does the will of my Father who is in heaven. Many will tell me in that day, 'Master, Master, didn't we prophesy in your name, in your name cast out demons, and in your name do many mighty works?' Then I will tell them, 'I never knew you. Depart from me, you who work iniquity.'

"Everyone therefore who hears these words of mine, and does them, I will liken him to a wise man, who built his house on a rock. The rain came down, the floods came, and the winds blew, and beat on that house; and it didn't fall, for it was founded on the rock. Everyone who hears these words of mine,

and doesn't do them will be like a foolish man, who built his house on the sand. The rain came down, the floods came, and the winds blew, and beat on that house; and it fell--and great was its fall."

When **Yahusha** had finished saying these things, the multitudes were astonished at his teaching, for he taught them with authority, and not like the scribes.

When he came down from the mountain, great multitudes followed him. Behold, a leper came to him and worshiped him, saying, "Master, if you want to, you can make me clean."

Yahusha stretched out his hand, and touched him, saying, "I want to. Be made clean." Immediately his leprosy was cleansed. **Yahusha** said to him, "See that you tell nobody, but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them."

When he came into Capernaum, a centurion came to him, asking him, and saying, "Master, my servant lies in the house paralyzed, grievously tormented."

Yahusha said to him, "I will come and heal him."

The centurion answered, "Master, I'm not worthy for you to come under my roof. Just say the word, and my servant will be healed. For I am also a man under authority, having under myself soldiers. I tell this one, 'Go,' and he goes; and tell another, 'Come,' and he comes; and tell my servant, 'Do this,' and he does it."

When **Yahusha** heard it, he marveled, and said to those who followed, "Most certainly I tell you, I haven't found so great a faith, not even in Israel. I tell you that many will come from the east and the west, and will sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven, but the children of the Kingdom will be thrown out into the outer darkness. There will be weeping and gnashing of teeth." **Yahusha** said to the centurion, "Go your way. Let it be done for you as you have believed." His servant was healed in that hour.

When **Yahusha** came into Peter's house, he saw his wife's mother lying sick with a fever. He touched her hand, and the fever left her. She got up and served him. When evening came, they brought to him many possessed with demons. He cast out the spirits with a word, and healed all who were sick; that it might be fulfilled which was spoken through Isaiah the prophet, saying, "He took our infirmities, and bore our diseases." Now when **Yahusha** saw great multitudes around him, he gave the order to depart to the other side.

A scribe came, and said to him, "Teacher, I will follow you wherever you go."

Yahusha said to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."

Another of his disciples said to him, "Master, allow me first to go and bury my father."

But **Yahusha** said to him, "Follow me, and leave the dead to bury their own dead."

When he got into a boat, his disciples followed him. Behold, a violent storm came up on the sea, so much that the boat was covered with the waves, but he was asleep. They came to him, and woke him up, saying, "Save us, Master! We are dying!"

He said to them, "Why are you fearful, O you of little faith?" Then he got up, rebuked the wind and the sea, and there was a great calm.

The men marveled, saying, "What kind of man is this, that even the wind and the sea obey him?"

When he came to the other side, into the country of the Gergesenes, two people possessed by demons met him there, coming out of the tombs, exceedingly fierce, so that nobody could pass that way. Behold, they cried out, saying, "What do we have to do with you, **Yahusha**, Son of **Elohim**? Have you come here to torment us before the time?" Now there was a herd of many pigs feeding far away from them. The demons begged him, saying, "If you cast us out, permit us to go away into the herd of pigs."

He said to them, "Go!"

They came out, and went into the herd of pigs: and behold, the whole herd of pigs rushed down the cliff into the sea, and died in the water. Those who fed them fled, and went away into the city, and told everything, including what happened to those who were possessed with demons. Behold, all the city came out to meet **Yahusha**. When they saw him, they begged that he would depart from their borders.

He entered into a boat, and crossed over, and came into his own city. Behold, they brought to him a man who was paralyzed, lying on a bed. **Yahusha**, seeing their faith, said to the paralytic, "Son, cheer up! Your sins are forgiven you."

Behold, some of the scribes said to themselves, "This man blasphemes."

Yahusha, knowing their thoughts, said, "Why do you think evil in your hearts? For which is easier, to say, 'Your sins are forgiven;' or to say, 'Get up, and walk?' But that you may know that the Son of Man has authority on earth to forgive sins-" (then he said to the paralytic), "Get up, and take up your mat, and go to your house."

He arose and departed to his house. But when the multitudes saw it, they marveled and glorified **Elohim**, who had given such authority to men.

As **Yahusha** passed by from there, he saw a man called Matthew sitting at the tax collection office. He said to him, "Follow me." He got up and followed him. As he sat in the house, behold, many tax collectors and sinners came and sat down with **Yahusha** and his disciples. When the Pharisees saw it, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"

When **Yahusha** heard it, he said to them, "Those who are healthy have no need for a physician, but those who are sick do. But you go and learn what this means: 'I desire mercy, and not sacrifice,' for I came not to call the righteous, but sinners to repentance."

Then John's disciples came to him, saying, "Why do we and the Pharisees fast often, but your disciples don't fast?"

Yahusha said to them, "Can the friends of the bridegroom mourn, as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast. No one puts a piece of unshrunk cloth on an old garment; for the patch would tear away from the garment, and a worse hole is made. Neither do people put new wine into old wine skins, or else the skins would burst, and the wine be spilled, and the skins ruined. No, they put new wine into fresh wine skins, and both are preserved."

While he told these things to them, behold, a ruler came and worshiped him, saying, "My daughter has just died, but come and lay your hand on her, and she will live."

Yahusha got up and followed him, as did his disciples. Behold, a woman who had a discharge of

blood for twelve years came behind him, and touched the fringe of his garment; for she said within herself, "If I just touch his garment, I will be made well."

But **Yahusha**, turning around and seeing her, said, "Daughter, cheer up! Your faith has made you well." And the woman was made well from that hour.

When **Yahusha** came into the ruler's house, and saw the flute players, and the crowd in noisy disorder, he said to them, "Make room, because the girl isn't dead, but sleeping."

They were ridiculing him. But when the crowd was put out, he entered in, took her by the hand, and the girl arose. The report of this went out into all that land.

As **Yahusha** passed by from there, two blind men followed him, calling out and saying, "Have mercy on us, son of David!"

When he had come into the house, the blind men came to him. **Yahusha** said to them, "Do you believe that I am able to do this?"

They told him, "Yes, Master."

Then he touched their eyes, saying, "According to your faith be it done to you." Their eyes were opened. **Yahusha** strictly commanded them, saying, "See that no one knows about this." But they went out and spread abroad his fame in all that land.

As they went out, behold, a mute man who was demon possessed was brought to him. When the demon was cast out, the mute man spoke. The multitudes marveled, saying, "Nothing like this has ever been seen in Israel!"

But the Pharisees said, "By the prince of the demons, he casts out demons."

Yahusha went about all the cities and the villages, teaching in their synagogues, and preaching the Good News of the Kingdom, and healing every disease and every sickness among the people. But when he saw the multitudes, he was moved with compassion for them, because they were harassed and scattered, like sheep without a shepherd. Then he said to his disciples, "The harvest indeed is plentiful, but the laborers are few. Pray therefore that the Master **Yahusha** of the harvest will send out laborers into his harvest."

He called to himself his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal every disease and every sickness. Now the names of the twelve apostles are these. The first, Simon, who is called Peter; Andrew, his brother; James the son of Zebedee; John, his brother; Philip; Bartholomew; Thomas; Matthew the tax collector; James the son of Alphaeus; Lebbaeus, who was also called Thaddaeus; Simon the Zealot; and Judas Iscariot, who also betrayed him.

Yahusha sent these twelve out, and commanded them, saying, "Don't go among the Gentiles, and don't enter into any city of the Samaritans. Rather, go to the lost sheep of the house of Israel. As you go, preach, saying, 'The Kingdom of Heaven is at hand!' Heal the sick, cleanse the lepers, and cast out demons. Freely you received, so freely give. Don't take any gold, silver, or brass in your money belts. Take no bag for your journey, neither two coats, nor sandals, nor staff: for the laborer is worthy of his food. Into whatever city or village you enter, find out who in it is worthy; and stay there until you go on. As you enter into the household, greet it. If the household is worthy, let your peace come on it, but if it isn't worthy, let your peace return to you. Whoever doesn't receive you, nor hear your

words, as you go out of that house or that city, shake the dust off your feet. Most certainly I tell you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

"Behold, I send you out as sheep among wolves. Therefore be wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you. Yes, and you will be brought before governors and kings for my sake, for a testimony to them and to the nations. But when they deliver you up, don't be anxious how or what you will say, for it will be given you in that hour what you will say. For it is not you who speak, but the Spirit of your Father who speaks in you.

"Brother will deliver up brother to death, and the father his child. Children will rise up against parents, and cause them to be put to death. You will be hated by all men for my name's sake, but he who endures to the end will be saved. But when they persecute you in this city, flee into the next, for most certainly I tell you, you will not have gone through the cities of Israel until the Son of Man has come.

"A disciple is not above his teacher, nor a servant above his master. It is enough for the disciple that he be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much more those of his household! Therefore don't be afraid of them, for there is nothing covered that will not be revealed; and hidden that will not be known. What I tell you in the darkness, speak in the light; and what you hear whispered in the ear, proclaim on the housetops. Don't be afraid of those who kill the body, but are not able to kill the soul. Rather, fear him who is able to destroy both soul and body in Gehenna.

"Aren't two sparrows sold for an assarion coin? Not one of them falls on the ground apart from your Father's will, but the very hairs of your head are all numbered. Therefore don't be afraid. You are of more value than many sparrows. Everyone therefore who confesses me before men, I will also confess him before my Father who is in heaven. But whoever denies me before men, I will also deny him before my Father who is in heaven.

"Don't think that I came to send peace on the earth. I didn't come to send peace, but a sword. For I came to set a man at odds against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. A man's foes will be those of his own household. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me isn't worthy of me. He who doesn't take his cross and follow after me, isn't worthy of me. He who seeks his life will lose it; and he who loses his life for my sake will find it. He who receives you receives me, and he who receives me receives him who sent me. He who receives a prophet in the name of a prophet will receive a prophet's reward. He who receives a righteous man in the name of a righteous man will receive a righteous man's reward. Whoever gives one of these little ones just a cup of cold water to drink in the name of a disciple, most certainly I tell you he will in no way lose his reward."

When **Yahusha** had finished directing his twelve disciples, he departed from there to teach and preach in their cities. Now when John heard in the prison the works of Messiah, he sent two of his disciples and said to him, "Are you he who comes, or should we look for another?"

Yahusha answered them, "Go and tell John the things which you hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them. Blessed is he who finds no occasion for stumbling in me."

As these went their way, **Yahusha** began to say to the multitudes concerning John, "What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man in soft clothing? Behold, those who wear soft clothing are in kings' houses. But why did you go out? To see a prophet? Yes, I tell you, and much more than a prophet. For this is he, of whom it is written, 'Behold, I send my messenger before your face, who will prepare your way before you.' Most certainly I tell you, among those who are born of women there has not arisen anyone greater than John the Baptizer; yet he who is least in the Kingdom of Heaven is greater than he. From the days of John the Baptizer until now, the Kingdom of Heaven suffers violence, and the violent take it by force. For all the prophets and the law prophesied until John. If you are willing to receive it, this is Elijah, who is to come. He who has ears to hear, let him hear.

"But to what shall I compare this generation? It is like children sitting in the marketplaces, who call to their companions and say, 'We played the flute for you, and you didn't dance. We mourned for you, and you didn't lament.' For John came neither eating nor drinking, and they say, 'He has a demon.' The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!' But wisdom is justified by her children."

Then he began to denounce the cities in which most of his mighty works had been done, because they didn't repent. "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you. You, Capernaum, who are exalted to heaven, you will go down to Hades. For if the mighty works had been done in Sodom which were done in you, it would have remained until today. But I tell you that it will be more tolerable for the land of Sodom, on the day of judgment, than for you."

At that time, **Yahusha** answered, "I thank you, Father, Master of heaven and earth, that you hid these things from the wise and understanding, and revealed them to infants. Yes, Father, for so it was well-pleasing in your sight. All things have been delivered to me by my Father. No one knows the Son, except the Father; neither does anyone know the Father, except the Son, and he to whom the Son desires to reveal him.

"Come to me, all you who labor and are heavily burdened, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and humble in heart; and you will find rest for your souls. For my yoke is easy, and my burden is light."

At that time, **Yahusha** went on the Sabbath day through the grain fields. His disciples were hungry and began to pluck heads of grain and to eat. But the Pharisees, when they saw it, said to him, "Behold, your disciples do what is not lawful to do on the Sabbath."

But he said to them, "Haven't you read what David did, when he was hungry, and those who were with him; how he entered into **Elohim's** house, and ate the show bread, which was not lawful for him to eat, neither for those who were with him, but only for the priests? Or have you not read in the law, that on the Sabbath day, the priests in the temple profane the Sabbath, and are guiltless? But I tell you that one greater than the temple is here. But if you had known what this means, 'I desire mercy, and not sacrifice,' you wouldn't have condemned the guiltless. For the Son of Man is Master of the Sabbath."

He departed from there, and went into their synagogue. And behold there was a man with a withered hand. They asked him, "Is it lawful to heal on the Sabbath day?" that they might accuse him.

He said to them, "What man is there among you, who has one sheep, and if this one falls into a pit on the Sabbath day, won't he grab on to it, and lift it out? Of how much more value then is a man than a sheep! Therefore it is lawful to do good on the Sabbath day." Then he told the man, "Stretch out your hand." He stretched it out; and it was restored whole, just like the other. But the Pharisees went out, and conspired against him, how they might destroy him. **Yahusha**, perceiving that, withdrew from there. Great multitudes followed him; and he healed them all, and commanded them that they should not make him known: that it might be fulfilled which was spoken through Isaiah the prophet, saying,

Then one possessed by a demon, blind and mute, was brought to him and he healed him, so that the blind and mute man both spoke and saw. All the multitudes were amazed, and said, "Can this be the son of David?" But when the Pharisees heard it, they said, "This man does not cast out demons, except by Beelzebul, the prince of the demons."

Knowing their thoughts, **Yahusha** said to them, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? If I by Beelzebul cast out demons, by whom do your children cast them out? Therefore they will be your judges. But if I by the Set-Apart Spirit cast out demons, then **Elohim's** Kingdom has come upon you. Or how can one enter into the house of the strong man, and plunder his goods, unless he first bind the strong man? Then he will plunder his house.

"He who is not with me is against me, and he who doesn't gather with me, scatters. Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. Whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Set-Apart Spirit, it will not be forgiven him, neither in this age, nor in that which is to come.

"Either make the tree good, and its fruit good, or make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit. You offspring of vipers, how can you, being evil, speak good things? For out of the abundance of the heart, the mouth speaks. The good man out of his good treasure brings out good things, and the evil man out of his evil treasure brings out evil things. I tell you that every idle word that men speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned."

Then certain of the scribes and Pharisees answered, "Teacher, we want to see a sign from you."

But he answered them, "An evil and adulterous generation seeks after a sign, but no sign will be given to it but the sign of Jonah the prophet. For as Jonah was three days and three nights in the belly of the whale, so will the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh will stand up in the judgment with this generation, and will condemn it, for they repented at the preaching of Jonah; and behold, someone greater than Jonah is here. The Queen of the South will rise up in the judgment with this generation, and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and behold, someone greater than Solomon is here.

When an unclean spirit has gone out of a man, he passes through waterless places, seeking rest, and doesn't find it. Then he says, 'I will return into my house from which I came out,' and when he has come back, he finds it empty, swept, and put in order. Then he goes, and takes with himself seven other spirits more evil than he is, and they enter in and dwell there. The last state of that man becomes worse than the first. Even so will it be also to this evil generation."

While he was yet speaking to the multitudes, behold, his mother and his brothers stood outside, seeking to speak to him. One said to him, "Behold, your mother and your brothers stand outside, seeking to speak to you."

But he answered him who spoke to him, "Who is my mother? Who are my brothers?" He stretched out his hand toward his disciples, and said, "Behold, my mother and my brothers! For whoever does the will of my Father who is in heaven, he is my brother, and sister, and mother."

On that day **Yahusha** went out of the house, and sat by the seaside. Great multitudes gathered to him, so that he entered into a boat, and sat, and all the multitude stood on the beach. He spoke to them many things in parables, saying, "Behold, a farmer went out to sow. As he sowed, some seeds fell by the roadside, and the birds came and devoured them. Others fell on rocky ground, where they didn't have much soil, and immediately they sprang up, because they had no depth of earth. When the sun had risen, they were scorched. Because they had no root, they withered away. Others fell among thorns. The thorns grew up and choked them. Others fell on good soil, and yielded fruit: some one hundred times as much, some sixty, and some thirty. He who has ears to hear, let him hear."

The disciples came, and said to him, "Why do you speak to them in parables?"

He answered them, "To you it is given to know the mysteries of the Kingdom of Heaven, but it is not given to them. For whoever has, to him will be given, and he will have abundance, but whoever doesn't have, from him will be taken away even that which he has. Therefore I speak to them in parables, because seeing they don't see, and hearing, they don't hear, neither do they understand. In them the prophecy of Isaiah is fulfilled, which says,

"But blessed are your eyes, for they see; and your ears, for they hear. For most certainly I tell you that many prophets and righteous men desired to see the things which you see, and didn't see them; and to hear the things which you hear, and didn't hear them.

"Hear, then, the parable of the farmer. When anyone hears the word of the Kingdom, and doesn't understand it, the evil one comes, and snatches away that which has been sown in his heart. This is what was sown by the roadside. What was sown on the rocky places, this is he who hears the word, and immediately with joy receives it; yet he has no root in himself, but endures for a while. When oppression or persecution arises because of the word, immediately he stumbles. What was sown among the thorns, this is he who hears the word, but the cares of this age and the deceitfulness of riches choke the word, and he becomes unfruitful. What was sown on the good ground, this is he who hears the word, and understands it, who most certainly bears fruit, and produces, some one hundred times as much, some sixty, and some thirty."

He set another parable before them, saying, "The Kingdom of Heaven is like a man who sowed good seed in his field, but while people slept, his enemy came and sowed darnel weeds also among the wheat, and went away. But when the blade sprang up and produced fruit, then the darnel weeds appeared also. The servants of the householder came and said to him, 'Sir, didn't you sow good seed in your field? Where did these darnel weeds come from?'

"He said to them, 'An enemy has done this.'

"The servants asked him, 'Do you want us to go and gather them up?'

"But he said, 'No, lest perhaps while you gather up the darnel weeds, you root up the wheat with them. Let both grow together until the harvest, and in the harvest time I will tell the reapers, "First,

gather up the darnel weeds, and bind them in bundles to burn them; but gather the wheat into my barn." ' ' "

He set another parable before them, saying, "The Kingdom of Heaven is like a grain of mustard seed, which a man took, and sowed in his field; which indeed is smaller than all seeds. But when it is grown, it is greater than the herbs, and becomes a tree, so that the birds of the air come and lodge in its branches."

He spoke another parable to them. "The Kingdom of Heaven is like yeast, which a woman took, and hid in three measures of meal, until it was all leavened."

Yahusha spoke all these things in parables to the multitudes; and without a parable, he didn't speak to them, that it might be fulfilled which was spoken through the prophet, saying,

Then **Yahusha** sent the multitudes away, and went into the house. His disciples came to him, saying, "Explain to us the parable of the darnel weeds of the field."

He answered them, "He who sows the good seed is the Son of Man, the field is the world; and the good seed, these are the children of the Kingdom; and the darnel weeds are the children of the evil one. The enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. As therefore the darnel weeds are gathered up and burned with fire; so will it be at the end of this age. The Son of Man will send out his angels, and they will gather out of his Kingdom all things that cause stumbling, and those who do iniquity, and will cast them into the furnace of fire. There will be the weeping and the gnashing of teeth. Then the righteous will shine like the sun in the Kingdom of their Father. He who has ears to hear, let him hear.

"Again, the Kingdom of Heaven is like treasure hidden in the field, which a man found, and hid. In his joy, he goes and sells all that he has, and buys that field.

"Again, the Kingdom of Heaven is like a man who is a merchant seeking fine pearls, who having found one pearl of great price, he went and sold all that he had, and bought it.

"Again, the Kingdom of Heaven is like a dragnet, that was cast into the sea, and gathered some fish of every kind, which, when it was filled, they drew up on the beach. They sat down, and gathered the good into containers, but the bad they threw away. So will it be in the end of the world. The angels will come and separate the wicked from among the righteous, and will cast them into the furnace of fire. There will be the weeping and the gnashing of teeth." **Yahusha** said to them, "Have you understood all these things?"

They answered him, "Yes, Master."

He said to them, "Therefore every scribe who has been made a disciple in the Kingdom of Heaven is like a man who is a householder, who brings out of his treasure new and old things."

When **Yahusha** had finished these parables, he departed from there. Coming into his own country, he taught them in their synagogue, so that they were astonished, and said, "Where did this man get this wisdom, and these mighty works? Isn't this the carpenter's son? Isn't his mother called Mary, and his brothers, James, Joses, Simon, and Judas? Aren't all of his sisters with us? Where then did this man get all of these things?" They were offended by him.

But **Yahusha** said to them, "A prophet is not without honor, except in his own country, and in his own house." He didn't do many mighty works there because of their unbelief.

At that time, Herod the tetrarch heard the report concerning **Yahusha**, and said to his servants, "This is John the Baptizer. He is risen from the dead. That is why these powers work in him." For Herod had arrested John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. For John said to him, "It is not lawful for you to have her." When he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday came, the daughter of Herodias danced among them and pleased Herod. Whereupon he promised with an oath to give her whatever she should ask. She, being prompted by her mother, said, "Give me here on a platter the head of John the Baptizer."

The king was grieved, but for the sake of his oaths, and of those who sat at the table with him, he commanded it to be given, and he sent and beheaded John in the prison. His head was brought on a platter, and given to the young lady; and she brought it to her mother. His disciples came, and took the body, and buried it. Then they went and told **Yahusha**. Now when **Yahusha** heard this, he withdrew from there in a boat, to a deserted place apart. When the multitudes heard it, they followed him on foot from the cities.

Yahusha went out, and he saw a great multitude. He had compassion on them, and healed their sick. When evening had come, his disciples came to him, saying, "This place is deserted, and the hour is already late. Send the multitudes away, that they may go into the villages, and buy themselves food."

But **Yahusha** said to them, "They don't need to go away. You give them something to eat."

They told him, "We only have here five loaves and two fish."

He said, "Bring them here to me." He commanded the multitudes to sit down on the grass; and he took the five loaves and the two fish, and looking up to heaven, he blessed, broke and gave the loaves to the disciples, and the disciples gave to the multitudes. They all ate, and were filled. They took up twelve baskets full of that which remained left over from the broken pieces. Those who ate were about five thousand men, in addition to women and children.

Immediately **Yahusha** made the disciples get into the boat, and to go ahead of him to the other side, while he sent the multitudes away. After he had sent the multitudes away, he went up into the mountain by himself to pray. When evening had come, he was there alone. But the boat was now in the middle of the sea, distressed by the waves, for the wind was contrary. In the fourth watch of the night, **Yahusha** came to them, walking on the sea. When the disciples saw him walking on the sea, they were troubled, saying, "It's a ghost!" and they cried out for fear. But immediately **Yahusha** spoke to them, saying, "Cheer up! It is I! Don't be afraid."

Peter answered him and said, "Master, if it is you, command me to come to you on the waters."

He said, "Come!"

Peter stepped down from the boat, and walked on the waters to come to **Yahusha**. But when he saw that the wind was strong, he was afraid, and beginning to sink, he cried out, saying, "Master, save me!"

Immediately **Yahusha** stretched out his hand, took hold of him, and said to him, "You of little faith, why did you doubt?" When they got up into the boat, the wind ceased. Those who were in the boat came and worshiped him, saying, "You are truly the Son of **Elohim**!"

When they had crossed over, they came to the land of Gennesaret. When the people of that place

recognized him, they sent into all that surrounding region, and brought to him all who were sick; and they begged him that they might just touch the fringe of his garment. As many as touched it were made whole.

Then Pharisees and scribes came to **Yahusha** from Jerusalem, saying, "Why do your disciples disobey the tradition of the elders? For they don't wash their hands when they eat bread."

He answered them, "Why do you also disobey the commandment of **Elohim** because of your tradition? For **Elohim** commanded, 'Honor your father and your mother,' and, 'He who speaks evil of father or mother, let him be put to death.' But you say, 'Whoever may tell his father or his mother, 'Whatever help you might otherwise have gotten from me is a gift devoted to **Elohim**,' he shall not honor his father or mother.' You have made the commandment of **Elohim** void because of your tradition. You hypocrites! Well did Isaiah prophesy of you, saying,

He summoned the multitude, and said to them, "Hear, and understand. That which enters into the mouth doesn't defile the man; but that which proceeds out of the mouth, this defiles the man."

Then the disciples came, and said to him, "Do you know that the Pharisees were offended when they heard this saying?"

But he answered, "Every plant which my heavenly Father didn't plant will be uprooted. Leave them alone. They are blind guides of the blind. If the blind guide the blind, both will fall into a pit."

Peter answered him, "Explain the parable to us."

So **Yahusha** said, "Do you also still not understand? Don't you understand that whatever goes into the mouth passes into the belly, and then out of the body? But the things which proceed out of the mouth come out of the heart, and they defile the man. For out of the heart come evil thoughts, murders, adulteries, sexual sins, thefts, false testimony, and blasphemies. These are the things which defile the man; but to eat with unwashed hands doesn't defile the man."

Yahusha went out from there, and withdrew into the region of Tyre and Sidon. Behold, a Canaanite woman came out from those borders, and cried, saying, "Have mercy on me, Master, you son of David! My daughter is severely possessed by a demon!"

But he answered her not a word.

His disciples came and begged him, saying, "Send her away; for she cries after us."

But he answered, "I wasn't sent to anyone but the lost sheep of the house of Israel."

But she came and worshiped him, saying, "Master, help me."

But he answered, "It is not appropriate to take the children's bread and throw it to the dogs."

But she said, "Yes, Master, but even the dogs eat the crumbs which fall from their masters' table."

Then **Yahusha** answered her, "Woman, great is your faith! Be it done to you even as you desire." And her daughter was healed from that hour.

Yahusha departed from there, and came near to the sea of Galilee; and he went up into the mountain, and sat there. Great multitudes came to him, having with them the lame, blind, mute, maimed, and many others, and they put them down at his feet. He healed them, so that the multitude wondered when they saw the mute speaking, the injured healed, the lame walking, and the blind

seeing--and they glorified the **Elohim** of Israel.

Yahusha summoned his disciples and said, "I have compassion on the multitude, because they continue with me now three days and have nothing to eat. I don't want to send them away fasting, or they might faint on the way."

The disciples said to him, "Where should we get so many loaves in a deserted place as to satisfy so great a multitude?"

Yahusha said to them, "How many loaves do you have?"

They said, "Seven, and a few small fish."

He commanded the multitude to sit down on the ground; and he took the seven loaves and the fish. He gave thanks and broke them, and gave to the disciples, and the disciples to the multitudes. They all ate, and were filled. They took up seven baskets full of the broken pieces that were left over. Those who ate were four thousand men, in addition to women and children. Then he sent away the multitudes, got into the boat, and came into the borders of Magdala.

The Pharisees and Sadducees came, and testing him, asked him to show them a sign from heaven. But he answered them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' In the morning, 'It will be foul weather today, for the sky is red and threatening.' Hypocrites! You know how to discern the appearance of the sky, but you can't discern the signs of the times! An evil and adulterous generation seeks after a sign, and there will be no sign given to it, except the sign of the prophet Jonah."

He left them, and departed. The disciples came to the other side and had forgotten to take bread. **Yahusha** said to them, "Take heed and beware of the yeast of the Pharisees and Sadducees."

They reasoned among themselves, saying, "We brought no bread."

Yahusha, perceiving it, said, "Why do you reason among yourselves, you of little faith, 'because you have brought no bread?' Don't you yet perceive, neither remember the five loaves for the five thousand, and how many baskets you took up? Nor the seven loaves for the four thousand, and how many baskets you took up? How is it that you don't perceive that I didn't speak to you concerning bread? But beware of the yeast of the Pharisees and Sadducees."

Then they understood that he didn't tell them to beware of the yeast of bread, but of the teaching of the Pharisees and Sadducees.

Now when **Yahusha** came into the parts of Caesarea Philippi, he asked his disciples, saying, "Who do men say that I, the Son of Man, am?"

They said, "Some say John the Baptizer, some, Elijah, and others, Jeremiah, or one of the prophets."

He said to them, "But who do you say that I am?"

Simon Peter answered, "You are the Messiah, the Son of the living **Elohim**."

Yahusha answered him, "Blessed are you, Simon Bar Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven. I also tell you that you are Peter, and on this rock I will build my assembly, and the gates of Hades will not prevail against it. I will give to you the keys of the Kingdom of Heaven, and whatever you bind on earth will have been bound in heaven; and whatever

you release on earth will have been released in heaven." Then he commanded the disciples that they should tell no one that he was **Yahusha** the Messiah. From that time, **Yahusha** began to show his disciples that he must go to Jerusalem and suffer many things from the elders, chief priests, and scribes, and be killed, and the third day be raised up.

Peter took him aside, and began to rebuke him, saying, "Far be it from you, Master! This will never be done to you."

But he turned, and said to Peter, "Get behind me, Satan! You are a stumbling block to me, for you are not setting your mind on the things of **Elohim**, but on the things of men." Then **Yahusha** said to his disciples, "If anyone desires to come after me, let him deny himself, and take up his cross, and follow me. For whoever desires to save his life will lose it, and whoever will lose his life for my sake will find it. For what will it profit a man, if he gains the whole world, and forfeits his life? Or what will a man give in exchange for his life? For the Son of Man will come in the glory of his Father with his angels, and then he will render to everyone according to his deeds. Most certainly I tell you, there are some standing here who will in no way taste of death, until they see the Son of Man coming in his Kingdom."

After six days, **Yahusha** took with him Peter, James, and John his brother, and brought them up into a high mountain by themselves. He was changed before them. His face shone like the sun, and his garments became as white as the light. Behold, Moses and Elijah appeared to them talking with him.

Peter answered, and said to **Yahusha**, "Master, it is good for us to be here. If you want, let's make three tents here: one for you, one for Moses, and one for Elijah."

While he was still speaking, behold, a bright cloud overshadowed them. Behold, a voice came out of the cloud, saying, "This is my beloved Son, in whom I am well pleased. Listen to him."

When the disciples heard it, they fell on their faces, and were very afraid. **Yahusha** came and touched them and said, "Get up, and don't be afraid." Lifting up their eyes, they saw no one, except **Yahusha** alone. As they were coming down from the mountain, **Yahusha** commanded them, saying, "Don't tell anyone what you saw, until the Son of Man has risen from the dead."

His disciples asked him, saying, "Then why do the scribes say that Elijah must come first?"

Yahusha answered them, "Elijah indeed comes first, and will restore all things, but I tell you that Elijah has come already, and they didn't recognize him, but did to him whatever they wanted to. Even so the Son of Man will also suffer by them." Then the disciples understood that he spoke to them of John the Baptizer.

When they came to the multitude, a man came to him, kneeling down to him, and saying, "Master, have mercy on my son, for he is epileptic, and suffers grievously; for he often falls into the fire, and often into the water. So I brought him to your disciples, and they could not cure him."

Yahusha answered, "Faithless and perverse generation! How long will I be with you? How long will I bear with you? Bring him here to me." **Yahusha** rebuked him, the demon went out of him, and the boy was cured from that hour.

Then the disciples came to **Yahusha** privately, and said, "Why weren't we able to cast it out?"

He said to them, "Because of your unbelief. For most certainly I tell you, if you have faith as a

grain of mustard seed, you will tell this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you. But this kind doesn't go out except by prayer and fasting."

While they were staying in Galilee, **Yahusha** said to them, "The Son of Man is about to be delivered up into the hands of men, and they will kill him, and the third day he will be raised up."

They were exceedingly sorry.

When they had come to Capernaum, those who collected the didrachma coins came to Peter, and said, "Doesn't your teacher pay the didrachma?" He said, "Yes."

When he came into the house, **Yahusha** anticipated him, saying, "What do you think, Simon? From whom do the kings of the earth receive toll or tribute? From their children, or from strangers?"

Peter said to him, "From strangers."

Yahusha said to him, "Therefore the children are exempt. But, lest we cause them to stumble, go to the sea, cast a hook, and take up the first fish that comes up. When you have opened its mouth, you will find a stater coin. Take that, and give it to them for me and you."

In that hour the disciples came to **Yahusha**, saying, "Who then is greatest in the Kingdom of Heaven?"

Yahusha called a little child to himself, and set him in the middle of them, and said, "Most certainly I tell you, unless you turn, and become as little children, you will in no way enter into the Kingdom of Heaven. Whoever therefore humbles himself as this little child is the greatest in the Kingdom of Heaven. Whoever receives one such little child in my name receives me, but whoever causes one of these little ones who believe in me to stumble, it would be better for him if a huge millstone were hung around his neck, and that he were sunk in the depths of the sea.

"Woe to the world because of occasions of stumbling! For it must be that the occasions come, but woe to that person through whom the occasion comes! If your hand or your foot causes you to stumble, cut it off, and cast it from you. It is better for you to enter into life maimed or crippled, rather than having two hands or two feet to be cast into the eternal fire. If your eye causes you to stumble, pluck it out, and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes to be cast into the Gehenna of fire. See that you don't despise one of these little ones, for I tell you that in heaven their angels always see the face of my Father who is in heaven. For the Son of Man came to save that which was lost.

"What do you think? If a man has one hundred sheep, and one of them goes astray, doesn't he leave the ninety-nine, go to the mountains, and seek that which has gone astray? If he finds it, most certainly I tell you, he rejoices over it more than over the ninety-nine which have not gone astray. Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

"If your brother sins against you, go, show him his fault between you and him alone. If he listens to you, you have gained back your brother. But if he doesn't listen, take one or two more with you, that at the mouth of two or three witnesses every word may be established. If he refuses to listen to them, tell it to the assembly. If he refuses to hear the assembly also, let him be to you as a Gentile or a tax collector. Most certainly I tell you, whatever things you bind on earth will have been bound in heaven, and whatever things you release on earth will have been released in heaven. Again, assuredly I tell you, that if two of you will agree on earth concerning anything that they will ask, it will be done for them by my Father who is in heaven. For where two or three are gathered together in my name,

there I am in the middle of them."

Then Peter came and said to him, "Master, how often shall my brother sin against me, and I forgive him? Until seven times?"

Yahusha said to him, "I don't tell you until seven times, but, until seventy times seven. Therefore the Kingdom of Heaven is like a certain king, who wanted to reconcile accounts with his servants. When he had begun to reconcile, one was brought to him who owed him ten thousand talents. But because he couldn't pay, his master commanded him to be sold, with his wife, his children, and all that he had, and payment to be made. The servant therefore fell down and knelt before him, saying, 'Master, have patience with me, and I will repay you all!' The master of that servant, being moved with compassion, released him, and forgave him the debt.

"But that servant went out, and found one of his fellow servants, who owed him one hundred denarii, and he grabbed him, and took him by the throat, saying, 'Pay me what you owe!'

"So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will repay you!' He would not, but went and cast him into prison, until he should pay back that which was due. So when his fellow servants saw what was done, they were exceedingly sorry, and came and told their master all that was done. Then his master called him in, and said to him, 'You wicked servant! I forgave you all that debt, because you begged me. Shouldn't you also have had mercy on your fellow servant, even as I had mercy on you?' his master was angry, and delivered him to the tormentors, until he should pay all that was due to him. So my heavenly Father will also do to you, if you don't each forgive your brother from your hearts for his misdeeds."

When **Yahusha** had finished these words, he departed from Galilee, and came into the borders of Judea beyond the Jordan. Great multitudes followed him, and he healed them there. Pharisees came to him, testing him, and saying, "Is it lawful for a man to divorce his wife for any reason?"

He answered, "Haven't you read that he who made them from the beginning made them male and female, and said, 'For this cause a man shall leave his father and mother, and shall be joined to his wife; and the two shall become one flesh?' So that they are no more two, but one flesh. What therefore **Elohim** has joined together, don't let man tear apart."

They asked him, "Why then did Moses command us to give her a certificate of divorce, and divorce her?"

He said to them, "Moses, because of the hardness of your hearts, allowed you to divorce your wives, but from the beginning it has not been so. I tell you that whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and he who marries her when she is divorced commits adultery."

His disciples said to him, "If this is the case of the man with his wife, it is not expedient to marry."

But he said to them, "Not all men can receive this saying, but those to whom it is given. For there are eunuchs who were born that way from their mother's womb, and there are eunuchs who were made eunuchs by men; and there are eunuchs who made themselves eunuchs for the Kingdom of Heaven's sake. He who is able to receive it, let him receive it."

Then little children were brought to him, that he should lay his hands on them and pray; and the disciples rebuked them. But **Yahusha** said, "Allow the little children, and don't forbid them to come to me; for the Kingdom of Heaven belongs to ones like these." He laid his hands on them, and

departed from there.

Behold, one came to him and said, "Good teacher, what good thing shall I do, that I may have eternal life?"

He said to him, "Why do you call me good? No one is good but one, that is, **Elohim**. But if you want to enter into life, keep the commandments."

He said to him, "Which ones?"

Yahusha said, " 'You shall not murder.' 'You shall not commit adultery.' 'You shall not steal.' 'You shall not offer false testimony.' 'Honor your father and your mother.' And, 'You shall love your neighbor as yourself.' "

The young man said to him, "All these things I have observed from my youth. What do I still lack?"

Yahusha said to him, "If you want to be perfect, go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me." But when the young man heard the saying, he went away sad, for he was one who had great possessions. **Yahusha** said to his disciples, "Most certainly I say to you, a rich man will enter into the Kingdom of Heaven with difficulty. Again I tell you, it is easier for a camel to go through a needle's eye, than for a rich man to enter into **Elohim's** Kingdom."

When the disciples heard it, they were exceedingly astonished, saying, "Who then can be saved?"

Looking at them, **Yahusha** said, "With men this is impossible, but with **Elohim** all things are possible."

Then Peter answered, "Behold, we have left everything, and followed you. What then will we have?"

Yahusha said to them, "Most certainly I tell you that you who have followed me, in the regeneration when the Son of Man will sit on the throne of his glory, you also will sit on twelve thrones, judging the twelve tribes of Israel. Everyone who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, will receive one hundred times, and will inherit eternal life. But many will be last who are first; and first who are last.

"For the Kingdom of Heaven is like a man who was the master of a household, who went out early in the morning to hire laborers for his vineyard. When he had agreed with the laborers for a denarius a day, he sent them into his vineyard. He went out about the third hour, and saw others standing idle in the marketplace. He said to them, 'You also go into the vineyard, and whatever is right I will give you.' So they went their way. Again he went out about the sixth and the ninth hour, and did likewise. About the eleventh hour he went out, and found others standing idle. He said to them, 'Why do you stand here all day idle?'

"They said to him, 'Because no one has hired us.'

"He said to them, 'You also go into the vineyard, and you will receive whatever is right.' When evening had come, the master of the vineyard said to his manager, 'Call the laborers and pay them their wages, beginning from the last to the first.'

"When those who were hired at about the eleventh hour came, they each received a denarius. When the first came, they supposed that they would receive more; and they likewise each received a

denarius. When they received it, they murmured against the master of the household, saying, 'These last have spent one hour, and you have made them equal to us, who have borne the burden of the day and the scorching heat!'

"But he answered one of them, 'Friend, I am doing you no wrong. Didn't you agree with me for a denarius? Take that which is yours, and go your way. It is my desire to give to this last just as much as to you. Isn't it lawful for me to do what I want to with what I own? Or is your eye evil, because I am good?' So the last will be first, and the first last. For many are called, but few are chosen."

As **Yahusha** was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them, "Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and scribes, and they will condemn him to death, and will hand him over to the Gentiles to mock, to scourge, and to crucify; and the third day he will be raised up."

Then the mother of the sons of Zebedee came to him with her sons, kneeling and asking a certain thing of him. He said to her, "What do you want?"

She said to him, "Command that these, my two sons, may sit, one on your right hand, and one on your left hand, in your Kingdom."

But **Yahusha** answered, "You don't know what you are asking. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?"

They said to him, "We are able."

He said to them, "You will indeed drink my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left hand is not mine to give; but it is for whom it has been prepared by my Father."

When the ten heard it, they were indignant with the two brothers.

But **Yahusha** summoned them, and said, "You know that the rulers of the nations exercise authority over them, and their great ones exercise authority over them. It shall not be so among you, but whoever desires to become great among you shall be your servant. Whoever desires to be first among you shall be your bondservant, even as the Son of Man came not to be served, but to serve, and to give his life as a ransom for many."

As they went out from Jericho, a great multitude followed him. Behold, two blind men sitting by the road, when they heard that **Yahusha** was passing by, cried out, "Master, have mercy on us, you son of David!" The multitude rebuked them, telling them that they should be quiet, but they cried out even more, "Master, have mercy on us, you son of David!"

Yahusha stood still, and called them, and asked, "What do you want me to do for you?"

They told him, "Master, that our eyes may be opened."

Yahusha, being moved with compassion, touched their eyes; and immediately their eyes received their sight, and they followed him.

When they came near to Jerusalem, and came to Bethsphage, to the Mount of Olives, then **Yahusha** sent two disciples, saying to them, "Go into the village that is opposite you, and immediately you will find a donkey tied, and a colt with her. Untie them, and bring them to me. If anyone says anything to you, you shall say, 'The Master needs them,' and immediately he will send

them."

All this was done, that it might be fulfilled which was spoken through the prophet, saying,

The disciples went, and did just as **Yahusha** commanded them, and brought the donkey and the colt, and laid their clothes on them; and he sat on them. A very great multitude spread their clothes on the road. Others cut branches from the trees, and spread them on the road. The multitudes who went in front of him, and those who followed, kept shouting, "Hosanna to the son of David! Blessed is he who comes in the name of **Yahuah**! Hosanna in the highest!"

When he had come into Jerusalem, all the city was stirred up, saying, "Who is this?" The multitudes said, "This is the prophet, **Yahusha**, from Nazareth of Galilee."

Yahusha entered into the temple of **Elohim**, and drove out all of those who sold and bought in the temple, and overthrew the money changers' tables and the seats of those who sold the doves. **He said to them, "It is written, 'My house shall be called a house of prayer,' but you have made it a den of robbers!"**

The blind and the lame came to him in the temple, and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children who were crying in the temple and saying, "Hosanna to the son of David!" they were indignant, **and said to him, "Do you hear what these are saying?"**

Yahusha said to them, "Yes. Did you never read, 'Out of the mouth of babes and nursing babies you have perfected praise?' "

He left them, and went out of the city to Bethany, and camped there. Now in the morning, as he returned to the city, he was hungry. **Seeing a fig tree by the road, he came to it, and found nothing on it but leaves. He said to it, "Let there be no fruit from you forever!"**

Immediately the fig tree withered away. When the disciples saw it, they marveled, saying, "How did the fig tree immediately wither away?"

Yahusha answered them, "Most certainly I tell you, if you have faith, and don't doubt, you will not only do what was done to the fig tree, but even if you told this mountain, 'Be taken up and cast into the sea,' **it would be done.** All things, whatever you ask in prayer, believing, you will receive."

When he had come into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority do you do these things? Who gave you this authority?"

Yahusha answered them, "I also will ask you one question, which if you tell me, I likewise will tell you by what authority I do these things. The baptism of John, where was it from? From heaven or from men?"

They reasoned with themselves, saying, "If we say, 'From heaven,' he will ask us, 'Why then did you not believe him?' But if we say, 'From men,' we fear the multitude, for all hold John as a prophet." **They answered Yahusha, and said, "We don't know."**

He also said to them, "Neither will I tell you by what authority I do these things. But what do you think? A man had two sons, and he came to the first, and said, 'Son, go work today in my vineyard.' He answered, 'I will not,' but afterward he changed his mind, and went. He came to the second, and said the same thing. He answered, 'I'm going, sir,' but he didn't go. **Which of the two did the will of his father?"**

They said to him, "The first."

Yahusha said to them, "Most certainly I tell you that the tax collectors and the prostitutes are entering into **Elohim's Kingdom** before you. For John came to you in the way of righteousness, and you didn't believe him, but the tax collectors and the prostitutes believed him. When you saw it, you didn't even repent afterward, that you might believe him.

"Hear another parable. There was a man who was a master of a household, who planted a vineyard, set a hedge about it, dug a wine press in it, built a tower, leased it out to farmers, and went into another country. When the season for the fruit came near, he sent his servants to the farmers, to receive his fruit. The farmers took his servants, beat one, killed another, and stoned another. Again, he sent other servants more than the first: and they treated them the same way. But afterward he sent to them his son, saying, 'They will respect my son.' But the farmers, when they saw the son, said among themselves, 'This is the heir. Come, let's kill him, and seize his inheritance.' So they took him, and threw him out of the vineyard, and killed him. When therefore the master of the vineyard comes, what will he do to those farmers?"

They told him, "He will miserably destroy those miserable men, and will lease out the vineyard to other farmers, who will give him the fruit in its season."

Yahusha said to them, "Did you never read in the Scriptures,

"Therefore I tell you, **Elohim's Kingdom** will be taken away from you, and will be given to a nation producing its fruit. He who falls on this stone will be broken to pieces, but on whomever it will fall, it will scatter him as dust."

When the chief priests and the Pharisees heard his parables, they perceived that he spoke about them. When they sought to seize him, they feared the multitudes, because they considered him to be a prophet.

Yahusha answered and spoke to them again in parables, saying, "**The Kingdom of Heaven is like a certain king, who made a wedding feast for his son**, and sent out his servants to call those who were invited to the wedding feast, but they would not come. **Again he sent out other servants, saying, 'Tell those who are invited, "Behold, I have prepared my dinner. My cattle and my fatlings are killed, and all things are ready. Come to the wedding feast!"'** " But they made light of it, and went their ways, one to his own farm, another to his merchandise, and the rest grabbed his servants, and treated them shamefully, and killed them. When the king heard that, he was angry, and sent his armies, destroyed those murderers, and burned their city.

"**Then he said to his servants, 'The wedding is ready, but those who were invited weren't worthy. Go therefore to the intersections of the highways, and as many as you may find, invite to the wedding feast.'** Those servants went out into the highways, and gathered together as many as they found, both bad and good. The wedding was filled with guests. But when the king came in to see the guests, he saw there a man who didn't have on wedding clothing, **and he said to him, 'Friend, how did you come in here not wearing wedding clothing?'** He was speechless. Then the king said to the servants, **'Bind him hand and foot, take him away, and throw him into the outer darkness. That is where the weeping and grinding of teeth will be.'** For many are called, but few chosen."

Then the Pharisees went and took counsel how they might entrap him in his talk. They sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are honest, and teach the way of **Elohim** in truth, no matter whom you teach, for you aren't partial to anyone. Tell us

therefore, what do you think? Is it lawful to pay taxes to Caesar, or not?"

But **Yahusha** perceived their wickedness, and said, "Why do you test me, you hypocrites? Show me the tax money."

They brought to him a denarius.

He asked them, "Whose is this image and inscription?"

They said to him, "Caesar's."

Then he said to them, "Give therefore to Caesar the things that are Caesar's, and to **Elohim** the things that are **Elohim's**."

When they heard it, they marveled, and left him, and went away.

On that day Sadducees (those who say that there is no resurrection) came to him. They asked him, saying, "Teacher, Moses said, 'If a man dies, having no children, his brother shall marry his wife, and raise up offspring for his brother.' Now there were with us seven brothers. The first married and died, and having no offspring left his wife to his brother. In the same way, the second also, and the third, to the seventh. After them all, the woman died. In the resurrection therefore, whose wife will she be of the seven? For they all had her."

But **Yahusha** answered them, "You are mistaken, not knowing the Scriptures, nor the power of **Elohim**. For in the resurrection they neither marry, nor are given in marriage, but are like **Elohim's** angels in heaven. But concerning the resurrection of the dead, haven't you read that which was spoken to you by **Elohim**, saying, 'I am the **Elohim** of Abraham, and the **Elohim** of Isaac, and the **Elohim** of Jacob?' **Elohim** is not the **Elohim** of the dead, but of the living."

When the multitudes heard it, they were astonished at his teaching. But the Pharisees, when they heard that he had silenced the Sadducees, gathered themselves together. One of them, a lawyer, asked him a question, testing him. "Teacher, which is the greatest commandment in the law?"

Yahusha said to him, " 'You shall love **Yahuah** your **Elohim** with all your heart, with all your soul, and with all your mind.' This is the first and great commandment. A second likewise is this, 'You shall love your neighbor as yourself.' The whole law and the prophets depend on these two commandments."

Now while the Pharisees were gathered together, **Yahusha** asked them a question, saying, "What do you think of the Messiah? Whose son is he?"

They said to him, "Of David."

He said to them, "How then does David in the Spirit call him Master, saying,

"If then David calls him Master, how is he his son?"

No one was able to answer him a word, neither did any man dare ask him any more questions from that day forward.

Then **Yahusha** spoke to the multitudes and to his disciples, saying, "The scribes and the Pharisees sat on Moses' seat. All things therefore whatever they tell you to observe, observe and do, but don't do their works; for they say, and don't do. For they bind heavy burdens that are grievous to be borne, and lay them on men's shoulders; but they themselves will not lift a finger to help them. But they do

all their works to be seen by men. They make their phylacteries broad, enlarge the fringes of their garments, and love the place of honor at feasts, the best seats in the synagogues, the salutations in the marketplaces, and to be called 'Rabbi, Rabbi' by men. But don't you be called 'Rabbi,' for one is your teacher, the Messiah, and all of you are brothers. Call no man on the earth your father, for one is your Father, he who is in heaven. Neither be called masters, for one is your master, the Messiah. But he who is greatest among you will be your servant. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

"Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and as a pretense you make long prayers. Therefore you will receive greater condemnation.

"But woe to you, scribes and Pharisees, hypocrites! Because you shut up the Kingdom of Heaven against men; for you don't enter in yourselves, neither do you allow those who are entering in to enter. Woe to you, scribes and Pharisees, hypocrites! For you travel around by sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of Gehenna as yourselves.

"Woe to you, you blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obligated.' You blind fools! For which is greater, the gold, or the temple that sanctifies the gold? 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obligated?' You blind fools! For which is greater, the gift, or the altar that sanctifies the gift? He therefore who swears by the altar, swears by it, and by everything on it. He who swears by the temple, swears by it, and by him who has been living in it. He who swears by heaven, swears by the throne of **Elohim**, and by him who sits on it.

"Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cumin, and have left undone the weightier matters of the law: justice, mercy, and faith. But you ought to have done these, and not to have left the other undone. You blind guides, who strain out a gnat, and swallow a camel!

"Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the platter, but within they are full of extortion and unrighteousness. You blind Pharisee, first clean the inside of the cup and of the platter, that its outside may become clean also.

"Woe to you, scribes and Pharisees, hypocrites! For you are like whitened tombs, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so you also outwardly appear righteous to men, but inwardly you are full of hypocrisy and iniquity.

"Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets, and decorate the tombs of the righteous, and say, 'If we had lived in the days of our fathers, we wouldn't have been partakers with them in the blood of the prophets.' Therefore you testify to yourselves that you are children of those who killed the prophets. Fill up, then, the measure of your fathers. You serpents, you offspring of vipers, how will you escape the judgment of Gehenna? Therefore behold, I send to you prophets, wise men, and scribes. Some of them you will kill and crucify; and some of them you will scourge in your synagogues, and persecute from city to city; that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zachariah son of Barachiah, whom you killed between the sanctuary and the altar. Most certainly I tell you, all these things will come upon this generation.

"Jerusalem, Jerusalem, who kills the prophets, and stones those who are sent to her! How often I would have gathered your children together, even as a hen gathers her chicks under her wings, and

you would not! Behold, your house is left to you desolate. For I tell you, you will not see me from now on, until you say, 'Blessed is he who comes in the name of **Yahuah**!' "

Yahusha went out from the temple, and was going on his way. His disciples came to him to show him the buildings of the temple. But he answered them, "You see all of these things, don't you? Most certainly I tell you, there will not be left here one stone on another, that will not be thrown down."

As he sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will these things be? What is the sign of your coming, and of the end of the age?"

Yahusha answered them, "Be careful that no one leads you astray. For many will come in my name, saying, 'I am the Messiah,' and will lead many astray. You will hear of wars and rumors of wars. See that you aren't troubled, for all this must happen, but the end is not yet. For nation will rise against nation, and kingdom against kingdom; and there will be famines, plagues, and earthquakes in various places. But all these things are the beginning of birth pains. Then they will deliver you up to oppression, and will kill you. You will be hated by all of the nations for my name's sake. Then many will stumble, and will deliver up one another, and will hate one another. Many false prophets will arise, and will lead many astray. Because iniquity will be multiplied, the love of many will grow cold. But he who endures to the end will be saved. This Good News of the Kingdom will be preached in the whole world for a testimony to all the nations, and then the end will come.

"When, therefore, you see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains. Let him who is on the housetop not go down to take out the things that are in his house. Let him who is in the field not return back to get his clothes. But woe to those who are with child and to nursing mothers in those days! Pray that your flight will not be in the winter, nor on a Sabbath, for then there will be great suffering, such as has not been from the beginning of the world until now, no, nor ever will be. Unless those days had been shortened, no flesh would have been saved. But for the sake of the chosen ones, those days will be shortened.

"Then if any man tells you, 'Behold, here is the Messiah,' or, 'There,' don't believe it. For there will arise false messiahs, and false prophets, and they will show great signs and wonders, so as to lead astray, if possible, even the chosen ones.

"Behold, I have told you beforehand. If therefore they tell you, 'Behold, he is in the wilderness,' don't go out; or 'Behold, he is in the inner rooms,' don't believe it. For as the lightning flashes from the east, and is seen even to the west, so will the coming of the Son of Man be. For wherever the carcass is, that is where the vultures gather together. But immediately after the suffering of those days, the sun will be darkened, the moon will not give its light, the stars will fall from the sky, and the powers of the heavens will be shaken; and then the sign of the Son of Man will appear in the sky. Then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory. He will send out his angels with a great sound of a trumpet, and they will gather together his chosen ones from the four winds, from one end of the sky to the other.

"Now from the fig tree learn this parable. When its branch has now become tender, and produces its leaves, you know that the summer is near. Even so you also, when you see all these things, know that it is near, even at the doors. Most certainly I tell you, this generation will not pass away, until all these things are accomplished. Heaven and earth will pass away, but my words will not pass away. But no one knows of that day and hour, not even the angels of heaven, but my Father only.

"As the days of Noah were, so will the coming of the Son of Man be. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ship, and they didn't know until the flood came, and took them all away, so will the coming of the Son of Man be. Then two men will be in the field: one will be taken and one will be left. Two women will be grinding at the mill: one will be taken and one will be left. Watch therefore, for you don't know in what hour your Master comes. But know this, that if the master of the house had known in what watch of the night the thief was coming, he would have watched, and would not have allowed his house to be broken into. Therefore also be ready, for in an hour that you don't expect, the Son of Man will come.

"Who then is the faithful and wise servant, whom his master has set over his household, to give them their food in due season? Blessed is that servant whom his master finds doing so when he comes. Most certainly I tell you that he will set him over all that he has. But if that evil servant should say in his heart, 'my master is delaying his coming,' and begins to beat his fellow servants, and eat and drink with the drunkards, the master of that servant will come in a day when he doesn't expect it, and in an hour when he doesn't know it, and will cut him in pieces, and appoint his portion with the hypocrites. That is where the weeping and grinding of teeth will be.

"Then the Kingdom of Heaven will be like ten virgins, who took their lamps, and went out to meet the bridegroom. Five of them were foolish, and five were wise. Those who were foolish, when they took their lamps, took no oil with them, but the wise took oil in their vessels with their lamps. Now while the bridegroom delayed, they all slumbered and slept. But at midnight there was a cry, 'Behold! The bridegroom is coming! Come out to meet him!' Then all those virgins arose, and trimmed their lamps. The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise answered, saying, 'What if there isn't enough for us and you? You go rather to those who sell, and buy for yourselves.' While they went away to buy, the bridegroom came, and those who were ready went in with him to the wedding feast, and the door was shut. Afterward the other virgins also came, saying, 'Master, Master, open to us.' But he answered, 'Most certainly I tell you, I don't know you.' Watch therefore, for you don't know the day nor the hour in which the Son of Man is coming.

"For it is like a man, going into another country, who called his own servants, and entrusted his goods to them. To one he gave five talents, to another two, to another one; to each according to his own ability. Then he went on his journey. Immediately he who received the five talents went and traded with them, and made another five talents. In the same way, he also who got the two gained another two. But he who received the one talent went away and dug in the earth, and hid his master's money.

"Now after a long time the master of those servants came, and reconciled accounts with them. He who received the five talents came and brought another five talents, saying, 'Master, you delivered to me five talents. Behold, I have gained another five talents in addition to them.'

"his master said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your master.'

"He also who got the two talents came and said, 'Master, you delivered to me two talents. Behold, I have gained another two talents in addition to them.'

"his master said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your master.'

"He also who had received the one talent came and said, 'Master, I knew you that you are a hard man, reaping where you didn't sow, and gathering where you didn't scatter. I was afraid, and went away and hid your talent in the earth. Behold, you have what is yours.'

"But his master answered him, 'You wicked and slothful servant. You knew that I reap where I didn't sow, and gather where I didn't scatter. You ought therefore to have deposited my money with the bankers, and at my coming I should have received back my own with interest. Take away therefore the talent from him, and give it to him who has the ten talents. For to everyone who has will be given, and he will have abundance, but from him who doesn't have, even that which he has will be taken away. Throw out the unprofitable servant into the outer darkness, where there will be weeping and gnashing of teeth.'

"But when the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory. Before him all the nations will be gathered, and he will separate them one from another, as a shepherd separates the sheep from the goats. He will set the sheep on his right hand, but the goats on the left. Then the King will tell those on his right hand, 'Come, blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; for I was hungry, and you gave me food to eat. I was thirsty, and you gave me drink. I was a stranger, and you took me in. I was naked, and you clothed me. I was sick, and you visited me. I was in prison, and you came to me.'

"Then the righteous will answer him, saying, 'Master, when did we see you hungry, and feed you; or thirsty, and give you a drink? When did we see you as a stranger, and take you in; or naked, and clothe you? When did we see you sick, or in prison, and come to you?'

"The King will answer them, 'Most certainly I tell you, because you did it to one of the least of these my brothers, you did it to me.' Then he will say also to those on the left hand, 'Depart from me, you cursed, into the eternal fire which is prepared for the devil and his angels; for I was hungry, and you didn't give me food to eat; I was thirsty, and you gave me no drink; I was a stranger, and you didn't take me in; naked, and you didn't clothe me; sick, and in prison, and you didn't visit me.'

"Then they will also answer, saying, 'Master, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and didn't help you?'

"Then he will answer them, saying, 'Most certainly I tell you, because you didn't do it to one of the least of these, you didn't do it to me.' These will go away into eternal punishment, but the righteous into eternal life."

When **Yahusha** had finished all these words, he said to his disciples, "You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified."

Then the chief priests, the scribes, and the elders of the people were gathered together in the court of the high priest, who was called Caiaphas. They took counsel together that they might take **Yahusha** by deceit, and kill him. But they said, "Not during the feast, lest a riot occur among the people."

Now when **Yahusha** was in Bethany, in the house of Simon the leper, a woman came to him having an alabaster jar of very expensive ointment, and she poured it on his head as he sat at the table. But when his disciples saw this, they were indignant, saying, "Why this waste? For this ointment might have been sold for much, and given to the poor."

However, knowing this, **Yahusha** said to them, "Why do you trouble the woman? She has done a

good work for me. For you always have the poor with you; but you don't always have me. For in pouring this ointment on my body, she did it to prepare me for burial. Most certainly I tell you, wherever this Good News is preached in the whole world, what this woman has done will also be spoken of as a memorial of her."

Then one of the twelve, who was called Judas Iscariot, went to the chief priests, and said, "What are you willing to give me, that I should deliver him to you?" They weighed out for him thirty pieces of silver. From that time he sought opportunity to betray him.

Now on the first day of unleavened bread, the disciples came to **Yahusha**, saying to him, "Where do you want us to prepare for you to eat the Passover?"

He said, "Go into the city to a certain person, and tell him, 'The Teacher says, "My time is at hand. I will keep the Passover at your house with my disciples." ' "

The disciples did as **Yahusha** commanded them, and they prepared the Passover. Now when evening had come, he was reclining at the table with the twelve disciples. As they were eating, he said, "Most certainly I tell you that one of you will betray me."

They were exceedingly sorrowful, and each began to ask him, "It isn't me, is it, Master?"

He answered, "He who dipped his hand with me in the dish will betray me. The Son of Man goes, even as it is written of him, but woe to that man through whom the Son of Man is betrayed! It would be better for that man if he had not been born."

Judas, who betrayed him, answered, "It isn't me, is it, Rabbi?"

He said to him, "You said it."

As they were eating, **Yahusha** took bread, gave thanks for it, and broke it. He gave to the disciples, and said, "Take, eat; this is my body." He took the cup, gave thanks, and gave to them, saying, "All of you drink it, for this is my blood of the new covenant, which is poured out for many for the remission of sins. But I tell you that I will not drink of this fruit of the vine from now on, until that day when I drink it anew with you in my Father's Kingdom." When they had sung a hymn, they went out to the Mount of Olives.

Then **Yahusha** said to them, "All of you will be made to stumble because of me tonight, for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I am raised up, I will go before you into Galilee."

But Peter answered him, "Even if all will be made to stumble because of you, I will never be made to stumble."

Yahusha said to him, "Most certainly I tell you that tonight, before the rooster crows, you will deny me three times."

Peter said to him, "Even if I must die with you, I will not deny you." All of the disciples also said likewise.

Then **Yahusha** came with them to a place called Gethsemane, and said to his disciples, "Sit here, while I go there and pray." He took with him Peter and the two sons of Zebedee, and began to be sorrowful and severely troubled. Then he said to them, "My soul is exceedingly sorrowful, even to death. Stay here, and watch with me."

He went forward a little, fell on his face, and prayed, saying, "My Father, if it is possible, let this cup pass away from me; nevertheless, not what I desire, but what you desire."

He came to the disciples, and found them sleeping, and said to Peter, "What, couldn't you watch with me for one hour? Watch and pray, that you don't enter into temptation. The spirit indeed is willing, but the flesh is weak."

Again, a second time he went away, and prayed, saying, "My Father, if this cup can't pass away from me unless I drink it, your desire be done." He came again and found them sleeping, for their eyes were heavy. He left them again, went away, and prayed a third time, saying the same words. Then he came to his disciples, and said to them, "Sleep on now, and take your rest. Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Arise, let's be going. Behold, he who betrays me is at hand."

While he was still speaking, behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, from the chief priests and elders of the people. Now he who betrayed him gave them a sign, saying, "Whoever I kiss, he is the one. Seize him." Immediately he came to **Yahusha**, and said, "Hail, Rabbi!" and kissed him.

Yahusha said to him, "Friend, why are you here?" Then they came and laid hands on **Yahusha**, and took him. Behold, one of those who were with **Yahusha** stretched out his hand, and drew his sword, and struck the servant of the high priest, and struck off his ear. Then **Yahusha** said to him, "Put your sword back into its place, for all those who take the sword will die by the sword. Or do you think that I couldn't ask my Father, and he would even now send me more than twelve legions of angels? How then would the Scriptures be fulfilled that it must be so?"

In that hour **Yahusha** said to the multitudes, "Have you come out as against a robber with swords and clubs to seize me? I sat daily in the temple teaching, and you didn't arrest me. But all this has happened that the Scriptures of the prophets might be fulfilled."

Then all the disciples left him and fled. Those who had taken **Yahusha** led him away to Caiaphas the high priest, where the scribes and the elders were gathered together. But Peter followed him from a distance, to the court of the high priest, and entered in and sat with the officers, to see the end.

Now the chief priests, the elders, and the whole council sought false testimony against **Yahusha**, that they might put him to death; and they found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward, and said, "This man said, 'I am able to destroy the temple of **Elohim**, and to build it in three days.' "

The high priest stood up, and said to him, "Have you no answer? What is this that these testify against you?" But **Yahusha** held his peace. The high priest answered him, "I adjure you by the living **Elohim**, that you tell us whether you are the Messiah, the Son of **Elohim**."

Yahusha said to him, "You have said it. Nevertheless, I tell you, after this you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of the sky."

Then the high priest tore his clothing, saying, "He has spoken blasphemy! Why do we need any more witnesses? Behold, now you have heard his blasphemy. What do you think?"

They answered, "He is worthy of death!" Then they spat in his face and beat him with their fists, and some slapped him, saying, "Prophecy to us, you Messiah! Who hit you?"

Now Peter was sitting outside in the court, and a maid came to him, saying, "You were also with **Yahusha**, the Galilean!"

But he denied it before them all, saying, "I don't know what you are talking about."

When he had gone out onto the porch, someone else saw him, and said to those who were there, "This man also was with **Yahusha** of Nazareth."

Again he denied it with an oath, "I don't know the man."

After a little while those who stood by came and said to Peter, "Surely you are also one of them, for your speech makes you known."

Then he began to curse and to swear, "I don't know the man!"

Immediately the rooster crowed. Peter remembered the word which **Yahusha** had said to him, "Before the rooster crows, you will deny me three times." Then he went out and wept bitterly.

Now when morning had come, all the chief priests and the elders of the people took counsel against **Yahusha** to put him to death: and they bound him, and led him away, and delivered him up to Pontius Pilate, the governor. Then Judas, who betrayed him, when he saw that **Yahusha** was condemned, felt remorse, and brought back the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I betrayed innocent blood."

But they said, "What is that to us? You see to it."

He threw down the pieces of silver in the sanctuary, and departed. He went away and hanged himself. The chief priests took the pieces of silver, and said, "It's not lawful to put them into the treasury, since it is the price of blood." They took counsel, and bought the potter's field with them, to bury strangers in. Therefore that field was called "The Field of Blood" to this day. Then that which was spoken through Jeremiah the prophet was fulfilled, saying,

Now **Yahusha** stood before the governor: and the governor asked him, saying, "Are you the King of the Jews?"

Yahusha said to him, "So you say."

When he was accused by the chief priests and elders, he answered nothing. Then Pilate said to him, "Don't you hear how many things they testify against you?"

He gave him no answer, not even one word, so that the governor marveled greatly.

Now at the feast the governor was accustomed to release to the multitude one prisoner, whom they desired. They had then a notable prisoner, called Barabbas. When therefore they were gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or **Yahusha**, who is called Messiah?" For he knew that because of envy they had delivered him up.

While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that righteous man, for I have suffered many things today in a dream because of him."

Now the chief priests and the elders persuaded the multitudes to ask for Barabbas, and destroy **Yahusha**. But the governor answered them, "Which of the two do you want me to release to you?"

They said, "Barabbas!"

Pilate said to them, "What then shall I do to **Yahusha**, who is called Messiah?"

They all said to him, "Let him be crucified!"

But the governor said, "Why? What evil has he done?"

But they cried out exceedingly, saying, "Let him be crucified!"

So when Pilate saw that nothing was being gained, but rather that a disturbance was starting, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this righteous person. You see to it."

All the people answered, "May his blood be on us, and on our children!"

Then he released to them Barabbas, but **Yahusha** he flogged and delivered to be crucified. Then the governor's soldiers took **Yahusha** into the Praetorium, and gathered the whole garrison together against him. They stripped him, and put a scarlet robe on him. They braided a crown of thorns and put it on his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, "Hail, King of the Jews!" They spat on him, and took the reed and struck him on the head. When they had mocked him, they took the robe off him, and put his clothes on him, and led him away to crucify him.

As they came out, they found a man of Cyrene, Simon by name, and they compelled him to go with them, that he might carry his cross. When they came to a place called "Golgotha", that is to say, "The place of a skull," they gave him sour wine to drink mixed with gall. When he had tasted it, he would not drink. When they had crucified him, they divided his clothing among them, casting lots, and they sat and watched him there. They set up over his head the accusation against him written, "THIS IS YAHUSHA, THE KING OF THE JEWS."

Then there were two robbers crucified with him, one on his right hand and one on the left. Those who passed by blasphemed him, wagging their heads, and saying, "You who destroy the temple, and build it in three days, save yourself! If you are the Son of **Elohim**, come down from the cross!"

Likewise the chief priests also mocking, with the scribes, the Pharisees, and the elders, said, "He saved others, but he can't save himself. If he is the King of Israel, let him come down from the cross now, and we will believe in him. He trusts in **Elohim**. Let **Elohim** deliver him now, if he wants him; for he said, 'I am the Son of **Elohim**.' " The robbers also who were crucified with him cast on him the same reproach.

Now from the sixth hour there was darkness over all the land until the ninth hour. **About the ninth hour Yahusha cried with a loud voice, saying, "Eli, Eli, lima sabachthani?" That is, "My Elohim, my Elohim, why have you forsaken me?"**

Some of them who stood there, when they heard it, said, "This man is calling Elijah."

Immediately one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him a drink. The rest said, "Let him be. Let's see whether Elijah comes to save him."

Yahusha cried again with a loud voice, and yielded up his spirit. Behold, the veil of the temple was torn in two from the top to the bottom. The earth quaked and the rocks were split. The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after his resurrection, they entered into the holy city and appeared to many. Now the centurion, and those who were with him watching **Yahusha**, when they saw the earthquake, and the

things that were done, feared exceedingly, saying, "Truly this was the Son of **Elohim**."

Many women were there watching from afar, who had followed **Yahusha** from Galilee, serving him. Among them were Mary Magdalene, Mary the mother of James and Joses, and the mother of the sons of Zebedee. When evening had come, a rich man from Arimathea, named Joseph, who himself was also **Yahusha**'s disciple came. This man went to Pilate, and asked for **Yahusha**'s body. Then Pilate commanded the body to be given up. Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had cut out in the rock, and he rolled a great stone against the door of the tomb, and departed. Mary Magdalene was there, and the other Mary, sitting opposite the tomb. Now on the next day, which was the day after the Preparation Day, the chief priests and the Pharisees were gathered together to Pilate, saying, "Sir, we remember what that deceiver said while he was still alive: 'After three days I will rise again.' Command therefore that the tomb be made secure until the third day, lest perhaps his disciples come at night and steal him away, and tell the people, 'He is risen from the dead;' and the last deception will be worse than the first."

Pilate said to them, "You have a guard. Go, make it as secure as you can." So they went with the guard and made the tomb secure, sealing the stone.

Now after the Sabbath, as it began to dawn on the first day of the week, Mary Magdalene and the other Mary came to see the tomb. Behold, there was a great earthquake, for an angel of **Yahuah** descended from the sky, and came and rolled away the stone from the door, and sat on it. His appearance was like lightning, and his clothing white as snow. For fear of him, the guards shook, and became like dead men. The angel answered the women, "Don't be afraid, for I know that you seek **Yahusha**, who has been crucified. He is not here, for he has risen, just like he said. Come, see the place where the Master **Yahusha** was lying. Go quickly and tell his disciples, 'He has risen from the dead, and behold, he goes before you into Galilee; there you will see him.' Behold, I have told you."

They departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. As they went to tell his disciples, behold, **Yahusha** met them, saying, "Rejoice!"

They came and took hold of his feet, and worshiped him.

Then **Yahusha** said to them, "Don't be afraid. Go tell my brothers that they should go into Galilee, and there they will see me."

Now while they were going, behold, some of the guards came into the city, and told the chief priests all the things that had happened. When they were assembled with the elders, and had taken counsel, they gave a large amount of silver to the soldiers, saying, "Say that his disciples came by night, and stole him away while we slept. If this comes to the governor's ears, we will persuade him and make you free of worry." So they took the money and did as they were told. This saying was spread abroad among the Jews, and continues until today.

But the eleven disciples went into Galilee, to the mountain where **Yahusha** had sent them. When they saw him, they bowed down to him, but some doubted. **Yahusha** came to them and spoke to them, saying, "All authority has been given to me in heaven and on earth. Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Set-Apart Spirit, teaching them to observe all things that I commanded you. Behold, I am with you always, even to the end of the age." Amen.

MARK

The beginning of the Good News of **Yahusha** Messiah, the Son of **Elohim**. As it is written in the prophets,

John came baptizing in the wilderness and preaching the baptism of repentance for forgiveness of sins. All the country of Judea and all those of Jerusalem went out to him. They were baptized by him in the Jordan river, confessing their sins. John was clothed with camel's hair and a leather belt around his waist. He ate locusts and wild honey. He preached, saying, "After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and loosen. I baptized you in water, but he will baptize you in the Set-Apart Spirit."

In those days, **Yahusha** came from Nazareth of Galilee, and was baptized by John in the Jordan. Immediately coming up from the water, he saw the heavens parting, and the Spirit descending on him like a dove. A voice came out of the sky, "You are my beloved Son, in whom I am well pleased."

Immediately the Spirit drove him out into the wilderness. He was there in the wilderness forty days tempted by Satan. He was with the wild animals; and the angels were serving him.

Now after John was taken into custody, **Yahusha** came into Galilee, preaching the Good News of **Elohim's** Kingdom, and saying, "The time is fulfilled, and **Elohim's** Kingdom is at hand! Repent, and believe in the Good News."

Passing along by the sea of Galilee, he saw Simon and Andrew, the brother of Simon, casting a net into the sea, for they were fishermen. **Yahusha** said to them, "Come after me, and I will make you into fishers for men."

Immediately they left their nets, and followed him. Going on a little further from there, he saw James the son of Zebedee, and John, his brother, who were also in the boat mending the nets. Immediately he called them, and they left their father, Zebedee, in the boat with the hired servants, and went after him. They went into Capernaum, and immediately on the Sabbath day he entered into the synagogue and taught. They were astonished at his teaching, for he taught them as having authority, and not as the scribes. Immediately there was in their synagogue a man with an unclean spirit, and he cried out, saying, "Ha! What do we have to do with you, **Yahusha**, you Nazarene? Have you come to destroy us? I know you who you are: the Holy One of **Elohim**!"

Yahusha rebuked him, saying, "Be quiet, and come out of him!"

The unclean spirit, convulsing him and crying with a loud voice, came out of him. They were all amazed, so that they questioned among themselves, saying, "What is this? A new teaching? For with authority he commands even the unclean spirits, and they obey him!" The report of him went out immediately everywhere into all the region of Galilee and its surrounding area.

Immediately, when they had come out of the synagogue, they came into the house of Simon and Andrew, with James and John. Now Simon's wife's mother lay sick with a fever, and immediately they told him about her. He came and took her by the hand, and raised her up. The fever left her immediately, and she served them. At evening, when the sun had set, they brought to him all who were sick, and those who were possessed by demons. All the city was gathered together at the door. He healed many who were sick with various diseases, and cast out many demons. He didn't allow the demons to speak, because they knew him.

Early in the morning, while it was still dark, he rose up and went out, and departed into a deserted place, and prayed there. Simon and those who were with him searched for him. They found him and told him, "Everyone is looking for you."

He said to them, "Let's go elsewhere into the next towns, that I may preach there also, because I came out for this reason." He went into their synagogues throughout all Galilee, preaching and casting out demons.

A leper came to him, begging him, kneeling down to him, and saying to him, "If you want to, you can make me clean."

Being moved with compassion, he stretched out his hand, and touched him, and said to him, "I want to. Be made clean." When he had said this, immediately the leprosy departed from him, and he was made clean. He strictly warned him, and immediately sent him out, and said to him, "See you say nothing to anybody, but go show yourself to the priest, and offer for your cleansing the things which Moses commanded, for a testimony to them."

But he went out, and began to proclaim it much, and to spread about the matter, so that **Yahusha** could no more openly enter into a city, but was outside in desert places. People came to him from everywhere.

When he entered again into Capernaum after some days, it was heard that he was in the house. Immediately many were gathered together, so that there was no more room, not even around the door; and he spoke the word to them. Four people came, carrying a paralytic to him. When they could not come near to him for the crowd, they removed the roof where he was. When they had broken it up, they let down the mat that the paralytic was lying on. **Yahusha**, seeing their faith, said to the paralytic, "Son, your sins are forgiven you."

But there were some of the scribes sitting there, and reasoning in their hearts, "Why does this man speak blasphemies like that? Who can forgive sins but **Elohim** alone?"

Immediately **Yahusha**, perceiving in his spirit that they so reasoned within themselves, said to them, "Why do you reason these things in your hearts? Which is easier, to tell the paralytic, 'Your sins are forgiven;' or to say, 'Arise, and take up your bed, and walk?' But that you may know that the Son of Man has authority on earth to forgive sins"--he said to the paralytic-- "I tell you, arise, take up your mat, and go to your house."

He arose, and immediately took up the mat, and went out in front of them all; so that they were all amazed, and glorified **Elohim**, saying, "We never saw anything like this!"

He went out again by the seaside. All the multitude came to him, and he taught them. As he passed by, he saw Levi, the son of Alphaeus, sitting at the tax office, and he said to him, "Follow me." And he arose and followed him.

He was reclining at the table in his house, and many tax collectors and sinners sat down with **Yahusha** and his disciples, for there were many, and they followed him. The scribes and the Pharisees, when they saw that he was eating with the sinners and tax collectors, said to his disciples, "Why is it that he eats and drinks with tax collectors and sinners?"

When **Yahusha** heard it, he said to them, "Those who are healthy have no need for a physician, but those who are sick. I came not to call the righteous, but sinners to repentance."

John's disciples and the Pharisees were fasting, and they came and asked him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples don't fast?"

Yahusha said to them, "Can the groomsmen fast while the bridegroom is with them? As long as they have the bridegroom with them, they can't fast. But the days will come when the bridegroom will be taken away from them, and then they will fast in that day. No one sews a piece of unshrunk cloth on an old garment, or else the patch shrinks and the new tears away from the old, and a worse hole is made. No one puts new wine into old wineskins, or else the new wine will burst the skins, and the wine pours out, and the skins will be destroyed; but they put new wine into fresh wineskins."

He was going on the Sabbath day through the grain fields, and his disciples began, as they went, to pluck the ears of grain. The Pharisees said to him, "Behold, why do they do that which is not lawful on the Sabbath day?"

He said to them, "Did you never read what David did, when he had need, and was hungry--he, and those who were with him? How he entered into **Elohim's** house at the time of Abiathar the high priest, and ate the show bread, which is not lawful to eat except for the priests, and gave also to those who were with him?" He said to them, "The Sabbath was made for man, not man for the Sabbath. Therefore the Son of Man is master even of the Sabbath."

He entered again into the synagogue, and there was a man there who had his hand withered. They watched him, whether he would heal him on the Sabbath day, that they might accuse him. He said to the man who had his hand withered, "Stand up." He said to them, "Is it lawful on the Sabbath day to do good, or to do harm? To save a life, or to kill?" But they were silent. When he had looked around at them with anger, being grieved at the hardening of their hearts, he said to the man, "Stretch out your hand." He stretched it out, and his hand was restored as healthy as the other. The Pharisees went out, and immediately conspired with the Herodians against him, how they might destroy him.

Yahusha withdrew to the sea with his disciples, and a great multitude followed him from Galilee, from Judea, from Jerusalem, from Idumaea, beyond the Jordan, and those from around Tyre and Sidon. A great multitude, hearing what great things he did, came to him. He spoke to his disciples that a little boat should stay near him because of the crowd, so that they wouldn't press on him. For he had healed many, so that as many as had diseases pressed on him that they might touch him. The unclean spirits, whenever they saw him, fell down before him, and cried, "You are the Son of **Elohim!**" He sternly warned them that they should not make him known.

He went up into the mountain, and called to himself those whom he wanted, and they went to him. He appointed twelve, that they might be with him, and that he might send them out to preach, and to have authority to heal sicknesses and to cast out demons: Simon (to whom he gave the name Peter); James the son of Zebedee; and John, the brother of James, (whom he called Boanerges, which means, Sons of Thunder); Andrew; Philip; Bartholomew; Matthew; Thomas; James, the son of Alphaeus; Thaddaeus; Simon the Zealot; and Judas Iscariot, who also betrayed him.

Then he came into a house. The multitude came together again, so that they could not so much as eat bread. When his friends heard it, they went out to seize him; for they said, "He is insane." The scribes who came down from Jerusalem said, "He has Beelzebul," and, "By the prince of the demons he casts out the demons."

He summoned them, and said to them in parables, "How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. If a house is divided against itself, that house

cannot stand. If Satan has risen up against himself, and is divided, he can't stand, but has an end. But no one can enter into the house of the strong man to plunder unless he first binds the strong man; then he will plunder his house. **Most certainly I tell you, all sins of the descendants of man will be forgiven, including their blasphemies with which they may blaspheme;** but whoever may blaspheme against the Set-Apart Spirit never has forgiveness, but is subject to eternal condemnation." --because they said, "He has an unclean spirit."

His mother and his brothers came, and standing outside, they sent to him, calling him. A multitude was sitting around him, and they told him, "Behold, your mother, your brothers, and your sisters are outside looking for you."

He answered them, "Who are my mother and my brothers?" Looking around at those who sat around him, he said, "Behold, my mother and my brothers! For whoever does the will of **Elohim** is my brother, my sister, and mother."

Again he began to teach by the seaside. A great multitude was gathered to him, so that he entered into a boat in the sea, and sat down. All the multitude were on the land by the sea. **He taught them many things in parables, and told them in his teaching, "Listen! Behold, the farmer went out to sow, and as he sowed, some seed fell by the road, and the birds came and devoured it. Others fell on the rocky ground, where it had little soil, and immediately it sprang up, because it had no depth of soil. When the sun had risen, it was scorched; and because it had no root, it withered away. Others fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. Others fell into the good ground, and yielded fruit, growing up and increasing. Some produced thirty times, some sixty times, and some one hundred times as much."** He said, "Whoever has ears to hear, let him hear."

When he was alone, those who were around him with the twelve asked him about the parables. He said to them, "To you is given the mystery of **Elohim's** Kingdom, but to those who are outside, all things are done in parables, that 'seeing they may see, and not perceive; and hearing they may hear, and not understand; lest perhaps they should turn again, and their sins should be forgiven them.' "

He said to them, "Don't you understand this parable? How will you understand all of the parables? The farmer sows the word. The ones by the road are the ones where the word is sown; and when they have heard, immediately Satan comes, and takes away the word which has been sown in them. These in the same way are those who are sown on the rocky places, who, when they have heard the word, immediately receive it with joy. They have no root in themselves, but are short-lived. When oppression or persecution arises because of the word, immediately they stumble. Others are those who are sown among the thorns. These are those who have heard the word, and the cares of this age, and the deceitfulness of riches, and the lusts of other things entering in choke the word, and it becomes unfruitful. Those which were sown on the good ground are those who hear the word, and accept it, and bear fruit, some thirty times, some sixty times, and some one hundred times."

He said to them, "Is the lamp brought to be put under a basket or under a bed? Isn't it put on a stand? For there is nothing hidden, except that it should be made known; neither was anything made secret, but that it should come to light. If any man has ears to hear, let him hear."

He said to them, "Take heed what you hear. With whatever measure you measure, it will be measured to you, and more will be given to you who hear. For whoever has, to him more will be given, and he who doesn't have, even that which he has will be taken away from him."

He said, "**Elohim's** Kingdom is as if a man should cast seed on the earth, and should sleep and rise

night and day, and the seed should spring up and grow, though he doesn't know how. For the earth bears fruit: first the blade, then the ear, then the full grain in the ear. But when the fruit is ripe, immediately he puts in the sickle, because the harvest has come."

He said, "How will we liken **Elohim's** Kingdom? Or with what parable will we illustrate it? It's like a grain of mustard seed, which, when it is sown in the earth, though it is less than all the seeds that are on the earth, yet when it is sown, grows up, and becomes greater than all the herbs, and puts out great branches, so that the birds of the sky can lodge under its shadow."

With many such parables he spoke the word to them, as they were able to hear it. Without a parable he didn't speak to them; but privately to his own disciples he explained everything.

On that day, when evening had come, he said to them, "Let's go over to the other side." Leaving the multitude, they took him with them, even as he was, in the boat. Other small boats were also with him. A big wind storm arose, and the waves beat into the boat, so much that the boat was already filled. He himself was in the stern, asleep on the cushion, and they woke him up, and told him, "Teacher, don't you care that we are dying?"

He awoke, and rebuked the wind, and said to the sea, "Peace! Be still!" The wind ceased, and there was a great calm. He said to them, "Why are you so afraid? How is it that you have no faith?"

They were greatly afraid, and said to one another, "Who then is this, that even the wind and the sea obey him?"

They came to the other side of the sea, into the country of the Gadarenes. When he had come out of the boat, immediately a man with an unclean spirit met him out of the tombs. He lived in the tombs. Nobody could bind him any more, not even with chains, because he had been often bound with fetters and chains, and the chains had been torn apart by him, and the fetters broken in pieces. Nobody had the strength to tame him. Always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. When he saw **Yahusha** from afar, he ran and bowed down to him, and crying out with a loud voice, he said, "What have I to do with you, **Yahusha**, you Son of the Most High **Elohim**? I adjure you by **Elohim**, don't torment me." **For he said to him, "Come out of the man, you unclean spirit!"**

He asked him, "What is your name?"

He said to him, "My name is Legion, for we are many." He begged him much that he would not send them away out of the country. Now on the mountainside there was a great herd of pigs feeding. All the demons begged him, saying, "Send us into the pigs, that we may enter into them."

At once **Yahusha** gave them permission. The unclean spirits came out and entered into the pigs. The herd of about two thousand rushed down the steep bank into the sea, and they were drowned in the sea. Those who fed them fled, and told it in the city and in the country.

The people came to see what it was that had happened. They came to **Yahusha**, and saw him who had been possessed by demons sitting, clothed, and in his right mind, even him who had the legion; and they were afraid. Those who saw it declared to them what happened to him who was possessed by demons, and about the pigs. They began to beg him to depart from their region.

As he was entering into the boat, he who had been possessed by demons begged him that he might be with him. **He didn't allow him, but said to him, "Go to your house, to your friends, and tell them what great things the Master **Yahusha** has done for you, and how he had mercy on you."**

He went his way, and began to proclaim in Decapolis how **Yahusha** had done great things for him, and everyone marveled.

When **Yahusha** had crossed back over in the boat to the other side, a great multitude was gathered to him; and he was by the sea. Behold, one of the rulers of the synagogue, Jairus by name, came; and seeing him, he fell at his feet, and begged him much, saying, "My little daughter is at the point of death. Please come and lay your hands on her, that she may be made healthy, and live."

He went with him, and a great multitude followed him, and they pressed upon him on all sides. A certain woman, who had a discharge of blood for twelve years, and had suffered many things by many physicians, and had spent all that she had, and was no better, but rather grew worse, having heard the things concerning **Yahusha**, came up behind him in the crowd, and touched his clothes. For she said, "If I just touch his clothes, I will be made well." Immediately the flow of her blood was dried up, and she felt in her body that she was healed of her affliction.

Immediately **Yahusha**, perceiving in himself that the power had gone out from him, turned around in the crowd, and asked, "Who touched my clothes?"

His disciples said to him, "You see the multitude pressing against you, and you say, 'Who touched me?' "

He looked around to see her who had done this thing. But the woman, fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.

He said to her, "Daughter, your faith has made you well. Go in peace, and be cured of your disease."

While he was still speaking, people came from the synagogue ruler's house saying, "Your daughter is dead. Why bother the Teacher any more?"

But **Yahusha**, when he heard the message spoken, immediately said to the ruler of the synagogue, "Don't be afraid, only believe." He allowed no one to follow him, except Peter, James, and John the brother of James. He came to the synagogue ruler's house, and he saw an uproar, weeping, and great wailing. When he had entered in, he said to them, "Why do you make an uproar and weep? The child is not dead, but is asleep."

They ridiculed him. But he, having put them all out, took the father of the child, her mother, and those who were with him, and went in where the child was lying. Taking the child by the hand, he said to her, "Talitha cumi!" which means, being interpreted, "Girl, I tell you, get up!" Immediately the girl rose up and walked, for she was twelve years old. They were amazed with great amazement. He strictly ordered them that no one should know this, and commanded that something should be given to her to eat.

He went out from there. He came into his own country, and his disciples followed him. When the Sabbath had come, he began to teach in the synagogue, and many hearing him were astonished, saying, "Where did this man get these things?" and, "What is the wisdom that is given to this man, that such mighty works come about by his hands? Isn't this the carpenter, the son of Mary, and brother of James, Joses, Judah, and Simon? Aren't his sisters here with us?" They were offended at him.

Yahusha said to them, "A prophet is not without honor, except in his own country, and among his own relatives, and in his own house." He could do no mighty work there, except that he laid his hands

on a few sick people, and healed them. He marveled because of their unbelief.

He went around the villages teaching. He called to himself the twelve, and began to send them out two by two; and he gave them authority over the unclean spirits. He commanded them that they should take nothing for their journey, except a staff only: no bread, no wallet, no money in their purse, but to wear sandals, and not put on two tunics. **He said to them, "Wherever you enter into a house, stay there until you depart from there. Whoever will not receive you nor hear you, as you depart from there, shake off the dust that is under your feet for a testimony against them. Assuredly, I tell you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!"**

They went out and preached that people should repent. They cast out many demons, and anointed many with oil who were sick, and healed them. King Herod heard this, for his name had become known, and he said, "John the Baptizer has risen from the dead, and therefore these powers are at work in him." But others said, "He is Elijah." Others said, "He is a prophet, or like one of the prophets." But Herod, when he heard this, said, "This is John, whom I beheaded. He has risen from the dead." For Herod himself had sent out and arrested John, and bound him in prison for the sake of Herodias, his brother Philip's wife, for he had married her. For John said to Herod, "It is not lawful for you to have your brother's wife." Herodias set herself against him, and desired to kill him, but she couldn't, for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. When he heard him, he did many things, and he heard him gladly.

Then a convenient day came, that Herod on his birthday made a supper for his nobles, the high officers, and the chief men of Galilee. When the daughter of Herodias herself came in and danced, she pleased Herod and those sitting with him. The king said to the young lady, "Ask me whatever you want, and I will give it to you." He swore to her, "Whatever you shall ask of me, I will give you, up to half of my kingdom."

She went out, and said to her mother, "What shall I ask?"

She said, "The head of John the Baptizer."

She came in immediately with haste to the king, and asked, "I want you to give me right now the head of John the Baptizer on a platter."

The king was exceedingly sorry, but for the sake of his oaths, and of his dinner guests, he didn't wish to refuse her. Immediately the king sent out a soldier of his guard, and commanded to bring John's head, and he went and beheaded him in the prison, and brought his head on a platter, and gave it to the young lady; and the young lady gave it to her mother.

When his disciples heard this, they came and took up his corpse, and laid it in a tomb.

The apostles gathered themselves together to **Yahusha**, and they told him all things, whatever they had done, and whatever they had taught. **He said to them, "You come apart into a deserted place, and rest awhile." For there were many coming and going, and they had no leisure so much as to eat.** They went away in the boat to a deserted place by themselves. They saw them going, and many recognized him and ran there on foot from all the cities. They arrived before them and came together to him. **Yahusha** came out, saw a great multitude, and he had compassion on them, because they were like sheep without a shepherd, and he began to teach them many things. When it was late in the day, his disciples came to him, and said, "This place is deserted, and it is late in the day. Send them away, that they may go into the surrounding country and villages, and buy themselves bread,

for they have nothing to eat."

But he answered them, "You give them something to eat."

They asked him, "Shall we go and buy two hundred denarii worth of bread, and give them something to eat?"

He said to them, "How many loaves do you have? Go see."

When they knew, they said, "Five, and two fish."

He commanded them that everyone should sit down in groups on the green grass. They sat down in ranks, by hundreds and by fifties. He took the five loaves and the two fish, and looking up to heaven, he blessed and broke the loaves, and he gave to his disciples to set before them, and he divided the two fish among them all. They all ate, and were filled. They took up twelve baskets full of broken pieces and also of the fish. Those who ate the loaves were five thousand men.

Immediately he made his disciples get into the boat, and to go ahead to the other side, to Bethsaida, while he himself sent the multitude away. After he had taken leave of them, he went up the mountain to pray.

When evening had come, the boat was in the middle of the sea, and he was alone on the land. Seeing them distressed in rowing, for the wind was contrary to them, about the fourth watch of the night he came to them, walking on the sea, and he would have passed by them, but they, when they saw him walking on the sea, supposed that it was a ghost, and cried out; **for they all saw him, and were troubled. But he immediately spoke with them, and said to them, "Cheer up! It is I! Don't be afraid."** He got into the boat with them; and the wind ceased, and they were very amazed among themselves, and marveled; for they hadn't understood about the loaves, but their hearts were hardened.

When they had crossed over, they came to land at Gennesaret, and moored to the shore. When they had come out of the boat, immediately the people recognized him, and ran around that whole region, and began to bring those who were sick, on their mats, to where they heard he was. Wherever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and begged him that they might just touch the fringe of his garment; and as many as touched him were made well.

Then the Pharisees and some of the scribes gathered together to him, having come from Jerusalem. Now when they saw some of his disciples eating bread with defiled, that is unwashed, hands, they found fault. (For the Pharisees and all the Jews don't eat unless they wash their hands and forearms, holding to the tradition of the elders. They don't eat when they come from the marketplace unless they bathe themselves, and there are many other things, which they have received to hold to: washings of cups, pitchers, bronze vessels, and couches.) The Pharisees and the scribes asked him, "Why don't your disciples walk according to the tradition of the elders, but eat their bread with unwashed hands?"

He answered them, "Well did Isaiah prophesy of you hypocrites, as it is written,

"For you set aside the commandment of **Elohim**, and hold tightly to the tradition of men--the washing of pitchers and cups, and you do many other such things." **He said to them, "Full well do you reject the commandment of Elohim, that you may keep your tradition.** For Moses said, 'Honor your father and your mother;' and, 'He who speaks evil of father or mother, let him be put to death.' But

you say, 'If a man tells his father or his mother, "Whatever profit you might have received from me is Corban," ' ' ' that is to say, given to **Elohim**, "then you no longer allow him to do anything for his father or his mother, making void the word of **Elohim** by your tradition, which you have handed down. You do many things like this."

He called all the multitude to himself, and said to them, "Hear me, all of you, and understand. There is nothing from outside of the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man. If anyone has ears to hear, let him hear!"

When he had entered into a house away from the multitude, his disciples asked him about the parable. He said to them, "Are you also without understanding? Don't you perceive that whatever goes into the man from outside can't defile him, because it doesn't go into his heart, but into his stomach, then into the latrine, making all foods clean?" He said, "That which proceeds out of the man, that defiles the man. For from within, out of the hearts of men, proceed evil thoughts, adulteries, sexual sins, murders, thefts, covetings, wickedness, deceit, lustful desires, an evil eye, blasphemy, pride, and foolishness. All these evil things come from within, and defile the man."

From there he arose, and went away into the borders of Tyre and Sidon. He entered into a house, and didn't want anyone to know it, but he couldn't escape notice. For a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. Now the woman was a Greek, a Syrophoenician by race. She begged him that he would cast the demon out of her daughter. But **Yahusha** said to her, "Let the children be filled first, for it is not appropriate to take the children's bread and throw it to the dogs."

But she answered him, "Yes, Master. Yet even the dogs under the table eat the children's crumbs."

He said to her, "For this saying, go your way. The demon has gone out of your daughter."

She went away to her house, and found the child having been laid on the bed, with the demon gone out.

Again he departed from the borders of Tyre and Sidon, and came to the sea of Galilee, through the middle of the region of Decapolis. They brought to him one who was deaf and had an impediment in his speech. They begged him to lay his hand on him. He took him aside from the multitude, privately, and put his fingers into his ears, and he spat, and touched his tongue. Looking up to heaven, he sighed, and said to him, "Ephphatha!" that is, "Be opened!" Immediately his ears were opened, and the impediment of his tongue was released, and he spoke clearly. He commanded them that they should tell no one, but the more he commanded them, so much the more widely they proclaimed it. They were astonished beyond measure, saying, "He has done all things well. He makes even the deaf hear, and the mute speak!"

In those days, when there was a very great multitude, and they had nothing to eat, **Yahusha** called his disciples to himself, and said to them, "I have compassion on the multitude, because they have stayed with me now three days, and have nothing to eat. If I send them away fasting to their home, they will faint on the way, for some of them have come a long way."

His disciples answered him, "From where could one satisfy these people with bread here in a deserted place?"

He asked them, "How many loaves do you have?"

They said, "Seven."

He commanded the multitude to sit down on the ground, and he took the seven loaves. Having given thanks, he broke them, and gave them to his disciples to serve, and they served the multitude. They had a few small fish. Having blessed them, he said to serve these also. They ate, and were filled. They took up seven baskets of broken pieces that were left over. Those who had eaten were about four thousand. Then he sent them away.

Immediately he entered into the boat with his disciples, and came into the region of Dalmanutha. The Pharisees came out and began to question him, seeking from him a sign from heaven, and testing him. **He sighed deeply in his spirit, and said, "Why does this generation seek a sign? Most certainly I tell you, no sign will be given to this generation."**

He left them, and again entering into the boat, departed to the other side. They forgot to take bread; and they didn't have more than one loaf in the boat with them. **He warned them, saying, "Take heed: beware of the yeast of the Pharisees and the yeast of Herod."**

They reasoned with one another, saying, "It's because we have no bread."

Yahusha, perceiving it, said to them, "Why do you reason that it's because you have no bread? Don't you perceive yet, neither understand? Is your heart still hardened? Having eyes, don't you see? Having ears, don't you hear? Don't you remember? **When I broke the five loaves among the five thousand, how many baskets full of broken pieces did you take up?"**

They told him, "Twelve."

"When the seven loaves fed the four thousand, how many baskets full of broken pieces did you take up?"

They told him, "Seven."

He asked them, "Don't you understand yet?"

He came to Bethsaida. They brought a blind man to him, and begged him to touch him. He took hold of the blind man by the hand, and brought him out of the village. When he had spat on his eyes, and laid his hands on him, he asked him if he saw anything.

He looked up, and said, "I see men; for I see them like trees walking."

Then again he laid his hands on his eyes. He looked intently, and was restored, and saw everyone clearly. **He sent him away to his house, saying, "Don't enter into the village, nor tell anyone in the village."**

Yahusha went out, with his disciples, into the villages of Caesarea Philippi. On the way he asked his disciples, "Who do men say that I am?"

They told him, "John the Baptizer, and others say Elijah, but others: one of the prophets."

He said to them, "But who do you say that I am?"

Peter answered, "You are the Messiah."

He commanded them that they should tell no one about him. **He began to teach them that the Son of Man must suffer many things, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again.** He spoke to them openly. Peter took him, and began to rebuke him. **But he, turning around, and seeing his disciples, rebuked Peter, and said, "Get behind**

me, Satan! For you have in mind not the things of **Elohim**, but the things of men."

He called the multitude to himself with his disciples, and said to them, "Whoever wants to come after me, let him deny himself, and take up his cross, and follow me. For whoever wants to save his life will lose it; and whoever will lose his life for my sake and the sake of the Good News will save it. For what does it profit a man, to gain the whole world, and forfeit his life? For what will a man give in exchange for his life? For whoever will be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also will be ashamed of him, when he comes in his Father's glory, with the holy angels."

He said to them, "Most certainly I tell you, there are some standing here who will in no way taste death until they see **Elohim**'s Kingdom come with power."

After six days **Yahusha** took with him Peter, James, and John, and brought them up onto a high mountain privately by themselves, and he was changed into another form in front of them. His clothing became glistening, exceedingly white, like snow, such as no launderer on earth can whiten them. Elijah and Moses appeared to them, and they were talking with **Yahusha**.

Peter answered **Yahusha**, "Rabbi, it is good for us to be here. Let's make three tents: one for you, one for Moses, and one for Elijah." For he didn't know what to say, for they were very afraid.

A cloud came, overshadowing them, and a voice came out of the cloud, "This is my beloved Son. Listen to him."

Suddenly looking around, they saw no one with them any more, except **Yahusha** only.

As they were coming down from the mountain, he commanded them that they should tell no one what things they had seen, until after the Son of Man had risen from the dead. They kept this saying to themselves, questioning what the "rising from the dead" meant.

They asked him, saying, "Why do the scribes say that Elijah must come first?"

He said to them, "Elijah indeed comes first, and restores all things. How is it written about the Son of Man, that he should suffer many things and be despised? But I tell you that Elijah has come, and they have also done to him whatever they wanted to, even as it is written about him."

Coming to the disciples, he saw a great multitude around them, and scribes questioning them. Immediately all the multitude, when they saw him, were greatly amazed, and running to him, greeted him. He asked the scribes, "What are you asking them?"

One of the multitude answered, "Teacher, I brought to you my son, who has a mute spirit; and wherever it seizes him, it throws him down, and he foams at the mouth, and grinds his teeth, and wastes away. I asked your disciples to cast it out, and they weren't able."

He answered him, "Unbelieving generation, how long shall I be with you? How long shall I bear with you? Bring him to me."

They brought him to him, and when he saw him, immediately the spirit convulsed him, and he fell on the ground, wallowing and foaming at the mouth.

He asked his father, "How long has it been since this has come to him?"

He said, "From childhood. Often it has cast him both into the fire and into the water to destroy him. But if you can do anything, have compassion on us, and help us."

Yahusha said to him, "If you can believe, all things are possible to him who believes."

Immediately the father of the child cried out with tears, "I believe. Help my unbelief!"

When **Yahusha** saw that a multitude came running together, he rebuked the unclean spirit, saying to him, "You mute and deaf spirit, I command you, come out of him, and never enter him again!"

After crying out and convulsing him greatly, it came out of him. The boy became like one dead, so much that most of them said, "He is dead." But **Yahusha** took him by the hand, and raised him up; and he arose.

When he had come into the house, his disciples asked him privately, "Why couldn't we cast it out?" He said to them, "This kind can come out by nothing, except by prayer and fasting."

They went out from there, and passed through Galilee. He didn't want anyone to know it. For he was teaching his disciples, and said to them, "The Son of Man is being handed over to the hands of men, and they will kill him; and when he is killed, on the third day he will rise again."

But they didn't understand the saying, and were afraid to ask him.

He came to Capernaum, and when he was in the house he asked them, "What were you arguing among yourselves on the way?"

But they were silent, for they had disputed with one another on the way about who was the greatest.

He sat down, and called the twelve; and he said to them, "If any man wants to be first, he shall be last of all, and servant of all." He took a little child, and set him in the middle of them. Taking him in his arms, he said to them, "Whoever receives one such little child in my name, receives me, and whoever receives me, doesn't receive me, but him who sent me."

John said to him, "Teacher, we saw someone who doesn't follow us casting out demons in your name; and we forbade him, because he doesn't follow us."

But **Yahusha** said, "Don't forbid him, for there is no one who will do a mighty work in my name, and be able quickly to speak evil of me. For whoever is not against us is on our side. For whoever will give you a cup of water to drink in my name, because you are Messiah's, most certainly I tell you, he will in no way lose his reward. Whoever will cause one of these little ones who believe in me to stumble, it would be better for him if he were thrown into the sea with a millstone hung around his neck. If your hand causes you to stumble, cut it off. It is better for you to enter into life maimed, rather than having your two hands to go into Gehenna, into the unquenchable fire, 'where their worm doesn't die, and the fire is not quenched.' If your foot causes you to stumble, cut it off. It is better for you to enter into life lame, rather than having your two feet to be cast into Gehenna, into the fire that will never be quenched-- 'where their worm doesn't die, and the fire is not quenched.' If your eye causes you to stumble, cast it out. It is better for you to enter into **Elohim's** Kingdom with one eye, rather than having two eyes to be cast into the Gehenna of fire, 'where their worm doesn't die, and the fire is not quenched.' For everyone will be salted with fire, and every sacrifice will be seasoned with salt. Salt is good, but if the salt has lost its saltiness, with what will you season it? Have salt in yourselves, and be at peace with one another."

He arose from there and came into the borders of Judea and beyond the Jordan. Multitudes came together to him again. As he usually did, he was again teaching them. Pharisees came to him testing

him, and asked him, "Is it lawful for a man to divorce his wife?"

He answered, "What did Moses command you?"

They said, "Moses allowed a certificate of divorce to be written, and to divorce her."

But **Yahusha** said to them, "For your hardness of heart, he wrote you this commandment. But from the beginning of the creation, **Elohim** made them male and female. For this cause a man will leave his father and mother, and will join to his wife, and the two will become one flesh, so that they are no longer two, but one flesh. What therefore **Elohim** has joined together, let no man separate."

In the house, his disciples asked him again about the same matter. He said to them, "Whoever divorces his wife, and marries another, commits adultery against her. If a woman herself divorces her husband, and marries another, she commits adultery."

They were bringing to him little children, that he should touch them, but the disciples rebuked those who were bringing them. But when **Yahusha** saw it, he was moved with indignation, and said to them, "Allow the little children to come to me! Don't forbid them, for **Elohim**'s Kingdom belongs to such as these. Most certainly I tell you, whoever will not receive **Elohim**'s Kingdom like a little child, he will in no way enter into it." He took them in his arms, and blessed them, laying his hands on them.

As he was going out into the way, one ran to him, knelt before him, and asked him, "Good Teacher, what shall I do that I may inherit eternal life?"

Yahusha said to him, "Why do you call me good? No one is good except one--**Elohim**. You know the commandments: 'Do not murder,' 'Do not commit adultery,' 'Do not steal,' 'Do not give false testimony,' 'Do not defraud,' 'Honor your father and mother.' "

He said to him, "Teacher, I have observed all these things from my youth."

Yahusha looking at him loved him, and said to him, "One thing you lack. Go, sell whatever you have, and give to the poor, and you will have treasure in heaven; and come, follow me, taking up the cross."

But his face fell at that saying, and he went away sorrowful, for he was one who had great possessions. **Yahusha** looked around, and said to his disciples, "How difficult it is for those who have riches to enter into **Elohim**'s Kingdom!"

The disciples were amazed at his words. But **Yahusha** answered again, "Children, how hard it is for those who trust in riches to enter into **Elohim**'s Kingdom! It is easier for a camel to go through a needle's eye than for a rich man to enter into **Elohim**'s Kingdom."

They were exceedingly astonished, saying to him, "Then who can be saved?"

Yahusha, looking at them, said, "With men it is impossible, but not with **Elohim**, for all things are possible with **Elohim**."

Peter began to tell him, "Behold, we have left all, and have followed you."

Yahusha said, "Most certainly I tell you, there is no one who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or land, for my sake, and for the sake of the Good News, but he will receive one hundred times more now in this time: houses, brothers, sisters, mothers, children, and land, with persecutions; and in the age to come eternal life. But many who are first will be last;

and the last first."

They were on the way, going up to Jerusalem; and **Yahusha** was going in front of them, and they were amazed; and those who followed were afraid. He again took the twelve, and began to tell them the things that were going to happen to him. "Behold, we are going up to Jerusalem. The Son of Man will be delivered to the chief priests and the scribes. They will condemn him to death, and will deliver him to the Gentiles. They will mock him, spit on him, scourge him, and kill him. On the third day he will rise again."

James and John, the sons of Zebedee, came near to him, saying, "Teacher, we want you to do for us whatever we will ask."

He said to them, "What do you want me to do for you?"

They said to him, "Grant to us that we may sit, one at your right hand, and one at your left hand, in your glory."

But **Yahusha** said to them, "You don't know what you are asking. Are you able to drink the cup that I drink, and to be baptized with the baptism that I am baptized with?"

They said to him, "We are able."

Yahusha said to them, "You shall indeed drink the cup that I drink, and you shall be baptized with the baptism that I am baptized with; but to sit at my right hand and at my left hand is not mine to give, but for whom it has been prepared."

When the ten heard it, they began to be indignant toward James and John.

Yahusha summoned them, and said to them, "You know that they who are recognized as rulers over the nations exercise authority over them, and their great ones exercise authority over them. But it shall not be so among you, but whoever wants to become great among you shall be your servant. Whoever of you wants to become first among you, shall be bondservant of all. For the Son of Man also came not to be served, but to serve, and to give his life as a ransom for many."

They came to Jericho. As he went out from Jericho, with his disciples and a great multitude, the son of Timaeus, Bartimaeus, a blind beggar, was sitting by the road. When he heard that it was **Yahusha** the Nazarene, he began to cry out, and say, "**Yahusha**, you son of David, have mercy on me!" Many rebuked him, that he should be quiet, but he cried out much more, "You son of David, have mercy on me!"

Yahusha stood still, and said, "Call him."

They called the blind man, saying to him, "Cheer up! Get up. He is calling you!"

He, casting away his cloak, sprang up, and came to **Yahusha**.

Yahusha asked him, "What do you want me to do for you?"

The blind man said to him, "Rabboni, that I may see again."

Yahusha said to him, "Go your way. Your faith has made you well." Immediately he received his sight, and followed **Yahusha** on the way.

When they came near to Jerusalem, to Bethsphage and Bethany, at the Mount of Olives, he sent two of his disciples, and said to them, "Go your way into the village that is opposite you. Immediately

as you enter into it, you will find a young donkey tied, on which no one has sat. Untie him, and bring him. If anyone asks you, 'Why are you doing this?' say, 'The Master needs him;' and immediately he will send him back here."

They went away, and found a young donkey tied at the door outside in the open street, and they untied him. Some of those who stood there asked them, "What are you doing, untying the young donkey?" They said to them just as **Yahusha** had said, and they let them go.

They brought the young donkey to **Yahusha**, and threw their garments on it, and **Yahusha** sat on it. Many spread their garments on the way, and others were cutting down branches from the trees, and spreading them on the road. Those who went in front, and those who followed, cried out, "Hosanna! Blessed is he who comes in the name of **Yahuah**! Blessed is the kingdom of our father David that is coming in the name of **Yahuah**! Hosanna in the highest!"

Yahusha entered into the temple in Jerusalem. When he had looked around at everything, it being now evening, he went out to Bethany with the twelve.

The next day, when they had come out from Bethany, he was hungry. Seeing a fig tree afar off having leaves, he came to see if perhaps he might find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. **Yahusha** told it, "May no one ever eat fruit from you again!" and his disciples heard it.

They came to Jerusalem, and **Yahusha** entered into the temple, and began to throw out those who sold and those who bought in the temple, and overthrew the money changers' tables, and the seats of those who sold the doves. He would not allow anyone to carry a container through the temple. **He** taught, saying to them, "Isn't it written, 'My house will be called a house of prayer for all the nations?' But you have made it a den of robbers!"

The chief priests and the scribes heard it, and sought how they might destroy him. For they feared him, because all the multitude was astonished at his teaching.

When evening came, he went out of the city. As they passed by in the morning, they saw the fig tree withered away from the roots. Peter, remembering, said to him, "Rabbi, look! The fig tree which you cursed has withered away."

Yahusha answered them, "Have faith in **Elohim**. For most certainly I tell you, whoever may tell this mountain, 'Be taken up and cast into the sea,' and doesn't doubt in his heart, but believes that what he says is happening; he shall have whatever he says. **Therefore I tell you, all things whatever you pray and ask for, believe that you have received them, and you shall have them.** Whenever you stand praying, forgive, if you have anything against anyone; so that your Father, who is in heaven, may also forgive you your transgressions. But if you do not forgive, neither will your Father in heaven forgive your transgressions."

They came again to Jerusalem, and as he was walking in the temple, the chief priests, the scribes, and the elders came to him, and they began saying to him, "By what authority do you do these things? Or who gave you this authority to do these things?"

Yahusha said to them, "I will ask you one question. Answer me, and I will tell you by what authority I do these things. The baptism of John--was it from heaven, or from men? Answer me."

They reasoned with themselves, saying, "If we should say, 'From heaven;' he will say, 'Why then did you not believe him?' If we should say, 'From men' "--they feared the people, for all held John to

really be a prophet. They answered **Yahusha**, "We don't know."

Yahusha said to them, "Neither do I tell you by what authority I do these things."

He began to speak to them in parables. "A man planted a vineyard, put a hedge around it, dug a pit for the wine press, built a tower, rented it out to a farmer, and went into another country. When it was time, he sent a servant to the farmer to get from the farmer his share of the fruit of the vineyard. They took him, beat him, and sent him away empty. Again, he sent another servant to them; and they threw stones at him, wounded him in the head, and sent him away shamefully treated. Again he sent another; and they killed him; and many others, beating some, and killing some. Therefore still having one, his beloved son, he sent him last to them, saying, 'They will respect my son.' But those farmers said among themselves, 'This is the heir. Come, let's kill him, and the inheritance will be ours.' They took him, killed him, and cast him out of the vineyard. What therefore will the master of the vineyard do? He will come and destroy the farmers, and will give the vineyard to others. Haven't you even read this Scripture:

They tried to seize him, but they feared the multitude; for they perceived that he spoke the parable against them. They left him, and went away. They sent some of the Pharisees and the Herodians to him, that they might trap him with words. When they had come, they asked him, "Teacher, we know that you are honest, and don't defer to anyone; for you aren't partial to anyone, but truly teach the way of **Elohim**. Is it lawful to pay taxes to Caesar, or not? Shall we give, or shall we not give?"

But he, knowing their hypocrisy, said to them, "Why do you test me? Bring me a denarius, that I may see it."

They brought it.

He said to them, "Whose is this image and inscription?"

They said to him, "Caesar's."

Yahusha answered them, "Render to Caesar the things that are Caesar's, and to **Elohim** the things that are **Elohim**'s."

They marveled greatly at him.

Some Sadducees, who say that there is no resurrection, came to him. They asked him, saying, "Teacher, Moses wrote to us, 'If a man's brother dies, and leaves a wife behind him, and leaves no children, that his brother should take his wife, and raise up offspring for his brother.' There were seven brothers. The first took a wife, and dying left no offspring. The second took her, and died, leaving no children behind him. The third likewise; and the seven took her and left no children. Last of all the woman also died. In the resurrection, when they rise, whose wife will she be of them? For the seven had her as a wife."

Yahusha answered them, "Isn't this because you are mistaken, not knowing the Scriptures, nor the power of **Elohim**? For when they will rise from the dead, they neither marry, nor are given in marriage, but are like angels in heaven. But about the dead, that they are raised; haven't you read in the book of Moses, about the Bush, how **Elohim** spoke to him, saying, 'I am the **Elohim** of Abraham, the **Elohim** of Isaac, and the **Elohim** of Jacob'? He is not the **Elohim** of the dead, but of the living. You are therefore badly mistaken."

One of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, "Which commandment is the greatest of all?"

Yahusha answered, "The greatest is, 'Hear, Israel, **Yahuah** our **Elohim**, **Yahuah** is one: you shall love **Yahuah** your **Elohim** with all your heart, and with all your soul, and with all your mind, and with all your strength.' This is the first commandment. The second is like this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these."

The scribe said to him, "Truly, teacher, you have said well that he is one, and there is none other but he, and to love him with all the heart, and with all the understanding, with all the soul, and with all the strength, and to love his neighbor as himself, is more important than all whole burnt offerings and sacrifices."

When **Yahusha** saw that he answered wisely, he said to him, "You are not far from **Elohim's** Kingdom."

No one dared ask him any question after that. **Yahusha** responded, as he taught in the temple, "How is it that the scribes say that the Messiah is the son of David? For David himself said in the Set-Apart Spirit,

Therefore David himself calls him Master, so how can he be his son?"

The common people heard him gladly. In his teaching he said to them, "Beware of the scribes, who like to walk in long robes, and to get greetings in the marketplaces, and the best seats in the synagogues, and the best places at feasts: those who devour widows' houses, and for a pretense make long prayers. These will receive greater condemnation."

Yahusha sat down opposite the treasury, and saw how the multitude cast money into the treasury. Many who were rich cast in much. A poor widow came, and she cast in two small brass coins, which equal a quadrans coin. He called his disciples to himself, and said to them, "Most certainly I tell you, this poor widow gave more than all those who are giving into the treasury, for they all gave out of their abundance, but she, out of her poverty, gave all that she had to live on."

As he went out of the temple, one of his disciples said to him, "Teacher, see what kind of stones and what kind of buildings!"

Yahusha said to him, "Do you see these great buildings? There will not be left here one stone on another, which will not be thrown down."

As he sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, "Tell us, when will these things be? What is the sign that these things are all about to be fulfilled?"

Yahusha, answering, began to tell them, "Be careful that no one leads you astray. For many will come in my name, saying, 'I am he!' and will lead many astray.

"When you hear of wars and rumors of wars, don't be troubled. For those must happen, but the end is not yet. For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places. There will be famines and troubles. These things are the beginning of birth pains. But watch yourselves, for they will deliver you up to councils. You will be beaten in synagogues. You will stand before rulers and kings for my sake, for a testimony to them. The Good News must first be preached to all the nations. When they lead you away and deliver you up, don't be

anxious beforehand, or premeditate what you will say, but say whatever will be given you in that hour. For it is not you who speak, but the Set-Apart Spirit.

"Brother will deliver up brother to death, and the father his child. Children will rise up against parents, and cause them to be put to death. You will be hated by all men for my name's sake, but he who endures to the end will be saved. But when you see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not" (let the reader understand), "then let those who are in Judea flee to the mountains, and let him who is on the housetop not go down, nor enter in, to take anything out of his house. Let him who is in the field not return back to take his cloak. But woe to those who are with child and to those who nurse babies in those days! Pray that your flight won't be in the winter. For in those days there will be oppression, such as there has not been the like from the beginning of the creation which **Elohim** created until now, and never will be. Unless the Master **Yahusha** had shortened the days, no flesh would have been saved; but for the sake of the chosen ones, whom he picked out, he shortened the days. Then if anyone tells you, 'Look, here is the Messiah!' or, 'Look, there!' don't believe it. For there will arise false messiahs and false prophets, and will show signs and wonders, that they may lead astray, if possible, even the chosen ones. But you watch.

"Behold, I have told you all things beforehand. But in those days, after that oppression, the sun will be darkened, the moon will not give its light, the stars will be falling from the sky, and the powers that are in the heavens will be shaken. Then they will see the Son of Man coming in clouds with great power and glory. Then he will send out his angels, and will gather together his chosen ones from the four winds, from the ends of the earth to the ends of the sky.

"Now from the fig tree, learn this parable. When the branch has now become tender, and produces its leaves, you know that the summer is near; even so you also, when you see these things coming to pass, know that it is near, at the doors. Most certainly I say to you, this generation will not pass away until all these things happen. Heaven and earth will pass away, but my words will not pass away. But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father. Watch, keep alert, and pray; for you don't know when the time is.

"It is like a man, traveling to another country, having left his house, and given authority to his servants, and to each one his work, and also commanded the doorkeeper to keep watch. Watch therefore, for you don't know when the master of the house is coming, whether at evening, or at midnight, or when the rooster crows, or in the morning; lest coming suddenly he might find you sleeping. What I tell you, I tell all: Watch."

It was now two days before the feast of the Passover and the unleavened bread, and the chief priests and the scribes sought how they might seize him by deception, and kill him. For they said, "Not during the feast, because there might be a riot among the people."

While he was at Bethany, in the house of Simon the leper, as he sat at the table, a woman came having an alabaster jar of ointment of pure nard--very costly. She broke the jar, and poured it over his head. But there were some who were indignant among themselves, saying, "Why has this ointment been wasted? For this might have been sold for more than three hundred denarii, and given to the poor." So they grumbled against her.

But **Yahusha** said, "Leave her alone. Why do you trouble her? She has done a good work for me. For you always have the poor with you, and whenever you want to, you can do them good; but you will not always have me. *She has done what she could. She has anointed my body beforehand for the*

burying. Most certainly I tell you, wherever this Good News may be preached throughout the whole world, that which this woman has done will also be spoken of for a memorial of her."

Judas Iscariot, who was one of the twelve, went away to the chief priests, that he might deliver him to them. They, when they heard it, were glad, and promised to give him money. He sought how he might conveniently deliver him. On the first day of unleavened bread, when they sacrificed the Passover, his disciples asked him, "Where do you want us to go and prepare that you may eat the Passover?"

He sent two of his disciples, and said to them, "Go into the city, and there you will meet a man carrying a pitcher of water. Follow him, and wherever he enters in, tell the master of the house, 'The Teacher says, "Where is the guest room, where I may eat the Passover with my disciples?" ' He will himself show you a large upper room furnished and ready. Get ready for us there."

His disciples went out, and came into the city, and found things as he had said to them, and they prepared the Passover.

When it was evening he came with the twelve. As they sat and were eating, **Yahusha** said, "Most certainly I tell you, one of you will betray me--he who eats with me."

They began to be sorrowful, and to ask him one by one, "Surely not I?" And another said, "Surely not I?"

He answered them, "It is one of the twelve, he who dips with me in the dish. For the Son of Man goes, even as it is written about him, but woe to that man by whom the Son of Man is betrayed! It would be better for that man if he had not been born."

As they were eating, **Yahusha** took bread, and when he had blessed, he broke it, and gave to them, and said, "Take, eat. This is my body."

He took the cup, and when he had given thanks, he gave to them. They all drank of it. He said to them, "This is my blood of the new covenant, which is poured out for many. Most certainly I tell you, I will no more drink of the fruit of the vine, until that day when I drink it anew in **Elohim's** Kingdom." When they had sung a hymn, they went out to the Mount of Olives.

Yahusha said to them, "All of you will be made to stumble because of me tonight, for it is written, 'I will strike the shepherd, and the sheep will be scattered.' However, after I am raised up, I will go before you into Galilee."

But Peter said to him, "Although all will be offended, yet I will not."

Yahusha said to him, "Most certainly I tell you, that you today, even this night, before the rooster crows twice, you will deny me three times."

But he spoke all the more, "If I must die with you, I will not deny you." They all said the same thing.

They came to a place which was named Gethsemane. He said to his disciples, "Sit here, while I pray." He took with him Peter, James, and John, and began to be greatly troubled and distressed. He said to them, "My soul is exceedingly sorrowful, even to death. Stay here, and watch."

He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. He said, "Abba, Father, all things are possible to you. Please remove this

cup from me. However, not what I desire, but what you desire."

He came and found them sleeping, and said to Peter, "Simon, are you sleeping? Couldn't you watch one hour? Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak."

Again he went away, and prayed, saying the same words. Again he returned, and found them sleeping, for their eyes were very heavy, and they didn't know what to answer him. **He came the third time, and said to them, "Sleep on now, and take your rest. It is enough. The hour has come. Behold, the Son of Man is betrayed into the hands of sinners. Arise! Let's get going. Behold: he who betrays me is at hand."**

Immediately, while he was still speaking, Judas, one of the twelve, came--and with him a multitude with swords and clubs, from the chief priests, the scribes, and the elders. Now he who betrayed him had given them a sign, saying, "Whomever I will kiss, that is he. Seize him, and lead him away safely." When he had come, immediately he came to him, and said, "Rabbi! Rabbi!" and kissed him. They laid their hands on him, and seized him. But a certain one of those who stood by drew his sword, and struck the servant of the high priest, and cut off his ear.

Yahusha answered them, "Have you come out, as against a robber, with swords and clubs to seize me? I was daily with you in the temple teaching, and you didn't arrest me. But this is so that the Scriptures might be fulfilled."

They all left him, and fled. A certain young man followed him, having a linen cloth thrown around himself over his naked body. The young men grabbed him, but he left the linen cloth, and fled from them naked. They led **Yahusha** away to the high priest. All the chief priests, the elders, and the scribes came together with him.

Peter had followed him from a distance, until he came into the court of the high priest. He was sitting with the officers, and warming himself in the light of the fire. Now the chief priests and the whole council sought witnesses against **Yahusha** to put him to death, and found none. For many gave false testimony against him, and their testimony didn't agree with each other. Some stood up, and gave false testimony against him, saying, "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another made without hands.' " Even so, their testimony didn't agree.

The high priest stood up in the middle, and asked **Yahusha**, "Have you no answer? What is it which these testify against you?" But he stayed quiet, and answered nothing. Again the high priest asked him, "Are you the Messiah, the Son of the Blessed?"

Yahusha said, "I am. You will see the Son of Man sitting at the right hand of Power, and coming with the clouds of the sky."

The high priest tore his clothes, and said, "What further need have we of witnesses? You have heard the blasphemy! What do you think?" They all condemned him to be worthy of death. Some began to spit on him, and to cover his face, and to beat him with fists, and to tell him, "Prophecy!" The officers struck him with the palms of their hands.

As Peter was in the courtyard below, one of the maids of the high priest came, and seeing Peter warming himself, she looked at him, and said, "You were also with the Nazarene, **Yahusha**!"

But he denied it, saying, "I neither know, nor understand what you are saying." He went out on the

porch, and the rooster crowed.

The maid saw him, and began again to tell those who stood by, "This is one of them." But he again denied it. After a little while again those who stood by said to Peter, "You truly are one of them, for you are a Galilean, and your speech shows it." But he began to curse, and to swear, "I don't know this man of whom you speak!" The rooster crowed the second time. Peter remembered the word, how that **Yahusha** said to him, "Before the rooster crows twice, you will deny me three times." When he thought about that, he wept.

Immediately in the morning the chief priests, with the elders and scribes, and the whole council, held a consultation, bound **Yahusha**, carried him away, and delivered him up to Pilate. **Pilate asked him, "Are you the King of the Jews?"**

He answered, "So you say."

The chief priests accused him of many things. Pilate again asked him, "Have you no answer? See how many things they testify against you!"

But **Yahusha** made no further answer, so that Pilate marveled.

Now at the feast he used to release to them one prisoner, whom they asked of him. There was one called Barabbas, bound with his fellow insurgents, men who in the insurrection had committed murder. The multitude, crying aloud, began to ask him to do as he always did for them. Pilate answered them, saying, "Do you want me to release to you the King of the Jews?" For he perceived that for envy the chief priests had delivered him up. But the chief priests stirred up the multitude, that he should release Barabbas to them instead. Pilate again asked them, "What then should I do to him whom you call the King of the Jews?"

They cried out again, "Crucify him!"

Pilate said to them, "Why, what evil has he done?"

But they cried out exceedingly, "Crucify him!"

Pilate, wishing to please the multitude, released Barabbas to them, and handed over **Yahusha**, when he had flogged him, to be crucified. The soldiers led him away within the court, which is the Praetorium; and they called together the whole cohort. They clothed him with purple, and weaving a crown of thorns, they put it on him. They began to salute him, "Hail, King of the Jews!" They struck his head with a reed, and spat on him, and bowing their knees, did homage to him. When they had mocked him, they took the purple off him, and put his own garments on him. They led him out to crucify him. They compelled one passing by, coming from the country, Simon of Cyrene, the father of Alexander and Rufus, to go with them, that he might bear his cross. They brought him to the place called Golgotha, which is, being interpreted, "The place of a skull." They offered him wine mixed with myrrh to drink, but he didn't take it.

Crucifying him, they parted his garments among them, casting lots on them, what each should take. It was the third hour, and they crucified him. The superscription of his accusation was written over him, "THE KING OF THE JEWS." With him they crucified two robbers; one on his right hand, and one on his left. The Scripture was fulfilled, which says, "He was counted with transgressors."

Those who passed by blasphemed him, wagging their heads, and saying, "Ha! You who destroy the temple, and build it in three days, save yourself, and come down from the cross!"

Likewise, also the chief priests mocking among themselves with the scribes said, "He saved others. He can't save himself. Let the Messiah, the King of Israel, now come down from the cross, that we may see and believe him." Those who were crucified with him also insulted him.

When the sixth hour had come, there was darkness over the whole land until the ninth hour. **At the ninth hour Yahusha cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is, being interpreted, "My Elohim, my Elohim, why have you forsaken me?"**

Some of those who stood by, when they heard it, said, "Behold, he is calling Elijah."

One ran, and filling a sponge full of vinegar, put it on a reed, and gave it to him to drink, saying, "Let him be. Let's see whether Elijah comes to take him down."

Yahusha cried out with a loud voice, and gave up the spirit. The veil of the temple was torn in two from the top to the bottom. When the centurion, who stood by opposite him, saw that he cried out like this and breathed his last, he said, "Truly this man was the Son of **Elohim**!"

There were also women watching from afar, among whom were both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; who, when he was in Galilee, followed him and served him; and many other women who came up with him to Jerusalem.

When evening had now come, because it was the Preparation Day, that is, the day before the Sabbath, Joseph of Arimathaea, a prominent council member who also himself was looking for **Elohim's** Kingdom, came. He boldly went in to Pilate, and asked for **Yahusha's** body. Pilate marveled if he were already dead; and summoning the centurion, he asked him whether he had been dead long. When he found out from the centurion, he granted the body to Joseph. He bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been cut out of a rock. He rolled a stone against the door of the tomb. Mary Magdalene and Mary, the mother of Joses, saw where he was laid.

When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. Very early on the first day of the week, they came to the tomb when the sun had risen. They were saying among themselves, "Who will roll away the stone from the door of the tomb for us?" for it was very big. Looking up, they saw that the stone was rolled back.

Entering into the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were amazed. **He said to them, "Don't be amazed. You seek Yahusha, the Nazarene, who has been crucified. He has risen. He is not here. Behold, the place where they laid him! But go, tell his disciples and Peter, 'He goes before you into Galilee. There you will see him, as he said to you.' "**

They went out, and fled from the tomb, for trembling and astonishment had come on them. They said nothing to anyone; for they were afraid. Now when he had risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. She went and told those who had been with him, as they mourned and wept. When they heard that he was alive, and had been seen by her, they disbelieved. After these things he was revealed in another form to two of them, as they walked, on their way into the country. They went away and told it to the rest. They didn't believe them, either.

Afterward he was revealed to the eleven themselves as they sat at the table, and he rebuked them for their unbelief and hardness of heart, because they didn't believe those who had seen him after he

had risen. He said to them, "Go into all the world, and preach the Good News to the whole creation. He who believes and is baptized will be saved; but he who disbelieves will be condemned. These signs will accompany those who believe: in my name they will cast out demons; they will speak with new languages; they will take up serpents; and if they drink any deadly thing, it will in no way hurt them; they will lay hands on the sick, and they will recover."

So then the Master **Yahusha**, after he had spoken to them, was received up into heaven, and sat down at the right hand of **Elohim**. They went out, and preached everywhere, the Master **Yahusha** working with them, and confirming the word by the signs that followed. Amen.

LUKE

Since many have undertaken to set in order a narrative concerning those matters which have been fulfilled among us, even as those who from the beginning were eyewitnesses and servants of the word delivered them to us, it seemed good to me also, having traced the course of all things accurately from the first, to write to you in order, most excellent Theophilus; that you might know the certainty concerning the things in which you were instructed.

There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the priestly division of Abijah. He had a wife of the daughters of Aaron, and her name was Elizabeth. They were both righteous before **Elohim**, walking blamelessly in all the commandments and ordinances of the Master **Yahusha**. But they had no child, because Elizabeth was barren, and they both were well advanced in years.

Now while he executed the priest's office before **Elohim** in the order of his division according to the custom of the priest's office, his lot was to enter into the temple of the Master **Yahusha** and burn incense. The whole multitude of the people were praying outside at the hour of incense.

An angel of **Yahuah** appeared to him, standing on the right side of the altar of incense. Zacharias was troubled when he saw him, and fear fell upon him. But the angel said to him, "Don't be afraid, Zacharias, because your request has been heard. Your wife, Elizabeth, will bear you a son, and you shall call his name John. You will have joy and gladness, and many will rejoice at his birth. For he will be great in the sight of the Master **Yahusha**, and he will drink no wine nor strong drink. He will be filled with the Set-Apart Spirit, even from his mother's womb. He will turn many of the children of Israel to the Master **Yahusha** their **Elohim**. He will go before him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just; to prepare a people prepared for the Master **Yahusha**."

Zacharias said to the angel, "How can I be sure of this? For I am an old man, and my wife is well advanced in years."

The angel answered him, "I am Gabriel, who stands in the presence of **Elohim**. I was sent to speak to you and to bring you this good news. Behold, you will be silent and not able to speak until the day that these things will happen, because you didn't believe my words, which will be fulfilled in their proper time."

The people were waiting for Zacharias, and they marveled that he delayed in the temple. When he came out, he could not speak to them. They perceived that he had seen a vision in the temple. He continued making signs to them, and remained mute. When the days of his service were fulfilled, he departed to his house. After these days Elizabeth his wife conceived, and she hid herself five months, saying, "Thus has the Master **Yahusha** done to me in the days in which he looked at me, to take away my reproach among men."

Now in the sixth month, the angel Gabriel was sent from **Elohim** to a city of Galilee named Nazareth, to a virgin pledged to be married to a man whose name was Joseph, of David's house. The virgin's name was Mary. Having come in, the angel said to her, "Rejoice, you highly favored one! The Master is with you. Blessed are you among women!"

But when she saw him, she was greatly troubled at the saying, and considered what kind of salutation this might be. The angel said to her, "Don't be afraid, Mary, for you have found favor with

Elohim. Behold, you will conceive in your womb and give birth to a son, and shall name him '**Yahusha.**' He will be great and will be called the Son of the Most High. The Master **Elohim** will give him the throne of his father David, and he will reign over the house of Jacob forever. There will be no end to his Kingdom."

Mary said to the angel, "How can this be, seeing I am a virgin?"

The angel answered her, "The Set-Apart Spirit will come on you, and the power of the Most High will overshadow you. Therefore also the holy one who is born from you will be called the Son of **Elohim.** Behold, Elizabeth your relative also has conceived a son in her old age; and this is the sixth month with her who was called barren. For nothing spoken by **Elohim** is impossible."

Mary said, "Behold, the servant of the Master **Yahusha**; let it be done to me according to your word."

The angel departed from her.

Mary arose in those days and went into the hill country with haste, into a city of Judah, and entered into the house of Zacharias and greeted Elizabeth. When Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Set-Apart Spirit. She called out with a loud voice and said, "Blessed are you among women, and blessed is the fruit of your womb! Why am I so favored, that the mother of my Master should come to me? For behold, when the voice of your greeting came into my ears, the baby leaped in my womb for joy! Blessed is she who believed, for there will be a fulfillment of the things which have been spoken to her from the Master **Yahusha!**"

Mary said,

Mary stayed with her about three months, and then returned to her house.

Now the time that Elizabeth should give birth was fulfilled, and she gave birth to a son. Her neighbors and her relatives heard that the Master **Yahusha** had magnified his mercy toward her, and they rejoiced with her. On the eighth day, they came to circumcise the child; and they would have called him Zacharias, after the name of his father. His mother answered, "Not so; but he will be called John."

They said to her, "There is no one among your relatives who is called by this name." They made signs to his father, what he would have him called.

He asked for a writing tablet, and wrote, "His name is John."

They all marveled. His mouth was opened immediately and his tongue freed, and he spoke, blessing **Elohim.** Fear came on all who lived around them, and all these sayings were talked about throughout all the hill country of Judea. All who heard them laid them up in their heart, saying, "What then will this child be?" The hand of **Yahuah** was with him.

His father Zacharias was filled with the Set-Apart Spirit, and prophesied, saying,

The child was growing and becoming strong in spirit, and was in the desert until the day of his public appearance to Israel.

Now in those days, a decree went out from Caesar Augustus that all the world should be enrolled. This was the first enrollment made when Quirinius was governor of Syria. All went to enroll themselves, everyone to his own city. Joseph also went up from Galilee, out of the city of Nazareth,

into Judea, to David's city, which is called Bethlehem, because he was of the house and family of David; to enroll himself with Mary, who was pledged to be married to him as wife, being pregnant.

While they were there, the day had come for her to give birth. She gave birth to her firstborn son. She wrapped him in bands of cloth, and laid him in a feeding trough, because there was no room for them in the inn. There were shepherds in the same country staying in the field, and keeping watch by night over their flock. Behold, an angel of **Yahuah** stood by them, and the glory of the Master **Yahusha** shone around them, and they were terrified. The angel said to them, "Don't be afraid, for behold, I bring you good news of great joy which will be to all the people. For there is born to you today, in David's city, a Savior, who is Messiah the Master **Yahusha**. This is the sign to you: you will find a baby wrapped in strips of cloth, lying in a feeding trough." Suddenly, there was with the angel a multitude of the heavenly army praising **Elohim**, and saying,

When the angels went away from them into the sky, the shepherds said to one another, "Let's go to Bethlehem, now, and see this thing that has happened, which the Master **Yahusha** has made known to us." They came with haste, and found both Mary and Joseph, and the baby was lying in the feeding trough. When they saw it, they publicized widely the saying which was spoken to them about this child. All who heard it wondered at the things which were spoken to them by the shepherds. But Mary kept all these sayings, pondering them in her heart. The shepherds returned, glorifying and praising **Elohim** for all the things that they had heard and seen, just as it was told them.

When eight days were fulfilled for the circumcision of the child, his name was called **Yahusha**, which was given by the angel before he was conceived in the womb.

When the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Master **Yahusha** (as it is written in the law of **Yahuah**, "Every male who opens the womb shall be called holy to **Yahuah**"), and to offer a sacrifice according to that which is said in the law of the Master **Yahusha**, "A pair of turtledoves, or two young pigeons."

Behold, there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, looking for the consolation of Israel, and the Set-Apart Spirit was on him. It had been revealed to him by the Set-Apart Spirit that he should not see death before he had seen the Master **Yahusha**'s Messiah. He came in the Spirit into the temple. When the parents brought in the child, **Yahusha**, that they might do concerning him according to the custom of the law, then he received him into his arms, and blessed **Elohim**, and said,

Joseph and his mother were marveling at the things which were spoken concerning him, and Simeon blessed them, and said to Mary, his mother, "Behold, this child is set for the falling and the rising of many in Israel, and for a sign which is spoken against. Yes, a sword will pierce through your own soul, that the thoughts of many hearts may be revealed."

There was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, and she had been a widow for about eighty-four years), who didn't depart from the temple, worshiping with fastings and petitions night and day. Coming up at that very hour, she gave thanks to the Master **Yahusha**, and spoke of him to all those who were looking for redemption in Jerusalem.

When they had accomplished all things that were according to the law of the Master **Yahusha**, they returned into Galilee, to their own city, Nazareth. The child was growing, and was becoming strong in spirit, being filled with wisdom, and the grace of **Elohim** was upon him. His parents went

every year to Jerusalem at the feast of the Passover.

When he was twelve years old, they went up to Jerusalem according to the custom of the feast, and when they had fulfilled the days, as they were returning, the boy **Yahusha** stayed behind in Jerusalem. Joseph and his mother didn't know it, but supposing him to be in the company, they went a day's journey, and they looked for him among their relatives and acquaintances. When they didn't find him, they returned to Jerusalem, looking for him. After three days they found him in the temple, sitting in the middle of the teachers, both listening to them, and asking them questions. All who heard him were amazed at his understanding and his answers. When they saw him, they were astonished, and his mother said to him, "Son, why have you treated us this way? Behold, your father and I were anxiously looking for you."

He said to them, "Why were you looking for me? Didn't you know that I must be in my Father's house?" They didn't understand the saying which he spoke to them. And he went down with them, and came to Nazareth. He was subject to them, and his mother kept all these sayings in her heart. And **Yahusha** increased in wisdom and stature, and in favor with **Elohim** and men.

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, in the high priesthood of Annas and Caiaphas, the word of **Elohim** came to John, the son of Zacharias, in the wilderness. He came into all the region around the Jordan, preaching the baptism of repentance for remission of sins. As it is written in the book of the words of Isaiah the prophet,

He said therefore to the multitudes who went out to be baptized by him, "You offspring of vipers, who warned you to flee from the wrath to come? Therefore produce fruits worthy of repentance, and don't begin to say among yourselves, 'We have Abraham for our father;' for I tell you that **Elohim** is able to raise up children to Abraham from these stones! Even now the ax also lies at the root of the trees. Every tree therefore that doesn't produce good fruit is cut down, and thrown into the fire."

The multitudes asked him, "What then must we do?"

He answered them, "He who has two coats, let him give to him who has none. He who has food, let him do likewise."

Tax collectors also came to be baptized, and they said to him, "Teacher, what must we do?"

He said to them, "Collect no more than that which is appointed to you."

Soldiers also asked him, saying, "What about us? What must we do?"

He said to them, "Extort from no one by violence, neither accuse anyone wrongfully. Be content with your wages."

As the people were in expectation, and all men reasoned in their hearts concerning John, whether perhaps he was the Messiah, John answered them all, "I indeed baptize you with water, but he comes who is mightier than I, the strap of whose sandals I am not worthy to loosen. He will baptize you in the Set-Apart Spirit and fire, whose fan is in his hand, and he will thoroughly cleanse his threshing floor, and will gather the wheat into his barn; but he will burn up the chaff with unquenchable fire."

Then with many other exhortations he preached good news to the people, but Herod the tetrarch, being reproved by him for Herodias, his brother's wife, and for all the evil things which Herod had

done, added this also to them all, that he shut up John in prison. Now when all the people were baptized, **Yahusha** also had been baptized, and was praying. The sky was opened, and the Set-Apart Spirit descended in a bodily form like a dove on him; and a voice came out of the sky, saying "You are my beloved Son. In you I am well pleased."

Yahusha himself, when he began to teach, was about thirty years old, being the son (as was supposed) of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Joseph, the son of Judah, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim, the son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Aram, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of **Elohim**.

Yahusha, full of the Set-Apart Spirit, returned from the Jordan, and was led by the Spirit into the wilderness for forty days, being tempted by the devil. He ate nothing in those days. Afterward, when they were completed, he was hungry. The devil said to him, "If you are the Son of **Elohim**, command this stone to become bread."

Yahusha answered him, saying, "It is written, 'Man shall not live by bread alone, but by every word of **Elohim**.' "

The devil, leading him up on a high mountain, showed him all the kingdoms of the world in a moment of time. The devil said to him, "I will give you all this authority, and their glory, for it has been delivered to me; and I give it to whomever I want. If you therefore will worship before me, it will all be yours."

Yahusha answered him, "Get behind me Satan! For it is written, 'You shall worship **Yahuah** your **Elohim**, and you shall serve him only.' "

He led him to Jerusalem, and set him on the pinnacle of the temple, and said to him, "If you are the Son of **Elohim**, cast yourself down from here, for it is written,

and,

Yahusha answering, said to him, "It has been said, 'You shall not tempt **Yahuah** your **Elohim**.' "

When the devil had completed every temptation, he departed from him until another time.

Yahusha returned in the power of the Spirit into Galilee, and news about him spread through all the surrounding area. He taught in their synagogues, being glorified by all.

He came to Nazareth, where he had been brought up. He entered, as was his custom, into the synagogue on the Sabbath day, and stood up to read. The book of the prophet Isaiah was handed to him. He opened the book, and found the place where it was written,

He closed the book, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fastened on him. **He began to tell them, "Today, this Scripture has been fulfilled in your hearing."**

All testified about him, and wondered at the gracious words which proceeded out of his mouth, and they said, "Isn't this Joseph's son?"

He said to them, "Doubtless you will tell me this parable, 'Physician, heal yourself! Whatever we have heard done at Capernaum, do also here in your hometown.' " He said, "Most certainly I tell you, no prophet is acceptable in his hometown. But truly I tell you, there were many widows in Israel in the days of Elijah, when the sky was shut up three years and six months, when a great famine came over all the land. Elijah was sent to none of them, except to Zarephath, in the land of Sidon, to a woman who was a widow. There were many lepers in Israel in the time of Elisha the prophet, yet not one of them was cleansed, except Naaman, the Syrian."

They were all filled with wrath in the synagogue, as they heard these things. They rose up, threw him out of the city, and led him to the brow of the hill that their city was built on, that they might throw him off the cliff. But he, passing through the middle of them, went his way.

He came down to Capernaum, a city of Galilee. He was teaching them on the Sabbath day, and they were astonished at his teaching, for his word was with authority. In the synagogue there was a man who had a spirit of an unclean demon, and he cried out with a loud voice, saying, "Ah! what have we to do with you, **Yahusha** of Nazareth? Have you come to destroy us? I know who you are: the Holy One of **Elohim**!"

Yahusha rebuked him, saying, "Be silent, and come out of him!" When the demon had thrown him down in the middle of them, he came out of him, having done him no harm.

Amazement came on all, and they spoke together, one with another, saying, "What is this word? For with authority and power he commands the unclean spirits, and they come out!" News about him went out into every place of the surrounding region.

He rose up from the synagogue, and entered into Simon's house. Simon's mother-in-law was afflicted with a great fever, and they begged him for her. He stood over her, and rebuked the fever; and it left her. Immediately she rose up and served them. When the sun was setting, all those who had any sick with various diseases brought them to him; and he laid his hands on every one of them, and healed them. Demons also came out of many, crying out, and saying, "You are the Messiah, the Son of **Elohim**!" Rebuking them, he didn't allow them to speak, because they knew that he was the Messiah.

When it was day, he departed and went into an uninhabited place, and the multitudes looked for him, and came to him, and held on to him, so that he wouldn't go away from them. **But he said to them, "I must preach the good news of Elohim's Kingdom to the other cities also. For this reason I have been sent."** He was preaching in the synagogues of Galilee.

Now while the multitude pressed on him and heard the word of **Elohim**, he was standing by the lake of Gennesaret. He saw two boats standing by the lake, but the fishermen had gone out of them, and were washing their nets. He entered into one of the boats, which was Simon's, and asked him to put out a little from the land. He sat down and taught the multitudes from the boat. **When he had finished speaking, he said to Simon, "Put out into the deep, and let down your nets for a catch."**

Simon answered him, "Master, we worked all night, and took nothing; but at your word I will let down the net." When they had done this, they caught a great multitude of fish, and their net was breaking. They beckoned to their partners in the other boat, that they should come and help them. They came, and filled both boats, so that they began to sink. But Simon Peter, when he saw it, fell down at **Yahusha's** knees, saying, "Depart from me, for I am a sinful man, Master." For he was amazed, and all who were with him, at the catch of fish which they had caught; and so also were James and John, sons of Zebedee, who were partners with Simon.

Yahusha said to Simon, "Don't be afraid. From now on you will be catching people alive."

When they had brought their boats to land, they left everything, and followed him. While he was in one of the cities, behold, there was a man full of leprosy. When he saw **Yahusha**, he fell on his face, and begged him, saying, "Master, if you want to, you can make me clean."

He stretched out his hand, and touched him, saying, "I want to. Be made clean."

Immediately the leprosy left him. He commanded him to tell no one, "But go your way, and show yourself to the priest, and offer for your cleansing according to what Moses commanded, for a testimony to them." But the report concerning him spread much more, and great multitudes came together to hear, and to be healed by him of their infirmities. But he withdrew himself into the desert, and prayed.

On one of those days, he was teaching; and there were Pharisees and teachers of the law sitting by, who had come out of every village of Galilee, Judea, and Jerusalem. The power of the Master **Yahusha** was with him to heal them. Behold, men brought a paralyzed man on a cot, and they sought to bring him in to lay before **Yahusha**. Not finding a way to bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his cot into the middle before **Yahusha**. Seeing their faith, he said to him, "Man, your sins are forgiven you."

The scribes and the Pharisees began to reason, saying, "Who is this that speaks blasphemies? Who can forgive sins, but **Elohim** alone?"

But **Yahusha**, perceiving their thoughts, answered them, "Why are you reasoning so in your hearts? Which is easier to say, 'Your sins are forgiven you;' or to say, 'Arise and walk?' But that you may know that the Son of Man has authority on earth to forgive sins" (he said to the paralyzed man), "I tell you, arise, take up your cot, and go to your house."

Immediately he rose up before them, and took up that which he was laying on, and departed to his house, glorifying **Elohim**. Amazement took hold on all, and they glorified **Elohim**. They were filled with fear, saying, "We have seen strange things today."

After these things he went out, and saw a tax collector named Levi sitting at the tax office, and said to him, "Follow me!"

He left everything, and rose up and followed him. Levi made a great feast for him in his house. There was a great crowd of tax collectors and others who were reclining with them. Their scribes and the Pharisees murmured against his disciples, saying, "Why do you eat and drink with the tax collectors and sinners?" **Yahusha** answered them, "Those who are healthy have no need for a physician, but those who are sick do. I have not come to call the righteous, but sinners to repentance."

They said to him, "Why do John's disciples often fast and pray, likewise also the disciples of the

Pharisees, but yours eat and drink?"

He said to them, "Can you make the friends of the bridegroom fast while the bridegroom is with them? But the days will come when the bridegroom will be taken away from them. Then they will fast in those days." He also told a parable to them. "No one puts a piece from a new garment on an old garment, or else he will tear the new, and also the piece from the new will not match the old. No one puts new wine into old wine skins, or else the new wine will burst the skins, and it will be spilled, and the skins will be destroyed. But new wine must be put into fresh wine skins, and both are preserved. No man having drunk old wine immediately desires new, for he says, 'The old is better.' "

Now on the second Sabbath after the first, he was going through the grain fields. His disciples plucked the heads of grain and ate, rubbing them in their hands. But some of the Pharisees said to them, "Why do you do that which is not lawful to do on the Sabbath day?"

Yahusha, answering them, said, "Haven't you read what David did when he was hungry, he, and those who were with him; how he entered into **Elohim**'s house, and took and ate the show bread, and gave also to those who were with him, which is not lawful to eat except for the priests alone?" He said to them, "The Son of Man is master of the Sabbath."

It also happened on another Sabbath that he entered into the synagogue and taught. There was a man there, and his right hand was withered. The scribes and the Pharisees watched him, to see whether he would heal on the Sabbath, that they might find an accusation against him. But he knew their thoughts; and he said to the man who had the withered hand, "Rise up, and stand in the middle." He arose and stood. Then **Yahusha** said to them, "I will ask you something: Is it lawful on the Sabbath to do good, or to do harm? To save a life, or to kill?" He looked around at them all, and said to the man, "Stretch out your hand." He did, and his hand was restored as sound as the other. But they were filled with rage, and talked with one another about what they might do to **Yahusha**.

In these days, he went out to the mountain to pray, and he continued all night in prayer to **Elohim**. When it was day, he called his disciples, and from them he chose twelve, whom he also named apostles: Simon, whom he also named Peter; Andrew, his brother; James; John; Philip; Bartholomew; Matthew; Thomas; James, the son of Alphaeus; Simon, who was called the Zealot; Judas the son of James; and Judas Iscariot, who also became a traitor. He came down with them, and stood on a level place, with a crowd of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases; as well as those who were troubled by unclean spirits, and they were being healed. All the multitude sought to touch him, for power came out of him and healed them all.

He lifted up his eyes to his disciples, and said,

"But I tell you who hear: love your enemies, do good to those who hate you, bless those who curse you, and pray for those who mistreat you. To him who strikes you on the cheek, offer also the other; and from him who takes away your cloak, don't withhold your coat also. Give to everyone who asks you, and don't ask him who takes away your goods to give them back again.

"As you would like people to do to you, do exactly so to them. If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive back as much. But love your enemies, and do good, and lend, expecting nothing back; and your reward will be great, and

you will be children of the Most High; for he is kind toward the unthankful and evil.

"Give, and it will be given to you: good measure, pressed down, shaken together, and running over, will be given to you. For with the same measure you measure it will be measured back to you."

He spoke a parable to them. "Can the blind guide the blind? Won't they both fall into a pit? A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher. Why do you see the speck of chaff that is in your brother's eye, but don't consider the beam that is in your own eye? Or how can you tell your brother, 'Brother, let me remove the speck of chaff that is in your eye,' when you yourself don't see the beam that is in your own eye? You hypocrite! First remove the beam from your own eye, and then you can see clearly to remove the speck of chaff that is in your brother's eye. For there is no good tree that produces rotten fruit; nor again a rotten tree that produces good fruit. For each tree is known by its own fruit. For people don't gather figs from thorns, nor do they gather grapes from a bramble bush. The good man out of the good treasure of his heart brings out that which is good, and the evil man out of the evil treasure of his heart brings out that which is evil, for out of the abundance of the heart, his mouth speaks.

"Why do you call me, 'Master, Master,' and don't do the things which I say? Everyone who comes to me, and hears my words, and does them, I will show you who he is like. He is like a man building a house, who dug and went deep, and laid a foundation on the rock. When a flood arose, the stream broke against that house, and could not shake it, because it was founded on the rock. But he who hears, and doesn't do, is like a man who built a house on the earth without a foundation, against which the stream broke, and immediately it fell, and the ruin of that house was great."

After he had finished speaking in the hearing of the people, he entered into Capernaum. A certain centurion's servant, who was dear to him, was sick and at the point of death. When he heard about **Yahusha**, he sent to him elders of the Jews, asking him to come and save his servant. When they came to **Yahusha**, they begged him earnestly, saying, "He is worthy for you to do this for him, for he loves our nation, and he built our synagogue for us." **Yahusha** went with them. When he was now not far from the house, the centurion sent friends to him, saying to him, "Master, don't trouble yourself, for I am not worthy for you to come under my roof. Therefore I didn't even think myself worthy to come to you; but say the word, and my servant will be healed. For I also am a man placed under authority, having under myself soldiers. I tell this one, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my servant, 'Do this,' and he does it."

When **Yahusha** heard these things, he marveled at him, and turned and said to the multitude who followed him, "I tell you, I have not found such great faith, no, not in Israel." Those who were sent, returning to the house, found that the servant who had been sick was well.

Soon afterwards, he went to a city called Nain. Many of his disciples, along with a great multitude, went with him. Now when he came near to the gate of the city, behold, one who was dead was carried out, the only son of his mother, and she was a widow. Many people of the city were with her. When the Master **Yahusha** saw her, he had compassion on her, and said to her, "Don't cry." He came near and touched the coffin, and the bearers stood still. He said, "Young man, I tell you, arise!" He who was dead sat up, and began to speak. And he gave him to his mother.

Fear took hold of all, and they glorified **Elohim**, saying, "A great prophet has arisen among us!" and, "**Elohim** has visited his people!" This report went out concerning him in the whole of Judea, and in all the surrounding region.

The disciples of John told him about all these things. John, calling to himself two of his disciples, sent them to **Yahusha**, saying, "Are you the one who is coming, or should we look for another?" When the men had come to him, they said, "John the Baptizer has sent us to you, saying, 'Are you he who comes, or should we look for another?'" "

In that hour he cured many of diseases and plagues and evil spirits; and to many who were blind he gave sight. **Yahusha** answered them, "Go and tell John the things which you have seen and heard: that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them. Blessed is he who finds no occasion for stumbling in me."

When John's messengers had departed, he began to tell the multitudes about John, "What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man clothed in soft clothing? Behold, those who are gorgeously dressed, and live delicately, are in kings' courts. But what did you go out to see? A prophet? Yes, I tell you, and much more than a prophet. This is he of whom it is written,

"For I tell you, among those who are born of women there is not a greater prophet than John the Baptizer, yet he who is least in **Elohim's** Kingdom is greater than he."

When all the people and the tax collectors heard this, they declared **Elohim** to be just, having been baptized with John's baptism. But the Pharisees and the lawyers rejected the counsel of **Elohim**, not being baptized by him themselves.

"To what then should I compare the people of this generation? What are they like? They are like children who sit in the marketplace, and call to one another, saying, 'We piped to you, and you didn't dance. We mourned, and you didn't weep.' For John the Baptizer came neither eating bread nor drinking wine, and you say, 'He has a demon.' The Son of Man has come eating and drinking, and you say, 'Behold, a gluttonous man, and a drunkard; a friend of tax collectors and sinners!' Wisdom is justified by all her children."

One of the Pharisees invited him to eat with him. He entered into the Pharisee's house, and sat at the table. Behold, a woman in the city who was a sinner, when she knew that he was reclining in the Pharisee's house, brought an alabaster jar of ointment. Standing behind at his feet weeping, she began to wet his feet with her tears, and she wiped them with the hair of her head, kissed his feet, and anointed them with the ointment. Now when the Pharisee who had invited him saw it, he said to himself, "This man, if he were a prophet, would have perceived who and what kind of woman this is who touches him, that she is a sinner."

Yahusha answered him, "Simon, I have something to tell you."

He said, "Teacher, say on."

"A certain lender had two debtors. The one owed five hundred denarii, and the other fifty. When they couldn't pay, he forgave them both. Which of them therefore will love him most?"

Simon answered, "He, I suppose, to whom he forgave the most."

He said to him, "You have judged correctly." Turning to the woman, he said to Simon, "Do you see this woman? I entered into your house, and you gave me no water for my feet, but she has wet my feet with her tears, and wiped them with the hair of her head. You gave me no kiss, but she, since the time I came in, has not ceased to kiss my feet. You didn't anoint my head with oil, but she has

anointed my feet with ointment. Therefore I tell you, her sins, which are many, are forgiven, for she loved much. But one to whom little is forgiven, loves little." He said to her, "Your sins are forgiven."

Those who sat at the table with him began to say to themselves, "Who is this who even forgives sins?"

He said to the woman, "Your faith has saved you. Go in peace."

Soon afterwards, he went about through cities and villages, preaching and bringing the good news of **Elohim's** Kingdom. With him were the twelve, and certain women who had been healed of evil spirits and infirmities: Mary who was called Magdalene, from whom seven demons had gone out; and Joanna, the wife of Chuzas, Herod's steward; Susanna; and many others; who served them from their possessions. When a great multitude came together, and people from every city were coming to him, he spoke by a parable. "The farmer went out to sow his seed. As he sowed, some fell along the road, and it was trampled under foot, and the birds of the sky devoured it. Other seed fell on the rock, and as soon as it grew, it withered away, because it had no moisture. Other fell amid the thorns, and the thorns grew with it, and choked it. Other fell into the good ground, and grew, and produced one hundred times as much fruit." As he said these things, he called out, "He who has ears to hear, let him hear!"

Then his disciples asked him, "What does this parable mean?"

He said, "To you it is given to know the mysteries of **Elohim's** Kingdom, but to the rest in parables; that 'seeing they may not see, and hearing they may not understand.' Now the parable is this: The seed is the word of **Elohim**. Those along the road are those who hear, then the devil comes, and takes away the word from their heart, that they may not believe and be saved. Those on the rock are they who, when they hear, receive the word with joy; but these have no root, who believe for a while, then fall away in time of temptation. That which fell among the thorns, these are those who have heard, and as they go on their way they are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. Those in the good ground, these are those who with an honest and good heart, having heard the word, hold it tightly, and produce fruit with perseverance.

"No one, when he has lit a lamp, covers it with a container, or puts it under a bed; but puts it on a stand, that those who enter in may see the light. For nothing is hidden that will not be revealed; nor anything secret that will not be known and come to light. Be careful therefore how you hear. For whoever has, to him will be given; and whoever doesn't have, from him will be taken away even that which he thinks he has."

His mother and brothers came to him, and they could not come near him for the crowd. Some people told him, "Your mother and your brothers stand outside, desiring to see you."

But he answered them, "My mother and my brothers are these who hear the word of **Elohim**, and do it."

Now on one of those days, he entered into a boat, himself and his disciples, and he said to them, "Let's go over to the other side of the lake." So they launched out. But as they sailed, he fell asleep. A wind storm came down on the lake, and they were taking on dangerous amounts of water. They came to him, and awoke him, saying, "Master, master, we are dying!" He awoke, and rebuked the wind and the raging of the water, and they ceased, and it was calm. He said to them, "Where is your faith?" Being afraid they marveled, saying to one another, "Who is this then, that he commands even the winds and the water, and they obey him?" They arrived at the country of the Gadarenes, which is

opposite Galilee.

When **Yahusha** stepped ashore, a certain man out of the city who had demons for a long time met him. He wore no clothes, and didn't live in a house, but in the tombs. When he saw **Yahusha**, he cried out, and fell down before him, and with a loud voice said, "What do I have to do with you, **Yahusha**, you Son of the Most High **Elohim**? I beg you, don't torment me!" For **Yahusha** was commanding the unclean spirit to come out of the man. For the unclean spirit had often seized the man. He was kept under guard, and bound with chains and fetters. Breaking the bonds apart, he was driven by the demon into the desert.

Yahusha asked him, "What is your name?"

He said, "Legion," for many demons had entered into him. They begged him that he would not command them to go into the abyss. Now there was there a herd of many pigs feeding on the mountain, and they begged him that he would allow them to enter into those. Then he allowed them. The demons came out of the man, and entered into the pigs, and the herd rushed down the steep bank into the lake, and were drowned. When those who fed them saw what had happened, they fled and told it in the city and in the country.

People went out to see what had happened. They came to **Yahusha** and found the man from whom the demons had gone out, sitting at **Yahusha**'s feet, clothed and in his right mind; and they were afraid. Those who saw it told them how he who had been possessed by demons was healed. All the people of the surrounding country of the Gadarenes asked him to depart from them, for they were very much afraid. Then he entered into the boat and returned. But the man from whom the demons had gone out begged him that he might go with him, but **Yahusha** sent him away, saying, "Return to your house, and declare what great things **Elohim** has done for you." He went his way, proclaiming throughout the whole city what great things **Yahusha** had done for him.

When **Yahusha** returned, the multitude welcomed him, for they were all waiting for him. Behold, a man named Jairus came. He was a ruler of the synagogue. He fell down at **Yahusha**'s feet, and begged him to come into his house, for he had an only daughter, about twelve years of age, and she was dying. But as he went, the multitudes pressed against him. A woman who had a flow of blood for twelve years, who had spent all her living on physicians and could not be healed by any came behind him, and touched the fringe of his cloak. Immediately the flow of her blood stopped. **Yahusha** said, "Who touched me?"

When all denied it, Peter and those with him said, "Master, the multitudes press and jostle you, and you say, 'Who touched me?'"

But **Yahusha** said, "Someone did touch me, for I perceived that power has gone out of me." When the woman saw that she was not hidden, she came trembling, and falling down before him declared to him in the presence of all the people the reason why she had touched him, and how she was healed immediately. He said to her, "Daughter, cheer up. Your faith has made you well. Go in peace."

While he still spoke, one from the ruler of the synagogue's house came, saying to him, "Your daughter is dead. Don't trouble the Teacher."

But **Yahusha** hearing it, answered him, "Don't be afraid. Only believe, and she will be healed."

When he came to the house, he didn't allow anyone to enter in, except Peter, John, James, the father of the child, and her mother. All were weeping and mourning her, but he said, "Don't weep.

She isn't dead, but sleeping."

They were ridiculing him, knowing that she was dead. But he put them all outside, and taking her by the hand, he called, saying, "Child, arise!" Her spirit returned, and she rose up immediately. He commanded that something be given to her to eat. Her parents were amazed, but he commanded them to tell no one what had been done.

He called the twelve together, and gave them power and authority over all demons, and to cure diseases. He sent them out to preach **Elohim's** Kingdom and to heal the sick. He said to them, "Take nothing for your journey--no staffs, nor wallet, nor bread, nor money. Don't have two coats each. Into whatever house you enter, stay there, and depart from there. As many as don't receive you, when you depart from that city, shake off even the dust from your feet for a testimony against them."

They departed and went throughout the villages, preaching the Good News and healing everywhere. Now Herod the tetrarch heard of all that was done by him; and he was very perplexed, because it was said by some that John had risen from the dead, and by some that Elijah had appeared, and by others that one of the old prophets had risen again. Herod said, "I beheaded John, but who is this about whom I hear such things?" He sought to see him. The apostles, when they had returned, told him what things they had done.

He took them and withdrew apart to a desert region of a city called Bethsaida. But the multitudes, perceiving it, followed him. He welcomed them, spoke to them of **Elohim's** Kingdom, and he cured those who needed healing. The day began to wear away; and the twelve came and said to him, "Send the multitude away, that they may go into the surrounding villages and farms, and lodge, and get food, for we are here in a deserted place."

But he said to them, "You give them something to eat."

They said, "We have no more than five loaves and two fish, unless we should go and buy food for all these people." For they were about five thousand men.

He said to his disciples, "Make them sit down in groups of about fifty each." They did so, and made them all sit down. He took the five loaves and the two fish, and looking up to the sky, he blessed them, broke them, and gave them to the disciples to set before the multitude. They ate and were all filled. They gathered up twelve baskets of broken pieces that were left over.

As he was praying alone, the disciples were with him, and he asked them, "Who do the multitudes say that I am?"

They answered, " 'John the Baptizer,' but others say, 'Elijah,' and others, that one of the old prophets has risen again."

He said to them, "But who do you say that I am?"

Peter answered, "The Messiah of **Elohim**."

But he warned them, and commanded them to tell this to no one, saying, "The Son of Man must suffer many things, and be rejected by the elders, chief priests, and scribes, and be killed, and the third day be raised up."

He said to all, "If anyone desires to come after me, let him deny himself, take up his cross, and follow me. For whoever desires to save his life will lose it, but whoever will lose his life for my sake, will save it. For what does it profit a man if he gains the whole world, and loses or forfeits his own

self? For whoever will be ashamed of me and of my words, of him will the Son of Man be ashamed, when he comes in his glory, and the glory of the Father, and of the holy angels. But I tell you the truth: There are some of those who stand here who will in no way taste of death until they see **Elohim's** Kingdom."

About eight days after these sayings, he took with him Peter, John, and James, and went up onto the mountain to pray. As he was praying, the appearance of his face was altered, and his clothing became white and dazzling. Behold, two men were talking with him, who were Moses and Elijah, who appeared in glory, and spoke of his departure, which he was about to accomplish at Jerusalem.

Now Peter and those who were with him were heavy with sleep, but when they were fully awake, they saw his glory, and the two men who stood with him. As they were parting from him, Peter said to **Yahusha**, "Master, it is good for us to be here. Let's make three tents: one for you, one for Moses, and one for Elijah," not knowing what he said.

While he said these things, a cloud came and overshadowed them, and they were afraid as they entered into the cloud. A voice came out of the cloud, saying, "This is my beloved Son. Listen to him!" When the voice came, **Yahusha** was found alone. They were silent, and told no one in those days any of the things which they had seen.

On the next day, when they had come down from the mountain, a great multitude met him. Behold, a man from the crowd called out, saying, "Teacher, I beg you to look at my son, for he is my only child. Behold, a spirit takes him, he suddenly cries out, and it convulses him so that he foams, and it hardly departs from him, bruising him severely. I begged your disciples to cast it out, and they couldn't."

Yahusha answered, "Faithless and perverse generation, how long shall I be with you and bear with you? Bring your son here."

While he was still coming, the demon threw him down and convulsed him violently. But **Yahusha** rebuked the unclean spirit, healed the boy, and gave him back to his father. They were all astonished at the majesty of **Elohim**.

But while all were marveling at all the things which **Yahusha** did, he said to his disciples, "Let these words sink into your ears, for the Son of Man will be delivered up into the hands of men." But they didn't understand this saying. It was concealed from them, that they should not perceive it, and they were afraid to ask him about this saying.

An argument arose among them about which of them was the greatest. **Yahusha**, perceiving the reasoning of their hearts, took a little child, and set him by his side, and said to them, "Whoever receives this little child in my name receives me. Whoever receives me receives him who sent me. For whoever is least among you all, this one will be great."

John answered, "Master, we saw someone casting out demons in your name, and we forbade him, because he doesn't follow with us."

Yahusha said to him, "Don't forbid him, for he who is not against us is for us."

It came to pass, when the days were near that he should be taken up, he intently set his face to go to Jerusalem and sent messengers before his face. They went and entered into a village of the Samaritans, so as to prepare for him. They didn't receive him, because he was traveling with his face set toward Jerusalem. When his disciples, James and John, saw this, they said, "Master, do you want

us to command fire to come down from the sky, and destroy them, just as Elijah did?"

But he turned and rebuked them, "You don't know of what kind of spirit you are. For the Son of Man didn't come to destroy men's lives, but to save them."

They went to another village. As they went on the way, a certain man said to him, "I want to follow you wherever you go, Master."

Yahusha said to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has no place to lay his head."

He said to another, "Follow me!"

But he said, "Master, allow me first to go and bury my father."

But **Yahusha** said to him, "Leave the dead to bury their own dead, but you go and announce **Elohim's** Kingdom."

Another also said, "I want to follow you, Master, but first allow me to say good-bye to those who are at my house."

But **Yahusha** said to him, "No one, having put his hand to the plow, and looking back, is fit for **Elohim's** Kingdom."

Now after these things, the Master **Yahusha** also appointed seventy others, and sent them two by two ahead of him into every city and place where he was about to come. Then he said to them, "The harvest is indeed plentiful, but the laborers are few. Pray therefore to the Master **Yahusha** of the harvest, that he may send out laborers into his harvest. Go your ways. Behold, I send you out as lambs among wolves. Carry no purse, nor wallet, nor sandals. Greet no one on the way. Into whatever house you enter, first say, 'Peace be to this house.' If a son of peace is there, your peace will rest on him; but if not, it will return to you. Remain in that same house, eating and drinking the things they give, for the laborer is worthy of his wages. Don't go from house to house. Into whatever city you enter, and they receive you, eat the things that are set before you. Heal the sick who are there, and tell them, '**Elohim's** Kingdom has come near to you.' But into whatever city you enter, and they don't receive you, go out into its streets and say, 'Even the dust from your city that clings to us, we wipe off against you. Nevertheless know this, that **Elohim's** Kingdom has come near to you.' I tell you, it will be more tolerable in that day for Sodom than for that city."

"Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago, sitting in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon in the judgment than for you. You, Capernaum, who are exalted to heaven, will be brought down to Hades. Whoever listens to you listens to me, and whoever rejects you rejects me. Whoever rejects me rejects him who sent me."

The seventy returned with joy, saying, "Master, even the demons are subject to us in your name!"

He said to them, "I saw Satan having fallen like lightning from heaven. Behold, I give you authority to tread on serpents and scorpions, and over all the power of the enemy. Nothing will in any way hurt you. Nevertheless, don't rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."

In that same hour **Yahusha** rejoiced in the Set-Apart Spirit, and said, "I thank you, O Father, Master of heaven and earth, that you have hidden these things from the wise and understanding, and

revealed them to little children. Yes, Father, for so it was well-pleasing in your sight."

Turning to the disciples, he said, "All things have been delivered to me by my Father. No one knows who the Son is, except the Father, and who the Father is, except the Son, and he to whomever the Son desires to reveal him."

Turning to the disciples, he said privately, "Blessed are the eyes which see the things that you see, for I tell you that many prophets and kings desired to see the things which you see, and didn't see them, and to hear the things which you hear, and didn't hear them."

Behold, a certain lawyer stood up and tested him, saying, "Teacher, what shall I do to inherit eternal life?"

He said to him, "What is written in the law? How do you read it?"

He answered, "You shall love **Yahuah** your **Elohim** with all your heart, with all your soul, with all your strength, and with all your mind; and your neighbor as yourself."

He said to him, "You have answered correctly. Do this, and you will live."

But he, desiring to justify himself, asked **Yahusha**, "Who is my neighbor?"

Yahusha answered, "A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. By chance a certain priest was going down that way. When he saw him, he passed by on the other side. In the same way a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he traveled, came where he was. When he saw him, he was moved with compassion, came to him, and bound up his wounds, pouring on oil and wine. He set him on his own animal, brought him to an inn, and took care of him. On the next day, when he departed, he took out two denarii, gave them to the host, and said to him, 'Take care of him. Whatever you spend beyond that, I will repay you when I return.' Now which of these three do you think seemed to be a neighbor to him who fell among the robbers?"

He said, "He who showed mercy on him."

Then **Yahusha** said to him, "Go and do likewise."

As they went on their way, he entered into a certain village, and a certain woman named Martha received him into her house. She had a sister called Mary, who also sat at **Yahusha**'s feet, and heard his word. But Martha was distracted with much serving, and she came up to him, and said, "Master, don't you care that my sister left me to serve alone? Ask her therefore to help me."

Yahusha answered her, "Martha, Martha, you are anxious and troubled about many things, but one thing is needed. Mary has chosen the good part, which will not be taken away from her."

When he finished praying in a certain place, one of his disciples said to him, "Master, teach us to pray, just as John also taught his disciples."

He said to them, "When you pray, say,

He said to them, "Which of you, if you go to a friend at midnight, and tell him, 'Friend, lend me three loaves of bread, for a friend of mine has come to me from a journey, and I have nothing to set before him,' and he from within will answer and say, 'Don't bother me. The door is now shut, and my children are with me in bed. I can't get up and give it to you'? I tell you, although he will not rise and

give it to him because he is his friend, yet because of his persistence, he will get up and give him as many as he needs.

"I tell you, keep asking, and it will be given you. Keep seeking, and you will find. Keep knocking, and it will be opened to you. For everyone who asks receives. He who seeks finds. To him who knocks it will be opened.

"Which of you fathers, if your son asks for bread, will give him a stone? Or if he asks for a fish, he won't give him a snake instead of a fish, will he? Or if he asks for an egg, he won't give him a scorpion, will he? If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Set-Apart Spirit to those who ask him?"

He was casting out a demon, and it was mute. When the demon had gone out, the mute man spoke; and the multitudes marveled. But some of them said, "He casts out demons by Beelzebul, the prince of the demons." Others, testing him, sought from him a sign from heaven. But he, knowing their thoughts, said to them, "Every kingdom divided against itself is brought to desolation. A house divided against itself falls. If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. But if I cast out demons by Beelzebul, by whom do your children cast them out? Therefore they will be your judges. But if I by **Elohim's** finger cast out demons, then **Elohim's** Kingdom has come to you.

"When the strong man, fully armed, guards his own dwelling, his goods are safe. But when someone stronger attacks him and overcomes him, he takes from him his whole armor in which he trusted, and divides his plunder.

"He that is not with me is against me. He who doesn't gather with me scatters. The unclean spirit, when he has gone out of the man, passes through dry places, seeking rest, and finding none, he says, 'I will turn back to my house from which I came out.' When he returns, he finds it swept and put in order. Then he goes, and takes seven other spirits more evil than himself, and they enter in and dwell there. The last state of that man becomes worse than the first."

It came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said to him, "Blessed is the womb that bore you, and the breasts which nursed you!"

But he said, "On the contrary, blessed are those who hear the word of **Elohim**, and keep it."

When the multitudes were gathering together to him, he began to say, "This is an evil generation. It seeks after a sign. No sign will be given to it but the sign of Jonah, the prophet. For even as Jonah became a sign to the Ninevites, so the Son of Man will also be to this generation. The Queen of the South will rise up in the judgment with the men of this generation, and will condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, one greater than Solomon is here. The men of Nineveh will stand up in the judgment with this generation, and will condemn it: for they repented at the preaching of Jonah, and behold, one greater than Jonah is here.

"No one, when he has lit a lamp, puts it in a cellar or under a basket, but on a stand, that those who come in may see the light. The lamp of the body is the eye. Therefore when your eye is good, your whole body is also full of light; but when it is evil, your body also is full of darkness. Therefore see whether the light that is in you isn't darkness. If therefore your whole body is full of light, having no part dark, it will be wholly full of light, as when the lamp with its bright shining gives you light."

Now as he spoke, a certain Pharisee asked him to dine with him. He went in, and sat at the table.

When the Pharisee saw it, he marveled that he had not first washed himself before dinner. The Master said to him, "Now you Pharisees cleanse the outside of the cup and of the platter, but your inward part is full of extortion and wickedness. You foolish ones, didn't he who made the outside make the inside also? But give for gifts to the needy those things which are within, and behold, all things will be clean to you. But woe to you Pharisees! For you tithe mint and rue and every herb, but you bypass justice and **Elohim**'s love. You ought to have done these, and not to have left the other undone. Woe to you Pharisees! For you love the best seats in the synagogues, and the greetings in the marketplaces. Woe to you, scribes and Pharisees, hypocrites! For you are like hidden graves, and the men who walk over them don't know it."

One of the lawyers answered him, "Teacher, in saying this you insult us also."

He said, "Woe to you lawyers also! For you load men with burdens that are difficult to carry, and you yourselves won't even lift one finger to help carry those burdens. Woe to you! For you build the tombs of the prophets, and your fathers killed them. So you testify and consent to the works of your fathers. For they killed them, and you build their tombs. Therefore also the wisdom of **Elohim** said, 'I will send to them prophets and apostles; and some of them they will kill and persecute, that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel to the blood of Zachariah, who perished between the altar and the sanctuary.' Yes, I tell you, it will be required of this generation. Woe to you lawyers! For you took away the key of knowledge. You didn't enter in yourselves, and those who were entering in, you hindered."

As he said these things to them, the scribes and the Pharisees began to be terribly angry, and to draw many things out of him; lying in wait for him, and seeking to catch him in something he might say, that they might accuse him.

Meanwhile, when a multitude of many thousands had gathered together, so much so that they trampled on each other, he began to tell his disciples first of all, "Beware of the yeast of the Pharisees, which is hypocrisy. But there is nothing covered up that will not be revealed, nor hidden that will not be known. Therefore whatever you have said in the darkness will be heard in the light. What you have spoken in the ear in the inner rooms will be proclaimed on the housetops.

"I tell you, my friends, don't be afraid of those who kill the body, and after that have no more that they can do. But I will warn you whom you should fear. Fear him who after he has killed, has power to cast into Gehenna. Yes, I tell you, fear him.

"Aren't five sparrows sold for two assaria coins? Not one of them is forgotten by **Elohim**. But the very hairs of your head are all counted. Therefore don't be afraid. You are of more value than many sparrows.

"I tell you, everyone who confesses me before men, the Son of Man will also confess before the angels of **Elohim**; but he who denies me in the presence of men will be denied in the presence of **Elohim**'s angels. Everyone who speaks a word against the Son of Man will be forgiven, but those who blaspheme against the Set-Apart Spirit will not be forgiven. When they bring you before the synagogues, the rulers, and the authorities, don't be anxious how or what you will answer, or what you will say; for the Set-Apart Spirit will teach you in that same hour what you must say."

One of the multitude said to him, "Teacher, tell my brother to divide the inheritance with me."

But he said to him, "Man, who made me a judge or an arbitrator over you?" He said to them,

"Beware! Keep yourselves from covetousness, for a man's life doesn't consist of the abundance of the things which he possesses."

He spoke a parable to them, saying, "The ground of a certain rich man produced abundantly. He reasoned within himself, saying, 'What will I do, because I don't have room to store my crops?' He said, 'This is what I will do. I will pull down my barns, build bigger ones, and there I will store all my grain and my goods. I will tell my soul, "Soul, you have many goods laid up for many years. Take your ease, eat, drink, and be merry." '

"But **Elohim** said to him, 'You foolish one, tonight your soul is required of you. The things which you have prepared--whose will they be?' So is he who lays up treasure for himself, and is not rich toward **Elohim**."

He said to his disciples, "Therefore I tell you, don't be anxious for your life, what you will eat, nor yet for your body, what you will wear. Life is more than food, and the body is more than clothing. Consider the ravens: they don't sow, they don't reap, they have no warehouse or barn, and **Elohim** feeds them. How much more valuable are you than birds! Which of you by being anxious can add a cubit to his height? If then you aren't able to do even the least things, why are you anxious about the rest? Consider the lilies, how they grow. They don't toil, neither do they spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if this is how **Elohim** clothes the grass in the field, which today exists, and tomorrow is cast into the oven, how much more will he clothe you, O you of little faith? Don't seek what you will eat or what you will drink; neither be anxious. For the nations of the world seek after all of these things, but your Father knows that you need these things. But seek **Elohim**'s Kingdom, and all these things will be added to you. Don't be afraid, little flock, for it is your Father's good pleasure to give you the Kingdom. Sell that which you have, and give gifts to the needy. Make for yourselves purses which don't grow old, a treasure in the heavens that doesn't fail, where no thief approaches, neither moth destroys. For where your treasure is, there will your heart be also.

"Let your waist be dressed and your lamps burning. Be like men watching for their master, when he returns from the wedding feast; that when he comes and knocks, they may immediately open to him. Blessed are those servants, whom the master will find watching when he comes. Most certainly I tell you that he will dress himself, make them recline, and will come and serve them. They will be blessed if he comes in the second or third watch, and finds them so. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not allowed his house to be broken into. Therefore be ready also, for the Son of Man is coming in an hour that you don't expect him."

Peter said to him, "Master, are you telling this parable to us, or to everybody?"

The Master said, "Who then is the faithful and wise steward, whom his master will set over his household, to give them their portion of food at the right times? Blessed is that servant whom his master will find doing so when he comes. Truly I tell you, that he will set him over all that he has. But if that servant says in his heart, 'my master delays his coming,' and begins to beat the menservants and the maidservants, and to eat and drink, and to be drunken, then the master of that servant will come in a day when he isn't expecting him, and in an hour that he doesn't know, and will cut him in two, and place his portion with the unfaithful. That servant, who knew his master's will, and didn't prepare, nor do what he wanted, will be beaten with many stripes, but he who didn't know, and did things worthy of stripes, will be beaten with few stripes. To whomever much is given, of him will

much be required; and to whom much was entrusted, of him more will be asked.

"I came to throw fire on the earth. I wish it were already kindled. But I have a baptism to be baptized with, and how distressed I am until it is accomplished! Do you think that I have come to give peace in the earth? I tell you, no, but rather division. For from now on, there will be five in one house divided, three against two, and two against three. They will be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law."

He said to the multitudes also, "When you see a cloud rising from the west, immediately you say, 'A shower is coming,' and so it happens. When a south wind blows, you say, 'There will be a scorching heat,' and it happens. You hypocrites! You know how to interpret the appearance of the earth and the sky, but how is it that you don't interpret this time? Why don't you judge for yourselves what is right? For when you are going with your adversary before the magistrate, try diligently on the way to be released from him, lest perhaps he drag you to the judge, and the judge deliver you to the officer, and the officer throw you into prison. I tell you, you will by no means get out of there, until you have paid the very last penny."

Now there were some present at the same time who told him about the Galileans, whose blood Pilate had mixed with their sacrifices. **Yahusha** answered them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered such things? I tell you, no, but unless you repent, you will all perish in the same way. Or those eighteen, on whom the tower in Siloam fell and killed them; do you think that they were worse offenders than all the men who dwell in Jerusalem? I tell you, no, but, unless you repent, you will all perish in the same way."

He spoke this parable. "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none. He said to the vine dresser, 'Behold, these three years I have come looking for fruit on this fig tree, and found none. Cut it down. Why does it waste the soil?' He answered, 'Master, leave it alone this year also, until I dig around it and fertilize it. If it bears fruit, fine; but if not, after that, you can cut it down.' "

He was teaching in one of the synagogues on the Sabbath day. Behold, there was a woman who had a spirit of infirmity eighteen years. She was bent over, and could in no way straighten herself up. When **Yahusha** saw her, he called her, and said to her, "Woman, you are freed from your infirmity." He laid his hands on her, and immediately she stood up straight and glorified **Elohim**.

The ruler of the synagogue, being indignant because **Yahusha** had healed on the Sabbath, said to the multitude, "There are six days in which men ought to work. Therefore come on those days and be healed, and not on the Sabbath day!"

Therefore the Master **Yahusha** answered him, "You hypocrites! Doesn't each one of you free his ox or his donkey from the stall on the Sabbath, and lead him away to water? Ought not this woman, being a daughter of Abraham whom Satan had bound eighteen long years, be freed from this bondage on the Sabbath day?"

As he said these things, all his adversaries were disappointed and all the multitude rejoiced for all the glorious things that were done by him.

He said, "What is **Elohim**'s Kingdom like? To what shall I compare it? It is like a grain of mustard seed which a man took and put in his own garden. It grew and became a large tree, and the birds of the sky live in its branches."

Again he said, "To what shall I compare **Elohim**'s Kingdom? It is like yeast, which a woman took and hid in three measures of flour, until it was all leavened."

He went on his way through cities and villages, teaching, and traveling on to Jerusalem. One said to him, "Master, are they few who are saved?"

He said to them, "Strive to enter in by the narrow door, for many, I tell you, will seek to enter in and will not be able. When once the master of the house has risen up, and has shut the door, and you begin to stand outside and to knock at the door, saying, 'Master, Master, open to us!' then he will answer and tell you, 'I don't know you or where you come from.' Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' He will say, 'I tell you, I don't know where you come from. Depart from me, all you workers of iniquity.' There will be weeping and gnashing of teeth when you see Abraham, Isaac, Jacob, and all the prophets in **Elohim**'s Kingdom, and yourselves being thrown outside. They will come from the east, west, north, and south, and will sit down in **Elohim**'s Kingdom. Behold, there are some who are last who will be first, and there are some who are first who will be last."

On that same day, some Pharisees came, saying to him, "Get out of here, and go away, for Herod wants to kill you."

He said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I complete my mission. Nevertheless I must go on my way today and tomorrow and the next day, for it can't be that a prophet would perish outside of Jerusalem.'

"Jerusalem, Jerusalem, you who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, like a hen gathers her own brood under her wings, and you refused! Behold, your house is left to you desolate. I tell you, you will not see me until you say, 'Blessed is he who comes in the name of **Yahuah**!' "

When he went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, they were watching him. Behold, a certain man who had dropsy was in front of him. **Yahusha**, answering, spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath?"

But they were silent.

He took him, and healed him, and let him go. He answered them, "Which of you, if your son or an ox fell into a well, wouldn't immediately pull him out on a Sabbath day?"

They couldn't answer him regarding these things.

He spoke a parable to those who were invited, when he noticed how they chose the best seats, and said to them, "When you are invited by anyone to a wedding feast, don't sit in the best seat, since perhaps someone more honorable than you might be invited by him, and he who invited both of you would come and tell you, 'Make room for this person.' Then you would begin, with shame, to take the lowest place. But when you are invited, go and sit in the lowest place, so that when he who invited you comes, he may tell you, 'Friend, move up higher.' Then you will be honored in the presence of all who sit at the table with you. For everyone who exalts himself will be humbled, and whoever humbles himself will be exalted."

He also said to the one who had invited him, "When you make a dinner or a supper, don't call your friends, nor your brothers, nor your kinsmen, nor rich neighbors, or perhaps they might also return the favor, and pay you back. But when you make a feast, ask the poor, the maimed, the lame, or the

blind; and you will be blessed, because they don't have the resources to repay you. For you will be repaid in the resurrection of the righteous."

When one of those who sat at the table with him heard these things, he said to him, "Blessed is he who will feast in **Elohim's** Kingdom!"

But he said to him, "A certain man made a great supper, and he invited many people. He sent out his servant at supper time to tell those who were invited, 'Come, for everything is ready now.' They all as one began to make excuses.

"The first said to him, 'I have bought a field, and I must go and see it. Please have me excused.'

"Another said, 'I have bought five yoke of oxen, and I must go try them out. Please have me excused.'

"Another said, 'I have married a wife, and therefore I can't come.'

"That servant came, and told his master these things. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in the poor, maimed, blind, and lame.'

"The servant said, 'Master, it is done as you commanded, and there is still room.'

"The master said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I tell you that none of those men who were invited will taste of my supper.' "

Now great multitudes were going with him. He turned and said to them, "If anyone comes to me, and doesn't disregard his own father, mother, wife, children, brothers, and sisters, yes, and his own life also, he can't be my disciple. Whoever doesn't bear his own cross, and come after me, can't be my disciple. For which of you, desiring to build a tower, doesn't first sit down and count the cost, to see if he has enough to complete it? Or perhaps, when he has laid a foundation, and is not able to finish, everyone who sees begins to mock him, saying, 'This man began to build, and wasn't able to finish.' Or what king, as he goes to encounter another king in war, will not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? Or else, while the other is yet a great way off, he sends an envoy, and asks for conditions of peace. So therefore whoever of you who doesn't renounce all that he has, he can't be my disciple. Salt is good, but if the salt becomes flat and tasteless, with what do you season it? It is fit neither for the soil nor for the manure pile. It is thrown out. He who has ears to hear, let him hear."

Now all the tax collectors and sinners were coming close to him to hear him. The Pharisees and the scribes murmured, saying, "This man welcomes sinners, and eats with them."

He told them this parable. "Which of you men, if you had one hundred sheep, and lost one of them, wouldn't leave the ninety-nine in the wilderness, and go after the one that was lost, until he found it? When he has found it, he carries it on his shoulders, rejoicing. When he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' I tell you that even so there will be more joy in heaven over one sinner who repents, than over ninety-nine righteous people who need no repentance. Or what woman, if she had ten drachma coins, if she lost one drachma coin, wouldn't light a lamp, sweep the house, and seek diligently until she found it? When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the drachma which I had lost.' Even so, I tell you, there is

joy in the presence of the angels of **Elohim** over one sinner repenting."

He said, "A certain man had two sons. The younger of them said to his father, 'Father, give me my share of your property.' He divided his livelihood between them. Not many days after, the younger son gathered all of this together and traveled into a far country. There he wasted his property with riotous living. When he had spent all of it, there arose a severe famine in that country, and he began to be in need. He went and joined himself to one of the citizens of that country, and he sent him into his fields to feed pigs. He wanted to fill his belly with the husks that the pigs ate, but no one gave him any. But when he came to himself he said, 'How many hired servants of my father's have bread enough to spare, and I'm dying with hunger! I will get up and go to my father, and will tell him, 'Father, I have sinned against heaven, and in your sight. I am no more worthy to be called your son. Make me as one of your hired servants.' "

"He arose, and came to his father. But while he was still far off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. The son said to him, 'Father, I have sinned against heaven and in your sight. I am no longer worthy to be called your son.'

"But the father said to his servants, 'Bring out the best robe, and put it on him. Put a ring on his hand, and sandals on his feet. Bring the fattened calf, kill it, and let's eat, and celebrate; for this, my son, was dead, and is alive again. He was lost, and is found.' Then they began to celebrate.

"Now his elder son was in the field. As he came near to the house, he heard music and dancing. He called one of the servants to him, and asked what was going on. He said to him, 'Your brother has come, and your father has killed the fattened calf, because he has received him back safe and healthy.' But he was angry, and would not go in. Therefore his father came out, and begged him. But he answered his father, 'Behold, these many years I have served you, and I never disobeyed a commandment of yours, but you never gave me a goat, that I might celebrate with my friends. But when this your son came, who has devoured your living with prostitutes, you killed the fattened calf for him.'

"He said to him, 'Son, you are always with me, and all that is mine is yours. But it was appropriate to celebrate and be glad, for this, your brother, was dead, and is alive again. He was lost, and is found.' "

He also said to his disciples, "There was a certain rich man who had a manager. An accusation was made to him that this man was wasting his possessions. He called him, and said to him, 'What is this that I hear about you? Give an accounting of your management, for you can no longer be manager.'

"The manager said within himself, 'What will I do, seeing that my master is taking away the management position from me? I don't have strength to dig. I am ashamed to beg. I know what I will do, so that when I am removed from management, they may receive me into their houses.' Calling each one of his master's debtors to him, he said to the first, 'How much do you owe to my master?' He said, 'A hundred batos of oil.' He said to him, 'Take your bill, and sit down quickly and write fifty.' Then he said to another, 'How much do you owe?' He said, 'A hundred cors of wheat.' He said to him, 'Take your bill, and write eighty.'

"his master commended the dishonest manager because he had done wisely, for the children of this world are, in their own generation, wiser than the children of the light. I tell you, make for yourselves friends by means of unrighteous mammon, so that when you fail, they may receive you into the eternal tents. He who is faithful in a very little is faithful also in much. He who is dishonest in

a very little is also dishonest in much. If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? If you have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters, for either he will hate the one, and love the other; or else he will hold to one, and despise the other. You aren't able to serve **Elohim** and Mammon."

The Pharisees, who were lovers of money, also heard all these things, and they scoffed at him. He said to them, "You are those who justify yourselves in the sight of men, but **Elohim** knows your hearts. For that which is exalted among men is an abomination in the sight of **Elohim**. The law and the prophets were until John. From that time the Good News of **Elohim**'s Kingdom is preached, and everyone is forcing his way into it. But it is easier for heaven and earth to pass away, than for one tiny stroke of a pen in the law to fall. Everyone who divorces his wife and marries another commits adultery. He who marries one who is divorced from a husband commits adultery.

"Now there was a certain rich man, and he was clothed in purple and fine linen, living in luxury every day. A certain beggar, named Lazarus, was taken to his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table. Yes, even the dogs came and licked his sores. The beggar died, and he was carried away by the angels to Abraham's bosom. The rich man also died, and was buried. In Hades, he lifted up his eyes, being in torment, and saw Abraham far off, and Lazarus at his bosom. He cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue! For I am in anguish in this flame.'

"But Abraham said, 'Son, remember that you, in your lifetime, received your good things, and Lazarus, in the same way, bad things. But here he is now comforted, and you are in anguish. Besides all this, between us and you there is a great gulf fixed, that those who want to pass from here to you are not able, and that no one may cross over from there to us.'

"He said, 'I ask you therefore, father, that you would send him to my father's house; for I have five brothers, that he may testify to them, so they won't also come into this place of torment.'

"But Abraham said to him, 'They have Moses and the prophets. Let them listen to them.'

"He said, 'No, father Abraham, but if one goes to them from the dead, they will repent.'

"He said to him, 'If they don't listen to Moses and the prophets, neither will they be persuaded if one rises from the dead.' "

He said to the disciples, "It is impossible that no occasions of stumbling should come, but woe to him through whom they come! It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. Be careful. If your brother sins against you, rebuke him. If he repents, forgive him. If he sins against you seven times in the day, and seven times returns, saying, 'I repent,' you shall forgive him."

The apostles said to the Master **Yahusha**, "Increase our faith."

The Master said, "If you had faith like a grain of mustard seed, you would tell this sycamore tree, 'Be uprooted, and be planted in the sea,' and it would obey you. But who is there among you, having a servant plowing or keeping sheep, that will say when he comes in from the field, 'Come immediately and sit down at the table,' and will not rather tell him, 'Prepare my supper, clothe yourself properly, and serve me, while I eat and drink. Afterward you shall eat and drink'? Does he thank that servant because he did the things that were commanded? I think not. Even so you also, when you have done

all the things that are commanded you, say, 'We are unworthy servants. We have done our duty.' "

As he was on his way to Jerusalem, he was passing along the borders of Samaria and Galilee. As he entered into a certain village, ten men who were lepers met him, who stood at a distance. They lifted up their voices, saying, "**Yahusha**, Master, have mercy on us!"

When he saw them, he said to them, "Go and show yourselves to the priests." As they went, they were cleansed. One of them, when he saw that he was healed, turned back, glorifying **Elohim** with a loud voice. He fell on his face at **Yahusha**'s feet, giving him thanks; and he was a Samaritan. **Yahusha** answered, "Weren't the ten cleansed? But where are the nine? Were there none found who returned to give glory to **Elohim**, except this foreigner?" Then he said to him, "Get up, and go your way. Your faith has healed you."

Being asked by the Pharisees when **Elohim**'s Kingdom would come, he answered them, "**Elohim**'s Kingdom doesn't come with observation; neither will they say, 'Look, here!' or, 'Look, there!' for behold, **Elohim**'s Kingdom is within you."

He said to the disciples, "The days will come when you will desire to see one of the days of the Son of Man, and you will not see it. They will tell you, 'Look, here!' or 'Look, there!' Don't go away or follow after them, for as the lightning, when it flashes out of one part under the sky, shines to another part under the sky; so will the Son of Man be in his day. But first, he must suffer many things and be rejected by this generation. As it was in the days of Noah, even so will it be also in the days of the Son of Man. They ate, they drank, they married, and they were given in marriage until the day that Noah entered into the ship, and the flood came and destroyed them all. Likewise, even as it was in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built; but in the day that Lot went out from Sodom, it rained fire and sulfur from the sky and destroyed them all. It will be the same way in the day that the Son of Man is revealed. In that day, he who will be on the housetop and his goods in the house, let him not go down to take them away. Let him who is in the field likewise not turn back. Remember Lot's wife! Whoever seeks to save his life loses it, but whoever loses his life preserves it. I tell you, in that night there will be two people in one bed. One will be taken and the other will be left. There will be two grinding grain together. One will be taken and the other will be left."

They, answering, asked him, "Where, Master?"

He said to them, "Where the body is, there the vultures will also be gathered together."

He also spoke a parable to them that they must always pray, and not give up, saying, "There was a judge in a certain city who didn't fear **Elohim**, and didn't respect man. A widow was in that city, and she often came to him, saying, 'Defend me from my adversary!' He wouldn't for a while, but afterward he said to himself, 'Though I neither fear **Elohim**, nor respect man, yet because this widow bothers me, I will defend her, or else she will wear me out by her continual coming.' "

The Master said, "Listen to what the unrighteous judge says. Won't **Elohim** avenge his chosen ones who are crying out to him day and night, and yet he exercises patience with them? I tell you that he will avenge them quickly. Nevertheless, when the Son of Man comes, will he find faith on the earth?"

He spoke also this parable to certain people who were convinced of their own righteousness, and who despised all others. "Two men went up into the temple to pray; one was a Pharisee, and the other was a tax collector. The Pharisee stood and prayed to himself like this: '**Elohim**, I thank you

that I am not like the rest of men, extortionists, unrighteous, adulterers, or even like this tax collector. I fast twice a week. I give tithes of all that I get.' But the tax collector, standing far away, wouldn't even lift up his eyes to heaven, but beat his breast, saying, '**Elohim**, be merciful to me, a sinner!' I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

They were also bringing their babies to him, that he might touch them. But when the disciples saw it, they rebuked them. **Yahusha** summoned them, saying, "Allow the little children to come to me, and don't hinder them, for **Elohim**'s Kingdom belongs to such as these. Most certainly, I tell you, whoever doesn't receive **Elohim**'s Kingdom like a little child, he will in no way enter into it."

A certain ruler asked him, saying, "Good Teacher, what shall I do to inherit eternal life?"

Yahusha asked him, "Why do you call me good? No one is good, except one: **Elohim**. You know the commandments: 'Don't commit adultery,' 'Don't murder,' 'Don't steal,' 'Don't give false testimony,' 'Honor your father and your mother.' "

He said, "I have observed all these things from my youth up."

When **Yahusha** heard these things, he said to him, "You still lack one thing. Sell all that you have, and distribute it to the poor. Then you will have treasure in heaven; then come, follow me."

But when he heard these things, he became very sad, for he was very rich.

Yahusha, seeing that he became very sad, said, "How hard it is for those who have riches to enter into **Elohim**'s Kingdom! For it is easier for a camel to enter in through a needle's eye than for a rich man to enter into **Elohim**'s Kingdom."

Those who heard it said, "Then who can be saved?"

But he said, "The things which are impossible with men are possible with **Elohim**."

Peter said, "Look, we have left everything and followed you."

He said to them, "Most certainly I tell you, there is no one who has left house, or wife, or brothers, or parents, or children, for **Elohim**'s Kingdom's sake, who will not receive many times more in this time, and in the world to come, eternal life."

He took the twelve aside, and said to them, "Behold, we are going up to Jerusalem, and all the things that are written through the prophets concerning the Son of Man will be completed. For he will be delivered up to the Gentiles, will be mocked, treated shamefully, and spit on. They will scourge and kill him. On the third day, he will rise again."

They understood none of these things. This saying was hidden from them, and they didn't understand the things that were said. As he came near Jericho, a certain blind man sat by the road, begging. Hearing a multitude going by, he asked what this meant. They told him that **Yahusha** of Nazareth was passing by. He cried out, "**Yahusha**, you son of David, have mercy on me!" Those who led the way rebuked him, that he should be quiet; but he cried out all the more, "You son of David, have mercy on me!"

Standing still, **Yahusha** commanded him to be brought to him. When he had come near, he asked him, "What do you want me to do?"

He said, "Master, that I may see again."

Yahusha said to him, "Receive your sight. Your faith has healed you."

Immediately he received his sight and followed him, glorifying **Elohim**. All the people, when they saw it, praised **Elohim**.

He entered and was passing through Jericho. There was a man named Zacchaeus. He was a chief tax collector, and he was rich. He was trying to see who **Yahusha** was, and couldn't because of the crowd, because he was short. He ran on ahead, and climbed up into a sycamore tree to see him, for he was going to pass that way. When **Yahusha** came to the place, he looked up and saw him, and said to him, "Zacchaeus, hurry and come down, for today I must stay at your house." He hurried, came down, and received him joyfully. When they saw it, they all murmured, saying, "He has gone in to lodge with a man who is a sinner."

Zacchaeus stood and said to the Master **Yahusha**, "Behold, Master, half of my goods I give to the poor. If I have wrongfully exacted anything of anyone, I restore four times as much."

Yahusha said to him, "Today, salvation has come to this house, because he also is a son of Abraham. For the Son of Man came to seek and to save that which was lost."

As they heard these things, he went on and told a parable, because he was near Jerusalem, and they supposed that **Elohim**'s Kingdom would be revealed immediately. He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom and to return. He called ten servants of his and gave them ten mina coins, and told them, 'Conduct business until I come.' But his citizens hated him, and sent an envoy after him, saying, 'We don't want this man to reign over us.'

"When he had come back again, having received the kingdom, he commanded these servants, to whom he had given the money, to be called to him, that he might know what they had gained by conducting business. The first came before him, saying, 'Master, your mina has made ten more minas.'

"He said to him, 'Well done, you good servant! Because you were found faithful with very little, you shall have authority over ten cities.'

"The second came, saying, 'Your mina, Master, has made five minas.'

"So he said to him, 'And you are to be over five cities.' Another came, saying, 'Master, behold, your mina, which I kept laid away in a handkerchief, for I feared you, because you are an exacting man. You take up that which you didn't lay down, and reap that which you didn't sow.'

"He said to him, 'Out of your own mouth I will judge you, you wicked servant! You knew that I am an exacting man, taking up that which I didn't lay down, and reaping that which I didn't sow. Then why didn't you deposit my money in the bank, and at my coming, I might have earned interest on it?' He said to those who stood by, 'Take the mina away from him and give it to him who has the ten minas.'

"They said to him, 'Master, he has ten minas!' 'For I tell you that to everyone who has, will more be given; but from him who doesn't have, even that which he has will be taken away from him. But bring those enemies of mine who didn't want me to reign over them here, and kill them before me.' " Having said these things, he went on ahead, going up to Jerusalem.

When he came near to Bethsphage and Bethany, at the mountain that is called Olivet, he sent two of his disciples, saying, "Go your way into the village on the other side, in which, as you enter, you

will find a colt tied, which no man had ever sat upon. Untie it and bring it. **If anyone asks you, 'Why are you untying it?' say to him: 'The Master needs it.'** "

Those who were sent went away, and found things just as he had told them. As they were untying the colt, its owners said to them, "Why are you untying the colt?" They said, "The Master needs it." Then they brought it to **Yahusha**. They threw their cloaks on the colt, and sat **Yahusha** on them. As he went, they spread their cloaks on the road. As he was now getting near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise **Elohim** with a loud voice for all the mighty works which they had seen, saying, "Blessed is the King who comes in the name of **Yahuah**! Peace in heaven, and glory in the highest!"

Some of the Pharisees from the multitude said to him, "Teacher, rebuke your disciples!"

He answered them, "I tell you that if these were silent, the stones would cry out."

When he came near, he saw the city and wept over it, **saying, "If you, even you, had known today the things which belong to your peace! But now, they are hidden from your eyes.** For the days will come on you, when your enemies will throw up a barricade against you, surround you, hem you in on every side, and will dash you and your children within you to the ground. They will not leave in you one stone on another, because you didn't know the time of your visitation."

He entered into the temple, and began to drive out those who bought and sold in it, **saying to them, "It is written, 'My house is a house of prayer,' but you have made it a 'den of robbers'!"**

He was teaching daily in the temple, but the chief priests, the scribes, and the leading men among the people sought to destroy him. They couldn't find what they might do, for all the people hung on to every word that he said.

On one of those days, as he was teaching the people in the temple and preaching the Good News, the priests and scribes came to him with the elders. They asked him, "Tell us: by what authority do you do these things? Or who is giving you this authority?"

He answered them, "I also will ask you one question. Tell me: the baptism of John, was it from heaven, or from men?"

They reasoned with themselves, saying, "If we say, 'From heaven,' he will say, 'Why didn't you believe him?' But if we say, 'From men,' all the people will stone us, for they are persuaded that John was a prophet." They answered that they didn't know where it was from.

Yahusha said to them, "Neither will I tell you by what authority I do these things."

He began to tell the people this parable. "A man planted a vineyard, and rented it out to some farmers, and went into another country for a long time. At the proper season, he sent a servant to the farmers to collect his share of the fruit of the vineyard. But the farmers beat him, and sent him away empty. He sent yet another servant, and they also beat him, and treated him shamefully, and sent him away empty. He sent yet a third, and they also wounded him, and threw him out. **the master of the vineyard said, 'What shall I do? I will send my beloved son. It may be that seeing him, they will respect him.'**

"But when the farmers saw him, they reasoned among themselves, saying, 'This is the heir. Come, let's kill him, that the inheritance may be ours.' **They threw him out of the vineyard and killed him. What therefore will the master of the vineyard do to them?** He will come and destroy these farmers,

and will give the vineyard to others."

When they heard that, they said, "May that never be!"

But he looked at them and said, "Then what is this that is written,

The chief priests and the scribes sought to lay hands on him that very hour, but they feared the people--for they knew he had spoken this parable against them. They watched him and sent out spies, who pretended to be righteous, that they might trap him in something he said, so as to deliver him up to the power and authority of the governor. They asked him, "Teacher, we know that you say and teach what is right, and aren't partial to anyone, but truly teach the way of **Elohim**. Is it lawful for us to pay taxes to Caesar, or not?"

But he perceived their craftiness, and said to them, "Why do you test me? Show me a denarius. Whose image and inscription are on it?"

They answered, "Caesar's."

He said to them, "Then give to Caesar the things that are Caesar's, and to **Elohim** the things that are **Elohim**'s."

They weren't able to trap him in his words before the people. They marveled at his answer and were silent. Some of the Sadducees came to him, those who deny that there is a resurrection. They asked him, "Teacher, Moses wrote to us that if a man's brother dies having a wife, and he is childless, his brother should take the wife and raise up children for his brother. There were therefore seven brothers. The first took a wife, and died childless. The second took her as wife, and he died childless. The third took her, and likewise the seven all left no children, and died. Afterward the woman also died. Therefore in the resurrection whose wife of them will she be? For the seven had her as a wife."

Yahusha said to them, "The children of this age marry, and are given in marriage. But those who are considered worthy to attain to that age and the resurrection from the dead neither marry nor are given in marriage. For they can't die any more, for they are like the angels, and are children of **Elohim**, being children of the resurrection. But that the dead are raised, even Moses showed at the bush, when he called the Master **Yahusha** 'The **Elohim** of Abraham, the **Elohim** of Isaac, and the **Elohim** of Jacob.' Now he is not the **Elohim** of the dead, but of the living, for all are alive to him."

Some of the scribes answered, "Teacher, you speak well." They didn't dare to ask him any more questions.

He said to them, "Why do they say that the Messiah is David's son? David himself says in the book of Psalms,

"David therefore calls him Master, so how is he his son?"

In the hearing of all the people, he said to his disciples, "Beware of those scribes who like to walk in long robes, and love greetings in the marketplaces, the best seats in the synagogues, and the best places at feasts; who devour widows' houses, and for a pretense make long prayers: these will receive greater condemnation."

He looked up and saw the rich people who were putting their gifts into the treasury. He saw a certain poor widow casting in two small brass coins. He said, "Truly I tell you, this poor widow put in more than all of them, for all these put in gifts for **Elohim** from their abundance, but she, out of her poverty, put in all that she had to live on."

As some were talking about the temple and how it was decorated with beautiful stones and gifts, he said, "As for these things which you see, the days will come, in which there will not be left here one stone on another that will not be thrown down."

They asked him, "Teacher, so when will these things be? What is the sign that these things are about to happen?"

He said, "Watch out that you don't get led astray, for many will come in my name, saying, 'I am he,' and, 'The time is at hand.' Therefore don't follow them. When you hear of wars and disturbances, don't be terrified, for these things must happen first, but the end won't come immediately."

Then he said to them, "Nation will rise against nation, and kingdom against kingdom. There will be great earthquakes, famines, and plagues in various places. There will be terrors and great signs from heaven. But before all these things, they will lay their hands on you and will persecute you, delivering you up to synagogues and prisons, bringing you before kings and governors for my name's sake. It will turn out as a testimony for you. Settle it therefore in your hearts not to meditate beforehand how to answer, for I will give you a mouth and wisdom which all your adversaries will not be able to withstand or to contradict. You will be handed over even by parents, brothers, relatives, and friends. They will cause some of you to be put to death. You will be hated by all men for my name's sake. And not a hair of your head will perish.

"By your endurance you will win your lives.

"But when you see Jerusalem surrounded by armies, then know that its desolation is at hand. Then let those who are in Judea flee to the mountains. Let those who are in the middle of her depart. Let those who are in the country not enter therein. For these are days of vengeance, that all things which are written may be fulfilled. Woe to those who are pregnant and to those who nurse infants in those days! For there will be great distress in the land, and wrath to this people. They will fall by the edge of the sword, and will be led captive into all the nations. Jerusalem will be trampled down by the Gentiles, until the times of the Gentiles are fulfilled. There will be signs in the sun, moon, and stars; and on the earth anxiety of nations, in perplexity for the roaring of the sea and the waves; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens will be shaken. Then they will see the Son of Man coming in a cloud with power and great glory. But when these things begin to happen, look up and lift up your heads, because your redemption is near."

He told them a parable. "See the fig tree and all the trees. When they are already budding, you see it and know by your own selves that the summer is already near. Even so you also, when you see these things happening, know that **Elohim's** Kingdom is near. Most certainly I tell you, this generation will not pass away until all things are accomplished. Heaven and earth will pass away, but my words will by no means pass away.

"So be careful, or your hearts will be loaded down with carousing, drunkenness, and cares of this life, and that day will come on you suddenly. For it will come like a snare on all those who dwell on the surface of all the earth. Therefore be watchful all the time, praying that you may be counted worthy to escape all these things that will happen, and to stand before the Son of Man."

Every day **Yahusha** was teaching in the temple, and every night he would go out and spend the night on the mountain that is called Olivet. All the people came early in the morning to him in the temple to hear him.

Now the feast of unleavened bread, which is called the Passover, was approaching. The chief priests and the scribes sought how they might put him to death, for they feared the people. Satan entered into Judas, who was also called Iscariot, who was counted with the twelve. He went away, and talked with the chief priests and captains about how he might deliver him to them. They were glad, and agreed to give him money. He consented, and sought an opportunity to deliver him to them in the absence of the multitude. The day of unleavened bread came, on which the Passover must be sacrificed. **Yahusha** sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat."

They said to him, "Where do you want us to prepare?"

He said to them, "Behold, when you have entered into the city, a man carrying a pitcher of water will meet you. Follow him into the house which he enters. Tell the master of the house, 'The Teacher says to you, "Where is the guest room, where I may eat the Passover with my disciples?" ' He will show you a large, furnished upper room. Make preparations there."

They went, found things as **Yahusha** had told them, and they prepared the Passover. When the hour had come, he sat down with the twelve apostles. He said to them, "I have earnestly desired to eat this Passover with you before I suffer, for I tell you, I will no longer by any means eat of it until it is fulfilled in **Elohim's** Kingdom." He received a cup, and when he had given thanks, he said, "Take this, and share it among yourselves, for I tell you, I will not drink at all again from the fruit of the vine, until **Elohim's** Kingdom comes."

He took bread, and when he had given thanks, he broke, and gave it to them, saying, "This is my body which is given for you. Do this in memory of me." Likewise, he took the cup after supper, saying, "This cup is the new covenant in my blood, which is poured out for you. But behold, the hand of him who betrays me is with me on the table. The Son of Man indeed goes, as it has been determined, but woe to that man through whom he is betrayed!"

They began to question among themselves, which of them it was who would do this thing. A dispute also arose among them, which of them was considered to be greatest. He said to them, "The kings of the nations exercise authority over them, and those who have authority over them are called 'benefactors.' But not so with you. But one who is the greater among you, let him become as the younger, and one who is governing, as one who serves. For who is greater, one who sits at the table, or one who serves? Isn't it he who sits at the table? But I am among you as one who serves. But you are those who have continued with me in my trials. I confer on you a kingdom, even as my Father conferred on me, that you may eat and drink at my table in my Kingdom. You will sit on thrones, judging the twelve tribes of Israel."

The Master said, "Simon, Simon, behold, Satan asked to have all of you, that he might sift you as wheat, but I prayed for you, that your faith wouldn't fail. You, when once you have turned again, establish your brothers."

He said to him, "Master, I am ready to go with you both to prison and to death!"

He said, "I tell you, Peter, the rooster will by no means crow today until you deny that you know me three times."

He said to them, "When I sent you out without purse, wallet, and sandals, did you lack anything?"

They said, "Nothing."

Then he said to them, "But now, whoever has a purse, let him take it, and likewise a wallet. Whoever has none, let him sell his cloak, and buy a sword. For I tell you that this which is written must still be fulfilled in me: 'He was counted with transgressors.' For that which concerns me has an end."

They said, "Master, behold, here are two swords."

He said to them, "That is enough."

He came out and went, as his custom was, to the Mount of Olives. His disciples also followed him. When he was at the place, he said to them, "Pray that you don't enter into temptation."

He was withdrawn from them about a stone's throw, and he knelt down and prayed, saying, "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done."

An angel from heaven appeared to him, strengthening him. Being in agony he prayed more earnestly. His sweat became like great drops of blood falling down on the ground.

When he rose up from his prayer, he came to the disciples, and found them sleeping because of grief, and said to them, "Why do you sleep? Rise and pray that you may not enter into temptation."

While he was still speaking, behold, a multitude, and he who was called Judas, one of the twelve, was leading them. He came near to **Yahusha** to kiss him. But **Yahusha** said to him, "Judas, do you betray the Son of Man with a kiss?"

When those who were around him saw what was about to happen, they said to him, "Master, shall we strike with the sword?" A certain one of them struck the servant of the high priest, and cut off his right ear.

But **Yahusha** answered, "Let me at least do this"--and he touched his ear, and healed him. **Yahusha** said to the chief priests, captains of the temple, and elders, who had come against him, "Have you come out as against a robber, with swords and clubs? When I was with you in the temple daily, you didn't stretch out your hands against me. But this is your hour, and the power of darkness."

They seized him, and led him away, and brought him into the high priest's house. But Peter followed from a distance. When they had kindled a fire in the middle of the courtyard, and had sat down together, Peter sat among them. A certain servant girl saw him as he sat in the light, and looking intently at him, said, "This man also was with him."

He denied **Yahusha**, saying, "Woman, I don't know him."

After a little while someone else saw him, and said, "You also are one of them!"

But Peter answered, "Man, I am not!"

After about one hour passed, another confidently affirmed, saying, "Truly this man also was with him, for he is a Galilean!"

But Peter said, "Man, I don't know what you are talking about!" Immediately, while he was still speaking, a rooster crowed. The Master turned and looked at Peter. Then Peter remembered the Master **Yahusha's** word, how he said to him, "Before the rooster crows you will deny me three times." He went out, and wept bitterly.

The men who held **Yahusha** mocked him and beat him. Having blindfolded him, they struck him

on the face and asked him, "Prophecy! Who is the one who struck you?" They spoke many other things against him, insulting him.

As soon as it was day, the assembly of the elders of the people were gathered together, both chief priests and scribes, and they led him away into their council, saying, "If you are the Messiah, tell us."

But he said to them, "If I tell you, you won't believe, and if I ask, you will in no way answer me or let me go. From now on, the Son of Man will be seated at the right hand of the power of **Elohim**."

They all said, "Are you then the Son of **Elohim**?"

He said to them, "You say it, because I am."

They said, "Why do we need any more witness? For we ourselves have heard from his own mouth!"

The whole company of them rose up and brought him before Pilate. They began to accuse him, saying, "We found this man perverting the nation, forbidding paying taxes to Caesar, and saying that he himself is Messiah, a king."

Pilate asked him, "Are you the King of the Jews?"

He answered him, "So you say."

Pilate said to the chief priests and the multitudes, "I find no basis for a charge against this man."

But they insisted, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place." But when Pilate heard Galilee mentioned, he asked if the man was a Galilean. When he found out that he was in Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem during those days.

Now when Herod saw **Yahusha**, he was exceedingly glad, for he had wanted to see him for a long time, because he had heard many things about him. He hoped to see some miracle done by him. He questioned him with many words, but he gave no answers. The chief priests and the scribes stood, vehemently accusing him. Herod with his soldiers humiliated him and mocked him. Dressing him in luxurious clothing, they sent him back to Pilate. Herod and Pilate became friends with each other that very day, for before that they were enemies with each other.

Pilate called together the chief priests, the rulers, and the people, and said to them, "You brought this man to me as one that perverts the people, and behold, having examined him before you, I found no basis for a charge against this man concerning those things of which you accuse him. Neither has Herod, for I sent you to him, and see, nothing worthy of death has been done by him. I will therefore chastise him and release him."

Now he had to release one prisoner to them at the feast. But they all cried out together, saying, "Away with this man! Release to us Barabbas!"-- one who was thrown into prison for a certain revolt in the city, and for murder.

Then Pilate spoke to them again, wanting to release **Yahusha**, but they shouted, saying, "Crucify! Crucify him!"

He said to them the third time, "Why? What evil has this man done? I have found no capital crime in him. I will therefore chastise him and release him." But they were urgent with loud voices, asking that he might be crucified. Their voices and the voices of the chief priests prevailed. Pilate decreed that what they asked for should be done. He released him who had been thrown into prison for

insurrection and murder, for whom they asked, but he delivered **Yahusha** up to their will.

When they led him away, they grabbed one Simon of Cyrene, coming from the country, and laid on him the cross, to carry it after **Yahusha**. A great multitude of the people followed him, including women who also mourned and lamented him. But **Yahusha**, turning to them, said, "Daughters of Jerusalem, don't weep for me, but weep for yourselves and for your children. For behold, the days are coming in which they will say, 'Blessed are the barren, the wombs that never bore, and the breasts that never nursed.' Then they will begin to tell the mountains, 'Fall on us!' and tell the hills, 'Cover us.' For if they do these things in the green tree, what will be done in the dry?"

There were also others, two criminals, led with him to be put to death. When they came to the place that is called "The Skull", they crucified him there with the criminals, one on the right and the other on the left.

Yahusha said, "Father, forgive them, for they don't know what they are doing."

Dividing his garments among them, they cast lots. The people stood watching. The rulers with them also scoffed at him, saying, "He saved others. Let him save himself, if this is the Messiah of **Elohim**, his chosen one!"

The soldiers also mocked him, coming to him and offering him vinegar, and saying, "If you are the King of the Jews, save yourself!"

An inscription was also written over him in letters of Greek, Latin, and Hebrew: "THIS IS THE KING OF THE JEWS."

One of the criminals who was hanged insulted him, saying, "If you are the Messiah, save yourself and us!"

But the other answered, and rebuking him said, "Don't you even fear **Elohim**, seeing you are under the same condemnation? And we indeed justly, for we receive the due reward for our deeds, but this man has done nothing wrong." He said to **Yahusha**, "Master, remember me when you come into your Kingdom."

Yahusha said to him, "Assuredly I tell you, today you will be with me in Paradise."

It was now about the sixth hour, and darkness came over the whole land until the ninth hour. The sun was darkened, and the veil of the temple was torn in two. **Yahusha**, crying with a loud voice, said, "Father, into your hands I commit my spirit!" Having said this, he breathed his last.

When the centurion saw what was done, he glorified **Elohim**, saying, "Certainly this was a righteous man." All the multitudes that came together to see this, when they saw the things that were done, returned home beating their breasts. All his acquaintances and the women who followed with him from Galilee stood at a distance, watching these things.

Behold, a man named Joseph, who was a member of the council, a good and righteous man (he had not consented to their counsel and deed), from Arimathea, a city of the Jews, who was also waiting for **Elohim**'s Kingdom: this man went to Pilate, and asked for **Yahusha**'s body. He took it down, and wrapped it in a linen cloth, and laid him in a tomb that was cut in stone, where no one had ever been laid. It was the day of the Preparation, and the Sabbath was drawing near. The women, who had come with him out of Galilee, followed after, and saw the tomb, and how his body was laid. They returned and prepared spices and ointments. On the Sabbath they rested according to the

commandment.

But on the first day of the week, at early dawn, they and some others came to the tomb, bringing the spices which they had prepared. They found the stone rolled away from the tomb. They entered in, and didn't find **Yahusha**'s body. While they were greatly perplexed about this, behold, two men stood by them in dazzling clothing. Becoming terrified, they bowed their faces down to the earth.

They said to them, "Why do you seek the living among the dead? He isn't here, but is risen. Remember what he told you when he was still in Galilee, saying that the Son of Man must be delivered up into the hands of sinful men and be crucified, and the third day rise again?"

They remembered his words, returned from the tomb, and told all these things to the eleven and to all the rest. Now they were Mary Magdalene, Joanna, and Mary the mother of James. The other women with them told these things to the apostles. These words seemed to them to be nonsense, and they didn't believe them. But Peter got up and ran to the tomb. Stooping and looking in, he saw the strips of linen lying by themselves, and he departed to his home, wondering what had happened.

Behold, two of them were going that very day to a village named Emmaus, which was sixty stadia from Jerusalem. They talked with each other about all of these things which had happened. While they talked and questioned together, **Yahusha** himself came near, and went with them. But their eyes were kept from recognizing him. **He said to them, "What are you talking about as you walk, and are sad?"**

One of them, named Cleopas, answered him, "Are you the only stranger in Jerusalem who doesn't know the things which have happened there in these days?"

He said to them, "What things?"

They said to him, **"The things concerning Yahusha, the Nazarene, who was a prophet mighty in deed and word before Elohim and all the people;** and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we were hoping that it was he who would redeem Israel. Yes, and besides all this, it is now the third day since these things happened. Also, certain women of our company amazed us, having arrived early at the tomb; and when they didn't find his body, they came saying that they had also seen a vision of angels, who said that he was alive. Some of us went to the tomb, and found it just like the women had said, but they didn't see him."

He said to them, "Foolish men, and slow of heart to believe in all that the prophets have spoken! Didn't the Messiah have to suffer these things and to enter into his glory?" Beginning from Moses and from all the prophets, he explained to them in all the Scriptures the things concerning himself. They came near to the village where they were going, and he acted like he would go further.

They urged him, saying, "Stay with us, for it is almost evening, and the day is almost over."

He went in to stay with them. When he had sat down at the table with them, he took the bread and gave thanks. Breaking it, he gave it to them. Their eyes were opened and they recognized him, then he vanished out of their sight. **They said to one another, "Weren't our hearts burning within us, while he spoke to us along the way, and while he opened the Scriptures to us?"** They rose up that very hour, returned to Jerusalem, and found the eleven gathered together, and those who were with them, saying, "The Master is risen indeed, and has appeared to Simon!" They related the things that happened along the way, and how he was recognized by them in the breaking of the bread.

As they said these things, Yahusha himself stood among them, and said to them, "Peace be to

you."

But they were terrified and filled with fear, and supposed that they had seen a spirit.

He said to them, "Why are you troubled? Why do doubts arise in your hearts? See my hands and my feet, that it is truly me. Touch me and see, for a spirit doesn't have flesh and bones, as you see that I have." When he had said this, he showed them his hands and his feet. While they still didn't believe for joy, and wondered, he said to them, "Do you have anything here to eat?"

They gave him a piece of a broiled fish and some honeycomb. He took them, and ate in front of them. He said to them, "This is what I told you, while I was still with you, that all things which are written in the law of Moses, the prophets, and the psalms, concerning me must be fulfilled."

Then he opened their minds, that they might understand the Scriptures. He said to them, "Thus it is written, and thus it was necessary for the Messiah to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name to all the nations, beginning at Jerusalem. You are witnesses of these things. Behold, I send out the promise of my Father on you. But wait in the city of Jerusalem until you are clothed with power from on high."

He led them out as far as Bethany, and he lifted up his hands, and blessed them. While he blessed them, he withdrew from them, and was carried up into heaven. They worshiped him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing **Elohim**. Amen.

JOHN

In the beginning was the Word, and the Word was with **Elohim**, and the Word was **Elohim**. The same was in the beginning with **Elohim**. All things were made through him. Without him, nothing was made that has been made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness hasn't overcome it. There came a man, sent from **Elohim**, whose name was John. The same came as a witness, that he might testify about the light, that all might believe through him. He was not the light, but was sent that he might testify about the light. The true light that enlightens everyone was coming into the world.

He was in the world, and the world was made through him, and the world didn't recognize him. He came to his own, and those who were his own didn't receive him. But as many as received him, to them he gave the right to become **Elohim**'s children, to those who believe in his name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of **Elohim**. The Word became flesh, and lived among us. We saw his glory, such glory as of the one and only Son of the Father, full of grace and truth. John testified about him. He cried out, saying, "This was he of whom I said, 'He who comes after me has surpassed me, for he was before me.' " From his fullness we all received grace upon grace. For the law was given through Moses. Grace and truth were realized through **Yahusha** Messiah. No one has seen **Elohim** at any time. The one and only Son, who is in the bosom of the Father, has declared him.

This is John's testimony, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

He declared, and didn't deny, but he declared, "I am not the Messiah."

They asked him, "What then? Are you Elijah?"

He said, "I am not."

"Are you the prophet?"

He answered, "No."

They said therefore to him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"

He said, "I am the voice of one crying in the wilderness, 'Make straight the way of **Yahuah**,' as Isaiah the prophet said."

The ones who had been sent were from the Pharisees. They asked him, "Why then do you baptize, if you are not the Messiah, nor Elijah, nor the prophet?"

John answered them, "I baptize in water, but among you stands one whom you don't know. He is the one who comes after me, who is preferred before me, whose sandal strap I'm not worthy to loosen." These things were done in Bethany beyond the Jordan, where John was baptizing.

The next day, he saw **Yahusha** coming to him, and said, "Behold, the Lamb of **Elohim**, who takes away the sin of the world! This is he of whom I said, 'After me comes a man who is preferred before me, for he was before me.' I didn't know him, but for this reason I came baptizing in water: that he would be revealed to Israel." John testified, saying, "I have seen the Spirit descending like a dove out of heaven, and it remained on him. I didn't recognize him, but he who sent me to baptize in water

said to me, 'On whomever you will see the Spirit descending and remaining on him is he who baptizes in the Set-Apart Spirit.' I have seen, and have testified that this is the Son of **Elohim**."

Again, the next day, John was standing with two of his disciples, and he looked at **Yahusha** as he walked, and said, "Behold, the Lamb of **Elohim**!" The two disciples heard him speak, and they followed **Yahusha**. **Yahusha** turned and saw them following, and said to them, "What are you looking for?"

They said to him, "Rabbi" (which is to say, being interpreted, Teacher), "where are you staying?"

He said to them, "Come, and see."

They came and saw where he was staying, and they stayed with him that day. It was about the tenth hour. One of the two who heard John and followed him was Andrew, Simon Peter's brother. He first found his own brother, Simon, and said to him, "We have found the Messiah!" (which is, being interpreted, the Anointed One). He brought him to **Yahusha**. **Yahusha** looked at him, and said, "You are Simon the son of Jonah. You shall be called Cephas" (which is by interpretation, Peter). On the next day, he was determined to go out into Galilee, and he found Philip. **Yahusha** said to him, "Follow me." Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found him, of whom Moses in the law, and the prophets, wrote: **Yahusha** of Nazareth, the son of Joseph."

Nathanael said to him, "Can any good thing come out of Nazareth?"

Philip said to him, "Come and see."

Yahusha saw Nathanael coming to him, and said about him, "Behold, an Israelite indeed, in whom is no deceit!"

Nathanael said to him, "How do you know me?"

Yahusha answered him, "Before Philip called you, when you were under the fig tree, I saw you."

Nathanael answered him, "Rabbi, you are the Son of **Elohim**! You are King of Israel!"

Yahusha answered him, "Because I told you, 'I saw you underneath the fig tree,' do you believe? You will see greater things than these!" He said to him, "Most certainly, I tell you all, hereafter you will see heaven opened, and the angels of **Elohim** ascending and descending on the Son of Man."

The third day, there was a wedding in Cana of Galilee. **Yahusha**'s mother was there. **Yahusha** also was invited, with his disciples, to the wedding. When the wine ran out, **Yahusha**'s mother said to him, "They have no wine."

Yahusha said to her, "Woman, what does that have to do with you and me? My hour has not yet come."

His mother said to the servants, "Whatever he says to you, do it." Now there were six water pots of stone set there after the Jews' way of purifying, containing two or three metretes apiece. **Yahusha** said to them, "Fill the water pots with water." So they filled them up to the brim. He said to them, "Now draw some out, and take it to the ruler of the feast." So they took it. When the ruler of the feast tasted the water now become wine, and didn't know where it came from (but the servants who had drawn the water knew), the ruler of the feast called the bridegroom and said to him, "Everyone serves the good wine first, and when the guests have drunk freely, then that which is worse. You have

kept the good wine until now!" This beginning of his signs **Yahusha** did in Cana of Galilee, and revealed his glory; and his disciples believed in him.

After this, he went down to Capernaum, he, and his mother, his brothers, and his disciples; and they stayed there a few days. The Passover of the Jews was at hand, and **Yahusha** went up to Jerusalem. He found in the temple those who sold oxen, sheep, and doves, and the changers of money sitting. He made a whip of cords, and threw all out of the temple, both the sheep and the oxen; and he poured out the changers' money and overthrew their tables. **To those who sold the doves, he said, "Take these things out of here! Don't make my Father's house a marketplace!"** His disciples remembered that it was written, "Zeal for your house will eat me up."

The Jews therefore answered him, "What sign do you show us, seeing that you do these things?"

Yahusha answered them, "Destroy this temple, and in three days I will raise it up."

The Jews therefore said, "It took forty-six years to build this temple! Will you raise it up in three days?" But he spoke of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he said this, and they believed the Scripture, and the word which **Yahusha** had said.

Now when he was in Jerusalem at the Passover, during the feast, many believed in his name, observing his signs which he did. But **Yahusha** didn't entrust himself to them, because he knew everyone, and because he didn't need for anyone to testify concerning man; for he himself knew what was in man.

Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to him by night, and said to him, "Rabbi, we know that you are a teacher come from **Elohim**, for no one can do these signs that you do, unless **Elohim** is with him."

Yahusha answered him, "Most certainly, I tell you, unless one is born anew, he can't see **Elohim's** Kingdom."

Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?"

Yahusha answered, "Most certainly I tell you, unless one is born of water and spirit, he can't enter into **Elohim's** Kingdom. That which is born of the flesh is flesh. That which is born of the Spirit is spirit. Don't marvel that I said to you, 'You must be born anew.' The wind blows where it wants to, and you hear its sound, but don't know where it comes from and where it is going. So is everyone who is born of the Spirit."

Nicodemus answered him, "How can these things be?"

Yahusha answered him, "Are you the teacher of Israel, and don't understand these things? Most certainly I tell you, we speak that which we know, and testify of that which we have seen, and you don't receive our witness. If I told you earthly things and you don't believe, how will you believe if I tell you heavenly things? No one has ascended into heaven but he who descended out of heaven, the Son of Man, who is in heaven. As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in him should not perish, but have eternal life. For **Elohim** so loved the world, that he gave his one and only Son, that whoever believes in him should not perish, but have eternal life. For **Elohim** didn't send his Son into the world to judge the world, but that the world should be saved through him. He who believes in him is not judged. He who doesn't believe has

been judged already, because he has not believed in the name of the one and only Son of **Elohim**. This is the judgment, that the light has come into the world, and men loved the darkness rather than the light; for their works were evil. For everyone who does evil hates the light, and doesn't come to the light, lest his works would be exposed. But he who does the truth comes to the light, that his works may be revealed, that they have been done in **Elohim**."

After these things, **Yahusha** came with his disciples into the land of Judea. He stayed there with them and baptized. John also was baptizing in Enon near Salim, because there was much water there. They came, and were baptized; for John was not yet thrown into prison. Therefore a dispute arose on the part of John's disciples with some Jews about purification. They came to John and said to him, "Rabbi, he who was with you beyond the Jordan, to whom you have testified, behold, he baptizes, and everyone is coming to him."

John answered, "A man can receive nothing unless it has been given him from heaven. You yourselves testify that I said, 'I am not the Messiah,' but, 'I have been sent before him.' He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. This, my joy, therefore is made full. He must increase, but I must decrease. He who comes from above is above all. He who is from the earth belongs to the earth and speaks of the earth. He who comes from heaven is above all. What he has seen and heard, of that he testifies; and no one receives his witness. He who has received his witness has set his seal to this, that **Elohim** is true. For he whom **Elohim** has sent speaks the words of **Elohim**; for **Elohim** gives the Spirit without measure. The Father loves the Son, and has given all things into his hand. One who believes in the Son has eternal life, but one who disobeys the Son won't see life, but the wrath of **Elohim** remains on him."

Therefore when **Yahusha** knew that the Pharisees had heard that **Yahusha** was making and baptizing more disciples than John (although **Yahusha** himself didn't baptize, but his disciples), he left Judea and departed into Galilee. He needed to pass through Samaria. So he came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son, Joseph. Jacob's well was there. **Yahusha** therefore, being tired from his journey, sat down by the well. It was about the sixth hour. **A woman of Samaria came to draw water. Yahusha said to her, "Give me a drink."** For his disciples had gone away into the city to buy food.

The Samaritan woman therefore said to him, "How is it that you, being a Jew, ask for a drink from me, a Samaritan woman?" (For Jews have no dealings with Samaritans.)

Yahusha answered her, "If you knew the gift of **Elohim**, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

The woman said to him, "Sir, you have nothing to draw with, and the well is deep. So where do you get that living water? Are you greater than our father, Jacob, who gave us the well and drank from it himself, as did his children and his livestock?"

Yahusha answered her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life."

The woman said to him, "Sir, give me this water, so that I don't get thirsty, neither come all the way here to draw."

Yahusha said to her, "Go, call your husband, and come here."

The woman answered, "I have no husband."

Yahusha said to her, "You said well, 'I have no husband,' for you have had five husbands; and he whom you now have is not your husband. This you have said truly."

The woman said to him, "Sir, I perceive that you are a prophet. Our fathers worshiped in this mountain, and you Jews say that in Jerusalem is the place where people ought to worship."

Yahusha said to her, "Woman, believe me, the hour comes, when neither in this mountain, nor in Jerusalem, will you worship the Father. You worship that which you don't know. We worship that which we know; for salvation is from the Jews. But the hour comes, and now is, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such to be his worshipers. **Elohim** is spirit, and those who worship him must worship in spirit and truth."

The woman said to him, "I know that Messiah comes, he who is called the Anointed One. When he has come, he will declare to us all things."

Yahusha said to her, "I am he, the one who speaks to you." At this, his disciples came. They marveled that he was speaking with a woman; yet no one said, "What are you looking for?" or, "Why do you speak with her?" So the woman left her water pot, went away into the city, and said to the people, "Come, see a man who told me everything that I did. Can this be the Messiah?"

They went out of the city, and were coming to him. In the meanwhile, the disciples urged him, saying, "Rabbi, eat."

But he said to them, "I have food to eat that you don't know about."

The disciples therefore said to one another, "Has anyone brought him something to eat?"

Yahusha said to them, "My food is to do the will of him who sent me and to accomplish his work. Don't you say, 'There are yet four months until the harvest?' Behold, I tell you, lift up your eyes and look at the fields, that they are white for harvest already. He who reaps receives wages and gathers fruit to eternal life; that both he who sows and he who reaps may rejoice together. For in this the saying is true, 'One sows, and another reaps.' I sent you to reap that for which you haven't labored. Others have labored, and you have entered into their labor."

From that city many of the Samaritans believed in him because of the word of the woman, who testified, "He told me everything that I did." So when the Samaritans came to him, they begged him to stay with them. He stayed there two days. Many more believed because of his word. They said to the woman, "Now we believe, not because of your speaking; for we have heard for ourselves, and know that this is indeed the Messiah, the Savior of the world."

After the two days he went out from there and went into Galilee. For **Yahusha** himself testified that a prophet has no honor in his own country. So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast, for they also went to the feast. **Yahusha** came therefore again to Cana of Galilee, where he made the water into wine. There was a certain nobleman whose son was sick at Capernaum. When he heard that **Yahusha** had come out of Judea into Galilee, he went to him, and begged him that he would come down and heal his son, for he was at the point of death. **Yahusha** therefore said to him, "Unless you see signs and wonders, you will in no way believe."

The nobleman said to him, "Sir, come down before my child dies." **Yahusha** said to him, "Go your

way. Your son lives." The man believed the word that **Yahusha** spoke to him, and he went his way. As he was now going down, his servants met him and reported, saying "Your child lives!" So he inquired of them the hour when he began to get better. They said therefore to him, "Yesterday at the seventh hour, the fever left him." So the father knew that it was at that hour in which **Yahusha** said to him, "Your son lives." He believed, as did his whole house. This is again the second sign that **Yahusha** did, having come out of Judea into Galilee.

After these things, there was a feast of the Jews, and **Yahusha** went up to Jerusalem. Now in Jerusalem by the sheep gate, there is a pool, which is called in Hebrew, "Bethesda", having five porches. In these lay a great multitude of those who were sick, blind, lame, or paralyzed, waiting for the moving of the water; for an angel went down at certain times into the pool and stirred up the water. Whoever stepped in first after the stirring of the water was healed of whatever disease he had. A certain man was there who had been sick for thirty-eight years. When **Yahusha** saw him lying there, and knew that he had been sick for a long time, he asked him, "Do you want to be made well?"

The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up, but while I'm coming, another steps down before me."

Yahusha said to him, "Arise, take up your mat, and walk."

Immediately, the man was made well, and took up his mat and walked.

Now it was the Sabbath on that day. So the Jews said to him who was cured, "It is the Sabbath. It is not lawful for you to carry the mat."

He answered them, "He who made me well said to me, 'Take up your mat and walk.'"

Then they asked him, "Who is the man who said to you, 'Take up your mat and walk'?"

But he who was healed didn't know who it was, for **Yahusha** had withdrawn, a crowd being in the place.

Afterward **Yahusha** found him in the temple, and said to him, "Behold, you are made well. Sin no more, so that nothing worse happens to you."

The man went away, and told the Jews that it was **Yahusha** who had made him well. For this cause the Jews persecuted **Yahusha**, and sought to kill him, because he did these things on the Sabbath. But **Yahusha** answered them, "My Father is still working, so I am working, too." For this cause therefore the Jews sought all the more to kill him, because he not only broke the Sabbath, but also called **Elohim** his own Father, making himself equal with **Elohim**. **Yahusha** therefore answered them, "Most certainly, I tell you, the Son can do nothing of himself, but what he sees the Father doing. For whatever things he does, these the Son also does likewise. For the Father has affection for the Son, and shows him all things that he himself does. He will show him greater works than these, that you may marvel. For as the Father raises the dead and gives them life, even so the Son also gives life to whom he desires. For the Father judges no one, but he has given all judgment to the Son, that all may honor the Son, even as they honor the Father. He who doesn't honor the Son doesn't honor the Father who sent him.

"Most certainly I tell you, he who hears my word and believes him who sent me has eternal life, and doesn't come into judgment, but has passed out of death into life. Most certainly I tell you, the hour comes, and now is, when the dead will hear the Son of **Elohim**'s voice; and those who hear will live. For as the Father has life in himself, even so he gave to the Son also to have life in himself. He

also gave him authority to execute judgment, because he is a son of man. Don't marvel at this, for the hour comes in which all who are in the tombs will hear his voice, and will come out; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgment. I can of myself do nothing. As I hear, I judge, and my judgment is righteous; because I don't seek my own will, but the will of my Father who sent me.

"If I testify about myself, my witness is not valid. It is another who testifies about me. I know that the testimony which he testifies about me is true. You have sent to John, and he has testified to the truth. **But the testimony which I receive is not from man. However, I say these things that you may be saved.** He was the burning and shining lamp, and you were willing to rejoice for a while in his light. But the testimony which I have is greater than that of John, for the works which the Father gave me to accomplish, the very works that I do, testify about me, that the Father has sent me. The Father himself, who sent me, has testified about me. You have neither heard his voice at any time, nor seen his form. You don't have his word living in you, because you don't believe him whom he sent.

"You search the Scriptures, because you think that in them you have eternal life; and these are they which testify about me. Yet you will not come to me, that you may have life. I don't receive glory from men. But I know you, that you don't have Elohim's love in yourselves. I have come in my Father's name, and you don't receive me. If another comes in his own name, you will receive him. How can you believe, who receive glory from one another, and you don't seek the glory that comes from the only Elohim?"

"Don't think that I will accuse you to the Father. There is one who accuses you, even Moses, on whom you have set your hope. **For if you believed Moses, you would believe me; for he wrote about me.** But if you don't believe his writings, how will you believe my words?"

After these things, **Yahusha** went away to the other side of the sea of Galilee, which is also called the Sea of Tiberias. A great multitude followed him, because they saw his signs which he did on those who were sick. **Yahusha** went up into the mountain, and he sat there with his disciples. Now the Passover, the feast of the Jews, was at hand. **Yahusha** therefore lifting up his eyes, and seeing that a great multitude was coming to him, said to Philip, "Where are we to buy bread, that these may eat?" He said this to test him, for he himself knew what he would do.

Philip answered him, "Two hundred denarii worth of bread is not sufficient for them, that every one of them may receive a little."

One of his disciples, Andrew, Simon Peter's brother, said to him, "There is a boy here who has five barley loaves and two fish, but what are these among so many?"

Yahusha said, "Have the people sit down." Now there was much grass in that place. So the men sat down, in number about five thousand. **Yahusha** took the loaves; and having given thanks, he distributed to the disciples, and the disciples to those who were sitting down; likewise also of the fish as much as they desired. **When they were filled, he said to his disciples, "Gather up the broken pieces which are left over, that nothing be lost."** So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which were left over by those who had eaten. When therefore the people saw the sign which **Yahusha** did, they said, "This is truly the prophet who comes into the world." **Yahusha** therefore, perceiving that they were about to come and take him by force to make him king, withdrew again to the mountain by himself.

When evening came, his disciples went down to the sea. They entered into the boat, and were

going over the sea to Capernaum. It was now dark, and **Yahusha** had not come to them. The sea was tossed by a great wind blowing. When therefore they had rowed about twenty-five or thirty stadia, they saw **Yahusha** walking on the sea, and drawing near to the boat; and they were afraid. **But he said to them, "It is I. Don't be afraid."** They were willing therefore to receive him into the boat. Immediately the boat was at the land where they were going.

On the next day, the multitude that stood on the other side of the sea saw that there was no other boat there, except the one in which his disciples had embarked, and that **Yahusha** hadn't entered with his disciples into the boat, but his disciples had gone away alone. However boats from Tiberias came near to the place where they ate the bread after the Master **Yahusha** had given thanks. When the multitude therefore saw that **Yahusha** wasn't there, nor his disciples, they themselves got into the boats, and came to Capernaum, seeking **Yahusha**. When they found him on the other side of the sea, they asked him, "Rabbi, when did you come here?"

Yahusha answered them, "Most certainly I tell you, you seek me, not because you saw signs, but because you ate of the loaves, and were filled. Don't work for the food which perishes, but for the food which remains to eternal life, which the Son of Man will give to you. For **Elohim** the Father has sealed him."

They said therefore to him, "What must we do, that we may work the works of **Elohim**?"

Yahusha answered them, "This is the work of **Elohim**, that you believe in him whom he has sent."

They said therefore to him, "What then do you do for a sign, that we may see and believe you? What work do you do? Our fathers ate the manna in the wilderness. As it is written, 'He gave them bread out of heaven to eat.' "

Yahusha therefore said to them, "Most certainly, I tell you, it wasn't Moses who gave you the bread out of heaven, but my Father gives you the true bread out of heaven. For the bread of **Elohim** is that which comes down out of heaven, and gives life to the world."

They said therefore to him, "Master, always give us this bread."

Yahusha said to them, "I am the bread of life. Whoever comes to me will not be hungry, and whoever believes in me will never be thirsty. But I told you that you have seen me, and yet you don't believe. All those whom the Father gives me will come to me. He who comes to me I will in no way throw out. For I have come down from heaven, not to do my own will, but the will of him who sent me. This is the will of my Father who sent me, that of all he has given to me I should lose nothing, but should raise him up at the last day. This is the will of the one who sent me, that everyone who sees the Son, and believes in him, should have eternal life; and I will raise him up at the last day."

The Jews therefore murmured concerning him, because he said, "I am the bread which came down out of heaven." They said, "Isn't this **Yahusha**, the son of Joseph, whose father and mother we know? How then does he say, 'I have come down out of heaven?' "

Therefore **Yahusha** answered them, "Don't murmur among yourselves. No one can come to me unless the Father who sent me draws him, and I will raise him up in the last day. It is written in the prophets, 'They will all be taught by **Elohim**.' Therefore everyone who hears from the Father and has learned, comes to me. Not that anyone has seen the Father, except he who is from **Elohim**. He has seen the Father. **Most certainly, I tell you, he who believes in me has eternal life. I am the bread of life.** Your fathers ate the manna in the wilderness and they died. This is the bread which comes down

out of heaven, that anyone may eat of it and not die. **I am the living bread which came down out of heaven. If anyone eats of this bread, he will live forever. Yes, the bread which I will give for the life of the world is my flesh.**"

The Jews therefore contended with one another, saying, "How can this man give us his flesh to eat?"

Yahusha therefore said to them, "Most certainly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you don't have life in yourselves. He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. **For my flesh is food indeed, and my blood is drink indeed.** He who eats my flesh and drinks my blood lives in me, and I in him. As the living Father sent me, and I live because of the Father; so he who feeds on me, he will also live because of me. This is the bread which came down out of heaven--not as our fathers ate the manna, and died. He who eats this bread will live forever." He said these things in the synagogue, as he taught in Capernaum.

Therefore many of his disciples, when they heard this, said, "This is a hard saying! Who can listen to it?"

But **Yahusha** knowing in himself that his disciples murmured at this, said to them, "Does this cause you to stumble? Then what if you would see the Son of Man ascending to where he was before? **It is the spirit who gives life. The flesh profits nothing. The words that I speak to you are spirit, and are life.** But there are some of you who don't believe." For **Yahusha** knew from the beginning who they were who didn't believe, and who it was who would betray him. **He said, "For this cause I have said to you that no one can come to me, unless it is given to him by my Father."**

At this, many of his disciples went back, and walked no more with him. **Yahusha** said therefore to the twelve, "You don't also want to go away, do you?"

Simon Peter answered him, "Master, to whom would we go? You have the words of eternal life. We have come to believe and know that you are the Messiah, the Son of the living **Elohim.**"

Yahusha answered them, "Didn't I choose you, the twelve, and one of you is a devil?" Now he spoke of Judas, the son of Simon Iscariot, for it was he who would betray him, being one of the twelve.

After these things, **Yahusha** was walking in Galilee, for he wouldn't walk in Judea, because the Jews sought to kill him. Now the feast of the Jews, the Feast of Booths, was at hand. His brothers therefore said to him, "Depart from here and go into Judea, that your disciples also may see your works which you do. For no one does anything in secret while he seeks to be known openly. If you do these things, reveal yourself to the world." For even his brothers didn't believe in him.

Yahusha therefore said to them, "My time has not yet come, but your time is always ready. The world can't hate you, but it hates me, because I testify about it, that its works are evil. **You go up to the feast. I am not yet going up to this feast, because my time is not yet fulfilled.**"

Having said these things to them, he stayed in Galilee. But when his brothers had gone up to the feast, then he also went up, not publicly, but as it were in secret. The Jews therefore sought him at the feast, and said, "Where is he?" There was much murmuring among the multitudes concerning him. Some said, "He is a good man." Others said, "Not so, but he leads the multitude astray." Yet no one spoke openly of him for fear of the Jews. But when it was now the middle of the feast, **Yahusha** went up into the temple and taught. The Jews therefore marveled, saying, "How does this man know

letters, having never been educated?"

Yahusha therefore answered them, "My teaching is not mine, but his who sent me. If anyone desires to do his will, he will know about the teaching, whether it is from **Elohim**, or if I am speaking from myself. He who speaks from himself seeks his own glory, but he who seeks the glory of him who sent him is true, and no unrighteousness is in him. **Didn't Moses give you the law, and yet none of you keeps the law? Why do you seek to kill me?**"

The multitude answered, "You have a demon! Who seeks to kill you?"

Yahusha answered them, "I did one work and you all marvel because of it. Moses has given you circumcision (not that it is of Moses, but of the fathers), and on the Sabbath you circumcise a boy. **If a boy receives circumcision on the Sabbath, that the law of Moses may not be broken, are you angry with me, because I made a man completely healthy on the Sabbath?** Don't judge according to appearance, but judge righteous judgment."

Therefore some of them of Jerusalem said, "Isn't this he whom they seek to kill? Behold, he speaks openly, and they say nothing to him. Can it be that the rulers indeed know that this is truly the Messiah? However we know where this man comes from, but when the Messiah comes, no one will know where he comes from."

Yahusha therefore cried out in the temple, teaching and saying, "You both know me, and know where I am from. I have not come of myself, but he who sent me is true, whom you don't know. I know him, because I am from him, and he sent me."

They sought therefore to take him; but no one laid a hand on him, because his hour had not yet come. But of the multitude, many believed in him. They said, "When the Messiah comes, he won't do more signs than those which this man has done, will he?" The Pharisees heard the multitude murmuring these things concerning him, and the chief priests and the Pharisees sent officers to arrest him.

Then **Yahusha** said, "I will be with you a little while longer, then I go to him who sent me. You will seek me, and won't find me. You can't come where I am."

The Jews therefore said among themselves, "Where will this man go that we won't find him? Will he go to the Dispersion among the Greeks, and teach the Greeks? What is this word that he said, 'You will seek me, and won't find me;' and 'Where I am, you can't come?'"

Now on the last and greatest day of the feast, **Yahusha** stood and cried out, "If anyone is thirsty, let him come to me and drink! He who believes in me, as the Scripture has said, from within him will flow rivers of living water." But he said this about the Spirit, which those believing in him were to receive. For the Set-Apart Spirit was not yet given, because **Yahusha** wasn't yet glorified.

Many of the multitude therefore, when they heard these words, said, "This is truly the prophet." Others said, "This is the Messiah." But some said, "What, does the Messiah come out of Galilee? Hasn't the Scripture said that the Messiah comes of the offspring of David, and from Bethlehem, the village where David was?" So a division arose in the multitude because of him. Some of them would have arrested him, but no one laid hands on him. The officers therefore came to the chief priests and Pharisees, and they said to them, "Why didn't you bring him?"

The officers answered, "No man ever spoke like this man!"

The Pharisees therefore answered them, "You aren't also led astray, are you? Have any of the rulers believed in him, or of the Pharisees? But this multitude that doesn't know the law is cursed."

Nicodemus (he who came to him by night, being one of them) said to them, "Does our law judge a man, unless it first hears from him personally and knows what he does?"

They answered him, "Are you also from Galilee? Search, and see that no prophet has arisen out of Galilee."

Everyone went to his own house, but **Yahusha** went to the Mount of Olives. Now very early in the morning, he came again into the temple, and all the people came to him. He sat down and taught them. The scribes and the Pharisees brought a woman taken in adultery. Having set her in the middle, they told him, "Teacher, we found this woman in adultery, in the very act. Now in our law, Moses commanded us to stone such women. What then do you say about her?" They said this testing him, that they might have something to accuse him of.

But **Yahusha** stooped down and wrote on the ground with his finger. **But when they continued asking him, he looked up and said to them, "He who is without sin among you, let him throw the first stone at her."** Again he stooped down and wrote on the ground with his finger.

They, when they heard it, being convicted by their conscience, went out one by one, beginning from the oldest, even to the last. **Yahusha** was left alone with the woman where she was, in the middle. **Yahusha, standing up, saw her and said, "Woman, where are your accusers? Did no one condemn you?"**

She said, "No one, Master."

Yahusha said, "Neither do I condemn you. Go your way. From now on, sin no more."

Again, therefore, **Yahusha** spoke to them, saying, "I am the light of the world. He who follows me will not walk in the darkness, but will have the light of life."

The Pharisees therefore said to him, "You testify about yourself. Your testimony is not valid."

Yahusha answered them, "Even if I testify about myself, my testimony is true, for I know where I came from, and where I am going; but you don't know where I came from, or where I am going. You judge according to the flesh. I judge no one. **Even if I do judge, my judgment is true, for I am not alone, but I am with the Father who sent me.** It's also written in your law that the testimony of two people is valid. I am one who testifies about myself, and the Father who sent me testifies about me."

They said therefore to him, "Where is your Father?"

Yahusha answered, "You know neither me nor my Father. If you knew me, you would know my Father also." **Yahusha** spoke these words in the treasury, as he taught in the temple. Yet no one arrested him, because his hour had not yet come. **Yahusha said therefore again to them, "I am going away, and you will seek me, and you will die in your sins. Where I go, you can't come."**

The Jews therefore said, "Will he kill himself, because he says, 'Where I am going, you can't come'?"

He said to them, "You are from beneath. I am from above. You are of this world. I am not of this world. I said therefore to you that you will die in your sins; for unless you believe that I am he, you will die in your sins."

They said therefore to him, "Who are you?"

Yahusha said to them, "Just what I have been saying to you from the beginning. I have many things to speak and to judge concerning you. However he who sent me is true; and the things which I heard from him, these I say to the world."

They didn't understand that he spoke to them about the Father. **Yahusha** therefore said to them, "When you have lifted up the Son of Man, then you will know that I am he, and I do nothing of myself, but as my Father taught me, I say these things. He who sent me is with me. The Father hasn't left me alone, for I always do the things that are pleasing to him."

As he spoke these things, many believed in him. **Yahusha** therefore said to those Jews who had believed him, "If you remain in my word, then you are truly my disciples. You will know the truth, and the truth will make you free."

They answered him, "We are Abraham's offspring, and have never been in bondage to anyone. How do you say, 'You will be made free'?"

Yahusha answered them, "Most certainly I tell you, everyone who commits sin is the bondservant of sin. A bondservant doesn't live in the house forever. A son remains forever. If therefore the Son makes you free, you will be free indeed. I know that you are Abraham's offspring, yet you seek to kill me, because my word finds no place in you. I say the things which I have seen with my Father; and you also do the things which you have seen with your father."

They answered him, "Our father is Abraham."

Yahusha said to them, "If you were Abraham's children, you would do the works of Abraham. But now you seek to kill me, a man who has told you the truth which I heard from **Elohim**. Abraham didn't do this. You do the works of your father."

They said to him, "We were not born of sexual immorality. We have one Father, **Elohim**."

Therefore **Yahusha** said to them, "If **Elohim** were your father, you would love me, for I came out and have come from **Elohim**. For I haven't come of myself, but he sent me. Why don't you understand my speech? Because you can't hear my word. You are of your father, the devil, and you want to do the desires of your father. He was a murderer from the beginning, and doesn't stand in the truth, because there is no truth in him. When he speaks a lie, he speaks on his own; for he is a liar, and the father of lies. But because I tell the truth, you don't believe me. Which of you convicts me of sin? If I tell the truth, why do you not believe me? He who is of **Elohim** hears the words of **Elohim**. For this cause you don't hear, because you are not of **Elohim**."

Then the Jews answered him, "Don't we say well that you are a Samaritan, and have a demon?"

Yahusha answered, "I don't have a demon, but I honor my Father and you dishonor me. But I don't seek my own glory. There is one who seeks and judges. Most certainly, I tell you, if a person keeps my word, he will never see death."

Then the Jews said to him, "Now we know that you have a demon. Abraham died, as did the prophets; and you say, 'If a man keeps my word, he will never taste of death.' Are you greater than our father, Abraham, who died? The prophets died. Who do you make yourself out to be?"

Yahusha answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say that he is our **Elohim**. You have not known him, but I know him. If I said, 'I don't know

him,' I would be like you, a liar. But I know him and keep his word. Your father Abraham rejoiced to see my day. He saw it, and was glad."

The Jews therefore said to him, "You are not yet fifty years old! Have you seen Abraham?"

Yahusha said to them, "Most certainly, I tell you, before Abraham came into existence, I AM."

Therefore they took up stones to throw at him, but **Yahusha** was hidden, and went out of the temple, having gone through the middle of them, and so passed by.

As he passed by, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

Yahusha answered, "This man didn't sin, nor did his parents; but, that the works of **Elohim** might be revealed in him. I must work the works of him who sent me while it is day. The night is coming, when no one can work. While I am in the world, I am the light of the world." When he had said this, he spat on the ground, made mud with the saliva, anointed the blind man's eyes with the mud, and said to him, "Go, wash in the pool of Siloam" (which means "Sent"). So he went away, washed, and came back seeing. The neighbors therefore, and those who saw that he was blind before, said, "Isn't this he who sat and begged?" Others were saying, "It is he." Still others were saying, "He looks like him."

He said, "I am he." They therefore were asking him, "How were your eyes opened?"

He answered, "A man called **Yahusha** made mud, anointed my eyes, and said to me, 'Go to the pool of Siloam and wash.' So I went away and washed, and I received sight."

Then they asked him, "Where is he?"

He said, "I don't know."

They brought him who had been blind to the Pharisees. It was a Sabbath when **Yahusha** made the mud and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. He said to them, "He put mud on my eyes, I washed, and I see."

Some therefore of the Pharisees said, "This man is not from **Elohim**, because he doesn't keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" There was division among them. Therefore they asked the blind man again, "What do you say about him, because he opened your eyes?"

He said, "He is a prophet."

The Jews therefore didn't believe concerning him, that he had been blind, and had received his sight, until they called the parents of him who had received his sight, and asked them, "Is this your son, whom you say was born blind? How then does he now see?"

His parents answered them, "We know that this is our son, and that he was born blind; but how he now sees, we don't know; or who opened his eyes, we don't know. He is of age. Ask him. He will speak for himself." His parents said these things because they feared the Jews; for the Jews had already agreed that if any man would confess him as Messiah, he would be put out of the synagogue. Therefore his parents said, "He is of age. Ask him."

So they called the man who was blind a second time, and said to him, "Give glory to **Elohim**. We know that this man is a sinner."

He therefore answered, "I don't know if he is a sinner. One thing I do know: that though I was blind, now I see."

They said to him again, "What did he do to you? How did he open your eyes?"

He answered them, "I told you already, and you didn't listen. Why do you want to hear it again? You don't also want to become his disciples, do you?"

They insulted him and said, "You are his disciple, but we are disciples of Moses. We know that **Elohim** has spoken to Moses. But as for this man, we don't know where he comes from."

The man answered them, "How amazing! You don't know where he comes from, yet he opened my eyes. We know that **Elohim** doesn't listen to sinners, but if anyone is a worshiper of **Elohim**, and does his will, he listens to him. Since the world began it has never been heard of that anyone opened the eyes of someone born blind. If this man were not from **Elohim**, he could do nothing."

They answered him, "You were altogether born in sins, and do you teach us?" Then they threw him out.

Yahusha heard that they had thrown him out, and finding him, he said, "Do you believe in the Son of **Elohim**?"

He answered, "Who is he, Master, that I may believe in him?"

Yahusha said to him, "You have both seen him, and it is he who speaks with you."

He said, "Master, I believe!" and he worshiped him.

Yahusha said, "I came into this world for judgment, that those who don't see may see; and that those who see may become blind."

Those of the Pharisees who were with him heard these things, and said to him, "Are we also blind?"

Yahusha said to them, "If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains."

"Most certainly, I tell you, one who doesn't enter by the door into the sheep fold, but climbs up some other way, is a thief and a robber. But one who enters in by the door is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name, and leads them out. Whenever he brings out his own sheep, he goes before them, and the sheep follow him, for they know his voice. They will by no means follow a stranger, but will flee from him; for they don't know the voice of strangers." **Yahusha** spoke this parable to them, but they didn't understand what he was telling them.

Yahusha therefore said to them again, "Most certainly, I tell you, I am the sheep's door. All who came before me are thieves and robbers, but the sheep didn't listen to them. I am the door. If anyone enters in by me, he will be saved, and will go in and go out, and will find pasture. The thief only comes to steal, kill, and destroy. I came that they may have life, and may have it abundantly. I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hired hand, and not a shepherd, who doesn't own the sheep, sees the wolf coming, leaves the sheep, and flees. The wolf snatches the sheep, and scatters them. The hired hand flees because he is a hired hand, and doesn't care for the sheep. I am the good shepherd. I know my own, and I'm known by my own; even as the

Father knows me, and I know the Father. I lay down my life for the sheep. I have other sheep, which are not of this fold. I must bring them also, and they will hear my voice. They will become one flock with one shepherd. Therefore the Father loves me, because I lay down my life, that I may take it again. No one takes it away from me, but I lay it down by myself. I have power to lay it down, and I have power to take it again. I received this commandment from my Father."

Therefore a division arose again among the Jews because of these words. Many of them said, "He has a demon, and is insane! Why do you listen to him?" Others said, "These are not the sayings of one possessed by a demon. It isn't possible for a demon to open the eyes of the blind, is it?"

It was the Feast of the Dedication at Jerusalem. It was winter, and **Yahusha** was walking in the temple, in Solomon's porch. The Jews therefore came around him and said to him, "How long will you hold us in suspense? If you are the Messiah, tell us plainly."

Yahusha answered them, "I told you, and you don't believe. The works that I do in my Father's name, these testify about me. But you don't believe, because you are not of my sheep, as I told you. My sheep hear my voice, and I know them, and they follow me. I give eternal life to them. They will never perish, and no one will snatch them out of my hand. My Father who has given them to me is greater than all. No one is able to snatch them out of my Father's hand. **I and the Father are one.**"

Therefore Jews took up stones again to stone him. **Yahusha** answered them, "I have shown you many good works from my Father. For which of those works do you stone me?"

The Jews answered him, "We don't stone you for a good work, but for blasphemy: because you, being a man, make yourself **Elohim.**"

Yahusha answered them, "Isn't it written in your law, 'I said, you are gods?' If he called them gods, to whom the word of **Elohim** came (and the Scripture can't be broken), do you say of him whom the Father sanctified and sent into the world, 'You blaspheme,' because I said, 'I am the Son of **Elohim**?' If I don't do the works of my Father, don't believe me. But if I do them, though you don't believe me, believe the works, that you may know and believe that the Father is in me, and I in the Father."

They sought again to seize him, and he went out of their hand. He went away again beyond the Jordan into the place where John was baptizing at first, and he stayed there. Many came to him. They said, "John indeed did no sign, but everything that John said about this man is true." Many believed in him there.

Now a certain man was sick, Lazarus from Bethany, of the village of Mary and her sister, Martha. It was that Mary who had anointed the Master **Yahusha** with ointment and wiped his feet with her hair, whose brother, Lazarus, was sick. The sisters therefore sent to him, saying, "Master, behold, he for whom you have great affection is sick." But when **Yahusha** heard it, he said, "This sickness is not to death, but for the glory of **Elohim**, that **Elohim's** Son may be glorified by it." Now **Yahusha** loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he stayed two days in the place where he was. Then after this he said to the disciples, "Let's go into Judea again."

The disciples asked him, "Rabbi, the Jews were just trying to stone you. Are you going there again?"

Yahusha answered, "Aren't there twelve hours of daylight? If a man walks in the day, he doesn't stumble, because he sees the light of this world. But if a man walks in the night, he stumbles,

because the light isn't in him." He said these things, and after that, he said to them, "Our friend, Lazarus, has fallen asleep, but I am going so that I may awake him out of sleep."

The disciples therefore said, "Master, if he has fallen asleep, he will recover."

Now **Yahusha** had spoken of his death, but they thought that he spoke of taking rest in sleep. So **Yahusha** said to them plainly then, "Lazarus is dead. I am glad for your sakes that I was not there, so that you may believe. Nevertheless, let's go to him."

Thomas therefore, who is called Didymus, said to his fellow disciples, "Let's go also, that we may die with him."

So when **Yahusha** came, he found that he had been in the tomb four days already. Now Bethany was near Jerusalem, about fifteen stadia away. Many of the Jews had joined the women around Martha and Mary, to console them concerning their brother. Then when Martha heard that **Yahusha** was coming, she went and met him, but Mary stayed in the house. Therefore Martha said to **Yahusha**, "Master, if you would have been here, my brother wouldn't have died. Even now I know that whatever you ask of **Elohim**, **Elohim** will give you." **Yahusha** said to her, "Your brother will rise again."

Martha said to him, "I know that he will rise again in the resurrection at the last day."

Yahusha said to her, "I am the resurrection and the life. He who believes in me will still live, even if he dies. Whoever lives and believes in me will never die. Do you believe this?"

She said to him, "Yes, Master. I have come to believe that you are the Messiah, **Elohim**'s Son, he who comes into the world."

When she had said this, she went away and called Mary, her sister, secretly, saying, "The Teacher is here and is calling you."

When she heard this, she arose quickly and went to him. Now **Yahusha** had not yet come into the village, but was in the place where Martha met him. Then the Jews who were with her in the house and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there." Therefore when Mary came to where **Yahusha** was and saw him, she fell down at his feet, saying to him, "Master, if you would have been here, my brother wouldn't have died."

When **Yahusha** therefore saw her weeping, and the Jews weeping who came with her, he groaned in the spirit, and was troubled, and said, "Where have you laid him?"

They told him, "Master, come and see."

Yahusha wept.

The Jews therefore said, "See how much affection he had for him!" Some of them said, "Couldn't this man, who opened the eyes of him who was blind, have also kept this man from dying?"

Yahusha therefore, again groaning in himself, came to the tomb. Now it was a cave, and a stone lay against it. **Yahusha** said, "Take away the stone."

Martha, the sister of him who was dead, said to him, "Master, by this time there is a stench, for he has been dead four days."

Yahusha said to her, "Didn't I tell you that if you believed, you would see **Elohim's** glory?"

So they took away the stone from the place where the dead man was lying. **Yahusha** lifted up his eyes, and said, "Father, I thank you that you listened to me. I know that you always listen to me, but because of the multitude standing around I said this, that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!"

He who was dead came out, bound hand and foot with wrappings, and his face was wrapped around with a cloth.

Yahusha said to them, "Free him, and let him go."

Therefore many of the Jews who came to Mary and saw what **Yahusha** did believed in him. But some of them went away to the Pharisees and told them the things which **Yahusha** had done. The chief priests therefore and the Pharisees gathered a council, and said, "What are we doing? For this man does many signs. If we leave him alone like this, everyone will believe in him, and the Romans will come and take away both our place and our nation."

But a certain one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, nor do you consider that it is advantageous for us that one man should die for the people, and that the whole nation not perish." Now he didn't say this of himself, but being high priest that year, he prophesied that **Yahusha** would die for the nation, and not for the nation only, but that he might also gather together into one the children of **Elohim** who are scattered abroad. So from that day forward they took counsel that they might put him to death. **Yahusha** therefore walked no more openly among the Jews, but departed from there into the country near the wilderness, to a city called Ephraim. He stayed there with his disciples.

Now the Passover of the Jews was at hand. Many went up from the country to Jerusalem before the Passover, to purify themselves. Then they sought for **Yahusha** and spoke with one another as they stood in the temple, "What do you think--that he isn't coming to the feast at all?" Now the chief priests and the Pharisees had commanded that if anyone knew where he was, he should report it, that they might seize him.

Then six days before the Passover, **Yahusha** came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead. So they made him a supper there. Martha served, but Lazarus was one of those who sat at the table with him. Therefore Mary took a pound of ointment of pure nard, very precious, and anointed **Yahusha's** feet and wiped his feet with her hair. The house was filled with the fragrance of the ointment. Then Judas Iscariot, Simon's son, one of his disciples, who would betray him, said, "Why wasn't this ointment sold for three hundred denarii, and given to the poor?" Now he said this, not because he cared for the poor, but because he was a thief, and having the money box, used to steal what was put into it. But **Yahusha** said, "Leave her alone. She has kept this for the day of my burial. For you always have the poor with you, but you don't always have me."

A large crowd therefore of the Jews learned that he was there, and they came, not for **Yahusha's** sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests conspired to put Lazarus to death also, because on account of him many of the Jews went away and believed in **Yahusha**.

On the next day a great multitude had come to the feast. When they heard that **Yahusha** was coming to Jerusalem, they took the branches of the palm trees and went out to meet him, and cried out, "Hosanna! Blessed is he who comes in the name of **Yahuah**, the King of Israel!"

Yahusha, having found a young donkey, sat on it. As it is written, "Don't be afraid, daughter of Zion. Behold, your King comes, sitting on a donkey's colt." His disciples didn't understand these things at first, but when **Yahusha** was glorified, then they remembered that these things were written about him, and that they had done these things to him. The multitude therefore that was with him when he called Lazarus out of the tomb and raised him from the dead was testifying about it. For this cause also the multitude went and met him, because they heard that he had done this sign. The Pharisees therefore said among themselves, "See how you accomplish nothing. Behold, the world has gone after him."

Now there were certain Greeks among those that went up to worship at the feast. These, therefore, came to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we want to see **Yahusha**." Philip came and told Andrew, and in turn, Andrew came with Philip, and they told **Yahusha**. **Yahusha** answered them, "The time has come for the Son of Man to be glorified. Most certainly I tell you, unless a grain of wheat falls into the earth and dies, it remains by itself alone. But if it dies, it bears much fruit. He who loves his life will lose it. He who hates his life in this world will keep it to eternal life. If anyone serves me, let him follow me. Where I am, there my servant will also be. If anyone serves me, the Father will honor him."

"Now my soul is troubled. What shall I say? 'Father, save me from this time?' But I came to this time for this cause. Father, glorify your name!"

Then a voice came out of the sky, saying, "I have both glorified it, and will glorify it again."

Therefore the multitude who stood by and heard it said that it had thundered. Others said, "An angel has spoken to him."

Yahusha answered, "This voice hasn't come for my sake, but for your sakes. Now is the judgment of this world. Now the prince of this world will be cast out. And I, if I am lifted up from the earth, will draw all people to myself." But he said this, signifying by what kind of death he should die. The multitude answered him, "We have heard out of the law that the Messiah remains forever. How do you say, 'The Son of Man must be lifted up?' Who is this Son of Man?"

Yahusha therefore said to them, "Yet a little while the light is with you. Walk while you have the light, that darkness doesn't overtake you. He who walks in the darkness doesn't know where he is going. While you have the light, believe in the light, that you may become children of light." **Yahusha** said these things, and he departed and hid himself from them. But though he had done so many signs before them, yet they didn't believe in him, that the word of Isaiah the prophet might be fulfilled, which he spoke,

For this cause they couldn't believe, for Isaiah said again,

Isaiah said these things when he saw his glory, and spoke of him. Nevertheless even many of the rulers believed in him, but because of the Pharisees they didn't confess it, so that they wouldn't be put out of the synagogue, for they loved men's praise more than **Elohim's** praise.

Yahusha cried out and said, "Whoever believes in me, believes not in me, but in him who sent me. He who sees me sees him who sent me. I have come as a light into the world, that whoever believes in me may not remain in the darkness. If anyone listens to my sayings, and doesn't believe, I don't judge him. For I came not to judge the world, but to save the world. He who rejects me, and doesn't receive my sayings, has one who judges him. The word that I spoke will judge him in the last day. For I spoke not from myself, but the Father who sent me, he gave me a commandment, what I should say,

and what I should speak. I know that his commandment is eternal life. The things therefore which I speak, even as the Father has said to me, so I speak."

Now before the feast of the Passover, **Yahusha**, knowing that his time had come that he would depart from this world to the Father, having loved his own who were in the world, he loved them to the end. During supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, **Yahusha**, knowing that the Father had given all things into his hands, and that he came from **Elohim**, and was going to **Elohim**, arose from supper, and laid aside his outer garments. He took a towel and wrapped a towel around his waist. Then he poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. Then he came to Simon Peter. He said to him, "Master, do you wash my feet?"

Yahusha answered him, "You don't know what I am doing now, but you will understand later."

Peter said to him, "You will never wash my feet!"

Yahusha answered him, "If I don't wash you, you have no part with me."

Simon Peter said to him, "Master, not my feet only, but also my hands and my head!"

Yahusha said to him, "Someone who has bathed only needs to have his feet washed, but is completely clean. You are clean, but not all of you." For he knew him who would betray him, therefore he said, "You are not all clean." So when he had washed their feet, put his outer garment back on, and sat down again, he said to them, "Do you know what I have done to you? You call me, 'Teacher' and 'Master.' You say so correctly, for so I am. If I then, the Master **Yahusha** and the Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should also do as I have done to you. Most certainly I tell you, a servant is not greater than his master, neither is one who is sent greater than he who sent him. If you know these things, blessed are you if you do them. I don't speak concerning all of you. I know whom I have chosen. But that the Scripture may be fulfilled, 'He who eats bread with me has lifted up his heel against me.' From now on, I tell you before it happens, that when it happens, you may believe that I am he. Most certainly I tell you, he who receives whomever I send, receives me; and he who receives me, receives him who sent me."

When **Yahusha** had said this, he was troubled in spirit, and testified, "Most certainly I tell you that one of you will betray me."

The disciples looked at one another, perplexed about whom he spoke. One of his disciples, whom **Yahusha** loved, was at the table, leaning against **Yahusha**'s breast. Simon Peter therefore beckoned to him, and said to him, "Tell us who it is of whom he speaks."

He, leaning back, as he was, on **Yahusha**'s breast, asked him, "Master, who is it?"

Yahusha therefore answered, "It is he to whom I will give this piece of bread when I have dipped it." So when he had dipped the piece of bread, he gave it to Judas, the son of Simon Iscariot. After the piece of bread, then Satan entered into him.

Then **Yahusha** said to him, "What you do, do quickly."

Now nobody at the table knew why he said this to him. For some thought, because Judas had the money box, that **Yahusha** said to him, "Buy what things we need for the feast," or that he should give something to the poor. Therefore having received that morsel, he went out immediately. It was night.

When he had gone out, **Yahusha** said, "Now the Son of Man has been glorified, and **Elohim** has been glorified in him. If **Elohim** has been glorified in him, **Elohim** will also glorify him in himself, and he will glorify him immediately. Little children, I will be with you a little while longer. You will seek me, and as I said to the Jews, 'Where I am going, you can't come,' so now I tell you. A new commandment I give to you, that you love one another. Just as I have loved you, you also love one another. By this everyone will know that you are my disciples, if you have love for one another."

Simon Peter said to him, "Master, where are you going?"

Yahusha answered, "Where I am going, you can't follow now, but you will follow afterwards."

Peter said to him, "Master, why can't I follow you now? I will lay down my life for you."

Yahusha answered him, "Will you lay down your life for me? Most certainly I tell you, the rooster won't crow until you have denied me three times."

"Don't let your heart be troubled. Believe in **Elohim**. Believe also in me. In my Father's house are many homes. If it weren't so, I would have told you. I am going to prepare a place for you. If I go and prepare a place for you, I will come again, and will receive you to myself; that where I am, you may be there also. You know where I go, and you know the way."

Thomas said to him, "Master, we don't know where you are going. How can we know the way?"

Yahusha said to him, "I am the way, the truth, and the life. No one comes to the Father, except through me. If you had known me, you would have known my Father also. From now on, you know him, and have seen him."

Philip said to him, "Master, show us the Father, and that will be enough for us."

Yahusha said to him, "Have I been with you such a long time, and do you not know me, Philip? He who has seen me has seen the Father. How do you say, 'Show us the Father?' Don't you believe that I am in the Father, and the Father in me? The words that I tell you, I speak not from myself; but the Father who lives in me does his works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. Most certainly I tell you, he who believes in me, the works that I do, he will do also; and he will do greater works than these, because I am going to my Father. Whatever you will ask in my name, I will do it, that the Father may be glorified in the Son. If you will ask anything in my name, I will do it. If you love me, keep my commandments. I will pray to the Father, and he will give you another Counselor, that he may be with you forever: the Spirit of truth, whom the world can't receive; for it doesn't see him and doesn't know him. You know him, for he lives with you, and will be in you. I will not leave you orphans. I will come to you. Yet a little while, and the world will see me no more; but you will see me. Because I live, you will live also. In that day you will know that I am in my Father, and you in me, and I in you. One who has my commandments and keeps them, that person is one who loves me. One who loves me will be loved by my Father, and I will love him, and will reveal myself to him."

Judas (not Iscariot) said to him, "Master, what has happened that you are about to reveal yourself to us, and not to the world?"

Yahusha answered him, "If a man loves me, he will keep my word. My Father will love him, and we will come to him, and make our home with him. He who doesn't love me doesn't keep my words. The word which you hear isn't mine, but the Father's who sent me. I have said these things to you while still living with you. But the Counselor, the Set-Apart Spirit, whom the Father will send in my

name, will teach you all things, and will remind you of all that I said to you. Peace I leave with you. My peace I give to you; not as the world gives, I give to you. Don't let your heart be troubled, neither let it be fearful. You heard how I told you, 'I go away, and I come to you.' If you loved me, you would have rejoiced, because I said 'I am going to my Father;' for the Father is greater than I. Now I have told you before it happens so that when it happens, you may believe. I will no more speak much with you, for the prince of the world comes, and he has nothing in me. But that the world may know that I love the Father, and as the Father commanded me, even so I do. Arise, let's go from here.

"I am the true vine, and my Father is the farmer. Every branch in me that doesn't bear fruit, he takes away. Every branch that bears fruit, he prunes, that it may bear more fruit. You are already pruned clean because of the word which I have spoken to you. Remain in me, and I in you. As the branch can't bear fruit by itself unless it remains in the vine, so neither can you, unless you remain in me. I am the vine. You are the branches. He who remains in me and I in him bears much fruit, for apart from me you can do nothing. If a man doesn't remain in me, he is thrown out as a branch and is withered; and they gather them, throw them into the fire, and they are burned. If you remain in me, and my words remain in you, you will ask whatever you desire, and it will be done for you.

"In this my Father is glorified, that you bear much fruit; and so you will be my disciples. Even as the Father has loved me, I also have loved you. Remain in my love. If you keep my commandments, you will remain in my love; even as I have kept my Father's commandments, and remain in his love. I have spoken these things to you, that my joy may remain in you, and that your joy may be made full.

"This is my commandment, that you love one another, even as I have loved you. Greater love has no one than this, that someone lay down his life for his friends. You are my friends, if you do whatever I command you. No longer do I call you servants, for the servant doesn't know what his master does. But I have called you friends, for everything that I heard from my Father, I have made known to you. You didn't choose me, but I chose you and appointed you, that you should go and bear fruit, and that your fruit should remain; that whatever you will ask of the Father in my name, he may give it to you.

"I command these things to you, that you may love one another. If the world hates you, you know that it has hated me before it hated you. If you were of the world, the world would love its own. But because you are not of the world, since I chose you out of the world, therefore the world hates you. Remember the word that I said to you: 'A servant is not greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. But they will do all these things to you for my name's sake, because they don't know him who sent me. If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin. He who hates me, hates my Father also. If I hadn't done among them the works which no one else did, they wouldn't have had sin. But now they have seen and also hated both me and my Father. But this happened so that the word may be fulfilled which was written in their law, 'They hated me without a cause.'

"When the Counselor has come, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will testify about me. You will also testify, because you have been with me from the beginning.

"I have said these things to you so that you wouldn't be caused to stumble. They will put you out of the synagogues. Yes, the time comes that whoever kills you will think that he offers service to **Elohim**. They will do these things because they have not known the Father, nor me. But I have told

you these things, so that when the time comes, you may remember that I told you about them. I didn't tell you these things from the beginning, because I was with you. But now I am going to him who sent me, and none of you asks me, 'Where are you going?' But because I have told you these things, sorrow has filled your heart. Nevertheless I tell you the truth: It is to your advantage that I go away, for if I don't go away, the Counselor won't come to you. But if I go, I will send him to you. When he has come, he will convict the world about sin, about righteousness, and about judgment; about sin, because they don't believe in me; about righteousness, because I am going to my Father, and you won't see me any more; about judgment, because the prince of this world has been judged.

"I still have many things to tell you, but you can't bear them now. However when he, the Spirit of truth, has come, he will guide you into all truth, for he will not speak from himself; but whatever he hears, he will speak. He will declare to you things that are coming. He will glorify me, for he will take from what is mine, and will declare it to you. All things that the Father has are mine; therefore I said that he takes of mine and will declare it to you. A little while, and you will not see me. Again a little while, and you will see me."

Some of his disciples therefore said to one another, "What is this that he says to us, 'A little while, and you won't see me, and again a little while, and you will see me;' and, 'Because I go to the Father'?" They said therefore, "What is this that he says, 'A little while'? We don't know what he is saying."

Therefore **Yahusha** perceived that they wanted to ask him, and he said to them, "Do you inquire among yourselves concerning this, that I said, 'A little while, and you won't see me, and again a little while, and you will see me?' Most certainly I tell you that you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will be turned into joy. A woman, when she gives birth, has sorrow because her time has come. But when she has delivered the child, she doesn't remember the anguish any more, for the joy that a human being is born into the world. Therefore you now have sorrow, but I will see you again, and your heart will rejoice, and no one will take your joy away from you.

"In that day you will ask me no questions. Most certainly I tell you, whatever you may ask of the Father in my name, he will give it to you. Until now, you have asked nothing in my name. Ask, and you will receive, that your joy may be made full. I have spoken these things to you in figures of speech. But the time is coming when I will no more speak to you in figures of speech, but will tell you plainly about the Father. In that day you will ask in my name; and I don't say to you that I will pray to the Father for you, for the Father himself loves you, because you have loved me, and have believed that I came from **Elohim**. I came from the Father, and have come into the world. Again, I leave the world, and go to the Father."

His disciples said to him, "Behold, now you are speaking plainly, and using no figures of speech. Now we know that you know all things, and don't need for anyone to question you. By this we believe that you came from **Elohim**."

Yahusha answered them, "Do you now believe? Behold, the time is coming, yes, and has now come, that you will be scattered, everyone to his own place, and you will leave me alone. Yet I am not alone, because the Father is with me. I have told you these things, that in me you may have peace. In the world you have trouble; but cheer up! I have overcome the world."

Yahusha said these things, then lifting up his eyes to heaven, he said, "Father, the time has come. Glorify your Son, that your Son may also glorify you; even as you gave him authority over all flesh, so

he will give eternal life to all whom you have given him. This is eternal life, that they should know you, the only true **Elohim**, and him whom you sent, **Yahusha** Messiah. I glorified you on the earth. I have accomplished the work which you have given me to do. Now, Father, glorify me with your own self with the glory which I had with you before the world existed. I revealed your name to the people whom you have given me out of the world. They were yours, and you have given them to me. They have kept your word. Now they have known that all things whatever you have given me are from you, for the words which you have given me I have given to them, and they received them, and knew for sure that I came from you. They have believed that you sent me. I pray for them. I don't pray for the world, but for those whom you have given me, for they are yours. All things that are mine are yours, and yours are mine, and I am glorified in them. I am no more in the world, but these are in the world, and I am coming to you. Holy Father, keep them through your name which you have given me, that they may be one, even as we are. While I was with them in the world, I kept them in your name. I have kept those whom you have given me. None of them is lost except the son of destruction, that the Scripture might be fulfilled. But now I come to you, and I say these things in the world, that they may have my joy made full in themselves. I have given them your word. The world hated them, because they are not of the world, even as I am not of the world. I pray not that you would take them from the world, but that you would keep them from the evil one. They are not of the world even as I am not of the world. Sanctify them in your truth. Your word is truth. As you sent me into the world, even so I have sent them into the world. For their sakes I sanctify myself, that they themselves also may be sanctified in truth. Not for these only do I pray, but for those also who will believe in me through their word, that they may all be one; even as you, Father, are in me, and I in you, that they also may be one in us; that the world may believe that you sent me. The glory which you have given me, I have given to them; that they may be one, even as we are one; I in them, and you in me, that they may be perfected into one; that the world may know that you sent me and loved them, even as you loved me. Father, I desire that they also whom you have given me be with me where I am, that they may see my glory, which you have given me, for you loved me before the foundation of the world. Righteous Father, the world hasn't known you, but I knew you; and these knew that you sent me. I made known to them your name, and will make it known; that the love with which you loved me may be in them, and I in them."

When **Yahusha** had spoken these words, he went out with his disciples over the brook Kidron, where there was a garden, into which he and his disciples entered. Now Judas, who betrayed him, also knew the place, for **Yahusha** often met there with his disciples. Judas then, having taken a detachment of soldiers and officers from the chief priests and the Pharisees, came there with lanterns, torches, and weapons. **Yahusha** therefore, knowing all the things that were happening to him, went out, and said to them, "Who are you looking for?"

They answered him, "**Yahusha** of Nazareth."

Yahusha said to them, "I am he."

Judas also, who betrayed him, was standing with them. When therefore he said to them, "I am he," they went backward, and fell to the ground.

Again therefore he asked them, "Who are you looking for?"

They said, "**Yahusha** of Nazareth."

Yahusha answered, "I told you that I am he. If therefore you seek me, let these go their way," that the word might be fulfilled which he spoke, "Of those whom you have given me, I have lost none."

Simon Peter therefore, having a sword, drew it, struck the high priest's servant, and cut off his right ear. The servant's name was Malchus. **Yahusha** therefore said to Peter, "Put the sword into its sheath. The cup which the Father has given me, shall I not surely drink it?"

So the detachment, the commanding officer, and the officers of the Jews seized **Yahusha** and bound him, and led him to Annas first, for he was father-in-law to Caiaphas, who was high priest that year. Now it was Caiaphas who advised the Jews that it was expedient that one man should perish for the people. Simon Peter followed **Yahusha**, as did another disciple. Now that disciple was known to the high priest, and entered in with **Yahusha** into the court of the high priest; but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought in Peter. Then the maid who kept the door said to Peter, "Are you also one of this man's disciples?"

He said, "I am not."

Now the servants and the officers were standing there, having made a fire of coals, for it was cold. They were warming themselves. Peter was with them, standing and warming himself. The high priest therefore asked **Yahusha** about his disciples and about his teaching. **Yahusha** answered him, "I spoke openly to the world. I always taught in synagogues, and in the temple, where the Jews always meet. I said nothing in secret. Why do you ask me? Ask those who have heard me what I said to them. Behold, they know the things which I said."

When he had said this, one of the officers standing by slapped **Yahusha** with his hand, saying, "Do you answer the high priest like that?"

Yahusha answered him, "If I have spoken evil, testify of the evil; but if well, why do you beat me?"

Annas sent him bound to Caiaphas, the high priest. Now Simon Peter was standing and warming himself. They said therefore to him, "You aren't also one of his disciples, are you?"

He denied it and said, "I am not."

One of the servants of the high priest, being a relative of him whose ear Peter had cut off, said, "Didn't I see you in the garden with him?"

Peter therefore denied it again, and immediately the rooster crowed.

They led **Yahusha** therefore from Caiaphas into the Praetorium. It was early, and they themselves didn't enter into the Praetorium, that they might not be defiled, but might eat the Passover. Pilate therefore went out to them, and said, "What accusation do you bring against this man?"

They answered him, "If this man weren't an evildoer, we wouldn't have delivered him up to you."

Pilate therefore said to them, "Take him yourselves, and judge him according to your law."

Therefore the Jews said to him, "It is illegal for us to put anyone to death," that the word of **Yahusha** might be fulfilled, which he spoke, signifying by what kind of death he should die.

Pilate therefore entered again into the Praetorium, called **Yahusha**, and said to him, "Are you the King of the Jews?"

Yahusha answered him, "Do you say this by yourself, or did others tell you about me?"

Pilate answered, "I'm not a Jew, am I? Your own nation and the chief priests delivered you to me."

What have you done?"

Yahusha answered, "My Kingdom is not of this world. If my Kingdom were of this world, then my servants would fight, that I wouldn't be delivered to the Jews. But now my Kingdom is not from here."

Pilate therefore said to him, "Are you a king then?"

Yahusha answered, "You say that I am a king. For this reason I have been born, and for this reason I have come into the world, that I should testify to the truth. Everyone who is of the truth listens to my voice."

Pilate said to him, "What is truth?"

When he had said this, he went out again to the Jews, and said to them, "I find no basis for a charge against him. But you have a custom, that I should release someone to you at the Passover. Therefore, do you want me to release to you the King of the Jews?"

Then they all shouted again, saying, "Not this man, but Barabbas!" Now Barabbas was a robber.

So Pilate then took **Yahusha**, and flogged him. The soldiers twisted thorns into a crown, and put it on his head, and dressed him in a purple garment. They kept saying, "Hail, King of the Jews!" and they kept slapping him.

Then Pilate went out again, and said to them, "Behold, I bring him out to you, that you may know that I find no basis for a charge against him."

Yahusha therefore came out, wearing the crown of thorns and the purple garment. Pilate said to them, "Behold, the man!"

When therefore the chief priests and the officers saw him, they shouted, saying, "Crucify! Crucify!"

Pilate said to them, "Take him yourselves, and crucify him, for I find no basis for a charge against him."

The Jews answered him, "We have a law, and by our law he ought to die, because he made himself the Son of **Elohim**."

When therefore Pilate heard this saying, he was more afraid. He entered into the Praetorium again, and said to **Yahusha**, "Where are you from?" But **Yahusha** gave him no answer. Pilate therefore said to him, "Aren't you speaking to me? Don't you know that I have power to release you and have power to crucify you?"

Yahusha answered, "You would have no power at all against me, unless it were given to you from above. Therefore he who delivered me to you has greater sin."

At this, Pilate was seeking to release him, but the Jews cried out, saying, "If you release this man, you aren't Caesar's friend! Everyone who makes himself a king speaks against Caesar!"

When Pilate therefore heard these words, he brought **Yahusha** out and sat down on the judgment seat at a place called "The Pavement", but in Hebrew, "Gabbatha." Now it was the Preparation Day of the Passover, at about the sixth hour. He said to the Jews, "Behold, your King!"

They cried out, "Away with him! Away with him! Crucify him!"

Pilate said to them, "Shall I crucify your King?"

The chief priests answered, "We have no king but Caesar!"

So then he delivered him to them to be crucified. So they took **Yahusha** and led him away. He went out, bearing his cross, to the place called "The Place of a Skull", which is called in Hebrew, "Golgotha", where they crucified him, and with him two others, on either side one, and **Yahusha** in the middle. Pilate wrote a title also, and put it on the cross. There was written, "YAHUSHA OF NAZARETH, THE KING OF THE JEWS." Therefore many of the Jews read this title, for the place where **Yahusha** was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jews therefore said to Pilate, "Don't write, 'The King of the Jews,' but, 'he said, 'I am King of the Jews.'" ' "

Pilate answered, "What I have written, I have written."

Then the soldiers, when they had crucified **Yahusha**, took his garments and made four parts, to every soldier a part; and also the coat. Now the coat was without seam, woven from the top throughout. Then they said to one another, "Let's not tear it, but cast lots for it to decide whose it will be," that the Scripture might be fulfilled, which says,

Therefore the soldiers did these things. But standing by **Yahusha's** cross were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. **Therefore when Yahusha saw his mother, and the disciple whom he loved standing there, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" From that hour, the disciple took her to his own home.**

After this, Yahusha, seeing that all things were now finished, that the Scripture might be fulfilled, said, "I am thirsty." Now a vessel full of vinegar was set there; so they put a sponge full of the vinegar on hyssop, and held it at his mouth. When Yahusha therefore had received the vinegar, he said, "It is finished." He bowed his head, and gave up his spirit.

Therefore the Jews, because it was the Preparation Day, so that the bodies wouldn't remain on the cross on the Sabbath (for that Sabbath was a special one), asked of Pilate that their legs might be broken, and that they might be taken away. Therefore the soldiers came, and broke the legs of the first, and of the other who was crucified with him; but when they came to **Yahusha**, and saw that he was already dead, they didn't break his legs. However one of the soldiers pierced his side with a spear, and immediately blood and water came out. He who has seen has testified, and his testimony is true. He knows that he tells the truth, that you may believe. For these things happened that the Scripture might be fulfilled, "A bone of him will not be broken." Again another Scripture says, "They will look on him whom they pierced."

After these things, Joseph of Arimathaea, being a disciple of **Yahusha**, but secretly for fear of the Jews, asked of Pilate that he might take away **Yahusha's** body. Pilate gave him permission. He came therefore and took away his body. Nicodemus, who at first came to **Yahusha** by night, also came bringing a mixture of myrrh and aloes, about a hundred Roman pounds. So they took **Yahusha's** body, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified there was a garden. In the garden was a new tomb in which no man had ever yet been laid. Then because of the Jews' Preparation Day (for the tomb was near at hand) they laid **Yahusha** there.

Now on the first day of the week, Mary Magdalene went early, while it was still dark, to the tomb,

and saw the stone taken away from the tomb. Therefore she ran and came to Simon Peter and to the other disciple whom **Yahusha** loved, and said to them, "They have taken away **Yahusha** out of the tomb, and we don't know where they have laid him!"

Therefore Peter and the other disciple went out, and they went toward the tomb. They both ran together. The other disciple outran Peter, and came to the tomb first. Stooping and looking in, he saw the linen cloths lying, yet he didn't enter in. Then Simon Peter came, following him, and entered into the tomb. He saw the linen cloths lying, and the cloth that had been on his head, not lying with the linen cloths, but rolled up in a place by itself. So then the other disciple who came first to the tomb also entered in, and he saw and believed. For as yet they didn't know the Scripture, that he must rise from the dead. So the disciples went away again to their own homes.

But Mary was standing outside at the tomb weeping. So as she wept, she stooped and looked into the tomb, and she saw two angels in white sitting, one at the head, and one at the feet, where the body of **Yahusha** had lain. They asked her, "Woman, why are you weeping?"

She said to them, "Because they have taken away my Master, and I don't know where they have laid him." When she had said this, she turned around and saw **Yahusha** standing, and didn't know that it was **Yahusha**.

Yahusha said to her, "Woman, why are you weeping? Who are you looking for?"

She, supposing him to be the gardener, said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away."

Yahusha said to her, "Mary."

She turned and said to him, "Rabboni!" which is to say, "Teacher!"

Yahusha said to her, "Don't hold me, for I haven't yet ascended to my Father; but go to my brothers and tell them, 'I am ascending to my Father and your Father, to my **Elohim** and your **Elohim**.' "

Mary Magdalene came and told the disciples that she had seen the Master **Yahusha**, and that he had said these things to her. When therefore it was evening on that day, the first day of the week, and when the doors were locked where the disciples were assembled, for fear of the Jews, **Yahusha** came and stood in the middle, and said to them, "Peace be to you."

When he had said this, he showed them his hands and his side. The disciples therefore were glad when they saw the Master **Yahusha**. **Yahusha** therefore said to them again, "Peace be to you. As the Father has sent me, even so I send you." When he had said this, he breathed on them, and said to them, "Receive the Set-Apart Spirit! If you forgive anyone's sins, they have been forgiven them. If you retain anyone's sins, they have been retained."

But Thomas, one of the twelve, called Didymus, wasn't with them when **Yahusha** came. The other disciples therefore said to him, "We have seen the Master **Yahusha**!"

But he said to them, "Unless I see in his hands the print of the nails, put my finger into the print of the nails, and put my hand into his side, I will not believe."

After eight days again his disciples were inside and Thomas was with them. **Yahusha** came, the doors being locked, and stood in the middle, and said, "Peace be to you." Then he said to Thomas, "Reach here your finger, and see my hands. Reach here your hand, and put it into my side. Don't be

unbelieving, but believing."

Thomas answered him, "My Master and my **Elohim**!"

Yahusha said to him, "Because you have seen me, you have believed. Blessed are those who have not seen, and have believed."

Therefore **Yahusha** did many other signs in the presence of his disciples, which are not written in this book; but these are written, that you may believe that **Yahusha** is the Messiah, the Son of **Elohim**, and that believing you may have life in his name.

After these things, **Yahusha** revealed himself again to the disciples at the sea of Tiberias. He revealed himself this way. Simon Peter, Thomas called Didymus, Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples were together. Simon Peter said to them, "I'm going fishing."

They told him, "We are also coming with you." They immediately went out, and entered into the boat. That night, they caught nothing. But when day had already come, **Yahusha** stood on the beach, yet the disciples didn't know that it was **Yahusha**. **Yahusha** therefore said to them, "Children, have you anything to eat?"

They answered him, "No."

He said to them, "Cast the net on the right side of the boat, and you will find some."

They cast it therefore, and now they weren't able to draw it in for the multitude of fish. That disciple therefore whom **Yahusha** loved said to Peter, "It's **Yahusha**!"

So when Simon Peter heard that it was **Yahusha**, he wrapped his coat around himself (for he was naked), and threw himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits away), dragging the net full of fish. So when they got out on the land, they saw a fire of coals there, with fish and bread laid on it. **Yahusha** said to them, "Bring some of the fish which you have just caught."

Simon Peter went up, and drew the net to land, full of one hundred fifty-three great fish. Even though there were so many, the net wasn't torn.

Yahusha said to them, "Come and eat breakfast!"

None of the disciples dared inquire of him, "Who are you?" knowing that it was the Master **Yahusha**.

Then **Yahusha** came and took the bread, gave it to them, and the fish likewise. This is now the third time that **Yahusha** was revealed to his disciples after he had risen from the dead. So when they had eaten their breakfast, **Yahusha** said to Simon Peter, "Simon, son of Jonah, do you love me more than these?"

He said to him, "Yes, Master; you know that I have affection for you."

He said to him, "Feed my lambs." He said to him again a second time, "Simon, son of Jonah, do you love me?"

He said to him, "Yes, Master; you know that I have affection for you."

He said to him, "Tend my sheep." He said to him the third time, "Simon, son of Jonah, do you have

affection for me?"

Peter was grieved because he asked him the third time, "Do you have affection for me?" He said to him, "Master, you know everything. You know that I have affection for you."

Yahusha said to him, "Feed my sheep. Most certainly I tell you, when you were young, you dressed yourself and walked where you wanted to. But when you are old, you will stretch out your hands, and another will dress you and carry you where you don't want to go."

Now he said this, signifying by what kind of death he would glorify **Elohim**. When he had said this, he said to him, "Follow me."

Then Peter, turning around, saw a disciple following. This was the disciple whom **Yahusha** loved, the one who had also leaned on **Yahusha**'s breast at the supper and asked, "Master, who is going to betray you?" Peter seeing him, said to **Yahusha**, "Master, what about this man?"

Yahusha said to him, "If I desire that he stay until I come, what is that to you? You follow me." This saying therefore went out among the brothers, that this disciple wouldn't die. Yet **Yahusha** didn't say to him that he wouldn't die, but, "If I desire that he stay until I come, what is that to you?" This is the disciple who testifies about these things, and wrote these things. We know that his witness is true. There are also many other things which **Yahusha** did, which if they would all be written, I suppose that even the world itself wouldn't have room for the books that would be written.

ACTS

The first book I wrote, Theophilus, concerned all that **Yahusha** began both to do and to teach, until the day in which he was received up, after he had given commandment through the Set-Apart Spirit to the apostles whom he had chosen. To these he also showed himself alive after he suffered, by many proofs, appearing to them over a period of forty days, and speaking about **Elohim's** Kingdom. Being assembled together with them, he commanded them, "Don't depart from Jerusalem, but wait for the promise of the Father, which you heard from me. For John indeed baptized in water, but you will be baptized in the Set-Apart Spirit not many days from now."

Therefore when they had come together, they asked him, "Master, are you now restoring the kingdom to Israel?"

He said to them, "It isn't for you to know times or seasons which the Father has set within his own authority. But you will receive power when the Set-Apart Spirit has come upon you. You will be witnesses to me in Jerusalem, in all Judea and Samaria, and to the uttermost parts of the earth."

When he had said these things, as they were looking, he was taken up, and a cloud received him out of their sight. While they were looking steadfastly into the sky as he went, behold, two men stood by them in white clothing, who also said, "You men of Galilee, why do you stand looking into the sky? This **Yahusha**, who was received up from you into the sky, will come back in the same way as you saw him going into the sky."

Then they returned to Jerusalem from the mountain called Olivet, which is near Jerusalem, a Sabbath day's journey away. When they had come in, they went up into the upper room where they were staying; that is Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the son of James. All these with one accord continued steadfastly in prayer and supplication, along with the women, and Mary the mother of **Yahusha**, and with his brothers.

In these days, Peter stood up in the middle of the disciples (and the number of names was about one hundred twenty), and said, "Brothers, it was necessary that this Scripture should be fulfilled, which the Set-Apart Spirit spoke before by the mouth of David concerning Judas, who was guide to those who took **Yahusha**. For he was counted with us, and received his portion in this ministry. Now this man obtained a field with the reward for his wickedness, and falling headlong, his body burst open, and all his intestines gushed out. It became known to everyone who lived in Jerusalem that in their language that field was called 'Akeldama,' that is, 'The field of blood.' For it is written in the book of Psalms,

and,

"Of the men therefore who have accompanied us all the time that **Yahusha** went in and out among us, beginning from the baptism of John, to the day that he was received up from us, of these one must become a witness with us of his resurrection."

They put forward two, Joseph called Barsabbas, who was also called Justus, and Matthias. They prayed and said, "You, Master, who know the hearts of all men, show which one of these two you have chosen to take part in this ministry and apostleship from which Judas fell away, that he might go to his own place." They drew lots for them, and the lot fell on Matthias, and he was counted with the eleven apostles.

Now when the day of Pentecost had come, they were all with one accord in one place. Suddenly there came from the sky a sound like the rushing of a mighty wind, and it filled all the house where they were sitting. Tongues like fire appeared and were distributed to them, and one sat on each of them. They were all filled with the Set-Apart Spirit, and began to speak with other languages, as the Spirit gave them the ability to speak. Now there were dwelling in Jerusalem Jews, devout men, from every nation under the sky. When this sound was heard, the multitude came together and were bewildered, because everyone heard them speaking in his own language. They were all amazed and marveled, saying to one another, "Behold, aren't all these who speak Galileans? How do we hear, everyone in our own native language? Parthians, Medes, Elamites, and people from Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, the parts of Libya around Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabians: we hear them speaking in our languages the mighty works of **Elohim**!" They were all amazed, and were perplexed, saying to one another, "What does this mean?" Others, mocking, said, "They are filled with new wine."

But Peter, standing up with the eleven, lifted up his voice, and spoke out to them, "You men of Judea, and all you who dwell at Jerusalem, let this be known to you, and listen to my words. For these aren't drunken, as you suppose, seeing it is only the third hour of the day. But this is what has been spoken through the prophet Joel:

"Men of Israel, hear these words! **Yahusha** of Nazareth, a man approved by **Elohim** to you by mighty works and wonders and signs which **Elohim** did by him among you, even as you yourselves know, him, being delivered up by the determined counsel and foreknowledge of **Elohim**, you have taken by the hand of lawless men, crucified and killed; whom **Elohim** raised up, having freed him from the agony of death, because it was not possible that he should be held by it. For David says concerning him,

"Brothers, I may tell you freely of the patriarch David, that he both died and was buried, and his tomb is with us to this day. Therefore, being a prophet, and knowing that **Elohim** had sworn with an oath to him that of the fruit of his body, according to the flesh, he would raise up the Messiah to sit on his throne, he foreseeing this spoke about the resurrection of the Messiah, that his soul wasn't left in Hades, and his flesh didn't see decay. **Elohim** raised up this **Yahusha**, to which we all are witnesses. Being therefore exalted by the right hand of **Elohim**, and having received from the Father the promise of the Set-Apart Spirit, he has poured out this, which you now see and hear. For David didn't ascend into the heavens, but he says himself,

"Let all the house of Israel therefore know certainly that **Elohim** has made him both Master and Messiah, this **Yahusha** whom you crucified."

Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?"

Peter said to them, "Repent, and be baptized, every one of you, in the name of **Yahusha** Messiah for the forgiveness of sins, and you will receive the gift of the Set-Apart Spirit. For the promise is to you, and to your children, and to all who are far off, even as many as **Yahuah** our **Elohim** will call to himself." With many other words he testified, and exhorted them, saying, "Save yourselves from this crooked generation!"

Then those who gladly received his word were baptized. There were added that day about three thousand souls. They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and prayer. Fear came on every soul, and many wonders and signs were done through the

apostles. All who believed were together, and had all things in common. They sold their possessions and goods, and distributed them to all, according as anyone had need. Day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising **Elohim**, and having favor with all the people. The Master added to the assembly day by day those who were being saved.

Peter and John were going up into the temple at the hour of prayer, the ninth hour. A certain man who was lame from his mother's womb was being carried, whom they laid daily at the door of the temple which is called Beautiful, to ask gifts for the needy of those who entered into the temple. Seeing Peter and John about to go into the temple, he asked to receive gifts for the needy. Peter, fastening his eyes on him, with John, said, "Look at us." He listened to them, expecting to receive something from them. But Peter said, "I have no silver or gold, but what I have, that I give you. In the name of **Yahusha** Messiah of Nazareth, get up and walk!" He took him by the right hand and raised him up. Immediately his feet and his ankle bones received strength. Leaping up, he stood and began to walk. He entered with them into the temple, walking, leaping, and praising **Elohim**. All the people saw him walking and praising **Elohim**. They recognized him, that it was he who used to sit begging for gifts for the needy at the Beautiful Gate of the temple. They were filled with wonder and amazement at what had happened to him. As the lame man who was healed held on to Peter and John, all the people ran together to them in the porch that is called Solomon's, greatly wondering.

When Peter saw it, he responded to the people, "You men of Israel, why do you marvel at this man? Why do you fasten your eyes on us, as though by our own power or godliness we had made him walk? The **Elohim** of Abraham, Isaac, and Jacob, the **Elohim** of our fathers, has glorified his Servant **Yahusha**, whom you delivered up, and denied in the presence of Pilate, when he had determined to release him. But you denied the Holy and Righteous One and asked for a murderer to be granted to you, and killed the Prince of life, whom **Elohim** raised from the dead, to which we are witnesses. By faith in his name, his name has made this man strong, whom you see and know. Yes, the faith which is through him has given him this perfect soundness in the presence of you all.

"Now, brothers, I know that you did this in ignorance, as did also your rulers. But the things which **Elohim** announced by the mouth of all his prophets, that Messiah should suffer, he thus fulfilled.

"Repent therefore, and turn again, that your sins may be blotted out, so that there may come times of refreshing from the presence of the Master **Yahusha**, and that he may send Messiah **Yahusha**, who was ordained for you before, whom heaven must receive until the times of restoration of all things, which **Elohim** spoke long ago by the mouth of his holy prophets. For Moses indeed said to the fathers, 'The Master **Elohim** will raise up a prophet for you from among your brothers, like me. You shall listen to him in all things whatever he says to you. It will be that every soul that will not listen to that prophet will be utterly destroyed from among the people.' Yes, and all the prophets from Samuel and those who followed after, as many as have spoken, they also told of these days. You are the children of the prophets, and of the covenant which **Elohim** made with our fathers, saying to Abraham, 'All the families of the earth will be blessed through your offspring.' **Elohim**, having raised up his servant **Yahusha**, sent him to you first to bless you, in turning away every one of you from your wickedness."

As they spoke to the people, the priests and the captain of the temple and the Sadducees came to them, being upset because they taught the people and proclaimed in **Yahusha** the resurrection from the dead. They laid hands on them, and put them in custody until the next day, for it was now evening. But many of those who heard the word believed, and the number of the men came to be

about five thousand.

In the morning, their rulers, elders, and scribes were gathered together in Jerusalem. Annas the high priest was there, with Caiaphas, John, Alexander, and as many as were relatives of the high priest. When they had stood Peter and John in the middle of them, they inquired, "By what power, or in what name, have you done this?"

Then Peter, filled with the Set-Apart Spirit, said to them, "You rulers of the people, and elders of Israel, if we are examined today concerning a good deed done to a crippled man, by what means this man has been healed, may it be known to you all, and to all the people of Israel, that in the name of **Yahusha** Messiah of Nazareth, whom you crucified, whom **Elohim** raised from the dead, this man stands here before you whole in him. He is 'the stone which was regarded as worthless by you, the builders, which has become the head of the corner.' There is salvation in no one else, for there is no other name under heaven that is given among men, by which we must be saved!"

Now when they saw the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled. They recognized that they had been with **Yahusha**. Seeing the man who was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, "What shall we do to these men? Because indeed a notable miracle has been done through them, as can be plainly seen by all who dwell in Jerusalem, and we can't deny it. But so that this spreads no further among the people, let's threaten them, that from now on they don't speak to anyone in this name." They called them, and commanded them not to speak at all nor teach in the name of **Yahusha**.

But Peter and John answered them, "Whether it is right in the sight of **Elohim** to listen to you rather than to **Elohim**, judge for yourselves, for we can't help telling the things which we saw and heard."

When they had further threatened them, they let them go, finding no way to punish them, because of the people; for everyone glorified **Elohim** for that which was done. For the man on whom this miracle of healing was performed was more than forty years old.

Being let go, they came to their own company and reported all that the chief priests and the elders had said to them. When they heard it, they lifted up their voice to **Elohim** with one accord, and said, "O Master, you are **Elohim**, who made the heaven, the earth, the sea, and all that is in them; who by the mouth of your servant, David, said,

"For truly, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together against your holy servant, **Yahusha**, whom you anointed, to do whatever your hand and your council foreordained to happen. Now, Master, look at their threats, and grant to your servants to speak your word with all boldness, while you stretch out your hand to heal; and that signs and wonders may be done through the name of your holy Servant **Yahusha**."

When they had prayed, the place was shaken where they were gathered together. They were all filled with the Set-Apart Spirit, and they spoke the word of **Elohim** with boldness. The multitude of those who believed were of one heart and soul. Not one of them claimed that anything of the things which he possessed was his own, but they had all things in common. With great power, the apostles gave their testimony of the resurrection of **Yahusha**. Great grace was on them all. For neither was there among them any who lacked, for as many as were owners of lands or houses sold them, and brought the proceeds of the things that were sold, and laid them at the apostles' feet, and distribution

was made to each, according as anyone had need. Joses, who by the apostles was also called Barnabas (which is, being interpreted, Son of Encouragement), a Levite, a man of Cyprus by race, having a field, sold it and brought the money and laid it at the apostles' feet.

But a certain man named Ananias, with Sapphira, his wife, sold a possession, and kept back part of the price, his wife also being aware of it, then brought a certain part and laid it at the apostles' feet. But Peter said, "Ananias, why has Satan filled your heart to lie to the Set-Apart Spirit and to keep back part of the price of the land? While you kept it, didn't it remain your own? After it was sold, wasn't it in your power? How is it that you have conceived this thing in your heart? You haven't lied to men, but to **Elohim**."

Ananias, hearing these words, fell down and died. Great fear came on all who heard these things. The young men arose and wrapped him up, and they carried him out and buried him. About three hours later, his wife, not knowing what had happened, came in. Peter answered her, "Tell me whether you sold the land for so much."

She said, "Yes, for so much."

But Peter asked her, "How is it that you have agreed together to tempt the Set-Apart Spirit? Behold, the feet of those who have buried your husband are at the door, and they will carry you out."

She fell down immediately at his feet and died. The young men came in and found her dead, and they carried her out and buried her by her husband. Great fear came on the whole assembly, and on all who heard these things. By the hands of the apostles many signs and wonders were done among the people. They were all with one accord in Solomon's porch. None of the rest dared to join them, however the people honored them. More believers were added to the Master **Yahusha**, multitudes of both men and women. They even carried out the sick into the streets, and laid them on cots and mattresses, so that as Peter came by, at the least his shadow might overshadow some of them. The multitude also came together from the cities around Jerusalem, bringing sick people and those who were tormented by unclean spirits: and they were all healed.

But the high priest rose up, and all those who were with him (which is the sect of the Sadducees), and they were filled with jealousy and laid hands on the apostles, then put them in public custody. But an angel of **Yahuah** opened the prison doors by night, and brought them out and said, "Go stand and speak in the temple to the people all the words of this life."

When they heard this, they entered into the temple about daybreak and taught. But the high priest came, and those who were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But the officers who came didn't find them in the prison. They returned and reported, "We found the prison shut and locked, and the guards standing before the doors, but when we opened them, we found no one inside!"

Now when the high priest, the captain of the temple, and the chief priests heard these words, they were very perplexed about them and what might become of this. One came and told them, "Behold, the men whom you put in prison are in the temple, standing and teaching the people." Then the captain went with the officers, and brought them without violence, for they were afraid that the people might stone them.

When they had brought them, they set them before the council. The high priest questioned them, saying, "Didn't we strictly command you not to teach in this name? Behold, you have filled Jerusalem with your teaching, and intend to bring this man's blood on us."

But Peter and the apostles answered, "We must obey **Elohim** rather than men. The **Elohim** of our fathers raised up **Yahusha**, whom you killed, hanging him on a tree. **Elohim** exalted him with his right hand to be a Prince and a Savior, to give repentance to Israel, and remission of sins. We are his witnesses of these things; and so also is the Set-Apart Spirit, whom **Elohim** has given to those who obey him."

But they, when they heard this, were cut to the heart, and were determined to kill them. But one stood up in the council, a Pharisee named Gamaliel, a teacher of the law, honored by all the people, and commanded to put the apostles out for a little while. He said to them, "You men of Israel, be careful concerning these men, what you are about to do. For before these days Theudas rose up, making himself out to be somebody; to whom a number of men, about four hundred, joined themselves. He was slain; and all, as many as obeyed him, were dispersed, and came to nothing. After this man, Judas of Galilee rose up in the days of the enrollment, and drew away some people after him. He also perished, and all, as many as obeyed him, were scattered abroad. Now I tell you, withdraw from these men, and leave them alone. For if this counsel or this work is of men, it will be overthrown. But if it is of **Elohim**, you will not be able to overthrow it, and you would be found even to be fighting against **Elohim**!"

They agreed with him. Summoning the apostles, they beat them and commanded them not to speak in the name of **Yahusha**, and let them go. They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for **Yahusha**'s name.

Every day, in the temple and at home, they never stopped teaching and preaching **Yahusha**, the Messiah.

Now in those days, when the number of the disciples was multiplying, a complaint arose from the Hellenists against the Hebrews, because their widows were neglected in the daily service. The twelve summoned the multitude of the disciples and said, "It is not appropriate for us to forsake the word of **Elohim** and serve tables. Therefore select from among you, brothers, seven men of good report, full of the Set-Apart Spirit and of wisdom, whom we may appoint over this business. But we will continue steadfastly in prayer and in the ministry of the word."

These words pleased the whole multitude. They chose Stephen, a man full of faith and of the Set-Apart Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch; whom they set before the apostles. When they had prayed, they laid their hands on them. The word of **Elohim** increased and the number of the disciples greatly multiplied in Jerusalem. A great company of the priests were obedient to the faith.

Stephen, full of faith and power, performed great wonders and signs among the people. But some of those who were of the synagogue called "The Libertines", and of the Cyrenians, of the Alexandrians, and of those of Cilicia and Asia arose, disputing with Stephen. They weren't able to withstand the wisdom and the Spirit by which he spoke. Then they secretly induced men to say, "We have heard him speak blasphemous words against Moses and **Elohim**." They stirred up the people, the elders, and the scribes, and came against him and seized him, then brought him in to the council, and set up false witnesses who said, "This man never stops speaking blasphemous words against this holy place and the law. For we have heard him say that this **Yahusha** of Nazareth will destroy this place, and will change the customs which Moses delivered to us." All who sat in the council, fastening their eyes on him, saw his face like it was the face of an angel.

The high priest said, "Are these things so?"

He said, "Brothers and fathers, listen. The **Elohim** of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran, and said to him, 'Get out of your land and away from your relatives, and come into a land which I will show you.' Then he came out of the land of the Chaldeans and lived in Haran. From there, when his father was dead, **Elohim** moved him into this land, where you are now living. He gave him no inheritance in it, no, not so much as to set his foot on. He promised that he would give it to him for a possession, and to his offspring after him, when he still had no child. **Elohim** spoke in this way: that his offspring would live as aliens in a strange land, and that they would be enslaved and mistreated for four hundred years. 'I will judge the nation to which they will be in bondage,' said **Elohim**, 'and after that they will come out, and serve me in this place.' He gave him the covenant of circumcision. So Abraham became the father of Isaac, and circumcised him the eighth day. Isaac became the father of Jacob, and Jacob became the father of the twelve patriarchs.

"The patriarchs, moved with jealousy against Joseph, sold him into Egypt. **Elohim** was with him, and delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh, king of Egypt. He made him governor over Egypt and all his house. Now a famine came over all the land of Egypt and Canaan, and great affliction. Our fathers found no food. But when Jacob heard that there was grain in Egypt, he sent out our fathers the first time. On the second time Joseph was made known to his brothers, and Joseph's race was revealed to Pharaoh. Joseph sent and summoned Jacob, his father, and all his relatives, seventy-five souls. Jacob went down into Egypt and he died, himself and our fathers, and they were brought back to Shechem, and laid in the tomb that Abraham bought for a price in silver from the children of Hamor of Shechem.

"But as the time of the promise came close which **Elohim** had sworn to Abraham, the people grew and multiplied in Egypt, until there arose a different king, who didn't know Joseph. The same took advantage of our race, and mistreated our fathers, and forced them to throw out their babies, so that they wouldn't stay alive. At that time Moses was born, and was exceedingly handsome. He was nourished three months in his father's house. When he was thrown out, Pharaoh's daughter took him up and reared him as her own son. Moses was instructed in all the wisdom of the Egyptians. He was mighty in his words and works. But when he was forty years old, it came into his heart to visit his brothers, the children of Israel. Seeing one of them suffer wrong, he defended him, and avenged him who was oppressed, striking the Egyptian. He supposed that his brothers understood that **Elohim**, by his hand, was giving them deliverance; but they didn't understand.

"The day following, he appeared to them as they fought, and urged them to be at peace again, saying, 'Sirs, you are brothers. Why do you wrong one another?' But he who did his neighbor wrong pushed him away, saying, 'Who made you a ruler and a judge over us? Do you want to kill me, as you killed the Egyptian yesterday?' Moses fled at this saying, and became a stranger in the land of Midian, where he became the father of two sons.

"When forty years were fulfilled, an angel of **Yahuah** appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. When Moses saw it, he wondered at the sight. As he came close to see, a voice of the Master **Yahusha** came to him, 'I am the **Elohim** of your fathers, the **Elohim** of Abraham, the **Elohim** of Isaac, and the **Elohim** of Jacob.' Moses trembled, and dared not look. The Master said to him, 'Take off your sandals, for the place where you stand is holy ground. I have surely seen the affliction of my people that is in Egypt, and have heard their groaning. I have come down to deliver them. Now come, I will send you into Egypt.'

"This Moses, whom they refused, saying, 'Who made you a ruler and a judge?'--**Elohim** has sent

him as both a ruler and a deliverer by the hand of the angel who appeared to him in the bush. This man led them out, having worked wonders and signs in Egypt, in the Red Sea, and in the wilderness for forty years. This is that Moses, who said to the children of Israel, 'The Master our **Elohim** will raise up a prophet for you from among your brothers, like me.' This is he who was in the assembly in the wilderness with the angel that spoke to him on Mount Sinai, and with our fathers, who received living revelations to give to us, to whom our fathers wouldn't be obedient, but rejected him, and turned back in their hearts to Egypt, saying to Aaron, 'Make us gods that will go before us, for as for this Moses, who led us out of the land of Egypt, we don't know what has become of him.' They made a calf in those days, and brought a sacrifice to the idol, and rejoiced in the works of their hands. But **Elohim** turned, and gave them up to serve the army of the sky, as it is written in the book of the prophets,

"Our fathers had the tabernacle of the testimony in the wilderness, even as he who spoke to Moses commanded him to make it according to the pattern that he had seen; which also our fathers, in their turn, brought in with Joshua when they entered into the possession of the nations, whom **Elohim** drove out before the face of our fathers, to the days of David, who found favor in the sight of **Elohim**, and asked to find a habitation for the **Elohim** of Jacob. But Solomon built him a house. However, the Most High doesn't dwell in temples made with hands, as the prophet says,

"You stiff-necked and uncircumcised in heart and ears, you always resist the Set-Apart Spirit! As your fathers did, so you do. Which of the prophets didn't your fathers persecute? They killed those who foretold the coming of the Righteous One, of whom you have now become betrayers and murderers. You received the law as it was ordained by angels, and didn't keep it!"

Now when they heard these things, they were cut to the heart, and they gnashed at him with their teeth. But he, being full of the Set-Apart Spirit, looked up steadfastly into heaven and saw the glory of **Elohim**, and **Yahusha** standing on the right hand of **Elohim**, and said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of **Elohim**!"

But they cried out with a loud voice and stopped their ears, then rushed at him with one accord. They threw him out of the city and stoned him. The witnesses placed their garments at the feet of a young man named Saul. They stoned Stephen as he called out, saying, "Master **Yahusha**, receive my spirit!" He kneeled down, and cried with a loud voice, "Master, don't hold this sin against them!" When he had said this, he fell asleep.

Saul was consenting to his death. A great persecution arose against the assembly which was in Jerusalem in that day. They were all scattered abroad throughout the regions of Judea and Samaria, except for the apostles. Devout men buried Stephen and lamented greatly over him. But Saul ravaged the assembly, entering into every house and dragged both men and women off to prison. Therefore those who were scattered abroad went around preaching the word. Philip went down to the city of Samaria, and proclaimed to them the Messiah. The multitudes listened with one accord to the things that were spoken by Philip when they heard and saw the signs which he did. For unclean spirits came out of many of those who had them. They came out, crying with a loud voice. Many who had been paralyzed and lame were healed. There was great joy in that city.

But there was a certain man, Simon by name, who used to practice sorcery in the city and amazed the people of Samaria, making himself out to be some great one, to whom they all listened, from the least to the greatest, saying, "This man is that great power of **Elohim**." They listened to him, because for a long time he had amazed them with his sorceries. But when they believed Philip preaching good

news concerning **Elohim's** Kingdom and the name of **Yahusha** Messiah, they were baptized, both men and women. Simon himself also believed. Being baptized, he continued with Philip. Seeing signs and great miracles occurring, he was amazed.

Now when the apostles who were at Jerusalem heard that Samaria had received the word of **Elohim**, they sent Peter and John to them, who, when they had come down, prayed for them, that they might receive the Set-Apart Spirit; for as yet he had fallen on none of them. They had only been baptized in the name of Messiah **Yahusha**. Then they laid their hands on them, and they received the Set-Apart Spirit. Now when Simon saw that the Set-Apart Spirit was given through the laying on of the apostles' hands, he offered them money, saying, "Give me also this power, that whomever I lay my hands on may receive the Set-Apart Spirit." But Peter said to him, "May your silver perish with you, because you thought you could obtain the gift of **Elohim** with money! You have neither part nor lot in this matter, for your heart isn't right before **Elohim**. Repent therefore of this, your wickedness, and ask **Elohim** if perhaps the thought of your heart may be forgiven you. For I see that you are in the poison of bitterness and in the bondage of iniquity."

Simon answered, "Pray for me to the Master **Yahusha**, that none of the things which you have spoken happen to me."

They therefore, when they had testified and spoken the word of **Yahuah**, returned to Jerusalem, and preached the Good News to many villages of the Samaritans. But an angel of **Yahuah** spoke to Philip, saying, "Arise, and go toward the south to the way that goes down from Jerusalem to Gaza. This is a desert."

He arose and went; and behold, there was a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship. He was returning and sitting in his chariot, and was reading the prophet Isaiah.

The Spirit said to Philip, "Go near, and join yourself to this chariot."

Philip ran to him, and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?"

He said, "How can I, unless someone explains it to me?" He begged Philip to come up and sit with him. Now the passage of the Scripture which he was reading was this,

The eunuch answered Philip, "Who is the prophet talking about? About himself, or about someone else?"

Philip opened his mouth, and beginning from this Scripture, preached to him about **Yahusha**. As they went on the way, they came to some water, and the eunuch said, "Behold, here is water. What is keeping me from being baptized?"

He commanded the chariot to stand still, and they both went down into the water, both Philip and the eunuch, and he baptized him.

When they came up out of the water, the Set-Apart Spirit caught Philip away, and the eunuch didn't see him any more, for he went on his way rejoicing. But Philip was found at Azotus. Passing through, he preached the Good News to all the cities, until he came to Caesarea.

But Saul, still breathing threats and slaughter against the disciples of the Master **Yahusha**, went to the high priest and asked for letters from him to the synagogues of Damascus, that if he found any

who were of the Way, whether men or women, he might bring them bound to Jerusalem. As he traveled, he got close to Damascus, and suddenly a light from the sky shone around him. He fell on the earth, and heard a voice saying to him, "Saul, Saul, why do you persecute me?"

He said, "Who are you, Master?"

The Master said, "I am **Yahusha**, whom you are persecuting. But rise up and enter into the city, then you will be told what you must do."

The men who traveled with him stood speechless, hearing the sound, but seeing no one. Saul arose from the ground, and when his eyes were opened, he saw no one. They led him by the hand, and brought him into Damascus. He was without sight for three days, and neither ate nor drank.

Now there was a certain disciple at Damascus named Ananias. The Master said to him in a vision, "Ananias!"

He said, "Behold, it's me, Master."

The Master said to him, "Arise, and go to the street which is called Straight, and inquire in the house of Judah for one named Saul, a man of Tarsus. For behold, he is praying, and in a vision he has seen a man named Ananias coming in and laying his hands on him, that he might receive his sight."

But Ananias answered, "Master, I have heard from many about this man, how much evil he did to your saints at Jerusalem. Here he has authority from the chief priests to bind all who call on your name."

But the Master **Yahusha** said to him, "Go your way, for he is my chosen vessel to bear my name before the nations and kings, and the children of Israel. For I will show him how many things he must suffer for my name's sake."

Ananias departed and entered into the house. Laying his hands on him, he said, "Brother Saul, the Master **Yahusha**, who appeared to you on the road by which you came, has sent me that you may receive your sight and be filled with the Set-Apart Spirit." Immediately something like scales fell from his eyes, and he received his sight. He arose and was baptized. He took food and was strengthened. Saul stayed several days with the disciples who were at Damascus. Immediately in the synagogues he proclaimed the Messiah, that he is the Son of **Elohim**. All who heard him were amazed, and said, "Isn't this he who in Jerusalem made havoc of those who called on this name? And he had come here intending to bring them bound before the chief priests!"

But Saul increased more in strength, and confounded the Jews who lived at Damascus, proving that this is the Messiah. When many days were fulfilled, the Jews conspired together to kill him, but their plot became known to Saul. They watched the gates both day and night that they might kill him, but his disciples took him by night and let him down through the wall, lowering him in a basket. When Saul had come to Jerusalem, he tried to join himself to the disciples; but they were all afraid of him, not believing that he was a disciple. But Barnabas took him and brought him to the apostles, and declared to them how he had seen **Yahusha** on the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of **Yahusha**. He was with them entering into Jerusalem, preaching boldly in the name of Master **Yahusha**. He spoke and disputed against the Hellenists, but they were seeking to kill him. When the brothers knew it, they brought him down to Caesarea, and sent him off to Tarsus. So the assemblies throughout all Judea, Galilee, and Samaria had peace, and were built up. They were multiplied, walking in the fear of the Master **Yahusha** and

in the comfort of the Set-Apart Spirit.

As Peter went throughout all those parts, he came down also to the saints who lived at Lydda. There he found a certain man named Aeneas, who had been bedridden for eight years, because he was paralyzed. Peter said to him, "Aeneas, **Yahusha** Messiah heals you. Get up and make your bed!" Immediately he arose. All who lived at Lydda and in Sharon saw him, and they turned to the Master **Yahusha**.

Now there was at Joppa a certain disciple named Tabitha, which when translated, means Dorcas. This woman was full of good works and acts of mercy which she did. In those days, she became sick, and died. When they had washed her, they laid her in an upper room. As Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him, imploring him not to delay in coming to them. Peter got up and went with them. When he had come, they brought him into the upper room. All the widows stood by him weeping, and showing the coats and garments which Dorcas had made while she was with them. Peter sent them all out, and knelt down and prayed. Turning to the body, he said, "Tabitha, get up!" She opened her eyes, and when she saw Peter, she sat up. He gave her his hand, and raised her up. Calling the saints and widows, he presented her alive. This became known throughout all Joppa, and many believed in the Master **Yahusha**. He stayed many days in Joppa with a tanner named Simon.

Now there was a certain man in Caesarea, Cornelius by name, a centurion of what was called the Italian Regiment, a devout man, and one who feared **Elohim** with all his house, who gave gifts for the needy generously to the people, and always prayed to **Elohim**. At about the ninth hour of the day, he clearly saw in a vision an angel of **Elohim** coming to him, and saying to him, "Cornelius!"

He, fastening his eyes on him, and being frightened, said, "What is it, Master?"

He said to him, "Your prayers and your gifts to the needy have gone up for a memorial before **Elohim**. Now send men to Joppa, and get Simon, who is also called Peter. He is staying with a tanner named Simon, whose house is by the seaside.

When the angel who spoke to him had departed, Cornelius called two of his household servants and a devout soldier of those who waited on him continually. Having explained everything to them, he sent them to Joppa. Now on the next day as they were on their journey, and got close to the city, Peter went up on the housetop to pray at about noon. He became hungry and desired to eat, but while they were preparing, he fell into a trance. He saw heaven opened and a certain container descending to him, like a great sheet let down by four corners on the earth, in which were all kinds of four-footed animals of the earth, wild animals, reptiles, and birds of the sky. A voice came to him, "Rise, Peter, kill and eat!"

But Peter said, "Not so, Master; for I have never eaten anything that is common or unclean."

A voice came to him again the second time, "What **Elohim** has cleansed, you must not call unclean." This was done three times, and immediately the vessel was received up into heaven. Now while Peter was very perplexed in himself what the vision which he had seen might mean, behold, the men who were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, and called and asked whether Simon, who was also called Peter, was lodging there. While Peter was pondering the vision, the Spirit said to him, "Behold, three men seek you. But arise, get down, and go with them, doubting nothing; for I have sent them."

Peter went down to the men, and said, "Behold, I am he whom you seek. Why have you come?"

They said, "Cornelius, a centurion, a righteous man and one who fears **Elohim**, and well spoken of by all the nation of the Jews, was directed by a holy angel to invite you to his house, and to listen to what you say." So he called them in and provided a place to stay. On the next day Peter arose and went out with them, and some of the brothers from Joppa accompanied him. On the next day they entered into Caesarea. Cornelius was waiting for them, having called together his relatives and his near friends. When Peter entered, Cornelius met him, fell down at his feet, and worshiped him. But Peter raised him up, saying, "Stand up! I myself am also a man." As he talked with him, he went in and found many gathered together. He said to them, "You yourselves know how it is an unlawful thing for a man who is a Jew to join himself or come to one of another nation, but **Elohim** has shown me that I shouldn't call any man unholy or unclean. Therefore I also came without complaint when I was sent for. I ask therefore, why did you send for me?"

Cornelius said, "Four days ago, I was fasting until this hour, and at the ninth hour, I prayed in my house, and behold, a man stood before me in bright clothing, and said, 'Cornelius, your prayer is heard, and your gifts to the needy are remembered in the sight of **Elohim**. Send therefore to Joppa, and summon Simon, who is also called Peter. He is staying in the house of a tanner named Simon, by the seaside. When he comes, he will speak to you.' Therefore I sent to you at once, and it was good of you to come. Now therefore we are all here present in the sight of **Elohim** to hear all things that have been commanded you by **Elohim**."

Peter opened his mouth and said, "Truly I perceive that **Elohim** doesn't show favoritism; but in every nation he who fears him and works righteousness is acceptable to him. The word which he sent to the children of Israel, preaching good news of peace by **Yahusha** Messiah--he is Master of all-- you yourselves know what happened, which was proclaimed throughout all Judea, beginning from Galilee, after the baptism which John preached; even **Yahusha** of Nazareth, how **Elohim** anointed him with the Set-Apart Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for **Elohim** was with him. We are witnesses of everything he did both in the country of the Jews, and in Jerusalem; whom they also killed, hanging him on a tree. **Elohim** raised him up the third day, and gave him to be revealed, not to all the people, but to witnesses who were chosen before by **Elohim**, to us, who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that this is he who is appointed by **Elohim** as the Judge of the living and the dead. All the prophets testify about him, that through his name everyone who believes in him will receive remission of sins."

While Peter was still speaking these words, the Set-Apart Spirit fell on all those who heard the word. They of the circumcision who believed were amazed, as many as came with Peter, because the gift of the Set-Apart Spirit was also poured out on the Gentiles. For they heard them speaking in other languages and magnifying **Elohim**.

Then Peter answered, "Can anyone forbid these people from being baptized with water? They have received the Set-Apart Spirit just like us." He commanded them to be baptized in the name of **Yahusha** Messiah. Then they asked him to stay some days.

Now the apostles and the brothers who were in Judea heard that the Gentiles had also received the word of **Elohim**. When Peter had come up to Jerusalem, those who were of the circumcision contended with him, saying, "You went in to uncircumcised men, and ate with them!"

But Peter began, and explained to them in order, saying, "I was in the city of Joppa praying, and in a trance I saw a vision: a certain container descending, like it was a great sheet let down from heaven

by four corners. It came as far as me. When I had looked intently at it, I considered, and saw the four-footed animals of the earth, wild animals, creeping things, and birds of the sky. I also heard a voice saying to me, 'Rise, Peter, kill and eat!' But I said, 'Not so, Master, for nothing unholy or unclean has ever entered into my mouth.' But a voice answered me the second time out of heaven, 'What **Elohim** has cleansed, don't you call unclean.' This was done three times, and all were drawn up again into heaven. Behold, immediately three men stood before the house where I was, having been sent from Caesarea to me. The Spirit told me to go with them, without discriminating. These six brothers also accompanied me, and we entered into the man's house. He told us how he had seen the angel standing in his house, and saying to him, 'Send to Joppa, and get Simon, who is called Peter, who will speak to you words by which you will be saved, you and all your house.' As I began to speak, the Set-Apart Spirit fell on them, even as on us at the beginning. I remembered the word of **Yahuah**, how he said, 'John indeed baptized in water, but you will be baptized in the Set-Apart Spirit.' If then **Elohim** gave to them the same gift as us, when we believed in **Yahusha** Messiah, who was I, that I could withstand **Elohim**?"

When they heard these things, they held their peace, and glorified **Elohim**, saying, "Then **Elohim** has also granted to the Gentiles repentance to life!"

They therefore who were scattered abroad by the oppression that arose about Stephen traveled as far as Phoenicia, Cyprus, and Antioch, speaking the word to no one except to Jews only. But there were some of them, men of Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching **Yahusha**. The hand of **Yahuah** was with them, and a great number believed and turned to the Master **Yahusha**. The report concerning them came to the ears of the assembly which was in Jerusalem. They sent out Barnabas to go as far as Antioch, who, when he had come, and had seen the grace of **Elohim**, was glad. He exhorted them all, that with purpose of heart they should remain near to the Master **Yahusha**. For he was a good man, and full of the Set-Apart Spirit and of faith, and many people were added to the Master **Yahusha**.

Barnabas went out to Tarsus to look for Saul. When he had found him, he brought him to Antioch. For a whole year they were gathered together with the assembly, and taught many people. The disciples were first called followers of Messiah in Antioch.

Now in these days, prophets came down from Jerusalem to Antioch. One of them named Agabus stood up, and indicated by the Spirit that there should be a great famine all over the world, which also happened in the days of Claudius. As any of the disciples had plenty, each determined to send relief to the brothers who lived in Judea; which they also did, sending it to the elders by the hands of Barnabas and Saul.

Now about that time, King Herod stretched out his hands to oppress some of the assembly. He killed James, the brother of John, with the sword. When he saw that it pleased the Jews, he proceeded to seize Peter also. This was during the days of unleavened bread. When he had arrested him, he put him in prison, and delivered him to four squads of four soldiers each to guard him, intending to bring him out to the people after the Passover. Peter therefore was kept in the prison, but constant prayer was made by the assembly to **Elohim** for him. The same night when Herod was about to bring him out, Peter was sleeping between two soldiers, bound with two chains. Guards in front of the door kept the prison.

And behold, an angel of **Yahuah** stood by him, and a light shone in the cell. He struck Peter on the side, and woke him up, saying, "Stand up quickly!" His chains fell off his hands. The angel said to

him, "Get dressed and put on your sandals." He did so. He said to him, "Put on your cloak and follow me." And he went out and followed him. He didn't know that what was being done by the angel was real, but thought he saw a vision. When they were past the first and the second guard, they came to the iron gate that leads into the city, which opened to them by itself. They went out, and went down one street, and immediately the angel departed from him.

When Peter had come to himself, he said, "Now I truly know that the Master **Yahusha** has sent out his angel and delivered me out of the hand of Herod, and from everything the Jewish people were expecting." Thinking about that, he came to the house of Mary, the mother of John who was called Mark, where many were gathered together and were praying. When Peter knocked at the door of the gate, a servant girl named Rhoda came to answer. When she recognized Peter's voice, she didn't open the gate for joy, but ran in, and reported that Peter was standing in front of the gate.

They said to her, "You are crazy!" But she insisted that it was so. They said, "It is his angel." But Peter continued knocking. When they had opened, they saw him, and were amazed. But he, beckoning to them with his hand to be silent, declared to them how the Master **Yahusha** had brought him out of the prison. He said, "Tell these things to James and to the brothers." Then he departed and went to another place.

Now as soon as it was day, there was no small stir among the soldiers about what had become of Peter. When Herod had sought for him, and didn't find him, he examined the guards, then commanded that they should be put to death. He went down from Judea to Caesarea, and stayed there. Now Herod was very angry with the people of Tyre and Sidon. They came with one accord to him, and, having made Blastus, the king's personal aide, their friend, they asked for peace, because their country depended on the king's country for food. On an appointed day, Herod dressed himself in royal clothing, sat on the throne, and gave a speech to them. The people shouted, "The voice of a god, and not of a man!" Immediately an angel of **Yahuah** struck him, because he didn't give **Elohim** the glory. Then he was eaten by worms and died.

But the word of **Elohim** grew and multiplied. Barnabas and Saul returned to Jerusalem when they had fulfilled their service, also taking with them John who was called Mark.

Now in the assembly that was at Antioch there were some prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen the foster brother of Herod the tetrarch, and Saul. As they served the Master **Yahusha** and fasted, the Set-Apart Spirit said, "Separate Barnabas and Saul for me, for the work to which I have called them."

Then, when they had fasted and prayed and laid their hands on them, they sent them away. So, being sent out by the Set-Apart Spirit, they went down to Seleucia. From there they sailed to Cyprus. When they were at Salamis, they proclaimed **Elohim**'s word in the Jewish synagogues. They also had John as their attendant. When they had gone through the island to Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar **Yahusha**, who was with the proconsul, Sergius Paulus, a man of understanding. This man summoned Barnabas and Saul, and sought to hear the word of **Elohim**. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn the proconsul away from the faith. But Saul, who is also called Paul, filled with the Set-Apart Spirit, fastened his eyes on him, and said, "You son of the devil, full of all deceit and all cunning, you enemy of all righteousness, will you not cease to pervert the right ways of the Master **Yahusha**? Now, behold, the hand of **Yahuah** is on you, and you will be blind, not seeing the sun for a season!"

Immediately a mist and darkness fell on him. He went around seeking someone to lead him by the hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Master **Yahusha**.

Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia. John departed from them and returned to Jerusalem. But they, passing on from Perga, came to Antioch of Pisidia. They went into the synagogue on the Sabbath day, and sat down. After the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, "Brothers, if you have any word of exhortation for the people, speak."

Paul stood up, and beckoning with his hand said, "Men of Israel, and you who fear **Elohim**, listen. The **Elohim** of this people chose our fathers, and exalted the people when they stayed as aliens in the land of Egypt, and with an uplifted arm, he led them out of it. For a period of about forty years he put up with them in the wilderness. When he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance for about four hundred fifty years. After these things, he gave them judges until Samuel the prophet. Afterward they asked for a king, and **Elohim** gave to them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. When he had removed him, he raised up David to be their king, to whom he also testified, 'I have found David the son of Jesse, a man after my heart, who will do all my will.' From this man's offspring, **Elohim** has brought salvation to Israel according to his promise, before his coming, when John had first preached the baptism of repentance to Israel. As John was fulfilling his course, he said, 'What do you suppose that I am? I am not he. But behold, one comes after me, the sandals of whose feet I am not worthy to untie.' Brothers, children of the stock of Abraham, and those among you who fear **Elohim**, the word of this salvation is sent out to you. For those who dwell in Jerusalem, and their rulers, because they didn't know him, nor the voices of the prophets which are read every Sabbath, fulfilled them by condemning him. Though they found no cause for death, they still asked Pilate to have him killed. When they had fulfilled all things that were written about him, they took him down from the tree, and laid him in a tomb. But **Elohim** raised him from the dead, and he was seen for many days by those who came up with him from Galilee to Jerusalem, who are his witnesses to the people. We bring you good news of the promise made to the fathers, that **Elohim** has fulfilled this to us, their children, in that he raised up **Yahusha**. As it is also written in the second psalm,

"Concerning that he raised him up from the dead, now no more to return to corruption, he has spoken thus: 'I will give you the holy and sure blessings of David.' Therefore he says also in another psalm, 'You will not allow your Holy One to see decay.' For David, after he had in his own generation served the counsel of **Elohim**, fell asleep, was laid with his fathers, and saw decay. But he whom **Elohim** raised up saw no decay. Be it known to you therefore, brothers, that through this man is proclaimed to you remission of sins, and by him everyone who believes is justified from all things, from which you could not be justified by the law of Moses. Beware therefore, lest that come on you which is spoken in the prophets:

So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of **Elohim**. The next Sabbath, almost the whole city was gathered together to hear the word of **Elohim**. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed.

Paul and Barnabas spoke out boldly, and said, "It was necessary that **Elohim**'s word should be

spoken to you first. Since indeed you thrust it from yourselves, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles. For so has the Master **Yahusha** commanded us, saying,

As the Gentiles heard this, they were glad, and glorified the word of **Elohim**. As many as were appointed to eternal life believed. The Master's word was spread abroad throughout all the region. But the Jews stirred up the devout and prominent women and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and threw them out of their borders. But they shook off the dust of their feet against them, and came to Iconium. The disciples were filled with joy and with the Set-Apart Spirit.

In Iconium, they entered together into the synagogue of the Jews, and so spoke that a great multitude both of Jews and of Greeks believed. But the disbelieving Jews stirred up and embittered the souls of the Gentiles against the brothers. Therefore they stayed there a long time, speaking boldly in the Master **Yahusha**, who testified to the word of his grace, granting signs and wonders to be done by their hands. But the multitude of the city was divided. Part sided with the Jews, and part with the apostles. When some of both the Gentiles and the Jews, with their rulers, made a violent attempt to mistreat and stone them, they became aware of it and fled to the cities of Lycaonia, Lystra, Derbe, and the surrounding region. There they preached the Good News.

At Lystra a certain man sat, impotent in his feet, a cripple from his mother's womb, who never had walked. He was listening to Paul speaking, who, fastening eyes on him, and seeing that he had faith to be made whole, said with a loud voice, "Stand upright on your feet!" He leaped up and walked. When the multitude saw what Paul had done, they lifted up their voice, saying in the language of Lycaonia, "The gods have come down to us in the likeness of men!" They called Barnabas "Jupiter", and Paul "Mercury", because he was the chief speaker. The priest of Jupiter, whose temple was in front of their city, brought oxen and garlands to the gates, and would have made a sacrifice along with the multitudes. But when the apostles, Barnabas and Paul, heard of it, they tore their clothes, and sprang into the multitude, crying out, "Men, why are you doing these things? We also are men of like passions with you, and bring you good news, that you should turn from these vain things to the living **Elohim**, who made the sky, the earth, the sea, and all that is in them; who in the generations gone by allowed all the nations to walk in their own ways. Yet he didn't leave himself without witness, in that he did good and gave you rains from the sky and fruitful seasons, filling our hearts with food and gladness."

Even saying these things, they hardly stopped the multitudes from making a sacrifice to them. But some Jews from Antioch and Iconium came there, and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

But as the disciples stood around him, he rose up, and entered into the city. On the next day he went out with Barnabas to Derbe. When they had preached the Good News to that city, and had made many disciples, they returned to Lystra, Iconium, and Antioch, strengthening the souls of the disciples, exhorting them to continue in the faith, and that through many afflictions we must enter into **Elohim's** Kingdom. When they had appointed elders for them in every assembly, and had prayed with fasting, they commended them to the Master **Yahusha**, on whom they had believed.

They passed through Pisidia, and came to Pamphylia. When they had spoken the word in Perga, they went down to Attalia. From there they sailed to Antioch, from where they had been committed to the grace of **Elohim** for the work which they had fulfilled. When they had arrived, and had gathered the assembly together, they reported all the things that **Elohim** had done with them, and that he had

opened a door of faith to the nations. They stayed there with the disciples for a long time.

Some men came down from Judea and taught the brothers, "Unless you are circumcised after the custom of Moses, you can't be saved." Therefore when Paul and Barnabas had no small discord and discussion with them, they appointed Paul and Barnabas, and some others of them, to go up to Jerusalem to the apostles and elders about this question. They, being sent on their way by the assembly, passed through both Phoenicia and Samaria, declaring the conversion of the Gentiles. They caused great joy to all the brothers. When they had come to Jerusalem, they were received by the assembly and the apostles and the elders, and they reported everything that **Elohim** had done with them.

But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command them to keep the law of Moses."

The apostles and the elders were gathered together to see about this matter. When there had been much discussion, Peter rose up and said to them, "Brothers, you know that a good while ago **Elohim** made a choice among you that by my mouth the nations should hear the word of the Good News and believe. **Elohim**, who knows the heart, testified about them, giving them the Set-Apart Spirit, just like he did to us. He made no distinction between us and them, cleansing their hearts by faith. Now therefore why do you tempt **Elohim**, that you should put a yoke on the neck of the disciples which neither our fathers nor we were able to bear? But we believe that we are saved through the grace of **Yahusha**, just as they are."

All the multitude kept silence, and they listened to Barnabas and Paul reporting what signs and wonders **Elohim** had done among the nations through them. After they were silent, James answered, "Brothers, listen to me. Simeon has reported how **Elohim** first visited the nations to take out of them a people for his name. This agrees with the words of the prophets. As it is written,

"All of **Elohim**'s works are known to him from eternity. Therefore my judgment is that we don't trouble those from among the Gentiles who turn to **Elohim**, but that we write to them that they abstain from the pollution of idols, from sexual immorality, from what is strangled, and from blood. For Moses from generations of old has in every city those who preach him, being read in the synagogues every Sabbath."

Then it seemed good to the apostles and the elders, with the whole assembly, to choose men out of their company, and send them to Antioch with Paul and Barnabas: Judas called Barsabbas, and Silas, chief men among the brothers. They wrote these things by their hand:

"The apostles, the elders, and the brothers, to the brothers who are of the Gentiles in Antioch, Syria, and Cilicia: greetings. Because we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, 'You must be circumcised and keep the law,' to whom we gave no commandment; it seemed good to us, having come to one accord, to choose out men and send them to you with our beloved Barnabas and Paul, men who have risked their lives for the name of our Master **Yahusha** Messiah. We have sent therefore Judas and Silas, who themselves will also tell you the same things by word of mouth. For it seemed good to the Set-Apart Spirit, and to us, to lay no greater burden on you than these necessary things: that you abstain from things sacrificed to idols, from blood, from things strangled, and from sexual immorality, from which if you keep yourselves, it will be well with you. Farewell."

So, when they were sent off, they came to Antioch. Having gathered the multitude together, they

delivered the letter. When they had read it, they rejoiced over the encouragement. Judas and Silas, also being prophets themselves, encouraged the brothers with many words and strengthened them. After they had spent some time there, they were sent back with greetings from the brothers to the apostles. But Paul and Barnabas stayed in Antioch, teaching and preaching the word of **Yahuah**, with many others also.

After some days Paul said to Barnabas, "Let's return now and visit our brothers in every city in which we proclaimed the word of **Yahuah**, to see how they are doing." Barnabas planned to take John, who was called Mark, with them also. But Paul didn't think that it was a good idea to take with them someone who had withdrawn from them in Pamphylia, and didn't go with them to do the work. Then the contention grew so sharp that they separated from each other. Barnabas took Mark with him and sailed away to Cyprus, but Paul chose Silas and went out, being commended by the brothers to the grace of **Elohim**. He went through Syria and Cilicia, strengthening the assemblies.

He came to Derbe and Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess who believed; but his father was a Greek. The brothers who were at Lystra and Iconium gave a good testimony about him. Paul wanted to have him go out with him, and he took and circumcised him because of the Jews who were in those parts; for they all knew that his father was a Greek. As they went on their way through the cities, they delivered the decrees to them to keep which had been ordained by the apostles and elders who were at Jerusalem. So the assemblies were strengthened in the faith, and increased in number daily.

When they had gone through the region of Phrygia and Galatia, they were forbidden by the Set-Apart Spirit to speak the word in Asia. When they had come opposite Mysia, they tried to go into Bithynia, but the Spirit didn't allow them. Passing by Mysia, they came down to Troas. A vision appeared to Paul in the night. There was a man of Macedonia standing, begging him, and saying, "Come over into Macedonia and help us." When he had seen the vision, immediately we sought to go out to Macedonia, concluding that the Master **Yahusha** had called us to preach the Good News to them. Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; and from there to Philippi, which is a city of Macedonia, the foremost of the district, a Roman colony. We were staying some days in this city.

On the Sabbath day we went outside of the city by a riverside, where we supposed there was a place of prayer, and we sat down and spoke to the women who had come together. A certain woman named Lydia, a seller of purple, of the city of Thyatira, one who worshiped **Elohim**, heard us. The Master opened her heart to listen to the things which were spoken by Paul. When she and her household were baptized, she begged us, saying, "If you have judged me to be faithful to the Master **Yahusha**, come into my house and stay." So she persuaded us.

As we were going to prayer, a certain girl having a spirit of divination met us, who brought her masters much gain by fortune telling. Following Paul and us, she cried out, "These men are servants of the Most High **Elohim**, who proclaim to us a way of salvation!" She was doing this for many days.

But Paul, becoming greatly annoyed, turned and said to the spirit, "I command you in the name of **Yahusha** Messiah to come out of her!" It came out that very hour. But when her masters saw that the hope of their gain was gone, they seized Paul and Silas, and dragged them into the marketplace before the rulers. When they had brought them to the magistrates, they said, "These men, being Jews, are agitating our city and advocate customs which it is not lawful for us to accept or to observe, being Romans."

The multitude rose up together against them and the magistrates tore their clothes from them, then commanded them to be beaten with rods. When they had laid many stripes on them, they threw them into prison, charging the jailer to keep them safely, who, having received such a command, threw them into the inner prison, and secured their feet in the stocks.

But about midnight Paul and Silas were praying and singing hymns to **Elohim**, and the prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and everyone's bonds were loosened. The jailer, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, saying, "Don't harm yourself, for we are all here!"

He called for lights, sprang in, fell down trembling before Paul and Silas, brought them out, and said, "Sirs, what must I do to be saved?"

They said, "Believe in **Yahusha** Messiah, and you will be saved, you and your household." They spoke the word of **Yahuah** to him, and to all who were in his house.

He took them the same hour of the night and washed their stripes, and was immediately baptized, he and all his household. He brought them up into his house, and set food before them, and rejoiced greatly, with all his household, having believed in **Elohim**.

But when it was day, the magistrates sent the sergeants, saying, "Let those men go."

The jailer reported these words to Paul, saying, "The magistrates have sent to let you go; now therefore come out and go in peace."

But Paul said to them, "They have beaten us publicly without a trial, men who are Romans, and have cast us into prison! Do they now release us secretly? No, most certainly, but let them come themselves and bring us out!"

The sergeants reported these words to the magistrates, and they were afraid when they heard that they were Romans, and they came and begged them. When they had brought them out, they asked them to depart from the city. They went out of the prison, and entered into Lydia's house. When they had seen the brothers, they encouraged them, then departed.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. Paul, as was his custom, went in to them, and for three Sabbath days reasoned with them from the Scriptures, explaining and demonstrating that the Messiah had to suffer and rise again from the dead, and saying, "This **Yahusha**, whom I proclaim to you, is the Messiah."

Some of them were persuaded and joined Paul and Silas, of the devout Greeks a great multitude, and not a few of the chief women. But the unpersuaded Jews took along some wicked men from the marketplace, and gathering a crowd, set the city in an uproar. Assaulting the house of Jason, they sought to bring them out to the people. When they didn't find them, they dragged Jason and certain brothers before the rulers of the city, crying, "These who have turned the world upside down have come here also, whom Jason has received. These all act contrary to the decrees of Caesar, saying that there is another king, **Yahusha**!" The multitude and the rulers of the city were troubled when they heard these things. When they had taken security from Jason and the rest, they let them go. The brothers immediately sent Paul and Silas away by night to Beroea. When they arrived, they went into the Jewish synagogue.

Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily to see whether these things were so. Many of them therefore believed; also of the prominent Greek women, and not a few men. But when the Jews of Thessalonica had knowledge that the word of **Elohim** was proclaimed by Paul at Beroea also, they came there likewise, agitating the multitudes. Then the brothers immediately sent out Paul to go as far as to the sea, and Silas and Timothy still stayed there. But those who escorted Paul brought him as far as Athens. Receiving a commandment to Silas and Timothy that they should come to him very quickly, they departed.

Now while Paul waited for them at Athens, his spirit was provoked within him as he saw the city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who met him. Some of the Epicurean and Stoic philosophers also were conversing with him. Some said, "What does this babbler want to say?"

Others said, "He seems to be advocating foreign deities," because he preached **Yahusha** and the resurrection.

They took hold of him and brought him to the Areopagus, saying, "May we know what this new teaching is, which you are speaking about? For you bring certain strange things to our ears. We want to know therefore what these things mean." Now all the Athenians and the strangers living there spent their time in nothing else, but either to tell or to hear some new thing.

Paul stood in the middle of the Areopagus, and said, "You men of Athens, I perceive that you are very religious in all things. For as I passed along and observed the objects of your worship, I also found an altar with this inscription: 'TO AN UNKNOWN GOD.' What therefore you worship in ignorance, I announce to you. The **Elohim** who made the world and all things in it, he, being Master of heaven and earth, doesn't dwell in temples made with hands. He isn't served by men's hands, as though he needed anything, seeing he himself gives to all life and breath, and all things. He made from one blood every nation of men to dwell on all the surface of the earth, having determined appointed seasons, and the boundaries of their dwellings, that they should seek the Master **Yahusha**, if perhaps they might reach out for him and find him, though he is not far from each one of us. 'For in him we live, move, and have our being.' As some of your own poets have said, 'For we are also his offspring.' Being then the offspring of **Elohim**, we ought not to think that the Divine Nature is like gold, or silver, or stone, engraved by art and design of man. The times of ignorance therefore **Elohim** overlooked. But now he commands that all people everywhere should repent, because he has appointed a day in which he will judge the world in righteousness by the man whom he has ordained; of which he has given assurance to all men, in that he has raised him from the dead."

Now when they heard of the resurrection of the dead, some mocked; but others said, "We want to hear you again concerning this."

Thus Paul went out from among them. But certain men joined with him and believed, among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

After these things Paul departed from Athens, and came to Corinth. He found a certain Jew named Aquila, a man of Pontus by race, who had recently come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome. He came to them, and because he practiced the same trade, he lived with them and worked, for by trade they were tent makers. He reasoned in the synagogue every Sabbath and persuaded Jews and Greeks. But when Silas and Timothy came down from Macedonia, Paul was compelled by the Spirit, testifying to the Jews that

Yahusha was the Messiah. When they opposed him and blasphemed, he shook out his clothing and said to them, "Your blood be on your own heads! I am clean. From now on, I will go to the Gentiles!"

He departed there, and went into the house of a certain man named Justus, one who worshiped **Elohim**, whose house was next door to the synagogue. Crispus, the ruler of the synagogue, believed in the Master **Yahusha** with all his house. Many of the Corinthians, when they heard, believed and were baptized. The Master said to Paul in the night by a vision, "Don't be afraid, but speak and don't be silent; for I am with you, and no one will attack you to harm you, for I have many people in this city."

He lived there a year and six months, teaching the word of **Elohim** among them. But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him before the judgment seat, saying, "This man persuades men to worship **Elohim** contrary to the law."

But when Paul was about to open his mouth, Gallio said to the Jews, "If indeed it were a matter of wrong or of wicked crime, you Jews, it would be reasonable that I should bear with you; but if they are questions about words and names and your own law, look to it yourselves. For I don't want to be a judge of these matters." So he drove them from the judgment seat.

Then all the Greeks seized Sosthenes, the ruler of the synagogue, and beat him before the judgment seat. Gallio didn't care about any of these things.

Paul, having stayed after this many more days, took his leave of the brothers, and sailed from there for Syria, together with Priscilla and Aquila. He shaved his head in Cenchreae, for he had a vow. He came to Ephesus, and he left them there; but he himself entered into the synagogue, and reasoned with the Jews. When they asked him to stay with them a longer time, he declined; but taking his leave of them, he said, "I must by all means keep this coming feast in Jerusalem, but I will return again to you if **Elohim** wills." Then he set sail from Ephesus.

When he had landed at Caesarea, he went up and greeted the assembly, and went down to Antioch. Having spent some time there, he departed, and went through the region of Galatia, and Phrygia, in order, establishing all the disciples. Now a certain Jew named Apollos, an Alexandrian by race, an eloquent man, came to Ephesus. He was mighty in the Scriptures. This man had been instructed in the way of **Yahusha**; and being fervent in spirit, he spoke and taught accurately the things concerning **Yahusha**, although he knew only the baptism of John. He began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside, and explained to him the way of **Elohim** more accurately.

When he had determined to pass over into Achaia, the brothers encouraged him, and wrote to the disciples to receive him. When he had come, he greatly helped those who had believed through grace; for he powerfully refuted the Jews, publicly showing by the Scriptures that **Yahusha** was the Messiah.

While Apollos was at Corinth, Paul, having passed through the upper country, came to Ephesus and found certain disciples. He said to them, "Did you receive the Set-Apart Spirit when you believed?"

They said to him, "No, we haven't even heard that there is a Set-Apart Spirit."

He said, "Into what then were you baptized?"

They said, "Into John's baptism."

Paul said, "John indeed baptized with the baptism of repentance, saying to the people that they should believe in the one who would come after him, that is, in **Yahusha**."

When they heard this, they were baptized in the name of Master **Yahusha**. When Paul had laid his hands on them, the Set-Apart Spirit came on them and they spoke with other languages and prophesied. They were about twelve men in all. He entered into the synagogue and spoke boldly for a period of three months, reasoning and persuading about the things concerning **Elohim**'s Kingdom.

But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. This continued for two years, so that all those who lived in Asia heard the word of Master **Yahusha**, both Jews and Greeks.

Elohim worked special miracles by the hands of Paul, so that even handkerchiefs or aprons were carried away from his body to the sick, and the diseases departed from them, and the evil spirits went out. But some of the itinerant Jews, exorcists, took on themselves to invoke over those who had the evil spirits the name of Master **Yahusha**, saying, "We adjure you by **Yahusha** whom Paul preaches." There were seven sons of one Sceva, a Jewish chief priest, who did this.

The evil spirit answered, "**Yahusha** I know, and Paul I know, but who are you?" The man in whom the evil spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded. This became known to all, both Jews and Greeks, who lived at Ephesus. Fear fell on them all, and the name of Master **Yahusha** was magnified. Many also of those who had believed came, confessing, and declaring their deeds. Many of those who practiced magical arts brought their books together and burned them in the sight of all. They counted their price, and found it to be fifty thousand pieces of silver. So the word of **Yahuah** was growing and becoming mighty.

Now after these things had ended, Paul determined in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I must also see Rome."

Having sent into Macedonia two of those who served him, Timothy and Erastus, he himself stayed in Asia for a while. About that time there arose no small disturbance concerning the Way. For a certain man named Demetrius, a silversmith who made silver shrines of Artemis, brought no little business to the craftsmen, whom he gathered together, with the workmen of like occupation, and said, "Sirs, you know that by this business we have our wealth. You see and hear that not at Ephesus alone, but almost throughout all Asia, this Paul has persuaded and turned away many people, saying that they are no gods that are made with hands. Not only is there danger that this our trade come into disrepute, but also that the temple of the great goddess Artemis will be counted as nothing and her majesty destroyed, whom all Asia and the world worships."

When they heard this they were filled with anger, and cried out, saying, "Great is Artemis of the Ephesians!" The whole city was filled with confusion, and they rushed with one accord into the theater, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. When Paul wanted to enter in to the people, the disciples didn't allow him. Certain also of the Asiarchs, being his friends, sent to him and begged him not to venture into the theater. Some therefore cried one thing, and some another, for the assembly was in confusion. Most of them didn't know why they had come together. They brought Alexander out of the multitude, the Jews putting him forward. Alexander beckoned with his hand, and would have made a defense to the people. But when they perceived that he was a Jew, all with one voice for a time of about two hours cried out, "Great is

Artemis of the Ephesians!"

When the town clerk had quieted the multitude, he said, "You men of Ephesus, what man is there who doesn't know that the city of the Ephesians is temple keeper of the great goddess Artemis, and of the image which fell down from Zeus? Seeing then that these things can't be denied, you ought to be quiet and to do nothing rash. For you have brought these men here, who are neither robbers of temples nor blasphemers of your goddess. If therefore Demetrius and the craftsmen who are with him have a matter against anyone, the courts are open, and there are proconsuls. Let them press charges against one another. But if you seek anything about other matters, it will be settled in the regular assembly. For indeed we are in danger of being accused concerning today's riot, there being no cause. Concerning it, we wouldn't be able to give an account of this commotion." When he had thus spoken, he dismissed the assembly.

After the uproar had ceased, Paul sent for the disciples, took leave of them, and departed to go into Macedonia. When he had gone through those parts, and had encouraged them with many words, he came into Greece. When he had spent three months there, and a plot was made against him by Jews as he was about to set sail for Syria, he determined to return through Macedonia. These accompanied him as far as Asia: Sopater of Beroea; Aristarchus and Secundus of the Thessalonians; Gaius of Derbe; Timothy; and Tychicus and Trophimus of Asia. But these had gone ahead, and were waiting for us at Troas. We sailed away from Philippi after the days of Unleavened Bread, and came to them at Troas in five days, where we stayed seven days.

On the first day of the week, when the disciples were gathered together to break bread, Paul talked with them, intending to depart on the next day, and continued his speech until midnight. There were many lights in the upper room where we were gathered together. A certain young man named Eutychus sat in the window, weighed down with deep sleep. As Paul spoke still longer, being weighed down by his sleep, he fell down from the third floor and was taken up dead. Paul went down and fell upon him, and embracing him said, "Don't be troubled, for his life is in him."

When he had gone up, and had broken bread and eaten, and had talked with them a long while, even until break of day, he departed. They brought the boy in alive, and were greatly comforted.

But we, going ahead to the ship, set sail for Assos, intending to take Paul aboard there; for he had so arranged, intending himself to go by land. When he met us at Assos, we took him aboard, and came to Mitylene. Sailing from there, we came the following day opposite Chios. The next day we touched at Samos and stayed at Trogyllium, and the day after we came to Miletus. For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be in Jerusalem on the day of Pentecost.

From Miletus he sent to Ephesus, and called to himself the elders of the assembly. When they had come to him, he said to them, "You yourselves know, from the first day that I set foot in Asia, how I was with you all the time, serving the Master **Yahusha** with all humility, with many tears, and with trials which happened to me by the plots of the Jews; how I didn't shrink from declaring to you anything that was profitable, teaching you publicly and from house to house, testifying both to Jews and to Greeks repentance toward **Elohim**, and faith toward our Master **Yahusha**. Now, behold, I go bound by the Spirit to Jerusalem, not knowing what will happen to me there; except that the Set-Apart Spirit testifies in every city, saying that bonds and afflictions wait for me. But these things don't count; nor do I hold my life dear to myself, so that I may finish my race with joy, and the ministry which I received from **Yahusha**, to fully testify to the Good News of the grace of **Elohim**.

"Now, behold, I know that you all, among whom I went about preaching **Elohim's** Kingdom, will see my face no more. Therefore I testify to you today that I am clean from the blood of all men, for I didn't shrink from declaring to you the whole counsel of **Elohim**. Take heed, therefore, to yourselves, and to all the flock, in which the Set-Apart Spirit has made you overseers, to shepherd the assembly of the Master **Yahusha** and **Elohim** which he purchased with his own blood. For I know that after my departure, vicious wolves will enter in among you, not sparing the flock. Men will arise from among your own selves, speaking perverse things, to draw away the disciples after them. Therefore watch, remembering that for a period of three years I didn't cease to admonish everyone night and day with tears. Now, brothers, I entrust you to **Elohim** and to the word of his grace, which is able to build up, and to give you the inheritance among all those who are sanctified. I coveted no one's silver, gold, or clothing. You yourselves know that these hands served my necessities, and those who were with me. In all things I gave you an example, that so laboring you ought to help the weak, and to remember the words of **Yahusha**, that he himself said, 'It is more blessed to give than to receive.'"

When he had spoken these things, he knelt down and prayed with them all. They all wept freely, and fell on Paul's neck and kissed him, sorrowing most of all because of the word which he had spoken, that they should see his face no more. Then they accompanied him to the ship.

When we had departed from them and had set sail, we came with a straight course to Cos, and the next day to Rhodes, and from there to Patara. Having found a ship crossing over to Phoenicia, we went aboard, and set sail. When we had come in sight of Cyprus, leaving it on the left hand, we sailed to Syria and landed at Tyre, for the ship was there to unload her cargo. Having found disciples, we stayed there seven days. These said to Paul through the Spirit that he should not go up to Jerusalem. When those days were over, we departed and went on our journey. They all, with wives and children, brought us on our way until we were out of the city. Kneeling down on the beach, we prayed. After saying goodbye to each other, we went on board the ship, and they returned home again.

When we had finished the voyage from Tyre, we arrived at Ptolemais. We greeted the brothers and stayed with them one day. On the next day, we who were Paul's companions departed, and came to Caesarea.

We entered into the house of Philip the evangelist, who was one of the seven, and stayed with him. Now this man had four virgin daughters who prophesied. As we stayed there some days, a certain prophet named Agabus came down from Judea. Coming to us and taking Paul's belt, he bound his own feet and hands, and said, "The Set-Apart Spirit says: 'So the Jews at Jerusalem will bind the man who owns this belt, and will deliver him into the hands of the Gentiles.' "

When we heard these things, both we and the people of that place begged him not to go up to Jerusalem. Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of Master **Yahusha**."

When he would not be persuaded, we ceased, saying, "The Master's will be done."

After these days we took up our baggage and went up to Jerusalem. Some of the disciples from Caesarea also went with us, bringing one Mnason of Cyprus, an early disciple, with whom we would stay.

When we had come to Jerusalem, the brothers received us gladly. The day following, Paul went in with us to James; and all the elders were present. When he had greeted them, he reported one by one the things which **Elohim** had worked among the Gentiles through his ministry. They, when they

heard it, glorified **Elohim**. They said to him, "You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the law. They have been informed about you, that you teach all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children and not to walk after the customs. What then? The assembly must certainly meet, for they will hear that you have come. Therefore do what we tell you. We have four men who have taken a vow. Take them and purify yourself with them, and pay their expenses for them, that they may shave their heads. Then all will know that there is no truth in the things that they have been informed about you, but that you yourself also walk keeping the law. But concerning the Gentiles who believe, we have written our decision that they should observe no such thing, except that they should keep themselves from food offered to idols, from blood, from strangled things, and from sexual immorality."

Then Paul took the men, and the next day purified himself and went with them into the temple, declaring the fulfillment of the days of purification, until the offering was offered for every one of them. When the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him, crying out, "Men of Israel, help! This is the man who teaches all men everywhere against the people, and the law, and this place. Moreover, he also brought Greeks into the temple, and has defiled this holy place!" For they had seen Trophimus, the Ephesian, with him in the city, and they supposed that Paul had brought him into the temple.

All the city was moved and the people ran together. They seized Paul and dragged him out of the temple. Immediately the doors were shut. As they were trying to kill him, news came up to the commanding officer of the regiment that all Jerusalem was in an uproar. Immediately he took soldiers and centurions and ran down to them. They, when they saw the chief captain and the soldiers, stopped beating Paul. Then the commanding officer came near, arrested him, commanded him to be bound with two chains, and inquired who he was and what he had done. Some shouted one thing, and some another, among the crowd. When he couldn't find out the truth because of the noise, he commanded him to be brought into the barracks.

When he came to the stairs, he was carried by the soldiers because of the violence of the crowd; for the multitude of the people followed after, crying out, "Away with him!" As Paul was about to be brought into the barracks, he asked the commanding officer, "May I speak to you?"

He said, "Do you know Greek? Aren't you then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?"

But Paul said, "I am a Jew, from Tarsus in Cilicia, a citizen of no insignificant city. I beg you, allow me to speak to the people."

When he had given him permission, Paul, standing on the stairs, beckoned with his hand to the people. When there was a great silence, he spoke to them in the Hebrew language, saying,

"Brothers and fathers, listen to the defense which I now make to you."

When they heard that he spoke to them in the Hebrew language, they were even more quiet. He said, "I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, instructed according to the strict tradition of the law of our fathers, being zealous for **Elohim**, even as you all are today. I persecuted this Way to the death, binding and delivering into prisons both men and women. As also the high priest and all the council of the elders testify, from whom also I received letters to the brothers, and traveled to Damascus to bring them also who were there to Jerusalem in

bonds to be punished. As I made my journey, and came close to Damascus, about noon, suddenly a great light shone around me from the sky. I fell to the ground, and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?' I answered, 'Who are you, Master?' He said to me, 'I am **Yahusha** of Nazareth, whom you persecute.'

"Those who were with me indeed saw the light and were afraid, but they didn't understand the voice of him who spoke to me. I said, 'What shall I do, Master?' The Master said to me, 'Arise, and go into Damascus. There you will be told about all things which are appointed for you to do.' When I couldn't see for the glory of that light, being led by the hand of those who were with me, I came into Damascus. One Ananias, a devout man according to the law, well reported of by all the Jews who lived in Damascus, came to me, and standing by me said to me, 'Brother Saul, receive your sight!' In that very hour I looked up at him. He said, 'The **Elohim** of our fathers has appointed you to know his will, and to see the Righteous One, and to hear a voice from his mouth. For you will be a witness for him to all men of what you have seen and heard. Now why do you wait? Arise, be baptized, and wash away your sins, calling on his name.'

"When I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him saying to me, 'Hurry and get out of Jerusalem quickly, because they will not receive testimony concerning me from you.' I said, 'Master, they themselves know that I imprisoned and beat in every synagogue those who believed in you. When the blood of Stephen, your witness, was shed, I also was standing by, consenting to his death, and guarding the cloaks of those who killed him.'

"He said to me, 'Depart, for I will send you out far from here to the Gentiles.'"

They listened to him until he said that; then they lifted up their voice and said, "Rid the earth of this fellow, for he isn't fit to live!"

As they cried out, threw off their cloaks, and threw dust into the air, the commanding officer commanded him to be brought into the barracks, ordering him to be examined by scourging, that he might know for what crime they shouted against him like that. When they had tied him up with thongs, Paul asked the centurion who stood by, "Is it lawful for you to scourge a man who is a Roman, and not found guilty?"

When the centurion heard it, he went to the commanding officer and told him, "Watch what you are about to do, for this man is a Roman!"

The commanding officer came and asked him, "Tell me, are you a Roman?"

He said, "Yes."

The commanding officer answered, "I bought my citizenship for a great price."

Paul said, "But I was born a Roman."

Immediately those who were about to examine him departed from him, and the commanding officer also was afraid when he realized that he was a Roman, because he had bound him. But on the next day, desiring to know the truth about why he was accused by the Jews, he freed him from the bonds, and commanded the chief priests and all the council to come together, and brought Paul down and set him before them.

Paul, looking steadfastly at the council, said, "Brothers, I have lived before **Elohim** in all good conscience until today."

The high priest, Ananias, commanded those who stood by him to strike him on the mouth.

Then Paul said to him, "**Elohim** will strike you, you whitewashed wall! Do you sit to judge me according to the law, and command me to be struck contrary to the law?"

Those who stood by said, "Do you malign **Elohim**'s high priest?"

Paul said, "I didn't know, brothers, that he was high priest. For it is written, 'You shall not speak evil of a ruler of your people.' " But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, "Men and brothers, I am a Pharisee, a son of Pharisees. Concerning the hope and resurrection of the dead I am being judged!"

When he had said this, an argument arose between the Pharisees and Sadducees, and the crowd was divided. For the Sadducees say that there is no resurrection, nor angel, nor spirit; but the Pharisees confess all of these. A great clamor arose, and some of the scribes of the Pharisees' part stood up, and contended, saying, "We find no evil in this man. But if a spirit or angel has spoken to him, let's not fight against **Elohim**!"

When a great argument arose, the commanding officer, fearing that Paul would be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the barracks.

The following night, the Master **Yahusha** stood by him and said, "Cheer up, Paul, for as you have testified about me at Jerusalem, so you must testify also at Rome."

When it was day, some of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink until they had killed Paul. There were more than forty people who had made this conspiracy. They came to the chief priests and the elders, and said, "We have bound ourselves under a great curse to taste nothing until we have killed Paul. Now therefore, you with the council inform the commanding officer that he should bring him down to you tomorrow, as though you were going to judge his case more exactly. We are ready to kill him before he comes near."

But Paul's sister's son heard they were lying in wait, and he came and entered into the barracks and told Paul. Paul summoned one of the centurions, and said, "Bring this young man to the commanding officer, for he has something to tell him."

So he took him, and brought him to the commanding officer, and said, "Paul, the prisoner, summoned me and asked me to bring this young man to you. He has something to tell you."

The commanding officer took him by the hand, and going aside, asked him privately, "What is it that you have to tell me?"

He said, "The Jews have agreed to ask you to bring Paul down to the council tomorrow, as though intending to inquire somewhat more accurately concerning him. Therefore don't yield to them, for more than forty men lie in wait for him, who have bound themselves under a curse to neither eat nor drink until they have killed him. Now they are ready, looking for the promise from you."

So the commanding officer let the young man go, charging him, "Tell no one that you have revealed these things to me." He called to himself two of the centurions, and said, "Prepare two hundred soldiers to go as far as Caesarea, with seventy horsemen, and two hundred men armed with spears, at the third hour of the night." He asked them to provide animals, that they might set Paul on

one, and bring him safely to Felix the governor. He wrote a letter like this:

"Claudius Lysias to the most excellent governor Felix: Greetings.

"This man was seized by the Jews, and was about to be killed by them, when I came with the soldiers and rescued him, having learned that he was a Roman. Desiring to know the cause why they accused him, I brought him down to their council. I found him to be accused about questions of their law, but not to be charged with anything worthy of death or of imprisonment. When I was told that the Jews lay in wait for the man, I sent him to you immediately, charging his accusers also to bring their accusations against him before you. Farewell."

So the soldiers, carrying out their orders, took Paul and brought him by night to Antipatris. But on the next day they left the horsemen to go with him, and returned to the barracks. When they came to Caesarea and delivered the letter to the governor, they also presented Paul to him. When the governor had read it, he asked what province he was from. When he understood that he was from Cilicia, he said, "I will hear you fully when your accusers also arrive." He commanded that he be kept in Herod's palace.

After five days, the high priest, Ananias, came down with certain elders and an orator, one Tertullus. They informed the governor against Paul. When he was called, Tertullus began to accuse him, saying, "Seeing that by you we enjoy much peace, and that prosperity is coming to this nation by your foresight, we accept it in all ways and in all places, most excellent Felix, with all thankfulness. But that I don't delay you, I entreat you to bear with us and hear a few words. For we have found this man to be a plague, an instigator of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes. He even tried to profane the temple, and we arrested him. By examining him yourself you may ascertain all these things of which we accuse him."

The Jews also joined in the attack, affirming that these things were so. When the governor had beckoned to him to speak, Paul answered, "Because I know that you have been a judge of this nation for many years, I cheerfully make my defense, seeing that you can verify that it is not more than twelve days since I went up to worship at Jerusalem. In the temple they didn't find me disputing with anyone or stirring up a crowd, either in the synagogues, or in the city. Nor can they prove to you the things of which they now accuse me. But this I confess to you, that after the Way, which they call a sect, so I serve the **Elohim** of our fathers, believing all things which are according to the law, and which are written in the prophets; having hope toward **Elohim**, which these also themselves look for, that there will be a resurrection of the dead, both of the just and unjust. In this I also practice always having a conscience void of offense toward **Elohim** and men. Now after some years, I came to bring gifts for the needy to my nation, and offerings; amid which certain Jews from Asia found me purified in the temple, not with a mob, nor with turmoil. They ought to have been here before you, and to make accusation, if they had anything against me. Or else let these men themselves say what injustice they found in me when I stood before the council, unless it is for this one thing that I cried standing among them, 'Concerning the resurrection of the dead I am being judged before you today!' "

But Felix, having more exact knowledge concerning the Way, deferred them, saying, "When Lysias, the commanding officer, comes down, I will decide your case." He ordered the centurion that Paul should be kept in custody, and should have some privileges, and not to forbid any of his friends to serve him or to visit him. But after some days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Messiah **Yahusha**. As he reasoned

about righteousness, self-control, and the judgment to come, Felix was terrified, and answered, "Go your way for this time, and when it is convenient for me, I will summon you." Meanwhile, he also hoped that money would be given to him by Paul, that he might release him. Therefore also he sent for him more often and talked with him. But when two years were fulfilled, Felix was succeeded by Porcius Festus, and desiring to gain favor with the Jews, Felix left Paul in bonds.

Festus therefore, having come into the province, after three days went up to Jerusalem from Caesarea. Then the high priest and the principal men of the Jews informed him against Paul, and they begged him, asking a favor against him, that he would summon him to Jerusalem; plotting to kill him on the way. However Festus answered that Paul should be kept in custody at Caesarea, and that he himself was about to depart shortly. "Let them therefore", he said, "that are in power among you go down with me, and if there is anything wrong in the man, let them accuse him."

When he had stayed among them more than ten days, he went down to Caesarea, and on the next day he sat on the judgment seat, and commanded Paul to be brought. When he had come, the Jews who had come down from Jerusalem stood around him, bringing against him many and grievous charges which they could not prove, while he said in his defense, "Neither against the law of the Jews, nor against the temple, nor against Caesar, have I sinned at all."

But Festus, desiring to gain favor with the Jews, answered Paul and said, "Are you willing to go up to Jerusalem, and be judged by me there concerning these things?"

But Paul said, "I am standing before Caesar's judgment seat, where I ought to be tried. I have done no wrong to the Jews, as you also know very well. For if I have done wrong and have committed anything worthy of death, I don't refuse to die; but if none of those things is true that they accuse me of, no one can give me up to them. I appeal to Caesar!"

Then Festus, when he had conferred with the council, answered, "You have appealed to Caesar. To Caesar you shall go."

Now when some days had passed, King Agrippa and Bernice arrived at Caesarea, and greeted Festus. As he stayed there many days, Festus laid Paul's case before the king, saying, "There is a certain man left a prisoner by Felix; about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for a sentence against him. I answered them that it is not the custom of the Romans to give up any man to destruction before the accused has met the accusers face to face and has had opportunity to make his defense concerning the matter laid against him. When therefore they had come together here, I didn't delay, but on the next day sat on the judgment seat and commanded the man to be brought. When the accusers stood up, they brought no charges against him of such things as I supposed; but had certain questions against him about their own religion, and about one **Yahusha**, who was dead, whom Paul affirmed to be alive. Being perplexed how to inquire concerning these things, I asked whether he was willing to go to Jerusalem and there be judged concerning these matters. But when Paul had appealed to be kept for the decision of the emperor, I commanded him to be kept until I could send him to Caesar."

Agrippa said to Festus, "I also would like to hear the man myself."

"Tomorrow," he said, "you shall hear him."

So on the next day, when Agrippa and Bernice had come with great pomp, and they had entered into the place of hearing with the commanding officers and the principal men of the city, at the command of Festus, Paul was brought in. Festus said, "King Agrippa, and all men who are here

present with us, you see this man about whom all the multitude of the Jews petitioned me, both at Jerusalem and here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and as he himself appealed to the emperor I determined to send him, of whom I have no certain thing to write to my master. Therefore I have brought him out before you, and especially before you, King Agrippa, that, after examination, I may have something to write. For it seems to me unreasonable, in sending a prisoner, not to also specify the charges against him."

Agrippa said to Paul, "You may speak for yourself."

Then Paul stretched out his hand, and made his defense. "I think myself happy, King Agrippa, that I am to make my defense before you today concerning all the things that I am accused by the Jews, especially because you are expert in all customs and questions which are among the Jews. Therefore I beg you to hear me patiently.

"Indeed, all the Jews know my way of life from my youth up, which was from the beginning among my own nation and at Jerusalem; having known me from the first, if they are willing to testify, that after the strictest sect of our religion I lived a Pharisee. Now I stand here to be judged for the hope of the promise made by **Elohim** to our fathers, which our twelve tribes, earnestly serving night and day, hope to attain. Concerning this hope I am accused by the Jews, King Agrippa! Why is it judged incredible with you, if **Elohim** does raise the dead?

"I myself most certainly thought that I ought to do many things contrary to the name of **Yahusha** of Nazareth. I also did this in Jerusalem. I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them. Punishing them often in all the synagogues, I tried to make them blaspheme. Being exceedingly enraged against them, I persecuted them even to foreign cities.

"Whereupon as I traveled to Damascus with the authority and commission from the chief priests, at noon, O king, I saw on the way a light from the sky, brighter than the sun, shining around me and those who traveled with me. When we had all fallen to the earth, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.'

"I said, 'Who are you, Master?'

"He said, 'I am **Yahusha**, whom you are persecuting. But arise, and stand on your feet, for I have appeared to you for this purpose: to appoint you a servant and a witness both of the things which you have seen, and of the things which I will reveal to you; delivering you from the people, and from the Gentiles, to whom I send you, to open their eyes, that they may turn from darkness to light and from the power of Satan to **Elohim**, that they may receive remission of sins and an inheritance among those who are sanctified by faith in me.'

"Therefore, King Agrippa, I was not disobedient to the heavenly vision, but declared first to them of Damascus, at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to **Elohim**, doing works worthy of repentance. For this reason the Jews seized me in the temple and tried to kill me. Having therefore obtained the help that is from **Elohim**, I stand to this day testifying both to small and great, saying nothing but what the prophets and Moses said would happen, how the Messiah must suffer, and how, by the resurrection of the dead, he would be first to proclaim light both to these people and to the Gentiles."

As he thus made his defense, Festus said with a loud voice, "Paul, you are crazy! Your great

learning is driving you insane!"

But he said, "I am not crazy, most excellent Festus, but boldly declare words of truth and reasonableness. For the king knows of these things, to whom also I speak freely. For I am persuaded that none of these things is hidden from him, for this has not been done in a corner. King Agrippa, do you believe the prophets? I know that you believe."

Agrippa said to Paul, "With a little persuasion are you trying to make me a follower of Messiah?"

Paul said, "I pray to **Elohim**, that whether with little or with much, not only you, but also all that hear me today, might become such as I am, except for these bonds."

The king rose up with the governor, and Bernice, and those who sat with them. When they had withdrawn, they spoke to one another, saying, "This man does nothing worthy of death or of bonds." Agrippa said to Festus, "This man might have been set free if he had not appealed to Caesar."

When it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. Embarking in a ship of Adramyttium, which was about to sail to places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. The next day, we touched at Sidon. Julius treated Paul kindly, and gave him permission to go to his friends and refresh himself. Putting to sea from there, we sailed under the lee of Cyprus, because the winds were contrary. When we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia. There the centurion found a ship of Alexandria sailing for Italy, and he put us on board. When we had sailed slowly many days, and had come with difficulty opposite Cnidus, the wind not allowing us further, we sailed under the lee of Crete, opposite Salmone. With difficulty sailing along it we came to a certain place called Fair Havens, near the city of Lasea.

When much time had passed and the voyage was now dangerous, because the Fast had now already gone by, Paul admonished them and said to them, "Sirs, I perceive that the voyage will be with injury and much loss, not only of the cargo and the ship, but also of our lives." But the centurion gave more heed to the master and to the owner of the ship than to those things which were spoken by Paul. Because the haven was not suitable to winter in, the majority advised going to sea from there, if by any means they could reach Phoenix, and winter there, which is a port of Crete, looking southwest and northwest.

When the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close to shore. But before long, a stormy wind beat down from shore, which is called Euroclydon. When the ship was caught and couldn't face the wind, we gave way to it and were driven along. Running under the lee of a small island called Claudia, we were able, with difficulty, to secure the boat. After they had hoisted it up, they used cables to help reinforce the ship. Fearing that they would run aground on the Syrtis sand bars, they lowered the sea anchor, and so were driven along. As we labored exceedingly with the storm, the next day they began to throw things overboard. On the third day, they threw out the ship's tackle with their own hands. When neither sun nor stars shone on us for many days, and no small storm pressed on us, all hope that we would be saved was now taken away.

When they had been long without food, Paul stood up in the middle of them, and said, "Sirs, you should have listened to me, and not have set sail from Crete and have gotten this injury and loss. Now I exhort you to cheer up, for there will be no loss of life among you, but only of the ship. For there

stood by me this night an angel, belonging to **Elohim** whose I am and whom I serve, saying, 'Don't be afraid, Paul. You must stand before Caesar. Behold, **Elohim** has granted you all those who sail with you.' Therefore, sirs, cheer up! For I believe **Elohim**, that it will be just as it has been spoken to me. But we must run aground on a certain island."

But when the fourteenth night had come, as we were driven back and forth in the Adriatic Sea, about midnight the sailors surmised that they were drawing near to some land. They took soundings, and found twenty fathoms. After a little while, they took soundings again, and found fifteen fathoms. Fearing that we would run aground on rocky ground, they let go four anchors from the stern, and wished for daylight. As the sailors were trying to flee out of the ship, and had lowered the boat into the sea, pretending that they would lay out anchors from the bow, Paul said to the centurion and to the soldiers, "Unless these stay in the ship, you can't be saved." Then the soldiers cut away the ropes of the boat, and let it fall off.

While the day was coming on, Paul begged them all to take some food, saying, "Today is the fourteenth day that you wait and continue fasting, having taken nothing. Therefore I beg you to take some food; for this is for your safety; for not a hair will perish from any of your heads." When he had said this, and had taken bread, he gave thanks to **Elohim** in the presence of all, then he broke it and began to eat. Then they all cheered up, and they also took food. In all, we were two hundred seventy-six souls on the ship. When they had eaten enough, they lightened the ship, throwing out the wheat into the sea. When it was day, they didn't recognize the land, but they noticed a certain bay with a beach, and they decided to try to drive the ship onto it. Casting off the anchors, they left them in the sea, at the same time untying the rudder ropes. Hoisting up the foresail to the wind, they made for the beach. But coming to a place where two seas met, they ran the vessel aground. The bow struck and remained immovable, but the stern began to break up by the violence of the waves.

The soldiers' counsel was to kill the prisoners, so that none of them would swim out and escape. But the centurion, desiring to save Paul, stopped them from their purpose, and commanded that those who could swim should throw themselves overboard first to go toward the land; and the rest should follow, some on planks, and some on other things from the ship. So they all escaped safely to the land.

When we had escaped, then they learned that the island was called Malta. The natives showed us uncommon kindness; for they kindled a fire and received us all, because of the present rain and because of the cold. But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat, and fastened on his hand. When the natives saw the creature hanging from his hand, they said to one another, "No doubt this man is a murderer, whom, though he has escaped from the sea, yet Justice has not allowed to live." However he shook off the creature into the fire, and wasn't harmed. But they expected that he would have swollen or fallen down dead suddenly, but when they watched for a long time and saw nothing bad happen to him, they changed their minds, and said that he was a god.

Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius, who received us, and courteously entertained us for three days. The father of Publius lay sick of fever and dysentery. Paul entered in to him, prayed, and laying his hands on him, healed him. Then when this was done, the rest also who had diseases in the island came and were cured. They also honored us with many honors, and when we sailed, they put on board the things that we needed.

After three months, we set sail in a ship of Alexandria which had wintered in the island, whose

sign was "The Twin Brothers." Touching at Syracuse, we stayed there three days. From there we circled around and arrived at Rhegium. After one day, a south wind sprang up, and on the second day we came to Puteoli, where we found brothers, and were entreated to stay with them for seven days. So we came to Rome. From there the brothers, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns. When Paul saw them, he thanked **Elohim** and took courage. When we entered into Rome, the centurion delivered the prisoners to the captain of the guard, but Paul was allowed to stay by himself with the soldier who guarded him.

After three days Paul called together those who were the leaders of the Jews. When they had come together, he said to them, "I, brothers, though I had done nothing against the people or the customs of our fathers, still was delivered prisoner from Jerusalem into the hands of the Romans, who, when they had examined me, desired to set me free, because there was no cause of death in me. But when the Jews spoke against it, I was constrained to appeal to Caesar, not that I had anything about which to accuse my nation. For this cause therefore I asked to see you and to speak with you. For because of the hope of Israel I am bound with this chain."

They said to him, "We neither received letters from Judea concerning you, nor did any of the brothers come here and report or speak any evil of you. But we desire to hear from you what you think. For, as concerning this sect, it is known to us that everywhere it is spoken against."

When they had appointed him a day, many people came to him at his lodging. He explained to them, testifying about **Elohim's** Kingdom, and persuading them concerning **Yahusha**, both from the law of Moses and from the prophets, from morning until evening. Some believed the things which were spoken, and some disbelieved. When they didn't agree among themselves, they departed after Paul had spoken one word, "The Set-Apart Spirit spoke rightly through Isaiah the prophet to our fathers, saying,

"Be it known therefore to you, that the salvation of **Elohim** is sent to the nations, and they will listen."

When he had said these words, the Jews departed, having a great dispute among themselves.

Paul stayed two whole years in his own rented house and received all who were coming to him, preaching **Elohim's** Kingdom, and teaching the things concerning **Yahusha** Messiah with all boldness, without hindrance.

ROMANS

Paul, a servant of **Yahusha** Messiah, called to be an apostle, set apart for the Good News of **Elohim**, which he promised before through his prophets in the holy Scriptures, concerning his Son, who was born of the offspring of David according to the flesh, who was declared to be the Son of **Elohim** with power, according to the Spirit of holiness, by the resurrection from the dead, **Yahusha** Messiah our Master, through whom we received grace and apostleship for obedience of faith among all the nations for his name's sake; among whom you are also called to belong to **Yahusha** Messiah; to all who are in Rome, beloved of **Elohim**, called to be saints: Grace to you and peace from **Elohim** our Father and **Yahusha** Messiah.

First, I thank my **Elohim** through **Yahusha** Messiah for all of you, that your faith is proclaimed throughout the whole world. For **Elohim** is my witness, whom I serve in my spirit in the Good News of his Son, how unceasingly I make mention of you always in my prayers, requesting, if by any means now at last I may be prospered by the will of **Elohim** to come to you. For I long to see you, that I may impart to you some spiritual gift, to the end that you may be established; that is, that I with you may be encouraged in you, each of us by the other's faith, both yours and mine.

Now I don't desire to have you unaware, brothers, that I often planned to come to you, and was hindered so far, that I might have some fruit among you also, even as among the rest of the Gentiles. I am debtor both to Greeks and to foreigners, both to the wise and to the foolish. So as much as is in me, I am eager to preach the Good News to you also who are in Rome. For I am not ashamed of the Good News of Messiah, because it is the power of **Elohim** for salvation for everyone who believes, for the Jew first, and also for the Greek. For in it is revealed **Elohim**'s righteousness from faith to faith. As it is written, "But the righteous shall live by faith." For the wrath of **Elohim** is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, because that which is known of **Elohim** is revealed in them, for **Elohim** revealed it to them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity, that they may be without excuse. Because knowing **Elohim**, they didn't glorify him as **Elohim**, and didn't give thanks, but became vain in their reasoning, and their senseless heart was darkened.

Professing themselves to be wise, they became fools, and traded the glory of the incorruptible **Elohim** for the likeness of an image of corruptible man, and of birds, four-footed animals, and creeping things. Therefore **Elohim** also gave them up in the lusts of their hearts to uncleanness, that their bodies should be dishonored among themselves; who exchanged the truth of **Elohim** for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

For this reason, **Elohim** gave them up to vile passions. For their women changed the natural function into that which is against nature. Likewise also the men, leaving the natural function of the woman, burned in their lust toward one another, men doing what is inappropriate with men, and receiving in themselves the due penalty of their error. Even as they refused to have **Elohim** in their knowledge, **Elohim** gave them up to a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil habits, secret slanderers, backbiters, hateful to **Elohim**, insolent, arrogant, boastful, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, unforgiving, unmerciful; who, knowing the ordinance of **Elohim**, that those who practice such things are worthy of death, not only do the same, but also approve of

those who practice them.

Therefore you are without excuse, O man, whoever you are who judge. For in that which you judge another, you condemn yourself. For you who judge practice the same things. We know that the judgment of **Elohim** is according to truth against those who practice such things. Do you think this, O man who judges those who practice such things, and do the same, that you will escape the judgment of **Elohim**? Or do you despise the riches of his goodness, forbearance, and patience, not knowing that the goodness of **Elohim** leads you to repentance? But according to your hardness and unrepentant heart you are treasuring up for yourself wrath in the day of wrath, revelation, and of the righteous judgment of **Elohim**; who "will pay back to everyone according to their works:" to those who by perseverance in well-doing seek for glory, honor, and incorruptibility, eternal life; but to those who are self-seeking, and don't obey the truth, but obey unrighteousness, will be wrath, indignation, oppression, and anguish on every soul of man who does evil, to the Jew first, and also to the Greek.

But glory, honor, and peace go to every man who does good, to the Jew first, and also to the Greek. For there is no partiality with **Elohim**. For as many as have sinned without the law will also perish without the law. As many as have sinned under the law will be judged by the law. For it isn't the hearers of the law who are righteous before **Elohim**, but the doers of the law will be justified (for when Gentiles who don't have the law do by nature the things of the law, these, not having the law, are a law to themselves, in that they show the work of the law written in their hearts, their conscience testifying with them, and their thoughts among themselves accusing or else excusing them) in the day when **Elohim** will judge the secrets of men, according to my Good News, by **Yahusha** Messiah.

Indeed you bear the name of a Jew, rest on the law, glory in **Elohim**, know his will, and approve the things that are excellent, being instructed out of the law, and are confident that you yourself are a guide of the blind, a light to those who are in darkness, a corrector of the foolish, a teacher of babies, having in the law the form of knowledge and of the truth. You therefore who teach another, don't you teach yourself? You who preach that a man shouldn't steal, do you steal? You who say a man shouldn't commit adultery, do you commit adultery? You who abhor idols, do you rob temples? You who glory in the law, do you dishonor **Elohim** by disobeying the law? For "the name of **Elohim** is blasphemed among the Gentiles because of you," just as it is written. For circumcision indeed profits, if you are a doer of the law, but if you are a transgressor of the law, your circumcision has become uncircumcision. If therefore the uncircumcised keep the ordinances of the law, won't his uncircumcision be accounted as circumcision? Won't the uncircumcision which is by nature, if it fulfills the law, judge you, who with the letter and circumcision are a transgressor of the law? For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit not in the letter; whose praise is not from men, but from **Elohim**.

Then what advantage does the Jew have? Or what is the profit of circumcision? Much in every way! Because first of all, they were entrusted with the revelations of **Elohim**. For what if some were without faith? Will their lack of faith nullify the faithfulness of **Elohim**? May it never be! Yes, let **Elohim** be found true, but every man a liar. As it is written,

But if our unrighteousness commends the righteousness of **Elohim**, what will we say? Is **Elohim** unrighteous who inflicts wrath? I speak like men do. May it never be! For then how will **Elohim** judge the world? For if the truth of **Elohim** through my lie abounded to his glory, why am I also still judged as a sinner? Why not (as we are slanderously reported, and as some affirm that we say), "Let's

do evil, that good may come?" Those who say so are justly condemned.

What then? Are we better than they? No, in no way. For we previously warned both Jews and Greeks that they are all under sin. As it is written,

Now we know that whatever things the law says, it speaks to those who are under the law, that every mouth may be closed, and all the world may be brought under the judgment of **Elohim**. Because by the works of the law, no flesh will be justified in his sight; for through the law comes the knowledge of sin.

But now apart from the law, a righteousness of **Elohim** has been revealed, being testified by the law and the prophets; even the righteousness of **Elohim** through faith in **Yahusha** Messiah to all and on all those who believe. For there is no distinction, for all have sinned, and fall short of the glory of **Elohim**; being justified freely by his grace through the redemption that is in Messiah **Yahusha**; whom **Elohim** sent to be an atoning sacrifice, through faith in his blood, for a demonstration of his righteousness through the passing over of prior sins, in **Elohim**'s forbearance; to demonstrate his righteousness at this present time; that he might himself be just, and the justifier of him who has faith in **Yahusha**.

Where then is the boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. We maintain therefore that a man is justified by faith apart from the works of the law. Or is **Elohim** the **Elohim** of Jews only? Isn't he the **Elohim** of Gentiles also? Yes, of Gentiles also, since indeed there is one **Elohim** who will justify the circumcised by faith, and the uncircumcised through faith.

Do we then nullify the law through faith? May it never be! No, we establish the law.

What then will we say that Abraham, our forefather, has found according to the flesh? For if Abraham was justified by works, he has something to boast about, but not toward **Elohim**. For what does the Scripture say? "Abraham believed **Elohim**, and it was accounted to him for righteousness." Now to him who works, the reward is not counted as grace, but as something owed. But to him who doesn't work, but believes in him who justifies the ungodly, his faith is accounted for righteousness. Even as David also pronounces blessing on the man to whom **Elohim** counts righteousness apart from works,

Is this blessing then pronounced on the circumcised, or on the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. How then was it counted? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. He received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision, that he might be the father of all those who believe, though they might be in uncircumcision, that righteousness might also be accounted to them. He is the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham, which he had in uncircumcision. For the promise to Abraham and to his offspring that he should be heir of the world wasn't through the law, but through the righteousness of faith. For if those who are of the law are heirs, faith is made void, and the promise is made of no effect. For the law produces wrath, for where there is no law, neither is there disobedience. For this cause it is of faith, that it may be according to grace, to the end that the promise may be sure to all the offspring, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. As it is written, "I have made you a father of many nations." This is in the presence of him whom he believed: **Elohim**, who gives life to the dead, and calls the things that are not, as though they were.

Besides hope, Abraham in hope believed, to the end that he might become a father of many nations, according to that which had been spoken, "So will your offspring be." Without being weakened in faith, he didn't consider his own body, already having been worn out, (he being about a hundred years old), and the deadness of Sarah's womb. Yet, looking to the promise of **Elohim**, he didn't waver through unbelief, but grew strong through faith, giving glory to **Elohim**, and being fully assured that what he had promised, he was also able to perform. Therefore it also was "credited to him for righteousness." Now it was not written that it was accounted to him for his sake alone, but for our sake also, to whom it will be accounted, who believe in him who raised **Yahusha**, our Master, from the dead, who was delivered up for our trespasses, and was raised for our justification.

Being therefore justified by faith, we have peace with **Elohim** through our Master **Yahusha** Messiah; through whom we also have our access by faith into this grace in which we stand. We rejoice in hope of the glory of **Elohim**. Not only this, but we also rejoice in our sufferings, knowing that suffering produces perseverance; and perseverance, proven character; and proven character, hope: and hope doesn't disappoint us, because **Elohim's** love has been poured into our hearts through the Set-Apart Spirit who was given to us. For while we were yet weak, at the right time Messiah died for the ungodly. For one will hardly die for a righteous man. Yet perhaps for a righteous person someone would even dare to die. But **Elohim** commends his own love toward us, in that while we were yet sinners, Messiah died for us.

Much more then, being now justified by his blood, we will be saved from **Elohim's** wrath through him. For if while we were enemies, we were reconciled to **Elohim** through the death of his Son, much more, being reconciled, we will be saved by his life.

Not only so, but we also rejoice in **Elohim** through our Master **Yahusha** Messiah, through whom we have now received the reconciliation. Therefore as sin entered into the world through one man, and death through sin; so death passed to all men, because all sinned. For until the law, sin was in the world; but sin is not charged when there is no law. Nevertheless death reigned from Adam until Moses, even over those whose sins weren't like Adam's disobedience, who is a foreshadowing of him who was to come. But the free gift isn't like the trespass. For if by the trespass of the one the many died, much more did the grace of **Elohim**, and the gift by the grace of the one man, **Yahusha** Messiah, abound to the many. The gift is not as through one who sinned; for the judgment came by one to condemnation, but the free gift came of many trespasses to justification. For if by the trespass of the one, death reigned through the one; so much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, **Yahusha** Messiah. So then as through one trespass, all men were condemned; even so through one act of righteousness, all men were justified to life. For as through the one man's disobedience many were made sinners, even so through the obedience of the one, many will be made righteous. The law came in that the trespass might abound; but where sin abounded, grace abounded more exceedingly; that as sin reigned in death, even so grace might reign through righteousness to eternal life through **Yahusha** Messiah our Master.

What shall we say then? Shall we continue in sin, that grace may abound? May it never be! We who died to sin, how could we live in it any longer? Or don't you know that all we who were baptized into Messiah **Yahusha** were baptized into his death? We were buried therefore with him through baptism into death, that just as Messiah was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we will also be part of his resurrection; knowing this, that our old man was crucified with him,

that the body of sin might be done away with, so that we would no longer be in bondage to sin. For he who has died has been freed from sin. But if we died with Messiah, we believe that we will also live with him; knowing that Messiah, being raised from the dead, dies no more. Death no longer has dominion over him! For the death that he died, he died to sin one time; but the life that he lives, he lives to **Elohim**. Thus consider yourselves also to be dead to sin, but alive to **Elohim** in Messiah **Yahusha** our Master.

Therefore don't let sin reign in your mortal body, that you should obey it in its lusts. Also, do not present your members to sin as instruments of unrighteousness, but present yourselves to **Elohim** as alive from the dead, and your members as instruments of righteousness to **Elohim**. For sin will not have dominion over you. For you are not under law, but under grace.

What then? Shall we sin, because we are not under law, but under grace? May it never be! Don't you know that when you present yourselves as servants and obey someone, you are the servants of whomever you obey; whether of sin to death, or of obedience to righteousness? But thanks be to **Elohim**, that, whereas you were bondservants of sin, you became obedient from the heart to that form of teaching to which you were delivered. Being made free from sin, you became bondservants of righteousness.

I speak in human terms because of the weakness of your flesh, for as you presented your members as servants to uncleanness and to wickedness upon wickedness, even so now present your members as servants to righteousness for sanctification. For when you were servants of sin, you were free from righteousness. What fruit then did you have at that time in the things of which you are now ashamed? For the end of those things is death. But now, being made free from sin and having become servants of **Elohim**, you have your fruit of sanctification and the result of eternal life. For the wages of sin is death, but the free gift of **Elohim** is eternal life in Messiah **Yahusha** our Master.

Or don't you know, brothers (for I speak to men who know the law), that the law has dominion over a man for as long as he lives? For the woman that has a husband is bound by law to the husband while he lives, but if the husband dies, she is discharged from the law of the husband. So then if, while the husband lives, she is joined to another man, she would be called an adulteress. But if the husband dies, she is free from the law, so that she is no adulteress, though she is joined to another man. Therefore, my brothers, you also were made dead to the law through the body of Messiah, that you would be joined to another, to him who was raised from the dead, that we might produce fruit to **Elohim**. For when we were in the flesh, the sinful passions which were through the law worked in our members to bring out fruit to death. But now we have been discharged from the law, having died to that in which we were held; so that we serve in newness of the spirit, and not in oldness of the letter.

What shall we say then? Is the law sin? May it never be! However, I wouldn't have known sin, except through the law. For I wouldn't have known coveting, unless the law had said, "You shall not covet." But sin, finding occasion through the commandment, produced in me all kinds of coveting. For apart from the law, sin is dead. I was alive apart from the law once, but when the commandment came, sin revived, and I died. The commandment which was for life, this I found to be for death; for sin, finding occasion through the commandment, deceived me, and through it killed me. Therefore the law indeed is holy, and the commandment holy, and righteous, and good.

Did then that which is good become death to me? May it never be! But sin, that it might be shown to be sin, was producing death in me through that which is good; that through the commandment sin

might become exceedingly sinful. For we know that the law is spiritual, but I am fleshly, sold under sin. For I don't know what I am doing. For I don't practice what I desire to do; but what I hate, that I do. But if what I don't desire, that I do, I consent to the law that it is good. So now it is no more I that do it, but sin which dwells in me. For I know that in me, that is, in my flesh, dwells no good thing. For desire is present with me, but I don't find it doing that which is good. For the good which I desire, I don't do; but the evil which I don't desire, that I practice. But if what I don't desire, that I do, it is no more I that do it, but sin which dwells in me. I find then the law that, to me, while I desire to do good, evil is present. For I delight in **Elohim's** law after the inward man, but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. What a wretched man I am! Who will deliver me out of the body of this death? I thank **Elohim** through **Yahusha** Messiah, our Master! So then with the mind, I myself serve **Elohim's** law, but with the flesh, sin's law.

There is therefore now no condemnation to those who are in Messiah **Yahusha**, who don't walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Messiah **Yahusha** made me free from the law of sin and of death. For what the law couldn't do, in that it was weak through the flesh, **Elohim** did, sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh; that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For the mind of the flesh is death, but the mind of the Spirit is life and peace; because the mind of the flesh is hostile toward **Elohim**; for it is not subject to **Elohim's** law, neither indeed can it be. Those who are in the flesh can't please **Elohim**. But you are not in the flesh but in the Spirit, if it is so that the Set-Apart Spirit dwells in you. But if any man doesn't have the Spirit of Messiah, he is not his. If Messiah is in you, the body is dead because of sin, but the spirit is alive because of righteousness. But if the Spirit of him who raised up **Yahusha** from the dead dwells in you, he who raised up Messiah **Yahusha** from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

So then, brothers, we are debtors, not to the flesh, to live after the flesh. For if you live after the flesh, you must die; but if by the Spirit you put to death the deeds of the body, you will live. For as many as are led by the Set-Apart Spirit, these are children of **Elohim**. For you didn't receive the spirit of bondage again to fear, but you received the Spirit of adoption, by whom we cry, "Abba! Father!"

The Spirit himself testifies with our spirit that we are children of **Elohim**; and if children, then heirs: heirs of **Elohim** and joint heirs with Messiah, if indeed we suffer with him, that we may also be glorified with him.

For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed toward us. For the creation waits with eager expectation for the children of **Elohim** to be revealed. For the creation was subjected to vanity, not of its own will, but because of him who subjected it, in hope that the creation itself also will be delivered from the bondage of decay into the liberty of the glory of the children of **Elohim**. For we know that the whole creation groans and travails in pain together until now. Not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for adoption, the redemption of our body. For we were saved in hope, but hope that is seen is not hope. For who hopes for that which he sees? But if we hope for that which we don't see, we wait for it with patience.

In the same way, the Spirit also helps our weaknesses, for we don't know how to pray as we ought.

But the Spirit himself makes intercession for us with groanings which can't be uttered. He who searches the hearts knows what is on the Spirit's mind, because he makes intercession for the saints according to **Elohim**.

We know that all things work together for good for those who love **Elohim**, for those who are called according to his purpose. For whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers. Whom he predestined, those he also called. Whom he called, those he also justified. Whom he justified, those he also glorified.

What then shall we say about these things? If **Elohim** is for us, who can be against us? He who didn't spare his own Son, but delivered him up for us all, how would he not also with him freely give us all things? Who could bring a charge against **Elohim**'s chosen ones? It is **Elohim** who justifies. Who is he who condemns? It is Messiah who died, yes rather, who was raised from the dead, who is at the right hand of **Elohim**, who also makes intercession for us.

Who shall separate us from the love of Messiah? Could oppression, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written,

I tell the truth in Messiah. I am not lying, my conscience testifying with me in the Set-Apart Spirit that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were accursed from Messiah for my brothers' sake, my relatives according to the flesh who are Israelites; whose is the adoption, the glory, the covenants, the giving of the law, the service, and the promises; of whom are the fathers, and from whom is Messiah as concerning the flesh, who is over all, **Elohim**, blessed forever. Amen.

But it is not as though the word of **Elohim** has come to nothing. For they are not all Israel that are of Israel. Neither, because they are Abraham's offspring, are they all children. But, "your offspring will be accounted as from Isaac." That is, it is not the children of the flesh who are children of **Elohim**, but the children of the promise are counted as heirs. For this is a word of promise, "At the appointed time I will come, and Sarah will have a son." Not only so, but Rebekah also conceived by one, by our father Isaac. For being not yet born, neither having done anything good or bad, that the purpose of **Elohim** according to election might stand, not of works, but of him who calls, it was said to her, "The elder will serve the younger." Even as it is written, "Jacob I loved, but Esau I hated."

What shall we say then? Is there unrighteousness with **Elohim**? May it never be! For he said to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." So then it is not of him who wills, nor of him who runs, but of **Elohim** who has mercy. For the Scripture says to Pharaoh, "For this very purpose I caused you to be raised up, that I might show in you my power, and that my name might be proclaimed in all the earth." So then, he has mercy on whom he desires, and he hardens whom he desires.

You will say then to me, "Why does he still find fault? For who withstands his will?" But indeed, O man, who are you to reply against **Elohim**? Will the thing formed ask him who formed it, "Why did you make me like this?" Or hasn't the potter a right over the clay, from the same lump to make one part a vessel for honor, and another for dishonor? What if **Elohim**, willing to show his wrath and to make his power known, endured with much patience vessels of wrath prepared for destruction, and that he might make known the riches of his glory on vessels of mercy, which he prepared beforehand for glory, us, whom he also called, not from the Jews only, but also from the Gentiles? As he says also in Hosea,

Isaiah cries concerning Israel,

As Isaiah has said before,

What shall we say then? That the Gentiles, who didn't follow after righteousness, attained to righteousness, even the righteousness which is of faith; but Israel, following after a law of righteousness, didn't arrive at the law of righteousness. Why? Because they didn't seek it by faith, but as it were by works of the law. They stumbled over the stumbling stone; even as it is written,

Brothers, my heart's desire and my prayer to **Elohim** is for Israel, that they may be saved. For I testify about them that they have a zeal for **Elohim**, but not according to knowledge. For being ignorant of **Elohim**'s righteousness, and seeking to establish their own righteousness, they didn't subject themselves to the righteousness of **Elohim**. For Messiah is the fulfillment of the law for righteousness to everyone who believes. For Moses writes about the righteousness of the law, "The one who does them will live by them." But the righteousness which is of faith says this, "Don't say in your heart, 'Who will ascend into heaven?' (that is, to bring Messiah down); or, 'Who will descend into the abyss?' (that is, to bring Messiah up from the dead.)" But what does it say? "The word is near you, in your mouth, and in your heart;" that is, the word of faith which we preach: that if you will confess with your mouth that **Yahusha** is Master, and believe in your heart that **Elohim** raised him from the dead, you will be saved. For with the heart, one believes resulting in righteousness; and with the mouth confession is made resulting in salvation. For the Scripture says, "Whoever believes in him will not be disappointed."

For there is no distinction between Jew and Greek; for the same Master is Master of all, and is rich to all who call on him. For, "Whoever will call on the name of **Yahuah** will be saved." How then will they call on him in whom they have not believed? How will they believe in him whom they have not heard? How will they hear without a preacher? And how will they preach unless they are sent? As it is written:

But they didn't all listen to the glad news. For Isaiah says, "Master, who has believed our report?" So faith comes by hearing, and hearing by the word of **Elohim**. But I say, didn't they hear? Yes, most certainly,

But I ask, didn't Israel know? First Moses says,

Isaiah is very bold and says,

But about Israel he says, "All day long I stretched out my hands to a disobedient and contrary people."

I ask then, did **Elohim** reject his people? May it never be! For I also am an Israelite, a descendant of Abraham, of the tribe of Benjamin. **Elohim** didn't reject his people, which he foreknew. Or don't you know what the Scripture says about Elijah? How he pleads with **Elohim** against Israel: "Master, they have killed your prophets, they have broken down your altars. I am left alone, and they seek my life." But how does **Elohim** answer him? "I have reserved for myself seven thousand men who have not bowed the knee to Baal." Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.

What then? That which Israel seeks for, that he didn't obtain, but the chosen ones obtained it, and the rest were hardened. According as it is written, "**Elohim** gave them a spirit of stupor, eyes that

they should not see, and ears that they should not hear, to this very day." David says,

I ask then, did they stumble that they might fall? May it never be! But by their fall salvation has come to the Gentiles, to provoke them to jealousy. Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fullness? For I speak to you who are Gentiles. Since then as I am an apostle to Gentiles, I glorify my ministry; if by any means I may provoke to jealousy those who are my flesh, and may save some of them. For if the rejection of them is the reconciling of the world, what would their acceptance be, but life from the dead? If the first fruit is holy, so is the lump. If the root is holy, so are the branches. But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the root and of the richness of the olive tree, don't boast over the branches. But if you boast, it is not you who support the root, but the root supports you. You will say then, "Branches were broken off, that I might be grafted in." True; by their unbelief they were broken off, and you stand by your faith. Don't be conceited, but fear; for if **Elohim** didn't spare the natural branches, neither will he spare you. See then the goodness and severity of **Elohim**. Toward those who fell, severity; but toward you, goodness, if you continue in his goodness; otherwise you also will be cut off. They also, if they don't continue in their unbelief, will be grafted in, for **Elohim** is able to graft them in again. For if you were cut out of that which is by nature a wild olive tree, and were grafted contrary to nature into a good olive tree, how much more will these, which are the natural branches, be grafted into their own olive tree?

For I don't desire you to be ignorant, brothers, of this mystery, so that you won't be wise in your own conceits, that a partial hardening has happened to Israel, until the fullness of the Gentiles has come in, and so all Israel will be saved. Even as it is written,

Concerning the Good News, they are enemies for your sake. But concerning the election, they are beloved for the fathers' sake. For the gifts and the calling of **Elohim** are irrevocable. For as you in time past were disobedient to **Elohim**, but now have obtained mercy by their disobedience, even so these also have now been disobedient, that by the mercy shown to you they may also obtain mercy. For **Elohim** has bound all to disobedience, that he might have mercy on all.

Oh the depth of the riches both of the wisdom and the knowledge of **Elohim**! How unsearchable are his judgments, and his ways past tracing out!

For of him, and through him, and to him are all things. To him be the glory for ever! Amen.

Therefore I urge you, brothers, by the mercies of **Elohim**, to present your bodies a living sacrifice, holy, acceptable to **Elohim**, which is your spiritual service. Don't be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what is the good, well-pleasing, and perfect will of **Elohim**.

For I say through the grace that was given me, to every man who is among you, not to think of himself more highly than he ought to think; but to think reasonably, as **Elohim** has apportioned to each person a measure of faith. For even as we have many members in one body, and all the members don't have the same function, so we, who are many, are one body in Messiah, and individually members of one another, having gifts differing according to the grace that was given to us: if prophecy, let's prophesy according to the proportion of our faith; or service, let's give ourselves to service; or he who teaches, to his teaching; or he who exhorts, to his exhorting; he who gives, let him do it with generosity; he who rules, with diligence; he who shows mercy, with cheerfulness.

Let love be without hypocrisy. Abhor that which is evil. Cling to that which is good. In love of the brothers be tenderly affectionate to one another; in honor preferring one another; not lagging in diligence; fervent in spirit; serving the Master **Yahusha**; rejoicing in hope; enduring in troubles; continuing steadfastly in prayer; contributing to the needs of the saints; given to hospitality. Bless those who persecute you; bless, and don't curse. Rejoice with those who rejoice. Weep with those who weep. Be of the same mind one toward another. Don't set your mind on high things, but associate with the humble. Don't be wise in your own conceits. Repay no one evil for evil. Respect what is honorable in the sight of all men. If it is possible, as much as it is up to you, be at peace with all men. Don't seek revenge yourselves, beloved, but give place to **Elohim**'s wrath. For it is written, "Vengeance belongs to me; I will repay, says **Yahuah**." Therefore

Don't be overcome by evil, but overcome evil with good.

Let every soul be in subjection to the higher authorities, for there is no authority except from **Elohim**, and those who exist are ordained by **Elohim**. Therefore he who resists the authority withstands the ordinance of **Elohim**; and those who withstand will receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. Do you desire to have no fear of the authority? Do that which is good, and you will have praise from the authority, for he is a servant of **Elohim** to you for good. But if you do that which is evil, be afraid, for he doesn't bear the sword in vain; for he is a servant of **Elohim**, an avenger for wrath to him who does evil. Therefore you need to be in subjection, not only because of the wrath, but also for conscience' sake. For this reason you also pay taxes, for they are servants of **Elohim**'s service, continually doing this very thing. Therefore give everyone what you owe: if you owe taxes, pay taxes; if customs, then customs; if respect, then respect; if honor, then honor.

Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law. For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not covet," and whatever other commandments there are, are all summed up in this saying, namely, "You shall love your neighbor as yourself." Love doesn't harm a neighbor. Love therefore is the fulfillment of the law.

Do this, knowing the time, that it is already time for you to awaken out of sleep, for salvation is now nearer to us than when we first believed. The night is far gone, and the day is near. Let's therefore throw off the deeds of darkness, and let's put on the armor of light. Let's walk properly, as in the day; not in reveling and drunkenness, not in sexual promiscuity and lustful acts, and not in strife and jealousy. But put on **Yahusha** Messiah, and make no provision for the flesh, for its lusts.

Now accept one who is weak in faith, but not for disputes over opinions. One man has faith to eat all things, but he who is weak eats only vegetables. Don't let him who eats despise him who doesn't eat. Don't let him who doesn't eat judge him who eats, for **Elohim** has accepted him. Who are you who judge another's servant? To his own master he stands or falls. Yes, he will be made to stand, for **Elohim** has power to make him stand.

One man esteems one day as more important. Another esteems every day alike. Let each man be fully assured in his own mind. He who observes the day, observes it to the Master **Yahusha**; and he who does not observe the day, to the Master **Yahusha** he does not observe it. He who eats, eats to the Master **Yahusha**, for he gives **Elohim** thanks. He who doesn't eat, to the Master **Yahusha** he doesn't eat, and gives **Elohim** thanks. For none of us lives to himself, and none dies to himself. For if we live, we live to the Master **Yahusha**. Or if we die, we die to the Master **Yahusha**. If therefore we

live or die, we are the Master **Yahusha**'s. For to this end Messiah died, rose, and lived again, that he might be Master of both the dead and the living.

But you, why do you judge your brother? Or you again, why do you despise your brother? For we will all stand before the judgment seat of Messiah. For it is written,

So then each one of us will give account of himself to **Elohim**.

Therefore let's not judge one another any more, but judge this rather, that no man put a stumbling block in his brother's way, or an occasion for falling. I know, and am persuaded in **Yahusha**, that nothing is unclean of itself; except that to him who considers anything to be unclean, to him it is unclean. Yet if because of food your brother is grieved, you walk no longer in love. Don't destroy with your food him for whom Messiah died. Then don't let your good be slandered, for **Elohim**'s Kingdom is not eating and drinking, but righteousness, peace, and joy in the Set-Apart Spirit. For he who serves Messiah in these things is acceptable to **Elohim** and approved by men. So then, let's follow after things which make for peace, and things by which we may build one another up. Don't overthrow **Elohim**'s work for food's sake. All things indeed are clean, however it is evil for that man who creates a stumbling block by eating. It is good to not eat meat, drink wine, nor do anything by which your brother stumbles, is offended, or is made weak.

Do you have faith? Have it to yourself before **Elohim**. Happy is he who doesn't judge himself in that which he approves. But he who doubts is condemned if he eats, because it isn't of faith; and whatever is not of faith is sin.

Now to him who is able to establish you according to my Good News and the preaching of **Yahusha** Messiah, according to the revelation of the mystery which has been kept secret through long ages, but now is revealed, and by the Scriptures of the prophets, according to the commandment of the eternal **Elohim**, is made known for obedience of faith to all the nations; to the only wise **Elohim**, through **Yahusha** Messiah, to whom be the glory forever! Amen.

Now we who are strong ought to bear the weaknesses of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, to be building him up. For even Messiah didn't please himself. But, as it is written, "The reproaches of those who reproached you fell on me." For whatever things were written before were written for our learning, that through perseverance and through encouragement of the Scriptures we might have hope. Now the **Elohim** of perseverance and of encouragement grant you to be of the same mind with one another according to Messiah **Yahusha**, that with one accord you may with one mouth glorify **Elohim** and Father of our Master **Yahusha** Messiah.

Therefore accept one another, even as Messiah also accepted you, to the glory of **Elohim**. Now I say that Messiah has been made a servant of the circumcision for the truth of **Elohim**, that he might confirm the promises given to the fathers, and that the Gentiles might glorify **Elohim** for his mercy. As it is written,

Again he says,

Again,

Again, Isaiah says,

Now may the **Elohim** of hope fill you with all joy and peace in believing, that you may abound in hope, in the power of the Set-Apart Spirit.

I myself am also persuaded about you, my brothers, that you yourselves are full of goodness, filled with all knowledge, able also to admonish others. But I write the more boldly to you in part, as reminding you, because of the grace that was given to me by **Elohim**, that I should be a servant of Messiah **Yahusha** to the Gentiles, serving as a priest of the Good News of **Elohim**, that the offering up of the Gentiles might be made acceptable, sanctified by the Set-Apart Spirit. I have therefore my boasting in Messiah **Yahusha** in things pertaining to **Elohim**. For I will not dare to speak of any things except those which Messiah worked through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of the Set-Apart Spirit; so that from Jerusalem, and around as far as to Illyricum, I have fully preached the Good News of Messiah; yes, making it my aim to preach the Good News, not where Messiah was already named, that I might not build on another's foundation. But, as it is written,

Therefore also I was hindered these many times from coming to you, but now, no longer having any place in these regions, and having these many years a longing to come to you, whenever I travel to Spain, I will come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while. But now, I say, I am going to Jerusalem, serving the saints. For it has been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints who are at Jerusalem. Yes, it has been their good pleasure, and they are their debtors. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to serve them in fleshly things. When therefore I have accomplished this, and have sealed to them this fruit, I will go on by way of you to Spain. I know that when I come to you, I will come in the fullness of the blessing of the Good News of Messiah.

Now I beg you, brothers, by our Master **Yahusha** Messiah and by the love of the Spirit, that you strive together with me in your prayers to **Elohim** for me, that I may be delivered from those who are disobedient in Judea, and that my service which I have for Jerusalem may be acceptable to the saints, that I may come to you in joy through the will of **Elohim**, and together with you, find rest. Now the **Elohim** of peace be with you all. Amen.

I commend to you Phoebe, our sister, who is a servant of the assembly that is at Cenchreae, that you receive her in the Master **Yahusha**, in a way worthy of the saints, and that you assist her in whatever matter she may need from you, for she herself also has been a helper of many, and of my own self.

Greet Prisca and Aquila, my fellow workers in Messiah **Yahusha**, who risked their own necks for my life, to whom not only I give thanks, but also all the assemblies of the Gentiles. Greet the assembly that is in their house. Greet Epänetus, my beloved, who is the first fruits of Achaia to Messiah. Greet Mary, who labored much for us. Greet Andronicus and Junia, my relatives and my fellow prisoners, who are notable among the apostles, who were also in Messiah before me. Greet Amplias, my beloved in the Master **Yahusha**. Greet Urbanus, our fellow worker in Messiah, and Stachys, my beloved. Greet Apelles, the approved in Messiah. Greet those who are of the household of Aristobulus. Greet Herodion, my kinsman. Greet them of the household of Narcissus, who are in the Master **Yahusha**. Greet Tryphaena and Tryphosa, who labor in the Master **Yahusha**. Greet Persis, the beloved, who labored much in the Master **Yahusha**. Greet Rufus, the chosen in the Master **Yahusha**, and his mother and mine. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. Greet one another with a holy kiss. The assemblies of Messiah greet you.

Now I beg you, brothers, look out for those who are causing the divisions and occasions of

stumbling, contrary to the doctrine which you learned, and turn away from them. For those who are such don't serve our Master, **Yahusha** Messiah, but their own belly; and by their smooth and flattering speech, they deceive the hearts of the innocent. For your obedience has become known to all. I rejoice therefore over you. But I desire to have you wise in that which is good, but innocent in that which is evil. And the **Elohim** of peace will quickly crush Satan under your feet.

The grace of our Master **Yahusha** Messiah be with you.

Timothy, my fellow worker, greets you, as do Lucius, Jason, and Sosipater, my relatives. I, Tertius, who write the letter, greet you in the Master **Yahusha**. Gaius, my host and host of the whole assembly, greets you. Erastus, the treasurer of the city, greets you, as does Quartus, the brother. The grace of our Master **Yahusha** Messiah be with you all! Amen.

1 CORINTHIANS

Paul, called to be an apostle of **Yahusha** Messiah through the will of **Elohim**, and our brother Sosthenes, to the assembly of **Elohim** which is at Corinth--those who are sanctified in Messiah **Yahusha**, called saints, with all who call on the name of our Master **Yahusha** Messiah in every place, both theirs and ours: Grace to you and peace from **Elohim** our Father and **Yahusha** Messiah.

I always thank my **Elohim** concerning you, for the grace of **Elohim** which was given you in Messiah **Yahusha**; that in everything you were enriched in him, in all speech and all knowledge; even as the testimony of Messiah was confirmed in you: so that you come behind in no gift; waiting for the revelation of our Master **Yahusha** Messiah; who will also confirm you until the end, blameless in the day of our Master **Yahusha** Messiah. **Elohim** is faithful, through whom you were called into the fellowship of his Son, **Yahusha** Messiah, our Master.

Now I beg you, brothers, through the name of our Master, **Yahusha** Messiah, that you all speak the same thing, and that there be no divisions among you, but that you be perfected together in the same mind and in the same judgment. For it has been reported to me concerning you, my brothers, by those who are from Chloe's household, that there are contentions among you. Now I mean this, that each one of you says, "I follow Paul," "I follow Apollos," "I follow Cephas," and, "I follow Messiah." Is Messiah divided? Was Paul crucified for you? Or were you baptized into the name of Paul? I thank **Elohim** that I baptized none of you, except Crispus and Gaius, so that no one should say that I had baptized you into my own name. (I also baptized the household of Stephanas; besides them, I don't know whether I baptized any other.) For Messiah sent me not to baptize, but to preach the Good News--not in wisdom of words, so that the cross of Messiah wouldn't be made void. For the word of the cross is foolishness to those who are dying, but to us who are being saved it is the power of **Elohim**. For it is written,

Where is the wise? Where is the scribe? Where is the lawyer of this world? Hasn't **Elohim** made foolish the wisdom of this world? For seeing that in the wisdom of **Elohim**, the world through its wisdom didn't know **Elohim**, it was **Elohim**'s good pleasure through the foolishness of the preaching to save those who believe. For Jews ask for signs, Greeks seek after wisdom, but we preach Messiah crucified: a stumbling block to Jews, and foolishness to Greeks, but to those who are called, both Jews and Greeks, Messiah is the power of **Elohim** and the wisdom of **Elohim**; because the foolishness of **Elohim** is wiser than men, and the weakness of **Elohim** is stronger than men.

For you see your calling, brothers, that not many are wise according to the flesh, not many mighty, and not many noble; but **Elohim** chose the foolish things of the world that he might put to shame those who are wise. **Elohim** chose the weak things of the world that he might put to shame the things that are strong. **Elohim** chose the lowly things of the world, and the things that are despised, and the things that don't exist, that he might bring to nothing the things that exist, that no flesh should boast before **Elohim**. Because of him, you are in Messiah **Yahusha**, who was made to us wisdom from **Elohim**, and righteousness and sanctification, and redemption: that, as it is written, "He who boasts, let him boast in **Yahuah**."

When I came to you, brothers, I didn't come with excellence of speech or of wisdom, proclaiming to you the testimony of **Elohim**. For I determined not to know anything among you except **Yahusha** Messiah and him crucified. I was with you in weakness, in fear, and in much trembling. My speech and my preaching were not in persuasive words of human wisdom, but in demonstration of the Spirit

and of power, that your faith wouldn't stand in the wisdom of men, but in the power of **Elohim**.

We speak wisdom, however, among those who are full grown, yet a wisdom not of this world nor of the rulers of this world who are coming to nothing. But we speak **Elohim's** wisdom in a mystery, the wisdom that has been hidden, which **Elohim** foreordained before the worlds for our glory, which none of the rulers of this world has known. For had they known it, they wouldn't have crucified the Master **Yahusha** of glory. But as it is written,

But to us, **Elohim** revealed them through the Spirit. For the Spirit searches all things, yes, the deep things of **Elohim**. For who among men knows the things of a man, except the spirit of the man, which is in him? Even so, no one knows the things of **Elohim**, except the Set-Apart Spirit. But we received not the spirit of the world, but the Spirit which is from **Elohim**, that we might know the things that were freely given to us by **Elohim**. We also speak these things, not in words which man's wisdom teaches, but which the Set-Apart Spirit teaches, comparing spiritual things with spiritual things. Now the natural man doesn't receive the things of the Set-Apart Spirit, for they are foolishness to him, and he can't know them, because they are spiritually discerned. But he who is spiritual discerns all things, and he himself is judged by no one. "For who has known the mind of the Master **Yahusha**, that he should instruct him?" But we have Messiah's mind.

Brothers, I couldn't speak to you as to spiritual, but as to fleshly, as to babies in Messiah. I fed you with milk, not with meat; for you weren't yet ready. Indeed, you aren't ready even now, for you are still fleshly. For insofar as there is jealousy, strife, and factions among you, aren't you fleshly, and don't you walk in the ways of men? For when one says, "I follow Paul," and another, "I follow Apollos," aren't you fleshly? Who then is Apollos, and who is Paul, but servants through whom you believed, and each as the Master **Yahusha** gave to him? I planted. Apollos watered. But **Elohim** gave the increase. So then neither he who plants is anything, nor he who waters, but **Elohim** who gives the increase. Now he who plants and he who waters are the same, but each will receive his own reward according to his own labor. For we are **Elohim's** fellow workers. You are **Elohim's** farming, **Elohim's** building.

According to the grace of **Elohim** which was given to me, as a wise master builder I laid a foundation, and another builds on it. But let each man be careful how he builds on it. For no one can lay any other foundation than that which has been laid, which is **Yahusha** Messiah. But if anyone builds on the foundation with gold, silver, costly stones, wood, hay, or stubble, each man's work will be revealed. For the Day will declare it, because it is revealed in fire; and the fire itself will test what sort of work each man's work is. If any man's work remains which he built on it, he will receive a reward. If any man's work is burned, he will suffer loss, but he himself will be saved, but as through fire.

Don't you know that you are a temple of **Elohim**, and that the Set-Apart Spirit lives in you? If anyone destroys **Elohim's** temple, **Elohim** will destroy him; for **Elohim's** temple is holy, which you are.

Let no one deceive himself. If anyone thinks that he is wise among you in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with **Elohim**. For it is written, "He has taken the wise in their craftiness." And again, "The Master knows the reasoning of the wise, that it is worthless." Therefore let no one boast in men. For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. All are yours, and you are Messiah's, and Messiah is **Elohim's**.

So let a man think of us as Messiah's servants, and stewards of **Elohim's** mysteries. Here, moreover, it is required of stewards that they be found faithful. But with me it is a very small thing that I should be judged by you, or by man's judgment. Yes, I don't judge my own self. For I know nothing against myself. Yet I am not justified by this, but he who judges me is the Master **Yahusha**. Therefore judge nothing before the time, until the Master **Yahusha** comes, who will both bring to light the hidden things of darkness, and reveal the counsels of the hearts. Then each man will get his praise from **Elohim**.

Now these things, brothers, I have in a figure transferred to myself and Apollos for your sakes, that in us you might learn not to think beyond the things which are written, that none of you be puffed up against one another. For who makes you different? And what do you have that you didn't receive? But if you did receive it, why do you boast as if you had not received it? You are already filled. You have already become rich. You have come to reign without us. Yes, and I wish that you did reign, that we also might reign with you. For, I think that **Elohim** has displayed us, the apostles, last of all, like men sentenced to death. For we are made a spectacle to the world, both to angels and men. We are fools for Messiah's sake, but you are wise in Messiah. We are weak, but you are strong. You have honor, but we have dishonor. Even to this present hour we hunger, thirst, are naked, are beaten, and have no certain dwelling place. We toil, working with our own hands. When people curse us, we bless. Being persecuted, we endure. Being defamed, we entreat. We are made as the filth of the world, the dirt wiped off by all, even until now.

I don't write these things to shame you, but to admonish you as my beloved children. For though you have ten thousand tutors in Messiah, you don't have many fathers. For in Messiah **Yahusha**, I became your father through the Good News. I beg you therefore, be imitators of me. Because of this I have sent Timothy to you, who is my beloved and faithful child in the Master **Yahusha**, who will remind you of my ways which are in Messiah, even as I teach everywhere in every assembly. Now some are puffed up, as though I were not coming to you. But I will come to you shortly, if the Master **Yahusha** is willing. And I will know, not the word of those who are puffed up, but the power. For **Elohim's** Kingdom is not in word, but in power. What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?

It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles, that one has his father's wife. You are arrogant, and didn't mourn instead, that he who had done this deed might be removed from among you. For I most certainly, as being absent in body but present in spirit, have already, as though I were present, judged him who has done this thing. In the name of our Master **Yahusha** Messiah, you being gathered together, and my spirit, with the power of our Master **Yahusha** Messiah, are to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of **Yahusha**.

Your boasting is not good. Don't you know that a little yeast leavens the whole lump? Purge out the old yeast, that you may be a new lump, even as you are unleavened. For indeed Messiah, our Passover, has been sacrificed in our place. Therefore let's keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.

I wrote to you in my letter to have no company with sexual sinners; yet not at all meaning with the sexual sinners of this world, or with the covetous and extortionists, or with idolaters; for then you would have to leave the world. But as it is, I wrote to you not to associate with anyone who is called a brother who is a sexual sinner, or covetous, or an idolater, or a slanderer, or a drunkard, or an extortionist. Don't even eat with such a person. For what do I have to do with also judging those who

are outside? Don't you judge those who are within? But those who are outside, **Elohim** judges. "Put away the wicked man from among yourselves."

Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints? Don't you know that the saints will judge the world? And if the world is judged by you, are you unworthy to judge the smallest matters? Don't you know that we will judge angels? How much more, things that pertain to this life? If then you have to judge things pertaining to this life, do you set them to judge who are of no account in the assembly? I say this to move you to shame. Isn't there even one wise man among you who would be able to decide between his brothers? But brother goes to law with brother, and that before unbelievers! Therefore it is already altogether a defect in you, that you have lawsuits one with another. Why not rather be wronged? Why not rather be defrauded? No, but you yourselves do wrong and defraud, and that against your brothers. Or don't you know that the unrighteous will not inherit **Elohim's** Kingdom? Don't be deceived. Neither the sexually immoral, nor idolaters, nor adulterers, nor male prostitutes, nor homosexuals, nor thieves, nor covetous, nor drunkards, nor slanderers, nor extortionists, will inherit **Elohim's** Kingdom. Some of you were such, but you were washed. But you were sanctified. But you were justified in the name of Master **Yahusha**, and in the Spirit of our **Elohim**.

"All things are lawful for me," but not all things are expedient. "All things are lawful for me," but I will not be brought under the power of anything. "Foods for the belly, and the belly for foods," but **Elohim** will bring to nothing both it and them. But the body is not for sexual immorality, but for the Master **Yahusha**; and the Master **Yahusha** for the body. Now **Elohim** raised up the Master **Yahusha**, and will also raise us up by his power. Don't you know that your bodies are members of Messiah? Shall I then take the members of Messiah and make them members of a prostitute? May it never be! Or don't you know that he who is joined to a prostitute is one body? For, "The two", he says, "will become one flesh." But he who is joined to the Master **Yahusha** is one spirit. Flee sexual immorality! "Every sin that a man does is outside the body," but he who commits sexual immorality sins against his own body. Or don't you know that your body is a temple of the Set-Apart Spirit who is in you, whom you have from **Elohim**? You are not your own, for you were bought with a price. Therefore glorify **Elohim** in your body and in your spirit, which are **Elohim's**.

Now concerning the things about which you wrote to me: it is good for a man not to touch a woman. But, because of sexual immoralities, let each man have his own wife, and let each woman have her own husband. Let the husband give his wife the affection owed her, and likewise also the wife her husband. The wife doesn't have authority over her own body, but the husband. Likewise also the husband doesn't have authority over his own body, but the wife. Don't deprive one another, unless it is by consent for a season, that you may give yourselves to fasting and prayer, and may be together again, that Satan doesn't tempt you because of your lack of self-control.

But this I say by way of concession, not of commandment. Yet I wish that all men were like me. However each man has his own gift from **Elohim**, one of this kind, and another of that kind. But I say to the unmarried and to widows, it is good for them if they remain even as I am. But if they don't have self-control, let them marry. For it's better to marry than to burn. But to the married I command--not I, but the Master **Yahusha**--that the wife not leave her husband (but if she departs, let her remain unmarried, or else be reconciled to her husband), and that the husband not leave his wife.

But to the rest I--not the Master **Yahusha**--say, if any brother has an unbelieving wife, and she is content to live with him, let him not leave her. The woman who has an unbelieving husband, and he is content to live with her, let her not leave her husband. For the unbelieving husband is sanctified in

the wife, and the unbelieving wife is sanctified in the husband. Otherwise your children would be unclean, but now they are holy. Yet if the unbeliever departs, let there be separation. The brother or the sister is not under bondage in such cases, but **Elohim** has called us in peace. For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife? Only, as the Master **Yahusha** has distributed to each man, as **Elohim** has called each, so let him walk. So I command in all the assemblies.

Was anyone called having been circumcised? Let him not become uncircumcised. Has anyone been called in uncircumcision? Let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of **Elohim**. Let each man stay in that calling in which he was called. Were you called being a bondservant? Don't let that bother you, but if you get an opportunity to become free, use it. For he who was called in the Master **Yahusha** being a bondservant is the Master **Yahusha**'s free man. Likewise he who was called being free is Messiah's bondservant. You were bought with a price. Don't become bondservants of men. Brothers, let each man, in whatever condition he was called, stay in that condition with **Elohim**.

Now concerning virgins, I have no commandment from the Master **Yahusha**, but I give my judgment as one who has obtained mercy from the Master **Yahusha** to be trustworthy. Therefore I think that because of the distress that is on us, that it's good for a man to remain as he is. Are you bound to a wife? Don't seek to be freed. Are you free from a wife? Don't seek a wife. But if you marry, you have not sinned. If a virgin marries, she has not sinned. Yet such will have oppression in the flesh, and I want to spare you. But I say this, brothers: the time is short, that from now on, both those who have wives may be as though they had none; and those who weep, as though they didn't weep; and those who rejoice, as though they didn't rejoice; and those who buy, as though they didn't possess; and those who use the world, as not using it to the fullest. For the mode of this world passes away. But I desire to have you to be free from cares. He who is unmarried is concerned for the things of the Master **Yahusha**, how he may please the Master **Yahusha**; but he who is married is concerned about the things of the world, how he may please his wife. There is also a difference between a wife and a virgin. The unmarried woman cares about the things of the Master **Yahusha**, that she may be holy both in body and in spirit. But she who is married cares about the things of the world--how she may please her husband. This I say for your own profit; not that I may ensnare you, but for that which is appropriate, and that you may attend to the Master **Yahusha** without distraction. But if any man thinks that he is behaving inappropriately toward his virgin, if she is past the flower of her age, and if need so requires, let him do what he desires. He doesn't sin. Let them marry. But he who stands steadfast in his heart, having no urgency, but has power over his own will, and has determined in his own heart to keep his own virgin, does well. So then both he who gives his own virgin in marriage does well, and he who doesn't give her in marriage does better.

A wife is bound by law for as long as her husband lives; but if the husband is dead, she is free to be married to whomever she desires, only in the Master **Yahusha**. But she is happier if she stays as she is, in my judgment, and I think that I also have the Set-Apart Spirit.

Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up. But if anyone thinks that he knows anything, he doesn't yet know as he ought to know. But if anyone loves **Elohim**, the same is known by him. Therefore concerning the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no other **Elohim** but one. For though there are things that are called "gods", whether in the heavens or on earth; as there are many "gods" and many "lords"; yet to us there is one **Elohim**, the Father, of whom

are all things, and we for him; and one Master, **Yahusha** Messiah, through whom are all things, and we live through him. However, that knowledge isn't in all men. But some, with consciousness of the idol until now, eat as of a thing sacrificed to an idol, and their conscience, being weak, is defiled. But food will not commend us to **Elohim**. For neither, if we don't eat, are we the worse; nor, if we eat, are we the better. But be careful that by no means does this liberty of yours become a stumbling block to the weak. For if a man sees you who have knowledge sitting in an idol's temple, won't his conscience, if he is weak, be emboldened to eat things sacrificed to idols? And through your knowledge, he who is weak perishes, the brother for whose sake Messiah died. Thus, sinning against the brothers, and wounding their conscience when it is weak, you sin against Messiah. Therefore if food causes my brother to stumble, I will eat no meat forever more, that I don't cause my brother to stumble.

Am I not free? Am I not an apostle? Haven't I seen **Yahusha** Messiah, our Master? Aren't you my work in **Yahusha**? If to others I am not an apostle, yet at least I am to you; for you are the seal of my apostleship in the Master **Yahusha**. My defense to those who examine me is this: Have we no right to eat and to drink? Have we no right to take along a wife who is a believer, even as the rest of the apostles, and the brothers of the Master **Yahusha**, and Cephas? Or have only Barnabas and I no right to not work? What soldier ever serves at his own expense? Who plants a vineyard, and doesn't eat of its fruit? Or who feeds a flock, and doesn't drink from the flock's milk? Do I speak these things according to the ways of men? Or doesn't the law also say the same thing? For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it for the oxen that **Elohim** cares, or does he say it assuredly for our sake? Yes, it was written for our sake, because he who plows ought to plow in hope, and he who threshes in hope should partake of his hope. If we sowed to you spiritual things, is it a great thing if we reap your fleshly things? If others partake of this right over you, don't we yet more? Nevertheless we didn't use this right, but we bear all things, that we may cause no hindrance to the Good News of Messiah. Don't you know that those who serve around sacred things eat from the things of the temple, and those who wait on the altar have their portion with the altar? Even so the Master **Yahusha** ordained that those who proclaim the Good News should live from the Good News. But I have used none of these things, and I don't write these things that it may be done so in my case; for I would rather die, than that anyone should make my boasting void. For if I preach the Good News, I have nothing to boast about; for necessity is laid on me; but woe is to me if I don't preach the Good News. For if I do this of my own will, I have a reward. But if not of my own will, I have a stewardship entrusted to me. What then is my reward? That when I preach the Good News, I may present the Good News of Messiah without charge, so as not to abuse my authority in the Good News. For though I was free from all, I brought myself under bondage to all, that I might gain the more. To the Jews I became as a Jew, that I might gain Jews; to those who are under the law, as under the law, that I might gain those who are under the law; to those who are without law, as without law (not being without law toward **Elohim**, but under law toward Messiah), that I might win those who are without law. To the weak I became as weak, that I might gain the weak. I have become all things to all men, that I may by all means save some. Now I do this for the sake of the Good News, that I may be a joint partaker of it. Don't you know that those who run in a race all run, but one receives the prize? Run like that, that you may win. Every man who strives in the games exercises self-control in all things. Now they do it to receive a corruptible crown, but we an incorruptible. I therefore run like that, not aimlessly. I fight like that, not beating the air, but I beat my body and bring it into submission, lest by any means, after I have preached to others, I myself should be rejected.

Now I would not have you ignorant, brothers, that our fathers were all under the cloud, and all passed through the sea; and were all baptized into Moses in the cloud and in the sea; and all ate the same spiritual food; and all drank the same spiritual drink. For they drank of a spiritual rock that followed them, and the rock was Messiah. However with most of them, **Elohim** was not well pleased, for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Don't be idolaters, as some of them were. As it is written, "The people sat down to eat and drink, and rose up to play." Let's not commit sexual immorality, as some of them committed, and in one day twenty-three thousand fell. Let's not test Messiah, as some of them tested, and perished by the serpents. Don't grumble, as some of them also grumbled, and perished by the destroyer. Now all these things happened to them by way of example, and they were written for our admonition, on whom the ends of the ages have come. Therefore let him who thinks he stands be careful that he doesn't fall.

No temptation has taken you except what is common to man. **Elohim** is faithful, who will not allow you to be tempted above what you are able, but will with the temptation also make the way of escape, that you may be able to endure it.

Therefore, my beloved, flee from idolatry. I speak as to wise men. Judge what I say. The cup of blessing which we bless, isn't it a sharing of the blood of Messiah? The bread which we break, isn't it a sharing of the body of Messiah? Because there is one loaf of bread, we, who are many, are one body; for we all partake of the one loaf of bread. Consider Israel according to the flesh. Don't those who eat the sacrifices participate in the altar?

What am I saying then? That a thing sacrificed to idols is anything, or that an idol is anything? But I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to **Elohim**, and I don't desire that you would have fellowship with demons. You can't both drink the cup of the Master **Yahusha** and the cup of demons. You can't both partake of the table of the Master **Yahusha** and of the table of demons. Or do we provoke the Master **Yahusha** to jealousy? Are we stronger than he?

"All things are lawful for me," but not all things are profitable. "All things are lawful for me," but not all things build up. Let no one seek his own, but each one his neighbor's good. Whatever is sold in the butcher shop, eat, asking no question for the sake of conscience, for "the earth is the Master **Yahusha**'s, and its fullness." But if one of those who don't believe invites you to a meal, and you are inclined to go, eat whatever is set before you, asking no questions for the sake of conscience. But if anyone says to you, "This was offered to idols," don't eat it for the sake of the one who told you, and for the sake of conscience. For "the earth is the Master **Yahusha**'s, with all its fullness." Conscience, I say, not your own, but the other's conscience. For why is my liberty judged by another conscience? If I partake with thankfulness, why am I denounced for something I give thanks for? Whether therefore you eat, or drink, or whatever you do, do all to the glory of **Elohim**. Give no occasion for stumbling, whether to Jews, or to Greeks, or to the assembly of **Elohim**; even as I also please all men in all things, not seeking my own profit, but the profit of the many, that they may be saved.

Be imitators of me, even as I also am of Messiah.

Now I praise you, brothers, that you remember me in all things, and hold firm the traditions, even as I delivered them to you. But I would have you know that the head of every man is Messiah, and the head of the woman is man, and the head of Messiah is **Elohim**. Every man praying or prophesying, having his head covered, dishonors his head. But every woman praying or prophesying with her head uncovered dishonors her head. For it is one and the same thing as if she were shaved. For if a woman

is not covered, let her hair also be cut off. But if it is shameful for a woman to have her hair cut off or be shaved, let her be covered. For a man indeed ought not to have his head covered, because he is the image and glory of **Elohim**, but the woman is the glory of the man. For man is not from woman, but woman from man; for man wasn't created for the woman, but woman for the man. For this cause the woman ought to have authority over her own head, because of the angels.

Nevertheless, neither is the woman independent of the man, nor the man independent of the woman, in the Master **Yahusha**. For as woman came from man, so a man also comes through a woman; but all things are from **Elohim**. Judge for yourselves. Is it appropriate that a woman pray to **Elohim** unveiled? Doesn't even nature itself teach you that if a man has long hair, it is a dishonor to him? But if a woman has long hair, it is a glory to her, for her hair is given to her for a covering. But if any man seems to be contentious, we have no such custom, neither do **Elohim's** assemblies.

But in giving you this command, I don't praise you, that you come together not for the better but for the worse. For first of all, when you come together in the assembly, I hear that divisions exist among you, and I partly believe it. For there also must be factions among you, that those who are approved may be revealed among you. When therefore you assemble yourselves together, it is not the Master **Yahusha's** supper that you eat. For in your eating each one takes his own supper first. One is hungry, and another is drunken. What, don't you have houses to eat and to drink in? Or do you despise **Elohim's** assembly and put them to shame who don't have enough? What shall I tell you? Shall I praise you? In this I don't praise you.

For I received from **Yahusha** that which also I delivered to you, that **Yahusha** on the night in which he was betrayed took bread. When he had given thanks, he broke it and said, "Take, eat. This is my body, which is broken for you. Do this in memory of me." In the same way he also took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink, in memory of me." For as often as you eat this bread and drink this cup, you proclaim the Master **Yahusha's** death until he comes. Therefore whoever eats this bread or drinks the Master **Yahusha's** cup in a way unworthy of the Master **Yahusha** will be guilty of the body and the blood of the Master **Yahusha**. But let a man examine himself, and so let him eat of the bread, and drink of the cup. For he who eats and drinks in an unworthy way eats and drinks judgment to himself if he doesn't discern the Master **Yahusha's** body. For this cause many among you are weak and sickly, and not a few sleep. For if we discerned ourselves, we wouldn't be judged. But when we are judged, we are punished by the Master **Yahusha**, that we may not be condemned with the world. Therefore, my brothers, when you come together to eat, wait for one another. But if anyone is hungry, let him eat at home, lest your coming together be for judgment. The rest I will set in order whenever I come.

Now concerning spiritual things, brothers, I don't want you to be ignorant. You know that when you were heathen, you were led away to those mute idols, however you might be led. Therefore I make known to you that no man speaking by the Set-Apart Spirit says, "**Yahusha** is accursed." No one can say, "**Yahusha** is Master," but by the Set-Apart Spirit.

Now there are various kinds of gifts, but the same Spirit. There are various kinds of service, and the same Master. There are various kinds of workings, but the same **Elohim**, who works all things in all. But to each one is given the manifestation of the Spirit for the profit of all. For to one is given through the Spirit the word of wisdom, and to another the word of knowledge, according to the same Spirit; to another faith, by the same Spirit; and to another gifts of healings, by the same Spirit; and to another workings of miracles; and to another prophecy; and to another discerning of spirits; to another different kinds of languages; and to another the interpretation of languages. But the one and

the same Spirit produces all of these, distributing to each one separately as he desires.

For as the body is one, and has many members, and all the members of the body, being many, are one body; so also is Messiah. For in one Spirit we were all baptized into one body, whether Jews or Greeks, whether bond or free; and were all given to drink into one Spirit. For the body is not one member, but many. If the foot would say, "Because I'm not the hand, I'm not part of the body," it is not therefore not part of the body. If the ear would say, "Because I'm not the eye, I'm not part of the body," it's not therefore not part of the body. If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the smelling be? But now **Elohim** has set the members, each one of them, in the body, just as he desired. If they were all one member, where would the body be? But now they are many members, but one body. The eye can't tell the hand, "I have no need for you," or again the head to the feet, "I have no need for you." No, much rather, those members of the body which seem to be weaker are necessary. Those parts of the body which we think to be less honorable, on those we bestow more abundant honor; and our unpresentable parts have more abundant propriety; whereas our presentable parts have no such need. But **Elohim** composed the body together, giving more abundant honor to the inferior part, that there should be no division in the body, but that the members should have the same care for one another. When one member suffers, all the members suffer with it. When one member is honored, all the members rejoice with it.

Now you are the body of Messiah, and members individually. **Elohim** has set some in the assembly: first apostles, second prophets, third teachers, then miracle workers, then gifts of healings, helps, governments, and various kinds of languages. Are all apostles? Are all prophets? Are all teachers? Are all miracle workers? Do all have gifts of healings? Do all speak with various languages? Do all interpret? But earnestly desire the best gifts. Moreover, I show a most excellent way to you.

If I speak with the languages of men and of angels, but don't have love, I have become sounding brass, or a clanging cymbal. If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but don't have love, I am nothing. If I give away all my goods to feed the poor, and if I give my body to be burned, but don't have love, it profits me nothing.

Love is patient and is kind. Love doesn't envy. Love doesn't brag, is not proud, doesn't behave itself inappropriately, doesn't seek its own way, is not provoked, takes no account of evil; doesn't rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, and endures all things. Love never fails. But where there are prophecies, they will be done away with. Where there are various languages, they will cease. Where there is knowledge, it will be done away with. For we know in part and we prophesy in part; but when that which is complete has come, then that which is partial will be done away with. When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away childish things. For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I will know fully, even as I was also fully known. But now faith, hope, and love remain--these three. The greatest of these is love.

Follow after love and earnestly desire spiritual gifts, but especially that you may prophesy. For he who speaks in another language speaks not to men, but to **Elohim**; for no one understands; but in the Spirit he speaks mysteries. But he who prophesies speaks to men for their edification, exhortation, and consolation. He who speaks in another language edifies himself, but he who prophesies edifies the assembly. Now I desire to have you all speak with other languages, but rather that you would prophesy. For he is greater who prophesies than he who speaks with other languages, unless he

interprets, that the assembly may be built up.

But now, brothers, if I come to you speaking with other languages, what would I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching? Even things without life, giving a voice, whether pipe or harp, if they didn't give a distinction in the sounds, how would it be known what is piped or harped? For if the trumpet gave an uncertain sound, who would prepare himself for war? So also you, unless you uttered by the tongue words easy to understand, how would it be known what is spoken? For you would be speaking into the air. There are, it may be, so many kinds of sounds in the world, and none of them is without meaning. If then I don't know the meaning of the sound, I would be to him who speaks a foreigner, and he who speaks would be a foreigner to me. So also you, since you are zealous for spiritual gifts, seek that you may abound to the building up of the assembly. Therefore let him who speaks in another language pray that he may interpret. For if I pray in another language, my spirit prays, but my understanding is unfruitful.

What is it then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also. Otherwise if you bless with the spirit, how will he who fills the place of the unlearned say the "Amen" at your giving of thanks, seeing he doesn't know what you say? For you most certainly give thanks well, but the other person is not built up. I thank my **Elohim**, I speak with other languages more than you all. However in the assembly I would rather speak five words with my understanding, that I might instruct others also, than ten thousand words in another language.

Brothers, don't be children in thoughts, yet in malice be babies, but in thoughts be mature. In the law it is written, "By men of strange languages and by the lips of strangers I will speak to this people. They won't even hear me that way, says **Yahuah**." Therefore other languages are for a sign, not to those who believe, but to the unbelieving; but prophesying is for a sign, not to the unbelieving, but to those who believe. If therefore the whole assembly is assembled together and all speak with other languages, and unlearned or unbelieving people come in, won't they say that you are crazy? But if all prophesy, and someone unbelieving or unlearned comes in, he is reproved by all, and he is judged by all. And thus the secrets of his heart are revealed. So he will fall down on his face and worship **Elohim**, declaring that **Elohim** is among you indeed.

What is it then, brothers? When you come together, each one of you has a psalm, has a teaching, has a revelation, has another language, or has an interpretation. Let all things be done to build each other up. If any man speaks in another language, let it be two, or at the most three, and in turn; and let one interpret. But if there is no interpreter, let him keep silent in the assembly, and let him speak to himself, and to **Elohim**. Let the prophets speak, two or three, and let the others discern. But if a revelation is made to another sitting by, let the first keep silent. For you all can prophesy one by one, that all may learn, and all may be exhorted. The spirits of the prophets are subject to the prophets, for **Elohim** is not an **Elohim** of confusion, but of peace, as in all the assemblies of the saints. Let the wives be quiet in the assemblies, for it has not been permitted for them to be talking except in submission, as the law also says, if they desire to learn anything. "Let them ask their own husbands at home, for it is shameful for a wife to be talking in the assembly." What!? Was it from you that the word of **Elohim** went out? Or did it come to you alone?

If any man thinks himself to be a prophet, or spiritual, let him recognize the things which I write to you, that they are the commandment of the Master **Yahusha**. But if anyone is ignorant, let him be ignorant.

Therefore, brothers, desire earnestly to prophesy, and don't forbid speaking with other languages. Let all things be done decently and in order.

Now I declare to you, brothers, the Good News which I preached to you, which also you received, in which you also stand, by which also you are saved, if you hold firmly the word which I preached to you--unless you believed in vain. For I delivered to you first of all that which I also received: that Messiah died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to over five hundred brothers at once, most of whom remain until now, but some have also fallen asleep. Then he appeared to James, then to all the apostles, and last of all, as to the child born at the wrong time, he appeared to me also. For I am the least of the apostles, who is not worthy to be called an apostle, because I persecuted the assembly of **Elohim**. But by the grace of **Elohim** I am what I am. His grace which was given to me was not futile, but I worked more than all of them; yet not I, but the grace of **Elohim** which was with me. Whether then it is I or they, so we preach, and so you believed.

Now if Messiah is preached, that he has been raised from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, neither has Messiah been raised. If Messiah has not been raised, then our preaching is in vain, and your faith also is in vain. Yes, we are also found false witnesses of **Elohim**, because we testified about **Elohim** that he raised up Messiah, whom he didn't raise up, if it is so that the dead are not raised. For if the dead aren't raised, neither has Messiah been raised. If Messiah has not been raised, your faith is vain; you are still in your sins. Then they also who are fallen asleep in Messiah have perished. If we have only hoped in Messiah in this life, we are of all men most pitiable.

But now Messiah has been raised from the dead. He became the first fruits of those who are asleep. For since death came by man, the resurrection of the dead also came by man. For as in Adam all die, so also in Messiah all will be made alive. But each in his own order: Messiah the first fruits, then those who are Messiah's, at his coming. Then the end comes, when he will deliver up the Kingdom to **Elohim**, even the Father, when he will have abolished all rule and all authority and power. For he must reign until he has put all his enemies under his feet. The last enemy that will be abolished is death. For, "He put all things in subjection under his feet." But when he says, "All things are put in subjection", it is evident that he is excepted who subjected all things to him. When all things have been subjected to him, then the Son will also himself be subjected to him who subjected all things to him, that **Elohim** may be all in all.

Or else what will they do who are baptized for the dead? If the dead aren't raised at all, why then are they baptized for the dead? Why do we also stand in jeopardy every hour? I affirm, by the boasting in you which I have in Messiah **Yahusha** our Master, I die daily. If I fought with animals at Ephesus for human purposes, what does it profit me? If the dead are not raised, then "let's eat and drink, for tomorrow we die." Don't be deceived! "Evil companionships corrupt good morals." Wake up righteously, and don't sin, for some have no knowledge of **Elohim**. I say this to your shame.

But someone will say, "How are the dead raised?" and, "With what kind of body do they come?" You foolish one, that which you yourself sow is not made alive unless it dies. That which you sow, you don't sow the body that will be, but a bare grain, maybe of wheat, or of some other kind. But **Elohim** gives it a body even as it pleased him, and to each seed a body of its own. All flesh is not the same flesh, but there is one flesh of men, another flesh of animals, another of fish, and another of birds. There are also celestial bodies and terrestrial bodies; but the glory of the celestial differs from that of

the terrestrial. There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. So also is the resurrection of the dead. The body is sown perishable; it is raised imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body and there is also a spiritual body.

So also it is written, "The first man, Adam, became a living soul." The last Adam became a life-giving spirit. However that which is spiritual isn't first, but that which is natural, then that which is spiritual. The first man is of the earth, made of dust. The second man is the Master **Yahusha** from heaven. As is the one made of dust, such are those who are also made of dust; and as is the heavenly, such are they also that are heavenly. As we have borne the image of those made of dust, let's also bear the image of the heavenly. Now I say this, brothers, that flesh and blood can't inherit **Elohim's** Kingdom; neither does the perishable inherit imperishable.

Behold, I tell you a mystery. We will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound and the dead will be raised incorruptible, and we will be changed. For this perishable body must become imperishable, and this mortal must put on immortality. But when this perishable body will have become imperishable, and this mortal will have put on immortality, then what is written will happen: "Death is swallowed up in victory."

The sting of death is sin, and the power of sin is the law. But thanks be to **Elohim**, who gives us the victory through our Master **Yahusha** Messiah. Therefore, my beloved brothers, be steadfast, immovable, always abounding in the Master **Yahusha's** work, because you know that your labor is not in vain in the Master **Yahusha**.

Now concerning the collection for the saints, as I commanded the assemblies of Galatia, you do likewise. On the first day of every week, let each one of you save, as he may prosper, that no collections are made when I come. When I arrive, I will send whoever you approve with letters to carry your gracious gift to Jerusalem. If it is appropriate for me to go also, they will go with me. But I will come to you when I have passed through Macedonia, for I am passing through Macedonia. But with you it may be that I will stay, or even winter, that you may send me on my journey wherever I go. For I do not wish to see you now in passing, but I hope to stay a while with you, if the Master **Yahusha** permits. But I will stay at Ephesus until Pentecost, for a great and effective door has opened to me, and there are many adversaries.

Now if Timothy comes, see that he is with you without fear, for he does the work of the Master **Yahusha**, as I also do. Therefore let no one despise him. But set him forward on his journey in peace, that he may come to me; for I expect him with the brothers.

Now concerning Apollos, the brother, I strongly urged him to come to you with the brothers; and it was not at all his desire to come now; but he will come when he has an opportunity.

Watch! Stand firm in the faith! Be courageous! Be strong! Let all that you do be done in love.

Now I beg you, brothers--you know the house of Stephanas, that it is the first fruits of Achaia, and that they have set themselves to serve the saints-- that you also be in subjection to such, and to everyone who helps in the work and labors. I rejoice at the coming of Stephanas, Fortunatus, and Achaicus; for that which was lacking on your part, they supplied. For they refreshed my spirit and yours. Therefore acknowledge those who are like that.

The assemblies of Asia greet you. Aquila and Priscilla greet you much in the Master **Yahusha**, together with the assembly that is in their house. All the brothers greet you. Greet one another with a holy kiss.

This greeting is by me, Paul, with my own hand. If any man doesn't love **Yahusha** Messiah, let him be cursed. Come, Master! The grace of **Yahusha** Messiah be with you. My love to all of you in Messiah **Yahusha**. Amen.

2 CORINTHIANS

Paul, an apostle of Messiah **Yahusha** through the will of **Elohim**, and Timothy our brother, to the assembly of **Elohim** which is at Corinth, with all the saints who are in the whole of Achaia: Grace to you and peace from **Elohim** our Father and **Yahusha** Messiah.

Blessed be **Elohim** and Father of our Master **Yahusha** Messiah, the Father of mercies and **Elohim** of all comfort; who comforts us in all our affliction, that we may be able to comfort those who are in any affliction, through the comfort with which we ourselves are comforted by **Elohim**. For as the sufferings of Messiah abound to us, even so our comfort also abounds through Messiah. But if we are afflicted, it is for your comfort and salvation. If we are comforted, it is for your comfort, which produces in you the patient enduring of the same sufferings which we also suffer. Our hope for you is steadfast, knowing that, since you are partakers of the sufferings, so you are also of the comfort. For we don't desire to have you uninformed, brothers, concerning our affliction which happened to us in Asia, that we were weighed down exceedingly, beyond our power, so much that we despaired even of life. Yes, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in **Elohim** who raises the dead, who delivered us out of so great a death, and does deliver; on whom we have set our hope that he will also still deliver us; you also helping together on our behalf by your supplication; that, for the gift given to us by means of many, thanks may be given by many persons on your behalf.

For our boasting is this: the testimony of our conscience, that in holiness and sincerity of **Elohim**, not in fleshly wisdom but in the grace of **Elohim** we behaved ourselves in the world, and more abundantly toward you. For we write no other things to you than what you read or even acknowledge, and I hope you will acknowledge to the end, as also you acknowledged us in part, that we are your boasting, even as you also are ours, in the day of our Master **Yahusha**.

In this confidence, I was determined to come first to you, that you might have a second benefit, and by you to pass into Macedonia, and again from Macedonia to come to you, and to be sent forward by you on my journey to Judea. When I therefore was thus determined, did I show fickleness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be the "Yes, yes" and the "No, no?" But as **Elohim** is faithful, our word toward you was not "Yes and no." For the Son of **Elohim**, **Yahusha** Messiah, who was preached among you by us, by me, Silvanus, and Timothy, was not "Yes and no," but in him is "Yes." For however many are the promises of **Elohim**, in him is the "Yes." Therefore also through him is the "Amen", to the glory of **Elohim** through us.

Now he who establishes us with you in Messiah and anointed us is **Elohim**, who also sealed us, and gave us the down payment of the Spirit in our hearts.

But I call **Elohim** for a witness to my soul, that I didn't come to Corinth to spare you. We don't control your faith, but are fellow workers with you for your joy. For you stand firm in faith.

But I determined this for myself, that I would not come to you again in sorrow. For if I make you grieve, then who will make me glad but he who is made to grieve by me? And I wrote this very thing to you, so that, when I came, I wouldn't have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy would be shared by all of you. For out of much affliction and anguish of heart I wrote to you with many tears, not that you should be made to grieve, but that you might know the love that I have so abundantly for you. But if any has caused sorrow, he has caused sorrow, not to me, but in part (that I not press too heavily) to you all. This punishment which was

inflicted by the many is sufficient for such a one; so that on the contrary you should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his excessive sorrow. Therefore I beg you to confirm your love toward him. For to this end I also wrote, that I might know the proof of you, whether you are obedient in all things. Now I also forgive whomever you forgive anything. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Messiah, that no advantage may be gained over us by Satan, for we are not ignorant of his schemes.

Now when I came to Troas for the Good News of Messiah, and when a door was opened to me in the Master **Yahusha**, I had no relief for my spirit, because I didn't find Titus, my brother, but taking my leave of them, I went out into Macedonia.

Now thanks be to **Elohim**, who always leads us in triumph in Messiah, and reveals through us the sweet aroma of his knowledge in every place. For we are a sweet aroma of Messiah to **Elohim**, in those who are saved and in those who perish: to the one a stench from death to death, to the other a sweet aroma from life to life. Who is sufficient for these things? For we are not as so many, peddling the word of **Elohim**. But as of sincerity, but as of **Elohim**, in the sight of **Elohim**, we speak in Messiah.

Are we beginning again to commend ourselves? Or do we need, as do some, letters of commendation to you or from you? You are our letter, written in our hearts, known and read by all men, being revealed that you are a letter of Messiah, served by us, written not with ink, but with the Spirit of the living **Elohim**; not in tablets of stone, but in tablets that are hearts of flesh. Such confidence we have through Messiah toward **Elohim**, not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from **Elohim**, who also made us sufficient as servants of a new covenant, not of the letter, but of the Spirit. For the letter kills, but the Spirit gives life. But if the service of death, written engraved on stones, came with glory, so that the children of Israel could not look steadfastly on the face of Moses for the glory of his face, which was passing away, won't service of the Spirit be with much more glory? For if the service of condemnation has glory, the service of righteousness exceeds much more in glory. For most certainly that which has been made glorious has not been made glorious in this respect, by reason of the glory that surpasses. For if that which passes away was with glory, much more that which remains is in glory.

Having therefore such a hope, we use great boldness of speech, and not as Moses, who put a veil on his face, that the children of Israel wouldn't look steadfastly on the end of that which was passing away. But their minds were hardened, for until this very day at the reading of the old covenant the same veil remains, because in Messiah it passes away. But to this day, when Moses is read, a veil lies on their heart. But whenever someone turns to the Master **Yahusha**, the veil is taken away. Now the Master **Yahusha** is the Spirit and where the Set-Apart Spirit is, there is liberty. But we all, with unveiled face seeing the glory of the Master **Yahusha** as in a mirror, are transformed into the same image from glory to glory, even as from the Master **Yahusha**, the Spirit.

Therefore seeing we have this ministry, even as we obtained mercy, we don't faint. But we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of **Elohim** deceitfully, but by the manifestation of the truth commending ourselves to every man's conscience in the sight of **Elohim**. Even if our Good News is veiled, it is veiled in those who are dying, in whom the god of this world has blinded the minds of the unbelieving, that the light of the Good News of the glory of Messiah, who is the image of **Elohim**, should not dawn on them. For we don't preach ourselves, but Messiah **Yahusha** as Master, and ourselves as your servants for **Yahusha**'s sake,

seeing it is **Elohim** who said, "Light will shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of **Elohim** in the face of **Yahusha** Messiah.

But we have this treasure in clay vessels, that the exceeding greatness of the power may be of **Elohim**, and not from ourselves. We are pressed on every side, yet not crushed; perplexed, yet not to despair; pursued, yet not forsaken; struck down, yet not destroyed; always carrying in the body the putting to death of **Yahusha**, that the life of **Yahusha** may also be revealed in our body. For we who live are always delivered to death for **Yahusha**'s sake, that the life also of **Yahusha** may be revealed in our mortal flesh. So then death works in us, but life in you. But having the same spirit of faith, according to that which is written, "I believed, and therefore I spoke." We also believe, and therefore we also speak; knowing that he who raised **Yahusha** will raise us also with **Yahusha**, and will present us with you. For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound to the glory of **Elohim**.

Therefore we don't faint, but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, works for us more and more exceedingly an eternal weight of glory, while we don't look at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal.

For we know that if the earthly house of our tent is dissolved, we have a building from **Elohim**, a house not made with hands, eternal, in the heavens. For most certainly in this we groan, longing to be clothed with our habitation which is from heaven, if indeed being clothed, we will not be found naked. For indeed we who are in this tent do groan, being burdened, not that we desire to be unclothed, but that we desire to be clothed, that what is mortal may be swallowed up by life. Now he who made us for this very thing is **Elohim**, who also gave to us the down payment of the Spirit.

Therefore we are always confident and know that while we are at home in the body, we are absent from the Master **Yahusha**; for we walk by faith, not by sight. We are courageous, I say, and are willing rather to be absent from the body and to be at home with the Master **Yahusha**. Therefore also we make it our aim, whether at home or absent, to be well pleasing to him. For we must all be revealed before the judgment seat of Messiah that each one may receive the things in the body according to what he has done, whether good or bad.

Knowing therefore the fear of the Master **Yahusha**, we persuade men, but we are revealed to **Elohim**, and I hope that we are revealed also in your consciences. For we are not commending ourselves to you again, but speak as giving you occasion of boasting on our behalf, that you may have something to answer those who boast in appearance, and not in heart. For if we are beside ourselves, it is for **Elohim**. Or if we are of sober mind, it is for you. For the love of Messiah constrains us; because we judge thus, that one died for all, therefore all died. He died for all, that those who live should no longer live to themselves, but to him who for their sakes died and rose again. Therefore we know no one after the flesh from now on. Even though we have known Messiah after the flesh, yet now we know him so no more. Therefore if anyone is in Messiah, he is a new creation. The old things have passed away. Behold, all things have become new. But all things are of **Elohim**, who reconciled us to himself through **Yahusha** Messiah, and gave to us the ministry of reconciliation; namely, that **Elohim** was in Messiah reconciling the world to himself, not reckoning to them their trespasses, and having committed to us the word of reconciliation.

We are therefore ambassadors on behalf of Messiah, as though **Elohim** were entreating by us: we

beg you on behalf of Messiah, be reconciled to **Elohim**. For him who knew no sin he made to be sin on our behalf; so that in him we might become the righteousness of **Elohim**.

Working together, we entreat also that you do not receive the grace of **Elohim** in vain, for he says,

Behold, now is the acceptable time. Behold, now is the day of salvation. We give no occasion of stumbling in anything, that our service may not be blamed, but in everything commending ourselves, as servants of **Elohim**, in great endurance, in afflictions, in hardships, in distresses, in beatings, in imprisonments, in riots, in labors, in watchings, in fastings; in pureness, in knowledge, in perseverance, in kindness, in the Set-Apart Spirit, in sincere love, in the word of truth, in the power of **Elohim**; by the armor of righteousness on the right hand and on the left, by glory and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as punished, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

Our mouth is open to you, Corinthians. Our heart is enlarged. You are not restricted by us, but you are restricted by your own affections. Now in return, I speak as to my children: you also open your hearts. Don't be unequally yoked with unbelievers, for what fellowship do righteousness and iniquity have? Or what fellowship does light have with darkness? What agreement does Messiah have with Belial? Or what portion does a believer have with an unbeliever? What agreement does a temple of **Elohim** have with idols? For you are a temple of the living **Elohim**. Even as **Elohim** said, "I will dwell in them and walk in them. I will be their **Elohim** and they will be my people." Therefore

says **Yahuah** Almighty."

Having therefore these promises, beloved, let's cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of **Elohim**.

Open your hearts to us. We wronged no one. We corrupted no one. We took advantage of no one. I say this not to condemn you, for I have said before that you are in our hearts to die together and live together. Great is my boldness of speech toward you. Great is my boasting on your behalf. I am filled with comfort. I overflow with joy in all our affliction.

For even when we had come into Macedonia, our flesh had no relief, but we were afflicted on every side. Fightings were outside. Fear was inside. Nevertheless, he who comforts the lowly, **Elohim**, comforted us by the coming of Titus, and not by his coming only, but also by the comfort with which he was comforted in you while he told us of your longing, your mourning, and your zeal for me, so that I rejoiced still more.

For though I grieved you with my letter, I do not regret it, though I did regret it. For I see that my letter made you grieve, though just for a while. I now rejoice, not that you were grieved, but that you were grieved to repentance. For you were grieved in a godly way, that you might suffer loss by us in nothing. For godly sorrow produces repentance to salvation, which brings no regret. But the sorrow of the world produces death. For behold, this same thing, that you were grieved in a godly way, what earnest care it worked in you. Yes, what defense, indignation, fear, longing, zeal, and vengeance! In everything you demonstrated yourselves to be pure in the matter. So although I wrote to you, I wrote not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be revealed in you in the sight of **Elohim**. Therefore we have been comforted. In our comfort we rejoiced the more exceedingly for the joy of Titus, because his spirit has been refreshed by you all. For if in anything I have boasted to him on your behalf, I was not disappointed.

But as we spoke all things to you in truth, so our glorying also which I made before Titus was found to be truth. His affection is more abundantly toward you, while he remembers all of your obedience, how with fear and trembling you received him. I rejoice that in everything I am confident concerning you.

Moreover, brothers, we make known to you the grace of **Elohim** which has been given in the assemblies of Macedonia, how in much proof of affliction, the abundance of their joy and their deep poverty abounded to the riches of their generosity. For according to their power, I testify, yes and beyond their power, they gave of their own accord, begging us with much entreaty to receive this grace and the fellowship in the service to the saints. This was not as we had expected, but first they gave their own selves to the Master **Yahusha**, and to us through the will of **Elohim**. So we urged Titus, that as he had made a beginning before, so he would also complete in you this grace. But as you abound in everything, in faith, utterance, knowledge, all earnestness, and in your love to us, see that you also abound in this grace. I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. For you know the grace of our Master **Yahusha** Messiah, that though he was rich, yet for your sakes he became poor, that you through his poverty might become rich. I give a judgment in this: for this is expedient for you who were the first to start a year ago, not only to do, but also to be willing. But now complete the doing also, that as there was the readiness to be willing, so there may be the completion also out of your ability. For if the readiness is there, it is acceptable according to what you have, not according to what you don't have. For this is not that others may be eased and you distressed, but for equality. Your abundance at this present time supplies their lack, that their abundance also may become a supply for your lack; that there may be equality. As it is written, "He who gathered much had nothing left over, and he who gathered little had no lack."

But thanks be to **Elohim**, who puts the same earnest care for you into the heart of Titus. For he indeed accepted our exhortation, but being himself very earnest, he went out to you of his own accord. We have sent together with him the brother whose praise in the Good News is known throughout all the assemblies. Not only so, but he was also appointed by the assemblies to travel with us in this grace, which is served by us to the glory of the Master **Yahusha** himself, and to show our readiness. We are avoiding this, that any man should blame us concerning this abundance which is administered by us. Having regard for honorable things, not only in the sight of the Master **Yahusha**, but also in the sight of men. We have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which he has in you. As for Titus, he is my partner and fellow worker for you. As for our brothers, they are the apostles of the assemblies, the glory of Messiah. Therefore show the proof of your love to them before the assemblies, and of our boasting on your behalf.

It is indeed unnecessary for me to write to you concerning the service to the saints, for I know your readiness, of which I boast on your behalf to those of Macedonia, that Achaia has been prepared for the past year. Your zeal has stirred up very many of them. But I have sent the brothers that our boasting on your behalf may not be in vain in this respect, that, just as I said, you may be prepared, lest by any means, if anyone from Macedonia comes there with me and finds you unprepared, we (to say nothing of you) would be disappointed in this confident boasting. I thought it necessary therefore to entreat the brothers that they would go before to you and arrange ahead of time the generous gift that you promised before, that the same might be ready as a matter of generosity, and not of greediness.

Remember this: he who sows sparingly will also reap sparingly. He who sows bountifully will also reap bountifully. Let each man give according as he has determined in his heart, not grudgingly or under compulsion, for **Elohim** loves a cheerful giver. And **Elohim** is able to make all grace abound to you, that you, always having all sufficiency in everything, may abound to every good work. As it is written,

Now may he who supplies seed to the sower and bread for food, supply and multiply your seed for sowing, and increase the fruits of your righteousness, you being enriched in everything to all generosity, which produces thanksgiving to **Elohim** through us. For this service of giving that you perform not only makes up for lack among the saints, but abounds also through much giving of thanks to **Elohim**, seeing that through the proof given by this service, they glorify **Elohim** for the obedience of your confession to the Good News of Messiah and for the generosity of your contribution to them and to all, while they themselves also, with supplication on your behalf, yearn for you by reason of the exceeding grace of **Elohim** in you. Now thanks be to **Elohim** for his unspeakable gift!

Now I Paul, myself, entreat you by the humility and gentleness of Messiah, I who in your presence am lowly among you, but being absent am bold toward you. Yes, I beg you that I may not, when present, show courage with the confidence with which I intend to be bold against some, who consider us to be walking according to the flesh. For though we walk in the flesh, we don't wage war according to the flesh; for the weapons of our warfare are not of the flesh, but mighty before **Elohim** to the throwing down of strongholds, throwing down imaginations and every high thing that is exalted against the knowledge of **Elohim** and bringing every thought into captivity to the obedience of Messiah, and being in readiness to avenge all disobedience when your obedience is made full. Do you look at things only as they appear in front of your face? If anyone trusts in himself that he is Messiah's, let him consider this again with himself, that even as he is Messiah's, so we also are Messiah's. For even if I boast somewhat abundantly concerning our authority, which the Master **Yahusha** gave for building you up, and not for casting you down, I will not be ashamed, that I may not seem as if I desire to terrify you by my letters. For, "His letters", they say, "are weighty and strong, but his bodily presence is weak, and his speech is despised." Let such a person consider this, that what we are in word by letters when we are absent, such are we also in deed when we are present. For we are not bold to number or compare ourselves with some of those who commend themselves. But they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. But we will not boast beyond proper limits, but within the boundaries with which **Elohim** appointed to us, which reach even to you. For we don't stretch ourselves too much, as though we didn't reach to you. For we came even as far as to you with the Good News of Messiah, not boasting beyond proper limits in other men's labors, but having hope that as your faith grows, we will be abundantly enlarged by you in our sphere of influence, so as to preach the Good News even to the parts beyond you, not to boast in what someone else has already done. But "he who boasts, let him boast in the Master **Yahusha**." For it isn't he who commends himself who is approved, but whom the Master **Yahusha** commends.

I wish that you would bear with me in a little foolishness, but indeed you do bear with me. For I am jealous over you with a godly jealousy. For I married you to one husband, that I might present you as a pure virgin to Messiah. But I am afraid that somehow, as the serpent deceived Eve in his craftiness, so your minds might be corrupted from the simplicity that is in Messiah. For if he who comes preaches another **Yahusha**, whom we didn't preach, or if you receive a different spirit, which you didn't receive, or a different "good news", which you didn't accept, you put up with that well

enough. For I reckon that I am not at all behind the very best apostles. But though I am unskilled in speech, yet I am not unskilled in knowledge. No, in every way we have been revealed to you in all things. Or did I commit a sin in humbling myself that you might be exalted, because I preached to you **Elohim's** Good News free of charge? I robbed other assemblies, taking wages from them that I might serve you. When I was present with you and was in need, I wasn't a burden on anyone, for the brothers, when they came from Macedonia, supplied the measure of my need. In everything I kept myself from being burdensome to you, and I will continue to do so. As the truth of Messiah is in me, no one will stop me from this boasting in the regions of Achaia. Why? Because I don't love you? **Elohim** knows. But what I do, that I will do, that I may cut off occasion from those who desire an occasion, that in which they boast, they may be found even as we. For such men are false apostles, deceitful workers, masquerading as Messiah's apostles. And no wonder, for even Satan masquerades as an angel of light. It is no great thing therefore if his servants also masquerade as servants of righteousness, whose end will be according to their works.

I say again, let no one think me foolish. But if so, yet receive me as foolish, that I also may boast a little. That which I speak, I don't speak according to the Master **Yahusha**, but as in foolishness, in this confidence of boasting. Seeing that many boast after the flesh, I will also boast. For you bear with the foolish gladly, being wise. For you bear with a man if he brings you into bondage, if he devours you, if he takes you captive, if he exalts himself, or if he strikes you on the face. I speak by way of disparagement, as though we had been weak. Yet in whatever way anyone is bold (I speak in foolishness), I am bold also. Are they Hebrews? So am I. Are they Israelites? So am I. Are they the offspring of Abraham? So am I. Are they servants of Messiah? (I speak as one beside himself.) I am more so: in labors more abundantly, in prisons more abundantly, in stripes above measure, and in deaths often. Five times I received forty stripes minus one from the Jews. Three times I was beaten with rods. Once I was stoned. Three times I suffered shipwreck. I have been a night and a day in the deep. I have been in travels often, perils of rivers, perils of robbers, perils from my countrymen, perils from the Gentiles, perils in the city, perils in the wilderness, perils in the sea, perils among false brothers; in labor and travail, in watchings often, in hunger and thirst, in fastings often, and in cold and nakedness.

Besides those things that are outside, there is that which presses on me daily: anxiety for all the assemblies. Who is weak, and I am not weak? Who is caused to stumble, and I don't burn with indignation? If I must boast, I will boast of the things that concern my weakness. The **Elohim** and Father of **Yahusha** Messiah, he who is blessed forever more, knows that I don't lie. In Damascus the governor under King Aretas guarded the Damascenes' city, desiring to arrest me. I was let down in a basket through a window by the wall, and escaped his hands.

It is doubtless not profitable for me to boast. For I will come to visions and revelations of the Master **Yahusha**. I know a man in Messiah, fourteen years ago (whether in the body, I don't know, or whether out of the body, I don't know; **Elohim** knows), such a one caught up into the third heaven. I know such a man (whether in the body, or outside of the body, I don't know; **Elohim** knows), how he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. On behalf of such a one I will boast, but on my own behalf I will not boast, except in my weaknesses. For if I would desire to boast, I will not be foolish; for I will speak the truth. But I refrain, so that no man may think more of me than that which he sees in me or hears from me. By reason of the exceeding greatness of the revelations, that I should not be exalted excessively, a thorn in the flesh was given to me: a messenger of Satan to torment me, that I should not be exalted excessively. Concerning this thing, I begged the Master **Yahusha** three times that it might depart from me. He

has said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Most gladly therefore I will rather glory in my weaknesses, that the power of Messiah may rest on me.

Therefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, and in distresses, for Messiah's sake. For when I am weak, then am I strong. I have become foolish in boasting. You compelled me, for I ought to have been commended by you, for I am in no way inferior to the very best apostles, though I am nothing. Truly the signs of an apostle were worked among you in all perseverance, in signs and wonders and mighty works. For what is there in which you were made inferior to the rest of the assemblies, unless it is that I myself was not a burden to you? Forgive me this wrong.

Behold, this is the third time I am ready to come to you, and I will not be a burden to you; for I seek not your possessions, but you. For the children ought not to save up for the parents, but the parents for the children. I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved the less? Even so, I myself didn't burden you. "But, being crafty, I caught you with deception." Did I take advantage of you by anyone of those whom I have sent to you? I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? Didn't we walk in the same spirit? Didn't we walk in the same steps?

Again, do you think that we are excusing ourselves to you? In the sight of **Elohim** we speak in Messiah. But all things, beloved, are for your edifying. For I am afraid that by any means, when I come, I might find you not the way I want to, and that I might be found by you as you don't desire, that by any means there would be strife, jealousy, outbursts of anger, factions, slander, whisperings, proud thoughts, or riots, that again when I come my **Elohim** would humble me before you, and I would mourn for many of those who have sinned before now, and not repented of the uncleanness, sexual immorality, and lustfulness which they committed.

This is the third time I am coming to you. "At the mouth of two or three witnesses shall every word be established." I have said beforehand, and I do say beforehand, as when I was present the second time, so now, being absent, I write to those who have sinned before now, and to all the rest, that, if I come again, I will not spare; seeing that you seek a proof of Messiah who speaks in me; who toward you is not weak, but is powerful in you. For he was crucified through weakness, yet he lives through the power of **Elohim**. For we also are weak in him, but we will live with him through the power of **Elohim** toward you. Examine your own selves, whether you are in the faith. Test your own selves. Or don't you know about your own selves, that **Yahusha** Messiah is in you?--unless indeed you are disqualified. But I hope that you will know that we aren't disqualified.

Now I pray to **Elohim** that you do no evil; not that we may appear approved, but that you may do that which is honorable, though we are as reprobate. For we can do nothing against the truth, but for the truth. For we rejoice when we are weak and you are strong. We also pray for this: your becoming perfect. For this cause I write these things while absent, that I may not deal sharply when present, according to the authority which the Master **Yahusha** gave me for building up, and not for tearing down.

Finally, brothers, rejoice! Be perfected. Be comforted. Be of the same mind. Live in peace, and the **Elohim** of love and peace will be with you. Greet one another with a holy kiss.

All the saints greet you.

The grace of **Yahusha** Messiah, **Elohim**'s love, and the fellowship of the Set-Apart Spirit be with

you all. Amen.

GALATIANS

Paul, an apostle--not from men, nor through man, but through **Yahusha** Messiah, and **Elohim** the Father, who raised him from the dead-- and all the brothers who are with me, to the assemblies of Galatia: Grace to you and peace from **Elohim** the Father and our Master **Yahusha** Messiah, who gave himself for our sins, that he might deliver us out of this present evil age, according to the will of our **Elohim** and Father-- to whom be the glory forever and ever. Amen.

I marvel that you are so quickly deserting him who called you in the grace of Messiah to a different "good news", but there isn't another "good news." Only there are some who trouble you and want to pervert the Good News of Messiah. But even though we, or an angel from heaven, should preach to you any "good news" other than that which we preached to you, let him be cursed. As we have said before, so I now say again: if any man preaches to you any "good news" other than that which you received, let him be cursed. For am I now seeking the favor of men, or of **Elohim**? Or am I striving to please men? For if I were still pleasing men, I wouldn't be a servant of Messiah.

But I make known to you, brothers, concerning the Good News which was preached by me, that it is not according to man. For I didn't receive it from man, nor was I taught it, but it came to me through revelation of **Yahusha** Messiah. For you have heard of my way of living in time past in the Jews' religion, how that beyond measure I persecuted the assembly of **Elohim** and ravaged it. I advanced in the Jews' religion beyond many of my own age among my countrymen, being more exceedingly zealous for the traditions of my fathers. But when it was the good pleasure of **Elohim**, who separated me from my mother's womb and called me through his grace to reveal his Son in me, that I might preach him among the Gentiles, I didn't immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia. Then I returned to Damascus.

Then after three years I went up to Jerusalem to visit Peter, and stayed with him fifteen days. But of the other apostles I saw no one except James, the Master **Yahusha**'s brother. Now about the things which I write to you, behold, before **Elohim**, I'm not lying. Then I came to the regions of Syria and Cilicia. I was still unknown by face to the assemblies of Judea which were in Messiah, but they only heard: "He who once persecuted us now preaches the faith that he once tried to destroy." So they glorified **Elohim** in me.

Then after a period of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. I went up by revelation, and I laid before them the Good News which I preach among the Gentiles, but privately before those who were respected, for fear that I might be running, or had run, in vain. But not even Titus, who was with me, being a Greek, was compelled to be circumcised. This was because of the false brothers secretly brought in, who stole in to spy out our liberty which we have in Messiah **Yahusha**, that they might bring us into bondage, to whom we gave no place in the way of subjection, not for an hour, that the truth of the Good News might continue with you. But from those who were reputed to be important--whatever they were, it makes no difference to me; **Elohim** doesn't show partiality to man--they, I say, who were respected imparted nothing to me, but to the contrary, when they saw that I had been entrusted with the Good News for the uncircumcised, even as Peter with the Good News for the circumcised-- for he who worked through Peter in the apostleship with the circumcised also worked through me with the Gentiles-- and when they perceived the grace that was given to me, James and Cephas and John, those who were reputed to be pillars, gave to Barnabas and me the right hand of fellowship, that we should go to the Gentiles, and

they to the circumcision. They only asked us to remember the poor--which very thing I was also zealous to do.

But when Peter came to Antioch, I resisted him to his face, because he stood condemned. For before some people came from James, he ate with the Gentiles. But when they came, he drew back and separated himself, fearing those who were of the circumcision. And the rest of the Jews joined him in his hypocrisy, so that even Barnabas was carried away with their hypocrisy. But when I saw that they didn't walk uprightly according to the truth of the Good News, I said to Peter before them all, "If you, being a Jew, live as the Gentiles do, and not as the Jews do, why do you compel the Gentiles to live as the Jews do?"

"We, being Jews by nature, and not Gentile sinners, yet knowing that a man is not justified by the works of the law but through faith in **Yahusha** Messiah, even we believed in Messiah **Yahusha**, that we might be justified by faith in Messiah, and not by the works of the law, because no flesh will be justified by the works of the law. But if while we sought to be justified in Messiah, we ourselves also were found sinners, is Messiah a servant of sin? Certainly not! For if I build up again those things which I destroyed, I prove myself a law-breaker. For I, through the law, died to the law, that I might live to **Elohim**. I have been crucified with Messiah, and it is no longer I who live, but Messiah lives in me. That life which I now live in the flesh, I live by faith in the Son of **Elohim**, who loved me, and gave himself up for me. I don't reject the grace of **Elohim**. For if righteousness is through the law, then Messiah died for nothing!"

Foolish Galatians, who has bewitched you not to obey the truth, before whose eyes **Yahusha** Messiah was openly portrayed among you as crucified? I just want to learn this from you: Did you receive the Spirit by the works of the law, or by hearing of faith? Are you so foolish? Having begun in the Spirit, are you now completed in the flesh? Did you suffer so many things in vain, if it is indeed in vain? He therefore who supplies the Spirit to you and does miracles among you, does he do it by the works of the law, or by hearing of faith? Even as Abraham "believed **Elohim**, and it was counted to him for righteousness." Know therefore that those who are of faith are children of Abraham. The Scripture, foreseeing that **Elohim** would justify the Gentiles by faith, preached the Good News beforehand to Abraham, saying, "In you all the nations will be blessed." So then, those who are of faith are blessed with the faithful Abraham. For as many as are of the works of the law are under a curse. For it is written, "Cursed is everyone who doesn't continue in all things that are written in the book of the law, to do them." Now that no man is justified by the law before **Elohim** is evident, for, "The righteous will live by faith." The law is not of faith, but, "The man who does them will live by them."

Messiah redeemed us from the curse of the law, having become a curse for us. For it is written, "Cursed is everyone who hangs on a tree," that the blessing of Abraham might come on the Gentiles through Messiah **Yahusha**, that we might receive the promise of the Spirit through faith.

Brothers, speaking of human terms, though it is only a man's covenant, yet when it has been confirmed, no one makes it void or adds to it. Now the promises were spoken to Abraham and to his offspring. He doesn't say, "To descendants", as of many, but as of one, "To your offspring", which is Messiah. Now I say this: A covenant confirmed beforehand by **Elohim** in Messiah, the law, which came four hundred thirty years after, does not annul, so as to make the promise of no effect. For if the inheritance is of the law, it is no more of promise; but **Elohim** has granted it to Abraham by promise.

Then why is there the law? It was added because of transgressions, until the offspring should come to whom the promise has been made. It was ordained through angels by the hand of a mediator. Now a mediator is not between one, but **Elohim** is one. Is the law then against the promises of **Elohim**? Certainly not! For if there had been a law given which could make alive, most certainly righteousness would have been of the law. But the Scripture imprisoned all things under sin, that the promise by faith in **Yahusha** Messiah might be given to those who believe.

But before faith came, we were kept in custody under the law, confined for the faith which should afterwards be revealed. So that the law has become our tutor to bring us to Messiah, that we might be justified by faith. But now that faith has come, we are no longer under a tutor. For you are all children of **Elohim**, through faith in Messiah **Yahusha**. For as many of you as were baptized into Messiah have put on Messiah. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Messiah **Yahusha**. If you are Messiah's, then you are Abraham's offspring and heirs according to promise.

But I say that so long as the heir is a child, he is no different from a bondservant, though he is master of all, but is under guardians and stewards until the day appointed by the father. So we also, when we were children, were held in bondage under the elemental principles of the world. But when the fullness of the time came, **Elohim** sent out his Son, born to a woman, born under the law, that he might redeem those who were under the law, that we might receive the adoption of children. And because you are children, **Elohim** sent out the Spirit of his Son into your hearts, crying, "Abba, Father!" So you are no longer a bondservant, but a son; and if a son, then an heir of **Elohim** through Messiah.

However at that time, not knowing **Elohim**, you were in bondage to those who by nature are not gods. But now that you have come to know **Elohim**, or rather to be known by **Elohim**, why do you turn back again to the weak and miserable elemental principles, to which you desire to be in bondage all over again? You observe days, months, seasons, and years. I am afraid for you, that I might have wasted my labor for you.

I beg you, brothers, become as I am, for I also have become as you are. You did me no wrong, but you know that because of weakness in the flesh I preached the Good News to you the first time. That which was a temptation to you in my flesh, you didn't despise nor reject; but you received me as an angel of **Elohim**, even as Messiah **Yahusha**.

What was the blessing you enjoyed? For I testify to you that, if possible, you would have plucked out your eyes and given them to me. So then, have I become your enemy by telling you the truth? They zealously seek you in no good way. No, they desire to alienate you, that you may seek them. But it is always good to be zealous in a good cause, and not only when I am present with you.

My little children, of whom I am again in travail until Messiah is formed in you-- but I could wish to be present with you now, and to change my tone, for I am perplexed about you.

Tell me, you that desire to be under the law, don't you listen to the law? For it is written that Abraham had two sons, one by the servant, and one by the free woman. However, the son by the servant was born according to the flesh, but the son by the free woman was born through promise. These things contain an allegory, for these are two covenants. One is from Mount Sinai, bearing children to bondage, which is Hagar. For this Hagar is Mount Sinai in Arabia, and answers to the Jerusalem that exists now, for she is in bondage with her children. But the Jerusalem that is above is free, which is the mother of us all. For it is written,

Now we, brothers, as Isaac was, are children of promise. But as then, he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now. However what does the Scripture say? "Throw out the servant and her son, for the son of the servant will not inherit with the son of the free woman." So then, brothers, we are not children of a servant, but of the free woman.

Stand firm therefore in the liberty by which Messiah has made us free, and don't be entangled again with a yoke of bondage.

Behold, I, Paul, tell you that if you receive circumcision, Messiah will profit you nothing. Yes, I testify again to every man who receives circumcision that he is a debtor to do the whole law. You are alienated from Messiah, you who desire to be justified by the law. You have fallen away from grace. For we, through the Spirit, by faith wait for the hope of righteousness. For in Messiah **Yahusha** neither circumcision amounts to anything, nor uncircumcision, but faith working through love. You were running well! Who interfered with you that you should not obey the truth? This persuasion is not from him who calls you. A little yeast grows through the whole lump. I have confidence toward you in the Master **Yahusha** that you will think no other way. But he who troubles you will bear his judgment, whoever he is.

But I, brothers, if I still preach circumcision, why am I still persecuted? Then the stumbling block of the cross has been removed. I wish that those who disturb you would cut themselves off.

For you, brothers, were called for freedom. Only don't use your freedom for gain to the flesh, but through love be servants to one another. For the whole law is fulfilled in one word, in this: "You shall love your neighbor as yourself." But if you bite and devour one another, be careful that you don't consume one another.

But I say, walk by the Spirit, and you won't fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, that you may not do the things that you desire. But if you are led by the Spirit, you are not under the law. Now the deeds of the flesh are obvious, which are: adultery, sexual immorality, uncleanness, lustfulness, idolatry, sorcery, hatred, strife, jealousies, outbursts of anger, rivalries, divisions, heresies, envy, murders, drunkenness, orgies, and things like these; of which I forewarn you, even as I also forewarned you, that those who practice such things will not inherit **Elohim's** Kingdom.

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, gentleness, and self-control. Against such things there is no law. Those who belong to Messiah have crucified the flesh with its passions and lusts.

If we live by the Spirit, let's also walk by the Spirit. Let's not become conceited, provoking one another, and envying one another.

Brothers, even if a man is caught in some fault, you who are spiritual must restore such a one in a spirit of gentleness; looking to yourself so that you also aren't tempted. Bear one another's burdens, and so fulfill the law of Messiah. For if a man thinks himself to be something when he is nothing, he deceives himself. But let each man examine his own work, and then he will have reason to boast in himself, and not in someone else. For each man will bear his own burden.

But let him who is taught in the word share all good things with him who teaches. Don't be deceived. **Elohim** is not mocked, for whatever a man sows, that he will also reap. For he who sows to his own flesh will from the flesh reap corruption. But he who sows to the Spirit will from the Spirit

reap eternal life. Let's not be weary in doing good, for we will reap in due season, if we don't give up. So then, as we have opportunity, let's do what is good toward all men, and especially toward those who are of the household of the faith.

See with what large letters I write to you with my own hand. As many as desire to make a good impression in the flesh compel you to be circumcised; just so they may not be persecuted for the cross of Messiah. For even they who receive circumcision don't keep the law themselves, but they desire to have you circumcised, that they may boast in your flesh. But far be it from me to boast, except in the cross of our Master **Yahusha** Messiah, through which the world has been crucified to me, and I to the world. For in Messiah **Yahusha** neither is circumcision anything, nor uncircumcision, but a new creation. As many as walk by this rule, peace and mercy be on them, and on **Elohim's** Israel.

From now on, let no one cause me any trouble, for I bear the marks of **Yahusha** branded on my body.

The grace of our Master **Yahusha** Messiah be with your spirit, brothers. Amen.

EPHESIANS

Paul, an apostle of Messiah **Yahusha** through the will of **Elohim**, to the saints who are at Ephesus, and the faithful in Messiah **Yahusha**: Grace to you and peace from **Elohim** our Father and **Yahusha** Messiah.

Blessed be **Elohim** and Father of our Master **Yahusha** Messiah, who has blessed us with every spiritual blessing in the heavenly places in Messiah, even as he chose us in him before the foundation of the world, that we would be holy and without defect before him in love, having predestined us for adoption as children through **Yahusha** Messiah to himself, according to the good pleasure of his desire, to the praise of the glory of his grace, by which he freely gave us favor in the Beloved, in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he made to abound toward us in all wisdom and prudence, making known to us the mystery of his will, according to his good pleasure which he purposed in him to an administration of the fullness of the times, to sum up all things in Messiah, the things in the heavens and the things on the earth, in him. We were also assigned an inheritance in him, having been foreordained according to the purpose of him who does all things after the counsel of his will, to the end that we should be to the praise of his glory, we who had before hoped in Messiah. In him you also, having heard the word of the truth, the Good News of your salvation--in whom, having also believed, you were sealed with the promised Set-Apart Spirit, who is a pledge of our inheritance, to the redemption of **Elohim**'s own possession, to the praise of his glory.

For this cause I also, having heard of the faith in **Yahusha** which is among you, and the love which you have toward all the saints, don't cease to give thanks for you, making mention of you in my prayers, that the **Elohim** of our Master **Yahusha** Messiah, the Father of glory, may give to you a spirit of wisdom and revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power toward us who believe, according to that working of the strength of his might which he worked in Messiah, when he raised him from the dead and made him to sit at his right hand in the heavenly places, far above all rule, authority, power, dominion, and every name that is named, not only in this age, but also in that which is to come. He put all things in subjection under his feet, and gave him to be head over all things for the assembly, which is his body, the fullness of him who fills all in all.

You were made alive when you were dead in transgressions and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the children of disobedience. We also all once lived among them in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. But **Elohim**, being rich in mercy, for his great love with which he loved us, even when we were dead through our trespasses, made us alive together with Messiah--by grace you have been saved-- and raised us up with him, and made us to sit with him in the heavenly places in Messiah **Yahusha**, that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Messiah **Yahusha**; for by grace you have been saved through faith, and that not of yourselves; it is the gift of **Elohim**, not of works, that no one would boast. For we are his workmanship, created in Messiah **Yahusha** for good works, which **Elohim** prepared before that we would walk in them.

Therefore remember that once you, the Gentiles in the flesh, who are called "uncircumcision" by

that which is called "circumcision" (in the flesh, made by hands), that you were at that time separate from Messiah, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without **Elohim** in the world. But now in Messiah **Yahusha** you who once were far off are made near in the blood of Messiah. For he is our peace, who made both one, and broke down the middle wall of separation, having abolished in his flesh the hostility, the law of commandments contained in ordinances, that he might create in himself one new man of the two, making peace, and might reconcile them both in one body to **Elohim** through the cross, having killed the hostility through it. He came and preached peace to you who were far off and to those who were near. For through him we both have our access in one Spirit to the Father. So then you are no longer strangers and foreigners, but you are fellow citizens with the saints and of the household of **Elohim**, being built on the foundation of the apostles and prophets, Messiah **Yahusha** himself being the chief cornerstone; in whom the whole building, fitted together, grows into a holy temple in the Master **Yahusha**; in whom you also are built together for a habitation of **Elohim** in the Spirit.

For this cause I, Paul, am the prisoner of Messiah **Yahusha** on behalf of you Gentiles, if it is so that you have heard of the administration of that grace of **Elohim** which was given me toward you, how that by revelation the mystery was made known to me, as I wrote before in few words, by which, when you read, you can perceive my understanding in the mystery of Messiah, which in other generations was not made known to the children of men, as it has now been revealed to his holy apostles and prophets in the Spirit, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of his promise in Messiah **Yahusha** through the Good News, of which I was made a servant according to the gift of that grace of **Elohim** which was given me according to the working of his power. To me, the very least of all saints, was this grace given, to preach to the Gentiles the unsearchable riches of Messiah, and to make all men see what is the administration of the mystery which for ages has been hidden in **Elohim**, who created all things through **Yahusha** Messiah, to the intent that now through the assembly the manifold wisdom of **Elohim** might be made known to the principalities and the powers in the heavenly places, according to the eternal purpose which he accomplished in Messiah **Yahusha** our Master. In him we have boldness and access in confidence through our faith in him. Therefore I ask that you may not lose heart at my troubles for you, which are your glory.

For this cause, I bow my knees to the Father of our Master **Yahusha** Messiah, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that you may be strengthened with power through his Spirit in the inner person, that Messiah may dwell in your hearts through faith, to the end that you, being rooted and grounded in love, may be strengthened to comprehend with all the saints what is the width and length and height and depth, and to know Messiah's love which surpasses knowledge, that you may be filled with all the fullness of **Elohim**.

Now to him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to him be the glory in the assembly and in Messiah **Yahusha** to all generations forever and ever. Amen.

I therefore, the prisoner in the Master **Yahusha**, beg you to walk worthily of the calling with which you were called, with all lowliness and humility, with patience, bearing with one another in love, being eager to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as you also were called in one hope of your calling, one Master, one faith, one baptism, one **Elohim** and Father of all, who is over all and through all, and in us all. But to each one of us, the

grace was given according to the measure of the gift of Messiah. Therefore he says,

He gave some to be apostles; and some, prophets; and some, evangelists; and some, shepherds and teachers; for the perfecting of the saints, to the work of serving, to the building up of the body of Messiah, until we all attain to the unity of the faith and of the knowledge of the Son of **Elohim**, to a full grown man, to the measure of the stature of the fullness of Messiah, that we may no longer be children, tossed back and forth and carried about with every wind of doctrine, by the trickery of men, in craftiness, after the wiles of error; but speaking truth in love, we may grow up in all things into him who is the head, Messiah, from whom all the body, being fitted and knit together through that which every joint supplies, according to the working in measure of each individual part, makes the body increase to the building up of itself in love.

This I say therefore, and testify in the Master **Yahusha**, that you no longer walk as the rest of the Gentiles also walk, in the futility of their mind, being darkened in their understanding, alienated from the life of **Elohim** because of the ignorance that is in them, because of the hardening of their hearts. They, having become callous, gave themselves up to lust, to work all uncleanness with greediness. But you didn't learn Messiah that way, if indeed you heard him, and were taught in him, even as truth is in **Yahusha**: that you put away, as concerning your former way of life, the old man that grows corrupt after the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the new man, who in the likeness of **Elohim** has been created in righteousness and holiness of truth.

Therefore putting away falsehood, speak truth each one with his neighbor. For we are members of one another. "Be angry, and don't sin." Don't let the sun go down on your wrath, and don't give place to the devil. Let him who stole steal no more; but rather let him labor, producing with his hands something that is good, that he may have something to give to him who has need. Let no corrupt speech proceed out of your mouth, but only what is good for building others up as the need may be, that it may give grace to those who hear. Don't grieve the Set-Apart Spirit, in whom you were sealed for the day of redemption. Let all bitterness, wrath, anger, outcry, and slander be put away from you, with all malice. And be kind to one another, tender hearted, forgiving each other, just as **Elohim** also in Messiah forgave you.

Be therefore imitators of **Elohim**, as beloved children. Walk in love, even as Messiah also loved us and gave himself up for us, an offering and a sacrifice to **Elohim** for a sweet-smelling fragrance.

But sexual immorality, and all uncleanness or covetousness, let it not even be mentioned among you, as becomes saints; nor filthiness, nor foolish talking, nor jesting, which are not appropriate, but rather giving of thanks.

Know this for sure, that no sexually immoral person, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the Kingdom of Messiah and **Elohim**.

Let no one deceive you with empty words. For because of these things, the wrath of **Elohim** comes on the children of disobedience. Therefore don't be partakers with them. For you were once darkness, but are now light in the Master **Yahusha**. Walk as children of light, for the fruit of the Spirit is in all goodness and righteousness and truth, proving what is well pleasing to the Master **Yahusha**. Have no fellowship with the unfruitful deeds of darkness, but rather even reprove them. For it is a shame even to speak of the things which are done by them in secret. But all things, when they are reproved, are revealed by the light, for everything that reveals is light. Therefore he says, "Awake, you who sleep, and arise from the dead, and Messiah will shine on you."

Therefore watch carefully how you walk, not as unwise, but as wise, redeeming the time, because the days are evil. Therefore don't be foolish, but understand what the will of the Master **Yahusha** is. Don't be drunken with wine, in which is dissipation, but be filled with the Spirit, speaking to one another in psalms, hymns, and spiritual songs; singing and making melody in your heart to the Master **Yahusha**; giving thanks always concerning all things in the name of our Master **Yahusha** Messiah, to **Elohim**, even the Father; subjecting yourselves to one another in the fear of Messiah.

Wives, be subject to your own husbands, as to the Master **Yahusha**. For the husband is the head of the wife, as Messiah also is the head of the assembly, being himself the savior of the body. But as the assembly is subject to Messiah, so let the wives also be to their own husbands in everything.

Husbands, love your wives, even as Messiah also loved the assembly, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the assembly to himself gloriously, not having spot or wrinkle or any such thing; but that it should be holy and without defect. Even so husbands also ought to love their own wives as their own bodies. He who loves his own wife loves himself. For no man ever hated his own flesh; but nourishes and cherishes it, even as the Master **Yahusha** also does the assembly; because we are members of his body, of his flesh and bones. "For this cause a man will leave his father and mother, and will be joined to his wife. The two will become one flesh." This mystery is great, but I speak concerning Messiah and of the assembly. Nevertheless each of you must also love his own wife even as himself; and let the wife see that she respects her husband.

Children, obey your parents in the Master **Yahusha**, for this is right. "Honor your father and mother," which is the first commandment with a promise: "that it may be well with you, and you may live long on the earth."

You fathers, don't provoke your children to wrath, but nurture them in the discipline and instruction of the Master **Yahusha**.

Servants, be obedient to those who according to the flesh are your masters, with fear and trembling, in singleness of your heart, as to Messiah, not in the way of service only when eyes are on you, as men pleasers, but as servants of Messiah, doing the will of **Elohim** from the heart, with good will doing service as to the Master **Yahusha**, and not to men, knowing that whatever good thing each one does, he will receive the same good again from the Master **Yahusha**, whether he is bound or free.

You masters, do the same things to them, and give up threatening, knowing that he who is both their Master and yours is in heaven, and there is no partiality with him.

Finally, be strong in the Master **Yahusha**, and in the strength of his might. Put on the whole armor of **Elohim**, that you may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world's rulers of the darkness of this age, and against the spiritual forces of wickedness in the heavenly places. Therefore put on the whole armor of **Elohim**, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having the utility belt of truth buckled around your waist, and having put on the breastplate of righteousness, and having fitted your feet with the preparation of the Good News of peace, above all, taking up the shield of faith, with which you will be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of **Elohim**; with all prayer and requests, praying at all times in the Spirit, and being watchful to this end in all perseverance and requests for all the saints: on my behalf, that

utterance may be given to me in opening my mouth, to make known with boldness the mystery of the Good News, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

But that you also may know my affairs, how I am doing, Tychicus, the beloved brother and faithful servant in the Master **Yahusha**, will make known to you all things. I have sent him to you for this very purpose, that you may know our state and that he may comfort your hearts.

Peace be to the brothers, and love with faith, from **Elohim** the Father and **Yahusha** Messiah. Grace be with all those who love our Master **Yahusha** Messiah with incorruptible love. Amen.

PHILIPPIANS

Paul and Timothy, servants of **Yahusha** Messiah;

To all the saints in Messiah **Yahusha** who are at Philippi, with the overseers and servants: Grace to you, and peace from **Elohim** our Father and **Yahusha** Messiah. I thank my **Elohim** whenever I remember you, always in every request of mine on behalf of you all, making my requests with joy, for your partnership in furtherance of the Good News from the first day until now; being confident of this very thing, that he who began a good work in you will complete it until the day of **Yahusha** Messiah. It is even right for me to think this way on behalf of all of you, because I have you in my heart, because both in my bonds and in the defense and confirmation of the Good News, you all are partakers with me of grace. For **Elohim** is my witness, how I long after all of you in the tender mercies of Messiah **Yahusha**.

This I pray, that your love may abound yet more and more in knowledge and all discernment, so that you may approve the things that are excellent, that you may be sincere and without offense to the day of Messiah, being filled with the fruits of righteousness, which are through **Yahusha** Messiah, to the glory and praise of **Elohim**.

Now I desire to have you know, brothers, that the things which happened to me have turned out rather to the progress of the Good News, so that it became evident to the whole palace guard, and to all the rest, that my bonds are in Messiah, and that most of the brothers in the Master **Yahusha**, being confident through my bonds, are more abundantly bold to speak the word of **Elohim** without fear. Some indeed preach Messiah even out of envy and strife, and some also out of good will. The former insincerely preach Messiah from selfish ambition, thinking that they add affliction to my chains; but the latter out of love, knowing that I am appointed for the defense of the Good News.

What does it matter? Only that in every way, whether in pretense or in truth, Messiah is proclaimed. I rejoice in this, yes, and will rejoice. For I know that this will turn out to my salvation, through your prayers and the supply of the Spirit of **Yahusha** Messiah, according to my earnest expectation and hope, that I will in no way be disappointed, but with all boldness, as always, now also Messiah will be magnified in my body, whether by life or by death. For to me to live is Messiah, and to die is gain. But if I live on in the flesh, this will bring fruit from my work; yet I don't know what I will choose. But I am hard pressed between the two, having the desire to depart and be with Messiah, which is far better. Yet to remain in the flesh is more needful for your sake. Having this confidence, I know that I will remain, yes, and remain with you all for your progress and joy in the faith, that your rejoicing may abound in Messiah **Yahusha** in me through my presence with you again.

Only let your way of life be worthy of the Good News of Messiah, that whether I come and see you or am absent, I may hear of your state, that you stand firm in one spirit, with one soul striving for the faith of the Good News; and in nothing frightened by the adversaries, which is for them a proof of destruction, but to you of salvation, and that from **Elohim**. Because it has been granted to you on behalf of Messiah, not only to believe in him, but also to suffer on his behalf, having the same conflict which you saw in me and now hear is in me.

If therefore there is any exhortation in Messiah, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassion, make my joy full by being like-minded, having the same love, being of one accord, of one mind; doing nothing through rivalry or through conceit, but in humility, each counting others better than himself; each of you not just looking to his own things, but

each of you also to the things of others.

Have this in your mind, which was also in Messiah **Yahusha**, who, existing in the form of **Elohim**, didn't consider equality with **Elohim** a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men. And being found in human form, he humbled himself, becoming obedient to the point of death, yes, the death of the cross. Therefore **Elohim** also highly exalted him, and gave to him the name which is above every name, that at the name of **Yahusha** every knee should bow, of those in heaven, those on earth, and those under the earth, and that every tongue should confess that **Yahusha** Messiah is Master, to the glory of **Elohim** the Father.

So then, my beloved, even as you have always obeyed, not only in my presence, but now much more in my absence, work out your own salvation with fear and trembling. For it is **Elohim** who works in you both to will and to work, for his good pleasure. Do all things without complaining and arguing, that you may become blameless and harmless, children of **Elohim** without defect in the middle of a crooked and perverse generation, among whom you are seen as lights in the world, holding up the word of life, that I may have something to boast in the day of Messiah, that I didn't run in vain nor labor in vain. Yes, and if I am poured out on the sacrifice and service of your faith, I rejoice, and rejoice with you all. In the same way, you also rejoice, and rejoice with me.

But I hope in **Yahusha** to send Timothy to you soon, that I also may be cheered up when I know how you are doing. For I have no one else like-minded, who will truly care about you. For they all seek their own, not the things of **Yahusha** Messiah. But you know the proof of him, that as a child serves a father, so he served with me in furtherance of the Good News. Therefore I hope to send him at once, as soon as I see how it will go with me. But I trust in the Master **Yahusha** that I myself also will come shortly. But I counted it necessary to send to you Epaphroditus, my brother, fellow worker, fellow soldier, and your apostle and servant of my need, since he longed for you all, and was very troubled because you had heard that he was sick. For indeed he was sick, nearly to death, but **Elohim** had mercy on him, and not on him only, but on me also, that I might not have sorrow on sorrow. I have sent him therefore the more diligently, that when you see him again, you may rejoice, and that I may be the less sorrowful. Receive him therefore in the Master **Yahusha** with all joy, and hold such people in honor, because for the work of Messiah he came near to death, risking his life to supply that which was lacking in your service toward me.

Finally, my brothers, rejoice in the Master **Yahusha**! To write the same things to you, to me indeed is not tiresome, but for you it is safe. Beware of the dogs; beware of the evil workers; beware of the false circumcision. For we are the circumcision, who worship **Elohim** in the Spirit, and rejoice in Messiah **Yahusha**, and have no confidence in the flesh; though I myself might have confidence even in the flesh. If any other man thinks that he has confidence in the flesh, I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; concerning the law, a Pharisee; concerning zeal, persecuting the assembly; concerning the righteousness which is in the law, found blameless.

However, I consider those things that were gain to me as a loss for Messiah. Yes most certainly, and I count all things to be a loss for the excellency of the knowledge of Messiah **Yahusha**, my Master, for whom I suffered the loss of all things, and count them nothing but refuse, that I may gain Messiah and be found in him, not having a righteousness of my own, that which is of the law, but that which is through faith in Messiah, the righteousness which is from **Elohim** by faith, that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed to his death, if by any means I may attain to the resurrection from the dead. Not that I have already

obtained, or am already made perfect; but I press on, that I may take hold of that for which also I was taken hold of by Messiah **Yahusha**.

Brothers, I don't regard myself as yet having taken hold, but one thing I do: forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal for the prize of the high calling of **Elohim** in Messiah **Yahusha**. Let us therefore, as many as are perfect, think this way. If in anything you think otherwise, **Elohim** will also reveal that to you. Nevertheless, to the extent that we have already attained, let's walk by the same rule. Let's be of the same mind.

Brothers, be imitators together of me, and note those who walk this way, even as you have us for an example. For many walk, of whom I told you often, and now tell you even weeping, as the enemies of the cross of Messiah, whose end is destruction, whose god is the belly, and whose glory is in their shame, who think about earthly things. For our citizenship is in heaven, from where we also wait for a Savior, **Yahusha** Messiah, who will change the body of our humiliation to be conformed to the body of his glory, according to the working by which he is able even to subject all things to himself.

Therefore, my brothers, beloved and longed for, my joy and crown, stand firm in the Master **Yahusha** in this way, my beloved.

I exhort Euodia, and I exhort Syntyche, to think the same way in the Master **Yahusha**. Yes, I beg you also, true partner, help these women, for they labored with me in the Good News with Clement also, and the rest of my fellow workers, whose names are in the book of life.

Rejoice in the Master **Yahusha** always! Again I will say, "Rejoice!" Let your gentleness be known to all men. The Master is at hand. In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to **Elohim**. And the peace of **Elohim**, which surpasses all understanding, will guard your hearts and your thoughts in Messiah **Yahusha**.

Finally, brothers, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report: if there is any virtue and if there is any praise, think about these things. The things which you learned, received, heard, and saw in me: do these things, and the **Elohim** of peace will be with you.

But I rejoice in the Master **Yahusha** greatly, that now at length you have revived your thought for me; in which you did indeed take thought, but you lacked opportunity. Not that I speak because of lack, for I have learned in whatever state I am, to be content in it. I know how to be humbled, and I also know how to abound. In everything and in all things I have learned the secret both to be filled and to be hungry, both to abound and to be in need. I can do all things through Messiah, who strengthens me. However you did well that you shared in my affliction. You yourselves also know, you Philippians, that in the beginning of the Good News, when I departed from Macedonia, no assembly shared with me in the matter of giving and receiving but you only. For even in Thessalonica you sent once and again to my need. Not that I seek for the gift, but I seek for the fruit that increases to your account. But I have all things and abound. I am filled, having received from Epaphroditus the things that came from you, a sweet-smelling fragrance, an acceptable and well-pleasing sacrifice to **Elohim**. My **Elohim** will supply every need of yours according to his riches in glory in Messiah **Yahusha**. Now to our **Elohim** and Father be the glory forever and ever! Amen.

Greet every saint in Messiah **Yahusha**. The brothers who are with me greet you. All the saints greet you, especially those who are of Caesar's household.

The grace of **Yahusha** Messiah be with you all. Amen.

COLOSSIANS

Paul, an apostle of Messiah **Yahusha** through the will of **Elohim**, and Timothy our brother, to the saints and faithful brothers in Messiah at Colossae: Grace to you and peace from **Elohim** our Father and **Yahusha** Messiah.

We give thanks to **Elohim** the Father of our Master **Yahusha** Messiah, praying always for you, having heard of your faith in Messiah **Yahusha** and of the love which you have toward all the saints, because of the hope which is laid up for you in the heavens, of which you heard before in the word of the truth of the Good News which has come to you, even as it is in all the world and is bearing fruit and growing, as it does in you also, since the day you heard and knew the grace of **Elohim** in truth, even as you learned of Epaphras our beloved fellow servant, who is a faithful servant of Messiah on your behalf, who also declared to us your love in the Spirit.

For this cause, we also, since the day we heard this, don't cease praying and making requests for you, that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, that you may walk worthily of the Master **Yahusha**, to please him in all respects, bearing fruit in every good work and increasing in the knowledge of **Elohim**, strengthened with all power, according to the might of his glory, for all endurance and perseverance with joy, giving thanks to the Father, who made us fit to be partakers of the inheritance of the saints in light, who delivered us out of the power of darkness, and translated us into the Kingdom of the Son of his love, in whom we have our redemption, the forgiveness of our sins. He is the image of the invisible **Elohim**, the firstborn of all creation. For by him all things were created in the heavens and on the earth, visible things and invisible things, whether thrones or dominions or principalities or powers. All things have been created through him and for him. He is before all things, and in him all things are held together. He is the head of the body, the assembly, who is the beginning, the firstborn from the dead, that in all things he might have the preeminence. For all the fullness was pleased to dwell in him, and through him to reconcile all things to himself by him, whether things on the earth or things in the heavens, having made peace through the blood of his cross.

You, being in past times alienated and enemies in your mind in your evil deeds, yet now he has reconciled in the body of his flesh through death, to present you holy and without defect and blameless before him, if it is so that you continue in the faith, grounded and steadfast, and not moved away from the hope of the Good News which you heard, which is being proclaimed in all creation under heaven, of which I, Paul, was made a servant.

Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Messiah in my flesh for his body's sake, which is the assembly, of which I was made a servant according to the stewardship of **Elohim** which was given me toward you to fulfill the word of **Elohim**, the mystery which has been hidden for ages and generations. But now it has been revealed to his saints, to whom **Elohim** was pleased to make known what are the riches of the glory of this mystery among the Gentiles, which is Messiah in you, the hope of glory. We proclaim him, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Messiah **Yahusha**; for which I also labor, striving according to his working, which works in me mightily.

For I desire to have you know how greatly I struggle for you, and for those at Laodicea, and for as many as have not seen my face in the flesh; that their hearts may be comforted, they being knit

together in love, and gaining all riches of the full assurance of understanding, that they may know the mystery of **Elohim**, both of the Father and of Messiah, in whom all the treasures of wisdom and knowledge are hidden. Now I say this that no one may delude you with persuasiveness of speech. For though I am absent in the flesh, yet I am with you in the spirit, rejoicing and seeing your order, and the steadfastness of your faith in Messiah.

As therefore you received Messiah **Yahusha**, walk in him, rooted and built up in him, and established in the faith, even as you were taught, abounding in it in thanksgiving.

Be careful that you don't let anyone rob you through his philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Messiah. For in him all the fullness of the Deity dwells bodily, and in him you are made full, who is the head of all principality and power. In him you were also circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh, in the circumcision of Messiah, having been buried with him in baptism, in which you were also raised with him through faith in the working of **Elohim**, who raised him from the dead. You were dead through your trespasses and the uncircumcision of your flesh. He made you alive together with him, having forgiven us all our trespasses, wiping out the handwriting in ordinances which was against us. He has taken it out of the way, nailing it to the cross. Having stripped the principalities and the powers, he made a show of them openly, triumphing over them in it.

Let no one therefore judge you in eating, or in drinking, or with respect to a feast day or a new moon or a Sabbath day, which are a shadow of the things to come; but the body is Messiah's. Let no one rob you of your prize by self-abasement and worshiping of the angels, dwelling in the things which he has not seen, vainly puffed up by his fleshly mind, and not holding firmly to the Head, from whom all the body, being supplied and knit together through the joints and ligaments, grows with **Elohim's** growth.

If you died with Messiah from the elements of the world, why, as though living in the world, do you subject yourselves to ordinances, "Don't handle, nor taste, nor touch" (all of which perish with use), according to the precepts and doctrines of men? These things indeed appear like wisdom in self-imposed worship, humility, and severity to the body; but aren't of any value against the indulgence of the flesh.

If then you were raised together with Messiah, seek the things that are above, where Messiah is, seated on the right hand of **Elohim**. Set your mind on the things that are above, not on the things that are on the earth. For you died, and your life is hidden with Messiah in **Elohim**. When Messiah, our life, is revealed, then you will also be revealed with him in glory.

Put to death therefore your members which are on the earth: sexual immorality, uncleanness, depraved passion, evil desire, and covetousness, which is idolatry. For these things' sake the wrath of **Elohim** comes on the children of disobedience. You also once walked in those, when you lived in them; but now you also put them all away: anger, wrath, malice, slander, and shameful speaking out of your mouth. Don't lie to one another, seeing that you have put off the old man with his doings, and have put on the new man, who is being renewed in knowledge after the image of his Creator, where there can't be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondservant, or free person; but Messiah is all, and in all.

Put on therefore, as **Elohim's** chosen ones, holy and beloved, a heart of compassion, kindness, lowliness, humility, and perseverance; bearing with one another, and forgiving each other, if any man

has a complaint against any; even as Messiah forgave you, so you also do.

Above all these things, walk in love, which is the bond of perfection. And let the peace of **Elohim** rule in your hearts, to which also you were called in one body, and be thankful. Let the word of Messiah dwell in you richly; in all wisdom teaching and admonishing one another with psalms, hymns, and spiritual songs, singing with grace in your heart to the Master **Yahusha**.

Whatever you do, in word or in deed, do all in the name of Master **Yahusha**, giving thanks to **Elohim** the Father, through him.

Wives, be in subjection to your husbands, as is fitting in the Master **Yahusha**.

Husbands, love your wives, and don't be bitter against them.

Children, obey your parents in all things, for this pleases the Master **Yahusha**.

Fathers, don't provoke your children, so that they won't be discouraged.

Servants, obey in all things those who are your masters according to the flesh, not just when they are looking, as men pleasers, but in singleness of heart, fearing **Elohim**. And whatever you do, work heartily, as for the Master **Yahusha**, and not for men, knowing that from the Master **Yahusha** you will receive the reward of the inheritance; for you serve Master Messiah. But he who does wrong will receive again for the wrong that he has done, and there is no partiality.

Masters, give to your servants that which is just and equal, knowing that you also have a Master in heaven.

Continue steadfastly in prayer, watching in it with thanksgiving, praying together for us also, that **Elohim** may open to us a door for the word, to speak the mystery of Messiah, for which I am also in bonds, that I may reveal it as I ought to speak. Walk in wisdom toward those who are outside, redeeming the time. Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one.

All my affairs will be made known to you by Tychicus, the beloved brother, faithful servant, and fellow bondservant in the Master **Yahusha**. I am sending him to you for this very purpose, that he may know your circumstances and comfort your hearts, together with Onesimus, the faithful and beloved brother, who is one of you. They will make known to you everything that is going on here.

Aristarchus, my fellow prisoner, greets you, and Mark, the cousin of Barnabas (concerning whom you received commandments, "if he comes to you, receive him"), and **Yahusha** who is called Justus. These are my only fellow workers for **Elohim's** Kingdom who are of the circumcision, men who have been a comfort to me.

Epaphras, who is one of you, a servant of Messiah, salutes you, always striving for you in his prayers, that you may stand perfect and complete in all the will of **Elohim**. For I testify about him that he has great zeal for you, and for those in Laodicea, and for those in Hierapolis. Luke the beloved physician and Demas greet you. Greet the brothers who are in Laodicea, and Nymphas, and the assembly that is in his house. When this letter has been read among you, cause it to be read also in the assembly of the Laodiceans, and that you also read the letter from Laodicea. Tell Archippus, "Take heed to the ministry which you have received in the Master **Yahusha**, that you fulfill it."

The salutation of me, Paul, with my own hand: remember my bonds. Grace be with you. Amen.

1 THESSALONIANS

Paul, Silvanus, and Timothy, to the assembly of the Thessalonians in **Elohim** the Father and **Yahusha** Messiah: Grace to you and peace from **Elohim** our Father and **Yahusha** Messiah.

We always give thanks to **Elohim** for all of you, mentioning you in our prayers, remembering without ceasing your work of faith and labor of love and perseverance of hope in our Master **Yahusha** Messiah, before our **Elohim** and Father. We know, brothers loved by **Elohim**, that you are chosen, and that our Good News came to you not in word only, but also in power, and in the Set-Apart Spirit, and with much assurance. You know what kind of men we showed ourselves to be among you for your sake. You became imitators of us and of the Master **Yahusha**, having received the word in much affliction, with joy of the Set-Apart Spirit, so that you became an example to all who believe in Macedonia and in Achaia. For from you the word of **Yahuah** has been declared, not only in Macedonia and Achaia, but also in every place your faith toward **Elohim** has gone out, so that we need not to say anything. For they themselves report concerning us what kind of a reception we had from you, and how you turned to **Elohim** from idols, to serve a living and true **Elohim**, and to wait for his Son from heaven, whom he raised from the dead: **Yahusha**, who delivers us from the wrath to come.

For you yourselves know, brothers, our visit to you wasn't in vain, but having suffered before and been shamefully treated, as you know, at Philippi, we grew bold in our **Elohim** to tell you the Good News of **Elohim** in much conflict. For our exhortation is not of error, nor of uncleanness, nor in deception. But even as we have been approved by **Elohim** to be entrusted with the Good News, so we speak: not as pleasing men, but **Elohim**, who tests our hearts. For neither were we at any time found using words of flattery, as you know, nor a cloak of covetousness (**Elohim** is witness), nor seeking glory from men (neither from you nor from others), when we might have claimed authority as apostles of Messiah. But we were gentle among you, like a nursing mother cherishes her own children.

Even so, affectionately longing for you, we were well pleased to impart to you, not the Good News of **Elohim** only, but also our own souls, because you had become very dear to us. For you remember, brothers, our labor and travail; for working night and day, that we might not burden any of you, we preached to you the Good News of **Elohim**. You are witnesses with **Elohim** how holy, righteously, and blamelessly we behaved ourselves toward you who believe. As you know, we exhorted, comforted, and implored every one of you, as a father does his own children, to the end that you should walk worthily of **Elohim**, who calls you into his own Kingdom and glory. For this cause we also thank **Elohim** without ceasing, that when you received from us the word of the message of **Elohim**, you accepted it not as the word of men, but as it is in truth, the word of **Elohim**, which also works in you who believe. For you, brothers, became imitators of the assemblies of **Elohim** which are in Judea in Messiah **Yahusha**; for you also suffered the same things from your own countrymen, even as they did from the Jews who killed both **Yahusha** and their own prophets, and drove us out, and don't please **Elohim**, and are contrary to all men, forbidding us to speak to the Gentiles that they may be saved, to fill up their sins always. But wrath has come on them to the uttermost.

But we, brothers, being bereaved of you for a short season, in presence, not in heart, tried even harder to see your face with great desire, because we wanted to come to you--indeed, I, Paul, once and again--but Satan hindered us. For what is our hope, or joy, or crown of rejoicing? Isn't it even you, before our Master **Yahusha** at his coming? For you are our glory and our joy.

Therefore when we couldn't stand it any longer, we thought it good to be left behind at Athens alone, and sent Timothy, our brother and **Elohim**'s servant in the Good News of Messiah, to establish you, and to comfort you concerning your faith, that no one would be moved by these afflictions. For you know that we are appointed to this task. For most certainly, when we were with you, we told you beforehand that we are to suffer affliction, even as it happened, and you know. For this cause I also, when I couldn't stand it any longer, sent that I might know your faith, for fear that by any means the tempter had tempted you, and our labor would have been in vain. But when Timothy came just now to us from you, and brought us glad news of your faith and love, and that you have good memories of us always, longing to see us, even as we also long to see you, for this cause, brothers, we were comforted over you in all our distress and affliction through your faith. For now we live, if you stand fast in the Master **Yahusha**. For what thanksgiving can we render again to **Elohim** for you, for all the joy with which we rejoice for your sakes before our **Elohim**, night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

Now may our **Elohim** and Father himself, and our Master **Yahusha** Messiah, direct our way to you. May the Master **Yahusha** make you to increase and abound in love toward one another, and toward all men, even as we also do toward you, to the end he may establish your hearts blameless in holiness before our **Elohim** and Father at the coming of our Master **Yahusha** with all his saints.

Finally then, brothers, we beg and exhort you in **Yahusha**, that as you received from us how you ought to walk and to please **Elohim**, that you abound more and more. For you know what instructions we gave you through **Yahusha**. For this is the will of **Elohim**: your sanctification, that you abstain from sexual immorality, that each one of you know how to control his own body in sanctification and honor, not in the passion of lust, even as the Gentiles who don't know **Elohim**, that no one should take advantage of and wrong a brother or sister in this matter; because the Master **Yahusha** is an avenger in all these things, as also we forewarned you and testified. For **Elohim** called us not for uncleanness, but in sanctification. Therefore he who rejects this doesn't reject man, but **Elohim**, who has also given his Set-Apart Spirit to you.

But concerning brotherly love, you have no need that one write to you. For you yourselves are taught by **Elohim** to love one another, for indeed you do it toward all the brothers who are in all Macedonia. But we exhort you, brothers, that you abound more and more; and that you make it your ambition to lead a quiet life, and to do your own business, and to work with your own hands, even as we instructed you; that you may walk properly toward those who are outside, and may have need of nothing.

But we don't want you to be ignorant, brothers, concerning those who have fallen asleep, so that you don't grieve like the rest, who have no hope. For if we believe that **Yahusha** died and rose again, even so **Elohim** will bring with him those who have fallen asleep in **Yahusha**. For this we tell you by the word of **Yahuah**, that we who are alive, who are left until the coming of the Master **Yahusha**, will in no way precede those who have fallen asleep. For the Master **Yahusha** himself will descend from heaven with a shout, with the voice of the archangel and with **Elohim**'s trumpet. The dead in Messiah will rise first, then we who are alive, who are left, will be caught up together with them in the clouds, to meet the Master **Yahusha** in the air. So we will be with the Master **Yahusha** forever. Therefore comfort one another with these words.

But concerning the times and the seasons, brothers, you have no need that anything be written to you. For you yourselves know well that the day of the Master **Yahusha** comes like a thief in the night. For when they are saying, "Peace and safety," then sudden destruction will come on them, like birth

pains on a pregnant woman. Then they will in no way escape. But you, brothers, aren't in darkness, that the day should overtake you like a thief. You are all children of light and children of the day. We don't belong to the night, nor to darkness, so then let's not sleep, as the rest do, but let's watch and be sober. For those who sleep, sleep in the night; and those who are drunk are drunk in the night. But since we belong to the day, let's be sober, putting on the breastplate of faith and love, and for a helmet, the hope of salvation. For **Elohim** didn't appoint us to wrath, but to the obtaining of salvation through our Master **Yahusha** Messiah, who died for us, that, whether we wake or sleep, we should live together with him. Therefore exhort one another, and build each other up, even as you also do. But we beg you, brothers, to know those who labor among you, and are over you in the Master **Yahusha**, and admonish you, and to respect and honor them in love for their work's sake.

Be at peace among yourselves. We exhort you, brothers: Admonish the disorderly; encourage the faint-hearted; support the weak; be patient toward all. See that no one returns evil for evil to anyone, but always follow after that which is good for one another and for all.

Always rejoice. Pray without ceasing. In everything give thanks, for this is the will of **Elohim** in Messiah **Yahusha** toward you. Don't quench the Spirit. Don't despise prophecies. Test all things, and hold firmly that which is good. Abstain from every form of evil.

May the **Elohim** of peace himself sanctify you completely. May your whole spirit, soul, and body be preserved blameless at the coming of our Master **Yahusha** Messiah.

He who calls you is faithful, who will also do it. Brothers, pray for us. Greet all the brothers with a holy kiss. I solemnly command you by the Master **Yahusha** that this letter be read to all the holy brothers.

The grace of our Master **Yahusha** Messiah be with you. Amen.

2 THESSALONIANS

Paul, Silvanus, and Timothy, to the assembly of the Thessalonians in **Elohim** our Father, and **Yahusha** Messiah: Grace to you and peace from **Elohim** our Father and **Yahusha** Messiah.

We are bound to always give thanks to **Elohim** for you, brothers, even as it is appropriate, because your faith grows exceedingly, and the love of each and every one of you toward one another abounds, so that we ourselves boast about you in the assemblies of **Elohim** for your perseverance and faith in all your persecutions and in the afflictions which you endure. This is an obvious sign of the righteous judgment of **Elohim**, to the end that you may be counted worthy of **Elohim**'s Kingdom, for which you also suffer. Since it is a righteous thing with **Elohim** to repay affliction to those who afflict you, and to give relief to you who are afflicted with us, when **Yahusha** is revealed from heaven with his mighty angels in flaming fire, punishing those who don't know **Elohim**, and to those who don't obey the Good News of our Master **Yahusha**, who will pay the penalty: eternal destruction from the face of the Master **Yahusha** and from the glory of his might, when he comes in that day to be glorified in his saints and to be admired among all those who have believed, because our testimony to you was believed.

To this end we also pray always for you, that our **Elohim** may count you worthy of your calling, and fulfill every desire of goodness and work of faith with power, that the name of our Master **Yahusha** may be glorified in you, and you in him, according to the grace of our **Elohim** and **Yahusha** Messiah.

Now, brothers, concerning the coming of our Master **Yahusha** Messiah and our gathering together to him, we ask you not to be quickly shaken in your mind, and not be troubled, either by spirit, or by word, or by letter as if from us, saying that the day of Messiah has already come. Let no one deceive you in any way. For it will not be, unless the rebellion comes first, and the man of sin is revealed, the son of destruction, he who opposes and exalts himself against all that is called **Elohim** or that is worshiped, so that he sits as **Elohim** in the temple of **Elohim**, setting himself up as **Elohim**. Don't you remember that, when I was still with you, I told you these things? Now you know what is restraining him, to the end that he may be revealed in his own season. For the mystery of lawlessness already works. Only there is one who restrains now, until he is taken out of the way. Then the lawless one will be revealed, whom the Master **Yahusha** will kill with the breath of his mouth, and destroy by the manifestation of his coming; even he whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deception of wickedness for those who are being lost, because they didn't receive the love of the truth, that they might be saved. Because of this, **Elohim** sends them a working of error, that they should believe a lie; that they all might be judged who didn't believe the truth, but had pleasure in unrighteousness.

But we are bound to always give thanks to **Elohim** for you, brothers loved by the Master **Yahusha**, because **Elohim** chose you from the beginning for salvation through sanctification of the Spirit and belief in the truth, to which he called you through our Good News, for the obtaining of the glory of our Master **Yahusha** Messiah. So then, brothers, stand firm and hold the traditions which you were taught by us, whether by word or by letter.

Now our Master **Yahusha** Messiah himself, and **Elohim** our Father, who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish you in every good work and word.

Finally, brothers, pray for us, that the word of **Yahuah** may spread rapidly and be glorified, even as also with you, and that we may be delivered from unreasonable and evil men; for not all have faith. But the Master **Yahusha** is faithful, who will establish you and guard you from the evil one. We have confidence in the Master **Yahusha** concerning you, that you both do and will do the things we command. May the Master **Yahusha** direct your hearts into **Elohim**'s love, and into the perseverance of Messiah.

Now we command you, brothers, in the name of our Master **Yahusha** Messiah, that you withdraw yourselves from every brother who walks in rebellion, and not after the tradition which they received from us. For you know how you ought to imitate us. For we didn't behave ourselves rebelliously among you, neither did we eat bread from anyone's hand without paying for it, but in labor and travail worked night and day, that we might not burden any of you, not because we don't have the right, but to make ourselves an example to you, that you should imitate us. For even when we were with you, we commanded you this: "If anyone is not willing to work, don't let him eat." For we hear of some who walk among you in rebellion, who don't work at all, but are busybodies. Now those who are that way, we command and exhort in **Yahusha** Messiah, that they work with quietness and eat their own bread.

But you, brothers, don't be weary in doing what is right. If any man doesn't obey our word in this letter, note that man, that you have no company with him, to the end that he may be ashamed. Don't count him as an enemy, but admonish him as a brother.

Now may the Master **Yahusha** of peace himself give you peace at all times in all ways. The Master be with you all.

The greeting of me, Paul, with my own hand, which is the sign in every letter: this is how I write. The grace of our Master **Yahusha** Messiah be with you all. Amen.

1 TIMOTHY

Paul, an apostle of **Yahusha** Messiah according to the commandment of **Elohim** our Savior and **Yahusha** Messiah our hope; to Timothy, my true child in faith: Grace, mercy, and peace, from **Elohim** our Father and Messiah **Yahusha** our Master.

As I urged you when I was going into Macedonia, stay at Ephesus that you might command certain men not to teach a different doctrine, and not to pay attention to myths and endless genealogies, which cause disputes, rather than **Elohim's** stewardship, which is in faith-- but the goal of this command is love, out of a pure heart and a good conscience and sincere faith, from which things some, having missed the mark, have turned away to vain talking, desiring to be teachers of the law, though they understand neither what they say, nor about what they strongly affirm. But we know that the law is good, if a person uses it lawfully, as knowing this, that law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for the sexually immoral, for homosexuals, for slave-traders, for liars, for perjurers, and for any other thing contrary to the sound doctrine, according to the Good News of the glory of the blessed **Elohim**, which was committed to my trust.

I thank him who enabled me, Messiah **Yahusha** our Master, because he counted me faithful, appointing me to service; although I used to be a blasphemer, a persecutor, and insolent. However, I obtained mercy, because I did it ignorantly in unbelief. The grace of our Master abounded exceedingly with faith and love which is in Messiah **Yahusha**. The saying is faithful and worthy of all acceptance, that Messiah **Yahusha** came into the world to save sinners, of whom I am chief. However, for this cause I obtained mercy, that in me first, **Yahusha** Messiah might display all his patience for an example of those who were going to believe in him for eternal life. Now to the King eternal, immortal, invisible, to **Elohim** who alone is wise, be honor and glory forever and ever. Amen.

I commit this instruction to you, my child Timothy, according to the prophecies which were given to you before, that by them you may wage the good warfare, holding faith and a good conscience, which some having thrust away made a shipwreck concerning the faith, of whom are Hymenaeus and Alexander, whom I delivered to Satan, that they might be taught not to blaspheme.

I exhort therefore, first of all, that petitions, prayers, intercessions, and givings of thanks be made for all men: for kings and all who are in high places, that we may lead a tranquil and quiet life in all godliness and reverence. For this is good and acceptable in the sight of **Elohim** our Savior, who desires all people to be saved and come to full knowledge of the truth. For there is one **Elohim**, and one mediator between **Elohim** and men, the man Messiah **Yahusha**, who gave himself as a ransom for all, the testimony in its own times, to which I was appointed a preacher and an apostle--I am telling the truth in Messiah, not lying--a teacher of the Gentiles in faith and truth.

I desire therefore that the men in every place pray, lifting up holy hands without anger and doubting. In the same way, that women also adorn themselves in decent clothing, with modesty and propriety, not just with braided hair, gold, pearls, or expensive clothing, but with good works, which is appropriate for women professing godliness. Let a woman learn in quietness with full submission. But I don't permit a woman to teach, nor to exercise authority over a man, but to be in quietness. For Adam was formed first, then Eve. Adam wasn't deceived, but the woman, being deceived, has fallen into disobedience; but she will be saved through her childbearing, if they continue in faith, love, and

sanctification with sobriety.

This is a faithful saying: someone who seeks to be an overseer desires a good work. The overseer therefore must be without reproach, the husband of one wife, temperate, sensible, modest, hospitable, good at teaching; not a drinker, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; one who rules his own house well, having children in subjection with all reverence; (but how could someone who doesn't know how to rule one's own house take care of **Elohim's** assembly?) not a new convert, lest being puffed up he fall into the same condemnation as the devil. Moreover he must have good testimony from those who are outside, to avoid falling into reproach and the snare of the devil.

Servants, in the same way, must be reverent, not double-tongued, not addicted to much wine, not greedy for money, holding the mystery of the faith in a pure conscience. Let them also first be tested; then let them serve if they are blameless. Their wives in the same way must be reverent, not slanderers, temperate, and faithful in all things. Let servants be husbands of one wife, ruling their children and their own houses well. For those who have served well gain for themselves a good standing, and great boldness in the faith which is in Messiah **Yahusha**.

These things I write to you, hoping to come to you shortly; but if I wait long, that you may know how men ought to behave themselves in **Elohim's** house, which is the assembly of the living **Elohim**, the pillar and ground of the truth. Without controversy, the mystery of godliness is great:

But the Spirit says expressly that in later times some will fall away from the faith, paying attention to seducing spirits and doctrines of demons, through the hypocrisy of men who speak lies, branded in their own conscience as with a hot iron, forbidding marriage and commanding to abstain from foods which **Elohim** created to be received with thanksgiving by those who believe and know the truth. For every creature of **Elohim** is good, and nothing is to be rejected, if it is received with thanksgiving. For it is sanctified through the word of **Elohim** and prayer.

If you instruct the brothers of these things, you will be a good servant of Messiah **Yahusha**, nourished in the words of the faith, and of the good doctrine which you have followed. But refuse profane and old wives' fables. Exercise yourself toward godliness. For bodily exercise has some value, but godliness has value in all things, having the promise of the life which is now, and of that which is to come. This saying is faithful and worthy of all acceptance. For to this end we both labor and suffer reproach, because we have set our trust in the living **Elohim**, who is the Savior of all men, especially of those who believe. Command and teach these things.

Let no man despise your youth; but be an example to those who believe, in word, in your way of life, in love, in spirit, in faith, and in purity. Until I come, pay attention to reading, to exhortation, and to teaching. Don't neglect the gift that is in you, which was given to you by prophecy, with the laying on of the hands of the elders. Be diligent in these things. Give yourself wholly to them, that your progress may be revealed to all. Pay attention to yourself and to your teaching. Continue in these things, for in doing this you will save both yourself and those who hear you.

Don't rebuke an older man, but exhort him as a father; the younger men as brothers; the elder women as mothers; the younger as sisters, in all purity. Honor widows who are widows indeed. But if any widow has children or grandchildren, let them learn first to show piety toward their own family and to repay their parents, for this is acceptable in the sight of **Elohim**. Now she who is a widow indeed and desolate, has her hope set on **Elohim**, and continues in petitions and prayers night and day. But she who gives herself to pleasure is dead while she lives. Also command these things, that

they may be without reproach. But if anyone doesn't provide for his own, and especially his own household, he has denied the faith, and is worse than an unbeliever. Let no one be enrolled as a widow under sixty years old, having been the wife of one man, being approved by good works, if she has brought up children, if she has been hospitable to strangers, if she has washed the saints' feet, if she has relieved the afflicted, and if she has diligently followed every good work.

But refuse younger widows, for when they have grown wanton against Messiah, they desire to marry, having condemnation, because they have rejected their first pledge. Besides, they also learn to be idle, going about from house to house. Not only idle, but also gossips and busybodies, saying things which they ought not. I desire therefore that the younger widows marry, bear children, rule the household, and give no occasion to the adversary for insulting. For already some have turned away after Satan. If any man or woman who believes has widows, let them relieve them, and don't let the assembly be burdened, that it might relieve those who are widows indeed.

Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and in teaching. For the Scripture says, "You shall not muzzle the ox when it treads out the grain." And, "The laborer is worthy of his wages."

Don't receive an accusation against an elder, except at the word of two or three witnesses. Those who sin, reprove in the sight of all, that the rest also may be in fear. I command you in the sight of **Elohim**, and **Yahusha** Messiah, and the chosen angels, that you observe these things without prejudice, doing nothing by partiality. Lay hands hastily on no one. Don't be a participant in other people's sins. Keep yourself pure. Be no longer a drinker of water only, but use a little wine for your stomach's sake and your frequent infirmities.

Some men's sins are evident, preceding them to judgment, and some also follow later. In the same way also there are good works that are obvious, and those that are otherwise can't be hidden.

Let as many as are bondservants under the yoke count their own masters worthy of all honor, that the name of **Elohim** and the doctrine not be blasphemed. Those who have believing masters, let them not despise them because they are brothers, but rather let them serve them, because those who partake of the benefit are believing and beloved. Teach and exhort these things.

If anyone teaches a different doctrine, and doesn't consent to sound words, the words of our Master **Yahusha** Messiah, and to the doctrine which is according to godliness, he is conceited, knowing nothing, but obsessed with arguments, disputes, and word battles, from which come envy, strife, insulting, evil suspicions, constant friction of people of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. Withdraw yourself from such.

But godliness with contentment is great gain. For we brought nothing into the world, and we certainly can't carry anything out. But having food and clothing, we will be content with that. But those who are determined to be rich fall into a temptation, a snare, and many foolish and harmful lusts, such as drown men in ruin and destruction. For the love of money is a root of all kinds of evil. Some have been led astray from the faith in their greed, and have pierced themselves through with many sorrows.

But you, man of **Elohim**, flee these things, and follow after righteousness, godliness, faith, love, perseverance, and gentleness. Fight the good fight of faith. Take hold of the eternal life to which you were called, and you confessed the good confession in the sight of many witnesses. I command you before **Elohim**, who gives life to all things, and before Messiah **Yahusha**, who before Pontius Pilate

testified the good confession, that you keep the commandment without spot, blameless, until the appearing of our Master **Yahusha** Messiah, which in its own times he will show, who is the blessed and only Ruler, the King of kings, and Master of lords. He alone has immortality, dwelling in unapproachable light, whom no man has seen, nor can see: to whom be honor and eternal power. Amen.

Charge those who are rich in this present world that they not be arrogant, nor have their hope set on the uncertainty of riches, but on the living **Elohim**, who richly provides us with everything to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to share; laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life.

Timothy, guard that which is committed to you, turning away from the empty chatter and oppositions of what is falsely called knowledge, which some profess, and thus have wandered from the faith.

Grace be with you. Amen.

2 TIMOTHY

Paul, an apostle of **Yahusha** Messiah through the will of **Elohim**, according to the promise of the life which is in Messiah **Yahusha**, to Timothy, my beloved child: Grace, mercy, and peace, from **Elohim** the Father and Messiah **Yahusha** our Master.

I thank **Elohim**, whom I serve as my forefathers did, with a pure conscience. How unceasing is my memory of you in my petitions, night and day longing to see you, remembering your tears, that I may be filled with joy; having been reminded of the sincere faith that is in you, which lived first in your grandmother Lois, and your mother Eunice, and, I am persuaded, in you also.

For this cause, I remind you that you should stir up the gift of **Elohim** which is in you through the laying on of my hands. For **Elohim** didn't give us a spirit of fear, but of power, love, and self-control. Therefore don't be ashamed of the testimony of our Master, nor of me his prisoner; but endure hardship for the Good News according to the power of **Elohim**, who saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given to us in Messiah **Yahusha** before times eternal, but has now been revealed by the appearing of our Savior, Messiah **Yahusha**, who abolished death, and brought life and immortality to light through the Good News. For this I was appointed as a preacher, an apostle, and a teacher of the Gentiles. For this cause I also suffer these things.

Yet I am not ashamed, for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed to him against that day.

Hold the pattern of sound words which you have heard from me, in faith and love which is in Messiah **Yahusha**. That good thing which was committed to you, guard through the Set-Apart Spirit who dwells in us.

This you know, that all who are in Asia turned away from me, of whom are Phygelus and Hermogenes. May the Master **Yahusha** grant mercy to the house of Onesiphorus, for he often refreshed me, and was not ashamed of my chain, but when he was in Rome, he sought me diligently and found me (the Master **Yahusha** grant to him to find the Master **Yahusha**'s mercy in that day); and in how many things he served at Ephesus, you know very well.

You therefore, my child, be strengthened in the grace that is in Messiah **Yahusha**. The things which you have heard from me among many witnesses, commit the same things to faithful men, who will be able to teach others also. You therefore must endure hardship as a good soldier of Messiah **Yahusha**. No soldier on duty entangles himself in the affairs of life, that he may please him who enrolled him as a soldier. Also, if anyone competes in athletics, he isn't crowned unless he has competed by the rules. The farmer who labors must be the first to get a share of the crops. Consider what I say, and may the Master **Yahusha** give you understanding in all things.

Remember **Yahusha** Messiah, risen from the dead, of the offspring of David, according to my Good News, in which I suffer hardship to the point of chains as a criminal. But **Elohim**'s word isn't chained. Therefore I endure all things for the chosen ones' sake, that they also may obtain the salvation which is in Messiah **Yahusha** with eternal glory. This saying is trustworthy:

Remind them of these things, charging them in the sight of the Master **Yahusha**, that they don't argue about words, to no profit, to the subverting of those who hear.

Give diligence to present yourself approved by **Elohim**, a workman who doesn't need to be ashamed, properly handling the Word of Truth. But shun empty chatter, for it will go further in ungodliness, and those words will consume like gangrene, of whom is Hymenaeus and Philetus: men who have erred concerning the truth, saying that the resurrection is already past, and overthrowing the faith of some. However **Elohim**'s firm foundation stands, having this seal, "The Master knows those who are his," and, "Let every one who names the name of **Yahuah** depart from unrighteousness." Now in a large house there are not only vessels of gold and of silver, but also of wood and of clay. Some are for honor, and some for dishonor. If anyone therefore purges himself from these, he will be a vessel for honor, sanctified, and suitable for the master's use, prepared for every good work.

Flee from youthful lusts; but pursue righteousness, faith, love, and peace with those who call on the Master **Yahusha** out of a pure heart. But refuse foolish and ignorant questionings, knowing that they generate strife. The Master's servant must not quarrel, but be gentle toward all, able to teach, patient, in gentleness correcting those who oppose him: perhaps **Elohim** may give them repentance leading to a full knowledge of the truth, and they may recover themselves out of the devil's snare, having been taken captive by him to his will.

But know this: that in the last days, grievous times will come. For men will be lovers of self, lovers of money, boastful, arrogant, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, unforgiving, slanderers, without self-control, fierce, not lovers of good, traitors, headstrong, conceited, lovers of pleasure rather than lovers of **Elohim**, holding a form of godliness, but having denied its power. Turn away from these, also. For some of these are people who creep into houses and take captive gullible women loaded down with sins, led away by various lusts, always learning, and never able to come to the knowledge of the truth. Even as Jannes and Jambres opposed Moses, so these also oppose the truth, men corrupted in mind, who concerning the faith are rejected. But they will proceed no further. For their folly will be evident to all men, as theirs also came to be. But you followed my teaching, conduct, purpose, faith, patience, love, steadfastness, persecutions, and sufferings: those things that happened to me at Antioch, Iconium, and Lystra. I endured those persecutions. The Master delivered me out of them all. Yes, and all who desire to live godly in Messiah **Yahusha** will suffer persecution. But evil men and impostors will grow worse and worse, deceiving and being deceived. But you remain in the things which you have learned and have been assured of, knowing from whom you have learned them. From infancy, you have known the holy Scriptures which are able to make you wise for salvation through faith, which is in Messiah **Yahusha**. Every Scripture is **Elohim**-breathed and profitable for teaching, for reproof, for correction, and for instruction in righteousness, that each person who belongs to **Elohim** may be complete, thoroughly equipped for every good work.

I command you therefore before **Elohim** and **Yahusha** Messiah, who will judge the living and the dead at his appearing and his Kingdom: preach the word; be urgent in season and out of season; reprove, rebuke, and exhort with all patience and teaching. For the time will come when they will not listen to the sound doctrine, but having itching ears, will heap up for themselves teachers after their own lusts, and will turn away their ears from the truth, and turn away to fables. But you be sober in all things, suffer hardship, do the work of an evangelist, and fulfill your ministry.

For I am already being offered, and the time of my departure has come. I have fought the good fight. I have finished the course. I have kept the faith. From now on, the crown of righteousness is stored up for me, which the Master **Yahusha**, the righteous judge, will give to me on that day; and

not to me only, but also to all those who have loved his appearing.

Be diligent to come to me soon, for Demas left me, having loved this present world, and went to Thessalonica; Crescens to Galatia; and Titus to Dalmatia. Only Luke is with me. Take Mark, and bring him with you, for he is useful to me for service. But I sent Tychicus to Ephesus. Bring the cloak that I left at Troas with Carpus when you come, and the books, especially the parchments. Alexander, the coppersmith, did much evil to me. The Master will repay him according to his deeds, of whom you also must beware; for he greatly opposed our words.

At my first defense, no one came to help me, but all left me. May it not be held against them. But the Master **Yahusha** stood by me and strengthened me, that through me the message might be fully proclaimed, and that all the Gentiles might hear. So I was delivered out of the mouth of the lion. And the Master **Yahusha** will deliver me from every evil work, and will preserve me for his heavenly Kingdom. To him be the glory forever and ever. Amen.

Greet Prisca and Aquila, and the house of Onesiphorus. Erastus remained at Corinth, but I left Trophimus at Miletus sick. Be diligent to come before winter. Eubulus salutes you, as do Pudens, Linus, Claudia, and all the brothers.

The Master **Yahusha** Messiah be with your spirit. Grace be with you. Amen.

TITUS

Paul, a servant of **Elohim**, and an apostle of **Yahusha** Messiah, according to the faith of **Elohim's** chosen ones, and the knowledge of the truth which is according to godliness, in hope of eternal life, which **Elohim**, who can't lie, promised before time began; but in his own time revealed his word in the message with which I was entrusted according to the commandment of **Elohim** our Savior; to Titus, my true child according to a common faith: Grace, mercy, and peace from **Elohim** the Father and **Yahusha** Messiah our Savior.

I left you in Crete for this reason, that you would set in order the things that were lacking and appoint elders in every city, as I directed you, if anyone is blameless, the husband of one wife, having children who believe, who are not accused of loose or unruly behavior. For the overseer must be blameless, as **Elohim's** steward, not self-pleasing, not easily angered, not given to wine, not violent, not greedy for dishonest gain; but given to hospitality, a lover of good, sober minded, fair, holy, self-controlled, holding to the faithful word which is according to the teaching, that he may be able to exhort in the sound doctrine, and to convict those who contradict him.

For there are also many unruly men, vain talkers and deceivers, especially those of the circumcision, whose mouths must be stopped: men who overthrow whole houses, teaching things which they ought not, for dishonest gain's sake. One of them, a prophet of their own, said, "Cretans are always liars, evil beasts, and idle gluttons." This testimony is true. For this cause, reprove them sharply, that they may be sound in the faith, not paying attention to Jewish fables and commandments of men who turn away from the truth. To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure; but both their mind and their conscience are defiled. They profess that they know **Elohim**, but by their deeds they deny him, being abominable, disobedient, and unfit for any good work.

But say the things which fit sound doctrine, that older men should be temperate, sensible, sober minded, sound in faith, in love, and in perseverance: and that older women likewise be reverent in behavior, not slanderers nor enslaved to much wine, teachers of that which is good, that they may train the young wives to love their husbands, to love their children, to be sober minded, chaste, workers at home, kind, being in subjection to their own husbands, that **Elohim's** word may not be blasphemed. Likewise, exhort the younger men to be sober minded. In all things be showing yourself an example of good works. In your teaching, be showing integrity, seriousness, incorruptibility, and soundness of speech that can't be condemned, that he who opposes you may be ashamed, having no evil thing to say about us. Exhort servants to be in subjection to their own masters and to be well-pleasing in all things, not contradicting, not stealing, but showing all good fidelity, that they may adorn the doctrine of **Elohim**, our Savior, in all things. For the grace of **Elohim** has appeared, bringing salvation to all men, instructing us to the intent that, denying ungodliness and worldly lusts, we would live soberly, righteously, and godly in this present age; looking for the blessed hope and appearing of the glory of our great **Elohim** and Savior, **Yahusha** Messiah, who gave himself for us, that he might redeem us from all iniquity, and purify for himself a people for his own possession, zealous for good works.

Say these things and exhort and reprove with all authority. Let no one despise you.

Remind them to be in subjection to rulers and to authorities, to be obedient, to be ready for every good work, to speak evil of no one, not to be contentious, to be gentle, showing all humility toward all

men. For we were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful, and hating one another. But when the kindness of **Elohim** our Savior and his love toward mankind appeared, not by works of righteousness which we did ourselves, but according to his mercy, he saved us through the washing of regeneration and renewing by the Set-Apart Spirit, whom he poured out on us richly, through **Yahusha** Messiah our Savior; that being justified by his grace, we might be made heirs according to the hope of eternal life. This saying is faithful, and concerning these things I desire that you affirm confidently, so that those who have believed **Elohim** may be careful to maintain good works. These things are good and profitable to men; but shun foolish questionings, genealogies, strife, and disputes about the law; for they are unprofitable and vain. Avoid a factious man after a first and second warning, knowing that such a one is perverted and sins, being self-condemned.

When I send Artemas to you, or Tychicus, be diligent to come to me to Nicopolis, for I have determined to winter there. Send Zenas, the lawyer, and Apollos on their journey speedily, that nothing may be lacking for them. Let our people also learn to maintain good works for necessary uses, that they may not be unfruitful.

All who are with me greet you. Greet those who love us in faith. Grace be with you all. Amen.

PHILEMON

Paul, a prisoner of Messiah **Yahusha**, and Timothy our brother, to Philemon, our beloved fellow worker, to the beloved Apphia, to Archippus our fellow soldier, and to the assembly in your house: Grace to you and peace from **Elohim** our Father and **Yahusha** Messiah.

I thank my **Elohim** always, making mention of you in my prayers, hearing of your love and of the faith which you have toward **Yahusha**, and toward all the saints, that the fellowship of your faith may become effective in the knowledge of every good thing which is in us in Messiah **Yahusha**. For we have much joy and comfort in your love, because the hearts of the saints have been refreshed through you, brother.

Therefore though I have all boldness in Messiah to command you that which is appropriate, yet for love's sake I rather beg, being such a one as Paul, the aged, but also a prisoner of **Yahusha** Messiah. I beg you for my child, whom I have become the father of in my chains, Onesimus, who once was useless to you, but now is useful to you and to me. I am sending him back. Therefore receive him, that is, my own heart, whom I desired to keep with me, that on your behalf he might serve me in my chains for the Good News. But I was willing to do nothing without your consent, that your goodness would not be as of necessity, but of free will. For perhaps he was therefore separated from you for a while, that you would have him forever, no longer as a slave, but more than a slave, a beloved brother, especially to me, but how much rather to you, both in the flesh and in the Master **Yahusha**.

If then you count me a partner, receive him as you would receive me. But if he has wronged you at all or owes you anything, put that to my account. I, Paul, write this with my own hand: I will repay it (not to mention to you that you owe to me even your own self besides). Yes, brother, let me have joy from you in the Master **Yahusha**. Refresh my heart in the Master **Yahusha**.

Having confidence in your obedience, I write to you, knowing that you will do even beyond what I say.

Also, prepare a guest room for me, for I hope that through your prayers I will be restored to you.

Epaphras, my fellow prisoner in Messiah **Yahusha**, greets you, as do Mark, Aristarchus, Demas, and Luke, my fellow workers.

The grace of our Master **Yahusha** Messiah be with your spirit. Amen.

HEBREWS

Elohim, having in the past spoken to the fathers through the prophets at many times and in various ways, has at the end of these days spoken to us by his Son, whom he appointed heir of all things, through whom also he made the worlds. His Son is the radiance of his glory, the very image of his substance, and upholding all things by the word of his power, who, when he had by himself purified us of our sins, sat down on the right hand of the Majesty on high, having become as much better than the angels as the more excellent name he has inherited is better than theirs. For to which of the angels did he say at any time,

When he again brings in the firstborn into the world he says, "Let all the angels of **Elohim** worship him." Of the angels he says,

But of the Son he says,

And,

But which of the angels has he told at any time,

Aren't they all serving spirits, sent out to do service for the sake of those who will inherit salvation?

Therefore we ought to pay greater attention to the things that were heard, lest perhaps we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just penalty, how will we escape if we neglect so great a salvation--which at the first having been spoken through the Master **Yahusha**, was confirmed to us by those who heard, **Elohim** also testifying with them, both by signs and wonders, by various works of power and by gifts of the Set-Apart Spirit, according to his own will?

For he didn't subject the world to come, of which we speak, to angels. But one has somewhere testified, saying,

For in that he subjected all things to him, he left nothing that is not subject to him. But now we don't see all things subjected to him, yet. But we see him who has been made a little lower than the angels, **Yahusha**, because of the suffering of death crowned with glory and honor, that by the grace of **Elohim** he should taste of death for everyone. For it became him, for whom are all things, and through whom are all things, in bringing many children to glory, to make the author of their salvation perfect through sufferings. For both he who sanctifies and those who are sanctified are all from one, for which cause he is not ashamed to call them brothers, saying,

Again, "I will put my trust in him." Again, "Behold, here I am with the children whom **Elohim** has given me." Since then the children have shared in flesh and blood, he also himself in the same way partook of the same, that through death he might bring to nothing him who had the power of death, that is, the devil, and might deliver all of them who through fear of death were all their lifetime subject to bondage. For most certainly, he doesn't give help to angels, but he gives help to the offspring of Abraham. Therefore he was obligated in all things to be made like his brothers, that he might become a merciful and faithful high priest in things pertaining to **Elohim**, to make atonement for the sins of the people. For in that he himself has suffered being tempted, he is able to help those who are tempted.

Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and High Priest of

our confession: **Yahusha**, who was faithful to him who appointed him, as also Moses was in all his house. For he has been counted worthy of more glory than Moses, because he who built the house has more honor than the house. For every house is built by someone; but he who built all things is **Elohim**. Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken, but Messiah is faithful as a Son over his house. We are his house, if we hold fast our confidence and the glorying of our hope firm to the end. Therefore, even as the Set-Apart Spirit says,

Beware, brothers, lest perhaps there might be in any one of you an evil heart of unbelief, in falling away from the living **Elohim**; but exhort one another day by day, so long as it is called "today", lest any one of you be hardened by the deceitfulness of sin. For we have become partakers of Messiah, if we hold the beginning of our confidence firm to the end, while it is said,

For who, when they heard, rebelled? Wasn't it all those who came out of Egypt led by Moses? With whom was he displeased forty years? Wasn't it with those who sinned, whose bodies fell in the wilderness? To whom did he swear that they wouldn't enter into his rest, but to those who were disobedient? We see that they weren't able to enter in because of unbelief.

Let's fear therefore, lest perhaps anyone of you should seem to have come short of a promise of entering into his rest. For indeed we have had good news preached to us, even as they also did, but the word they heard didn't profit them, because it wasn't mixed with faith by those who heard. For we who have believed do enter into that rest, even as he has said, "As I swore in my wrath, they will not enter into my rest;" although the works were finished from the foundation of the world. For he has said this somewhere about the seventh day, "**Elohim** rested on the seventh day from all his works;" and in this place again, "They will not enter into my rest."

Seeing therefore it remains that some should enter into it, and they to whom the good news was preached before failed to enter in because of disobedience, he again defines a certain day, today, saying through David so long a time afterward (just as has been said),

For if Joshua had given them rest, he would not have spoken afterward of another day. There remains therefore a Sabbath rest for the people of **Elohim**. For he who has entered into his rest has himself also rested from his works, as **Elohim** did from his. Let's therefore give diligence to enter into that rest, lest anyone fall after the same example of disobedience. For the word of **Elohim** is living and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, of both joints and marrow, and is able to discern the thoughts and intentions of the heart. There is no creature that is hidden from his sight, but all things are naked and laid open before the eyes of him to whom we must give an account.

Having then a great high priest who has passed through the heavens, **Yahusha**, the Son of **Elohim**, let's hold tightly to our confession. For we don't have a high priest who can't be touched with the feeling of our infirmities, but one who has been in all points tempted like we are, yet without sin. Let's therefore draw near with boldness to the throne of grace, that we may receive mercy and may find grace for help in time of need.

For every high priest, being taken from among men, is appointed for men in things pertaining to **Elohim**, that he may offer both gifts and sacrifices for sins. The high priest can deal gently with those who are ignorant and going astray, because he himself is also surrounded with weakness. Because of this, he must offer sacrifices for sins for the people, as well as for himself. Nobody takes this honor on himself, but he is called by **Elohim**, just like Aaron was. So also Messiah didn't glorify

himself to be made a high priest, but it was he who said to him,

As he says also in another place,

He, in the days of his flesh, having offered up prayers and petitions with strong crying and tears to him who was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered. Having been made perfect, he became to all of those who obey him the author of eternal salvation, named by **Elohim** a high priest after the order of Melchizedek.

About him we have many words to say, and hard to interpret, seeing you have become dull of hearing. For although by this time you should be teachers, you again need to have someone teach you the rudiments of the first principles of the revelations of **Elohim**. You have come to need milk, and not solid food. For everyone who lives on milk is not experienced in the word of righteousness, for he is a baby. But solid food is for those who are full grown, who by reason of use have their senses exercised to discern good and evil.

Therefore leaving the teaching of the first principles of Messiah, let's press on to perfection--not laying again a foundation of repentance from dead works, of faith toward **Elohim**, of the teaching of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. This will we do, if **Elohim** permits. For concerning those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Set-Apart Spirit, and tasted the good word of **Elohim** and the powers of the age to come, and then fell away, it is impossible to renew them again to repentance; seeing they crucify the Son of **Elohim** for themselves again, and put him to open shame. For the land which has drunk the rain that comes often on it and produces a crop suitable for them for whose sake it is also tilled, receives blessing from **Elohim**; but if it bears thorns and thistles, it is rejected and near being cursed, whose end is to be burned.

But, beloved, we are persuaded of better things for you, and things that accompany salvation, even though we speak like this. For **Elohim** is not unrighteous, so as to forget your work and the labor of love which you showed toward his name, in that you served the saints, and still do serve them. We desire that each one of you may show the same diligence to the fullness of hope even to the end, that you won't be sluggish, but imitators of those who through faith and perseverance inherited the promises. For when **Elohim** made a promise to Abraham, since he could swear by no one greater, he swore by himself, saying, "Surely blessing I will bless you, and multiplying I will multiply you." Thus, having patiently endured, he obtained the promise. For men indeed swear by a greater one, and in every dispute of theirs the oath is final for confirmation. In this way **Elohim**, being determined to show more abundantly to the heirs of the promise the immutability of his counsel, interposed with an oath, that by two immutable things, in which it is impossible for **Elohim** to lie, we may have a strong encouragement, who have fled for refuge to take hold of the hope set before us. This hope we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; where as a forerunner **Yahusha** entered for us, having become a high priest forever after the order of Melchizedek.

For this Melchizedek, king of Salem, priest of **Elohim** Most High, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham divided a tenth part of all (being first, by interpretation, "king of righteousness", and then also "king of Salem", which means "king of peace", without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of **Elohim**), remains a priest continually.

Now consider how great this man was, to whom even Abraham, the patriarch, gave a tenth out of the best plunder. They indeed of the sons of Levi who receive the priest's office have a commandment to take tithes of the people according to the law, that is, of their brothers, though these have come out of the body of Abraham, but he whose genealogy is not counted from them has accepted tithes from Abraham, and has blessed him who has the promises. But without any dispute the lesser is blessed by the greater. Here people who die receive tithes, but there one receives tithes of whom it is testified that he lives. We can say that through Abraham even Levi, who receives tithes, has paid tithes, for he was yet in the body of his father when Melchizedek met him.

Now if perfection was through the Levitical priesthood (for under it the people have received the law), what further need was there for another priest to arise after the order of Melchizedek, and not be called after the order of Aaron? For the priesthood being changed, there is of necessity a change made also in the law. For he of whom these things are said belongs to another tribe, from which no one has officiated at the altar. For it is evident that our Master has sprung out of Judah, about which tribe Moses spoke nothing concerning priesthood. This is yet more abundantly evident, if after the likeness of Melchizedek there arises another priest, who has been made, not after the law of a fleshly commandment, but after the power of an endless life; for it is testified,

For there is an annulling of a foregoing commandment because of its weakness and uselessness (for the law made nothing perfect), and a bringing in of a better hope, through which we draw near to **Elohim**. Inasmuch as he was not made priest without the taking of an oath (for they indeed have been made priests without an oath), but he with an oath by him that says of him,

By so much, **Yahusha** has become the collateral of a better covenant. Many, indeed, have been made priests, because they are hindered from continuing by death. But he, because he lives forever, has his priesthood unchangeable. Therefore he is also able to save to the uttermost those who draw near to **Elohim** through him, seeing that he lives forever to make intercession for them.

For such a high priest was fitting for us: holy, guiltless, undefiled, separated from sinners, and made higher than the heavens; who doesn't need, like those high priests, to offer up sacrifices daily, first for his own sins, and then for the sins of the people. For he did this once for all, when he offered up himself. For the law appoints men as high priests who have weakness, but the word of the oath which came after the law appoints a Son forever who has been perfected.

Now in the things which we are saying, the main point is this. We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a servant of the sanctuary and of the true tabernacle, which the Master **Yahusha** pitched, not man. For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this high priest also have something to offer. For if he were on earth, he would not be a priest at all, seeing there are priests who offer the gifts according to the law, who serve a copy and shadow of the heavenly things, even as Moses was warned by **Elohim** when he was about to make the tabernacle, for he said, "See, you shall make everything according to the pattern that was shown to you on the mountain." But now he has obtained a more excellent ministry, by so much as he is also the mediator of a better covenant, which on better promises has been given as law. For if that first covenant had been faultless, then no place would have been sought for a second. For finding fault with them, he said,

In that he says, "A new covenant", he has made the first old. But that which is becoming old and grows aged is near to vanishing away.

Now indeed even the first covenant had ordinances of divine service and an earthly sanctuary. For

a tabernacle was prepared. In the first part were the lamp stand, the table, and the show bread; which is called the Holy Place. After the second veil was the tabernacle which is called the Holy of Holies, having a golden altar of incense, and the ark of the covenant overlaid on all sides with gold, in which was a golden pot holding the manna, Aaron's rod that budded, and the tablets of the covenant; and above it cherubim of glory overshadowing the mercy seat, of which things we can't speak now in detail. Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services, but into the second the high priest alone, once in the year, not without blood, which he offers for himself, and for the errors of the people. The Set-Apart Spirit is indicating this, that the way into the Holy Place wasn't yet revealed while the first tabernacle was still standing. This is a symbol of the present age, where gifts and sacrifices are offered that are incapable, concerning the conscience, of making the worshiper perfect, being only (with meats and drinks and various washings) fleshly ordinances, imposed until a time of reformation.

But Messiah having come as a high priest of the coming good things, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the Holy Place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify to the cleanness of the flesh, how much more will the blood of Messiah, who through the eternal Spirit offered himself without defect to **Elohim**, cleanse your conscience from dead works to serve the living **Elohim**? For this reason he is the mediator of a new covenant, since a death has occurred for the redemption of the transgressions that were under the first covenant, that those who have been called may receive the promise of the eternal inheritance. For where a last will and testament is, there must of necessity be the death of him who made it. For a will is in force where there has been death, for it is never in force while he who made it lives. Therefore even the first covenant has not been dedicated without blood. For when every commandment had been spoken by Moses to all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, "This is the blood of the covenant which **Elohim** has commanded you."

Moreover he sprinkled the tabernacle and all the vessels of the ministry in the same way with the blood. According to the law, nearly everything is cleansed with blood, and apart from shedding of blood there is no remission.

It was necessary therefore that the copies of the things in the heavens should be cleansed with these, but the heavenly things themselves with better sacrifices than these. For Messiah hasn't entered into holy places made with hands, which are representations of the true, but into heaven itself, now to appear in the presence of **Elohim** for us; nor yet that he should offer himself often, as the high priest enters into the holy place year by year with blood not his own, or else he must have suffered often since the foundation of the world. But now once at the end of the ages, he has been revealed to put away sin by the sacrifice of himself. Inasmuch as it is appointed for men to die once, and after this, judgment, so Messiah also, having been offered once to bear the sins of many, will appear a second time, without sin, to those who are eagerly waiting for him for salvation.

For the law, having a shadow of the good to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect those who draw near. Or else wouldn't they have ceased to be offered, because the worshipers, having been once cleansed, would have had no more consciousness of sins? But in those sacrifices there is a yearly reminder of sins. For it is impossible that the blood of bulls and goats should take away sins. Therefore when he

comes into the world, he says,

Previously saying, "Sacrifices and offerings and whole burnt offerings and sacrifices for sin you didn't desire, neither had pleasure in them" (those which are offered according to the law), then he has said, "Behold, I have come to do your will." He takes away the first, that he may establish the second, by which will we have been sanctified through the offering of the body of **Yahusha** Messiah once for all. Every priest indeed stands day by day serving and often offering the same sacrifices which can never take away sins, but he, when he had offered one sacrifice for sins forever, sat down on the right hand of **Elohim**, from that time waiting until his enemies are made the footstool of his feet. For by one offering he has perfected forever those who are being sanctified. The Set-Apart Spirit also testifies to us, for after saying,

then he says,

Now where remission of these is, there is no more offering for sin.

Having therefore, brothers, boldness to enter into the holy place by the blood of **Yahusha**, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh, and having a great priest over **Elohim's** house, let's draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and having our body washed with pure water, let's hold fast the confession of our hope without wavering; for he who promised is faithful.

Let's consider how to provoke one another to love and good works, not forsaking our own assembling together, as the custom of some is, but exhorting one another, and so much the more as you see the Day approaching.

For if we sin willfully after we have received the knowledge of the truth, there remains no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which will devour the adversaries. A man who disregards Moses' law dies without compassion on the word of two or three witnesses. How much worse punishment do you think he will be judged worthy of who has trodden under foot the Son of **Elohim**, and has counted the blood of the covenant with which he was sanctified an unholy thing, and has insulted the Spirit of grace? For we know him who said, "Vengeance belongs to me;" says **Yahuah**, "I will repay." Again, "The Master will judge his people." It is a fearful thing to fall into the hands of the living **Elohim**.

But remember the former days, in which, after you were enlightened, you endured a great struggle with sufferings; partly, being exposed to both reproaches and oppressions; and partly, becoming partakers with those who were treated so. For you both had compassion on me in my chains, and joyfully accepted the plundering of your possessions, knowing that you have for yourselves a better possession and an enduring one in the heavens. Therefore don't throw away your boldness, which has a great reward. For you need endurance so that, having done the will of **Elohim**, you may receive the promise.

But we are not of those who shrink back to destruction, but of those who have faith to the saving of the soul.

Now faith is assurance of things hoped for, proof of things not seen. For by this, the elders obtained testimony. By faith, we understand that the universe has been framed by the word of **Elohim**, so that what is seen has not been made out of things which are visible. By faith, Abel offered to **Elohim** a more excellent sacrifice than Cain, through which he had testimony given to him that he was righteous, **Elohim** testifying with respect to his gifts; and through it he, being dead, still speaks.

By faith, Enoch was taken away, so that he wouldn't see death, and he was not found, because **Elohim** translated him. For he has had testimony given to him that before his translation he had been well pleasing to **Elohim**. Without faith it is impossible to be well pleasing to him, for he who comes to **Elohim** must believe that he exists, and that he is a rewarder of those who seek him. By faith, Noah, being warned about things not yet seen, moved with godly fear, prepared a ship for the saving of his house, through which he condemned the world, and became heir of the righteousness which is according to faith. By faith, Abraham, when he was called, obeyed to go out to the place which he was to receive for an inheritance. He went out, not knowing where he went. By faith, he lived as an alien in the land of promise, as in a land not his own, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise. For he looked for the city which has the foundations, whose builder and maker is **Elohim**. By faith, even Sarah herself received power to conceive, and she bore a child when she was past age, since she counted him faithful who had promised. Therefore as many as the stars of the sky in multitude, and as innumerable as the sand which is by the sea shore, were fathered by one man, and him as good as dead. These all died in faith, not having received the promises, but having seen them and embraced them from afar, and having confessed that they were strangers and pilgrims on the earth. For those who say such things make it clear that they are seeking a country of their own. If indeed they had been thinking of that country from which they went out, they would have had enough time to return. But now they desire a better country, that is, a heavenly one. Therefore **Elohim** is not ashamed of them, to be called their **Elohim**, for he has prepared a city for them.

By faith, Abraham, being tested, offered up Isaac. Yes, he who had gladly received the promises was offering up his one and only son, to whom it was said, "Your offspring will be accounted as from Isaac," concluding that **Elohim** is able to raise up even from the dead. Figuratively speaking, he also did receive him back from the dead. By faith, Isaac blessed Jacob and Esau, even concerning things to come. By faith, Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff. By faith, Joseph, when his end was near, made mention of the departure of the children of Israel, and gave instructions concerning his bones. By faith, Moses, when he was born, was hidden for three months by his parents, because they saw that he was a beautiful child, and they were not afraid of the king's commandment. By faith, Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill treatment with **Elohim's** people than to enjoy the pleasures of sin for a time, considering the reproach of Messiah greater riches than the treasures of Egypt; for he looked to the reward. By faith, he left Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible. By faith, he kept the Passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. By faith, they passed through the Red Sea as on dry land. When the Egyptians tried to do so, they were swallowed up. By faith, the walls of Jericho fell down, after they had been encircled for seven days. By faith, Rahab the prostitute didn't perish with those who were disobedient, having received the spies in peace. What more shall I say? For the time would fail me if I told of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets, who through faith subdued kingdoms, worked out righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, grew mighty in war, and caused foreign armies to flee. Women received their dead by resurrection. Others were tortured, not accepting their deliverance, that they might obtain a better resurrection. Others were tried by mocking and scourging, yes, moreover by bonds and imprisonment. They were stoned. They were sawn apart. They were tempted. They were slain with the sword. They went around in sheep skins and in goat skins; being destitute, afflicted, ill-treated-- of whom the world was not worthy--

wandering in deserts, mountains, caves, and the holes of the earth. These all, having had testimony given to them through their faith, didn't receive the promise, **Elohim** having provided some better thing concerning us, so that apart from us they should not be made perfect.

Therefore let's also, seeing we are surrounded by so great a cloud of witnesses, lay aside every weight and the sin which so easily entangles us, and let's run with perseverance the race that is set before us, looking to **Yahusha**, the author and perfecter of faith, who for the joy that was set before him endured the cross, despising its shame, and has sat down at the right hand of the throne of **Elohim**. For consider him who has endured such contradiction of sinners against himself, that you don't grow weary, fainting in your souls. You have not yet resisted to blood, striving against sin. You have forgotten the exhortation which reasons with you as with children,

It is for discipline that you endure. **Elohim** deals with you as with children, for what son is there whom his father doesn't discipline? But if you are without discipline, of which all have been made partakers, then you are illegitimate, and not children. Furthermore, we had the fathers of our flesh to chasten us, and we paid them respect. Shall we not much rather be in subjection to the Father of spirits, and live? For they indeed, for a few days, punished us as seemed good to them; but he for our profit, that we may be partakers of his holiness. All chastening seems for the present to be not joyous but grievous; yet afterward it yields the peaceful fruit of righteousness to those who have been trained by it. Therefore lift up the hands that hang down and the feeble knees, and make straight paths for your feet, so what is lame may not be dislocated, but rather be healed.

Follow after peace with all men, and the sanctification without which no man will see the Master **Yahusha**, looking carefully lest there be any man who falls short of the grace of **Elohim**, lest any root of bitterness springing up trouble you, and many be defiled by it, lest there be any sexually immoral person, or profane person, like Esau, who sold his birthright for one meal. For you know that even when he afterward desired to inherit the blessing, he was rejected, for he found no place for a change of mind though he sought it diligently with tears.

For you have not come to a mountain that might be touched, and that burned with fire, and to blackness, darkness, storm, the sound of a trumpet, and the voice of words; which those who heard it begged that not one more word should be spoken to them, for they could not stand that which was commanded, "If even an animal touches the mountain, it shall be stoned". So fearful was the appearance that Moses said, "I am terrified and trembling."

But you have come to Mount Zion, and to the city of the living **Elohim**, the heavenly Jerusalem, and to innumerable multitudes of angels, to the festal gathering and assembly of the firstborn who are enrolled in heaven, to **Elohim** the Judge of all, to the spirits of just men made perfect, to **Yahusha**, the mediator of a new covenant, and to the blood of sprinkling that speaks better than that of Abel.

See that you don't refuse him who speaks. For if they didn't escape when they refused him who warned on the earth, how much more will we not escape who turn away from him who warns from heaven, whose voice shook the earth then, but now he has promised, saying, "Yet once more I will shake not only the earth, but also the heavens." This phrase, "Yet once more" signifies the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Therefore, receiving a Kingdom that can't be shaken, let's have grace, through which we serve **Elohim** acceptably, with reverence and awe, for our **Elohim** is a consuming fire.

Let brotherly love continue. Don't forget to show hospitality to strangers, for in doing so, some

have entertained angels without knowing it. Remember those who are in bonds, as bound with them, and those who are ill-treated, since you are also in the body. Let marriage be held in honor among all, and let the bed be undefiled; but **Elohim** will judge the sexually immoral and adulterers.

Be free from the love of money, content with such things as you have, for he has said, "I will in no way leave you, neither will I in any way forsake you." So that with good courage we say,

Remember your leaders, men who spoke to you the word of **Elohim**, and considering the results of their conduct, imitate their faith. **Yahusha** Messiah is the same yesterday, today, and forever. Don't be carried away by various and strange teachings, for it is good that the heart be established by grace, not by food, through which those who were so occupied were not benefited.

We have an altar from which those who serve the holy tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside of the camp. Therefore **Yahusha** also, that he might sanctify the people through his own blood, suffered outside of the gate. Let's therefore go out to him outside of the camp, bearing his reproach. For we don't have here an enduring city, but we seek that which is to come. Through him, then, let's offer up a sacrifice of praise to **Elohim** continually, that is, the fruit of lips which proclaim allegiance to his name. But don't forget to be doing good and sharing, for with such sacrifices **Elohim** is well pleased.

Obeys your leaders and submit to them, for they watch on behalf of your souls, as those who will give account, that they may do this with joy, and not with groaning, for that would be unprofitable for you.

Pray for us, for we are persuaded that we have a good conscience, desiring to live honorably in all things. I strongly urge you to do this, that I may be restored to you sooner.

Now may the **Elohim** of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, our Master **Yahusha**, make you complete in every good work to do his will, working in you that which is well pleasing in his sight, through **Yahusha** Messiah, to whom be the glory forever and ever. Amen.

But I exhort you, brothers, endure the word of exhortation; for I have written to you in few words. Know that our brother Timothy has been freed, with whom, if he comes shortly, I will see you.

Greet all of your leaders and all the saints. The Italians greet you.

Grace be with you all. Amen.

JAMES

James, a servant of **Elohim** and of **Yahusha** Messiah, to the twelve tribes which are in the Dispersion: Greetings.

Count it all joy, my brothers, when you fall into various temptations, knowing that the testing of your faith produces endurance. Let endurance have its perfect work, that you may be perfect and complete, lacking in nothing.

But if any of you lacks wisdom, let him ask of **Elohim**, who gives to all liberally and without reproach, and it will be given to him. But let him ask in faith, without any doubting, for he who doubts is like a wave of the sea, driven by the wind and tossed. For that man shouldn't think that he will receive anything from the Master **Yahusha**. He is a double-minded man, unstable in all his ways.

But let the brother in humble circumstances glory in his high position; and the rich, in that he is made humble, because like the flower in the grass, he will pass away. For the sun arises with the scorching wind and withers the grass, and the flower in it falls, and the beauty of its appearance perishes. So the rich man will also fade away in his pursuits.

Blessed is a person who endures temptation, for when he has been approved, he will receive the crown of life, which the Master **Yahusha** promised to those who love him.

Let no man say when he is tempted, "I am tempted by **Elohim**," for **Elohim** can't be tempted by evil, and he himself tempts no one. But each one is tempted when he is drawn away by his own lust and enticed. Then the lust, when it has conceived, bears sin. The sin, when it is full grown, produces death. Don't be deceived, my beloved brothers. Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, nor turning shadow. Of his own will he gave birth to us by the word of truth, that we should be a kind of first fruits of his creatures.

So, then, my beloved brothers, let every man be swift to hear, slow to speak, and slow to anger; for the anger of man doesn't produce the righteousness of **Elohim**. Therefore, putting away all filthiness and overflowing of wickedness, receive with humility the implanted word, which is able to save your souls. But be doers of the word, and not only hearers, deluding your own selves. For if anyone is a hearer of the word and not a doer, he is like a man looking at his natural face in a mirror; for he sees himself, and goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of freedom and continues, not being a hearer who forgets, but a doer of the work, this man will be blessed in what he does.

If anyone among you thinks himself to be religious while he doesn't bridle his tongue, but deceives his heart, this man's religion is worthless. Pure religion and undefiled before our **Elohim** and Father is this: to visit the fatherless and widows in their affliction, and to keep oneself unstained by the world.

My brothers, don't hold the faith of our Master **Yahusha** Messiah of glory with partiality. For if a man with a gold ring, in fine clothing, comes into your synagogue, and a poor man in filthy clothing also comes in, and you pay special attention to him who wears the fine clothing and say, "Sit here in a good place;" and you tell the poor man, "Stand there," or "Sit by my footstool" haven't you shown partiality among yourselves, and become judges with evil thoughts? Listen, my beloved brothers. Didn't **Elohim** choose those who are poor in this world to be rich in faith, and heirs of the Kingdom

which he promised to those who love him? But you have dishonored the poor man. Don't the rich oppress you, and personally drag you before the courts? Don't they blaspheme the honorable name by which you are called? However, if you fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you do well. But if you show partiality, you commit sin, being convicted by the law as transgressors. For whoever keeps the whole law, and yet stumbles in one point, he has become guilty of all. For he who said, "Do not commit adultery," also said, "Do not commit murder." Now if you do not commit adultery, but murder, you have become a transgressor of the law. So speak and so do, as men who are to be judged by a law of freedom. For judgment is without mercy to him who has shown no mercy. Mercy triumphs over judgment.

What good is it, my brothers, if a man says he has faith, but has no works? Can faith save him? And if a brother or sister is naked and in lack of daily food, and one of you tells them, "Go in peace. Be warmed and filled;" yet you didn't give them the things the body needs, what good is it? Even so faith, if it has no works, is dead in itself. Yes, a man will say, "You have faith, and I have works." Show me your faith without works, and I will show you my faith by my works.

You believe that **Elohim** is one. You do well. The demons also believe, and shudder. But do you want to know, vain man, that faith apart from works is dead? Wasn't Abraham our father justified by works, in that he offered up Isaac his son on the altar? You see that faith worked with his works, and by works faith was perfected. So the Scripture was fulfilled which says, "Abraham believed **Elohim**, and it was accounted to him as righteousness," and he was called the friend of **Elohim**. You see then that by works, a man is justified, and not only by faith. In the same way, wasn't Rahab the prostitute also justified by works, in that she received the messengers and sent them out another way? For as the body apart from the spirit is dead, even so faith apart from works is dead.

Let not many of you be teachers, my brothers, knowing that we will receive heavier judgment. For we all stumble in many things. Anyone who doesn't stumble in word is a perfect person, able to bridle the whole body also. Indeed, we put bits into the horses' mouths so that they may obey us, and we guide their whole body. Behold, the ships also, though they are so big and are driven by fierce winds, are yet guided by a very small rudder, wherever the pilot desires. So the tongue is also a little member, and boasts great things. See how a small fire can spread to a large forest! And the tongue is a fire. The world of iniquity among our members is the tongue, which defiles the whole body, and sets on fire the course of nature, and is set on fire by Gehenna. For every kind of animal, bird, creeping thing, and sea creature, is tamed, and has been tamed by mankind; but nobody can tame the tongue. It is a restless evil, full of deadly poison. With it we bless our **Elohim** and Father, and with it we curse men who are made in the image of **Elohim**. Out of the same mouth comes blessing and cursing. My brothers, these things ought not to be so. Does a spring send out from the same opening fresh and bitter water? Can a fig tree, my brothers, yield olives, or a vine figs? Thus no spring yields both salt water and fresh water.

Who is wise and understanding among you? Let him show by his good conduct that his deeds are done in gentleness of wisdom. But if you have bitter jealousy and selfish ambition in your heart, don't boast and don't lie against the truth. This wisdom is not that which comes down from above, but is earthly, sensual, and demonic. For where jealousy and selfish ambition are, there is confusion and every evil deed. But the wisdom that is from above is first pure, then peaceful, gentle, reasonable, full of mercy and good fruits, without partiality, and without hypocrisy. Now the fruit of righteousness is sown in peace by those who make peace.

Where do wars and fightings among you come from? Don't they come from your pleasures that

war in your members? You lust, and don't have. You murder and covet, and can't obtain. You fight and make war. You don't have, because you don't ask. You ask, and don't receive, because you ask with wrong motives, so that you may spend it on your pleasures. You adulterers and adulteresses, don't you know that friendship with the world is hostility toward **Elohim**? Whoever therefore wants to be a friend of the world makes himself an enemy of **Elohim**. Or do you think that the Scripture says in vain, "The Spirit who lives in us yearns jealously"? But he gives more grace. Therefore it says, "**Elohim** resists the proud, but gives grace to the humble." Be subject therefore to **Elohim**. Resist the devil, and he will flee from you. Draw near to **Elohim**, and he will draw near to you. Cleanse your hands, you sinners. Purify your hearts, you double-minded. Lament, mourn, and weep. Let your laughter be turned to mourning, and your joy to gloom. Humble yourselves in the sight of the Master **Yahusha**, and he will exalt you.

Don't speak against one another, brothers. He who speaks against a brother and judges his brother, speaks against the law and judges the law. But if you judge the law, you are not a doer of the law, but a judge. Only one is the lawgiver, who is able to save and to destroy. But who are you to judge another?

Come now, you who say, "Today or tomorrow let's go into this city, and spend a year there, trade, and make a profit." Whereas you don't know what your life will be like tomorrow. For what is your life? For you are a vapor that appears for a little time, and then vanishes away. For you ought to say, "If the Master **Yahusha** wills, we will both live, and do this or that." But now you glory in your boasting. All such boasting is evil. To him therefore who knows to do good, and doesn't do it, to him it is sin.

Come now, you rich, weep and howl for your miseries that are coming on you. Your riches are corrupted and your garments are moth-eaten. Your gold and your silver are corroded, and their corrosion will be for a testimony against you and will eat your flesh like fire. You have laid up your treasure in the last days. Behold, the wages of the laborers who mowed your fields, which you have kept back by fraud, cry out, and the cries of those who reaped have entered into the ears of the Master **Yahusha** of Armies. You have lived in luxury on the earth, and taken your pleasure. You have nourished your hearts as in a day of slaughter. You have condemned and you have murdered the righteous one. He doesn't resist you.

Be patient therefore, brothers, until the coming of the Master **Yahusha**. Behold, the farmer waits for the precious fruit of the earth, being patient over it, until it receives the early and late rain. You also be patient. Establish your hearts, for the coming of the Master **Yahusha** is at hand.

Don't grumble, brothers, against one another, so that you won't be judged. Behold, the judge stands at the door. Take, brothers, for an example of suffering and of perseverance, the prophets who spoke in the name of **Yahuah**. Behold, we call them blessed who endured. You have heard of the perseverance of Job, and have seen the Master **Yahusha** in the outcome, and how the Master **Yahusha** is full of compassion and mercy.

But above all things, my brothers, don't swear-- not by heaven, or by the earth, or by any other oath; but let your "yes" be "yes", and your "no", "no", so that you don't fall into hypocrisy.

Is any among you suffering? Let him pray. Is any cheerful? Let him sing praises. Is any among you sick? Let him call for the elders of the assembly, and let them pray over him, anointing him with oil in the name of **Yahuah**, and the prayer of faith will heal him who is sick, and the Master **Yahusha** will raise him up. If he has committed sins, he will be forgiven. Confess your offenses to one another, and

pray for one another, that you may be healed. The insistent prayer of a righteous person is powerfully effective. Elijah was a man with a nature like ours, and he prayed earnestly that it might not rain, and it didn't rain on the earth for three years and six months. He prayed again, and the sky gave rain, and the earth produced its fruit.

Brothers, if any among you wanders from the truth and someone turns him back, let him know that he who turns a sinner from the error of his way will save a soul from death and will cover a multitude of sins.

1 PETER

Peter, an apostle of **Yahusha** Messiah, to the chosen ones who are living as foreigners in the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge of **Elohim** the Father, in sanctification of the Spirit, that you may obey **Yahusha** Messiah and be sprinkled with his blood: Grace to you and peace be multiplied.

Blessed be **Elohim** and Father of our Master **Yahusha** Messiah, who according to his great mercy caused us to be born again to a living hope through the resurrection of **Yahusha** Messiah from the dead, to an incorruptible and undefiled inheritance that doesn't fade away, reserved in Heaven for you, who by the power of **Elohim** are guarded through faith for a salvation ready to be revealed in the last time. Wherein you greatly rejoice, though now for a little while, if need be, you have been grieved in various trials, that the proof of your faith, which is more precious than gold that perishes even though it is tested by fire, may be found to result in praise, glory, and honor at the revelation of **Yahusha** Messiah-- whom, not having known, you love. In him, though now you don't see him, yet believing, you rejoice greatly with joy that is unspeakable and full of glory, receiving the result of your faith, the salvation of your souls. Concerning this salvation, the prophets sought and searched diligently. They prophesied of the grace that would come to you, searching for who or what kind of time the Spirit of Messiah, which was in them, pointed to, when he predicted the sufferings of Messiah, and the glories that would follow them. To them it was revealed, that they served not to themselves, but to you, in these things, which now have been announced to you through those who preached the Good News to you by the Set-Apart Spirit sent out from heaven; which things angels desire to look into.

Therefore prepare your minds for action. Be sober, and set your hope fully on the grace that will be brought to you at the revelation of **Yahusha** Messiah-- as children of obedience, not conforming yourselves according to your former lusts as in your ignorance, but just as he who called you is holy, you yourselves also be holy in all of your behavior; because it is written, "You shall be holy; for I am holy." If you call on him as Father, who without respect of persons judges according to each man's work, pass the time of your living as foreigners here in reverent fear, knowing that you were redeemed, not with corruptible things, with silver or gold, from the useless way of life handed down from your fathers, but with precious blood, as of a lamb without blemish or spot, the blood of Messiah, who was foreknown indeed before the foundation of the world, but was revealed in this last age for your sake, who through him are believers in **Elohim**, who raised him from the dead, and gave him glory, so that your faith and hope might be in **Elohim**.

Seeing you have purified your souls in your obedience to the truth through the Spirit in sincere brotherly affection, love one another from the heart fervently, having been born again, not of corruptible seed, but of incorruptible, through the word of **Elohim**, which lives and remains forever. For,

This is the word of Good News which was preached to you.

Putting away therefore all wickedness, all deceit, hypocrisies, envies, and all evil speaking, as newborn babies, long for the pure milk of the Word, that with it you may grow, if indeed you have tasted that the Master **Yahusha** is gracious: coming to him, a living stone, rejected indeed by men, but chosen by **Elohim**, precious. You also, as living stones, are built up as a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to **Elohim** through **Yahusha** Messiah.

Because it is contained in Scripture,

For you who believe therefore is the honor, but for those who are disobedient,
and,

For they stumble at the word, being disobedient, to which also they were appointed. But you are a chosen race, a royal priesthood, a holy nation, a people for **Elohim's** own possession, that you may proclaim the excellence of him who called you out of darkness into his marvelous light. In the past, you were not a people, but now are **Elohim's** people, who had not obtained mercy, but now have obtained mercy.

Beloved, I beg you as foreigners and pilgrims, to abstain from fleshly lusts, which war against the soul; having good behavior among the nations, so in that of which they speak against you as evildoers, they may by your good works, which they see, glorify **Elohim** in the day of visitation.

Therefore subject yourselves to every ordinance of man for the Master **Yahusha's** sake: whether to the king, as supreme; or to governors, as sent by him for vengeance on evildoers and for praise to those who do well. For this is the will of **Elohim**, that by well-doing you should put to silence the ignorance of foolish men: as free, and not using your freedom for a cloak of wickedness, but as bondservants of **Elohim**.

Honor all men. Love the brotherhood. Fear **Elohim**. Honor the king.

Servants, be in subjection to your masters with all respect: not only to the good and gentle, but also to the wicked. For it is commendable if someone endures pain, suffering unjustly, because of conscience toward **Elohim**. For what glory is it if, when you sin, you patiently endure beating? But if, when you do well, you patiently endure suffering, this is commendable with **Elohim**. For you were called to this, because Messiah also suffered for us, leaving you an example, that you should follow his steps, who didn't sin, "neither was deceit found in his mouth." When he was cursed, he didn't curse back. When he suffered, he didn't threaten, but committed himself to him who judges righteously. He himself bore our sins in his body on the tree, that we, having died to sins, might live to righteousness. You were healed by his wounds. For you were going astray like sheep; but now you have returned to the Shepherd and Overseer of your souls.

In the same way, wives, be in subjection to your own husbands; so that, even if any don't obey the Word, they may be won by the behavior of their wives without a word, seeing your pure behavior in fear. Let your beauty be not just the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on fine clothing; but in the hidden person of the heart, in the incorruptible adornment of a gentle and quiet spirit, which is very precious in the sight of **Elohim**. For this is how in the past, the holy women who hoped in **Elohim** also adorned themselves, being in subjection to their own husbands. So Sarah obeyed Abraham, calling him master, whose children you now are, if you do well, and are not put in fear by any terror.

You husbands, in the same way, live with your wives according to knowledge, giving honor to the woman, as to the weaker vessel, as also being joint heirs of the grace of life, that your prayers may not be hindered.

Finally, all of you be like-minded, compassionate, loving as brothers, tenderhearted, courteous, not rendering evil for evil, or insult for insult; but instead blessing, knowing that you were called to this, that you may inherit a blessing. For,

Now who will harm you if you become imitators of that which is good? But even if you should suffer for righteousness' sake, you are blessed. "Don't fear what they fear, neither be troubled." But sanctify **Yahusha** the Messiah as Master in your hearts. Always be ready to give an answer to everyone who asks you a reason concerning the hope that is in you, with humility and fear, having a good conscience. Thus, while you are spoken against as evildoers, they may be disappointed who curse your good way of life in Messiah. For it is better, if it is **Elohim's** will, that you suffer for doing well than for doing evil. Because Messiah also suffered for sins once, the righteous for the unrighteous, that he might bring you to **Elohim**, being put to death in the flesh, but made alive in the Spirit, in whom he also went and preached to the spirits in prison, who before were disobedient, when **Elohim** waited patiently in the days of Noah, while the ship was being built. In it, few, that is, eight souls, were saved through water. This is a symbol of baptism, which now saves you--not the putting away of the filth of the flesh, but the answer of a good conscience toward **Elohim**, through the resurrection of **Yahusha** Messiah, who is at the right hand of **Elohim**, having gone into heaven, angels and authorities and powers being made subject to him.

Therefore, since Messiah suffered for us in the flesh, arm yourselves also with the same mind; for he who has suffered in the flesh has ceased from sin, that you no longer should live the rest of your time in the flesh for the lusts of men, but for the will of **Elohim**. For we have spent enough of our past time doing the desire of the Gentiles, and having walked in lewdness, lusts, drunken binges, orgies, carousings, and abominable idolatries. They think it is strange that you don't run with them into the same excess of riot, blaspheming. They will give account to him who is ready to judge the living and the dead. For to this end the Good News was preached even to the dead, that they might be judged indeed as men in the flesh, but live as to **Elohim** in the spirit.

But the end of all things is near. Therefore be of sound mind, self-controlled, and sober in prayer. And above all things be earnest in your love among yourselves, for love covers a multitude of sins. Be hospitable to one another without grumbling. As each has received a gift, employ it in serving one another, as good managers of the grace of **Elohim** in its various forms. If anyone speaks, let it be as it were the very words of **Elohim**. If anyone serves, let it be as of the strength which **Elohim** supplies, that in all things **Elohim** may be glorified through **Yahusha** Messiah, to whom belong the glory and the dominion forever and ever. Amen.

Beloved, don't be astonished at the fiery trial which has come upon you to test you, as though a strange thing happened to you. But because you are partakers of Messiah's sufferings, rejoice, that at the revelation of his glory you also may rejoice with exceeding joy. If you are insulted for the name of Messiah, you are blessed; because the Spirit of glory and of **Elohim** rests on you. On their part he is blasphemed, but on your part he is glorified. For let none of you suffer as a murderer, or a thief, or an evil doer, or a meddler in other men's matters. But if one of you suffers for being a follower of Messiah, let him not be ashamed; but let him glorify **Elohim** in this matter. For the time has come for judgment to begin with the household of **Elohim**. If it begins first with us, what will happen to those who don't obey the Good News of **Elohim**? "If it is hard for the righteous to be saved, what will happen to the ungodly and the sinner?" Therefore let them also who suffer according to the will of **Elohim** in doing good entrust their souls to him, as to a faithful Creator.

Therefore I exhort the elders among you, as a fellow elder, and a witness of the sufferings of Messiah, and who will also share in the glory that will be revealed. Shepherd the flock of **Elohim** which is among you, exercising the oversight, not under compulsion, but voluntarily, not for dishonest gain, but willingly; not as lording it over those entrusted to you, but making yourselves

examples to the flock. When the chief Shepherd is revealed, you will receive the crown of glory that doesn't fade away.

Likewise, you younger ones, be subject to the elder. Yes, all of you clothe yourselves with humility, to subject yourselves to one another; for "**Elohim** resists the proud, but gives grace to the humble." Humble yourselves therefore under the mighty hand of **Elohim**, that he may exalt you in due time, casting all your worries on him, because he cares for you.

Be sober and self-controlled. Be watchful. Your adversary, the devil, walks around like a roaring lion, seeking whom he may devour. Withstand him steadfast in your faith, knowing that your brothers who are in the world are undergoing the same sufferings. But may the **Elohim** of all grace, who called you to his eternal glory by Messiah **Yahusha**, after you have suffered a little while, perfect, establish, strengthen, and settle you. To him be the glory and the power forever and ever. Amen.

Through Silvanus, our faithful brother, as I consider him, I have written to you briefly, exhorting, and testifying that this is the true grace of **Elohim** in which you stand. She who is in Babylon, chosen together with you, greets you. So does Mark, my son. Greet one another with a kiss of love.

Peace be to all of you who are in Messiah **Yahusha**. Amen.

2 PETER

Simon Peter, a servant and apostle of **Yahusha** Messiah, to those who have obtained a like precious faith with us in the righteousness of our **Elohim** and Savior, **Yahusha** Messiah: Grace to you and peace be multiplied in the knowledge of **Elohim** and of **Yahusha** our Master, seeing that his divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us by his own glory and virtue, by which he has granted to us his precious and exceedingly great promises; that through these you may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. Yes, and for this very cause adding on your part all diligence, in your faith supply moral excellence; and in moral excellence, knowledge; and in knowledge, self-control; and in self-control perseverance; and in perseverance godliness; and in godliness brotherly affection; and in brotherly affection, love. For if these things are yours and abound, they make you to not be idle or unfruitful in the knowledge of our Master **Yahusha** Messiah. For he who lacks these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. Therefore, brothers, be more diligent to make your calling and election sure. For if you do these things, you will never stumble. For thus you will be richly supplied with the entrance into the eternal Kingdom of our Master and Savior, **Yahusha** Messiah.

Therefore I will not be negligent to remind you of these things, though you know them, and are established in the present truth. I think it right, as long as I am in this tent, to stir you up by reminding you, knowing that the putting off of my tent comes swiftly, even as our Master **Yahusha** Messiah made clear to me. Yes, I will make every effort that you may always be able to remember these things even after my departure. For we didn't follow cunningly devised fables when we made known to you the power and coming of our Master **Yahusha** Messiah, but we were eyewitnesses of his majesty. For he received from **Elohim** the Father honor and glory when the voice came to him from the Majestic Glory, "This is my beloved Son, in whom I am well pleased." We heard this voice come out of heaven when we were with him on the holy mountain.

We have the more sure word of prophecy; and you do well that you heed it, as to a lamp shining in a dark place, until the day dawns, and the morning star arises in your hearts: knowing this first, that no prophecy of Scripture is of private interpretation. For no prophecy ever came by the will of man: but holy men of **Elohim** spoke, being moved by the Set-Apart Spirit.

But false prophets also arose among the people, as false teachers will also be among you, who will secretly bring in destructive heresies, denying even the Master who bought them, bringing on themselves swift destruction. Many will follow their immoral ways, and as a result, the way of the truth will be maligned. In covetousness they will exploit you with deceptive words: whose sentence now from of old doesn't linger, and their destruction will not slumber. For if **Elohim** didn't spare angels when they sinned, but cast them down to Tartarus, and committed them to pits of darkness to be reserved for judgment; and didn't spare the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood on the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, having made them an example to those who would live in an ungodly way; and delivered righteous Lot, who was very distressed by the lustful life of the wicked (for that righteous man dwelling among them was tormented in his righteous soul from day to day with seeing and hearing lawless deeds): the Master **Yahusha** knows how to deliver the godly out of temptation and to keep the unrighteous under punishment for the day of judgment, but chiefly those who walk after the flesh in the lust of

defilement and despise authority. Daring, self-willed, they are not afraid to speak evil of dignitaries; whereas angels, though greater in might and power, don't bring a railing judgment against them before the Master **Yahusha**. But these, as unreasoning creatures, born natural animals to be taken and destroyed, speaking evil in matters about which they are ignorant, will in their destroying surely be destroyed, receiving the wages of unrighteousness; people who count it pleasure to revel in the daytime, spots and defects, reveling in their deceit while they feast with you; having eyes full of adultery, and who can't cease from sin; enticing unsettled souls; having a heart trained in greed; children of cursing; forsaking the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the wages of wrongdoing; but he was rebuked for his own disobedience. A mute donkey spoke with a man's voice and stopped the madness of the prophet. These are wells without water, clouds driven by a storm; for whom the blackness of darkness has been reserved forever. For, uttering great swelling words of emptiness, they entice in the lusts of the flesh, by licentiousness, those who are indeed escaping from those who live in error; promising them liberty, while they themselves are bondservants of corruption; for a man is brought into bondage by whoever overcomes him.

For if, after they have escaped the defilement of the world through the knowledge of the Master and Savior **Yahusha** Messiah, they are again entangled in it and overcome, the last state has become worse for them than the first. For it would be better for them not to have known the way of righteousness, than after knowing it, to turn back from the holy commandment delivered to them. But it has happened to them according to the true proverb, "The dog turns to his own vomit again," and "the sow that has washed to wallowing in the mire."

This is now, beloved, the second letter that I have written to you; and in both of them I stir up your sincere mind by reminding you, that you should remember the words which were spoken before by the holy prophets, and the commandment of us, the apostles of the Master **Yahusha** and Savior: knowing this first, that in the last days mockers will come, walking after their own lusts and saying, "Where is the promise of his coming? For, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation." For this they willfully forget that there were heavens from of old, and an earth formed out of water and amid water by the word of **Elohim**, by which means the world that existed then, being overflowed with water, perished. But the heavens that exist now and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men.

But don't forget this one thing, beloved, that one day is with the Master **Yahusha** as a thousand years, and a thousand years as one day. The Master is not slow concerning his promise, as some count slowness; but he is patient with us, not wishing that anyone should perish, but that all should come to repentance. But the day of the Master **Yahusha** will come as a thief in the night; in which the heavens will pass away with a great noise, and the elements will be dissolved with fervent heat, and the earth and the works that are in it will be burned up. Therefore since all these things will be destroyed like this, what kind of people ought you to be in holy living and godliness, looking for and earnestly desiring the coming of the day of **Elohim**, which will cause the burning heavens to be dissolved, and the elements will melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, in which righteousness dwells.

Therefore, beloved, seeing that you look for these things, be diligent to be found in peace, without defect and blameless in his sight. Regard the patience of our Master as salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote to you, as also in all of his letters,

speaking in them of these things. In those, there are some things that are hard to understand, which the ignorant and unsettled twist, as they also do to the other Scriptures, to their own destruction. You therefore, beloved, knowing these things beforehand, beware, lest being carried away with the error of the wicked, you fall from your own steadfastness. But grow in the grace and knowledge of our Master and Savior **Yahusha** Messiah. To him be the glory both now and forever. Amen.

1 JOHN

That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we saw, and our hands touched, concerning the Word of life (and the life was revealed, and we have seen, and testify, and declare to you the life, the eternal life, which was with the Father, and was revealed to us); that which we have seen and heard we declare to you, that you also may have fellowship with us. Yes, and our fellowship is with the Father, and with his Son, **Yahusha** Messiah. And we write these things to you, that our joy may be fulfilled.

This is the message which we have heard from him and announce to you, that **Elohim** is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in the darkness, we lie, and don't tell the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of **Yahusha** Messiah, his Son, cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us the sins, and to cleanse us from all unrighteousness. If we say that we haven't sinned, we make him a liar, and his word is not in us.

My little children, I write these things to you so that you may not sin. If anyone sins, we have a Counselor with the Father, **Yahusha** Messiah, the righteous. And he is the atoning sacrifice for our sins, and not for ours only, but also for the whole world. This is how we know that we know him: if we keep his commandments. One who says, "I know him," and doesn't keep his commandments, is a liar, and the truth isn't in him. But **Elohim**'s love has most certainly been perfected in whoever keeps his word. This is how we know that we are in him: he who says he remains in him ought himself also to walk just like he walked.

Brothers, I write no new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you heard from the beginning. Again, I write a new commandment to you, which is true in him and in you; because the darkness is passing away and the true light already shines. He who says he is in the light and hates his brother is in the darkness even until now. He who loves his brother remains in the light, and there is no occasion for stumbling in him. But he who hates his brother is in the darkness, and walks in the darkness, and doesn't know where he is going, because the darkness has blinded his eyes.

I write to you, little children, because your sins are forgiven you for his name's sake.

I write to you, fathers, because you know him who is from the beginning.

I write to you, young men, because you have overcome the evil one.

I write to you, little children, because you know the Father.

I have written to you, fathers, because you know him who is from the beginning.

I have written to you, young men, because you are strong, and the word of **Elohim** remains in you, and you have overcome the evil one.

Don't love the world or the things that are in the world. If anyone loves the world, the Father's love isn't in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, isn't the Father's, but is the world's. The world is passing away with its lusts, but he who does **Elohim**'s will remains forever.

Little children, these are the end times, and as you heard that the Anti-Messiah is coming, even now many anti-messiahs have arisen. By this we know that it is the final hour. They went out from us, but they didn't belong to us; for if they had belonged to us, they would have continued with us. But they left, that they might be revealed that none of them belong to us. You have an anointing from the Holy One, and you all have knowledge. I have not written to you because you don't know the truth, but because you know it, and because no lie is of the truth. Who is the liar but he who denies that **Yahusha** is the Messiah? This is the Anti-Messiah, he who denies the Father and the Son. Whoever denies the Son doesn't have the Father. He who confesses the Son has the Father also.

Therefore, as for you, let that remain in you which you heard from the beginning. If that which you heard from the beginning remains in you, you also will remain in the Son, and in the Father. This is the promise which he promised us, the eternal life. These things I have written to you concerning those who would lead you astray. As for you, the anointing which you received from him remains in you, and you don't need for anyone to teach you. But as his anointing teaches you concerning all things, and is true, and is no lie, and even as it taught you, you will remain in him. Now, little children, remain in him, that when he appears, we may have boldness, and not be ashamed before him at his coming. If you know that he is righteous, you know that everyone who practices righteousness has been born of him.

See how great a love the Father has given to us, that we should be called children of **Elohim**! For this cause the world doesn't know us, because it didn't know him. Beloved, now we are children of **Elohim**. It is not yet revealed what we will be; but we know that when he is revealed, we will be like him; for we will see him just as he is. Everyone who has this hope set on him purifies himself, even as he is pure. Everyone who sins also commits lawlessness. Sin is lawlessness. You know that he was revealed to take away our sins, and no sin is in him. Whoever remains in him doesn't sin. Whoever sins hasn't seen him and doesn't know him.

Little children, let no one lead you astray. He who does righteousness is righteous, even as he is righteous. He who sins is of the devil, for the devil has been sinning from the beginning. To this end the Son of **Elohim** was revealed: that he might destroy the works of the devil. Whoever is born of **Elohim** doesn't commit sin, because his seed remains in him, and he can't sin, because he is born of **Elohim**. In this the children of **Elohim** are revealed, and the children of the devil. Whoever doesn't do righteousness is not of **Elohim**, neither is he who doesn't love his brother. For this is the message which you heard from the beginning, that we should love one another; unlike Cain, who was of the evil one, and killed his brother. Why did he kill him? Because his deeds were evil, and his brother's righteous.

Don't be surprised, my brothers, if the world hates you. We know that we have passed out of death into life, because we love the brothers. He who doesn't love his brother remains in death. Whoever hates his brother is a murderer, and you know that no murderer has eternal life remaining in him.

By this we know love, because he laid down his life for us. And we ought to lay down our lives for the brothers. But whoever has the world's goods and sees his brother in need, then closes his heart of compassion against him, how does **Elohim**'s love remain in him? My little children, let's not love in word only, or with the tongue only, but in deed and truth. And by this we know that we are of the truth, and persuade our hearts before him, because if our heart condemns us, **Elohim** is greater than our heart, and knows all things. Beloved, if our hearts don't condemn us, we have boldness toward **Elohim**; so whatever we ask, we receive from him, because we keep his commandments and do the things that are pleasing in his sight. This is his commandment, that we should believe in the name of

his Son, **Yahusha** Messiah, and love one another, even as he commanded. He who keeps his commandments remains in him, and he in him. By this we know that he remains in us, by the Spirit which he gave us.

Beloved, don't believe every spirit, but test the spirits, whether they are of **Elohim**, because many false prophets have gone out into the world. By this you know the Set-Apart Spirit: every spirit who confesses that **Yahusha** Messiah has come in the flesh is of **Elohim**, and every spirit who doesn't confess that **Yahusha** Messiah has come in the flesh is not of **Elohim**, and this is the spirit of the Anti-Messiah, of whom you have heard that it comes. Now it is in the world already. You are of **Elohim**, little children, and have overcome them; because greater is he who is in you than he who is in the world. They are of the world. Therefore they speak of the world, and the world hears them. We are of **Elohim**. He who knows **Elohim** listens to us. He who is not of **Elohim** doesn't listen to us. By this we know the spirit of truth, and the spirit of error.

Beloved, let's love one another, for love is of **Elohim**; and everyone who loves has been born of **Elohim**, and knows **Elohim**. He who doesn't love doesn't know **Elohim**, for **Elohim** is love. By this **Elohim**'s love was revealed in us, that **Elohim** has sent his one and only Son into the world that we might live through him. In this is love, not that we loved **Elohim**, but that he loved us, and sent his Son as the atoning sacrifice for our sins. Beloved, if **Elohim** loved us in this way, we also ought to love one another. No one has seen **Elohim** at any time. If we love one another, **Elohim** remains in us, and his love has been perfected in us.

By this we know that we remain in him and he in us, because he has given us of his Spirit. We have seen and testify that the Father has sent the Son as the Savior of the world. Whoever confesses that **Yahusha** is the Son of **Elohim**, **Elohim** remains in him, and he in **Elohim**. We know and have believed the love which **Elohim** has for us. **Elohim** is love, and he who remains in love remains in **Elohim**, and **Elohim** remains in him. In this love has been made perfect among us, that we may have boldness in the day of judgment, because as he is, even so we are in this world. There is no fear in love; but perfect love casts out fear, because fear has punishment. He who fears is not made perfect in love. We love him, because he first loved us. If a man says, "I love **Elohim**," and hates his brother, he is a liar; for he who doesn't love his brother whom he has seen, how can he love **Elohim** whom he has not seen? This commandment we have from him, that he who loves **Elohim** should also love his brother.

Whoever believes that **Yahusha** is the Messiah has been born of **Elohim**. Whoever loves the Father also loves the child who is born of him. By this we know that we love the children of **Elohim**, when we love **Elohim** and keep his commandments. For this is loving **Elohim**, that we keep his commandments. His commandments are not grievous. For whatever is born of **Elohim** overcomes the world. This is the victory that has overcome the world: your faith. Who is he who overcomes the world, but he who believes that **Yahusha** is the Son of **Elohim**? This is he who came by water and blood, **Yahusha** Messiah; not with the water only, but with the water and the blood. It is the Spirit who testifies, because the Spirit is the truth. For there are three who testify: the Spirit, the water, and the blood; and the three agree as one. If we receive the witness of men, the witness of **Elohim** is greater; for this is **Elohim**'s testimony which he has testified concerning his Son. He who believes in the Son of **Elohim** has the testimony in himself. He who doesn't believe **Elohim** has made him a liar, because he has not believed in the testimony that **Elohim** has given concerning his Son. The testimony is this, that **Elohim** gave to us eternal life, and this life is in his Son. He who has the Son has the life. He who doesn't have **Elohim**'s Son doesn't have the life.

These things I have written to you who believe in the name of the Son of **Elohim**, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of **Elohim**.

This is the boldness which we have toward him, that if we ask anything according to his will, he listens to us. And if we know that he listens to us, whatever we ask, we know that we have the petitions which we have asked of him.

If anyone sees his brother sinning a sin not leading to death, he shall ask, and **Elohim** will give him life for those who sin not leading to death. There is a sin leading to death. I don't say that he should make a request concerning this. All unrighteousness is sin, and there is a sin not leading to death.

We know that whoever is born of **Elohim** doesn't sin, but he who was born of **Elohim** keeps himself, and the evil one doesn't touch him. We know that we are of **Elohim**, and the whole world lies in the power of the evil one. We know that the Son of **Elohim** has come, and has given us an understanding, that we know him who is true, and we are in him who is true, in his Son **Yahusha** Messiah. This is the true **Elohim** and eternal life.

Little children, keep yourselves from idols.

2 JOHN

The elder, to the chosen lady and her children, whom I love in truth, and not I only, but also all those who know the truth, for the truth's sake, which remains in us, and it will be with us forever: Grace, mercy, and peace will be with us, from **Elohim** the Father, and from **Yahusha** Messiah, the Son of the Father, in truth and love.

I rejoice greatly that I have found some of your children walking in truth, even as we have been commanded by the Father. Now I beg you, dear lady, not as though I wrote to you a new commandment, but that which we had from the beginning, that we love one another. This is love, that we should walk according to his commandments. This is the commandment, even as you heard from the beginning, that you should walk in it. For many deceivers have gone out into the world, those who don't confess that **Yahusha** Messiah came in the flesh. This is the deceiver and the Anti-Messiah. Watch yourselves, that we don't lose the things which we have accomplished, but that we receive a full reward. Whoever transgresses and doesn't remain in the teaching of Messiah, doesn't have **Elohim**. He who remains in the teaching has both the Father and the Son. If anyone comes to you, and doesn't bring this teaching, don't receive him into your house, and don't welcome him, for he who welcomes him participates in his evil deeds.

Having many things to write to you, I don't want to do so with paper and ink, but I hope to come to you, and to speak face to face, that our joy may be made full. The children of your chosen sister greet you. Amen.

3 JOHN

The elder to Gaius the beloved, whom I love in truth.

Beloved, I pray that you may prosper in all things and be healthy, even as your soul prospers. For I rejoiced greatly when brothers came and testified about your truth, even as you walk in truth. I have no greater joy than this: to hear about my children walking in truth.

Beloved, you do a faithful work in whatever you accomplish for those who are brothers and strangers. They have testified about your love before the assembly. You will do well to send them forward on their journey in a way worthy of **Elohim**, because for the sake of the Name they went out, taking nothing from the Gentiles. We therefore ought to receive such, that we may be fellow workers for the truth.

I wrote to the assembly, but Diotrephes, who loves to be first among them, doesn't accept what we say. Therefore if I come, I will call attention to his deeds which he does, unjustly accusing us with wicked words. Not content with this, neither does he himself receive the brothers, and those who would, he forbids and throws out of the assembly. Beloved, don't imitate that which is evil, but that which is good. He who does good is of **Elohim**. He who does evil hasn't seen **Elohim**. Demetrius has the testimony of all, and of the truth itself; yes, we also testify, and you know that our testimony is true.

I had many things to write to you, but I am unwilling to write to you with ink and pen; but I hope to see you soon. Then we will speak face to face. Peace be to you. The friends greet you. Greet the friends by name.

JUDE

Jude, a servant of **Yahusha** Messiah, and brother of James, to those who are called, sanctified by **Elohim** the Father, and kept for **Yahusha** Messiah: Mercy to you and peace and love be multiplied.

Beloved, while I was very eager to write to you about our common salvation, I was constrained to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. For there are certain men who crept in secretly, even those who were long ago written about for this condemnation: ungodly men, turning the grace of our **Elohim** into indecency, and denying our only Master, **Elohim**, and Master, **Yahusha** Messiah.

Now I desire to remind you, though you already know this, that the **Yahuah**, having saved a people out of the land of Egypt, afterward destroyed those who didn't believe. Angels who didn't keep their first domain, but deserted their own dwelling place, he has kept in everlasting bonds under darkness for the judgment of the great day. Even as Sodom and Gomorrah and the cities around them, having in the same way as these given themselves over to sexual immorality and gone after strange flesh, are shown as an example, suffering the punishment of eternal fire. Yet in the same way, these also in their dreaming defile the flesh, despise authority, and slander celestial beings. But Michael, the archangel, when contending with the devil and arguing about the body of Moses, dared not bring against him an abusive condemnation, but said, "May **Yahuah** rebuke you!" But these speak evil of whatever things they don't know. They are destroyed in these things that they understand naturally, like the creatures without reason. Woe to them! For they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in Korah's rebellion. These are hidden rocky reefs in your love feasts when they feast with you, shepherds who without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness has been reserved forever. About these also Enoch, the seventh from Adam, prophesied, saying, "Behold, the Master **Yahusha** came with ten thousands of his holy ones, to execute judgment on all, and to convict all the ungodly of all their works of ungodliness which they have done in an ungodly way, and of all the hard things which ungodly sinners have spoken against him." These are murmurers and complainers, walking after their lusts--and their mouth speaks proud things--showing respect of persons to gain advantage.

But you, beloved, remember the words which have been spoken before by the apostles of our Master **Yahusha** Messiah. They said to you, "In the last time there will be mockers, walking after their own ungodly lusts." These are those who cause divisions and are sensual, not having the Spirit. But you, beloved, keep building up yourselves on your most holy faith, praying in the Set-Apart Spirit. Keep yourselves in **Elohim**'s love, looking for the mercy of our Master **Yahusha** Messiah to eternal life. On some have compassion, making a distinction, and some save, snatching them out of the fire with fear, hating even the clothing stained by the flesh.

Now to him who is able to keep them from stumbling, and to present you faultless before the presence of his glory in great joy, to **Elohim** our Savior, who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen.

REVELATION

This is the Revelation of **Yahusha** Messiah, which **Elohim** gave him to show to his servants the things which must happen soon, which he sent and made known by his angel to his servant, John, who testified to **Elohim**'s word and of the testimony of **Yahusha** Messiah, about everything that he saw.

Blessed is he who reads and those who hear the words of the prophecy, and keep the things that are written in it, for the time is at hand.

John, to the seven assemblies that are in Asia: Grace to you and peace from **Elohim**, who is and who was and who is to come; and from the seven Spirits who are before his throne; and from **Yahusha** Messiah, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us, and washed us from our sins by his blood-- and he made us to be a Kingdom, priests to his **Elohim** and Father--to him be the glory and the dominion forever and ever. Amen.

Behold, he is coming with the clouds, and every eye will see him, including those who pierced him. All the tribes of the earth will mourn over him. Even so, Amen.

"I am the Alpha and the Omega," says **Yahuah Elohim**, "who is and who was and who is to come, the Almighty."

I John, your brother and partner with you in the oppression, Kingdom, and perseverance in Messiah **Yahusha**, was on the isle that is called Patmos because of **Elohim**'s Word and the testimony of **Yahusha** Messiah. I was in the Spirit on the Master **Yahusha**'s day, and I heard behind me a loud voice, like a trumpet saying, "What you see, write in a book and send to the seven assemblies: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and to Laodicea."

I turned to see the voice that spoke with me. Having turned, I saw seven golden lamp stands. And among the lamp stands was one like a son of man, clothed with a robe reaching down to his feet, and with a golden sash around his chest. His head and his hair were white as white wool, like snow. His eyes were like a flame of fire. His feet were like burnished brass, as if it had been refined in a furnace. His voice was like the voice of many waters. He had seven stars in his right hand. Out of his mouth proceeded a sharp two-edged sword. His face was like the sun shining at its brightest. When I saw him, I fell at his feet like a dead man.

He laid his right hand on me, saying, "Don't be afraid. I am the first and the last, and the Living one. I was dead, and behold, I am alive forever and ever. Amen. I have the keys of Death and of Hades. Write therefore the things which you have seen, and the things which are, and the things which will happen hereafter. The mystery of the seven stars which you saw in my right hand, and the seven golden lamp stands is this: The seven stars are the angels of the seven assemblies. The seven lamp stands are seven assemblies.

"To the angel of the assembly in Ephesus write:

"He who holds the seven stars in his right hand, he who walks among the seven golden lamp stands says these things:

"I know your works, and your toil and perseverance, and that you can't tolerate evil men, and have tested those who call themselves apostles, and they are not, and found them false. You have

perseverance and have endured for my name's sake, and have not grown weary. But I have this against you, that you left your first love. Remember therefore from where you have fallen, and repent and do the first works; or else I am coming to you swiftly, and will move your lamp stand out of its place, unless you repent. But this you have, that you hate the works of the Nicolaitans, which I also hate. He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes I will give to eat from the tree of life, which is in the Paradise of my **Elohim**.

"To the angel of the assembly in Smyrna write:

"The first and the last, who was dead, and has come to life says these things:

"I know your works, oppression, and your poverty (but you are rich), and the blasphemy of those who say they are Jews, and they are not, but are a synagogue of Satan. Don't be afraid of the things which you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested; and you will have oppression for ten days. Be faithful to death, and I will give you the crown of life. He who has an ear, let him hear what the Spirit says to the assemblies. He who overcomes won't be harmed by the second death.

"To the angel of the assembly in Pergamum write:

"He who has the sharp two-edged sword says these things:

"I know your works and where you dwell, where Satan's throne is. You hold firmly to my name, and didn't deny my faith in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwells. But I have a few things against you, because you have there some who hold the teaching of Balaam, who taught Balak to throw a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality. So you also have some who hold to the teaching of the Nicolaitans likewise. Repent therefore, or else I am coming to you quickly, and I will make war against them with the sword of my mouth. He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes, to him I will give of the hidden manna, and I will give him a white stone, and on the stone a new name written, which no one knows but he who receives it.

"To the angel of the assembly in Thyatira write:

"The Son of **Elohim**, who has his eyes like a flame of fire, and his feet are like burnished brass, says these things:

"I know your works, your love, faith, service, patient endurance, and that your last works are more than the first. But I have this against you, that you tolerate your woman, Jezebel, who calls herself a prophetess. She teaches and seduces my servants to commit sexual immorality, and to eat things sacrificed to idols. I gave her time to repent, but she refuses to repent of her sexual immorality. Behold, I will throw her into a bed, and those who commit adultery with her into great oppression, unless they repent of her works. I will kill her children with Death, and all the assemblies will know that I am he who searches the minds and hearts. I will give to each one of you according to your deeds. But to you I say, to the rest who are in Thyatira, as many as don't have this teaching, who don't know what some call 'the deep things of Satan,' to you I say, I am not putting any other burden on you. Nevertheless, hold that which you have firmly until I come. He who overcomes, and he who keeps my works to the end, to him I will give authority over the nations. He will rule them with a rod of iron, shattering them like clay pots; as I also have received of my Father: and I will give him the morning star. He who has an ear, let him hear what the Spirit says to the assemblies.

"And to the angel of the assembly in Sardis write:

"He who has the seven Spirits of **Elohim**, and the seven stars says these things:

"I know your works, that you have a reputation of being alive, but you are dead. Wake up, and keep the things that remain, which you were about to throw away, for I have found no works of yours perfected before my **Elohim**. Remember therefore how you have received and heard. Keep it and repent. If therefore you won't watch, I will come as a thief, and you won't know what hour I will come upon you. Nevertheless you have a few names in Sardis that didn't defile their garments. They will walk with me in white, for they are worthy. He who overcomes will be arrayed in white garments, and I will in no way blot his name out of the book of life, and I will confess his name before my Father, and before his angels. He who has an ear, let him hear what the Spirit says to the assemblies.

"To the angel of the assembly in Philadelphia write:

"He who is holy, he who is true, he who has the key of David, he who opens and no one can shut, and who shuts and no one opens, says these things:

"I know your works (behold, I have set before you an open door, which no one can shut), that you have a little power, and kept my word, and didn't deny my name. Behold, I give some of the synagogue of Satan, of those who say they are Jews, and they are not, but lie--behold, I will make them to come and worship before your feet, and to know that I have loved you. Because you kept my command to endure, I also will keep you from the hour of testing which is to come on the whole world, to test those who dwell on the earth. I am coming quickly! Hold firmly that which you have, so that no one takes your crown. He who overcomes, I will make him a pillar in the temple of my **Elohim**, and he will go out from there no more. I will write on him the name of my **Elohim** and the name of the city of my **Elohim**, the new Jerusalem, which comes down out of heaven from my **Elohim**, and my own new name. He who has an ear, let him hear what the Spirit says to the assemblies.

"To the angel of the assembly in Laodicea write:

"The Amen, the Faithful and True Witness, the Beginning of **Elohim**'s creation, says these things:

"I know your works, that you are neither cold nor hot. I wish you were cold or hot. So, because you are lukewarm, and neither hot nor cold, I will vomit you out of my mouth. Because you say, 'I am rich, and have gotten riches, and have need of nothing;' and don't know that you are the wretched one, miserable, poor, blind, and naked; I counsel you to buy from me gold refined by fire, that you may become rich; and white garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed; and eye salve to anoint your eyes, that you may see. As many as I love, I reprove and chasten. Be zealous therefore, and repent. Behold, I stand at the door and knock. If anyone hears my voice and opens the door, then I will come in to him, and will dine with him, and he with me. He who overcomes, I will give to him to sit down with me on my throne, as I also overcame, and sat down with my Father on his throne. He who has an ear, let him hear what the Spirit says to the assemblies."

After these things I looked and saw a door opened in heaven, and the first voice that I heard, like a trumpet speaking with me, was one saying, "Come up here, and I will show you the things which must happen after this."

Immediately I was in the Spirit. Behold, there was a throne set in heaven, and one sitting on the

throne that looked like a jasper stone and a sardius. There was a rainbow around the throne, like an emerald to look at. Around the throne were twenty-four thrones. On the thrones were twenty-four elders sitting, dressed in white garments, with crowns of gold on their heads. Out of the throne proceed lightnings, sounds, and thunders. There were seven lamps of fire burning before his throne, which are the seven Spirits of **Elohim**. Before the throne was something like a sea of glass, similar to crystal. In the middle of the throne, and around the throne were four living creatures full of eyes before and behind. The first creature was like a lion, and the second creature like a calf, and the third creature had a face like a man, and the fourth was like a flying eagle. The four living creatures, each one of them having six wings, are full of eyes around and within. They have no rest day and night, saying, "Holy, holy, holy, **Yahuah Elohim**, the Almighty, who was and who is and who is to come!"

When the living creatures give glory, honor, and thanks to him who sits on the throne, to him who lives forever and ever, the twenty-four elders fall down before him who sits on the throne, and worship him who lives forever and ever, and throw their crowns before the throne, saying, "Worthy are you, **Yahuah** our **Elohim**, the Holy One, to receive the glory, the honor, and the power, for you created all things, and because of your desire they existed, and were created!"

I saw, in the right hand of him who sat on the throne, a book written inside and outside, sealed shut with seven seals. I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the book, and to break its seals?" No one in heaven above, or on the earth, or under the earth, was able to open the book or to look in it. Then I wept much, because no one was found worthy to open the book or to look in it. One of the elders said to me, "Don't weep. Behold, the Lion who is of the tribe of Judah, the Root of David, has overcome: he who opens the book and its seven seals." I saw in the middle of the throne and of the four living creatures, and in the middle of the elders, a Lamb standing, as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of **Elohim**, sent out into all the earth. Then he came, and he took it out of the right hand of him who sat on the throne. Now when he had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one having a harp, and golden bowls full of incense, which are the prayers of the saints. They sang a new song, saying,

I saw, and I heard something like a voice of many angels around the throne, the living creatures, and the elders. The number of them was ten thousands of ten thousands, and thousands of thousands; saying with a loud voice, "Worthy is the Lamb who has been killed to receive the power, wealth, wisdom, strength, honor, glory, and blessing!"

I heard every created thing which is in heaven, on the earth, under the earth, on the sea, and everything in them, saying, "To him who sits on the throne, and to the Lamb be the blessing, the honor, the glory, and the dominion, forever and ever! Amen!"

The four living creatures said, "Amen!" Then the elders fell down and worshiped.

I saw that the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as with a voice of thunder, "Come and see!" And behold, a white horse, and he who sat on it had a bow. A crown was given to him, and he came out conquering, and to conquer.

When he opened the second seal, I heard the second living creature saying, "Come!" Another came out: a red horse. To him who sat on it was given power to take peace from the earth, and that they should kill one another. There was given to him a great sword.

When he opened the third seal, I heard the third living creature saying, "Come and see!" And

behold, a black horse, and he who sat on it had a balance in his hand. I heard a voice in the middle of the four living creatures saying, "A choenix of wheat for a denarius, and three choenix of barley for a denarius! Don't damage the oil and the wine!"

When he opened the fourth seal, I heard the fourth living creature saying, "Come and see!" And behold, a pale horse, and the name of he who sat on it was Death. Hades followed with him. Authority over one fourth of the earth, to kill with the sword, with famine, with death, and by the wild animals of the earth was given to him.

When he opened the fifth seal, I saw underneath the altar the souls of those who had been killed for the Word of **Elohim**, and for the testimony of the Lamb which they had. They cried with a loud voice, saying, "How long, Master, the holy and true, until you judge and avenge our blood on those who dwell on the earth?" A long white robe was given to each of them. They were told that they should rest yet for a while, until their fellow servants and their brothers, who would also be killed even as they were, should complete their course.

I saw when he opened the sixth seal, and there was a great earthquake. The sun became black as sackcloth made of hair, and the whole moon became as blood. The stars of the sky fell to the earth, like a fig tree dropping its unripe figs when it is shaken by a great wind. The sky was removed like a scroll when it is rolled up. Every mountain and island were moved out of their places. The kings of the earth, the princes, the commanding officers, the rich, the strong, and every slave and free person, hid themselves in the caves and in the rocks of the mountains. They told the mountains and the rocks, "Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb, for the great day of his wrath has come; and who is able to stand?"

After this, I saw four angels standing at the four corners of the earth, holding the four winds of the earth, so that no wind would blow on the earth, or on the sea, or on any tree. I saw another angel ascend from the sunrise, having the seal of the living **Elohim**. He cried with a loud voice to the four angels to whom it was given to harm the earth and the sea, saying, "Don't harm the earth, neither the sea, nor the trees, until we have sealed the bondservants of our **Elohim** on their foreheads!" I heard the number of those who were sealed, one hundred forty-four thousand, sealed out of every tribe of the children of Israel:

After these things I looked, and behold, a great multitude, which no man could count, out of every nation and of all tribes, peoples, and languages, standing before the throne and before the Lamb, dressed in white robes, with palm branches in their hands. They cried with a loud voice, saying, "Salvation be to our **Elohim**, who sits on the throne, and to the Lamb!"

All the angels were standing around the throne, the elders, and the four living creatures; and they fell on their faces before his throne, and worshiped **Elohim**, saying, "Amen! Blessing, glory, wisdom, thanksgiving, honor, power, and might, be to our **Elohim** forever and ever! Amen."

One of the elders answered, saying to me, "These who are arrayed in the white robes, who are they, and where did they come from?"

I told him, "my master, you know."

He said to me, "These are those who came out of the great suffering. They washed their robes, and made them white in the Lamb's blood. Therefore they are before the throne of **Elohim**, they serve him day and night in his temple. He who sits on the throne will spread his tabernacle over them. They will never be hungry or thirsty any more. The sun won't beat on them, nor any heat; for the Lamb

who is in the middle of the throne shepherds them and leads them to springs of life-giving waters. And **Elohim** will wipe away every tear from their eyes."

When he opened the seventh seal, there was silence in heaven for about half an hour. I saw the seven angels who stand before **Elohim**, and seven trumpets were given to them.

Another angel came and stood over the altar, having a golden censer. Much incense was given to him, that he should add it to the prayers of all the saints on the golden altar which was before the throne. The smoke of the incense, with the prayers of the saints, went up before **Elohim** out of the angel's hand. The angel took the censer, and he filled it with the fire of the altar, then threw it on the earth. Thunders, sounds, lightnings, and an earthquake followed.

The seven angels who had the seven trumpets prepared themselves to sound. The first sounded, and there followed hail and fire, mixed with blood, and they were thrown to the earth. One third of the earth was burned up, and one third of the trees were burned up, and all green grass was burned up.

The second angel sounded, and something like a great burning mountain was thrown into the sea. One third of the sea became blood, and one third of the living creatures which were in the sea died. One third of the ships were destroyed.

The third angel sounded, and a great star fell from the sky, burning like a torch, and it fell on one third of the rivers, and on the springs of the waters. The name of the star is called "Wormwood." One third of the waters became wormwood. Many people died from the waters, because they were made bitter.

The fourth angel sounded, and one third of the sun was struck, and one third of the moon, and one third of the stars; so that one third of them would be darkened, and the day wouldn't shine for one third of it, and the night in the same way. I saw, and I heard an eagle, flying in mid heaven, saying with a loud voice, "Woe! Woe! Woe for those who dwell on the earth, because of the other voices of the trumpets of the three angels, who are yet to sound!"

The fifth angel sounded, and I saw a star from the sky which had fallen to the earth. The key to the pit of the abyss was given to him. He opened the pit of the abyss, and smoke went up out of the pit, like the smoke from a burning furnace. The sun and the air were darkened because of the smoke from the pit. Then out of the smoke came locusts on the earth, and power was given to them, as the scorpions of the earth have power. They were told that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those people who don't have **Elohim**'s seal on their foreheads. They were given power, not to kill them, but to torment them for five months. Their torment was like the torment of a scorpion when it strikes a person. In those days people will seek death, and will in no way find it. They will desire to die, and death will flee from them. The shapes of the locusts were like horses prepared for war. On their heads were something like golden crowns, and their faces were like people's faces. They had hair like women's hair, and their teeth were like those of lions. They had breastplates, like breastplates of iron. The sound of their wings was like the sound of chariots, or of many horses rushing to war. They have tails like those of scorpions, and stings. In their tails they have power to harm men for five months. They have over them as king the angel of the abyss. His name in Hebrew is "Abaddon", but in Greek, he has the name "Apollyon". The first woe is past. Behold, there are still two woes coming after this.

The sixth angel sounded. I heard a voice from the horns of the golden altar which is before

Elohim, saying to the sixth angel who had the trumpet, "Free the four angels who are bound at the great river Euphrates!"

The four angels were freed who had been prepared for that hour and day and month and year, so that they might kill one third of mankind. The number of the armies of the horsemen was two hundred million. I heard the number of them. Thus I saw the horses in the vision, and those who sat on them, having breastplates of fiery red, hyacinth blue, and sulfur yellow; and the horses' heads resembled lions' heads. Out of their mouths proceed fire, smoke, and sulfur. By these three plagues were one third of mankind killed: by the fire, the smoke, and the sulfur, which proceeded out of their mouths. For the power of the horses is in their mouths and in their tails. For their tails are like serpents, and have heads, and with them they harm. The rest of mankind, who were not killed with these plagues, didn't repent of the works of their hands, that they wouldn't worship demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can't see, hear, or walk. They didn't repent of their murders, their sorceries, their sexual immorality, or their thefts.

I saw a mighty angel coming down out of the sky, clothed with a cloud. A rainbow was on his head. His face was like the sun, and his feet like pillars of fire. He had in his hand a little open book. He set his right foot on the sea, and his left on the land. He cried with a loud voice, as a lion roars. When he cried, the seven thunders uttered their voices. When the seven thunders sounded, I was about to write; but I heard a voice from the sky saying, "Seal up the things which the seven thunders said, and don't write them."

The angel whom I saw standing on the sea and on the land lifted up his right hand to the sky, and swore by him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there will no longer be delay, but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of **Elohim** is finished, as he declared to his servants, the prophets. The voice which I heard from heaven, again speaking with me, said, "Go, take the book which is open in the hand of the angel who stands on the sea and on the land."

I went to the angel, telling him to give me the little book.

He said to me, "Take it, and eat it. It will make your stomach bitter, but in your mouth it will be as sweet as honey."

I took the little book out of the angel's hand, and ate it. It was as sweet as honey in my mouth. When I had eaten it, my stomach was made bitter. They told me, "You must prophesy again over many peoples, nations, languages, and kings."

A reed like a rod was given to me. Someone said, "Rise, and measure **Elohim's** temple, and the altar, and those who worship in it. Leave out the court which is outside of the temple, and don't measure it, for it has been given to the nations. They will tread the holy city under foot for forty-two months. I will give power to my two witnesses, and they will prophesy one thousand two hundred sixty days, clothed in sackcloth." These are the two olive trees and the two lamp stands, standing before **Yahuah** of the earth. If anyone desires to harm them, fire proceeds out of their mouth and devours their enemies. If anyone desires to harm them, he must be killed in this way. These have the power to shut up the sky, that it may not rain during the days of their prophecy. They have power over the waters, to turn them into blood, and to strike the earth with every plague, as often as they desire. When they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them, and kill them. Their dead bodies will be in the street of the great

city, which spiritually is called Sodom and Egypt, where also their Master was crucified. From among the peoples, tribes, languages, and nations, people will look at their dead bodies for three and a half days, and will not allow their dead bodies to be laid in a tomb. Those who dwell on the earth rejoice over them, and they will be glad. They will give gifts to one another, because these two prophets tormented those who dwell on the earth. After the three and a half days, the breath of life from **Elohim** entered into them, and they stood on their feet. Great fear fell on those who saw them. I heard a loud voice from heaven saying to them, "Come up here!" They went up into heaven in the cloud, and their enemies saw them. In that day there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were terrified, and gave glory to the **Elohim** of heaven. The second woe is past. Behold, the third woe comes quickly.

The seventh angel sounded, and great voices in heaven followed, saying, "The kingdom of the world has become the Kingdom of our **Yahuah**, and of his Messiah. He will reign forever and ever!"

The twenty-four elders, who sit on their thrones before **Elohim**'s throne, fell on their faces and worshiped **Elohim**, saying: "We give you thanks, **Yahuah Elohim**, the Almighty, the one who is and who was; because you have taken your great power and reigned. The nations were angry, and your wrath came, as did the time for the dead to be judged, and to give your bondservants the prophets, their reward, as well as to the saints, and those who fear your name, to the small and the great, and to destroy those who destroy the earth."

Elohim's temple that is in heaven was opened, and the ark of **Yahuah**'s covenant was seen in his temple. Lightnings, sounds, thunders, an earthquake, and great hail followed.

A great sign was seen in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. She was with child. She cried out in pain, laboring to give birth. Another sign was seen in heaven. Behold, a great red dragon, having seven heads and ten horns, and on his heads seven crowns. His tail drew one third of the stars of the sky, and threw them to the earth. The dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child. She gave birth to a son, a male child, who is to rule all the nations with a rod of iron. Her child was caught up to **Elohim**, and to his throne. The woman fled into the wilderness, where she has a place prepared by **Elohim**, that there they may nourish her one thousand two hundred sixty days.

There was war in the sky. Michael and his angels made war on the dragon. The dragon and his angels made war. They didn't prevail. No place was found for them any more in heaven. The great dragon was thrown down, the old serpent, he who is called the devil and Satan, the deceiver of the whole world. He was thrown down to the earth, and his angels were thrown down with him. I heard a loud voice in heaven, saying, "Now the salvation, the power, and the Kingdom of our **Elohim**, and the authority of his Messiah has come; for the accuser of our brothers has been thrown down, who accuses them before our **Elohim** day and night. They overcame him because of the Lamb's blood, and because of the word of their testimony. They didn't love their life, even to death. Therefore rejoice, heavens, and you who dwell in them. Woe to the earth and to the sea, because the devil has gone down to you, having great wrath, knowing that he has but a short time."

When the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child. Two wings of the great eagle were given to the woman, that she might fly into the wilderness to her place, so that she might be nourished for a time, and times, and half a time, from the face of the serpent. The serpent spewed water out of his mouth after the woman like a river,

that he might cause her to be carried away by the stream. The earth helped the woman, and the earth opened its mouth and swallowed up the river which the dragon spewed out of his mouth. The dragon grew angry with the woman, and went away to make war with the rest of her offspring, who keep **Elohim's** commandments and hold **Yahusha's** testimony.

Then I stood on the sand of the sea. I saw a beast coming up out of the sea, having ten horns and seven heads. On his horns were ten crowns, and on his heads, blasphemous names. The beast which I saw was like a leopard, and his feet were like those of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority. One of his heads looked like it had been wounded fatally. His fatal wound was healed, and the whole earth marveled at the beast. They worshiped the dragon, because he gave his authority to the beast, and they worshiped the beast, saying, "Who is like the beast? Who is able to make war with him?" A mouth speaking great things and blasphemy was given to him. Authority to make war for forty-two months was given to him. He opened his mouth for blasphemy against **Elohim**, to blaspheme his name, and his dwelling, those who dwell in heaven. It was given to him to make war with the saints, and to overcome them. Authority over every tribe, people, language, and nation was given to him. All who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been killed. If anyone has an ear, let him hear. If anyone is to go into captivity, he will go into captivity. If anyone is to be killed with the sword, he must be killed. Here is the endurance and the faith of the saints.

I saw another beast coming up out of the earth. He had two horns like a lamb, and he spoke like a dragon. He exercises all the authority of the first beast in his presence. He makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed. He performs great signs, even making fire come down out of the sky to the earth in the sight of people. He deceives my own people who dwell on the earth because of the signs he was granted to do in front of the beast, saying to those who dwell on the earth that they should make an image to the beast who had the sword wound and lived. It was given to him to give breath to it, to the image of the beast, that the image of the beast should both speak, and cause as many as wouldn't worship the image of the beast to be killed. He causes all, the small and the great, the rich and the poor, and the free and the slave, to be given marks on their right hands, or on their foreheads; and that no one would be able to buy or to sell, unless he has that mark, which is the name of the beast or the number of his name. Here is wisdom. He who has understanding, let him calculate the number of the beast, for it is the number of a man. His number is six hundred sixty-six.

I saw, and behold, the Lamb standing on Mount Zion, and with him a number, one hundred forty-four thousand, having his name, and the name of his Father, written on their foreheads. I heard a sound from heaven, like the sound of many waters, and like the sound of a great thunder. The sound which I heard was like that of harpists playing on their harps. They sing a new song before the throne, and before the four living creatures and the elders. No one could learn the song except the one hundred forty-four thousand, those who had been redeemed out of the earth. These are those who were not defiled with women, for they are virgins. These are those who follow the Lamb wherever he goes. These were redeemed by **Yahusha** from among men, the first fruits to **Elohim** and to the Lamb. In their mouth was found no lie, for they are blameless.

I saw an angel flying in mid heaven, having an eternal Good News to proclaim to those who dwell on the earth, and to every nation, tribe, language, and people. He said with a loud voice, "Fear **Elohim**, and give him glory; for the hour of his judgment has come. Worship him who made the

heaven, the earth, the sea, and the springs of waters!"

Another, a second angel, followed, saying, "Babylon the great has fallen, which has made all the nations to drink of the wine of the wrath of her sexual immorality."

Another angel, a third, followed them, saying with a great voice, "If anyone worships the beast and his image, and receives a mark on his forehead, or on his hand, he also will drink of the wine of the wrath of **Elohim**, which is prepared unmixed in the cup of his anger. He will be tormented with fire and sulfur in the presence of the holy angels, and in the presence of the Lamb. The smoke of their torment goes up forever and ever. They have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name. Here is the perseverance of the saints, those who keep the commandments of **Elohim**, and the faith of **Yahusha**."

I heard a voice from heaven saying, "Write, 'Blessed are the dead who die in the Master **Yahusha** from now on.' "

"Yes," says the Spirit, "that they may rest from their labors; for their works follow with them."

I looked, and saw a white cloud, and on the cloud one sitting like a son of man, having on his head a golden crown, and in his hand a sharp sickle. Another angel came out of the temple, crying with a loud voice to him who sat on the cloud, "Send your sickle, and reap; for the hour to reap has come; for the harvest of the earth is ripe!" He who sat on the cloud thrust his sickle on the earth, and the earth was reaped.

Another angel came out of the temple which is in heaven. He also had a sharp sickle. Another angel came out from the altar, he who has power over fire, and he called with a great voice to him who had the sharp sickle, saying, "Send your sharp sickle, and gather the clusters of the vine of the earth, for the earth's grapes are fully ripe!" The angel thrust his sickle into the earth, and gathered the vintage of the earth, and threw it into the great wine press of the wrath of **Elohim**. The wine press was trodden outside of the city, and blood came out of the wine press, even to the bridles of the horses, as far as one thousand six hundred stadia.

I saw another great and marvelous sign in the sky: seven angels having the seven last plagues, for in them **Elohim**'s wrath is finished. I saw something like a sea of glass mixed with fire, and those who overcame the beast, his image, and the number of his name, standing on the sea of glass, having harps of **Elohim**. They sang the song of Moses, the servant of **Elohim**, and the song of the Lamb, saying,

After these things I looked, and the temple of the tabernacle of the testimony in heaven was opened. The seven angels who had the seven plagues came out, clothed with pure, bright linen, and wearing golden sashes around their breasts.

One of the four living creatures gave to the seven angels seven golden bowls full of the wrath of **Elohim**, who lives forever and ever. The temple was filled with smoke from the glory of **Elohim**, and from his power. No one was able to enter into the temple until the seven plagues of the seven angels would be finished.

I heard a loud voice out of the temple, saying to the seven angels, "Go and pour out the seven bowls of the wrath of **Elohim** on the earth!"

The first went, and poured out his bowl into the earth, and it became a harmful and evil sore on the people who had the mark of the beast, and who worshiped his image.

The second angel poured out his bowl into the sea, and it became blood as of a dead man. Every living thing in the sea died.

The third poured out his bowl into the rivers and springs of water, and they became blood. I heard the angel of the waters saying, "You are righteous, who are and who were, O Holy One, because you have judged these things. For they poured out the blood of saints and prophets, and you have given them blood to drink. They deserve this." I heard the altar saying, "Yes, **Yahuah Elohim**, the Almighty, true and righteous are your judgments."

The fourth poured out his bowl on the sun, and it was given to him to scorch men with fire. People were scorched with great heat, and people blasphemed the name of **Elohim** who has the power over these plagues. They didn't repent and give him glory.

The fifth poured out his bowl on the throne of the beast, and his kingdom was darkened. They gnawed their tongues because of the pain, and they blasphemed the **Elohim** of heaven because of their pains and their sores. They didn't repent of their works.

The sixth poured out his bowl on the great river, the Euphrates. Its water was dried up, that the way might be prepared for the kings that come from the sunrise. I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, something like frogs; for they are spirits of demons, performing signs; which go out to the kings of the whole inhabited earth, to gather them together for the war of that great day of **Elohim**, the Almighty.

"Behold, I come like a thief. Blessed is he who watches, and keeps his clothes, so that he doesn't walk naked, and they see his shame." He gathered them together into the place which is called in Hebrew, "Megiddo".

The seventh poured out his bowl into the air. A loud voice came out of the temple of heaven, from the throne, saying, "It is done!" There were lightnings, sounds, and thunders; and there was a great earthquake, such as has not happened since there were men on the earth, so great an earthquake, and so mighty. The great city was divided into three parts, and the cities of the nations fell. Babylon the great was remembered in the sight of **Elohim**, to give to her the cup of the wine of the fierceness of his wrath. Every island fled away, and the mountains were not found. Great hailstones, about the weight of a talent, came down out of the sky on people. People blasphemed **Elohim** because of the plague of the hail, for this plague is exceedingly severe.

One of the seven angels who had the seven bowls came and spoke with me, saying, "Come here. I will show you the judgment of the great prostitute who sits on many waters, with whom the kings of the earth committed sexual immorality. Those who dwell in the earth were made drunken with the wine of her sexual immorality." He carried me away in the Spirit into a wilderness. I saw a woman sitting on a scarlet-colored beast, full of blasphemous names, having seven heads and ten horns. The woman was dressed in purple and scarlet, and decked with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the impurities of the sexual immorality of the earth. And on her forehead a name was written, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH." I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of **Yahusha**. When I saw her, I wondered with great amazement. The angel said to me, "Why do you wonder? I will tell you the mystery of the woman, and of the beast that carries her, which has the seven heads and the ten horns. The beast that you saw was, and is not; and is about to come up out of the abyss and to go into

destruction. Those who dwell on the earth and whose names have not been written in the book of life from the foundation of the world will marvel when they see that the beast was, and is not, and shall be present. Here is the mind that has wisdom. The seven heads are seven mountains on which the woman sits. They are seven kings. Five have fallen, the one is, the other has not yet come. When he comes, he must continue a little while. The beast that was, and is not, is himself also an eighth, and is of the seven; and he goes to destruction. The ten horns that you saw are ten kings who have received no kingdom as yet, but they receive authority as kings with the beast for one hour. These have one mind, and they give their power and authority to the beast. These will war against the Lamb, and the Lamb will overcome them, for he is Master of lords, and King of kings, and those who are with him are called chosen and faithful." He said to me, "The waters which you saw, where the prostitute sits, are peoples, multitudes, nations, and languages. The ten horns which you saw, and the beast, these will hate the prostitute, will make her desolate, will strip her naked, will eat her flesh, and will burn her utterly with fire. For **Elohim** has put in their hearts to do what he has in mind, to be of one mind, and to give their kingdom to the beast, until the words of **Elohim** should be accomplished. The woman whom you saw is the great city, which reigns over the kings of the earth."

After these things, I saw another angel coming down out of the sky, having great authority. The earth was illuminated with his glory. He cried with a mighty voice, saying, "Fallen, fallen is Babylon the great, and she has become a habitation of demons, a prison of every unclean spirit, and a prison of every unclean and hateful bird! For all the nations have drunk of the wine of the wrath of her sexual immorality, the kings of the earth committed sexual immorality with her, and the merchants of the earth grew rich from the abundance of her luxury."

I heard another voice from heaven, saying, "Come out of her, my people, that you have no participation in her sins, and that you don't receive of her plagues, for her sins have reached to the sky, and **Elohim** has remembered her iniquities. Return to her just as she returned, and repay her double as she did, and according to her works. In the cup which she mixed, mix to her double. However much she glorified herself, and grew wanton, so much give her of torment and mourning. For she says in her heart, 'I sit a queen, and am no widow, and will in no way see mourning.' Therefore in one day her plagues will come: death, mourning, and famine; and she will be utterly burned with fire; for **Yahuah Elohim** who has judged her is strong. The kings of the earth who committed sexual immorality and lived wantonly with her will weep and wail over her, when they look at the smoke of her burning, standing far away for the fear of her torment, saying, 'Woe, woe, the great city, Babylon, the strong city! For your judgment has come in one hour.' The merchants of the earth weep and mourn over her, for no one buys their merchandise any more: merchandise of gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet, all expensive wood, every vessel of ivory, every vessel made of most precious wood, and of brass, and iron, and marble; and cinnamon, incense, perfume, frankincense, wine, olive oil, fine flour, wheat, sheep, horses, chariots, and people's bodies and souls. The fruits which your soul lusted after have been lost to you. All things that were dainty and sumptuous have perished from you, and you will find them no more at all. The merchants of these things, who were made rich by her, will stand far away for the fear of her torment, weeping and mourning, saying, 'Woe, woe, the great city, she who was dressed in fine linen, purple, and scarlet, and decked with gold and precious stones and pearls! For in an hour such great riches are made desolate.' Every ship master, and everyone who sails anywhere, and mariners, and as many as gain their living by sea, stood far away, and cried out as they looked at the smoke of her burning, saying, 'What is like the great city?' They cast dust on their heads, and cried, weeping and mourning, saying, 'Woe, woe, the great city, in which all who had their ships in the sea were made rich by

reason of her great wealth!' For she is made desolate in one hour.

"Rejoice over her, O heaven, you saints, apostles, and prophets; for **Elohim** has judged your judgment on her." A mighty angel took up a stone like a great millstone and cast it into the sea, saying, "Thus with violence will Babylon, the great city, be thrown down, and will be found no more at all. The voice of harpists, minstrels, flute players, and trumpeters will be heard no more at all in you. No craftsman, of whatever craft, will be found any more at all in you. The sound of a mill will be heard no more at all in you. The light of a lamp will shine no more at all in you. The voice of the bridegroom and of the bride will be heard no more at all in you; for your merchants were the princes of the earth; for with your sorcery all the nations were deceived. In her was found the blood of prophets and of saints, and of all who have been slain on the earth."

After these things I heard something like a loud voice of a great multitude in heaven, saying, "HalleluYah! Salvation, power, and glory belong to our **Elohim**; for his judgments are true and righteous. For he has judged the great prostitute, who corrupted the earth with her sexual immorality, and he has avenged the blood of his servants at her hand."

A second said, "HalleluYah! Her smoke goes up forever and ever." The twenty-four elders and the four living creatures fell down and worshiped **Elohim** who sits on the throne, saying, "Amen! HalleluYah!"

A voice came from the throne, saying, "Give praise to our **Elohim**, all you his servants, you who fear him, the small and the great!"

I heard something like the voice of a great multitude, and like the voice of many waters, and like the voice of mighty thunders, saying, "HalleluYah! For **Yahuah** our **Elohim**, the Almighty, reigns! Let's rejoice and be exceedingly glad, and let's give the glory to him. For the wedding of the Lamb has come, and his wife has made herself ready." It was given to her that she would array herself in bright, pure, fine linen: for the fine linen is the righteous acts of the saints.

He said to me, "Write, 'Blessed are those who are invited to the wedding supper of the Lamb.' " He said to me, "These are true words of **Elohim**."

I fell down before his feet to worship him. He said to me, "Look! Don't do it! I am a fellow bondservant with you and with your brothers who hold the testimony of **Yahusha**. Worship **Elohim**, for the testimony of **Yahusha** is the Spirit of Prophecy."

I saw the heaven opened, and behold, a white horse, and he who sat on it is called Faithful and True. In righteousness he judges and makes war. His eyes are a flame of fire, and on his head are many crowns. He has names written and a name written which no one knows but he himself. He is clothed in a garment sprinkled with blood. His name is called "The Word of **Elohim**." The armies which are in heaven followed him on white horses, clothed in white, pure, fine linen. Out of his mouth proceeds a sharp, double-edged sword, that with it he should strike the nations. He will rule them with an iron rod. He treads the wine press of the fierceness of the wrath of **Elohim**, the Almighty. He has on his garment and on his thigh a name written, "KING OF KINGS AND MASTER OF MASTERS."

I saw an angel standing in the sun. He cried with a loud voice, saying to all the birds that fly in the sky, "Come! Be gathered together to the great supper of **Elohim**, that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, and the flesh of horses and of those who sit on them, and the flesh of all men, both free and slave, small and great." I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him who sat on the horse, and

against his army. The beast was taken, and with him the false prophet who worked the signs in his sight, with which he deceived those who had received the mark of the beast and those who worshiped his image. These two were thrown alive into the lake of fire that burns with sulfur. The rest were killed with the sword of him who sat on the horse, the sword which came out of his mouth. All the birds were filled with their flesh.

I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. He seized the dragon, the old serpent, which is the devil and Satan, who deceives the whole inhabited earth, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years were finished. After this, he must be freed for a short time. I saw thrones, and they sat on them, and judgment was given to them. I saw the souls of those who had been beheaded for the testimony of **Yahusha**, and for the word of **Elohim**, and such as didn't worship the beast nor his image, and didn't receive the mark on their forehead and on their hand. They lived and reigned with Messiah for a thousand years. The rest of the dead didn't live until the thousand years were finished. This is the first resurrection. Blessed and holy is he who has part in the first resurrection. Over these, the second death has no power, but they will be priests of **Elohim** and of Messiah, and will reign with him one thousand years.

And after the thousand years, Satan will be released from his prison, and he will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war; the number of whom is as the sand of the sea. They went up over the width of the earth, and surrounded the camp of the saints, and the beloved city. Fire came down out of heaven from **Elohim** and devoured them. The devil who deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet are also. They will be tormented day and night forever and ever.

I saw a great white throne, and him who sat on it, from whose face the earth and the heaven fled away. There was found no place for them. I saw the dead, the great and the small, standing before the throne, and they opened books. Another book was opened, which is the book of life. The dead were judged out of the things which were written in the books, according to their works. The sea gave up the dead who were in it. Death and Hades gave up the dead who were in them. They were judged, each one according to his works. Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. If anyone was not found written in the book of life, he was cast into the lake of fire.

I saw a new heaven and a new earth: for the first heaven and the first earth have passed away, and the sea is no more. I saw the holy city, New Jerusalem, coming down out of heaven from **Elohim**, prepared like a bride adorned for her husband. I heard a loud voice out of heaven saying, "Behold, **Elohim's** dwelling is with people, and he will dwell with them, and they will be his people, and **Elohim** himself will be with them as their **Elohim**. He will wipe away every tear from their eyes. Death will be no more; neither will there be mourning, nor crying, nor pain, any more. The first things have passed away."

He who sits on the throne said, "Behold, I am making all things new." He said, "Write, for these words of **Elohim** are faithful and true." He said to me, "I have become the Alpha and the Omega, the Beginning and the End. I will give freely to him who is thirsty from the spring of the water of life. He who overcomes, I will give him these things. I will be his **Elohim**, and he will be my son. But for the cowardly, unbelieving, sinners, abominable, murderers, sexually immoral, sorcerers, idolaters, and all

liars, their part is in the lake that burns with fire and sulfur, which is the second death."

One of the seven angels who had the seven bowls, who were loaded with the seven last plagues came, and he spoke with me, saying, "Come here. I will show you the wife, the Lamb's bride." He carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from **Elohim**, having the glory of **Elohim**. Her light was like a most precious stone, as if it were a jasper stone, clear as crystal; having a great and high wall; having twelve gates, and at the gates twelve angels; and names written on them, which are the names of the twelve tribes of the children of Israel. On the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. The wall of the city had twelve foundations, and on them twelve names of the twelve Apostles of the Lamb. He who spoke with me had for a measure a golden reed to measure the city, its gates, and its walls. The city is square, and its length is as great as its width. He measured the city with the reed, twelve thousand twelve stadia. Its length, width, and height are equal. Its wall is one hundred forty-four cubits, by the measure of a man, that is, of an angel. The construction of its wall was jasper. The city was pure gold, like pure glass. The foundations of the city's wall were adorned with all kinds of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; and the twelfth, amethyst. The twelve gates were twelve pearls. Each one of the gates was made of one pearl. The street of the city was pure gold, like transparent glass. I saw no temple in it, for **Yahuah Elohim**, the Almighty, and the Lamb, are its temple. The city has no need for the sun or moon to shine, for the very glory of **Elohim** illuminated it, and its lamp is the Lamb. The nations will walk in its light. The kings of the earth bring the glory and honor of the nations into it. Its gates will in no way be shut by day (for there will be no night there), and they shall bring the glory and the honor of the nations into it so that they may enter. There will in no way enter into it anything profane, or one who causes an abomination or a lie, but only those who are written in the Lamb's book of life.

He showed me a river of water of life, clear as crystal, proceeding out of the throne of **Elohim** and of the Lamb, in the middle of its street. On this side of the river and on that was the tree of life, bearing twelve kinds of fruits, yielding its fruit every month. The leaves of the tree were for the healing of the nations. There will be no curse any more. The throne of **Elohim** and of the Lamb will be in it, and his servants will serve him. They will see his face, and his name will be on their foreheads. There will be no night, and they need no lamp light or sun light; for **Yahuah Elohim** will illuminate them. They will reign forever and ever.

He said to me, "These words are faithful and true. **Yahuah Elohim** of the spirits of the prophets sent his angel to show to his bondservants the things which must happen soon."

"Behold, I come quickly. Blessed is he who keeps the words of the prophecy of this book."

Now I, John, am the one who heard and saw these things. When I heard and saw, I fell down to worship before the feet of the angel who had shown me these things. He said to me, "See you don't do it! I am a fellow bondservant with you and with your brothers, the prophets, and with those who keep the words of this book. Worship **Elohim**." He said to me, "Don't seal up the words of the prophecy of this book, for the time is at hand. He who acts unjustly, let him act unjustly still. He who is filthy, let him be filthy still. He who is righteous, let him do righteousness still. He who is holy, let him be holy still."

"Behold, I come quickly. My reward is with me, to repay to each man according to his work. I am the Alpha and the Omega, the First and the Last, the Beginning and the End. Blessed are those who do his commandments, that they may have the right to the tree of life, and may enter in by the gates into the city. Outside are the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters, and everyone who loves and practices falsehood. I, **Yahusha**, have sent my angel to testify these things to you for the assemblies. I am the root and the offspring of David, the Bright and Morning Star."

The Spirit and the bride say, "Come!" He who hears, let him say, "Come!" He who is thirsty, let him come. He who desires, let him take the water of life freely. I testify to everyone who hears the words of the prophecy of this book, if anyone adds to them, may **Elohim** add to him the plagues which are written in this book. If anyone takes away from the words of the book of this prophecy, may **Elohim** take away his part from the tree of life, and out of the holy city, which are written in this book. **He who testifies these things says, "Yes, I come quickly."**

Amen! Yes, come, Master Yahusha.

The grace of **Yahusha** Messiah be with all the saints. Amen.